

HELP *and* FOOD

FOR THE

HOUSEHOLD *of* FAITH

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NOTES

“Could ye not watch with Me one hour?” Our blessed Lord’s request had just been uttered a short time before: “Sit ye here while I go and pray yonder.” Then taking the favored three a little further on, He added, “My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with Me.” Then going forward a little farther He fell on His face, and prayed, saying, “O my Father, if it be possible, let this cup pass from Me; nevertheless not as I will but as Thou wilt.” Surely if there was ever an occasion when inclination and duty would alike cry aloud for faithfulness it would have been then; and yet we find when He returns to them that they have fallen asleep! This is repeated three times, and each time their drowsiness seems to be their only response. We are told elsewhere that they were “sleeping for sorrow,” and this, in a sense, may explain but not excuse the unusual failure. But perhaps we might be inclined to say, “If we had been there we would have esteemed it the highest and holiest privilege to stand by the blessed Man of Sorrows, as He poured out His soul with strong crying and tears.” Alas, He was accustomed to this loneliness on earth. “He looked for comforters and found none.” Blessed too to know that He was far above mere human dependence upon such sympathy. Yet His tender heart yearned for it. He so freely gave it to others that in this supreme hour of His sorrow it is pathetic to think He was left alone. There is a tender appeal in His words, “Could ye not watch with Me one hour?” Are we indignant with the three disciples? Let us remember ourselves. We may think we would have done better. Really they were but samples of the best in human nature; the best too that the child of God could give un-

aided by the Holy Spirit. "The spirit truly is willing, but the flesh is weak."

Not only for sympathy did our Lord appeal to His disciples, but to show them that they needed to be on their guard, for in a very real way Gethsemane was theirs as well as His. "Watch and pray, lest ye enter into temptation." In a little while Peter, who had been "sleeping for sorrow," would be called upon to confess his Lord and, as we know, he grievously failed. Had he been watching and praying when his Lord was agonizing in the garden it is not hard to believe that he would have been more loyal to Him as he stood in the High Priest's hall. All the disciples forsook Him and fled. Had they entered with Him into His sorrow, had they been watching with Him, it is not difficult to believe that they would have been spared the humiliation of that flight; and so there is an appeal directly to us in this. It ill becomes us to be indignant with Peter and the rest; rather we should search our own hearts and hear more constantly the Lord's appeal to us—"Could ye not watch with Me one hour?"

The Meeting for the Breaking of Bread is, in a sense, a kind of Gethsemane after, instead of before, the Cross. Here we look back to what He passed through there and at Calvary. The whole scene is brought before us. Our object is, as we gather, to bring Him especially to mind in those closing hours. We think of Him constantly, blessed be His Name; ever finding our comfort, as well as our joy, in dwelling upon some feature of His marvelous pathway of service for us.

"Wherever we follow Thee, Lord,
Admiring, adoring, we see

That love that was stronger than death,
Flow out without limit and free."

But when we gather on the first day of the week around His table, and "do this," it recalls that upper room where He was gathered with His own, and where the bread was broken by Himself. From that table He arose and with His disciples went over the Brook Cedron to the garden where He poured out His soul in the anguish which comes very close to our own hearts whenever we think of it. Dull at a meeting like this! Waiting on one another for someone to give a hymn, or give thanks or read a portion! Ah, do we not hear His appeal to us—"Could ye not watch with Me?" Are you restless, wishing that the time could be more audibly filled up? Do you furtively glance at the clock, almost wishing that the time for closing had come? Let us hear His tender appeal for our sympathy, "Could ye not watch with Me one hour?" Wherever we are dull, and God grant that those seasons may be few and far between, let it never be at the Table of our Lord. There need not, and indeed should not be, restlessness and seeking to occupy the time with futile exercises. A quiet hush is very appropriate to this holy season, but the watching and the waiting with Him—ah, let not these be wanting. How quickly that one hour slips by. How soon we are compelled to turn again to the ordinary responsibilities and duties of life. May it be an hour looked forward to, as we find that our hearts are responding to His, and we have not slept, not even been oppressed with sorrow, but have watched and prayed in company with Himself in that supreme hour of His grief.

"Lord, let us ne'er forget
Thy rich, Thy wondrous love."

The Lord's Day is another of these privileged periods when we hear a similar appeal. It is set apart in the good providence of our God from the ordinary occupations of life. The wheels of business have largely ceased to move. A quiet, to a certain extent, pervades the very atmosphere, and in every Christian home the distinction between the Lord's Day and the rest of the week is happily marked. What a day of privilege it is; its early hours not to be wasted by mere indulgence in sleep but, if possible, our rising on that day to be as prompt as throughout the week. This can easily be secured by seeing that we do not curtail our hours of sleep the previous night. We are not under law as to keeping the Sabbath. Indeed, this is no Sabbath. It is a day of something even more than rest—a day of true spiritual activity:

"A day of sweet reflection,
A day of holy love;
A day of resurrection,
From earth to things above."

It would not be "desecrating the Sabbath," but it is very easy to mar the holy privileges of the Lord's Day. The very fact that we are not under law may lead us to be indifferent as to the claims of grace—claims which are stronger than any legal obligations could be. So can there not be a special hour in the morning for some quiet reading and meditation, and, as we have been saying, as we gather around our Lord at His table what holy and precious thoughts can be ours. Returning home—in all the activities of Sunday School work, tract distribution, carrying the gospel outside, on until the close of the day—if we treat it as one of special watching with our blessed Lord—watching unto service, watching unto prayer—

what a privilege this day becomes. Irksome? Ah, no. All too quickly its golden hours speed by, and ere we are aware of it the night closes in upon us. Another Lord's Day gone, and we are a day's march nearer Home. Has it been a day of watchfulness, when our souls have been awake in an especial way? This would settle all questions as to doubtful practices—the worldly visiting, the thoughtless, characterless conversation, the beckoning “joy ride.” All such things will plead in vain for a place in a day that is already so taken up with Him. We can be sure that if this appeal is heard by us that the Lord's Day will be well spent for Him.

Times of Trial. And now we “come down from the Mount,” and how often the contrast is only too marked. It seems as though Satan lurked at the foot of these transfiguration seasons, ready to assail us with some special form of temptation. Matters in the house seem to go amiss; the children seem to be restless and not easily controlled; business presents many difficulties. Altogether the day is one of trial by very contrast with the fragrant memory of the previous hours. How are we to meet all this trial? Succumb to it and become a part of the very obstacles to our Christian progress? This will surely not be the case if these words of our Lord still reach our ear. We watch with Him in times of our trial as well as in the supreme trial through which He passed so perfectly. Some overwhelming disaster has come. Bereavement has spread its dark shadow over us; we are threatened with slumber from the very numbing of our faculties, but if He craved that we should watch with Him when His agony was so great, we may be sure that He watches with us in our seasons of trial. Thus the appeal becomes a very real one and will lead us to gird up our loins and

watch and pray lest we enter into temptation. It is only for an hour. Soon the special trial will pass, and we will have occasion to rejoice that we were not swallowed up of over-much sorrow.

Not Knowing Where to Turn. Are you at the parting of the ways? Some decision must soon be reached. You are uncertain as to the next step. You begin to be somewhat alarmed. Are you going to be left alone at this testing time? Perhaps the ever-ready fleshly expedients are offered to your mind. You can easily avoid the uncertainty by taking prudent, worldly-wise advice, but your conscience reminds you it is not the Lord's way. You have prayed, you have struggled, and now you are almost discouraged about what to do next. It is perhaps best that no human voice can tell you the next step, but of one thing we may be sure. He who watches over us is asking again—"Can ye not watch with Me one hour?" in this time of uncertainty. Can you not bring that uncertainty to Me, and find first the rest and then the guidance, which otherwise will be lacking? We never need fear when thus we wait and watch with Him.

Our Entire Life is such a time of watching. One day is the miniature of the whole span of our earthly existence. "As for man his days are as grass. As a flower of the field so he flourisheth." "In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth." But yesterday we were children and to-morrow sees the snow of age upon our brow.

"Brief life is here our portion,
Brief sorrow, short-lived care."

If we can live a day at a time or an hour at a time we will find that the entire life may be summed up in

the experience of a day, and what a blessed thing it is to have our Lord reminding us that our chief need throughout that day is to watch with Him. Let us have our souls alert to hear Him thus appeal—to spend our whole lives in this attitude. What a life it would mean!

“Could Ye Not Watch?” We have already alluded to this watchfulness as what is to characterize us. It is the opposite of indifference, of carelessness, and of letting things take their own course. It means that through the silent hours of the night we are watching against the assaults of the enemy and against his temptations. We are also watching for our Lord to come. Most precious it is to be in this attitude. He is thus waiting and watching Himself, and we but have our hearts directed into the patience of Christ, as we seek to wait for Him.

“With Me.” It is not in loneliness that we thus have our souls alert. There is a blessed companionship, sweeter than the closest earthly ties of friendship. If we wake in the lonely hours of the night we find Himself with us there. If we are passing through a sore temptation, if our souls are awake they will find Him also watching. There can hardly be a better description of the Christian life than that it is, in its highest sense, one of communion with a living Person. How it cheers a lonely watcher to hear a well-known voice, to recognize a footstep with which he is acquainted; and how this cheers us through our loneliness. After all, there is another One who is also watching to most blessed effect, and because He is, it means that our watchfulness cannot be in vain.

“One Hour.” “For yet a little while and He that shall come will come.” “Behold, I come quickly,” is His word, and this leaves no extended vista before us as

to the future. Perhaps the year, upon which we have just entered, may be the last of our earthly pilgrimage, ended not by our falling asleep and departing to be with Him but by His calling us from above to be with Him where He is. Most blessed hope! "Father, I will that they also whom Thou hast given Me be with Me where I am." It is for this that He is waiting, for this His heart is longing. The time is very short. Let it find us in the only attitude worthy of Him who watched and suffered for us. The heaviest trials can last only a short time—"our light affliction, which is but for a moment." Ere we realize it, life will be a thing of the past. Golden opportunities will have passed from us forever, seasons of meditation, of study, of prayer. How we will wish we had made diligent use of the time in this day of rejection, and yet now is the time, while yet our Lord leaves us here, to enter into the reality of sharing with Him, for the one brief hour of our earthly life. May the coming year for both writer and reader be marked by a willing, glad, abiding response to this word—"Could ye not watch with Me one hour?"

S. R.

Bitter-Sweet

The bitter things of life oft bear the sweetest fruit,
And in eternity our lips will not be mute:
The cross of Christ doth sweeten *here* the bitterest,
But *there* we'll own the sweetest things were not the best.

H. McD.

HOW TO PLEASE GOD

An Address by A. H. Stewart

Let us read verses 8-16 of the Epistle to the Hebrews, last chapter:

"Jesus Christ is the same yesterday, and to-day, and forever. Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace—not with meats, which have not profited them that have been occupied therein.

"We have an altar whereof they have no right to eat which serve the tabernacle; for the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing his reproach; for here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices *God is well pleased.*"

The last words express what is in view: "God is well pleased." I am sure that it is the desire of every sincere Christian to be true to Christ, that it may be said of us, "God is well pleased." He opened the heavens to declare of Christ, as He came out in His public ministry, "*This is my beloved Son in whom I am well pleased.*" Surely we would be delighted if in any measure He could say the same of us. Enoch had this testimony (before he was translated) that "he pleased God."

Now I want you to get a photographic or mental view of the whole Epistle to the Hebrews, and at the end we:

will see how *we* can please God. But first we must get the correct view-point if we are to understand the Epistle.

Have you ever thought of it in this way?—Here was a company of Hebrew Christians, a people that had had a religion instituted by God, and who now professed to accept Jesus Christ as the Messiah. They had separated themselves from their former ritualistic religion and were now associated with a Saviour rejected and despised by their nation. They had nothing external now to show to people. Of old they could say, "Here is the wonderful temple where we worship, and everything inside is of pure gold; the sweet incense fills the holy place; musical instruments delight our ears; our eyes behold gorgeously robed priests busily engaged about the altar and temple." But now they had lost all this! You can imagine the devil saying, "You have lost a whole lot; what have you got in their place? You have nothing for your eyes to look upon. Oh, you are great losers! And you cannot even trace your religion very far back. A man has just come a few years ago, and you have accepted His religion with an intangible something which you call faith!"

The apostle, and the Holy Spirit through him, answers, "We have what is far, *far* greater for those who receive Jesus as the Sent One of God;" and the whole Epistle is his argument, in which he contrasts persons and things of the old economy with the grand realities now come and realized in Jesus Christ. They were but figures: He is the great reality to whom they pointed. The argument therefore is that *the Lord Jesus is superior to everything and everyone under the Levitical economy.*

As you know, this Epistle to the Hebrews is the one book in the Bible that starts with "God." "God, who at sundry times and in divers manners"—"God" begins the Epistle. With that majestic opening he takes them back

to the prophets. He says, "God spoke in days gone by through the prophets in fragmentary ways to the people; but now, God has spoken to us *in His Son.*"

Here begins the argument. You will find the proofs are complete. (1) For instance, was not Moses a great servant of God? Yes, surely. But if *God Himself comes down*, is He not infinitely greater than Moses? This means, clearly, that the One called Jesus is God who has come down in the Person of the Son. Will there ever be a greater speaker than God manifest in the Son? No! *That* is the first argument. Look at the men in the days gone by, God's ministers bringing a message. But, surely, infinitely greater is God Himself in the Person of His Son.

(2) Next, angels are spoken of—messengers of God sent down to deliver messages time and time over again—to Gideon, to Manoah, to Daniel, to Zechariah, and many others. The Hebrews consequently held angels in reverence and awe, and the apostle shows that Jesus whom they had accepted as Saviour is greater. Men, indeed, were saying of Jesus, "As for this fellow, we know not from whence He is;" but of Him God says, "Let all the angels of God worship Him." Here is the argument again: Angels never would allow anyone to worship them; but here is a Man of whom God says to the angels, "*Worship Him.*" Who is the greater?—the one who worships or He who is worshiped? Ah, He is the Father's delight, and the angels bow before Him and reverence Him. In Revelation, when John falls down to worship an angel, he says, "See that thou do it not; I am thy fellow-servant. . . . *worship God*" (Rev. 22: 9). Nor did Peter allow anyone to worship him, though an apostle; he says to Cornelius, "Stand up; I myself also am a man."

(3) Next Joshua is brought before them. Joshua was one of their greatest leaders. As long as he led them, they went from victory to victory, with the one exception at Ai. But Joshua died. He died, and stays there. He meets an enemy he is not able to overcome. David was another in whom the Hebrews boasted. He slew Goliath and led his people to victory over their foes. But they had to confess, "His sepulchre is with us to this day" (Acts 2: 29). Three things are spoken of death in ch. 2 of Hebrews: The *fear* of death; the *power* of death; and the *suffering* of death. The fear of death was upon the people of God; the power of death was wielded by the devil; and the suffering of death came upon our Saviour. Here is an awful enemy that faces the people of God. When death gets hold of a man, no matter how great he may be, he must submit, and stay there. So Joshua and David met an enemy they could not overcome. The fear of death kept the people of God in bondage all their lifetime. But the Leader and Captain of our salvation goes into death, the stronghold of the devil, and annuls his power.

"Up from the grave He arose,
With a mighty triumph o'er His foes—
He arose a victor from the dark domain,
And He lives forever with His saints to reign,
He arose! He arose!
Hallelujah, Christ arose!"

And now we see Jesus, crowned with glory and honor. He is the Captain of our salvation. Hebrews of old Testament days, have you any captain like that? And you, Christian Hebrews, have you lost anything? Or have you a better leader than they? Ah, yes! He comes into the very stronghold of Satan and brings life and in-

corruptibility to light by the gospel. Angels, principalities and powers are subject to Him. God "has put all things under His feet and given Him to be head over all things to the Church which is His body." He lives! Is there any other leader who has died of whom it can be said that he lives? No! They all died, but *our* Captain is the living One. We see that "same Jesus," on the throne of God. He meets him that had overcome every other one, and annuls *his* power. As long as Joshua lived there was victory. And as long as Jesus lives there will be victory for the Church of God: "The gates of hell shall not prevail against it" (Matt. 16: 18). It can not be otherwise. He it is, who is bringing many sons to glory. He will land them all safe there—every one of them. He has never lost one of His sheep, and never will. He has gone into death and annulled its power and now He lives for us!

(4) "Every house is builded by some man; but He that built all things is God" (ch. 3: 4). They honored Moses *after* he died. They resisted him while he lived. Now that he was dead they say, "Give God the glory. We know that God spoke unto Moses;" but of Jesus they say, "As for this fellow, we know not from whence he is" (John 9: 29). Now Paul says that Moses was faithful in God's "house as a *servant*;" but he speaks of "Christ as a Son over his own house, whose house are we." Notice: Moses a *servant in God's house*; Christ, the Son, *over His own house*. Here is the argument again.

If I were going to England, and saw Lloyd George, one of the servants of the kingdom, then the Prince of Wales; who is greater, I ask, Lloyd George or the Prince of Wales? Who is greatest in your house?—your servant or your son? There is One ruling over the house of God; it is Christ who is greater than Moses, worthy

though he be, and greater than the House of which He is the Head and Lord.

(5) See Him next as the High Priest. You can hear the Hebrews say, "Why, you Christians have no official priest!" What says the apostle? Just look at your Levitical priesthood; none of your priests were allowed to continue because of death, but *our* High Priest, Jesus, continues *for ever*.

A Hebrew might say, "I am going to see Aaron the priest," and he goes down. Aaron sympathizes with him, and the man goes away comforted. Years later he says to himself, "I am going down to speak with him again. He helped me so much." On the way he meets an acquaintance who asks, "Where are you going?" "I am going to see Aaron the Priest." "Oh! have you not heard that Aaron died? But his son is in his place, and he is a fine man." "But I don't know him," says the other. "He will never understand me as Aaron did." Ah, what a difference it makes to go to someone you know, and who knows all about you!

Then, Aaron was made priest without an oath, but Jesus is declared, with God's oath attached to it, "Thou art a Priest for ever after the order of Melchisedec." The Hebrews never thought of going to Genesis to prove their priesthood as an abiding one, but God goes back to Genesis to point Him out, as typified by Melchisedec—not of an Aaronic order, but after the order of Melchisedec—that of unending priesthood, "Having neither beginning of days nor end of life." "Wherefore He is able to save to the uttermost," is the way it is often quoted, but it reads, "Wherefore He is able *also* to save to the uttermost." That word "also" is a connecting link: that is, He *has* saved your soul; "You have received the end of your faith, even the salvation of your soul," but He

is able *also* to save you all the way home, to preserve you unto God from all the occasions of falling by the way, because "He ever lives." For the Christ we know is not a dead Christ, but a *living* Christ in the glory. "Wherefore He is able also to save all the way through (to the end of the journey) them that come to God by Him." Have *you*, Hebrews, anyone like that in your Aaronic priesthood? No; your priest cannot even guarantee himself, he failed; he was "encompassed with infirmities" and at one time needed one to intercede for him.

(Concluded in next number.)

FELLOWSHIP

"WITH THEM THAT CALL ON THE LORD OUT OF A PURE HEART"

(Continued from p. 473 of Vol. 44.)

THE responsibility of the child of God is to please Him, and for this he must be obedient to His Word and acquaint himself with it; and this is not legality, for the new nature delights in keeping it. The believer is called to "*the obedience of Christ*"—to obey as He obeyed.

In writing to Timothy the apostle, in his first letter, instructed his beloved son in the faith "how to behave in the house of God, the assembly of the living God, the pillar and ground of the truth" (1 Tim. 3: 15), for departure from the truth was not as yet characteristic of the assembly. Years after, when in Rome, as the prisoner of the Lord, the Christians in Asia Minor where he had labored so much, turned away from him (2 Tim. 1: 15);

Demas had turned aside to an easier path than the "testimony of the Lord" called to (2 Tim. 4: 10), and at his first appearance before Nero, no man stood by the aged apostle (2 Tim. 4: 16). In his last letter to this devoted servant, so "like-minded" with the apostle, he speaks of the last days of this Church dispensation as "perilous times"—times that would be characterized by a refusal of sound doctrine; a race after something new; turning away from the truth to fables; heaping to themselves teachers, having itching ears (2 Tim. 4: 3, 4).

These perilous times are manifestly upon us. "The mystery of iniquity" which was even then present, more and more apparent as the end draws near, culminates in the revelation of Antichrist. It was foretold that "false teachers would bring in damnable heresies, even denying the Lord that bought them" (2 Pet. 2: 1), also that "evil men and seducers shall wax worse and worse, deceiving and being deceived." So that, not recovery was prophesied, but that *the professing body becomes a false witness.*

As we have already seen, God has not left His people without direction for days of sad departure; He has marked out a plain path for one who desires to be *faithful to the end*, and the apostle in this 2d epistle to Timothy, gives explicit direction for God's servant amid the iniquity, corruption and disorder of the professing body holding a place of responsibility as the House of God.

What a stay to the soul to be assured that "The firm foundation of God standeth sure, having this seal, The Lord knoweth them that are His; and, Let every one who nameth the name of the Lord withdraw from iniquity" (2 Tim. 2: 19, J. N. D.) It is surely a consolation in days when so many of the Lord's people are immersed in worldly schemes and unholy associations, when the

line of demarcation between Church and world is well nigh obliterated, that *He* knows those who are His. But the believer—as set apart to God and bearing Christ's holy Name—is responsible to “withdraw from iniquity.”

In the verse following, the professing body is likened to a great house where “there are vessels of gold and silver, also of wood and of earth, some to honor, some to dishonor;” and he that purges himself from the unclean vessels shall be “a vessel unto honor, sanctified, meet for the Master's use and prepared unto every good work.” What direction could be more explicit?

The words of another may be fittingly quoted in this connection:

“The whole of that which calls itself Christian is looked at here as a great house. The Christian is in it outwardly, in spite of himself; for he calls himself Christian (and the great house is all that calls itself “Christian”), but he cleanses himself personally from every vessel which is not to the Lord's honor. This is the rule of Christian faithfulness; and thus, personally cleansed from fellowship with evil, he shall be a vessel unto honor, fit for the Master's use. *Whatsoever is contrary to the honor of Christ, in those who bear His Name, is that from which he is to cleanse himself.*

“This separation from evil is not merely negative; it is the effect of the realization of the Word of God in the heart. I then understand what the holiness of God is, His rights over my heart, the incompatibility of His nature with evil; I feel that I dwell in Him and He in me; that Christ must be honored at all costs; that that which is like Him alone honors Him; that His nature, His rights over me are the only rule of my life. That which thus separates me unto Him, and according to what He is, separates me thereby from evil. *One cannot walk with those who dishonor Christ, and at the same time honor Him in one's own walk*” (Synopsis, vol. 5, p. 189).

These are words which we do well to consider. Painful as it may be to separate one's self from those otherwise estimable, the one who desires to be *true to Him* must withdraw at all costs.

It may mean a narrow path, and *as man estimates*, "hinder our usefulness," but the servant's business is to obey; and the apostle anticipating this says such an one is a "vessel meet for the Master's use, and prepared unto every good work." How can one have fellowship with those who in practice deny the truth? How can one walk with those who in practice deny the Lord His place in the midst of His own; who constantly quench the Spirit by the substitution of man's order? And how can one keep "the unity of the Spirit" with those who practically deny it?*

But the servant's path is not one of isolation, necessarily, and a plain path for faith is before us in what follows: "Follow righteousness, faith, love, peace, *with those* who call upon the name of the Lord out of a pure heart." These principles are to be followed *with* fellow-believers.

Righteousness is placed first, for the spirit must breathe the pure atmosphere of God's presence, and separation from what dishonors Him is surely that. Faith is neces-

* "Here too faith must be exercised, the very consequences which men threaten with, may seem in part to follow. We know Him who had to say, 'I have labored in vain; I have spent my strength for naught and in vain,' but who could also say, 'Yet surely my judgment is with the Lord and my work with my God.' It is of such an one we are followers; and as the apostle has already reminded us, we are not to expect to have a path different from His. For a just estimate of our work, we may have to wait for the day of account, or perhaps for a day of resurrection."—F. W. G.

sary to discern and walk in a path where there are no human props, and the soul has to learn what is and what is not of the Lord.

Love next follows; it is preserved by righteousness and faith, for it is not mere human sentimentality that is to guide us. John, in his letter to Gaius, speaks of "love in the truth." Much is said in these days of "liberality," of "brotherly love," of "tolerance," and the like, which comes dangerously near to sacrificing truth for the sake of peace. But the last named is the issue of what has gone before. *Peace* has ever been, and is, the effect of righteousness and divine love.

Treading this path of faith, we are promised others likeminded. "The Lord knoweth those who are His;" we do not; but faith can distinguish those who walk with a single eye, and call upon the Lord out of a pure heart. These we are to know and own, seek their company, enjoy their fellowship. We are not promised a perfect company—a company of amiable individuals who never do any wrong, but where the Lord's honor is paramount, and where is the genuine desire to hold fast the Lord's word, it is not merely a negative separation from error and evil but a positive separation *to Him* as "the Holy and True;" there the faithful heart will find its rest: "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song 2: 3). J. W. H. N.

(To be continued, D. V.)

"If ye loved Me ye would rejoice that I said, I go to the Father," said our Lord to His disciples who only thought of *their* loss, and not of His joy. May we not say the same as to our beloved ones when the Lord calls them away from earth to Himself above?

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 5

The Framework of the Body—the Skeleton

(Continued from p. 481 of Vol. 44.)

All these cranial bones, fitting closely together, remind us thus of the essential individuality of man. The frontal bone is perhaps the most prominent of all, rising unclothed by the hair, like a majestic mountain, guarding the portals of the soul. Across it is written, in some great measure, the character of the man. Here is placed the brand of shame, caused by sin; and here, blessed be God, will be written His name,

“When Thy new name’s imprinted
On every sinless brow.”

These are the most prominent of the cranial bones, knit together, as we have said, by the sutures which are well-nigh, if not quite, as rigid as the bones themselves. In infancy however these are far from this rigidity, and especially at the points of junction, form the *fontanelles*, where we count the pulsations in a babe. Thus we can read, in a sense, what goes on in the mind of the child, and can mould and influence it more readily than when it grows older. But even here there is a limit beyond which we must not go.

It is hardly in place here to do more than refer to the marvels of cranial surgery, which however do not contradict what has been said of man’s individuality. A knowledge of the structure of the cranium and of the brain enables the skilful operator to relieve pressure, make examination, and remove growths; but all is done with

the knowledge of the inviolability of which we have spoken.²

As we have said, the lower part of the frontal bone forms part of the eye-sockets, and of the nasal cavity. The ethmoid also forms parts of these, and closes the anterior part of the cranium. It is intimately connected with the structure of the nose, and through it pass the nerves of smell. The sphenoid bone behind the ethmoid also has a part in this structure, and binds the other cranial bones together. Both the ethmoid and sphenoid bones are extremely intricate in form, and quite light, especially the former. They have, along with the frontal and temporal bones, a number of cavities called sinuses. Those of the last, or mastoid sinuses, communicate with the cavity of the middle ear. Those of the three former communicate with the nasal cavity. Their linings may become inflamed, and painful infections result. Their condition doubtless depends much upon the general vigor and tone of health.

Of the spiritual meaning of this we can speak only in a general way. A more detailed study would carry us far beyond the limits of our present work. It must suffice to say that these inner parts are essential to the completion of the cranial cavity. They are also intimately joined with the nasal and other outer portions. There are parts of our spiritual being which have this twofold inner and outward connection. Some portions of the word of God are used in this twofold way, and enter intimately both into the structure of the inner man, and his outer relationships. Take for instance, "For we are

² For a most engaging study of the brain, the reader is referred to the work of Dr. W. Hanna Thomson, *"Brain and Personality,"* written by a Christian, and from a Christian standpoint.

His workmanship (ποίημα, a poem), created in Christ Jesus unto good works which God hath before prepared (lit.) that we should walk in them" (Eph. 2: 10). Here the new creation in Christ is identified also with its outer expression. The eye, the senses of smell and of hearing by which we discern the character of outer things, in their framework are part of the new creation, of the inner man. The rule of the new creation is for the walk (Gal. 6: 15, 16). See too the fruits of the new creation life outlined in Eph. 4: 17—5: 20. There are no hard and fast lines in the word of God where there is no connection between the inner and outward life. John's epistles partake largely of this ethmoidal and sphenoidal character. What care is needed to maintain spiritual health and prosperity, to avoid the dangers of mastoiditis, and other sinus affections (see 3 John).

Of the 14 bones of the face we will speak even more briefly. As has been said, they form the strong framework upon which the muscles of the face are moulded to form the various features of the countenance. Six of these bones are in pairs—the nasal, forming the bridge of the nose; the inferior turbinated, the partition between the inside nostrils; the lacrymal, between the inside walls of the orbits; the malar, between the cheek-bones; the palate, between the back of hard palate and front of the posterior nasal passages; the maxillar, or upper jaw, forming part of the floor of the orbit, the floor and outer wall of the nasal cavity, and the greater part of the roof of the mouth. In addition to these six pairs we have the vomer, the partition between the nostrils, and the mandible, or lower jaw, the largest and strongest bone of the face. Perhaps the necessity for these various bones would be best understood by thinking of their elimina-

tion. Were the mandible removed, there could be no mastication or articulation—speech and nourishment would be almost completely prevented. The maxillar are equally necessary, and both are holders for the teeth. What disorganization, and worse, would result in the nasal structure if a single one of the bones were taken away.

So in the spiritual framework of our being, if those portions of divine truth were eliminated which enable us to detect evil, to enjoy good, to taste our spiritual food and prepare it for assimilation—what losers we would be. And how that spiritual beauty which is growing up unto a perfect man would be marred if its features were not braced and supported by the basis of divine truth, perfectly adapted to the “effectual working in the measure of every part.” Let us dwell upon every feature, every organ of the face, and see how perfectly all is arranged. It is fitting that there should be just 14, 7×2 of these bones—completeness perfectly witnessed to. Truly both upon our material structure as well as the spiritual, our God has set the seal of completeness.

And when, with reverent and adoring hearts, we seek to apply these varied truths to Him who is THE HEAD, how this twofold stamp of the new creation, of which He is head, and of absolute perfection, is seen upon every feature. Here we see His absolutely inviolable individuality and aloofness of spirit, coupled with the most perfect expression of every thought and affection of His holy heart. How quick to detect evil, how rejoiced to perceive faith! How He fed upon the Word, did all according to that Word! Beneath all the gentleness and tenderness of His holy demeanor how immovable was the obedience to the will of the Father.

"We wonder at Thy lowly mind,
 And fain would like Thee be;
 And all our rest and pleasure find,
 In learning, Lord, of Thee."

And while this is readily seen in our Lord's personality, we can also rejoice to recognize the perfection of His union with His church. Not a feature in Him, but is used for His saints—

"All that Thou hast, Thou hast for me."

Here we see the control over all the functions and activities of the body. Not a movement of the remotest member but is directed by the Head, not a process of digestion, respiration and elimination but finds its strength and motive power in the Head. The bony framework of the skull suggests all this, which in other connections will come before us later, as the Lord enables.

Little need be said of the Hyoid bone, which is the support of the tongue and gives an attachment to a number of muscles by which it is moved. Spiritual taste and speech thus rest upon the indwelling Word. Every word of our blessed Lord was thus according to the written Word, and based upon it. S. R.

(To be continued, D. V.)

"WHILE THEY ARE YET SPEAKING, I WILL HEAR"

"For many years I had been a professing Christian," said an aged "mother in Israel" who has gone to her rest, but my husband was a stranger to God. Our children were growing up in impenitency, and at times I was dis-

tressed for them and for him. He manifested no interest, neither did he oppose me, until one winter, during a time of unusual interest in our church. I used to attend the numerous meetings, especially the morning prayer meeting. My husband seemed disturbed, but I knew it was better to say little to him. At length he seemed annoyed that I should go so frequently, and said it was only a waste of time. Finally, he forbade my going any more. This was a new thing. What could I do? I carried the case to God in prayer, and rose the following morning earlier than usual to see that none of my family cares were neglected, and that I might be ready for the 'sun-rise prayer meeting.'

"When ready to go, my husband repeated what he had said, and added with an oath, 'If you go you'll be sorry for it.' I could not speak; but lifting up my heart to God, I passed out and turned towards 'the place where prayer was wont to be made.' But oh, with what a load! I felt crushed. Taking my seat in the little school house, I buried my face on the desk before me, and wept and prayed for my husband. Unconscious of all about me, I heard not a word of remark, not a prayer, until our good pastor commenced his closing prayer with that precious promise, 'Hast Thou not said, O Lord, Before they call I will answer; and while they are yet speaking, I will hear?' How new and precious those words seemed! At the close of the meeting, I retraced my steps with a heavy heart. Such language my husband had never before used to me, and I went in, hardly knowing what to expect.

"To my surprise he had gone out, and did not return until noon. Then he met me in silence. He looked unhappy, but said nothing. All day, though my hands were busy, my heart was going up in earnest pleadings for

his precious soul. I felt that I could not be denied, and yet my faith was weak.

"In the evening, when my little ones were in bed, I sat down to my needle. My husband soon came in, and said, 'Are you not going to meeting to-night?' 'No,' I replied, 'I thought I would stay with you.' He made no reply, but sat for a time in silence. At length he burst out, 'Wife, I can't stand this any longer; the words I spoke to you this morning have been sounding in my ears ever since I uttered them, and they have been eating into my soul like fire all day. I can get no peace; will you forgive me?—for I am lost. Oh, what a life of sin I have lived!'

"We knelt down, and I poured out my wondering soul in his behalf. That night we shall remember through all eternity. There was no sleep for us. Together we wept and prayed, and I tried to point him to the Lamb of God. Before the morning broke light came in upon his troubled soul, and he was rejoicing with me in the redeeming love of Christ. With me he went to the 'sunrise prayer meeting,' and there told what the Lord had done for his soul. I could only exclaim, '*What hath God wrought!*' Surely, while I was yet speaking, I was heard and answered."

O ye wives, believers in Christ, with unsaved husbands, slack not in your prayers to God for these unbelieving partners of your lives, neither be ye discouraged. God lives; He hears; and in His own time and way answers the faithful prayers of His saints for their loved ones. Only let your prayers be fervent and believing. Remember the apostle Peter's admonition in his 1st Epistle, 3: 1-4, as to your conduct towards those whom you would win to your God and Saviour. Let them see you are concerned for them, that you are praying for their conversion, and are not to be turned aside in your efforts

for their salvation. Remember too, as in the case related above, that the subject of our prayers and the object of our love may seem most opposed and rebellious just before they are ready to yield, whilst Satan makes a last desperate effort to retain them among his subjects, and seeks to discourage those who seek their salvation.

—C. KNAPP.

Answers to Questions

QUES. 1.—Can you give us light on the following subjects, through *Help and Food*?

It seems from Gen. 11: 26 that Terah begat Abram when he was 70 years old; but verse 32 says that Terah was 205 years old when he died in Haran; and Acts 7: 4 says Abram did not leave Haran till Terah had died; yet, according to Gen. 12: 4, Abram was only 75 years of age when he left Haran. Is it that Abram was not Terah's firstborn?

ANS.—Your last references clearly show that Abraham could not be Terah's firstborn, though first mentioned in Gen. 11: 26. This is very common in Genesis: God's sovereign grace gives first place to a younger instead of the elder, as Adam must give place to Christ. In Gen. 10: 1 Shem is put first though Japhet was his elder, as verse 21 tells us. Note this displacement of the elder for a younger in Isaac and Ishmael; Jacob in place of Esau; Judah in place of Reuben, etc.

QUES. 2.—Should we conclude from Exod. 37: 7 that the cherubim and the mercy-seat were made of one piece? If so, does it signify that if God meets man in mercy it cannot be at the expense of His holiness, but that all must be in keeping with divine glory and righteousness?

ANS.—Yes, of one piece, as verse 8 clearly says: "*Out of the mercy-seat* made he the cherubims on the two ends thereof." Salvation (the mercy-seat) and government (the cherubim) are in one and the same glorious Person (Christ), who said, "All power is given unto Me in heaven and in earth; go ye therefore," etc. (Matt. 28: 19), and all judgment is committed to the Son of Man, our Saviour (John 5: 22-27).

QUES. 3.—Do the cherubim on the mercy-seat, gazing on the blood, speak of judgment executed? Is it in a judicial character that they are there?

ANS.—The cherubim seem *always* to be connected with God's government, therefore have a judicial character. First mentioned in Gen. 3: 24, they are throughout Revelation connected with the Throne and part of it. See Rev. 4: 6; 6: 1-7, etc.; also Ezek. 1: 5-28 where they appear as bearers of the glory of God's government over the earth, when Israel was being given up as His people.

QUES. 4.—In what sense am I to understand that the "word of prophecy" is more sure than the transfiguration scene as 2 Peter 1: 19 tells us? When a thing is true, how can it be more true? "Adolphus."

ANS.—The passage is better translated, as in the Numerical Bible, "We have also the prophetic word confirmed." The prophecies of the Old Testament concerning the glory of Christ and His kingdom were *confirmed* by what Peter and two others saw, when the lowly Jesus was transfigured before them in His kingdom glory, and the Father acknowledged Him with honor, saying, "*This is my beloved Son, in whom I am well pleased.*"

According to the law the testimony of one had to be established, or confirmed, by another witness, in order to make it valid or competent to act upon it. (See Num. 35: 30; Deut. 17: 6; and John 8: 17, 18.) It is in this sense that the "word of prophecy was made more sure," that is, was *confirmed*.

Young Believers' Department

Calendar: Jan. 16th to Feb. 14th.

DAILY BIBLE READING: Jan. 16th, 1 Thess. 1;
Jan. 31, 2 Tim. 2; Feb. 14, Heb. 8.

MEMORY WORK: Gospel of John—chapter 1.

MEMORY OUTLINES: Gospel of Luke, for Jan. & Feb.

GOOD READING: On the Gospel of John, by J. G. B.

Daily Bible Reading

With the beginning of this year we have a number of the smaller epistles for our daily reading. With these many of you are already quite familiar, able perhaps still to repeat them from memory. You might test your memory by seeing whether you can do so. Only six chapters in Ephesians, but how full they are! We do not think of it as a short epistle, for each sentence and word are so freighted with divine meaning that it demands our earnest attention and much quiet meditation to realize even a portion of the fulness that is spread before us. This is particularly true of Ephesians and Colossians, where the great truths of our place in Christ and of the glory of His Person shine out in such a wonderful way. The responsibilities too that flow from this are so great, and I hope we will all realize more than we have ever done that the power for the daily walk is from the same source as the grace which has saved us.

"As the truth is in Jesus," sets Him before us not merely as the example but as the embodiment of all that our life in the new creation is to be, which means, in the

language of Philippians, "that we rejoice in Christ Jesus and have no confidence in the flesh." It is a great thing to see that a fruitful life is exactly the same as a fruitful tree. There must be the living link in the power of communion with our Lord. "Abide in Me, and I in you." So we need to take perhaps even more care than usual to see the character and bearing of our chapters, as we read them one by one. Philippians is especially attractive, setting forth for us, as it does, our blessed Lord Himself, and our experiences on the way as we learn of Him.

A dear brother writes, "It is happy to think that on the same day, throughout the country, young fellow-Christians are reading the same chapter; committing to memory corresponding portions, and enjoying largely the same spiritual food." I hope that this idea of "team work" will take a stronger hold upon us than ever, and serve as a kind of bond of union between us, although separated by such distances.

Memory Work

I think it is time that we should begin to memorize in a systematic way some of the words of our blessed Lord Jesus, and no portion of the Gospels is more suited to this than the Gospel of John. Many of us are already familiar with the first ten or more verses, so there ought not to be much difficulty in covering the entire chapter during the month, provided we do a little at it each day.

Memory Outlines

The memory outlines of Matthew have been a great success for all who have accomplished the work. I will not say I am exactly disappointed that comparatively few have received the Notes on Matthew, though I could wish

that there had been many more, but I am very anxious to enlist a great many in our work this year. We will take up the Gospel of Luke, as has already been said in our last number. January and February ought to be abundantly sufficient to enable us to complete this outline, and write it from memory, without very much trouble.

We already know the contents of some of the chapters. Who is there that could not tell us what the 15th chapter is about? And perhaps the 7th is almost as familiar, so I hope you will, in large numbers, encourage one another to carry through this work. You will never regret it, and what you learn in this way will be a nucleus around which you can gather many most helpful, profitable thoughts from this wonderful Gospel. It sets before us the Man Christ Jesus. There is a human tone running through the book. It is the appeal of Him who became a Man that He might appeal to man.

When you write me about some other matter, such as your Greek lessons, etc., I will be very glad to know that you have undertaken this outline work on Luke.

Good Reading

We are trying to combine our good reading with the Bible Class as outlined by Mr. Bloore in the Sunday School Visitor. In this way there will not be a heavy burden upon you in your reading, and at the same time it will contribute to the better understanding of the Bible Class lessons as we go on with them. A brother writes about the Visitor that he does not see why our periodicals cannot be made the best in the world. We are not exactly trying to compete with other magazines, but we certainly do want to have our little paper fit in with your needs, and there is perhaps nothing more important than

that you should be thoroughly furnished for your Sunday School class work. So I hope that during the coming year we will have a large increase in the number of those who are following on with this part of our work, and that you will get very helpful results from it.

While speaking of Sunday School work I am very thankful indeed to know that so many of you have "graduated" from the class into the teacher's chair, and yet you will not misunderstand me when I say I hope you will always remain scholars, as well as teachers. That is the beauty about God's Truth. Of some it is said, "Ever learning and never able to come to the knowledge of the truth," but, thank God, for those who know our blessed Lord the second part of that sentence can be omitted, and that leaves us "ever learning" more and more of the fulness of Him who filleth all in all.

Greek Testament Lessons

We have now fairly launched out in our Greek Testament work, and it has been great pleasure, as I have gone around through the country, to find so many who are taking hold of it, with very encouraging results. I must say that almost universally your lessons have been excellently done. They show care and interest and a grasp of the elements, which is a good promise for further success.

I got a letter the other day from a college graduate, who says it makes him almost wish that he could begin the Greek lessons over again to share with us in this work, but he has by no means given up his study of Greek but goes on steadily with it. That is one beautiful thing about everything in God's Word—we never get to the end of it. He adds—"I certainly feel that whatever time I have spent at Greek has repaid with magnificent in-

terest." I want you to notice that remark. We are not trying to be wonderful Greek scholars, but there is a magnificent interest which accrues as we go on with a little painstaking study of the inspired language of the New Testament. Don't forget that in the Spring we will want a copy of the New Testament and a little Greek Dictionary. I have already suggested a way in which you can secure the Testament—simply by having good lessons during the first three months of this year. I take a great interest in marking your papers, and feel a little reluctance at putting red ink in any large quantity upon the pages you send in, so I hope that the necessity for these will diminish more and more.

Don't forget that you can encourage any to make a beginning with this study at any time. The New Year is just the right time to begin. I hope that, if the Lord does not come, we will start a second elementary class next year. There will probably be three years in the complete course, and I think you will find by that time that you are quite able to go on with your study alone. Every year I hope we can draft in a nice new class, composed of those who have become old enough to appreciate the study and of others who find that they can now give the time. In some cases those who had opportunity to begin with us have found such a pressure of other work upon them that they could not take the time for this work. Let such hold themselves in readiness for another year, should the Lord please, and in these various ways our new class will serve to take the place of those who later on will "graduate." I am hoping that gradually we will have other departments added to our class work, which will offer to those who need it a practical course in Bible study, which will be of real service to them in whatever work the Lord may have for them to do.

The following are the lessons for Feb. 1st and 14th:

LESSON 11. Page 18, top (2). Learn the two examples of masculines in the first declension, also notes (a), (b), (c). Also write out the declension of ἀρχή, and μαθητής. You have previously had similar words to decline, so you only need to be careful.

LESSON 12. Page 18, par. 17, and p. 19. Commit the vocabulary to memory, so you can write it, with the accents. When you can do this from memory, you know it. Next learn the meaning of the rules on p. 19, so that you can give a brief outline of them. Lastly, copy and translate the exercise at the foot of page 19. You have had this exercise before, but now you are to give the *translation*, not the transliteration.

Remember, these lessons are part of the 6 on which your marks will determine whether you get the prize. I hope you will have your lessons as nearly on time as possible, as I want to start the Greek Testament in April if possible, or May at the latest. Of course, it will only be in addition to the regular lessons in our book.

'Your proposition for the next three months is very interesting. I am going to try hard for the Testament.' As this scholar sent in two lessons with this note which were each 100, I think she has the best of prospects. I do hope she and a good many others will succeed. The lessons to be marked are 9, 10, 11, 12, 13, 14. I will only say, don't hurry with the lessons, be sure you go carefully over your paper before mailing it. Most of the mistakes are due to omission of well known points. You must be particularly careful about the accents.

Correspondence

'I purposed writing to you for some time, but the press of daily duties has interfered. Now, however, that I have

set apart time in my schedule for correspondence such procrastination should cease. It has been on my heart to thank you for the much needed "help and food" that I have been gleaning monthly, and especially from the Y. B. D. The daily schedule plan has worked out splendidly. The Missionary Department work in Foreign Field is also very interesting and valuable, enabling us to intelligently pray for the Lord's work abroad."

I continue to get very cheering and encouraging letters from different parts of the country. These often come in along with the Greek Testament Lessons, and relate a good deal to that branch of our work, but it certainly is a great stimulus to know that so many are taking notice of the monthly message to them in our Department.

Young Believers' Meetings

As I mentioned before, I have had the privilege of attending a number of these as I have traveled about recently. They have been most enjoyable, and indicate that the Lord is laying it on the hearts of a great many to make practical use of their privileges as Christians.

I attended the other night a very large meeting of this kind, which I think, in some respects, is almost ideal in the way it is conducted. The meeting is held in private houses, in various parts of the city consecutively, and a happy social character marks the whole time. But it is not an occasion for mere sociability. Indeed that element is kept pretty well in the background, and while we had, at the close, some refreshments, it was of such a modest and simple character that it did not obtrude in the least upon that which was the business of the evening. This is as it should be. It is very nice to pass some little refreshment around at the close, but if this is made the main object of the meeting we would soon lose the joy and the usefulness which is our chief ob-

ject. The truth is, God's things are calculated to give us the keenest enjoyment and pleasure when we really take hold of them with zest. I was very glad to see how free they were with questions, and how eager they were to learn as to different ways of doing things. As I was present they took advantage of that to ask me all kinds of things as to what was before us, and I, on my part, was very glad to learn some things from them.

They have one plan, which is a very good one, of giving out pamphlets to different persons to be read and a little report to be made at the next meeting. In this way a great deal of familiarity can be gained with many of our best pamphlets. I suggested that instead of each one having a different book it might be well to let three or four give their outlines of the same so that we would look at it from different angles. I also suggested that a very good series would be Mr. Cutting's very helpful pamphlets, beginning with "Safety, Certainty and Enjoyment;" then, "The Old Nature and the New Birth;" then, "Never;" and "Forgiveness in its Three Aspects;" then, "Are you a Member and of what?" and, "Brotherly Care and Personal Trespass," and, "Caught up with the Bridegroom and Coming with the King." This series really gives us a splendid outline of what might be called elementary truth.

I am very glad to see a number of the young people taking up Church Truth, and desiring to become cleared up on that. This is most important. I should be glad to hear from any of you as to what is needed to start a Young People's Meeting, and I might say, in advance, that all that is needed is a sober purpose of heart to get together to seek the Lord's help, and to look to Him in prayer about it. Almost any department of the work could be taken up. Bible study, in a systematic way,

might well occupy a part of the time. I gave a little talk the other night on "3 H's,"—The Head, the Hands, and the Heart, and I think that these three will sum up for us what should mark our Young People's Meetings. The Head suggests the furnishing with Bible truth and study, the Hands, work for the Lord, methods, and so on, which can be discussed at the meeting, and the third is the most important of all—the Heart. This would include not only keeping our hearts with all diligence, but telling the desires of our heart in prayer. I hope that our Young People's Meetings will be marked by a good deal of quiet, reverent prayer for very definite objects. Don't let us be afraid of talking about special needs and asking in a very definite way that the Lord would grant these requests. I think one special field that is opened up for our prayers is the work in the foreign field. You know that the workers will come from our ranks, and therefore it is particularly becoming that we should be in prayer for those who have already gone abroad, and for others who are preparing for that. We can also add our prayers that the Lord will raise up still others to go forth with the glad tidings.

Work in the Foreign Field

Essentials for Work in the Foreign Field

First.—THE CALL OF GOD TO THIS WORK. It is very cheering to see an awakened and increasing interest in this stupendous work of God. Millions unnumbered have never heard the gospel, and the heart of God has already been expressed in its untold love to the world. We need not be surprised therefore if He, who has pro-

vided the gospel, should also send further laborers into His harvest.

While a general interest is most encouraging, and should never take the place of the direct contact between the soul and the Lord—"Lord, what wilt THOU have ME to do?" it is possible that enthusiasm may be contagious. Even an example of devotion may stir up something akin to imitation, but these can never take the place of being before God about His mind. It is well to remember this in days when human activity and bustle so often take the place of the work of the Spirit of God. Nor is this something of a mystical character, which leaves one in any uncertainty as to His mind. Many things would point in the direction in which God would lead. If one has a love for souls in China he will love them in this country. If he is desirous of taking the gospel to regions beyond, he will be glad to speak a word in season to the sinner whom he meets in his daily walk. Where God has really burdened us with the gospel there will be this yearning for souls. Gradually it may become a conviction that the mind of the Lord is that one should devote his whole life to the foreign field. It need hardly be said that this will be the outcome of prayer, and perhaps much exercise.

Second. — COMMENDATION BY THE LOCAL ASSEMBLY. At last conviction is reached. The brother, or sister, has reached a conclusion in his own soul that the Lord would send him forth. The next step which seems to be indicated is that the local assembly with which he is connected should be notified and their fellowship sought. This is most important because the exercises which have led one to a conclusion will stir up the interest of the assembly and perhaps also be the occasion for much helpful and profitable counsel. There is no thought that the assembly can appoint anyone to this, or indeed any other work, but there is such a thing as assembly recognition, followed by assembly fellowship, and this we fully believe should always be shown. It confirms the convictions of the individual and gives confidence to the saints at large that it is not a sporadic act. It is recognized, as any other act of assembly fellowship is, as confirming the Lord's people at large in the belief that the brother or sister in question has really made no mistake. It encourages us to general prayer, which is an essential if the Lord's work is to be maintained.

Third. — ACQUAINTANCE WITH THOSE ALREADY IN THE FIELD. When the country, to which one believes he is led, is decided upon, there should be a correspondence with the saints who are already engaged at that place, getting all information and finding out too if there

is an opening for further help. This is usually quickly answered in the affirmative, or by valuable suggestions as to work in some near-by locality.

Fourth.—FINANCIAL SUPPORT. This is put last because it really comes last. Where money is too easily available, or where it is given too prominent a place, the necessity for individual exercises and waiting upon God will often not be so clearly seen. Therefore it is only after the decision has been made in dependence upon God and in fellowship with the saints generally, that provision for the expenses will be made, and we cannot question that if it has been God's work thus far He will not suffer it to fall short by not providing the means. And here it is necessary that the proposed Missionary should be looking, not to man nor to the assemblies, but to the Lord of the harvest, for all that is needed for support in this great work. Surely He will never fail those who trust Him. How many can bear witness to this, no matter how feeble that trust has been. But means are needed for providing an outfit in the way of clothing, etc., and transportation to the scene of labor, together with sufficient to cover all needed preliminary expenses. For this the servant looks to his Lord and Master, but our Lord looks to His people to see that they provide it. In this way there is a twofold turning to the Lord, both by the servant and by those who rejoice also at their share of this service, and in this way money is sanctified from a common to a holy use. May the Lord preserve us from anything like an ecclesiastical system in this regard, but instead may there be a devotion of our means to Him who has given His all for us.

Our readers will be glad to read the following intensely interesting letter from our beloved young brother, Virgil Pennington, and his wife. Our prayers are with them in this most happy service.

Newark, N. J.

Dear brother:—

Nov. 22, 1926.

Some of the Lord's people, and especially among the Young Believers, may be interested in knowing how the Lord has been leading my wife and me in connection with the work in China. As you know she was born in China (Chang-sha) and educated in an American school there. On coming to this country and taking work in an insurance company while staying with her sister, it was without any expectation of ever returning to China. We were married about a year and a half ago, and set up house-keeping. But the Lord laid a continual and heavy burden

on our hearts for the millions of Chinese who are lost in sin with no knowledge of the Saviour. Through many contacts which we had with missionary work in China, we were constantly being brought face to face with conditions there. Having shown us the need, the Lord showed also that we could fill it in the measure of His grace; and "Could go" became "Must go." This aroused a greater desire to study and search the Scriptures for light on the Divine plan of missionary endeavor, and needless to say God's Word abounded in assurance, yea, in commands.

Since that time we have been exercised as to what part of China the Lord would have us go. At first, Western China, with its counties in which the name of Christ has never been known, appealed. But the Lord has definitely been showing us in many ways that the first step should be toward Taitowing where Brother Kautto has so faithfully been preaching the Word in the midst of many difficulties. We have had very happy correspondence with brother Kautto and praise the Lord for his testimony there. In all this we have had the prayers of many of the Lord's people, and see throughout, not anything in ourselves that we should have this privilege of making Christ known in China, but God's grace even whereby we were saved, and His answer to their prayers.

We are spending this year, the Lord willing, taking a missionary-medical course. It is intensely practical, covering Anatomy, Physiology, and Diseases. The most important and practical part can be acquired with the proper amount of effort. We have clinic privileges at the Roosevelt Memorial Hospital through the favor of a few Christian doctors on the staff, and thus combine theory with practice. (In addition, I am studying Greek, and we are enjoying a course in the History and Archeology, etc., of Genesis.)

I have a position at the City College of N. Y. teaching mathematics, in the evening, having of course given up my regular business on coming to this school. By this we hope to have some laid by toward our passage to China next year, if the Lord so direct. Meanwhile with study on the Chinese language, and of course private meditative study of the Bible and prayer, there is hardly any that can be called spare time, although many things seem to call for attention. We realize the need too of conserving our strength and are thankful for the measure of health we enjoy. Will you not pray for us that we may be guided only by the will of God, that self may in no way intrude, and that wisdom may be given us? How happy we would be to know that we are being borne up in prayer by an army of intercessors, so that His name may be glorified through the preaching of the Word.

But how blessed to know that before next year rolls around, even before the next tick of the clock, the Lord may descend from heaven with a shout—and we shall be caught up together in the clouds to meet Him in the air, and so shall we ever be with Him.

Trusting that I may hear from you when time permits, I remain,

Affectionately yours in the Lord,

Virgil Pennington, Jr.

SOME FACTS RELATING TO VARIOUS COUNTRIES ADJACENT TO INDIA

BALUCHISTAN, a part of the Indian Empire, is peopled by Arabs, Persians, and others, as well as the Baluchis from whom it takes its name. The country measures roughly 300 m. from E. to W., and 450 m. from N. to S. The people are said to be bandits by tradition, but nevertheless frank, fairly truthful, and temperate. They regard courage as the highest virtue, and are considered pleasant to deal with. The population in 1901 was 914,551. Out of every 100,00 of these, 94,403 were Mohammedans, 4,706 Hindus, and the rest Christians or other religions. There are 3 missionary societies working in Baluchistan, maintaining one station each, with a total of 14 workers.

AFGHANISTAN is a country of Central Asia, N. of Baluchistan, and between India and Persia, having an estimated population of 5,000,000. Afghan chroniclers call their people "Beni-Israil," and claim descent from King Saul, through a grandson named Afghâna. Nine years after Mohammed's announcement of his mission, they sent a delegation to Medina, who became converted to his views. These, on their return, converted their countrymen. After varying political fortunes, the present government was established, which is an absolute monarchy under the Amir, succession to the throne being hereditary. The laws of the country prevent the entrance of foreigners, and, of course, the introduction of their religion. In Afghanistan, only those in the Kafiristan region are non-Mohammedan, and these are said to have a low form of paganism. Persian is the language of court and literature, although other languages are spoken in various parts of the country. The Afghan is described as being by breed and nature a bird of prey. The repression of crime

and the demand of taxation he regards alike as tyranny. The people continually boast of their lineage, their independence, and their prowess. There are no Christian missions in Afghanistan.

TIBET, located in Central Asia, is the highest country in the world. It is bounded on the N. by Turkestan, on the E. by China, on the W. by Kashmir and Ladak, and on the S. by India, Nepal, and Bhutan. It has an area of over 1,000,000 sq. miles, and an estimated population of 3,000,000. The temperature varies much, but wind is a prevailing feature throughout the country. The Tibetan race is thought by some to belong to the Turko-Mongol stock. Monogamy, polygamy, and polyandry are each practised in various parts of the country. Tibet was for long under the suzerainty of China, but with the revolution in that country in 1912, Tibet declared its entire independence. The government is administered by the Dalai, or Grand Lama, with the seat of government at Lhasa. Industries are limited, but they import many things from the surrounding countries. One of the chief imports is brick tea, which is universally used, and even passes for currency. The most commonly used coinage is the Anglo-Indian rupee.

Due to the natural difficulty of travel, and the political exclusion of foreigners, Tibet was long an unexplored country—a land of mystery. From about 1328 to the early part of the 18th century, some half dozen travellers passed through the country, mostly missionaries of the Roman Catholic Church. About 1708 some Capuchin friars seem to have passed freely between Calcutta and Lhasa, and even founded a mission there, which lasted until 1733. There were but few visitors after that, until in 1904 the British Armed Mission forced its way through the country to Lhasa, and disclosed its secrets.* "Lamaism," a Buddhist hierarchal system similar to Roman Catholicism, with the Grand Lama at its head, is the religion of the country. There are no Christian missions, although the Scripture Gift Mission has for the past few years been able to circulate the Scriptures in Tibet, chiefly from the Chinese border. Also various others have skirted the western borders, among whom is one of the "Brethren."

These countries are wild in their structure, and are peopled by men of wild spirit; yet it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52: 7). May we have "feet shod with the preparation of the gospel of peace" (Eph. 6: 15), ever ready to follow the leading of our Lord.

* See "The Opening of Tibet," by Percival Landon.

NEPAL is an independent state on the N. E. frontier of India. Its extreme length is about 525 m., and its breadth varies from 90 to 140 m. Its population is estimated by the natives to be about 5,200,000. The southern part of the country is level and cultivated, the northern part is mountainous. Mt. Everest, the highest mountain in the world (29,002 ft.), is on the northern frontier. Many large wild animals such as the tiger, elephant, rhinoceros, etc., are found. Hinduism seems to be the general religion, but it is not very carefully observed, even the caste distinctions being held very lightly. Temples are numerous, and both Hindu and Buddhist priests abound. Every family of rank has a special priest. Astrologers are also numerous, and in constant demand. All families of good standing also have at least one medical man in constant attendance, and there are many general practitioners. Various languages are spoken, amongst which is the Tibetan. The Nepalese have relations with China and Great Britain, but allow no internal interference. Theoretically, the Maharaja is the supreme ruler, but actually this authority is exercised by the prime minister. The kingdom is thought to have existed prior to 633 A.D., although accurate records date from about the 14th century. The dynasty then founded lasted until 1768. Continual fighting marked the succeeding era, although there are now friendly relations with the British. There are no Christian missions known to the writer.

BHUTAN is an independent kingdom east of Nepal. It is under various commercial and other arrangements with the government of India, from whom it also receives an annual subsidy. The whole of Bhutan is mountainous, and its area and population are unknown, although the former is estimated to be about 16,800 sq. miles. There are nominally two supreme authorities, the Dharm Raja (*Dharma*, doctrine), the spiritual head; and the Deb Raja, the temporal ruler. Actually, the law is administered by anyone capable of doing so. The Dharm Raja succeeds as an incarnation of the Deity. On the death of a Dharm Raja, a year or two elapses before the new incarnation appears in the form of a child, usually born in the family of a principal officer. The child establishes its identity by recognizing the cooking utensils, etc., of the late Dharm Raja. He is then trained in a monastery, and on his majority is recognized as Raja. The Deb Raja is elected by the council, and is the nominee of the strongest existing political power. The people of the country are industrious, oppressed, and poor. Nothing they have is their own, their property being always subject to confiscation. "Might is right" is said to be the whole and sole law and

custom. The people profess Buddhism, but their worship consists chiefly in the propitiation of evil spirits and the mechanical utterance of a few sacred sentences. Trade relations are with Tibet, rather than with India. There are no known Christian Missions.

BURMA is a province of the Indian Empire, lying to the east of the Bay of Bengal. Its extreme length is about 1200 m., and its greatest width is 575 miles, with an estimated area of 238,738 sq. miles. The total population of Burma in 1901 was 10,490,624. The Burmese have a gay and lively disposition, and have been called "the Irish of the East." The children are said to be adored by their parents, and have been described as the happiest and merriest children in the world. The cultivation of the land is by far the most important industry, and in 1901 but 9.4% of the people were classed as urban. Rice and timber are their chief exports.

It was in Burma that Adoniram Judson began his labors in 1813, and to-day the American Baptist Missionary Society has a total of 217 workers there. In all, there are 13 societies working in Burma, maintaining 356 workers and 73 stations. There is one brother connected with "Brethren."

SIAM is an independent kingdom of the Indo-Chinese peninsula, with an area of about 220,000 sq. miles. In 1909 the population was about 6,230,000, about half of whom were Siamese. Bangkok, the capital, had a population of 650,000, of whom one third were Chinese. The Siamese are said to be patient, submissive to authority, kind, and hospitable to strangers. They are able and intelligent cultivators of the soil, but the industries and trades of the country are in the hands of the Chinese. Rice is the chief crop, and it, with fish, forms the staple food. Slavery, once common, has been abolished. There is no such thing as caste, and low birth is not an insuperable barrier to the attainment of the highest dignities. In Central Siam canals are used for roads.

The first missionaries in the country were Presbyterians from the U. S., who went there in 1840. This denomination now supports 91 of the 102 workers in Siam, and maintains several schools and hospitals. Four of the remaining eleven workers are Seventh-day Adventists.

The countries here referred to are comparatively little known, and perhaps less thought of in connection with the gospel. May not this vast area constitute a challenge from the Lord, "Whom shall I send, and who will go for us?" (Isa. 6: 8). May we have the willingness of the prophet to answer, "Here am I; send me."

NOTES

The Great Shepherd. As the Good Shepherd our Lord has given His life for the sheep. In resurrection He has become the Great Shepherd. He has not given up the character which marked Him as the Good Shepherd, but maintains it still. Blessedly true it is that there is no further need for Him again to lay down His life, but His love is unchanged, and He shows it in the same shepherd care. It is now shown in gathering and leading His flock onward and upward. This is beautifully illustrated in the last chapter of Luke.

The Scattered Sheep. "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone" (John 16: 32). "Then all the disciples forsook Him and fled" (Matt. 26: 56). Part of this scattering was temporary, and under the stress of fear, for some returned to be near Him in the judgment hall and at the cross, notably "the disciple whom Jesus loved." But they were further scattered by their unbelief as to His resurrection. Among these were the two disciples who went on the evening of the first day of the week to Emmaus, some sixty furlongs from Jerusalem. We do not know the reason of their going—some have conjectured that, as the wife of Cleophas was at the cross (John 19: 25), she and her husband were returning home to Emmaus—but we do know their utter discouragement. It is here that the Great Shepherd begins His work.

Seeking the wanderers. How perfectly in keeping with His whole life was this action of our blessed Lord. He cannot leave His sheep unwatched, uncared for. So He joins this sorrowing couple who are journeying away

from the empty tomb, and from where the reports of His resurrection had been heard. But note, He does not at first manifest Himself to them; their eyes were holden that they should not know Him. He draws out the reason for their sadness—for none who loved the Lord could be indifferent as to where He was after His death. Then He opens up to them the Word of God, brings the scriptures to their mind, “the things concerning Himself.” “Ought not Christ to have suffered these things, and to enter into His glory?” Thus He reaches them through the written Word, and their hearts are made warm with its blessed assurances. So when they reach their journey’s end, and He would have gone further—for had they not constrained Him He would have parted from them—they press Him to tarry with them. His Word has still the same power, and we may be sure He is not far from His Word; it is for us as well as for these two. Then the simple and familiar act of blessing and breaking the bread brings Him to their eyes and hearts.

Gathering. But He does not remain with them; He would lead them back to be gathered with others to share their joy and to meet their responsibilities. So He vanishes out of their sight, and they swiftly retrace their steps, doubtless in the night, back to the little company at Jerusalem. Before they can tell their glad news, they are met with the joyful assurance, “The Lord is risen indeed.” We do not know exactly what took these disciples to Emmaus, but we do know what brought them back. It was the Word of God and the manifestation of the Lord. Instinctively we turn to the saints to share with them this blessed fact.

Instructing. But as He has brought them back, He does not leave them merely with one another; “Jesus

Himself stood in the midst of them." He is there to confirm their faith, to remove all lingering doubts, by showing His wounds, inviting them to handle Him, and by partaking of food in their presence. But this identification of Himself is not all. Again the Word is opened to them, and their understandings enlightened. Our Lord was, as the Great Shepherd, leading them on from their past position in Judaism to a wider field of testimony. It was the eagle stirring up the nest.

Sending forth. So now having sought, gathered and instructed His own, He sends them forth to make known the glad tidings to others. "Repentance and remission of sins" are to be "preached in His name among all nations, beginning at Jerusalem." There is nothing selfish in the grace of God. It puts our own hearts to rest, giving peace to the conscience, and then sends us out as His messengers. And how fully does He equip with the power and abiding presence of the Spirit. He has now come, has been here since Pentecost, so there is no need of tarrying, but the impelling call to make known the good news to others.

Leading upward. Thus our work is provided for us, and may He energize our hearts to obey Him and to go forth far and near with the message of the gospel. But the blessed Shepherd has not yet completed His work. He leaves us in this world, but would have our hearts led further on, even upward to where our home is. This He secures by the lovely action of ascending up to heaven before their eyes. Leading them out as far as to familiar Bethany, with its hallowed memories, "He lifted up His hands and blessed them, and while He blessed them, He was parted from them, and carried up to heaven."

"Thou lead'st our hearts to that blest place
Where rest's without alloy."

He has entered the Sanctuary, and thither our hearts follow Him—having boldness to enter the holiest, by the blood of Jesus. What is it to be heavenly-minded? Is it not to “seek those things which are above, where Christ sitteth at the right hand of God?” We desire to be with those whom we love; how much then do we love Him?

Praise. “They worshipped Him.” An ascended Lord draws out our full praise, and this is expressed, not in “gazing up into heaven,” in a dreamy state of absorption, but in all the glad diligence of hearts which have an Object that satisfies, while we are busy in the service He puts into our hands. May it be increasingly so.

Waiting. “This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven” (Acts 1: 11). How could the “Shepherd and Bishop of our souls” leave us without this crowning assurance, this joy beyond all others, of seeing and being with Him forever? And so He continues this blessed ministry of grace and love, seeking the wanderers, drawing us back to Himself and to one another, teaching, fitting, sending forth in His service, and drawing our hearts away from other things to Himself where He is—to wait in peace till He come. May we gladden His heart by our willing response.

S. R.

“In love He broke my heart to make room for Christ: now I know it was *love* that did it. Till then I never knew the creature’s *need* of Christ, nor Christ’s *suffering* for a broken heart.”—G. V. W.

FELLOWSHIP

THE UNEQUAL YOKE

(Continued from p. 19.)

"Be not unequally yoked together with unbelievers: for what *fellowship* hath *righteousness* with *unrighteousness*? and what communion hath *light* with *darkness*? And what concord hath *Christ* with *Belial*? or what part hath he that *believeth* with an *infidel*? And what agreement hath the temple of God with idols?" (2 Cor. 6: 14-16). "And have *no fellowship* with the unfruitful works of darkness, but rather reprove [expose] them" (Eph. 5: 11).

Peter, in his first epistle, says: "He which hath called you is holy, so be ye holy in all manner of conversation" [manner of living], quoting from Lev. 11: 45: "Be ye holy, for I am holy."

With Israel, separation from the nations was strictly enjoined, no alliances were to be made, national or individual; those who bore the name of Jehovah must reflect His holy character. Neglect in carrying out the plain instructions of Deuteronomy (disobedience to the Word of God), brought upon Israel God's governmental hand in judgment, and caused them to perish *as a nation*. Their present condition should speak loudly to the children of God to-day. A holy God has called us to reflect His character, and tread a path of entire separation from all that is contrary to Himself.

The scripture already quoted from 2 Corinthians is far reaching in its application. It is often used in relation to the marriage tie, and rightly so, surely, since this is the closest of earthly relationships. How can two walk together except they be agreed? (Amos 3: 3). What sorrow, what disaster, has been occasioned by disobedience

to this plain scripture! We can never violate a scripture principle without dire results.*

Then how could a believer have fellowship in the light (1 John 1), and partake of the holy emblems of the Lord's Supper, thus announcing participation with Christ in death, and belong to any secret organization? Scripture says, "God is light, and in Him is no darkness at all." How then can a believer belong to an association whose rules demand utmost secrecy, under oath?

Take, for instance, what is best known: "Freemasonry." This may be a beneficial organization for a man of the world, but for a child of God to link himself with it, is a total denial of his heavenly calling, if not worse.

It is admittedly an anti-Christian organization, for one of its recognized best authorities, Albert G. Mackey (a voluminous writer in support of Masonry), says in his "Encyclopedia" (pp. 640, 641), "I contend without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution, that it is indebted to the religious element which it contains for its continued existence, and that without its religious element, it would scarcely be worthy of cultivation by the wise and good." On page 641 the writer continues: "The religion of Freemasonry . . . is not Christianity." If that be so, then Freemasonry is a false religion. On the same page of the Encyclopedia he says, "The religion of Freemasonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism. . . it is not Christianity." So, Christianity is treated as a sectarian religion

* The reader would do well in this connection to secure a booklet from the Publishers, "The Unequal Yoke," by C. H. M., 6 cts.

and put in the same category as Judaism, Buddhism, Brahmanism and Mohammedanism!

Moreover, the God of Masonry is not the God of the Bible. Their prayers are offered not to the God and Father of our Lord Jesus Christ, but to the G. A. O. T. U., Masonry's technical name for their God!

In a book by Hislop, "Two Babylons" (easily procurable as it is still in print), we read the following: "It is admitted that the secret system of Freemasonry was originally founded on the mysteries of the Egyptian Isis, the goddess-mother, or wife of Osiris. But what could have led to the union of a Masonic body with those mysteries, had they not had particular reference to architecture, and had the god who was worshiped in them not been celebrated for his success in perfecting the art of fortification building?" In view of the foregoing, it must surely be admitted that no Christian could possibly link himself with such an organization and be a disciple of our Lord Jesus Christ!

That many are ensnared in it, not knowing its character, is admitted, but any believer who would consent to rule out all mention of the Name which is above every name, has compromised in the saddest way. Scripture says of this and every other worldly association, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Does not the promise to the faithful doer of the Word suffice? "I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Paul to the Ephesians wrote: "Have no fellowship with the *unfruitful works of darkness*, but rather expose them" (chap. 5: 11). Let us then seek grace, not to compromise our heavenly calling, but "walking in the light as He is in the light, have fellowship one with another."

"SEALED TO THE DAY OF REDEMPTION"

I once had some valuable papers, and I was told to put them into a deed-box and take it to the bank. When I reached the bank, the manager said, "Have you sealed the box?" "No," I answered. "We prefer to have it sealed," he said. So I got sealing-wax, and made the seal upon the cord; then the hot wax was stamped with my name. That seal showed that all that was in that box was my very own.

Now, God sets *His* seal upon every believer. His seal, the Holy Spirit, is upon every forgiven person. He means to say by this, "Thou art my very own." "In whom, after that ye believed, ye were sealed with that Holy Spirit of promise," He tells us through the apostle Paul in Eph. 1: 13.

There is a very solemn word found in the Bible: it is this: "*Now if any man have not the Spirit of Christ, he is none of his*" (Rom. 8: 9). It has alarmed many a soul which is really trusting in the precious blood of the Lamb slain for us. Many a trembling Christian has said to me, "How am I to know that I have the Spirit of God?" and I have answered, "Because the Word of God says so." An aged servant of God, now gone to his rest, answered that question better, I think. He wrote something like this: "Have you love for the Lord Jesus? If you have, where did it come from? It never came from your cold heart. You would have no love for Christ but by the Holy Spirit. 'The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us'" (Rom. 5: 5). That is how we know, experimentally, as well as by the written Word of God. The Comforter dwells in

the children of God, and the warm glow of love is there, where all was once cold and dead.

Would you know yourself to be sealed by the Holy Spirit of God as His very own child till the redemption of the body at the coming of the Lord? You have only to believe Him, and be obedient to Him, that, together with the written Word of God, He may witness to your own spirit that you are a child of God, that you belong to Him, "sealed as His own, unto the day of redemption." Disobedience, self-will, worldliness, a prayerless spirit, etc., would prevent this witness of the Holy Spirit in your heart, therefore see to it that you walk faithfully and humbly before God.

—Adapted from J. J. J.

HIS CARE

The Power that shapes the fairy shell
Beneath the restless sea,
And brings it through the rolling swell,
Will also care for thee.

The Love that spreads an ocean bloom
Where only God can see,
And lifts it o'er the awful gloom,
Hath heaven in store for thee.

The Eye that fathoms boundless deeps
Where ocean-currents roll,
Sees every changeeful mood that sweeps
The secrets of thy soul.

The Hand that guards the sea-bird's nest
And guides her through the foam,
Will soothe thy trusting heart to rest,
And lead thee gently Home.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 5

The Framework of the Body—the Skeleton

(Continued from p. 24.)

2. — THE SPINE. We come next to the spine or vertebral column, a complex and intricate framework, amazingly adapted to its varied purposes. The vertebrates form the highest class of the animal creation, set apart from the other classes by this distinguishing and essential feature. It is fitting therefore that man, the head of the creation, should be specially characterized by this feature. So manifest is this distinction that in the language of ordinary life we speak of "backbone" as indicating a strong will, the individuality that marks a person who answers to his manhood. Spiritually this is abundantly evident also.

Perhaps it will be best to speak first of some of the manifest purposes of this portion of the skeleton. First, we see it as designed for the support of the skull. In order that the head may have its place of supremacy and elevation above all the rest of the body, it must be given this place in an unmistakable way. The spinal column prevents the head from being a minor part of the body; its elevation is necessary because of this.

And when we speak of Him who is the Head over all things to the Church, there can be no question of His supremacy. The very framework of the Church, its varied and co-related parts, require, necessitate, the re-

cognition of Christ as Head. The entire testimony of the Church—"the pillar and ground of the truth"—**στῦλος**, the column—is to uphold this great "mystery of godliness" (1 Tim. 3:15,16). "As the Church is subject—**ὑποτάσσεται** is subordinated to—unto Christ." It does not say *should be*, but *is*, by its very constitution, subordinated to Him.

What a thought, that to the Church is entrusted the confession and the manifestation of the Headship of her Saviour and Lord. How everything must give place to Him—"That in all things He might have the pre-eminence" (Col. 1: 18). The immediate context shows that this preeminence is directly connected with His headship of the Body, the Church. The vertebrate structure of the Church then is not designed to assert itself, or to display its beauties, but to exalt Christ. Alas, when we think of so much being exalted rather than the Lord; when outward show, numerical strength, activity of worldly methods—anything is put before Him, we need to remember that the great object of the Church's existence is being lost sight of—she is degraded and has become akin to the mollusious life about her, which has no such privilege.

"The head of every man is Christ" (1 Cor. 11: 3). As He is Head of His Body, so He is Head of every individual—of the man as head of the family, and of each person in relation to the Lord. Here too the function of the spine is evident. Each of us individually, as the Church as a whole, exists for the purpose of exalting Christ. Here we have the key to all Christian life. In what measure does it serve to exhibit the perfection of Christ our Lord? Is this our object in life? Or do lower, selfish motives operate? If so, then we are already "bowed down," are failing in the very purpose for which

we have been formed anew. How different it was with Paul—"According to my earnest expectation and my hope, that in nothing I shall be ashamed (bowed down), but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:20). Therefore, whether corporately or individually, in what measure we fail to exalt the Lord as Head, in that measure we are degraded to the level of invertebrate life.

We note also that the head of the body answers to the mind, the highest part of man, and to the spirit, the chief part of his person—"Spirit, soul and body" (1 Thess. 5: 23). As partakers of a new life, our whole being has passed into another relationship—it is all for the Lord, and even the lower, the material, part is the temple of the Holy Ghost, and our bodies are the members of Christ (1 Cor. 6: 15, 19). We may therefore think of the spine typically as the instrument for giving the mind and the spirit of the new man the rightful place of supremacy in our individual persons. To be controlled by the body, would be to be subject to its natural appetites and passions; to be subject to the soul, the affections and desires, would still have us as natural men; but when the spirit, the mind and conscience are in their rightful place, we answer to the purpose of our original and our new creation. Alas, that so many of us fail to give preeminence to the higher part of our being. We can thus test our lives, and see whether we are living in some measure as we have been "created in Christ Jesus" to live. We need hardly add that to live in this way is to exalt Christ; and so this thought blends with what we had been looking at before.

But the purpose of the spine is not merely to serve

as a pillar to hold up the head. It is also a hard and impervious channel to protect the spinal cord, which is enclosed throughout its length by this bony protection. It must suffice us here to say that the spinal cord is the highly organized channel of communication between the brain and the rest of the body. It is the medium by which impressions are carried to and impulses brought from the brain. A body with the spinal cord paralyzed would be lifeless. Hence the necessity for having the best of protection for this line of communication.

We may in that sense liken the functions of the spinal cord to the presence of the Holy Spirit, who is the channel of communication from the Lord the Head to the members of His Body. Similarly, the Spirit is the power of the new man, by whose presence he is kept in the activity of his new life. In both cases that holy presence has been safeguarded and protected. The Spirit is not linked with us in a superficial way, but in the centre of our spiritual structure. His presence is thus limited only by the life which has been imparted to us—eternal life. Thus while, alas, we may “grieve” or “quench” the Spirit, we cannot drive Him from us. What has just been said applies also to the entire nervous system, but this must suffice here. The main avenue of nerve life is protected by the bony sheath of the spinal column.

Next, we may say the spine serves, along with the twenty-four ribs joined to its twelve dorsal vertebrae, and the sternum or breast-bone, to form the thorax or second great enclosure of the body. The skull encloses the brain; the thorax, or trunk, encloses the heart, lungs, liver, kidneys and other vital organs. It is not so impregnable as the skull, but hides from view, and nor-

mally from external interference, the vital processes of respiration, circulation, nutrition and elimination. We must not anticipate what will require much detailed examination; but will merely note here that the spine has a most essential place in maintaining this cavity.

Spiritually, the larger part of the activities of the new man, those which relate to his health and moral well-being, are carried on under the shelter of that structure which, as we have seen, exists to uphold the spirit, and to exalt Christ. An erect spine is necessary to a normal thorax. So is it in the things of the spiritual life.

Lastly, we may speak of the spine as the bridge or framework which links the upper and lower parts of the body. There could be no true skeleton without it. The human body would be indeed a heap of *dissecta membra* without it.

We come next to speak of the structure of the spine. It is a column built up of twenty-six separate bones. The last two, the sacral and coccygeal, are in youth composed of five and four vertebrae respectively; but in the adult these are one each, leaving but twenty-four to form the main part of the column. These are called the "true vertebrae," and of these we will speak first. The column as a whole is not a rigid pillar, but being formed of these various parts, "fitly joined together," is capable of considerable motion in a variety of ways. It can be bent and twisted, thus adapting itself to the many adjustments needed in different attitudes of the body.

Between each of the vertebrae is a disk of fibro-cartilage, which serves not only to unite all, but as a cushion to prevent undue shock or jar. They are also united by the articular processes or joints, one on each side, and by broad ligaments connecting the transverse processes on

either side. The spinous process in the back also serves as a brace for the muscles connected with it.

If we look at the spinal column from the side, we will see that it is not straight, but forms four curves. These are called after the parts which form them, the cervical, dorsal, lumbar, and sacral. The first, or cervical, is a backward or convex curve; the next, the dorsal or thoracic, is bent forward, affording space for the vital organs it protects; the third, or lumbar, bends backwards like the cervical, and the sacral is similar to the dorsal and for similar reasons.

We have thus a column whose curves insure further elasticity. All is beautifully adapted to its general and special functions. As has already been said, the posture of the cervical vertebrae in supporting the head, practically insures the erect position for the whole body.

But we must seek to glean a little of the spiritual meaning from those various features. In the composite structure we see again, as throughout the entire Body, that it is not one member but many. There is not *one* backbone for the whole Body. Not even a single apostle served for this. "When James, Cephas and John, who seemed to be pillars" (Gal. 2:9)—*στῦλοι*, the same word as in 1 Timothy 3: 15. Every apostle had his appropriate place linked with and sharing with others the responsibilities devolved upon all. How essential therefore that all these "foundation" men (Eph. 2: 20) should be in entire accord. What havoc it would have wrought if "James, Cephas and John" had failed to be in alignment with the great apostle of the Gentiles. No wonder that Paul "withstood him to the face." And later on, how beautiful it is to hear Peter speak of "our beloved brother Paul" (2 Pet. 3: 15); and John declaring, "He that knoweth God heareth us," the apostles (1 John 4: 6).

And yet each apostle has his own individuality which no one else can assume. The various vertebrae have their appointed places, and all are bound together by "joints and bands," the ligaments and articulations. What is true of the apostles is true of every member of the body.

Looking at the curves of the spine, we see the same beautiful adaptation to the combined strength and elasticity of the whole. Here, as we have already suggested, the cervical or vertebrae of the neck have the prominent place. The next, or dorsal vertebrae, are concave, furnishing increased room for the vital organs. Fittingly they curve or bend over these. But the upper vertebrae must not thus bend, or the posture of the head would be affected. It will not do that we should be primarily occupied even with the vital processes of our spiritual life. Self-occupation, even in the things of God, is not wholesome, and this twofold reaction from it, in the cervical and lumbar curves, emphasizes this.^a

^a Space will not permit a further examination of this most interesting and profitable subject. We trust enough has been said to encourage the student to look into more minute details, and be rewarded by fresh illustrations of the precious truth of God. Any good book on Anatomy and Physiology will furnish the material, and a sober, reverent examination of the Scriptures will supply the key.

S. R.

(To be continued, D. V.)

BRIEF STUDIES IN COLOSSIANS

(Col. 2: 9, 10.)

(Continued from p. 486 of Vol. 44.)

These verses call for our careful consideration. First, we have truth regarding the person of Christ; secondly, our identification with Him; thirdly, His place of supreme authority. Thus His fulness, our fulness, and His headship are brought to our attention.

These things relate to our Lord in incarnation, when here in servant-form, and now in His exaltation to God's right hand in the heavenlies.

As now seated on high, Christ is proclaimed Head over all—the One rejected by men, hated and assailed by Satan, who also marshals against Him those principalities, authorities, universal lords of this darkness, and spiritual powers of wickedness in the heavenlies (Eph. 6: 12). But over all of these, whether it be the realm of fleshly being or spirit being, Christ is set as Head to exercise as the exalted Man all the fulness of the Godhead throughout the whole of the created universe in which He fills the position of "Firstborn of all creation." He is the Lord of glory.

To Him all judgment has been committed because He is the Son of Man (John 5: 22, 27). He has authority over all flesh (John 17: 2).

Of Him it is said, "Who is at the right hand of God, gone into heaven, angels and authorities and powers being subjected to Him" (1 Pet. 3: 22).*

Let us consider the terms used in our verses.

The apostle has been speaking of Christ as the object of our faith and walk. He is this as come in flesh, hav-

*All quotations are from the *New Translation*.

ing accomplished redemption, triumphed in resurrection, and entered heaven. Now "*in Him*"—the Person present in this world, God's Son sent forth by Him, come of woman (Gal. 4: 6), the Word become flesh, and now in heaven—"dwells all the fulness of the Godhead *bodily*."

It "dwells"—a word which signifies permanent abode. It is neither transient, nor partial. It is *all* the fulness.

"The fulness of the Godhead" denotes the divine nature itself with the totality of the attributes and powers of deity which belong to it. Therefore, He in whom this dwells must be personally God. This is true of Christ, whether we think of Him as man in the world, or now glorified in heaven.

That the way in which this fulness dwells in Him is not to be taken in any secondary or subordinate sense as though it were a mere Gnostic emanation of transient or partial character, but in such an absolute sense that He concerning whom it is predicated must be acknowledged as personally God (even though He is in bodily form in the likeness of men), is emphasized by the use of the word Godhead, *theotes*, instead of, for example, *theiotes*, that is, divinity, as in Rom. 1: 20.

This latter term rather denotes Godhood. This was given manifestation in creation. In it divine qualities, such as power, wisdom, glory, were displayed. Thus God's "invisible things are perceived . . . through the things that are made." This is quite apart from God *personally* being present among the things made, and His being made known by such a coming into His creation. Now of Christ it is said, "All things received being through Him, and without Him not one thing received being which has received being," for "all things have been created by Him and for Him" (John 1: 3; Col. 1: 16), and *He*, the Creator of "the things that are made," "came to His

own [things]" (John 1: 11). He came as the "image of the invisible God" (Col. 1: 15)—all that God is being perfectly presented in Him, for the fulness of the Godhead, the essential nature with all its attributes and powers, permanently dwells in Christ. Therefore it was no longer simply the manifestation of divine qualities (Godhead) as in creation, but the actual presence in the world of divine personality in all the fulness of nature and attribute dwelling in Christ *bodily*.

This word "bodily" leads us to think of Him as having come in the likeness of men, and being found in figure as a man, having that body which though human in its elements was intrinsically sinless—the prepared body. Further, this word being an adverb denotes the way or manner in which the action here spoken of took place, and it also defines the relation of time thereto. The dwelling was bodily-wise, in union with a body, and hence was true of the Person referred to at the time He took up the body prepared for Him. This plainly affirms that full deity pertained to Jesus Christ come in flesh. Such a Person cannot be called a creature.

It is not, however, as though this body was like a casket holding a jewel of inestimable worth which remained quite distinct and separate from that which contained it, but rather that the fulness of the Godhead dwelling in Christ did so as in union with that bodily fashion in which He appeared among men and abides, now glorified, in heaven.

The Son, then, took up full human nature—body, soul, spirit, and so His divine, eternal personality came into union with His humanity. The fulness dwelt in Him bodily. *Now* we think of the one eternal Person having two natures, the divine and human. That which He had assumed—human nature, sin apart—did not impair, limit, or make partial His possession of that fulness which was

inherently His as being God. It was as much His when in the form of a servant and in the likeness of men, as when He subsisted in the form of God. It is the truth of this that the apostle definitely asserts in this verse. It follows that the fact of His self-emptying (Phil. 2) does not touch the matter of such *possession*. It rather has to do with change of "form," with what was assumed by Him as entering upon that different form, and the exercise of prerogative in His humiliation.

The fact that this fulness is in union with the bodily fashion assumed by the Son when coming into the world, the fact that His divine personality is given to the full human nature which He took up, makes clear how the Lord can say when on the earth, a Man standing in the presence of other men whose likeness and figure He bore.

"I came down from heaven" (John 6: 38, 41);

"I came forth from God" (John 8: 42);

"I came out from God. I came out from the Father, and have come into the world" (John 16: 27, 28);

"I have been born for this, and for this *I have come* into the world" (John 18: 37);

"The Son of Man ascending up where *He was before*" (John 6: 62).

It appears certain that the "I" in these declarations must include His humanity, for He uses it concerning Himself as being among men. Those who heard Him speak looked upon a Man who said, "I came down from heaven." Did then the Person thus speaking bring from heaven all that He was as He stood among men and said "I"? Are we to conclude that in some way His humanity was out of heaven, and did not have its beginning as conceived in the Virgin? Surely not, for how then could it be said, "Since therefore the children partake of blood and flesh, He also, in like manner, took part in the same"

(Heb. 2: 14)? What then? He is surely speaking of Himself as the Person who ever existed, emphasizing the thought that in Him as come in flesh personality resides in His deity. So whatever He has taken up or assumed in the process of incarnation is not to be considered a distinct and separate personality, but as indissolubly united to the Person who "came." In view of this, even though in such entirely different form and condition from that occupied before incarnation in which He took the body and nature of man (sin apart), He can say, "I came," even declaring, "Before Abraham was, *I* am."

Of course such passages do not imply that manhood was always essentially in the Son. On the other hand they intimate that what gave character to the humanity of Christ was His personality as the Son. This imparted to His humanity its uniqueness, and what He was as the Son entered into His experiences incident to His humiliation. "Though He were Son, He learned obedience from the things which He suffered" (Heb. 5: 8). Thus too the moral perfections of God came to be displayed in His life as man—"The life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which was with the Father, and has been manifested unto us" (1 John 1: 2). His very speech is that of God, God speaking "in the person of the Son" (Heb. 1: 2).*

"The absence of the [Greek] article here is important, though difficult to render in English; the result is, that God, speaking in *the* prophets, is clearly distinct, and using them as His mouth. ἐν υἱῷ, literally, 'in Son,' is not exactly 'as Son,' because that would be the character of the speaking, yet is perhaps the nearest to an adequate expression. It is an instance of the use of ἐν. On the whole, I have paraphrased it, 'in [the person of the] Son.' It is God Himself who speaks; not by another; not as the Father nor in the person of the Father; not merely by the

also the presence of the Holy Spirit, and the overshadowing power of the Highest, working in the preparation of that humanity, assured its preservation from all taint of sin as conceived in the Virgin (Luke 1: 35).

What we may learn from these scriptures is that the fulness of the Godhead dwelt in Him, indissolubly linked as in Him with His bodily fashion so that He could say, "I came down from heaven;" "I came out from the Father, and have come into the world."

This impenetrable mystery of godliness—"God has been manifested in flesh"—must bow us in lowly worship at the feet of our glorious Saviour, of whom it remains ever true, "No one knows the Son but the Father."

Returning to our verses, one more statement remains: "Ye are complete in Him." Perhaps it is better read, "Ye are in Him filled full." We come to be in Him by faith. In the light of what we have just considered, how blessed to accept the truth of these words as applicable to ourselves—"Ye are in Him"—the One in whom the fulness of the Godhead dwells. "We are in Him that is true, in His Son Jesus Christ. He is the true God and eternal life" (1 John 5: 20). Who can set a limit here? We are like tiny vessels set in a boundless ocean that we "may be filled even to all the fulness of God" (Eph. 3: 19). That is such fulness as God imparts through the dwelling of Christ in our hearts—Christ, in whom the fulness of the Godhead dwells. What limitless supply, what boundless blessing, what abiding sufficiency! To the new man "Christ is everything and in all" (Col. 3: 11).

Holy Ghost using a person not divine, but as Himself a divine person, and that person the Son."—J. N. D., *New Translation*.

—JOHN BLOORE.

(To be continued, D. V.)

HOW TO PLEASE GOD

An Address by A. H. Stewart

(Continued from p. 15)

(6) Chapter 6 is no part of the argument; it is parenthetical. It speaks of that on which there has been much disputing. The great sin in the Epistle to the Hebrews is *apostasy*—not of cheating, not of temper, not of telling lies or speaking unadvisedly—but sin, in this epistle, is *apostasy*. The apostle says in substance, “It is impossible to renew such apostates to repentance.” It does not speak of a fall and being restored again. No! but it is *impossible* to restore such as turn their backs on Christ, and go back to empty forms and ceremonies—wilfully turning from Christ crucified, risen and ascended to glory—turning back to the blood of bulls and goats and the ceremonials of Judaism. It is impossible “renew them to repentance,” says the apostle. And it is the voice of God to warn all those who are not genuine, of their awful danger.

(7) Now, the adversary says, “You Christians have no tabernacle or temple!” The apostle answers: “That tabernacle and that temple, rich and glorious as they were, were but a shadow, a picture of Christ; He is the substance. And are you going back to the shadow and leave the substance?” Alas, professed Christians now are after what is pompous. Witness the great Eucharistic Congress at Chicago where gorgeous vestments of priests and imposing ceremonies drew out hundreds of thousands bowing to a piece of bread which the mutterings of Latin words by a priest were supposed to have turned into “the very flesh and blood of Christ!” It is the unseen things that are eternal; they are the *real* things; and if

men go back to the shadows, they will fail them when real need comes.

(8) Again, I can hear the adversary say, "You Christians have no sacrifices. You never bring any victim nor blood to the altar. You never offer anything to God!" But again Paul answers: "This is what God has said of them, 'I take no pleasure in them.'"

"What!" says the Hebrew, "do you mean to tell us of these lambs and rams and bullocks offered up year by year, that God was not pleased with them? Were we not commanded to offer them?"

Yes, as a shadow of a far greater and better sacrifice in whom God *has* found His infinite pleasure. Those sacrifices of animals according to the law could never really take away sin. David said, "Thou desirest not sacrifice, else would I give it: Thou delightest not in burnt offering" (Ps. 51: 16). Go to the temple year in and year out, and you will never hear them say,

"We bless our Saviour's name,
Our sins are all forgiven."

These animal sacrifices only brought sin to remembrance year by year. The priest that offered them may not have known that God had "no pleasure in them," so they offered them year by year; but the Son of God knew; so, coming into the world He said, "Lo, I come to do thy will, O God." The blood of bulls and goats could not meet the demands of God's holy nature; it could never take away sin; then said His beloved Son, "Lo, I come . . . to do thy will, O my God!" He takes away the Levitical order, first enjoined, and establishes the second—that of grace, according to His heart and will, by which "we are sanctified, by the offering of the body of Jesus Christ once for all." Have *you*, Hebrews, anything like

that? Did Abraham or Moses or the prophets assure you of sins forgiven? They never could.

(9) And now God says He wants to write something new, not on stones, but on the tables of their hearts: "I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." "Their sins and iniquities will I *remember*"—that is *the law*; "remember them *no more*"—that is *the gospel*. When the Son of God came down to put our sins away, He made atonement for them, and now God in His wondrous grace writes in the hearts of those who have received Jesus, "their sins and iniquities will I remember *no more*."

"I bring you a message of good news to-day,
My sins are remembered no more;
For Jesus has taken them all away,
My sins are remembered no more.

"As far as the east is removed from the west,
My sins are remembered no more;
Forever my soul is at perfect rest,
My sins are remembered no more.

"Forgiven, forgotten, all cleansed in the blood,
My sins are remembered no more;
Atoned for by Jesus in Calv'ry's flood,
My sins are remembered no more."

Suppose you had gone to the temple at Jerusalem would you have heard them sing *that*? They never could! God delights to have His people's consciences at rest in the knowledge of sins forgiven, and happy in His presence (Lk. 1: 77); that is why He could not be satisfied with the blood of animal sacrifices in the Jewish or Levitical dispensation.

(10) Again the apostle warns the Hebrew Christians not to turn away from Christ; for this is what it means

when he says, "*If we sin wilfully after we have received the knowledge of the truth*" (ch. 10: 26). Those who "*despised Moses' law, died*" for it—no mercy could be expected for such. In like manner with those who **despise Christ**. There is no other sacrifice to put away sin; therefore for despisers of Jesus and His sacrifice there remains but "*a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.*" There is not a ray of hope if they go back from Christ. Having shown them the full and complete work of the Saviour, there is no hope for them if they go back from Him to the temple worship and Jewish ceremonies.

Some men who once used to preach the faith have in these late years turned away from Christ, from God's Word, from salvation through faith in Christ's atonement for sin. Then, says the apostle, "*Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God . . . and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord . . . It is a fearful thing to fall into the hands of the living God*" (ch. 10: 29-31).

But, says the apostle for the encouragement of those wavering Christians, "*Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*"

Israel looked for blessings from God upon earth; but

the Christian's calling is heavenly, and his rewards in heaven. So he says, "Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." That takes us from the coming of our Lord in lowly grace to His coming again in glory, which we believe is drawing nigh.

Now he says, "If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe, to the saving of the soul." I trust my hearers are all genuine, and when you see what it means to "draw back"—back to those old forms and ceremonies—you will not want to.

(11) Chapter 11 shows us the faith that actuated God's saints in previous dispensations, as in the present one. How many times, think you, is faith mentioned in the Old Testament? Only twice, I believe; but the apostle shows us that faith was there just the same. He begins with Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses and so on. He goes through the Bible and shows faith was operative in the hearts of the children of God.

(12) Now he says, "Looking unto Jesus the author and finisher of our faith." *He* is the perfect example of faith, "who for the joy that was set before Him endured the cross, despising the shame." He had no reward in this world—the *cross* finished His path of obedience and faith; but now "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor," and is now "set down at the right hand of the throne of God." So, *up there* is our Leader now, the Author and the Finisher of faith. From

the day He started His journey until He finished it on the cross, He lived not by bread alone but by every word of God. May we in our measure do the same.

(13) In chapter 13 we are exhorted to "remember our leaders (as a closer translation gives it), who have spoken unto you the word of God." They have been bringing Christ before you. Well, "He is the same yesterday, to-day, and forever."

"We change—He changeth not;
Our Christ can never die:
His love, not ours, the resting place,
We on His truth rely."

That is the One the apostle leaves them with, and reminds us of. "We have here no continuing city, but we seek one to come." Every little while I get a message like this, "You knew brother so and so, well, he's gone home." We are continually reminded that we have here no continuing city, but seek one to come. While you are here do you want to please God? Here is how it may be done, "Let us go forth unto Him without the camp, bearing his reproach." The Jewish nation who rejected Jesus and went on with their religious ceremonies, were "the camp" from which the Christians were to depart. They were surprised, I suppose, when he said that by faith Moses "esteemed the *reproach of Christ* greater riches than the treasures in Egypt." And how do we count "the reproach of Christ?" Is it something we have to endure because we can't get out of it? Moses didn't look at it that way. He looked to the end of that which is beyond this life. When it came, He was given a far greater funeral even than Pharaoh's, for *God* buried him! Then we see him on the glory-covered mount with his Lord and Saviour. If we should ask, "Moses, didn't you make a mistake in

leaving Pharaoh's palace and its pleasures behind?" what would he say? We *know* he made a wise choice.

Now, Christians, we have in measure the same opportunity. When our Lord was taken on a high mountain the devil could not show Him enough to tempt Him. But "the devil has only to take us to our doorstep to show us enough to tempt us, and down we fall," said George Whitefield. How sadly true!

Next, "To do good and to communicate, forget not." Some say about the Brethren, "You talk about being saved, then you don't care what you do." That is not true! Faith works by love; and if we follow Christ, we don't forget to give of our substance.

Then he says, "Offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name," for "*with such sacrifices God is well pleased.*" Though we have no bullocks, no rams, no turtledoves, or pigeons, *we can do good*, and do it in thankful remembrance of His grace to us, and thus offer the sacrifice praise to Him with which "*God is well pleased.*" These are the sacrifices that He delights in now.

O Christian, how good it is, and what a delight to sing praises to Him! May that benediction be resting on your soul, the same words that were spoken over the Son of His love, "*God is well pleased.*"

Paul closes this epistle, as all his others, with "Grace be with you all. Amen." God had opened his eyes, his heart, and finally his mouth to offer the sacrifice of praises to Him. Let us also sing, as a sacrifice of praise unto God, and sing it from our hearts:

"No more, no more, no more, no more,
My sins are remembered no more;
For Jesus has taken them all away,
My sins are remembered no more."

God wants to write it in your heart, "Their sins and their iniquities will I remember no more." If you have taken God at His word, or will do it now, you will praise the God of all grace, and give Him thanks for His "unspeakable gift."

Answers to Questions

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

QUES. 5.—Can you give us an exposition of Romans 9:14 to 25, especially verse 18? We are finding some difficulty over this chapter. Please give us some help if possible.

ANS.—The subject is too large for a detailed answer in *Help and Food*; but, briefly, it is this: Is it unjust with God to act in grace according to His own heart toward those who have forfeited all claims to His blessings? Clearly, it is His right to bless whom He will—even the unworthy. It was lawful and just for God to turn to the Gentiles (unworthy though they were) after bearing with unrepentant Israel in idolatry for centuries. Likewise it is His lawful right to take out whom He will from rebellious Gentiles in whom His sovereign grace is to be displayed. Note that it is always *in grace*, according to His nature, that God acts in sovereign will—never so in judgment, which is "His strange work." In the parable of Matt. 20, that of the laborers in the vineyard, our Lord asserts His right to act in grace towards whom He will: "Is it not lawful for Me to do what I will with mine own? Is thine eye evil because I am good?" Blessed are they who trust His grace, instead of their own supposed right.

For extensive exposition of this chapter 9 see *Numerical Bible* on Romans, pages 255 and following. T. O. L.

Young Believers' Department

Calendar: Feb. 15th to March 15th.

DAILY BIBLE READING:Feb. 15th, Heb. 9th;
Feb. 28th, 1 Pet. 4; March 15th, Rev. 3.

MEMORY WORK: John, ch. 2. Memory Outline of Luke.

GOOD READING..... John, J. G. B., continued.

Daily Reading

It is a great encouragement to hear from various ones that they are beginning the reading of our daily chapter. Out here in California, where I am now, the young people are interested and I hope for a good number to be with us in this daily happy privilege of beginning the day, if possible, with the "chapter a day." We have much of the greatest value this month, completing the Epistle to the Hebrews where the supremacy of our Lord Jesus Christ is the theme. What a remedy for and preventive of worldliness. Then the intensely practical Epistles of James and Peter, with the heart-breathings of the beloved John, and the warnings of Jude. May we love it all and obey it more fully than ever.

Memory Work

I haven't had time to hear how you have done with John. The second chapter is so short that it will be easier to review the first also and make sure of it all. Then the Memory Outlines—I am hoping for a great many more in Luke than in Matthew, and am glad to say a number hope to do this. I am very thankful for those who responded to our first offer, and I know they have

been great gainers, with the outlines of Matthew in their minds and Mr. Kelly's valuable book as a souvenir.

The month of December closed the period when the offer of the premium held good, and I think we shall make another for Luke, and in order that you may not be over-pressed for time, the offer for Luke is extended to the 31st day of March. As a token of our appreciation of your work, we will be glad to give Mr. Darby's Notes on Luke, called "The Man of Sorrows." So let us see how many of you will earn this valuable addition to your library. Here is our honor list of those who made the memory outlines of Matthew.

Mildred Howard, Dorothy Howard (Baltimore); Evelyn Eames (Miami); Georgianna D. White, Sara Murdock (Philadelphia); Carrie Schwartzel (Detroit); Grace I. Reber (Pottstown); Harold D. Gessner (Reading); Edna Sassaman (Boyertown).

Greek Testament Lessons

This part of our work, I am very glad to say, is flourishing. We have now over fifty who are sending in lessons. It is a little early to tell how many candidates there are for the leather-bound Greek Testament which will be given to all who get an average of 99 for the six lessons from Jan. 1st to Mar. 31st. They are lessons 9, 10, 11, 12, 13, 14. For those who get an average of 95 there is a reward of the cloth-bound Testament. I am anxious for you to have these books as early in April as possible, as we want to begin having lessons from them as soon as we can.

Don't hesitate to ask questions about your lessons, as to what you do not understand. Careful study, however, of our little text-book will usually give you the needed answer, and the next lessons will explain many things

you do not understand. Keep steadily at the accents. This is a very important part. Remember, after the first few lessons, that no word is complete without its accent. The rules for these will come as you go on. Meanwhile copy them from the book and memorize them with each word. Be sure to memorize every word you have in the vocabularies, so that you have them always at hand. Note-books for your Greek work are now indispensable. Use them freely for lists of words you have memorized, for declensions and for questions you wish to ask.

The following are the lessons for March 1st and 15th. I hope they will come as promptly as you can do them with care. I am so glad for the *careful* work most of you are doing. Neat papers, carefully formed letters, *written in ink*, are greatly appreciated and will amply repay you for your pains.

LESSON 13. Page 20, top. Write carefully this exercise for rendering into Greek. This is your first lesson of this kind, and you will have to watch many things: the formation of your letters, breathings, accents, declensions, etc. When you come to a preposition see what case it governs, as ἐν, governing the dative, as No. 3, ἐν τῇ χώρᾳ, "in the country." When you are able to write this lesson without help you can send it in.

Also on Page 42, bottom. Copy the first ten sentences of the exercise. This is *not* for translation, but to assist you in the formation of your letters, etc.

LESSON 14. Page 20, par. 18. Study carefully the three examples of the second declension, so that you can write them, with the accents. When you know them from memory, you can write them out. Then memorize every word of the vocabulary, par. 19, and when you can write these from memory *with accents*, you are ready to send them in. Please master these lessons thoroughly.

Also on page 42, bottom, copy out the remaining sentences 11-21, of the exercise.

Correspondence

"Dear bro. R., I am awfully ashamed of myself. I procrastinated, and Jan. 1st found the last 3 chapters of memory outlines of Matthew not memorized. The enclosed Greek lesson is late for the same reason. But I am very thankful that you encouraged that work. What I have learned that way will stay by me, I think. I hope to get Luke done in about a month. Many thanks to you.—E."

Well, dear brother E., I can sympathize with you, for putting off is so easy. Possibly a few more can join us in this. But I am so glad you are girding your loins for the next work. DO IT NOW is a good motto.

"I suppose you are getting further and further away from us now; but it is good to hear from you now and then through your notes on our Greek papers, and also through Y. B. D. It seems like a nice long letter to each of us. What you said about the Greek Testaments, in Dec. HELP AND FOOD, sounds good, we certainly are going to try hard for high marks. We were glad to see that Luke is to be next for the memory outline. We certainly did not regret having worked hard on Matthew; it is worth so much to have those outlines of the chapters. We are anxious to know how many others took up that work. I do trust that, if the Lord tarries, we shall be able to do Luke also.—M."

I am quite sure you will succeed in both Greek and Luke, and wish you good success.

"DEAR bro. R.—A year has rolled around since I took a special interest in our little department; and I should not say little, for it is so full. The more I go on, the more I enjoy it, and I have been greatly helped in many ways. As we go on in the study of God's word, we surely realize our weakness and are brought to realize more of

the help of the Holy Spirit, for He it is who is here to help and guide us, and everything we learn from God's word is in some way the fruit of His work.—E. B."

"I was agreeably surprised with the marks on my Greek papers. Since the offer in December, I'll have to try real hard to keep them as accurate as I can. I got my Kelly on Matthew. I haven't read all of it, but I'm at it, and enjoying it.—E. S."

"I am so sorry to have kept you looking for some Greek lessons. I fully intended to begin again, but—how often one little 'but' spoils one's whole plans! My school lessons keep me so busy, and I have a great deal of sewing, besides clerking in a Department store on Saturdays and during vacations. Any 5 minutes I have I feel that I should study my Bible and learn to walk here among the temptations, of which college life is full, with Christ my Saviour, and to please Him. I'm afraid my Greek will have to be set aside until, may be, next summer; then if nothing happens, I intend to start in good earnest... Those who are studying I envy and admire, especially little E. who is quite as busy as I, and is not blessed with the good health that I have been given. How thankful I can be to Him who has blessed me so richly, and who has endured so much for me; how I should love and praise Him who first loved me! I know you'll be glad that W. has asked to remember our Saviour with us, as He requested. We are all very happy as he has for some time been trusting and loving Him.—L."

You may be sure, my dear L., I shall be very glad for those promised lesson papers, and I quite sympathize with you in all your work, but—there is a different kind of "but"—let us seek grace to help, and we will find the great mountain of difficulty becoming a plain.

"A few of us have planned to do a little gospel work on Christmas morning. We will go out about 5 o'clock in the morning, and go to as many streets as possible and try to stir some up with a few good gospel hymns, and put

tracts at the doors. We did this last year, and had an enjoyable time early in the morning.—H. D. G."

A Motto for the Year

"When we read this month's *Help and Food*, we saw you asked for a motto for the coming year. My wife suggested Col. 3: 17: '*Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.*'"

Another brother suggests Prov. 3: 5, 6: "*Trust in the Lord with all thine heart; and lean not to thine own understanding. In ALL thy ways acknowledge Him and He shall direct thy paths.*"

Another suggestion is Phil. 4: 13: "*I can do all things through Christ which strengtheneth me.*"

These are all good, and they blend nicely together: *For Him, in His way, and by His strength.* May we prove the reality of this in our daily life. Let us take all three and keep them as a kind of motto for the year.

The Question Box

Ques. 13.—"I studied on this question, in Nov. H. & F., for a long time, and even now cannot frame my thoughts into a helpful answer to it. Our brother gives us a nice thought in Dec. number. I find much help in 'digging' into God's word for answers."

Ques. 14.—The word translated "deep" in Luke 8: 31 is the same word translated "bottomless pit" in Rev. 20: 1, and both refer to the same place. See note, page 25, in the pamphlet "Hades and Eternal Punishment," by A. J. Pollock.

Ques. 15. "Turning to Rom. 8: 20-26 (R. V.) we see that man has been made subject to vanity, having rebelled against God. It is God who has thus subjected him, and he is given over to bondage to Satan. But God

has provided a way whereby He can set him free from this bondage. The Spirit joins His help in our infirmities (the same word as in Luke 13:11). Sickness is not spirit-possession, but is the result of the whole race being in bondage to Satan."

Ques. 16.—"Mark 9: 38-40 is the record of one who cast out devils in Jesus' name. Acts 19:13 refers to some who belonged to a class of Jews who professed to cast out demons. History records that there were many who professed to have this power, called exorcists, but they did not use the name of Jesus."—E. W. B.

Answers to other questions are deferred.

Increased Circulation.

Please do not forget the word about getting new subscribers, in Dec. number. I wonder if a number of you couldn't get one new subscriber each, and if one or more could not join together to send *Help and Food* to some Christian you know, perhaps some preacher in your neighborhood.

United Prayer

8.—Pray for two young women, who professed to have been saved, but who have gone into the world.

9.—Pray for a young man who is interested in the Word of God, that he may come out boldly and confess the Lord.

Correspondence for "Y. B. D." Address,

S. R., c/o Loizeaux Bros., 1 E. 13th St., New York City.

Work in the Foreign Field

Dear brothers in Christ:—

I have enjoyed the blessings accorded to all who read *Help and Food*; it has been all to me that the name implies. I have been much taken with the reports on the Foreign Work, and am quite sure it is a much needed department, giving the names and addresses of those who have been willing to forsake all and to go where the Lord desired them to be used to set up a testimony to His blessed Name. When once the soul has learned its own sin, and the love of God in providing a full salvation through the Lord Jesus Christ, it fills the heart with the desire to go and tell it to others. I am quite sure that in order to adequately decide where the Lord would have one to go, one ought to have some idea of what work has been done by others in the various parts of the world. I believe too that those left here in the homeland should enjoy having fellowship with the Lord in making it possible for one to give full time and service in telling out the glad news, by knowing where the various laborers have gone. I think having a committee of brothers who are willing to attend to the correspondence between the laborers abroad and the assemblies at home a good thing when properly understood and that it will be a blessing to all.

I have spent much time in such places as Alaska, Panama, Mexican waters and Japan, and I can see how important it is that all funds be distributed as the Lord may direct, so that there may be no lack among those abroad. This seems an orderly way to conduct this most precious business.

Often those just launching out in the Lord's work may not be known outside a little circle of friends. We know the Lord will supply their needs if you and I are willing to serve in the capacity He has made possible, by sharing what He has given to us with those whose whole time is given to His service.

What you write about the Harbor work among seamen is of special interest as I have gone to sea for several years in the U. S. Navy. The Lord seems to have opened many hearts to hear the Word through me, from time to time. Our dear brother Raabe has been most faithful and untiring in his efforts to lead precious souls to the Lord among those on the ships which put into San Diego Harbor.

Yours in the hope of His soon return,

Frank J. Thompson.

The above correspondence, adapted from an interesting letter, is inserted as showing the place which can be filled by such a Department as we are seeking to conduct, as an intermediary between the assemblies and the workers in the Foreign Field. We must be most careful not to usurp the place which the Holy Spirit alone can fill, and not to divert the attention of the laborers from the bountiful Lord of the harvest to those who at most can be only channels for His care to reach His beloved servants. It is earnestly hoped that the assemblies will make all use of this way of reaching those of whom naturally they could know but little. And this need not in the least check the intercourse in correspondence between them and workers in the field.

Foreign Work Meetings

At the San Diego Conference an hour was devoted to hearing accounts of the Lord's work among foreigners. The labors of brethren among the Indians in Arizona and New Mexico were described, as well as the needs in the Province of Quebec among the large numbers of French Catholics there. These latter willingly receive copies of the French Testament, or Gospels, as put forth with the approval of the Church authorities. Large numbers of these have been distributed. An opportunity was given for those desiring to have fellowship with the work in the Foreign Field to contribute, and quite a large sum was given, which will be distributed as the Lord may direct. Such a feature might well form part of all our conferences, without resorting to any unscriptural methods.

An interesting work among Italian fishermen along the California coast invites our prayerful interest. There is a settlement of these foreigners at Monterey, who devote much of their time to fishing in the ocean along the coast. In the providence of God our brother Raabe met one of these men on a vessel in the harbor, and was eagerly invited to accompany him out to where the fishing fleet were at work. This he did, and the dear Italians gladly came to one of the vessels where our brother was,

and drank in the Word of life. Quite a number of these men are believers, and their joy at finding one who can help and lead them on is great. It is hoped that there will be much fruit from this intercourse, which has been continued by correspondence, and that the Lord may open up a testimony to His truth among these men of Italy.

Foreign Workers at Home

Our brother Malcolm L. Gross and family who recently came from Nigeria, Africa, are spending their furlough at Philadelphia, near relations and friends, and in the enjoyment of fellowship with the various assemblies in those parts. It is hoped that our brother may be able to get about among the gatherings a little later to give accounts of the work in which he has been engaged. On the completion of his furlough, he expects, if the Lord please, to unite forces with the Woodhams party in the Eastern Congo, where a vast field of labor invites them. We trust the entire family will be greatly refreshed in every way, and invigorated for a renewed period of service in the needy land of Equatorial Africa.

Our sister, Miss Marie DeVries of Detroit, who has offered herself for the Lord's work in Africa, is waiting till He gives the word for her to go. Meanwhile she continues to teach in the High School, where there is a good opening for the gospel among the students, a good many of whom attend her Bible Class. It is hoped that our sister may be able to leave for her field of labor during the present year.

My dear brother in the Lord: Baka Mbule, Congo Belge.
August 20th, 1926.

We are often reminded of our dear girlie whom we had to leave behind us at Antwerp. The loss left a blank which has never healed, but it is always a comfort to remember that the Lord who loves all His lambs took her to Himself because He wanted her. Our second child, Mary, is a great joy to us. She is 21 months old today. We are very much distressed about the lack of

workers. As you know Mr. Westcott was invalided home, as also Miss Desborough. Mr. Moyes and Mr. Amies are both away on furlough. Mr. Nixon and Miss Chalmers must go as soon as Mr. and Mrs. Wilson return to the field. Every station is understaffed. Here at Baka Mbule we have a big school of boys who live on the premises and have to be catered for as well as housed and clothed. A family of orphans demands constant care. Pharmacy and hospital work is a big item. Schoolwork too requires a good deal of time and thought. Out-school work would keep a man going were he available. There are about 110 schools in many of which are two teachers. Were we numerous enough to properly supervise the work the number of out-schools could very easily be doubled. There is a very ready ear for the gospel and splendid opportunity for work amongst young Christians, but alas, the workers are not available. Regions beyond the territory already occupied appeal to us by their need and we would fain branch out and extend our coasts, but we cannot move. What are the young men and women in the homelands doing? Perhaps they do not realize the need for workers. We appeal to them to come over and help us. We cannot continue indefinitely to work overstrained as we are doing, so if our prospective helpers delay much longer in coming out they will find that their first job will be to bury the old veterans who by reason of overwork and strain have become old before they are young! We had the joy of baptizing 52 young lads a fortnight ago. All of them have been taught to read, and many of them are employed as teachers in the village schools.

A sad incident occurred here this month. An explosion of gunpowder took place in a leaf-hut in which seven young people were sleeping. They were all badly burned. Miss Chalmers went to dress the wounds, and bring the patients here. This involved a four days' journey. She found that one of the victims had already died, a second died while she was there; a third on the way to the Mission, and three others have died here, so that out of the seven only one remains. She is a little orphan girl. She was crying the other day when we were dressing her sores and her old Granny who has come with her said, "Don't cry; *orphans* never die." I think she will recover as she was not as badly burned as the others. For the others recovery was impossible. There are many sights which make our hearts bleed as we move about amongst these people. So many orphan children we would like to take and care for. We know, in spite of what the old woman says, they will die from sheer neglect and starvation, but we positively dare not take any more. It is futile to attempt the impossible.

We find the meetings encouraging. An exposition of

the Word is given morning by morning. Monday evening we have a Bible address on Romans. Wednesday evening, an address by one of the native Christians. Saturday evening, the prayer meeting. Lord's day is a full one. There are three meetings in the morning, and in the afternoon a visit to one of the villages, where a gospel meeting is held in the open air. I write to you freely as a friend interested in all our doings. Our united love in the Lord to you.

Yours affectionately in Christ,
Chas. Althorp.

Tonneins, France.

Dear brother in Christ:—

Nov. 30, 1926.

Our brother LeGarrec is in Brittany seeking to arrange for a Gospel Meeting in the main city of the province of Morbihan.

As Rome is very powerful in that part of France, it is not an easy matter to find a building for a meeting: very few indeed will dare to rent their places to such as preach the gospel independently of that Church.

If the Lord opens the way I will probably go to help him. The work entrusted to our care is going on with encouragement; there is much to do for Him and we are thankful that we are thus enabled to serve Him while He tarries.

Some days ago the largest market of the year was held here. With a young brother who is exercised as to going into the Lord's work, we went, gave out over 2,500 tracts, preached the gospel to good companies, and sold some Bibles and Testaments, and gave away some 300 Gospels to those who would care to read the Word. Kindly pray for us.

Yours in Him,
Louis J. Germain.

Taitowying, North China.

Dear brother in Christ:—

Dec. 16th, 1926.

Another year is nearly gone. How thankful we are to the Lord for His faithfulness and goodness. Although there have been oppositions and trials we can see the Lord's leading hand in all, and so all things are for our good and instruction. The Magistrate who was here last summer, and from whom we suffered not a little, has been put out of office and a new Magistrate is in his place. He is friendly with us for he has been in the mission school, and knows the doctrine not a little, his brother being a Christian. Yesterday he came here and I had a long conversation with him. I gave him a New Testament, and some other little books, which he promised to read.

Many of the native brethren are taking courage again, and I am trying to encourage them to have family worship each day, and those that can, teach their wives and children to read the new phonetic scrip so they may read the Word of God for themselves.

Chas. O. Kautto.

Alajuela, Costa Rica.

Dec. 2, 1926.

Dear brother:—

Two nights a week through the rainy season, as much as possible, we have open air meetings in different parts of the town. Some such trying things as water thrown at us, beating on tin cans, etc., occur, but we have taken things good-naturedly, knowing the poor blind conditions they are in, and yet the best of attention after speaking has commenced. There will surely be a reaping time later on if we continue faithfully sowing the Seed.

Our Sunday School is growing and there is good interest in other meetings.

Affectionately in Him,
D. Lamorue.

San Jose, Costa Rica.

Nov. 26, 1926.

Dear brother in Christ:—

We are encouraged by the attendance at the meetings in spite of rains and sickness. C. H. M.'s books, Genesis to Leviticus so far, published in Spanish by brother Crabtree of Los Angeles, have been a great help: some young brothers have profited greatly and it gives us joy to hear them expound the Scriptures with more intelligence and giving preeminence to the Lord Jesus Christ.

Another matter that has given us joy and for which we praise the Lord is to see how He intervened and delivered a young sister in fellowship from Satan's snare.

May our gracious Lord richly bless you and the saints with you.

Sincerely yours by His grace,
B. Montllau.

Para, Brazil.

Sept. 8th, 1926.

Dear brother in Christ:—

During the last days of July, I sailed on a gospel-trip, which was much blessed of the Lord. He gave me favor with the Boatswain, as I was in the steerage, and he brought along the big electric lamp that I might see enough for reading and singing.

The boat was crowded and a few minutes after I started singing, three from among the passengers came with their Bibles and hymnbooks. They were believers that I had not known before.

The preaching was attentively heard and those that

could read came for one or two tracts after it was over.

The next day it was a pleasure to be busy explaining the gospel to a few earnest souls.

While in Manaos, one more family was added to the household of faith, a very bright couple, and two children. It is exceptional to meet with a really earnest soul among the educated class, but in this case, I can testify I have seen one. The wife had no rest until assured of full salvation in Christ, though hearing the gospel for the first time; and her husband, though not equally earnest, professed belief in the Lord.

Yours in Christ,

J. P. Ribiero.

St. Louis, Mo.

Dear brother:—

Jan. 22, 1927.

Just these few lines to advise you that I have made reservations on the steamship "Ceiba" to leave from New Orleans, Jan. 29, if the Lord will, to resume the work in Pereira (Caldas), Colombia, So. America. I feel the need of the prayers of all the Lord's dear people now that I am to return alone and have the responsibility of building a Hall and the living quarters.

I cannot but feel sad and disappointed as I set out alone (Mrs. Poehner and our child are remaining here) and without the hope of meeting dear brother Hernandez and Will Wright at Panama as had been planned.

From letters received from some of the Christians, we learn that they are going on well, though of course, there is no public ministry. They are continuing in happy fellowship and selling some of the Bibles and books which I left in their care.

Through the mercy of God my wife and son are improving in health. With love in our Lord to all,

Yours in Him,

W. J. Poehner.

On board S. S. Tuscania.

Beloved brother:—

Jan., 1927.

We desire to express our united heartfelt appreciation of the fellowship of so many of the Lord's very dear people in our going forth to the dark and needy land of Africa. We do seek a very special interest in the prayers of the saints everywhere. We have greatly valued it in the past, and we will covet them in the future.

With warm love in the Lord to you all,

Baka Mbule

Via Luzambo, Sankuru,

Congo Belge, Africa.

Yours in the blessed Hope,

Wm. G. Amies.

NOTES

Knowing our Limitations. It is a wise man who knows his limitations, and does not attempt to go unduly beyond them. The measure of our responsibility is our capacity. The number *five* suggests this, and this number is prominent in our bodies. The five fingers of our hand suggests its capacity for work beyond which our responsibility does not extend. "It is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12). God does not require of us the exercise of the power of the angels, "who excel in strength," nor to attempt things which might be undertaken with ease by another man. We may look at this in a number of ways, beginning at the lowest forms.

Limitation of Means. How many a happy home has been shadowed by gloom because of the simple failure to live within their means. The husband is young, his salary is limited, but he knows of a nice house which can be bought on instalments. To be sure it will be a tax, but perhaps his salary will be raised or he may find a better situation, and so the contract is made. Then a "bargain house" offers such beautiful furniture at a moderate weekly rate, and this is almost necessary for the new house. Clothing, food, recreations—all a little beyond the ability to pay for. Bills accumulate, the carefully prepared "budget" has to be ignored. Silence, planning, preoccupation take the place of the once happy talk at the table, and in the evening. Happy is it if mutual blame and recrimination do not come in. Alas, how many a happy home has thus been blighted by not knowing the financial limitations.

Limitation of Strength. A frail person cannot attempt to do what would be easily accomplished by an

athlete. Long walks, physical toil after office hours, disregard of one's liability to take cold or to be overdone in various ways, may lead to a sickness which will lay one aside for months. Those who are advanced in age need particularly to remember this. They may see younger persons with a surplus of strength go far beyond them in exertion, or at the table, but it is happier far not to attempt to imitate them and to pay the penalty. Let the limitations be accepted cheerfully, and there will be found abundant scope for useful service. If the capital is reduced, the expenditures must likewise be reduced.

Mental Limitations. Perhaps nothing is more humbling than to be unable to "match minds" with some brilliant scholar. His attainments are far beyond ours, and his vigor of mental activity leaves us out-distanced. He is well versed in various departments of science, can talk intelligently of Astronomy, Geology, Chemistry and the laws of Physics. History seems to lie like an open book in his mind, and he is equally at home in the field of Philosophy. Let us not attempt to go beyond our measure in pretending to be his equal. Part of his equipment has come from long years of patient study—he has used his time well; part is due to a mental vigor due to inheritance or other causes. If we cannot soar with him, let us happily go on with what lies at our hand and is within our powers. Thank God, His word is not merely for the learned, but for the simple, and "Much increase is in the tillage of the poor."

Spiritual Limitations. Blessed be God, these are not permanent, but they are well-defined. Here is one child of God who has walked with Him for years, communed with Him through His Word and prayer; served Him in lowly-hearted devotion; and here is another who is a new born babe, or one who has neglected his soul's

welfare and been absorbed in "earthly things." Such cannot expect to enjoy in as full a measure, or to do what is to the other the simplest expression of his nature. Prolonged seasons of prayer, happy conversations with those like-minded, joyful self-denial, bold testimony before the world—alas, to some these things are far beyond them. They must not attempt to imitate the spirituality of others, without the faith and exercise which have marked them. Our tendency is to be imitators, and without being hypocritical we may assume a spirituality which is not "the hidden man of the heart." We may launch out in service for which we have not faith, give utterance to affections and desires which we have heard from others, rather than the outflow of the Spirit from within.

No Limit to Progress. We must not be discouraged by our limitations. Discouragement may result from undue self-occupation, and none of our limits are meant to be barriers. The finances can be handled more intelligently, the energy stirred to more cheerful steady effort. The bodily health may be improved by intelligent care and regimen. The exercise be judiciously increased until one's capacity is much extended. And the mind, thank God, can be developed. Useless trash; reading, mental sloth, lack of system, may be cast aside, and one may find himself enjoying a far higher plane of mental activity than he dreamed possible. In the spiritual realm all this is most attractive. Let us lay aside every weight; let us be real in the acknowledgement of past failure and present condition. Let our prayer be simple, earnest, sincere. Let us cry after increased love for the Word, and our own souls will soon know the thrill of growth.

Wheelbarrow Religion. Someone has thus quaintly described what is all too common among God's dear

people. They go when they are *pushed*. If they are surrounded by diligent Bible readers, they will begin to read, for a while. When some one ministers the Word in energy and power, they feel the impulse and begin to move. Exhortations stir them, only soon to be forgotten. Under some impelling enthusiasm, they undertake study, service, work; they begin to give out tracts, to read the Bible daily, to study, only to lapse into uselessness when the impulse is removed. Individuals and gatherings may be in this condition. Happy is it to have the cheer and encouragement of such impulses, but may we know more of "patient continuance in well-doing," and not be exposed to the apostle's rebuke, "Ye *did* run well, who did hinder you?" Let us not be mere wheelbarrows.

God's snuff-dishes and bottle. In the directions for the making of the golden candlestick, mention is made of snuff-dishes and tongs, which were used for trimming the lamps (Exod. 25: 38; 30: 7). The "tongs" were for removing the burned wick, in order that the flame might burn more brightly. The snuff-dishes may have been the receptacle for these burned wicks. Both were of gold. A burned wick! Yesterday it was gleaming brightly and bringing out the lustre of the candlestick; to-day it is black, unsightly and useless, indeed a hindrance. The meaning is obvious. Yesterday's communion and service is to-day a remembrance only. If we dwell unduly upon it, we will find it hinders our shining to-day. We must turn from it, "forgetting those things which are behind." But *God* does not forget it. He stores it carefully in the golden snuff-dishes, and like the "hidden manna," laid up in the golden pot, it will be displayed in glory. Nor will it be an unsightly "wick" then, but the carbon is crystallized into the brilliant diamond. Let God be the keeper of our experiences and

service. "The day" will show them in their true beauty.

Similarly God has a "bottle" in which to keep the tears of His sorrowing saints (Ps. 56: 8). They are not forgotten, not "tears, idle tears," but known and felt by Him who wept at the grave of Lazarus. One day the "bottle" will be opened, and the tears will have become pearls. Are we sad and heart-broken over some great sorrow, some failure? If we go through these experiences in company with the Man of Sorrows, we shall one day smile through them, or rather see them "lusted with His love."

S. R.

Sitting at the Feet of Jesus

Sitting at the feet of Jesus,
Oh, what words I hear Him say!
Happy place, so near! so precious!
May it find me there each day.
Sitting at the feet of Jesus,
I would look upon the past,
For His love has been so gracious,
It has won my heart at last.
Sitting at the feet of Jesus,
Where can mortal be more blest?
There I lay my sins and sorrows,
And when weary find sweet rest.
Sitting at the feet of Jesus,
There I love to weep and pray,
While I from His fulness gather
Grace and comfort every day.
Bless me, oh, my Saviour, bless me,
As I sit low at Thy feet;
Oh, look down in love upon me,
Let me see Thy face so sweet.
Give me, Lord, the mind of Jesus;
Make me holy as He is;
May I prove I've been with Jesus,
Who is all my righteousness.

THE DEEP, DEEP LOVE OF CHRIST

To the Christian no subject for consideration can afford more pleasure than that of the deep love of Christ.

It is with this theme I would engage your thoughts for a little. May our occupation with it refresh and energize both writer and reader.

John 13: 1 is the first of the scriptures to which we shall have to turn in the course of our meditation:

"Now before the feast of the passover, when Jesus knew that his hour was come that He should depart out of this world unto the Father, having LOVED HIS OWN WHICH WERE IN THE WORLD, HE LOVED THEM UNTO THE END."

The hour of all hours was nearing. That for which our Lord has come was about to be accomplished. He was to suffer and to die, and the path of life led through death to the Father for whose glory He had come into the world. He would be "out of the world" while His own were still treading their pathway through it. He would be with the Father in all the delights of that home of joys eternal, but they would be left in it for His pleasure.

"Out of the world," "With the Father." The two expressions give His place both with regard to the place of our journeying and with regard to our home. *He* is not here. One of the Christian poets has said:

"There has one object been revealed on earth
Which might commend the place,
But now 'tis gone—Jesus is with the Father."

Let us not forget it. We are in the world of our Saviour's rejection and murder. He has been cast out and crucified. And the call to those who love Him sounds both loud and clear, "Arise ye and depart, for this is not your rest, it is defiled." The world seeks to hide the fact by its pleasures and its pursuits; it attracts by its inventions and developments, but it is only a judged scene; it is as in a condemned cell awaiting execution of its sentence, and the hour of its doom is at hand. In longsuffering God waits in order that He may save and bless all who repent and believe the gospel, but the time of its judgment tarries not.

On the other hand Jesus our Lord is "with the Father." He is there for His loved ones. He has won for them a place of nearness and of dearness measured only by His own place. His Father is our Father. His God is our God. His Home is our Home. And already He would have us to enjoy the position of favor into which He has introduced us. With this end in view the Holy Ghost is given to us, the Spirit of adoption whereby we cry, "Abba Father." And in order that we may be able to enjoy the fellowship with the Father which is our privilege, the Lord while on high serves His own in His glorious Advocacy, Intercession and Priesthood.

Yes, "having loved his own which are in the world, He loves them unto the end." His is a

PERMANENT LOVE.

He loved, He loves, He will love. As Jehovah said of His earthly people Israel, "I have loved thee with an everlasting love." And what joy this is, that His love continues *unto the end*. It abides perfect until all that it set itself to do shall be carried out. He is what a little colored boy once described Him to be, An "All-the-

way-home Saviour." He will never cease to love and care for His own. When in the home to which He has gone and to which He is guiding them, His love will take a different character in its expression. It will be in rest then, and He will "rest in His love, and joy over us with singing" then, as later on He will over Jerusalem. Now it is in activity because the objects of it are in a world of contrariety, and their need calls for ceaseless attention and service. And this is given "unto the end."

Blessed indeed it is to be numbered among the company thus called "His own." This is an elastic term embracing every one who believes upon Him in this glad gospel day. Wherever in the world there is one of these, there is His love finding an object of its tenderest thought and solicitude. "His own. . . in the world" were but few in number in the time spoken of in John 13: 1, but they are daily being added to, and the love to each is as great as ever. His love is infinite, inexhaustible, eternal. And *all* His own are the objects of it (let us remember this), and will be until the last step of their pilgrim journey has been trodden and the threshold of the Father's house is crossed and they go no more out for ever.

Now let us turn to Romans 8: 34:

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Here we find what we may call the

PERSISTENT LOVE

of Christ. As we have seen, He loves for ever and for ever. Here we are shown that His love unchanged persists with its objects amid all that opposes and threatens them in all their earthly course.

We should dwell in this Love Square, for there the sun is ever shining. It is this 34th verse to which I refer. There are four sides or parts to it. Each presents an expression of the love of Christ.

- 1.—*"It is Christ that died,"*
- 2.—*"Yea rather, that is risen again,"*
- 3.—*"Who is even at the right hand of God,"*
- 4.—*"Who also maketh intercession for us."*

He died for us, He lives for us, He is on high for us, He makes intercession for us.

Love marked Him in death, He suffered for us to clear us from all that was against us.

Love marked Him in resurrection, He hastened to send to His disciples the tidings of the spoil He had won for them, telling them, "I ascend to my Father, and your Father, and to my God, and your God," and on that same day in the evening coming into their midst and saying unto them, "Peace be unto you," and showing unto them His hands and His feet, the marks of His suffering when He "fought the fight alone" to secure eternal blessedness for them.

Love marks Him now at the right hand of God, He has sent thence the Holy Ghost, the Comforter, to guide His own into all truth and to empower them for walk and for service here, uniting them to Himself by an eternal bond.

And love marks Him in His occupation with His own as He makes intercession for them unceasingly. In this He never slumbers nor sleeps, and never forgets the weakest and most wayward of those who have received Him as their Saviour and Lord.

Dwell there in Love Square then. Let the sunshine of

His love fall upon you. Keep yourselves in it. Do as an old Christian used to exhort his Christian friends to do, "Sit still, and let the Lord love you." Revel in His love. Think not of your love to Him. That is variable as the weather. At times it may wax a little warm but soon it chills off. It can never be depended upon for a single hour. It is not worth troubling about. It is His love to us to which the Spirit of God ever directs our gaze.

Who shall separate us from that love? The apostle Paul challenges all creation, in the words of our Scripture: Tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, and any other creature. All are thought of, and all are declared as unable to affect the persistency of the love of Christ. Nothing can divert its flow, nothing can deflect it from its purpose.

—INGLIS FLEMING.

(To be continued, D. V.)

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 5

The Framework of the Body—the Skeleton

(Continued from p. 60.)

Before leaving this part of our subject, we add a word about the division of the spinal column into the four parts already spoken of, and the number of vertebrae forming each part.

The cervical vertebrae are seven, a number suggesting completeness and perfection. As we have seen, these ver-

tebrae are primarily adapted to supporting the head upon an erect body. God has provided in the Church a complete vehicle for displaying the perfections of His beloved Son. Christ is manifested to the world through the channel of the Church, not primarily or sufficiently in nature, nor by the mind of man, but by that perfect revelation in the Word of God, the Scriptures, which is the enlightenment of the Church. We cannot think of the real Church—whatever extravagant claims may be made by that which calls itself “the true church”—as being anything but the channel of communication of the perfect Word of God, as revealed in the Scriptures. Should the Church depart from the Word of God, it will have lost this sevenfold fitness to hold forth the glories of the person and work of our Lord.

While speaking of the cervical vertebrae, it will be noticed that the processes are smaller and the arches, or cavities, are larger than in the remaining part of the spine. Especially the two topmost vertebrae have features peculiarly their own. The topmost, or *atlas*, which is directly connected with the skull, is largely a ring, the posterior part of which is for the spinal cord, and the anterior part, separated by a transverse ligament, receives the pivot, or *odontoid* process, from the second vertebrae, round which the atlas revolves for a considerable arc. The nearer the vertebrae are connected with the head, the more completely are they adapted to their especial function. This is beautifully seen in John's Gospel, where “the disciple whom Jesus loved” is lost sight of in Him whom he delights to exhibit. The nearer we are, morally, to our Lord, the more we are lost sight of, and lose sight of ourselves, as we seek to point Him out. What a ministry would that be which thus was so engaged with its great Object that it was eclipsed.

There are twelve vertebrae in the dorsal part of the spine. Twelve is the number of government, of administration— 3×4 , the divine taking hold of the creature and using it for His own purposes. Thus the Millennium will display the blessedness of His government who will lay His hand upon the earth—

“He'll bid the whole creation smile,
And hush its groan.”

Similarly twelve is prominent in the foundation and gates of the heavenly city, and in the fruits of the tree of life. Even eternity will display the glories of the

“Vast universe of bliss”

whose Centre and Sun is the Lamb of God. Twelve, therefore, has many suggestive thoughts. It is appropriate that the thorax should have this number connected with its structure. The twelve vertebrae, the twelve ribs on each side, are intimately connected with those vital organs which are typical of the administration and proper functioning of the whole body. From between these vertebrae, as with them all, proceed the nerves at whose typical meaning we have given a mere glance. Each pair of these controls the functioning of some vital organ. As a whole, it is well administered, as the twelve suggests.

Speaking more particularly of the thorax and its vital organs as a type of the Church, we can see how perfectly our Lord has provided for its nourishment and cherishing. Nothing has been omitted which is needed for the “edification in love.” This will come before us when we come to speak of each of these vital organs. The number of divine administration prepares us to expect this full provision.

The lumbar vertebrae are five in number, suggesting, according to the significance with which we are familiar,

the creature with the Creator, 4+1. It is also the number of human capacity and of responsibility. The lumbar region is the seat of the kidneys and the lower viscera, where many most essential organs are located. The details of this must come before us later; it is enough here to note the appropriateness of the number five, with its witness to man's capacity and consequent responsibility. Perhaps the activities of this portion of the body are more closely connected with the mind and volition than others, also with the instincts, and in this way pointing in the same direction. As the seat of many of the processes of elimination, we are reminded of the action of conscience, the reins, which differentiates man as a moral, responsible being.

It is interesting also to note the part taken by this portion of the spine in maintaining the erect position. These vertebrae have the convex curve like the cervical, and supplement, in a somewhat secondary way, the upright position of the man secured by the position of the head and cervical vertebrae. These two factors—faith which is engaged with Christ, and self-judgment, self-restraint that practical uprightness which is the mark of the new man—"which after God is created in righteousness and true holiness," ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς αληθείας (Eph. 4: 24). Both the righteousness and the holiness (wholeness, soundness) are characterized by truth, which produces and maintains it. And this was perfectly displayed in our Lord down here—"As [the] truth is in Jesus." That which ever marked Him was this absolute uprightness. He was characterized by the constant occupation with the Father, the maintenance of His glory, and by "truth in the inward parts, and wisdom in the hidden part" (Ps. 51: 6). He is thus the Perfect Man, exhibiting in His entire walk and character

all that the mind and heart of God desires. So the acme of all His purposes and desires for His people is that we should be "conformed to the image of His Son." Here is the significance of 5, "Immanuel, God with us."

In painful contrast with this perfection is its opposite, when there is a hovering over and yielding to the carnal tendencies of the lumbar region, which assimilates man to the beast. Temperance—*ἐγκράτεια*, strength within, or self-restraint—holds back from the undue allowance of that which is natural, and within proper limits, right. The "girded loins," of which Scripture so often speaks give us this truth. It is an inward, preceding the outward girding, as is true in all things.

Of the sacral curve we can say but little. It is in one sense supplementary to the rest of the spinal column, though not unnecessary, as nothing in the body is. Originally the sacrum is composed of five and the coccyx of four, but in maturity these are solidified into one each, making thus two, the characteristic number of this portion. Its curvature is, like the thoracic or dorsal, concave, thus affording room for the viscera. It forms the keystone, we may say, of the pelvic arch, uniting all into the ring of the pelvis, and giving it the rigidity and strength required for what we may call the foundation of the trunk or thorax.

Two is the number of help, of union, and this fittingly describes the main function of the sacral vertebrae, binding all together in its firm effectual way. We need not remind the reader of whom this number two speaks, and of His work which has united our whole being in one harmonious whole.

Thus each group of vertebrae, 7—12—5—2, has its own story of grace and truth to tell.

S. R.

(To be continued, D. V.)

FILLING THE HAND

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“And he put all upon Aaron’s hands, and upon his sons’ hands, and waved them for a wave-offering before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering; they were consecrations for a sweet savor; it is an offering made by fire unto the Lord” (Lev. 8: 27, 28).

It has been often remarked that “consecration” in this passage is *filling the hand*. Aaron and his sons are practically consecrated to God by the putting into their hands the fat and shoulder of the ram, with cakes and wafer of the meat- (or meal-) offering, and waving them for a wave-offering before the Lord. Then they are taken and burnt upon the altar as a sweet savor.

Before this, and in order to it, we must remember that these priests have been washed in water, and sprinkled with the blood of sacrifice; which has also been put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot. Even so must we, if we are to be priests to God, be washed with the “washing of regeneration,” and have our “hearts sprinkled from an evil conscience,” being set apart to Him as His by the power of the same cleansing blood which has bought us, that we should be no more our own. Thus cleansed from sin, and become the servants of God, we have our fruit unto holiness and the end everlasting life.

As priests, our occupation is with the holy things; and this practical consecration is just *occupation*. All Christians are priests to God, and it is *our business* to attend

to these things. The ear is that by which we receive instruction; the foot speaks of our individual walk before God; but the hand is that by which we lay hold of things around, and mold and transform them. By the hand, man shows himself the natural vicegerent of God upon earth; and thus, while the ear and foot have been equally set apart to Him by the blood of atonement, the hand it is now that is to be *filled* for consecration: we are to be *taught our business*. Blessed be God, it is indeed true that—

“With Him is *all* our business now.”

Some one may object, indeed, that in saying this we go much too far. Our circumstances in the world will not allow of anything like this; indeed, it is our mere secular employment that we habitually call our “business.” And it is true that as Christians, alas! we not only pick up the language of the world, but sanction its thoughts. Nevertheless, it is also plainly true, and easily to be proved from Scripture, that the Christian’s business is with Christ. Our motto, no less than Paul’s, is to be, “To me to *live* is Christ;” and what does that mean, except that all that makes up our life—the whole business of our life—is Christ?

By this it is not denied at all, as it would be absurd and impossible to deny, that each one of us has his earthly calling, duties to fulfil which carry us into the world, and require a large part of our time to be spent in their discharge. We have families to provide for, and that is often a work of much toil, yet “he that provideth not for his own, specially for those of his own house, has denied the faith, and is worse than an infidel.” Christianity loses sight of none of these claims, but enforces them all upon us: they are as many as our links of con-

nection with other men; every link is a responsibility; every responsibility toward man a responsibility to God also.

This is sufficiently solemn; and it is nothing but a misuse of grace to make it lessen for us its solemnity. Life is full of seriousness; the more serious our sense of it the better.

Yet while "all things are full of labor," as the preacher says, and the Christian does not escape from this, yet "*Labor not for the meat that perisheth*" is the Lord's own word to us; a word of simpler meaning than we may have apprehended in it. For, in truth, we are never to labor for the perishing food, but are privileged rather to labor for Him who has appointed our path, and to whom our duty is. Our duty thus becomes to us that yoke of Christ which is easy, and in which we find rest. Our business is with Him: its recompense from Himself; and if we had to toil ten or more hours a day for *Him*, would it be a spiritual weight to drag us down from communion with Him, or rather a service in which for all our need and in all our weakness His power and fulness should be more than sufficiency?

Alas! for these Christless businesses in which self-will is rampant, and the "gain to me" is not "loss for Christ!" When shall we learn that there is no spot on earth in which there is not a battle between two forces? no course that we can take which is merely neutral between Christ and the world, between God and mammon? Here is a spiritual leprosy which pollutes the whole life and secularizes it: for if *the business be secular, no part of the life can be kept sacred.*

How significant a thing, then, is this priestly consecration, in which our *hands* are filled with Christ. Our hands are to wave before God the fat and the shoulder

and the cakes of the meal-offering. We are to keep Him thus before God, presenting Him in the energy of His devotedness (the fat), in the burden-sustaining, "shoulder," in the perfection of His life of holy balance and consistency in the power of the Holy Ghost. God is to see in us this memorial of His beloved Son, *whatever we put our hand to*; not merely an imitation of Him, but a devotedness derived from the apprehension of His devotedness, a power which is His strength made perfect in weakness—a life, in short, which is but the life of Christ, developed by the power of the Spirit in us. For "out of His fulness have all we received, even grace upon grace."

Is it not of our priestly consecration we are reminded, when, from week to week, on the first day of the week, before its toil begins, we, as His disciples, come together to break bread? Is He not for faith put afresh into our hands, that we may receive Him in the place He has taken for us, and in occupation with Him begin again and again the henceforth of our lives? He thus claims possession of us every way, fills our eyes, our hands, makes Himself ours that we may be His, that henceforth whatever we look at, it may be Christ we see; whatever we handle, we may touch Christ in it. How sweet to be reminded! How solemn the need of being thus reminded!

Christian reader, have you so learnt Christ? To see Him in everything, find Him everywhere, have your whole business with Him, take no other yoke than His yoke? This is rest, liberty, power. To come short of it is distraction and confusion. "A double-minded man is unstable in all his ways."

F. W. G.

Christ All and in All

The book of Revelation unfolds the glorious supremacy of Christ in both heavenly and earthly spheres in which all things are to be headed up in Him as God's anointed Man—the Seed of the woman, the Seed of Abraham, the Seed of David, the King of Ps. 2, the Son of Man of Ps. 8; the Branch, the Chief Corner Stone, the Judge of Israel, and the Sun of Righteousness; the Child born and the Son given upon whose shoulder the government shall rest, whose name is Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace; Head over all principality and power, all being made subject to Him.

The Father has delivered all things into His hands, He possesses all power in heaven and on earth.

He is the Firstborn from among the dead, Second Man and Last Adam, Head of the New Creation which ever abides according to the perfection of its glorious Head, all the things of which, when finally established, shall be found new, even in fullest agreement with His character and glory.

He is Firstborn among many brethren (the whole redeemed company); and He is Head of the Body, the Church, He has the first place in all things.

He is the Alpha and the Omega, the beginning and the ending, of all divine revelation, of all divine purpose, and of all glory.

He is presented to us from beginning to end of the Holy Scriptures, so that He bears immediate relation to both the earthly and heavenly things revealed in them.

—Extract from "A Review of Philip Mauro's book, 'Patmos Visions' and a Brief Outline of Prophetic Truth."
By J. Bloore.

THE USES OF AFFLICTION

Three letters by John Newton, written about 1776

I.

Long and often I have thought of writing to you: now the time is come. May the Lord help me to send a word in season! I know not how it may be with you, but *He* does, and to Him I look to direct my thoughts accordingly. I suppose you are still in the school of the cross, learning the happy art of extracting *real* good out of *seeming* evil, and to grow tall by stooping. The *flesh* is a sad untoward dunce in this school; but grace makes the spirit willing to learn by suffering; yea, it cares not what it endures, so sin may be mortified, and a conformity to the image of Jesus be increased. Surely when we see the most and the best of the Lord's children so often in heaviness, and when we consider how much He loves them, and what He has done and prepared for them, we may take it for granted that there is a need be for their sufferings. For it would be easy to His power, and not a thousandth part of what His love intends to do for them, should He make their whole life here, from the hour of their conversion to their death, a continued course of satisfaction and comfort, without any thing to distress them from within or without. But were it so, should we not miss many advantages? In the first place, we should not then be very conformable to our Head. Methinks a believer would be ashamed to be so utterly unlike his Lord. What! The Master *always* a man of sorrow and acquainted with grief, and the servant *always* happy and full of comfort! Jesus despised, reproached, neglected, opposed, and betrayed, and His

people admired and caressed: *He* living in the want of all things, and they filled with abundance: *He* sweating blood for anguish, and *they* strangers to distress: how unsuitable would these things be! How much better to be called to the honor of filling up the measure of His sufferings! A cup was put into His hand on our account, and, His love engaged Him to drink it for us. The wrath which it contained He drank wholly Himself, but He left us a little affliction to taste, that we might pledge Him, and remember how He loved us, and how much more He endured for us than He will ever call us to endure for Him. Again, how could we without sufferings manifest the nature and truth of gospel-grace? What place should we then have for patience, submission, meekness, forbearance, and a readiness to forgive, if we had nothing to try us either from the hand of the Lord or from the hand of men. A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheel-work within would be unnoticed and unknown without something to put it in motion from without. Nor would our graces grow, unless they were called out to exercise; the difficulties we meet with not only prove but strengthen the graces of the spirit. If a person was always to sit still, without making use of legs or arms, he would probably wholly lose the power of moving his limbs at last; but by walking and working he becomes strong and active. So in a long course of ease the powers of the new man would certainly languish; the soul would grow soft, indolent, cowardly, and faint; and therefore the Lord appoints His children such dispensations as make them strive, and struggle, and pant; they must press through a crowd, swim against a stream, endure hardships, run, wrestle, and fight, and thus their strength grows in the using.

By these things likewise they are made more willing to leave the present world, to which we are prone to cleave too closely in our hearts when our path is very smooth. Had Israel enjoyed their former peace and prosperity in Egypt, when Moses came to invite them to Canaan, I think they would hardly have listened to him. But the Lord suffered them to be brought into great trouble and bondage, and then the news of deliverance was more welcome; yet still they were but half willing, and they carried a love to the flesh-pots of Egypt with them into the wilderness. We are like them; though we say this world is vain and sinful, we are too fond of it; and though we hope for true happiness only in heaven, we are often well content to stay longer here. But the Lord sends afflictions one after another to quicken our desires, and to convince us that this cannot be our rest. Sometimes if you drive a bird from one branch of a tree he will hop to another a little higher, and from thence to a third; but if you continue to disturb him, he will at last take wing and fly quite away. Thus we, when forced from one creature-comfort, perch upon another, and so on; but the Lord mercifully follows us with trials, and will not let us rest upon any: by degrees our desires take a nobler flight, and can be satisfied with nothing short of Himself; and we say, To depart and be with Jesus is best of all.

I trust you find the name and grace of Jesus more and more precious to you; His promises more sweet, and your hope in them more abiding; your sense of your own weakness and unworthiness daily increasing; your persuasion of His all-sufficiency to guide, support, and comfort you, more confirmed. You owe your growth in these respects in a great measure to His blessing upon those afflictions which He has prepared for you, and sanctified to you.

May you praise Him for all that is past, and trust Him for all that is to come.

II.

Though I have the pleasure of hearing of you, and sending a remembrance from time to time, I am willing by this opportunity to direct a few lines to you, as a more express testimony of my sincere regard.

I think your experience is generally of the fearful, doubting cast. Such souls, however, the Lord has given particular charge to His ministers to comfort. He knows our infirmities, and what temptations mean, and as a good shepherd He expresses a peculiar care and tenderness for the weak of His flock (Isa. 40: 4). But how must I attempt your comfort? Surely not by strengthening a mistake to which we are all too liable, by leading you to look into your own heart for (what you will never find there) something in yourself whereon to ground your hopes, if not wholly, yet at least in part. Rather let me endeavor to lead you out of yourself: let me invite you to look unto Jesus. Should we look for light in our own eyes, or in the sun? Is it indwelling sin distresses you? Then can I tell you (though you know it) that Jesus died for sin and sinners. I can tell you that His blood is of infinite value: that His arm is almighty and His compassions infinite: yea, you yourself read His promises every day, and why should you doubt their being fulfilled? If you say you do not question their truth, or that they are accomplished to many, but that you can hardly believe they belong to you; I would ask, what evidence you would require? A voice of an angel from heaven you do not expect. Consider, if many of the promises are not expressly directed to those to whom they belong. When you read your name on the superscription

of this letter, you made no scruple to open it: why then do you hesitate at embracing the promises of the gospel; where you read that they are addressed to those who mourn, who hunger and thirst after righteousness, who are poor in spirit, etc., and cannot but be sensible that a gracious God has begun to work these dispositions in your heart. If you say, that though you do at times mourn, hunger, etc., you are afraid you do it not enough, or not aright; consider that this sort of reasoning is very far from the spirit and language of the gospel; for it is grounded on a secret supposition that in the forgiveness of sin God has a respect to something more than the atonement and mediation of Jesus, namely, to some previous good qualifications in a sinner's heart, which are to share with the blood of Christ in the honor of salvation. The enemy deceives us in this matter the more easily, because a propensity to the covenant of works is a part of our natural depravity. Depend upon it, you will never have a suitable and sufficient sense of the evil of sin, and of your share in it, so long as you have any sin remaining in you. We must see Jesus as He is, before our apprehensions of any spiritual truth will be complete. But if we know that we must perish without Christ, and that He is able to save to the uttermost, we know enough to warrant us to cast our souls upon Him, and we dishonor Him by fearing that when we do so He will disappoint our hope. But if you are still perplexed about the high points of election, etc., I would advise you to leave the disposal of others to the great Judge: and as to yourself, I think I need not say much to persuade you, that if ever you are saved at all, it must be in a way of free and absolute grace. Leave disputes to others; wait upon the Lord, and He will teach you all things, in such degree and time as He sees best. Perhaps you have suffered for

taking things too much upon trust from men. Cease from man, whose breath is in his nostrils. One is your Master, even Christ. Study and pray over the Bible, and you may take it as a sure rule, that whatever sentiment makes any part of the word of God unwelcome to you is justly to be suspected. Aim at a cheerful spirit. The more you trust God, the better you will serve Him. While you indulge unbelief and suspicion, you weaken your own hands and discourage others. Be thankful for what He has shown you, and wait upon Him for more: you shall find He has not said, "Seek ye my face," in vain. I heartily commend you to His grace and care.

III.

At length, and without farther apology for my silence, I sit down to ask you how you fare. Afflictions I hear have been your lot; and if I had not heard so, I should have taken it for granted: for I believe the Lord love you: and as many as He loves He chastens. I think you can say afflictions have been good for you, and I doubt not but you have found strength according to your day; so that though you may have been sharply tried, you have not been overpowered. For the Lord has engaged His faithfulness for this to all His children, that He will support them in all their trials; so that the fire shall not consume them, nor the floods drown them (1 Cor. 10: 13; Isa. 43: 2).

If you can say thus much, cannot you go a little further, and add in the Apostle's words, "None of these things move me, neither count I my life dear. I rather glory in my infirmities, that the power of Christ may rest upon me; yea, doubtless I count all things loss and of no regard, for the excellency of the knowledge of Christ Jesus my Lord; for when I am weak, then I am strong."

Methinks I hear you say, "God, who comforteth those who are cast down, has comforted my soul, and as my troubles have abounded, my consolations in Christ have abounded also. He has delivered, He does deliver, and in Him I trust that He will yet deliver me." Surely you can set your seal to these words. The Lord help you then to live more and more a life of faith, to feed upon the promises, and to rejoice in the assurance that all things are yours, and shall surely work for your good.

If I guess right at what passes in your heart, the name of Jesus is precious to you: and this is a sure token of salvation, and that of God. You could not have loved Him, if He had not loved you first. He spoke to *you*, and said, "Seek my face," before your heart cried to *Him*, "Thy face, O Lord, will I seek." But you complain, "Alas! I love Him so little." That very complaint proves that you love Him a great deal: for if you loved Him but a little, you would think you loved Him enough. A mother loves her child a great deal, yet does not complain for not loving it more; perhaps she hardly thinks it possible. But such an infinite object is Jesus, that they who love Him better than parents or child, or any earthly relation or comfort, will still think they hardly love Him at all; because they see such a vast disproportion between the utmost they can give Him, and what in Himself He deserves from them. But I can give you good advice and good news: love Him as well as you can now, and ere long you shall love Him better. O when you see Him as He is, then I am sure you will love Him indeed! If you want to love Him better now while you are here, I believe I can tell you the secret how this is to be attained: *trust* Him. The more you trust Him, the better you will love Him. If you ask farther, How shall I do to trust Him? I answer, *try* Him: the more you make trial

of Him, the more your trust in Him will be strengthened. Venture upon His promises; carry them to Him, and see if He will not be as good as His word. But alas! Satan and unbelief work the contrary way. We are unwillingly to try Him, and therefore unable to trust Him; and what wonder then that our love is faint, for who can love at uncertainties?

If you are in some measure thankful for what you have received, and hungering and thirsting for more, you are in the frame I would wish for myself; and I desire to praise the Lord on your behalf. Pray for us. We join in love to you.

Answers to Questions

BY JOHN BLOORE

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

QUES. 6.—I am anxious to have something on Revelation 2: 5.

ANS.—In Rev. 2: 5 the Ephesian assembly had “fallen” from the high ground of giving Christ first place in all things. *What* was being done was assuming more importance than the Person for whom all should be done. Perhaps Martha may serve as an illustration. She received the Lord into her house, and in the joy of having Him began the preparation of a feast. It was all happy service while her eye was on Him; but after a little she becomes occupied with Mary, and then though service continues complaint arises. First love is not holding Martha now.

This state calls for repentance, self-judgment, then the “first works”—works which, as distinguished from the works, etc., of ver. 2, are wrought in the power and satisfaction of “first love.”

Failure to be recovered can only mean loss of testimony—the removal of the lamp. This may have various applications, both individually and corporately.

QUES. 7.—How old was the Lord when the wise men found Him?

ANS.—From Matt. 2: 16 it would appear that Christ was nearly two years of age, otherwise it does not seem probable that Herod would slay “all the boys which were in Bethlehem....from two years and under, according to the time which he had accurately inquired from the magi” (*New Trans.*).

QUES. 8.—Why does the apostle say: “If a man will not work, neither shall he eat?”

ANS. — Because laziness, carelessness, or refusal to “provide things honest before all men” (Rom. 12: 17) leads to reproach, bringing dishonor upon the truth. We are exhorted “to seek earnestly to be quiet and mind your own affairs, and work with your own hands, even as we charged you, that ye may walk reputably toward those without, and may have need of no one” (1 Thess. 4: 11, 12, *New Trans.*).

“Let ours also learn to apply themselves to good works for necessary wants, that they may not be unfruitful” (Titus 3: 14, *New Trans.*).

Not only provision for one's own need is to be the object, but “distributing to the necessities of the saints” (Rom. 12: 13), as it is said, “Let the stealer steal no more, but rather let him toil, working what is honest with his hands, that he may have to distribute to him that has need” (Eph. 4: 28, *New Trans.*).

We are to “adorn the doctrine of God our Saviour in all things” (Titus 2: 10).

Those who do not labor for their livelihood, when able to do so, are marked as walking disorderly. Laziness opens the door to evil. The grace of God has not revoked Gen. 3: 19. But grace calls upon us to perform all such necessary labor as unto the Lord (Eph. 5: 5-8; Col. 4: 23, 24).

QUES. 9.—Will you give us some help on the significance of the head, the legs, and the inwards of the Passover lamb?

ANS.—*The head* suggests the directive and controlling agency in life.

The legs speak of the activity in fulfilling that to which the head leads.

The inwards speak of the motives and affections which characterize the activities of life.

As we think of these things in relation to Christ as the Passover Lamb, they teach us how entirely all that He was entered into the fire of divine judgment, and was so prepared to be the food of faith sheltered under the sprinkled blood. He gave Himself for our sins and to deliver us out of this present evil world (Gal. 1: 4).

QUES. 10.—At the Lord's coming are children who have not reached the age of responsibility raised up or caught up, as the case may be, like believers? Are these children in the Church?

ANS.—They belong to Christ, for He has purchased all by the cross. Even false teachers are said to "deny the Master that *bought* them" (2 Pet. 2: 1).

It may be well to consider the difference between those who are not responsible, and those who are accounted responsible. *All* are lost, all are not reckoned guilty. Guilt implies responsibility for actions which are called "offences," "transgressions," "iniquities." All are in a lost state but all can not be spoken of as "alienated and enemies in mind by wicked works" (Col. 1: 21). So speaking of little children, the Lord says He "came to save that which was lost," for, "It is not the will of your Father....that one of these little ones should *perish*" (Matt. 18: 10-14). His death avails for them, it also avails for the guilty who believe. Through His blood they have "the forgiveness of offences" (Eph. 1: 7), "of sins," for "Christ died for our sins" (Col. 1: 14; 1 Cor. 15: 3). Perishing then is not to be the portion of either of these classes. Now, not to perish means to escape judgment (John 3: 15-18). The little ones are not to perish. So their part is not in the resurrection of judgment, but in

the resurrection of life. As belonging to Christ He will gather them to Himself at His coming, and all shall be given likeness to Him.

Such children, however, can not be in the Church. This is composed exclusively of those who believe, for such only are sealed and indwelt by the Holy Spirit, and so baptized by Him into the One Body.

QUES. 11.—Please explain, "Ye shall not have gone over the cities of Israel till the Son of Man come" (Matt. 10: 23).

ANS.—This chapter treats of a special testimony to Israel, and specifically in the cities of their own land. To refer the coming of the Son of Man in this verse to visits to these cities in the days of His flesh can hardly be correct. He had already gone "around all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom" (ch. 9: 35). The twelve are sent forth to preach the same message, saying "The kingdom of the heavens has drawn nigh." They will share in the Lord's rejection and endure persecution, being brought before rulers and kings for His sake, so that the testimony reaches the nations also. Did all of this take place before Christ visited these cities during His earthly sojourn? Certainly not, therefore we must conclude that He refers to another coming, and not for example to a coming "to teach and preach in their cities" (ch. 11: 1).

It is true that in the course of the Church's early history such suffering and persecution took place, but that was connected with a world-wide mission quite distinct from the one here specified by the Lord which is connected with the cities of Israel. Though there is similarity in conditions and circumstances it is not the fulfilment of the Lord's words. If so construed, we are faced with the inexplicable, for now there is no Israel or cities of Israel to go over, and the Son of Man has not yet come. There must therefore be a still future time when what is referred to in Matthew 10 will be fulfilled. The chapter links the past testimony given during the Lord's days on earth with the future testimony to be given before He comes as the Son of Man to take the kingdom. Thus, after the

manner of Old Testament prophecy, the present interval is passed over. This means that there must be a return to the land of that nation to which this testimony is given, and that there shall be again cities of Israel to go over with the kingdom-message.

This we find fits with other scripture. For example, Matt. 24, which treats of "the completion of the age" (ver. 3)—the age the disciples were then in, but the course of which is now interrupted as a consequence of Messiah's rejection, and which will be resumed again after the present purpose as to the Church is accomplished. Then the age will begin to run again and reach its completion. This "end" is realized at the coming of the Son of Man (24: 27-31). This is that coming of Matt. 10: 23. The details regarding persecution and testimony given in Matt. 24: 9-14 parallel those of Matt. 10. Note close of 10: 22 and 24: 13.

Young Believers' Department

Calendar: March 16th to April 15th.

DAILY BIBLE READING; ..Mar. 16th, Rev. 4; Mar. 31, Rev. 19; Apr. 4th, Gen. 1; Matt. 1; Apr. 15th, Gen. 12; Matt. 12.

MEMORY WORK:Gospel of John, chap. 3.

MEMORY OUTLINES: Gospel of Luke, completed in Mar.

GOOD READING:.... John, by J. B. Bellett, continued.

Daily Bible Reading

And here we are at the close of our Bibles! Thanks to our gracious Lord for enabling us to read it *through*. Have we *finished* the Bible? No, indeed; but we turn with avidity to the first chapter of Genesis to make a *fresh start*. How many of us are there? I really do not know, but I think a great many. I make it a point wherever I go to interest others in this simple, practical and most helpful practice, and very many respond. I am not

very much interested in counting the exact numbers—perhaps we may sometime, if it will not puff us up. But if I had to do it *alone* I would not give it up, and I think a good many feel the same way. I trust we have gained much from our reading of the New Testament, and will take this light back to the old, and see how many new glimpses of our blessed Lord we can get as we go over the pages where the Holy Spirit has hidden “the unsearchable riches of Christ” for us to find—under His guidance.

Let us not forget to pray for one another as we open our chapter every morning. You notice I say *morning*, for I hope we are all going to be gatherers of *morning manna*. Of course if it is really impossible—but let us be sure—then let us read it as soon as we can, but BIBLE FIRST is my motto.

Now I have something else to say. I got a letter the other day from some one who is following our work and who said it certainly kept one busy. Well, isn't that what we want? I can't tell you how glad I am for this *busy* work, and I know many of you are too. The new suggestion is this: I expect a good many are thinking, as I have been, something like this: It will be a long time before we get back into the New Testament, nearly three years at the rate of a chapter a day. Of course there are Sunday School lessons, Bible readings, family readings, etc., that will be taken largely from the New Testament, but we will not have our consecutive reading of a chapter a day. So I expect the day we begin Genesis 1, also to begin Matthew 1 and to go on consecutively with it. This is not meant to set aside our main reading in the Old Testament, but to keep the New fresh in our minds. It will not take more than ten minutes a day. Who will join me in this? I hope—everybody. You can select

the most convenient time of the day, say, right after lunch, and when you have found a suited time, stick to it.

So let it be understood that on Monday, April 4th when we begin Genesis 1, we will also begin Matthew 1. I think I will enter it on our Calendar for easy reference.

I don't want to overload you, but to have it entirely *voluntary*. Let me hear from you about it. May the Lord make it a real blessing to us all.

It will also serve this purpose: sometimes we have a friend, a new convert, or one not very familiar with the Bible, and it is nice to invite such an one to join us in our daily New Testament reading, just wherever we may be reading at the time. You can pick up a good many recruits that way.

Memory Work

For this month we have the third chapter of John, with its marvelous unfolding of the truth of New Birth, and the Cross as the display of the love of God. To be well grounded in the teaching of this chapter will go far toward establishing us in the great truths belonging to the doctrine of Christ, Christian truth.

Memory Outlines

I was quite surprised and pleased the other day to receive the first of the Memory Outlines of Luke. This is, I trust, the beginning of a "shower" of these. We had nine from you on Matthew. I hope to get at least twice as many as that on Luke. I have received one or two letters saying they had nearly finished Matthew, but not in time for sending in by the end of December. I do hope you have completed it by now, and that you will send them. One of the writers was a university student, but I hope he has found time, amid his other studies, to complete this. He spoke also of going on with Luke. An-

other writer had been laid up with sickness, but I hope that she too will send her finished work along, even though it is a little delayed. I think all feel the great value of this memory outline work, and I hope that we will go on gradually and steadily till we may have something like a "map" of our inheritance spread out in our minds, and that we will thus be able not only to take Pisgah-views of it, but to gather its abounding fruits and drink of its refreshing waters.

Good Reading

Always keep on hand at least one "good reading" book. A few pages a day will carry you through many a useful pamphlet or volume in the year. Here, as in all things, regularity is of great importance. So let the prescribed book come in for a regular time and place in your work. One of the best "by-products" of our work is the habit of daily routine which it will develop. You will never cease to be thankful that you have learned to "budget your time," you will find time for very many things which would otherwise have been neglected. I feel the special need of this routine reading of useful literature. Many a good volume would lie unread, were it not for this. One speaks of the interest in reading Kelly, on Matthew—I hope all who received it will have finished reading it by this time.

Young Believers' Meetings

Out here on the Coast I have been having delightful times with the Young People at their meetings. While at San Diego, and now at Los Angeles, we have had one each Lord's Day evening at 6:15 for an hour. The other evening we tried a new plan for reading the scripture. Instead of reading the verses alternately, we read them in *concert*, and we "read" them without our books! It was

part of the first chapter of John, and it was very nice to hear so many voices reciting in unison this precious portion. These meetings have been attended by large numbers, not only of the young ones but many who could not be classed in that way, but who have young hearts. That is the main secret of a useful Y. B. M. It is for those whose *hearts* are young, and conducted on that line.

I am very glad to hear of consecutive and systematic Bible Study at these meetings of the young saints. I think that perhaps thirty minutes at least should be devoted to this. Some book could be taken up, and the lesson prepared in advance, different parts being given to each one. I think the first half of Romans—chaps. 1-8—or Galatians, or 1 Peter would be very good for this. I shall be very glad to hear from various places what you are doing with this Bible Study at your meetings.

REPORT OF MEETING

65th Meeting Y. B. D., held at home of M. DeV., Nov. 10, 1926. Total present, 16.

Opened meeting with singing of hymns and prayer. Had some very interesting reports on the following tracts:

Are you a member and of what? Sabbath. Staff and Sceptre. Fruitful Bough.

Quite an interesting discussion took place on "Where do we find the 'purifying hope' explained?" and "Does 1 John 3: 1, 2 teach that the vision of Christ is to be the transforming power?"

In regard to first question it was stated that the coming of the Lord is the hope we look forward to, reference being made to Phil 3: 17 and 1 Thess. 4. Portion read from C. H. M. on the "Coming of the Lord." It was stated by another that the emphasis seemed to be put on "We shall be like Him; for we shall see Him as He is" (1 John 3: 2), and because of this hope we should purify ourselves, even as He is pure. A quotation from F. W. Grant explains it much better than I could word it: "The hope of being perfectly like Him. What must be

the transforming energy already of such a hope as this. The hope of being perfectly like Him in a little while does not destroy the energy of the present but calls it forth. The joyful assurance of that to which God has destined us makes us desire now to anticipate it as fully as we may. The man who has this hope still purifies himself." The standard before us is perfect and it is by the power of the Spirit in us now that we are to be conformed to the One whom we shall soon be absolutely like.

References: Rev. 19: 7; 1 Pet. 1: 15, 22 and Phil. 1: 27.

The following questions were taken for next meeting:

What is the third Heaven? (B. G.) Prov. 27: 17: "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." (C. S.) Rom. 14: 3: "Let not him that eateth despise him that eateth not," etc. (H. F. and W. F.).

Oral reports on following for next meeting:

The Bible. Whence is it, from heaven or of men? (M. DeV.). The Bible: its supremacy and sufficiency (W. F.). Roll up the Catalogue (M. D.). Humanity of Christ (J. D.). The Lord's Supper—a memorial of Christ (D. F.). Mutual concession, etc. (H. G.).

Quite a discussion *re* amusements. The questions to be taken up next time. Asked by R. L. What difference between foot-ball games and tennis, etc.—watching and playing? Reading books and seeing same played in a theatre: dancing and watching same. Difference between dancing and skating. Next meeting to be at L. M.'s.

Greek Testament Lessons

These continue with unabated interest. Large numbers are now well into the declensions and are finding the work a little stiff, especially as to the accents. Remember every Greek word has its accent which must be put on, as a man must put on his coat or hat. No exercise is complete, no matter how neatly written, which omits the accents. You will gradually become familiar with the placing of these, and see that no accent is changed without some good reason. As to pronunciation of the accents, I think Professor Machen's rule the best—

put the stress on the accented syllable. Thus: ἄνθρωπος is án-thropos; ἀνθρώπων, anthró-pon, etc. Can you tell why the accent is changed from 3rd to the 2nd last syllable?

I am very glad to say that very many are giving nearly or quite perfect lessons in the Jan.-March work, and if they continue will gain the prize of a nice Greek Testament. These I hope can be in your hands in time for May lessons, as I am anxious that we should begin the study of the inspired text at once. You will also need a little dictionary when you begin your Testament and I would recommend the one published by Bagster. Just order from Loizeaux Bros., by saying, "Greek-English Lexicon for Correspondence Class," and they will know what is meant. The price is \$1.40. I think it best to begin with these smaller books, and later on if you so desire you can get the larger works.

I must ask you to excuse the delay in returning your corrected lessons. It takes at least a week for them to reach me out here, and another week to return to you. Then I am sometimes away from where I have been staying. Besides this I am busy almost every hour—holding meetings, writing, visiting the Lord's people, etc. So I will ask your forbearance in this. I think it better to send all mail c/o Loizeaux Bros., as I am moving about, and mail might be lost.

Of course you understand that all your work must be done from memory wherever possible. This does not necessarily apply to translating, though it is better, but to all vocabularies, declensions and conjugations. Use your book as much as you can, but when writing out your lessons do as nearly as you would if sitting in a class room. I can't tell you how glad and thankful I am for your cooperation in this happy service.

The following are the lessons for April 1st and 15th:

LESSON 15. Page 21. Copy out neatly the Greek exercise, writing out the meaning in English after each sentence. Do the same with the English exercise to be rendered into Greek, beginning "The gifts of the brethren."

Also copy as neatly and carefully as you can the Greek exercise on page 57, first 10 sentences, with the accents. Do not attempt to *translate* this, just copy.

LESSON 16. Page 21. Par. 20. Study carefully this entire paragraph, so that you can write its substance from memory, with the terminations of the cases. Then in par. 21 on page 22 memorize and write out the first eight words, with the stem, nominative, genitive cases, the meaning and gender.

Also on page 24, par. 23. Write from memory the complete declension of the first five words. *αἰών*, *πνεῦμα*, etc., right across the page.

Page 57—complete the copying out of this exercise, sentences 11-20.

Budget Your Time

For the Christian, body, soul and spirit, our whole being, should be for our Lord! Surely He is our first thought—our Lord who bought us with His blood, our dear Saviour whose love and care is constantly providing for us. How do we do this? Most people have their evenings, and what they can and will give of their mornings, but God and His Word should be first—perhaps just a verse, and a little season with our Father. Memory work can be done by using the little separate books of the Bible. Carry one to your work, and memorize a verse now and then as you read, and with a pencil outline the chapter.

Each one has his proper place in the Assembly, so care should be taken to have a prayerful, energetic interest in one's particular sphere of service, and attention to

what God ministers through others. In other words, come to the meetings full of live interest. There are evenings for visits to the sick, or for gospel work, correspondence, and then, too, we want fellowship with others. Each thing should be done carefully and prayerfully. So let us purpose in our hearts to wholly follow the Lord by prayer, study, activity, doing all things decently and in order.—A. H. B.

Work in the Foreign Field

"A letter recently received from our brother Wm. Amies tells of the safe arrival of himself and Mrs. Amies in London. They were well received, and are staying with Miss Jacob. They expect to sail from Antwerp, Feb. 15th. Every need was met and to spare for their journey. He writes that another little babe has been born to our brother and sister Althorp at the Mission Station in January. This will be a great cheer to the mother after the recent loss of her second baby. May the Lord spare this little one to them."—E. H.

JAPAN NEWS LETTER No. 60.

Tokyo, Japan.

Beloved Brethren and Sisters:

Jan. 1927.

Issue of the English News Letter has been pushed aside by so many duties in connection with the work of the Lord, that now it is six months since No. 59.

Our *Japanese News Letter*, which we call *Hata to Waza* (Field and Work) appears more often. It gives the Japanese brethren and sisters news of the work of the Lord in other lands as well as in their own. It is printed by Brother Tadashi Saito on a Japanese Myriagraph. Our scattered brethren and sisters send in letters relating blessing received, trials encountered, manna obtained from the Scriptures, or experience in gospel testimony. I hope to give extracts from their letters in later news letters.

Baptisms. Two sisters were baptized by Dr. Tsukiyama, and there have been a few more baptisms since last News Letter.

A young woman employed by Mrs. Koll, through reading the Bible every day with Mrs. Koll, and attending the Women's meeting at our house listening to Mrs. Tsukiyama's gospel talks, has confessed the Lord Jesus as her Saviour.

Open Air. During the fall and early winter we had many open air meetings in several places with good hearings. By means of these we have come in touch with several new inquirers. Some young men have been coming to the meetings at our house from the open air meetings we had in this neighborhood. One of these who seemed to be anxious, when he could not get away from work at meeting times, came at other times, and my wife had the joy of teaching him the gospel, and leading him to confess Christ as his Saviour. He seems to be really converted.

Several of the brethren and sisters have been taking part and helping in the open air meetings. We had these meetings nearly every day at some place or other. And we are expecting to resume them again as soon as the weather permits.

Kondankai (Conversation Meetings). In November, at my suggestion, monthly tea-meetings were started, for the brethren and sisters of the Tokyo neighborhood. They have been held so far at Dr. Tsukiyama's and at our house. The consultation and prayer we have had together has been very profitable, furthering interest and activity in the work of the Lord and in the study of the Word.

Workers needed. One matter under consideration at these meetings was the fact that a few of the young brethren are very desirous of devoting themselves to the work of the gospel. But they say they lack faith to give up their employment and start out. I know them to be earnest and sincere students of the Word, and having a yearning for the salvation of sinners.

We have previously experienced cases of brethren starting out in the work and having to return to other employment because of not being supported. Brother Kasamatsu, the pioneer of our company here, had at times some hard experience. At our last kondankai the matter of "tithing" was introduced by one of the brethren, the idea that the Lord's people, not as a legal requirement, but as a privilege, ought to give at least a tenth of their income for the work of the Lord. We hope that this will be acted upon by the brethren here, though for some of the poorer ones it may be more than they can manage.

Reports of Work. Brother Mizuno is going on well in the Lord's work. And now young Brother Fujimoto has declared his purpose to devote himself to the work of the Lord. He was working in a rubber works long hours, but in spite of that he was very faithful at the meetings, and in the open air work, often going a distance and getting home late, although he had to get up very early in the morning. He has a great interest in the study of the Word. He has now given up his work for the Lord's work, but is at present helping in Dr. Tsukiyama's house as Mrs. T. is ill.

Brother Ando, the awning maker of Fujisawa, making a trip to the Izu peninsula on business, as he usually does, took a lot of tracts which he distributed on the way and at the places where he stopped.

Brother Matsumoto of Kobe had a week's preaching tour in Shikoku Island with blessing.

Mrs. Tsukiyama is ill. She has heart trouble. It is not serious they say, but every now and then she has to stay in bed. She has not been able to come to our house for some time past for the Women's meeting. Please pray for her. She has been very faithful in personal testimony for the Lord, leading many to the Saviour.

We have had some *financial shortage* lately and have been in debt owing to a fall off in contributions for some time past, caused no doubt by the enlarged demands upon the ministry of our brethren, by reason of the increase of the Lord's servants gone to foreign fields, the spread of the harbor work, the disasters in the Bahamas and at Miami, and other claims. Also the Tsurumi house having been vacated the past two months we have not had that income, while the expenses of the house, land rent, taxes, insurance, etc. keep up. At first after the earthquake we had no trouble in renting at a good rental, but now, though we have reduced the rent from 160 to 130 yen we have not been able to rent it yet. There has been remarkable activity in building, so that now there are plenty of houses and apartments to let in Tokyo and Yokohama, and rents have gone down.

Journeys. I have not been able to take the journeys for the gospel and visiting of scattered believers, which I desire, as mentioned in previous letter.

Bible Circulation. The American Bible Society, Japan Agency, had its 50th year Jubilee celebration in October, and closed the year with the largest circulation in its record, 938,800 being the total of Bibles, Testaments and Portions of Scripture circulated in 1926.

In connection with the Jubilee they had a special sale of Gospels and Testaments in the cheaper editions at half price, having a gilt Jubilee imprint on the cover. Our Tokyo assembly bought a large quantity, and we have been selling them at our open air meetings.

Bible Study. This year I have started outline studies, which we hope, with the help and blessing of the Lord, will carry us through the whole Bible in the year, if the Lord tarry. These study meetings are twice a week, but we lay out home work for each day. It is somewhat after the idea of the Y. B. Department in Help and Food. The brethren and sisters are much interested and are keeping up faithfully to the extent of their spare time.

Number in fellowship in our company. In the memorandum sent to brother Harshaw of Philadelphia, giving

fuller information as to the work from the beginning, my estimate of the number that are and have been in fellowship was in error. According to a new address list recently compiled there are now about 100 in fellowship, from one end of the land to the other, so that counting all that have been from the beginning, the figure should have been 200 or more, instead of 100 as stated.

From Righteousness to Peace. In Japan this is the second year of "Sho-wa." Within a month one era has ended, a new one has passed through its first year and entered its second. On December 25 at 1:25 a.m. the Emperor Yoshihito died. He had been ill a long time with consumption, leading in late years to cerebral anemia. Immediately the era of "Tai-sho" (Great Righteousness) ended, and the era of "Sho-wa" (Radiant Peace) began. Hirohito, who had been Prince Regent during his father's illness, was sworn in and proclaimed Emperor at once. The new emperor is about 25 years old. His first year was very brief, only 7 days, from Dec. 25 to 31 inclusive; and with Jan. 1 his second year began.

Old Testament method of reckoning eras is thus still in vogue in the Orient. The year 1925 was the 15th of Tai-sho, and latterly the 1st year of Sho-wa. In reckoning Oriental chronology, just as in O. T. chronology, this double reckoning has to be taken into account.

Birthdays in Japan. Everybody in Japan and other oriental countries adds a year to their age on New Year's day. For example our two boys, who had their 8th and 12th birthdays last year, and are in their 9th and 13th years according to our reckoning, are, in Japanese reckoning, said to be 10 and 14, since the first of January. A baby born on Dec. 31 reaches its second year the next day. So the idea obtains that it is better to be born early in the year so as to have a long first year. This is one of the many indications of the dependent spirit which prevails in the Orient. Instead of the individuality which reckons age from its own birthday, there is the dependence as it were on the Sovereign, reckoning age and dates and times with reference to him. Spiritually there is a good idea in it, that of centering, for the Christian, our affairs in Christ.

As ever, we are thankful for the prayers of our brethren and sisters. The Japanese brethren and sisters always desire to join in sending greetings abroad,

Affectionately yours in our Lord,

E. B. Craig.

Beloved Brother:—

Berkeley, Calif.
Jan. 27, 1927.

I greatly appreciate your kindness in giving space in "Help and Food," which is indeed what the name implies.

I am sure all the missionaries are glad that there is room given there to the interests of the Lord in the world-field and that saints of God are thereby encouraged to pray.

Several saints have sent me back numbers of "Help and Food" for use on the ships, and I have used these in places best suited. But the real and vital need in the work among passengers (and what I had in mind when I wrote regarding this fine opportunity to place before many Christians not acquainted at all with the precious things we hold dear) was that about 100 copies of up-to-date issues, each month, are needed to fill that need in San Francisco Harbor. The same would be true of New York, Antwerp and other ports, and I mention this here for prayer, as to have these would mean much in the work.

Was interested to read about Afghanistan in the January issue. We had a ship with men from that country here in port and when asking the headman if they had anything in their language, was shown a Koran, but only permitted to see the book and not to touch it. So the message of the Cross of Christ our Lord was brought into a specially needy place. If there are "no Christian Missions in Afghanistan" we can rejoice that some of these people were reached, as they came here, so many thousand miles, with the Word of God. Pray for these men.

There has been much to exercise our hearts, also much to rejoice in, and the Lord has not failed us, even in the far flung line of battle. There is a constant need for Gospel literature, especially now in foreign tracts. We pray the Lord for a continued supply of these! We cannot use soiled, torn, or greatly intermixed tracts, much as the good will of the senders is appreciated. Through the Lord's help I was enabled to order needed pamphlets in English at very reasonable cost, and the more one can order at one time the more reasonably can they be purchased, and sent cheaply by freight. Let us not forget that we have wide-open doors, faithful brethren whom the Lord has raised up around the globe to labor in the seamen's work, and it is now mainly a question of the needed tracts in foreign languages. As we are shut up to Him entirely, we would value help in prayer as to this.

Brother Eck arrived safely in Antwerp on Jan. 6, and found it rather hard to find housekeeping rooms and a room for the literature, but this also has been settled by the Lord's mercy. The brethren in Germany were found very faithful and heartily in the work, though in sore need at that time, but in that also the Lord revealed His grace. Brother Sawallissh in Hamburg expects soon to leave his secular work to take up the work full-time, as the need is so great. We trust the Lord will lead him out if that be His will.

Considerable interest is manifested in Sydney Harbor

and it seems the Lord is about ready to answer prayer for that needy port. An urgent request for prayer was made from Shanghai, where some are interested locally. They desired prayer and suggestions as to this work and it seems the Lord has moved hearts there also. Brother J. Willies' step of faith to help in the large port of New York has been a real encouragement to many, especially the New York brethren, brother West, and myself. Un-saved men (and women among passengers) can be reached, almost no restrictions are put in our way, and circumstances allow these people to find time to read.

Appreciating all your past help and kindnesses in the Lord, I remain,

Yours affectionately in our Lord Jesus,
Oscar S. Zimmermann.

Taitowing, China.
Feb. 1927.

It is now some time since we have been hindered by bandits. Last year for five months we were not able to go out much because there were so many of them about, but last November they were enlisted in the army, and so we were rid of them. Recently, however, they have come back, and a week ago some 500 soldiers were sent to fight them, but we hear that the bandits escaped with their loot.

China certainly needs Christ. Nothing else will save them, but in times of disturbance preaching is not so easy as in times of peace. Our meetings have been quite well attended, and in the villages we get good crowds, but few receive the truth, and especially now when there are a number of antichristian movements going on, many are afraid.

Since the New Year we have had from forty to fifty children in the Sunday School, but these are boys only, as we can do nothing for the girls until we have some woman missionary to take charge of them. There are also a number of women who seem anxious to know about Christianity, but on account of the customs here it is impossible for us to work amongst them. I had hoped that you would be coming in the Spring, so that we might undertake this and other work.

Well, the Lord knows all things, and we know He makes no mistakes. Let us trust Him more, and seek to please Him more. He is worthy of our service now, and our praise forever more. Kindly remember us in your prayers, as we are remembering you.

With much love in our soon coming Lord,
Charles O. Kautto.

To Mr. and Mrs. Pennington.

"HAVING A DESIRE TO DEPART AND TO BE WITH CHRIST"

This desire has been granted to our beloved and honored brother in Christ, Mr. Timothy O. Loizeaux, who fell asleep in Jesus, Tuesday, March 15th, 1927, at his residence in Plainfield, N. J.

Our brother had been in failing health for several years past, having been subject to serious attacks of heart-failure connected with his well-nigh lifelong asthma. Owing to his advanced age—being in his 84th year—his strength was not equal to sustaining the last attack, and for more than a month his family have expected the end which has now come.

While there is grief at the separation—for "a little while"—from one so greatly beloved, there is thankfulness that he has been released from the sufferings which he bore so sweetly and patiently. His *desire* was to depart and to be with Christ, and we thank our blessed Lord that he is now proving in his Saviour's presence he unspeakably "far better" it is than the happiest, most active life of service here could be.

It is fitting that there should be put upon the pages of this magazine, upon which he spent so much patient, prayerful labor for many years, some little word of recognition of that service to our Lord and to His people which has marked his entire Christian life for more than sixty years.

Our dear brother was the subject of the same grace, and at near the same time, which reached the heart of his brother, Mr. Paul J. Loizeaux, and the entire immediate family. Receiving the emancipating truth of the gospel in all the simplicity of faith, he entered upon a life char-

acterized by quiet but most devoted service to his Saviour and Lord. The two brothers, Paul and Timothy, were in a marked degree knit together in faith, love and service. Of very different temperaments, and engaged in different lines of service, they were of the greatest help to each other, the boldness and zeal of Paul the elder being tempered, guided, and supplemented by the sober judgment, caution and patient labor of his younger brother. The result was, in the mercy of God, a blended testimony and a united service to the Church of God which has been of incalculable blessing to multitudes of the people of God.

While the influence of his younger brother was felt in the public ministry of Paul, it was in the office and rooms of the Bible Truth Depot that the life-work of Timothy was wrought. Here his personality was impressed upon every detail. From the choice of suited paper, type and form of the tracts and books printed, to every sentence of their contents, all passed under the eye of our brother. The neatness and accuracy of the mechanical detail has become the standard for all that leaves the establishment, and far and near it is recognized that the publishers' name on a book is a guarantee, so far as human, prayerful care can safeguard it, of the soundness of its contents.

It is difficult to form a correct estimate of the amount of labor which all this involved. This was given constantly, ungrudgingly, with no thought but for His honor for whom all was done. It is not easy for a publisher to refuse a well-written book, which gives promise of wide circulation, but does not maintain the full truth of God's word. Never a syllable was allowed to pass which did not ring true upon the absolute inspiration of the Scripture, the divine perfection of the Holy Son of God in His person and His atoning work, the lost and ruined condition of all men, and the perfect provision for their present and

eternal redemption through the sacrifice in death and the resurrection of the Lord Jesus Christ. Similarly the inevitable and eternal doom of the rejecters of this gospel was the theme of many a paper and book sent forth.

In like manner the great truths of prophecy—the coming of the Lord for His Church, when *all* His own will be “caught up,” the tribulation following, the appearing and Millennial kingdom of Christ over Israel and to the ends of the earth—were embodied in the various books and tracts put forth. Nothing sensational, or beneath the dignity of Christian sobriety, was allowed to mar the works published.

The same can be said of the distinctive truths relating to the nature and testimony of the Church. The publishing office was no “open forum” for the discussion of ecclesiastical questions which might mislead the readers. With deep convictions of his own, our brother felt the necessity that everything issuing from his office should express those convictions. While his respect and affection for Christians who did not see as he did, was marked, yet it was as a burden, a necessity laid upon him, that the publications should be a *Testimony*. Let us thank God for this firmness and loyalty to his Master.

His place at the centre of all this activity made it also necessary that he should have a wide correspondence, not only upon business matters down to the minutest details, but upon doctrinal, ecclesiastical, expository and practical questions. He was the recipient of large numbers of letters about scriptural questions, the meaning of certain passages, the doctrines involved, as well as the more personal and confidential questions of the writers. To all this he gave without stint his time and prayerful attention. How many have been helped in their understanding, guided in their perplexity, encouraged in their difficulties, and

comforted in their sorrows! How many wavering ones has he helped to firmer ground. The "day" will alone reveal the fruit of the pen of this quiet, painstaking, conscientious servant of the Lord and of His people.

Nor was this pastoral care limited to writing. A cordial welcome was given to every visitor at the office, and guidance and help imparted to many with their perplexity. Uprightness, grace, devotedness to the truth and conscientiousness marked it all.

The same may be said of his place in the local assembly which he attended, and wherever he might visit. The welfare of the various gatherings within the radius in which his life was largely spent, was especially on his heart. Often at the "Conferences" would his voice be heard in prayer, exhortation, or instruction, and the same piety, simplicity and earnestness which were the elements of his character, marked all.

Indeed, it may be said, rarely do we find one with so uniform and unvariable a character. What he was at the Depot, that he was in the assembly and at his home. There was a weightiness, a sobriety which cannot be simulated, and which commands the esteem and respect of every true heart; and this was accompanied by an affection which was deep and genuine, and by true Christian cheerfulness.

What an example and what a heritage he has left to his large family to the third generation, and whom he and his beloved wife loved to meet at the little domestic reunions which brought them together. Back of all the cheerful conversation, the loving interest in the affairs of each, and the wise counsels, was the consciousness that here was one who walked with God. Christ was the first, the chief interest, and the savor of that lingers wherever our dear brother went. For this we thank God. Of him it

may be truly said, "He was a faithful man, and feared God above many" (Neh. 7: 2).

May the influence of his life remain in real effect among us. The days grow darker as we look about us. The enemy is ceaseless in his effort to effect an entrance, either by subtle forms of error, by unholy walk, or by the sacrifice of divine principle. Let us gird our loins afresh for the remainder of the way. "The end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Pet. 4: 7). Let us also seek in all lowliness and meekness, while standing firm for the truth, seek to shun strife, bitterness and the discord which can only work the opposite of that for which our dear brother stood, and prayed.

We would at the close of this brief word turn our own hearts and minds to Him who "dieth no more," our blessed, holy, changeless Lord of life and love. "Thou remainest,"—amid all the clamor about us, all the "change and decay" around us. He calls His loved and faithful ones to Himself, we feel their absence, but He hath said, "I will never leave nor forsake thee" (Heb. 13: 5). To His word let us cleave, in His steps let us walk, for His own let us care, till He come. May our lives be marked by the prayerfulness and consistency which has Christ alone as its object. Thus shall we too serve the blessed Lord and His people, for His sake.

S. R.

"Oh to be but emptier, lowlier,
Mean, unnoticed and unknown;
But to God a vessel holier—
Filled with Christ, and Christ alone:
Naught of flesh to cloud the glory,
Naught of self the light to dim.
Telling forth a wondrous story—
Emptied, to be filled with Him!"

—MRS. BEVAN.

NOTES

One-sided Views. We are very apt to have one-sided views of things. This is due partly to our limitations, and partly to our prejudices. No one has a full conception of all sides of any matter. No one knows the whole world in a material sense, nor any one part of it completely. All men of true largeness of mind will readily admit this. One cannot be a specialist in everything, and the true specialist is the first to admit that there are depths in his own department which he has not fathomed; how much more in the entire sum of things. If this is true in the realm of material things, we shall expect that the same vastness of truth extends into the spiritual. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. 8: 2).

Views of Divine Truth. When we rise into the things of God, and see them in any measure as He has unfolded them to us in His Word, we are well nigh overwhelmed with their vastness. We are surrounded by infinities. Napoleon said to his soldiers at the Battle of the Pyramids, "Forty centuries are looking down upon you from those Pyramids." But the child of God has been introduced into eternity. His mind looks backward, but finds no beginning of time; forward, and knows there is no end. The stars gaze down upon him, but tell of no bounds of time or space to their message. A grain of dust proclaims an unfathomable realm of truth within its littleness. He can only say with adoring heart, "O Lord, how manifold are Thy works! in wisdom Thou hast made them all" (Ps. 104: 24).

But his Knowledge is not Indefinite. We must not think that because we do not know *everything* we know *nothing*; nor because we have not reached the limit

of any one thing that we cannot have very definite conceptions of it. Vagueness and indefiniteness are characteristic of error. A haze of uncertainty is thrown over all truth, and the mind is befogged, and man "knoweth not whither he goeth, because darkness hath blinded his eyes." But "God...hath shined into our hearts." He has revealed His Son to us and in us (Gal. 1: 12, 16). Christ our Lord is the Truth, and knowing Him we know the truth which He has revealed. We have no uncertainty, no vagueness as to our knowledge of sin, redemption, grace, glory. *He* has shown them to us in His cross, His resurrection, His ascension to heaven.

Christ is the Centre of all Truth. Knowing Him, we gaze out in every direction, backward, forward, downward, upward, and our vision is limited not by darkness but by "light unapproachable." "No man knoweth the Son, but the Father" (Matt. 11: 27). We are thus led on, and shall be eternally, to explore the breadth and length, the depth and height of that which passeth knowledge, and which yet, like the boundless ocean, shows us our finite knowledge, but laps us in the embraces of His love. We are thus both checked and encouraged.

Let this frame of mind mark our approach to the examination of all truth, in the realm of doctrine and of its practical application. We will thus be kept from the helplessness of uncertainty, and from the pride of fancied omniscience. In this way prejudice will not blind our eyes, and harden our hearts. We will not be drawn into sectarian narrowness, nor brand as heretical views which often may be but another side of the truth we know and love. Anchored safely to Him who is the truth, endued with that Spirit who guides into all truth, cleaving closely to His Word, we need not fear any "wind of doctrine."

From the certainty of what we *do* know, we may look out upon what we do not know, and perhaps gain fuller, wider knowledge.

Apply this. All things are ours, for we are Christ's. Thus we look at divine sovereignty: it is absolute. God is first and last. He is and will be all in all. And yet man is responsible. He is an immortal, conscious, and therefore a responsible creature. The will is free in the sense that he is called upon to use it aright. The way to a correct view of these contrasted sides of truth is not to set one against the other, but to open our minds to take in, as far as we may, *both* sides. One person may be occupied with the sovereignty of God; another with man's responsibility. How foolish it would be for these to fall into strife, rather than in a spirit of brotherly love and confidence to learn all we can of *both* sides. The same can be said of all truths. Each has varied sides. Let us learn to look upon all of them. Faith and works are not contradictory, but kindred phases of truth. To deny either would be to fall into opposite extremes of error. Inspiration is a truth no reverent mind can for a moment deny; and yet there is a human element in it. The "holy man" does not lose his individuality because the Holy Spirit uses him as His instrument. Moses the lawgiver has a style belonging to the dignity of his former position. David the shepherd-poet-king writes the melodies of worship in a manner appropriate to him. The learned Paul, with keen logical mind, does not write like Peter the fisherman.

Let us observe the proportion of truth. We must not coordinate as of equal prominence views in which one side is evidently dependent upon, or of less prominence than another. Then we could never allow the human element in Scripture to be placed side by side, or possibly

superior to the infallible Spirit. We will thus be safeguarded from intimating that *mistakes* might occur owing to faulty understanding or expression. We will not set works as the equal or superior of faith. All truth will be welcomed to our hearts, but each in its own order and due proportion.

What gainers we would be, if we sought to follow this divine principle! Instead of becoming narrow and bigoted, by unduly pressing *our* view of truth, we will welcome all that is of God, and seek to hold it in subjection to Him who embodies all truth in its rightful proportion. Our Bible study would be more fruitful; our reading meetings freer, timid ones would be encouraged to contribute their mite of knowledge to the general store. Thus the danger of one-sidedness would be largely avoided, schools of opinion formed around some favorite view or leader would not be formed, and the Church of God would be built up by "the effectual working in the measure of every part." We would become larger-hearted without becoming loose. Firmness would not be shadowed by unfair narrowness, and we all would be watching *together* against the wiles of the enemy, who attacks on every side, and often where he is least expected.

"Not as though I had already attained." When we cease to learn we cease to grow, and the very truth we do know may become stagnant and unproductive. May we grow in grace and in the *knowledge* of our Lord and Saviour Jesus Christ. May each day find us with some fresh view of Him and of His Word. May we *hunger* for what will nourish our own souls and thus increase our efficiency in the Lord's service. May we never despise the brother with whom we are not in accord, but welcome all that he can give us of Christ, and seek to do the same for him.

S. R.

THE DEEP, DEEP LOVE OF CHRIST

((Continued from p. 98.))

But some trembling believer may say, "I believe all that has been said as to the love of Christ, but I find so much in myself which is contrary to God that I sometimes wonder whether Christ loves *me*."

This brings us to consider what I will call the

PERSONAL LOVE

of Christ. In Galatians 2: 20 we read:

"I am (I have been) crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Now to be crucified was to be brought to an end in judgment as unfit for life among men. So it was that Christ was reckoned in the sight of men, and thus it was that a cross of shame became His portion at their hands; but in His death, as we know with thanksgiving, He was made an offering for sin on our behalf. There on the cross He "bare our sins in His own" holy body. All that we had done came under the righteous judgment of God, and in result,

"All our sins, so great, so many,
In His blood are washed away."

But not only so: There was the deeper question of what we were in ourselves as children of a fallen Adam. Our state as well as our guilt must be met. And on the cross He was "made sin for us." Thus all that we

were in ourselves as in our sinful state was brought to an end under the righteous judgment of God.

To illustrate this an old preacher used to say that he had taken three looks at the cross of Christ. The first was what one may call the Historical look. He saw one named Jesus of Nazareth nailed to a gibbet there outside Jerusalem's wall. To him then Christ was only as a great figure passing over the stage of life, like a Washington or Wellington, or a Grant or Gordon. But that was all. It did not concern him much.

Again he looked, and now it was with the tear-dimmed eyes of penitence, for he had learned that he was a sinner guilty before God, and he longed now for rest and peace of conscience. Then finding that all his own righteousnesses were but as filthy rags in the sight of God he looked away from himself and his sins to the Saviour of sinners upon the cross. That we may term the Salvation look. It brought him relief as he saw that the precious blood of Christ was shed for him and that it cleanseth the believer from all sin.

But as years rolled on their way he discovered more and more of what he was in himself, and began to wonder whether it could be possible that he could be a child of God at all, seeing that such thoughts of infidelity and evil of other kinds filled his mind. Then after many vain attempts to improve matters he learned that the believer may say, "Our old man has been crucified with Him (with Christ) that the body of sin might be destroyed (annulled) that henceforth we should not serve sin" (Rom. 6: 6). Then it was that taking his third look at the cross he saw that not only was Christ, the Son of God, there bearing his sins but he saw that *he was there crucified with Christ*. He knew now that he need not try any longer to improve the flesh, for it was a

judged thing in the sight of God, and that he as a believer upon the Son of God was now alive in Him as the Risen One, and that he was now therefore to reckon himself "dead indeed unto sin and alive to God" in Christ Jesus. This we may call the Delivering look.

Making it his own by faith the apostle could say, "I have been crucified with Christ (all that I was as a sinner was ended in the cross of Christ); nevertheless I live (I am still a living individual), yet not I (no longer the old Saul of Tarsus), but Christ liveth in me (Christ was now his life), and the life which I now live (as an actual man still upon earth) I live by the faith of the Son of God (faith that had the Son of God as its object and that drew all its power from Him) who loved me and gave Himself for me."

He could now rejoice that the One who knew all about him had loved even him and had given Himself for him.

Paul is seen here rejoicing in the personal love of Christ as though he were the only object of that love. And happy is the one who can isolate himself for the time and delight in that love as though it were all his own. It is the privilege of the feeblest of those who are Christ's to do so. The story is told of a servant of the Lord calling upon an aged Christian. He quoted the verse of which we are speaking—"The Son of God who loved me and gave Himself for me." With equal pleasure the old Christian went over the words saying, "The Son of God who loved me, and gave Himself for me." As she did this she felt a tug at her dress; turning to her little grandchild, who was swinging to and fro in the rocking-chair beside her, she said, "What is it, child?"

"And me too, grandma," said the little girl. She had been listening to the conversation and had felt rather left out; but she too could say that Christ was her Saviour,

and therefore was entitled to claim the love of Christ as her own as well as those who were older.

Let me ask the Christian reader of these lines whether he has thus appropriated the love of Christ as his own. If not, let him do so at once, knowing that all that he is as well as all that he has done, is known and provided for in the death of Christ.

Before leaving this part of my subject let me pass on a statement which has helped many. It is this: "When Christ went to the cross, you went too." With Him you died, and now in Him you live beyond judgment and beyond the dominion of sin, and power is given to you in order that you may walk in happy liberty in the warmth and blessedness of the love of Christ.

Let us go on to the Epistle to the Ephesians. In 3: 19 we find: "And to know the love of Christ which passeth knowledge." This we may speak of as the

PAST KNOWING LOVE

of Christ. The apostle has presented some of the great thoughts of God's plans and purposes for the glory of Christ, and has spoken of the breadth and length and depth and height of these. In the consideration of such a theme we might be overwhelmed. But we come back to that which ever gladdens the believer, the glorious fact that He for whom all this glory is counselled is none other than the Son of God, our precious Saviour. And thus in the midst of the wide realm of glory we may place our head upon His breast, and nestling there, like a wearied child does upon his mother's bosom, may delight in His searchless love.

That love we know and delight in, though in its fullness it passeth knowledge. It is known, and yet it is

unknowable. That it passeth fully being known need not hinder our enjoying it more and more.

We sit and revel in the rays of the sun on a bright day in the Spring, glad that the Winter is past and gone. But what do we know of the sun itself? Astronomers tell us of gaseous flames of two or three hundred thousand miles in length, but even they, who have spent year after year in the study of the matter, know but very little of its component parts; and they will go to the ends of the earth to witness an eclipse which may add to their limited stock of information concerning the great orb of fire. Meanwhile the millions of the earth's population profit by and delight in the unceasing light and warmth which its rays impart to the wide world. Never can the human mind understand all the love of Him who made the sun. It is infinite, and therefore beyond the grasp of the finite; but it is for our increasing enjoyment as we learn more and more concerning it.

—INGLIS FLEMING.

(To be continued, D. V.)

"He woundeth, and his hands make whole"

(Job 5: 18.)

Dear Lord, I thankfully kiss the hand
That gently stripped me bare,
And laid me on Thy tender breast
To lose my sorrow there.
'Twas anguish when earth's cup was spilled,
But now with Thee 'tis overfilled;
For, Jesus, Thou art more to me
Than all earth's brimming cups could be.

* *

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 5

The Framework of the Body—the Skeleton

(Continued from p. 102.)

We pass next to consider briefly the remaining bones which form the thorax, the enclosure containing and protecting the vital organs. The spinal column, as we have seen, is the support of this enclosure, in the back; in front is the sternum, or breastbone, and connecting these are ten pairs of ribs, flat and curved. The ribs are attached at two points of contact with the vertebrae, and held fast by numbers of marvelously strong ligaments, confining their motion to a limited area. In front they are united—the first seven pairs—by cartilage to the breastbone, the three next pairs are connected in the same way to the next rib above, and the last two pairs, or “floating ribs,” are connected only to the spinal column. It is of the utmost importance that the vital organs should be protected in this way, otherwise their functions would be seriously impaired, if not altogether hindered.

This chamber is not so rigid and completely isolated from outside interference as the cranial cavity, but the enclosure speaks in a similar way of the inviolability of vital functions. When the Lord God formed the woman, He took from the man one of the *ribs*, not a bone from the cranium (Gen. 2: 21, 22). The man and woman are thus united as “one flesh” not by the mental and spiritual individuality, which is inviolate in each, but in that which speaks of the affections and of communion. The husband and wife are thus two individuals, joined by tenderest and holiest ties, but each responsible to God. It is well to realize this, and not to attempt to force the conscience

of the wife in a way that would ignore her spiritual individuality.

We need to be very careful in intruding into the inner life of God's children. The walk and the doings are external—hands and feet are extended for general inspection; but the "thoughts and intents" of the heart are for the action of the discerning word of God (Heb. 4: 12), and to Him who hath searched and known us (Ps. 139: 1, etc.). We must be slow to impute motives which are not evidenced by the deeds. There is a ministry for the heart and for personal communion, but it is by the appeal to the conscience and the affections, and not by outward control.⁴

Numberless other details in the form, arrangement and purpose of the bones of the thorax would yield much of profit, but we leave it for the prayerful study of those "who have pleasure therein." Of the significance of the twelve pairs of ribs we have already spoken, in connection with the vertebrae.

⁴ It must not be gathered from this that we cannot judge feelings and motives. Actions will show the state of the heart, and are often unmistakable. But the apostle himself never intruded beyond what was manifest. The testimony of two or three witnesses must be had, or universal knowledge form the basis of his judgment (1 Cor. 5: 1; 2 Cor. 13: 1, 2). What a relief it is not to be forced to open up the spiritual condition of a brother, but to judge of that which is before our eyes. We can see if hands are not clean; we may be mistaken if we go to the heart without the confirming witness of the hands. Joab laid grievous charges against Abner, as to his *purpose* and the state of his heart in coming to David, without confirmatory proof; and when he smote him under the fifth rib (2 Sam. 3: 25-27), he branded himself as an assassin, ready to carry out his relentless enmity whenever it served his purpose (2 Sam. 20: 9, 10).

We come next to speak of the bones forming the framework of the upper and lower extremities, and as we have been dwelling upon the thorax, or trunk, we will follow down and seek to learn something as to the standing and walk, as shown in the bones of the lower extremities.

We have already mentioned the pelvis as being of great importance in serving as a basis for the trunk, or body. The word means a *basin*, and this appropriately describes one of its functions in acting as a container, in great measure, of the viscera. This service it performs in connection with the sacrum and the coccyx, the terminal of the vertebral column.

How necessary is it that the various spiritual elements, described in the Scriptures as the "bowels," should have the solid support and be under the control of the sure word of God, vitally united with our being. We can apply this individually and corporately. If we are left to our feelings and emotions, or even to the workings of our desires and affections, without the strong support of the bracing word of God, we will be "soft," too pliable, and little fitted to take and maintain a firm stand. Eli had an over-development of the viscera, without a corresponding firmness which would have bounded and limited it—he was "an old man and heavy" (1 Sam. 4: 18). We see the same without the presence of grace in the corpulent Eglon (Judg. 3: 17, etc.).

There must also be this underlying strength of the Word in our corporate relations, in the assembly. Even true spiritual tenderness and affections would not serve as a substitute for subjection to the Word. Let it be remembered that the "bone" is not the Word external to ourselves, which might result in legality and formalism, but in vital union with us. If the feelings and affections of the Church outstrip its solid grounding upon and as-

similation with the Word, the testimony becomes weak and flaccid, too pliable and yielding to maintain the erect, firm stand for the glory of Christ. Many applications will occur to the thoughtful reader. There is laxity in reception without proper care; the order of the house is not firmly maintained; the enemies of the truth are not vigorously met and fought if spiritual corpulence has enveloped and overlaps the pelvic basis of the truth. As in nature, so in grace, this corpulence and easy going amiability are the result of some form of self-indulgence. It may not be exactly carnal, but a superabundance of the affections without the counterpoise of the truth.

But we speak of the pelvis chiefly as the "girdle" of the lower extremities. It is composed, as we have seen, of the two bones at the extremity of the spine—the *sacrum* and *coccyx*—and the two large hip-bones, called *ossa innominata*. Speaking of these simply, the hip-bone is in infancy composed of three parts, the ilium, or upper part, the ischium or lower, and the pubis which helps to form the front part of the pelvis. These three unite and form the acetabulum, or socket for the thigh-bone, or femur. It is good to see that all firmness in the things of God is closely linked with activity also. The hip not only supports, but is the starting point of the walk as well. Mere firmness, without provision for the walk, would be stubbornness. An individual or a company may pride themselves on their conservativeness and stability, but their walk is not provided for. The joint, or acetabulum, is so shallow that the femur slips out. This hip dislocation is more frequent in spiritual than in natural subjects.

The femur or thigh-bone is the longest and strongest bone of the body, as it must be to carry the weight and perform the service for which it is designed. Its form at both extremities, with ample provision for articulation,

by a ball and socket joint at the hip, and by a hinge-like joint to the tibia and fibula below, is beautifully adapted to its requirements. Activity and stability are stamped upon it. Standing and walk are its functions. This calls for meditation rather than exposition when we come to the spiritual meaning.

Significantly, this bone is *one*; strength and mobility are the main things required. As we go downward we come to *two*—the tibia and fibula—and then to *seven* of the tarsus, and *five* of the metatarsus, and *fourteen* of the phalanges. Greater adaptability is called for as we reach the place of contact with the earth. The briefest glance at each of these groups must suffice, serving merely as a suggestion for the reader to pursue the analogy for himself.

The tibia, the larger of the two bones forming the lower leg, is joined to the femur, while the fibula, or more slender bone, is united to it. Both of these bones articulate with a bone of the ankle. The disciples were sent forth two and two, for "two are better than one" (Eccl. 4: 9), and of these no doubt one was the stronger. This is abundantly seen in Paul and Barnabas. The strength of the one was supplemented by the "consolation," as his name implies, of the other.

So in our individual walk, the two elements of strength and adaptability are present in every normal Christian.

We must not overlook the lowly but important patella, or knee-cap, whose service in protecting the knee-joint is so essential. A stiff knee interferes with locomotion, and the patella guards against this. Paul's nephew was such a protection (Acts 23: 16, etc.), and was used of God to enable the beloved apostle to continue his triumphal "march," although a prisoner. In kneeling, the protection of the patella, more or less direct, insures that

no injury occurs. We need never consider prayer a hindrance to spiritual locomotion. Time spent on our knees will be followed by spiritual alertness: "They shall run and not be weary" (Isa. 40: 31).

The tarsus, as the seven bones of the ankle and upper foot are called, is where the person touches earth. The heel-bone, the calcaneum, is the largest and strongest; it is not only a support but a lever to which the main muscle of locomotion, the gastrocnemius, is attached by the strongest tendon of the body.

These seven irregularly shaped bones of the tarsus, bound by ligaments, are wonderfully adapted for their purpose—strength and mobility. The seven may remind us of the perfect standing—as the blood was sprinkled seven times before the mercy seat (Lev. 16: 14), which also admits of the movements needed in the walk—"Walk before Me and be thou perfect" (Gen. 17: 1). We surely dare not deny the *provision* for our walk—"He that saith he abideth in Him ought himself also so to walk even as He walked" (1 John 2: 6). Equally must we own our dependence upon Another for the strength to do this. This is imparted at the very first, and yet the sense of dependence must never be lost. "His feet and ankle bones, received strength," βάσεις, the foundation, or base (Acts 3: 7), and this was followed by the leap of joy and the steadfast walk which followed.

The five bones of the metatarsus, or instep, suggest the measure of our responsibility in our walk, and these are followed by the fourteen phalanges, three for each of the smaller toes and two for the great toe. Here the 2x7 give testimony to the provision for the walk, and the three in each toe, with the two of the controlling one might well be translated in the language of Scripture, "Enoch walked with God," activity in communion.

While speaking of the bones of the lower limbs it will not be out of place to mention that walking is not acquired in the new born babe until the formation and hardening of the bones has progressed sufficiently to insure safety. Any undue precocity in this direction is to be checked. Birth, nutrition, growth, will eventuate in a walk as Royal Priests in due time (1 Pet., chap. 2). We cannot force the babes; a reaction or permanent disfigurement will follow.

How important too is proper bone nutrition, that the limbs of the little one may be kept from rachitis with its attendant deformities and feebleness. Here both literally and spiritually the "milk of the Word" with its stable calcium is indicated.

The fifth group of the bones of the skeleton is composed of the bones of the arm, with the "girdle" of the shoulder. As the bilateral arrangement is complete here, we will speak of but one side at a time. The "girdle" is composed of two bones, the clavicle, or collar-bone, in front, and the scapula, or shoulder-blade, at the back. By articulation with the sternum, or breast-bone, at one end, and with the scapula at the other, the two clavicles complete the circuit of the upper part of the trunk, and thus is formed the support for the arms. If the clavicle is broken, or the shoulder dislocated, the arm drops helplessly.

The shoulders, practically formed by the joining of the clavicle and the scapula, are synonymous with strength. The breastplate of the High Priest was fastened at the shoulders and at the girdle. Thus it reposed upon his bosom. "Whose love is as great as His power" gives the meaning. Here the Shepherd put the sheep to carry it with rejoicing home. Here the government safely rests (Isa. 9: 6). The entire framework is, we might say, fo-

cused at the shoulder. How humbling then is it for one to bow his shoulder and to become a servant unto tribute (Gen. 49: 15).

The structure of the humerus, or upper arm, and its articulation is similar to that of the femur, only there is room for freer movement. The two bones of the forearm, the ulna and radius, by their articulation permit the fullest use of the hand, which is a marvel of adaptability by reason of the "universal joint" at the wrist, or carpus. The eight bones of the latter remind us of the "new covenant," when with laws written in the heart, the labor of the hand will cease to be the toil of legal effort. The metacarpus, with its five bones anticipates the spiritual meaning of the five fingers, the measures of man's capacity and responsibility. The hinge joint of the phalanges, or fingers, preserves the directness of motion; "Whatsoever thy hand findeth to do, do it with thy might" (Eccle. 9: 10).

We have thus taken a brief and partial survey of the framework of our body. How good is He who has thus provided us not only with a literal support and power for leverage in all bodily movements, but a spiritual as well. May all be used to His praise. S. R.

(To be continued, D. V.)

*"Yield yourselves unto God,
as those that are alive from the dead"—Rom. 6: 13.*

1. My EYES are to be upon Jesus—Heb. 12: 2.
2. My FEET are to be in the race-course—Heb. 12: 1.
3. My HANDS are to minister to others—Eph. 4: 28.
4. My MIND is to be set on things above—Col. 3: 2,
5. My HEART is to be established with grace—Heb. 13: 9.
6. My BODY is to be a living sacrifice—Rom. 12: 1.
7. MYSELF—Spirit, Soul and Body—blameless at the coming of our LORD JESUS CHRIST—1 Thess. 5: 23.

OUR CHILDREN

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Nothing perhaps presses itself more upon the Christian mind than the subject of the children of Christian parents. We are living in "perilous times;" and many Christians do not realize this enough. Apostasy in a multitude of forms is advancing with rapid strides under cover of Christianity, making it more necessary than ever that our children be well instructed in the word of God. Nothing is so effective for this as the *home*, where the Christian father daily gathers his household for reading the Word and infusing it into their minds and lives. They may afterward depart from it in practice, yet, as a hook in the mouth of the fish, will it abide in them, and compel them, sooner or later, to yield to the hand of God. The *Sunday School* is a blessed adjunct to this. Other witnesses will there add their testimony to that of the home; and we know the power of "two or three witnesses." Then the various meetings of the people of God, where the Scriptures are in constant use, how we should value all these means of instruction, and have our children with us!—all this illustrated in the frequent gatherings and feasts of the people of Israel.

If we think we can do without these helps we will surely find ourselves and our children the losers. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name" (Mal. 3: 16).

We are also living in days of great pride, when not only are men subject to God no more, but are not even subject to rulers, nor to parents—days of socialism and

rising anarchy. The more careful therefore should we be to instil obedience in our children's minds—not tyrannize over them, not "provoke them," but see to it that they obey, and obey cheerfully. *Obedience* is the very first principle, and at the root of all godliness. Many think that because we "are not under law, but under grace," therefore to command and to govern are unworthy of a Christian. It is all wrong. Grace in nowise destroys government—government in the assembly or in the family. An assembly without godly government is a ruin, and so also a family. We have seen many a time a row of children sit quietly by their mother through a long meeting without a move from one of them. They were no less active than others when free, but they were under government, and knew where and when to be quiet and reverent. Will this be the *exception*? or will it be the *rule*? Beloved fathers and the Lord hearkened, and heard it, and a book of responsibilities as such.

How encouraging it is to find in various places that many of the young recruits in the assemblies are from godly families, and from the Sunday-schools! May the Lord increase still the labor and the fruit of both!

P. J. L.

BRIEF STUDIES IN COLOSSIANS

(Col. 2: 11-13.)

(Continued from p. 66.)

We have had Christ's glory presented, and now His work is treated of in certain specific relations to us. The object is that through apprehending the meaning of His death as here set forth we may understand that all pertaining to the old man has been removed, and that we are identified with Christ in the new position He has taken

in resurrection. This leaves nothing here for us to seek; our proper things are above where He is sitting.

First, let us observe the relation of these things, which may be indicated thus:

1. "In whom also ye have been circumcised
2. with circumcision not done by hand,
3. In the putting off of the body of the flesh,
4. in the circumcision of the Christ."

What being (1) circumcised in Christ means is stated in 3; while over against the negative statement 2, we have the affirmative in 4 which defines the character of the circumcision. It is not an outward thing, but of a spiritual order. To this Christian baptism bears a relation, setting forth in symbol our burial with Christ since we are viewed as having died with Christ. Death is the lesson in both circumcision and baptism. But we are carried beyond death into resurrection, the character of which, as here referred to, is also of a spiritual order. It is not raised from among the dead, but raised with Christ.

"In whom* ye have been also raised with Him."

These things being of a spiritual order, their blessing and power are realized "through faith." This gets its

* The question whether this should be "in whom" or "in which" because of the preceding reference to baptism appears to be decided by the fact that resurrection, or new life, is being spoken of. Now this, if the reference were to baptism, could not be set forth in *immersion*, which signifies death and burial. It could only be connected with the *emersion* which is really no part of baptism for *it* is the immersion. So "in which" as referring to the baptism is out of place, for it is not in the immersion, or baptism, that the believer can be spoken of as symbolically raised with Christ. "In which" conveys no meaning in such a connection.

character from being "the working of God." He has wrought in believers the faith which appropriates this identification with Christ; and it is the working of Him "who raised Christ from among the dead." The "working" is not that exercise of power shown in raising Christ, but is God's working which produces faith and brings forth results after this order of resurrection power. This accomplishment of God in us is after the same character of power displayed in raising Christ, for it effects the quickening of those dead in offences and in the uncircumcision of their flesh. Compare Eph. 2: 4-10.

The relation of this entire group of statements may be shown in the following manner:

1. "In whom also ye have been circumcised
 2. with circumcision not done by hand,
3. In the putting off of the body of the flesh
 4. in the circumcision of the Christ;
 5. buried with Him in baptism:
6. In whom ye have been raised with Him
 - through faith of the working of God who raised Him from the dead.
7. And you being dead in offences and the uncircumcision of your flesh
8. He has quickened together with Him.

The connection of 1, 2, 3, 4 has been mentioned; 5 comes as amplifying the teaching, and this in turn finds its underlying meaning in 7; 6 brings in a new line of thought, that of resurrection, new life, and stands related to 1; while 8 amplifies statement 6, showing that to be raised with Christ involves quickening, the impartation of new life, and further defines "the working of God." With the closing statement of ver. 13 we have the first of a series of four features, each beginning with the word "having" (*New Trans.*), which show what relates to being quickened (vers. 14, 15).

Having thus set forth the mutual relation of these several statements, let us now enquire more particularly as to their meaning.

The Judaizing teachers pressed circumcision as necessary for the Gentiles. It appears that they considered God's promises in the gospel to be solely linked with Abraham and his seed—Israel. Therefore if the Gentiles were to share in these blessings they must be brought into that nation so as to be of Abraham's family. This, according to these teachers, could only be by circumcision, for it was not simply required by Moses, it was of the fathers (John 7: 22), God having given Abraham the covenant of circumcision (Acts 7: 8), to whom also the promises were addressed, and to his seed (Gen. 17: 1-14; Gal. 3: 16; Gen. 35: 14-17). Therefore, to participate in the blessing of Abraham, they contended, all must receive this initiatory rite or they could not be saved. They preached this; Paul did not (Gal. 5: 11; Acts 15: 1, 5). This side of the question Paul answered in Rom. 4: 9-12. Coupled with this there was the contention that they should "keep the law of Moses," and this evidently for justification (Acts 15: 5; Gal. 2: 15-21). The apostle meets this in two ways; first, the law had nothing to do with Abraham and the promises (Rom. 4: 13-15; Gal. 3: 15-20); secondly, what the law brought in was the knowledge of sin, wrath, curse; it was a ministration of death, not of righteousness or life, because of what man is and his utter failure to continue in all things written in the book of the law to do them. Under law all depended upon doing these things (Gal. 3: 10-12). But it is evident these teachers of circumcision and law-keeping did not emphasize the solemn duties required by the law. This Paul did for the purpose of showing the impossibility of being justified on such a basis. These Judaizers rather

pressed sacred seasons and ordinances of fleshly character (Gal. 4: 10; Col. 2: 16, 21-23). They prescribed holy days and festivals which, because they pleased the flesh, exercised a more seductive influence than the exposition of the Word which would exercise the conscience. Satan was behind the pressing of such things upon the Gentiles for he saw they offered a kind of compensation for the heathenism abandoned upon the profession of Christianity. Where the truth had not set free this would avail to seduce those of fleshly tendency, awaken and gratify the old disposition, surrounding Christianity with what was congenial to those of worldly, carnal mind, thus destroying its proper character, and enabling those who followed this order of things to avoid persecution. Compare Gal. 3: 8, 9; 5: 11; 6: 12.

Now the answer to all this is twofold: first, the death of Christ which in relation to us is called circumcision, the meaning of which finds additional illustration in baptism; secondly, our new place as raised with Christ, quickened together with Him.

Christian circumcision is not that done by hand. It is spiritual, it is in Christ, and so brings in the truth of Christ's death applied to us as "the putting off of the body of the flesh." This means that viewed as in Christ we are circumcised in the sense of there being a complete removal of the flesh; from this side of the truth, therefore, we have no link with it whatever. This putting off, etc., is similar to "Our old man has been crucified with Him."

Our former state was that of being "dead in offences and the *uncircumcision* of your flesh"—moral death, the flesh fully active, for circumcision means judgment executed, and uncircumcision the opposite. This may well lead us to think of what is practical in relation to cir-

cumcision, for while it is spoken of as in Christ, and "we are the circumcision" (Phil. 3: 3), as such we are not to trust in the flesh but put to death our members. In this sense our flesh is then circumcised, judged; there is the practical answer to the truth of our being circumcised in Christ which was done in relation to us "in the circumcision of Christ."

The following four features are to be emphasized:

The point of view is that we are in Christ;
the work done in relation to us is circumcision;
the meaning of this is the putting off of the body of the flesh;
the way is in the circumcision of Christ—His death.

If this is spoken of as circumcision, it must bear a relation in meaning to what is said of us as circumcised in Him. If it means the putting off, etc., in our case, it must mean in some sense the same in His case. Let us consider this.

He came "in likeness of flesh of sin, and for sin, has condemned sin in the flesh" (Rom. 8: 3). He was "put to death in flesh" (1 Pet. 3: 18). He "suffered for us in flesh" (1 Pet. 4: 1). "For in that He has died, He has died to sin once for all" (Rom. 6: 10). Christ in the *death* endured in the body of His flesh stood identified with sin in the flesh, with all that the old man stands for, and also bore sins in His own body on the tree. In taking this place and bearing the judgment belonging to it for God's glory and our eternal blessing, He once for all stripped off, wholly put away from all connection with Himself, flesh with its sin, with which as a sacrifice for sin He became identified, taking all the judgment attaching thereto. This was His circumcision. Now as viewed in Him the believer is said to be circumcised in His

circumcision, so that what is meant in relation to Christ becomes applicable to the believer. The putting off has its application in both cases. What does it mean for the believer? It means that according to God's mind he is no longer identified with the body of the flesh, all that it is (and with it he once stood in full identification) has been judged and put off from him. It follows that this is to have its practical answer in the life of the believer. Compare Rom. 6: 11-23.

This aspect of Christian truth is set forth in baptism. Christian baptism is unto Christ's death. We are "buried by baptism unto death" (Rom. 6: 4). That which is dead is buried. So to "buried with Him in baptism" we may join our "being dead in offences," etc. Burial is the consequence. For us it is by being identified with Christ in His death. All is viewed as judged, removed, buried—a complete end made of the body of the flesh, the flesh in its entirety.

What now? Christ who was put to death in flesh, as standing identified with all that flesh means in relation to man, was made alive in spirit* (1 Pet. 3: 19); that is, the one state having ended in death and burial, He died unto sin once, He was made alive in spirit, He reentered that form of existence which was His from all eternity,

* "In spirit," as denoting the sphere in which resurrection placed Christ; to it "in flesh" is antithetical as the sphere in which death occurred. As in this sphere of spirit existence before incarnation—that form of life of which spirit is the character—He preached in the days of Noah. And now as acting in that sphere, having reentered it at resurrection, He is said to preach to Jews and Gentiles (Eph. 2: 17), and work with His servants (Mk. 16: 20). All such activity stands in closest identification with the Holy Spirit. Compare Gen. 6: 3; John 16: 12, 13; Eph. 2: 17, 18; 1 Pet. 1: 11 with 2 Pet. 1: 21; Acts 1: 16.

except that *now* He is in it in a bodily form, in a body suited to that manner of life, as He was in a body suited to the human condition into which He entered for the suffering of death. Hence, He significantly speaks of "flesh and bones" in resurrection—human nature apart from mutability, whereas He had taken up at the time of incarnation "flesh and blood"—human nature in the mutable condition which for Him ended in death.

This change as to Christ is so absolute that the apostle says, "If we have known Christ according to flesh, yet now we know Him thus no longer." For what we see in Him as made alive in spirit is new creation. Hence, if any man be in Him there is as to that man new creation (2 Cor. 5: 16, 17). For such a man "neither circumcision has any force, nor uncircumcision;* but faith working through love.... For in Christ Jesus neither is circumcision anything, nor uncircumcision;* but new creation." This, henceforth, is the rule by which the Christian is to walk (Gal. 5: 6; 6: 15, 16).

Christ in this new place stands as "the last Adam" who is "a quickening (or, making alive) Spirit" (1 Cor. 15: 45). He is this to all identified with Him through faith. So we are "quickened together with Him," for He it is "in whom ye have been raised with Him through faith." It is "in whom" as defining the only way in which it could be made true of us, and it is "with Him" as denoting identification in the same order of life. This is apprehended as true of us through faith, for it is not resurrection out of the dead, a still future event, and which is not our being raised *with* Him, for He was raised long ago. It is a spiritual truth. We are now taught to reckon through faith that being in Christ we

* In both cases, of course, the reference is to the Jewish rite, and so to being in the place of a Jew or a Gentile.

are raised with Him. From this flows the development of presently heavenly manner of life, for we are no longer of this world even as He is not, and as He is so are we in this world, for such as "the heavenly One such also the heavenly ones"—His life, His portion, His place already ours to appropriate and enjoy through faith. This, then, is that "newness of life" in which we should walk, the character of which the apostle defines for us by setting it in relation to Christ in resurrection. "We have been buried therefore with Him by baptism unto death, in order that, *even* as Christ has been raised up from among the dead by the glory of the Father, *so we* also should walk in newness of life" (Rom. 6: 4). It is further true, since the faith which enters into this is "the working of God who *raised Him from among the dead,*" that believers too shall be raised from among the dead. They will be fully after the order of Christ as Firstborn from among the dead, for in resurrection He stands as the second Man fully revealed to be of that class alone which suits and belongs to heaven, even as the first man, being made of dust, was of the class which suited and belonged to the earth. So we who "have borne the image of the one made of dust, shall bear also the image of the heavenly One" (1 Cor. 15: 49). "For if we are become identified with Him in the likeness of His death, so also we shall be in the likeness of His resurrection" (Rom. 6: 5). Then "the body of our humiliation" shall be transformed "into conformity to His body of glory" (Phil. 3: 21).

Here we must conclude our present study, and take up next time the four features mentioned in vers. 13-15.

—JOHN BLOORE.

Young Believers' Department

Calendar: April 16th to May 15th.

DAILY BIBLE READING:..... Apr. 16th, Gen. 13;
Apr. 30th, Gen. 27; May 15th, Gen. 42.

SUPPLEMENTARY READING:..... Apr. 4th, Matt. 1;
Apr. 30th, Matt. 27; May 15th, Mark 14.

MEMORY WORK: John 4:1-30; Memory Outline of John.

GOOD READING: "Life and Times of David," C. H. M.

Daily Bible Reading

In resuming our reading of the Old Testament, may we make a distinct *advance* upon our knowledge, and I need hardly add, our *love of* and obedience to God's word. Let us seek to pray for *all* who are thus reading together. If possible let us have a little season of reading before breakfast. I feel more and more the importance of this.

For those who can spare the time I would recommend reading the notes of the Numerical Bible on the chapter for the day. Many cannot do this, but whoever has the time will find these notes very helpful. I would say the same for Mr. Darby's Synopsis. There are but two volumes for the entire Old Testament, and you might easily find time for that, many of you, as you read the chapter.

You will remember I said I expected to start in with Matthew when we finished the New Testament, so as to keep it fresh in our minds. So on April 4th I expect to read Matthew 1, and to go on with a chapter daily. I hope many of you will join in this. Remember, Genesis will come first. I would suggest that we read our New Testament along about noon, if possible, or whenever most convenient, but let nothing interfere with the Old Testament reading.

Memory Work

I have suggested only half of John 4 for this month, as I don't want to overburden you; but let none of us miss memorizing this wonderful portion. A verse a day will do it.

And how nicely this will fit in with the new memory outline, which is to be the Gospel of John. What a treasure! To have this divine testimony to the glory of our Lord Jesus spread out in our minds, for our hearts to feed upon! I suppose we are more familiar with John than with any of the other Gospels, but we want careful work, so as to have the outline as complete as possible. So I am going to give *three months* for the outline—April, May, and June. I am quite sure a number of our "regulars" will do this work, but I am anxious for new recruits. This is a good place to begin if you have not made a start. Let us see how many of you will join us. A nice volume on John will be given to all who complete it.

I have already had some memory outlines of *Luke* sent in, but as there is nearly, as I write, a month more, I am hoping for a good many others. Let *yours* be among the number.

Greek Testament Lessons

It is a great pleasure to tell you that so far *all* who have sent in lessons, 9, 10, etc., are in line for the Greek Testament. Isn't that splendid? There can't be too many, and soon I will begin to have the pleasure of sending you these beautiful books. See that *you* are among the number!

The papers that come in are as a rule beautifully done. I wouldn't be ashamed to show them to a professor. And by this time I think a good many of you are being carried

by your lessons instead of you carrying them. To some who have been kept back a little, I would say, keep on if only a little at a time.

I had a letter the other day from one dear young brother, who is in an advanced Greek class, who said:

"Have been enjoying the Greek Studies here, which are in addition to the medical course. Am taking second year course this term, and thus far in three weeks we have finished three chapters of Ephesians. Some wonder why a missionary should study Greek, but it seems to me that a Christian cobbler should study it if he can. It seems as if no English version can bring out many wonders that lie hidden in the Greek."

Well, that is true, and by patient steady plodding, *you* are going to be able to enjoy this. You will not become *independent* of our English Version and of Mr. Darby's Version; you will appreciate them all the more, and you will learn many things which could not be put into a translation without too many explanations.

I have just received a letter from a brother this morning, which I will pass on to you:

"I would like you to know the method I employed in learning my translation exercise. After writing out some rough copies, I compared them with the *key* in the back of the book, and rewrote the errors a number of times, writing the final copy as it is, *without aid of the key*. Please let me know if this was right or not, as I would like every lesson to be done *as in His sight*, in truth and sincerity. I am enjoying these lessons greatly, and hope by His grace to go right through."—N. C.

I am very glad to get this letter, as I have been thinking for some time of speaking about the use of the key in the back of our text-book. If I did not think the use of the key helpful, I would not recommend the book. Having no one at hand to assist you, the key takes that place, and, if properly used, will answer a number of

questions you might wish to ask. I, therefore, advise its use. But I hope you will notice the words I have put in italics. In the lessons as you *study* them you can use any help you can get, including the key. But when you begin to write them out to send on to me, do not use any help. Act just as you would in a class room. This will include the *memorizing* of all words in the vocabulary given, *with their accents*. You are going to find the matter of accents will require a good deal of time and care, but you will be amply repaid as you go on, and find that you know the proper accents of a word as you would know the color of a person's eyes or hair, etc.

I might say, one brother signs a little note at the bottom of his lesson, "Written from memory, without assistance." You need not *write* this, but it is understood that it is the statement you could write. Let us remember that we are children living under the Father's eye, and we need no one to watch us; we are seeking to please Him and to help one another. I hope this covers the whole subject, and shall be glad if you will ask me any further questions about it.

I am glad to say new recruits are still coming in, who are making the start. For such and all others who wish them I have prepared a list of the first twenty lessons, which I am enclosing in the lessons being sent in. I was asked last night how a new scholar was to begin. I said, "Write for the Text Book in New Testament Greek, to Loizeaux Bros., 1 East 13th St., enclosing \$1.00 for the book, and they will mail the book to you, with a list of lessons, 1 to 20. Then study out each lesson as directed, and mail to me, c/o Loizeaux Bros., 1 East 13th St., New York City." You can begin at any time.

I think perhaps it will be as well just here to say I hope you all take HELP AND FOOD. It is the channel of inter-

course between us in all our Y. B. D. work, and I hardly see how you can get on without it in this line of mutual work.

The following are the lessons for April 1st and 15th:

LESSON 17. Page 22, par. 21. Memorize and write out words numbered 9-15, reading carefully the *notes* with the same numbers below. Also page 24, par. 23, last half of page—the declension of the five words, beginning with πούς; memorize and write out. Also page 64, Greek exercise, copy out carefully the first six sentences.

LESSON 18. Page 25, par. 24. Memorize and write out vocabulary, with meanings. Copy and translate, sentence by sentence, the *Greek Exercise* just below on same page. Also do the same with the *English Exercise* following.

You notice that our lessons are getting gradually *stiffer*, but we have gone so carefully that I hope you do not find it too much. Remember these two lessons cover a month's work.

Correspondence

Dear brother R.:—

I am sorry to have been so slow with this lesson, making it so late coming in. I really believe I have it at last. I hope to send the lessons more regularly from now on, as I have my work arranged better than heretofore.

I hear from several sources of your meetings in the West. May the Lord bless your efforts there in His work.

Yours in our soon coming Lord.—M. C.

Very glad to get your lesson, even if a little late. I know how hard some of you have to work during the day and greatly appreciate your patience and courage.

The following letter will give a little hint as to accounts of meetings, etc., and will be read with interest. No, I don't consign any names to the list of "missing," but hope to hear from them again, after a little waiting.

My dear Mr. R.:—

You've probably consigned my name to the list of "missing" in the Greek Class, but I've made another little spurt and will try, D.V., to catch up again in the near future. I'm really very much interested, but what time I have for study only too often finds me too tired in body and mind to grasp or hold ideas or thoughts. I do not mean to offer excuses, but just to say that I am not falling back for lack of interest.

I am sorry I could not finish the analysis of Matthew within the time allotment, but as it is nearly finished I will send it anyhow, in a short time, for my own satisfaction as well as your encouragement. I had to drop all intensive study for a while on account of illness, but am starting again this week, and expect to do better with Luke. I thing it a splendid way to study the Gospels, but have found some of the chapters very perplexing in making the divisions, and am not quite satisfied with my own "analysis" although I suppose it will serve the purpose.

I have been enabled to attend all the Y. B. Meetings in R., so far, as well as our own, and they are most helpful and interesting. The privilege of having Mr. B. with us is appreciated more than any of us can express. Every one feels quite free to ask the simplest or hardest question with the assurance that it will be answered simply and clearly, and we make the most of the opportunity, and he makes us scratch our heads, too, for the answers generally contain questions and real ones too!

P. is getting along well with an average attendance of between thirty and thirty-five, although not as fast as we could wish. We are still studying the first chapter of Romans and have some very interesting discussions. We hold our meeting now on Sunday afternoon with supper afterward before the evening meeting. I'm not a very good secretary as I get so interested in the discussions that I forget to make notes as fully as I should. I have kept little records of the meetings but I don't know whether they would be interesting. We go all the way round with a memory verse to start off with.

I am sending the first Greek lesson written out as you

asked, and will try to send the others in as soon as possible.

With best wishes for the Lord's richest blessing on yourself and your work.—K. H.

Dear brother R.:—

Enclosed are my lessons, and I hope to be in line for the Greek Testament.

Was much pleased to find that the report of the Young People's Meeting in P. was inserted in Help and Food. They are going on very happily. The meeting takes place the first Lord's Day in the month at 4 o'clock, supper is served at 6, which makes it convenient for most to remain for the Gospel Meeting. The hall was filled last Lord's Day. As it came on the day after our New Year's Conference quite a number of young people remained over night, and brother B. who really has charge of the meeting had the time of his life to answer all the questions which had been put into the question box.

The dear Italian brother is doing well and is a help; could hardly believe it when I saw his father at the Gospel Meeting some time ago, and his sisters are coming to the Sunday School.—J. N. N.

Dear brother R.: —

On the bottom of one of my corrected Greek papers, you wrote last time, "Try memory outlines of Matthew." I hardly knew what you referred to at first, because I had not fixed the point on my mind. But I looked it up again, and it seems very good for me. I am starting the study. Thank you.

The following extracts give a few personal touches which I like to get:

Dear Mr. R.:—

I do hope these lessons are right, because I had both of them done, and then found two little mistakes, or rather three, and had to do them again, perhaps there are more that I didn't detect.

I'm enjoying my studies a whole lot, although I know I should be more punctual. I'll try to do better next time.

I have A. interested so far now that she knows the alphabet, and every time she comes I coax her to keep at it.

We have delightful Young People's meetings at P. and R.

I haven't started outlining Luke yet, but I expect to get started very soon. I hope I'll find time this week, but I want to get at the new Greek lessons, too.—E.

Dear Mr. R.:—

The one hundred marks on Lessons 7 and 8 were a welcome sight. It certainly was encouraging because lesson 10 was the most difficult to learn. I wrote it almost word for word from memory.

Very glad to hear of blessing along the way. Saturday night a group of about 56, mostly young people, gathered at the House of Correction. G. spoke to the prisoners and some of the rest sang and played for them, having a happy time for all.—MRS. G. L. S.

P. S.—Both lessons written entirely from memory.

The Question Box

Ques. 17. — Exodus 8: 19 speaks of the "finger of God" in judgment; Ps. 8: 3 shows His power in creation. 1 Cor. 1: 25 says, "The weakness of God is stronger than men." So the finger might speak of weakness, but if it be "God's finger" it is stronger than men and is seen as the power of God.

Ques. 18.—The passage in 1 Cor. 15 refers to public testimony and while Mary and other women were no doubt witnesses to our Lord's resurrection, it was not their place to bear witness in the public way here spoken of.

I hope for more questions to be sent in. If you have answers for any of the back questions, it is not too late to send them in.

United Prayer

10.—Pray for the wives of two young brothers, who are ill, that our Lord may raise them up, if it be His blessed will.

Work in the Foreign Field

We are thankful to give in the following letters tidings of a number of our brethren in various parts of the Field. Let us be much in prayer for them and especially for our brethren in Christ, both the missionaries and the native brethren, in war-torn China.

Immanuel Mission, Shiprock, New Mexico.

Dear brothers in Christ:—

Mar. 21, 1927.

It is most interesting and helpful to read the letters in "Help and Food" from missionaries laboring earnestly for the Master in different fields.

These letters enable us to pray more definitely and intelligently for our brothers and sisters in other parts of the world, and reading of them and their work we are encouraged to pray on and press on!

Our field here in this Arizona desert seems small compared to others where some of God's children are laboring, but there are precious souls here too, for whom Jesus died.

Our people are widely scattered, and sometimes it takes one whole day to ride out to one "hogan" and back.

This is surely a "stronghold of Satan." Awful darkness and superstition hold sway, and nearly every other man is a medicine man. And they are intent on keeping their people walking in the old way.

It seems to be, for us, a time of much seed-sowing. Perhaps others may reap, but it matters not who sows or who reaps if God but will give a great increase when He sees best. It is dry, hard, rocky ground indeed, but it is blessed, however, to always put over against any discouragement of Satan, "But God who is able!"

A letter received recently from a young Navaho in school brought joy to our hearts. The death of a favorite cousin of his was the occasion of the letter. In it he pleads with his people to turn from the medicine man's way to God's way. So I quote part of it:

"I used to be afraid to get sick or to die, why? Listen, folks, I was traveling on the wrong road; I was lost—that is what made me to fear. Now I know the wonderful road to Heaven, therefore I am not afraid to die because I know there is a beautiful place for me and everlasting life; no more pain, no more sorrow, no more hard work.

I wish I was with you folks right now and help my people to bring them to Christ Jesus.

If all my people would become Christians how happy I would be, wonderful!"

We are praying the Lord will send this young man to us this summer, as he finishes school this spring. Four years ago when I came to Navaho-land, I feared it would be difficult to like these Navahos, but I soon found I could not help but love these children of the desert, and I am glad the Lord brought me to them and made me realize their great spiritual need.

A great many come for medicine, and often ask for the "medicine towards life." They mean only a medicine that will make them feel better, but it gives us a good opportunity to tell them of the One who is the true medicine towards everlasting life.

A number are listening earnestly, and some are a little troubled, but fear to break with heathenism.

We value your prayers for them.

Yours in our risen Lord,

Florence A. Barker, R. N.

Winslow, Ariz.

Mar. 25, 1927.

Dear brother:—

The work here is experiencing somewhat of a lull just now, due especially to a number of heathen Indian dances which have recently utterly absorbed the interest and time of Winslow's Indian population. These dances have been carried on by Hopi Indians in the Laguna Camp, close by, and it is scarcely necessary to repeat that man cannot serve God and the devil, and these heathen dances are altogether of Satan. Therefore the attendance at the meetings has been very poor, and even work with the children has been affected. At first the Indian children were somewhat ashamed at their absence in favor of the dance, but their shame soon turned into efforts to justify themselves, and they gave as their reason for not coming, the attendance of the Mexican children, who have really outnumbered the Indians. This is not a reason, I feel quite sure, but merely an excuse. However, I decided at once to divide them and now take the Indian children on Lord's Day mornings, and the Mexican children in the afternoon. This has relieved that situation, and things are beginning to run more smoothly with the children. Meanwhile, however, the adult Indians are nursing their ill feelings and giving all manner of excuses, except the real reason, for their absence. Some of them have resented my outspoken criticism of these heathen orgies—criticism that would not have been made if some of them

were not making a pretence of being Christians—members both of Presbyterian and Catholic churches.

I feel confident that all these difficulties will eventually get straightened out, and am looking to the Lord, not only for a renewal of their interest, but for a deeper interest that will bring them face to face with their need as guilty sinners before a holy God, and thus that they may be led to repentance toward Him, and faith toward our Lord Jesus Christ.

With Christian greetings, I am

Your sister in our Lord Jesus Christ,

Minnie Armerding.

Nyangkundi, Irumu, Congo Belge.

Dear brother G.:—

Dec. 1926.

Our little Assembly here goes on happily in the things of the Lord and I trust we are being a testimony, however feeble, to the Truth of God and His love toward sinners. Our contact with the whites in the district is constantly increasing and this might be a matter of prayer on our behalf that here too our testimony may be faithful.

With greetings in our Lord's Name,

R. C. Woodhams, M. D.

Philadelphia, Pa.

Dear brother:—

Feb. 18th, 1927.

We can say by the Lord's mercy that the change in climate has been very beneficial to us. We are in good health and are looking forward D. V., to returning to Africa this summer, about July.

We would greatly value your prayers that we might be so guided in every detail that His will might be fulfilled. We are purchasing some of our necessary equipment and we are expecting to commence packing shortly.

With Christian love and greeting,

Yours in our Lord Jesus Christ,

Malcolm L. Gross.

Parintins, Brazil.

Dear brother:—

Feb. 20th, 1927.

We are witnessing some unusual interest on the part of some who have been hearing the Word for some time. A few have decided to follow the Lord, others are "considering their ways," as we believe.

It is a blessing that here, along the banks of the great Amazon we are enjoying a peace not known in the big world; and the door here is wide open for gospel work, if only the Gospel be presented in its simplicity. During

my last trip everybody gave a ready ear, and three of the passengers professed repentance towards God and faith in our Lord Jesus Christ.

Our love to you and the dear brethren,
J. P. Ribeiro.

Marsh Harbor, Abaco.

March, 5th, 1927.

Dear brother:—

We are still busy as ever here and unable as yet to render up account of stewardship. The Government having helped some in rebuilding, we are going on with hall still finishing inside, and some of fund still unused, awaiting completion of hall and brethren's houses to help supply further needs. I may spend a few weeks with brother Stewart on Evangel which will keep back the work here. By the way, she received damage greater than at first we thought and have to dry dock first opportunity in Nassau. I trust it will be satisfactory to use part of fund this way.

Again thanking you for all your interest,

I am as ever, sincerely and affection'ly yours,

R. S. Stratton.

San José, C. R.

Feb. 26th, 1927.

Dear brother in Christ:—

On the 6th inst. we had the joy of burying ten persons by baptism, among them our two youngest daughters. We felt the Lord's presence and were glad to hear of blessing to some.

Among the men baptised, there is a married brother, 35 years old, who is making good progress in the truth and who promises much for the future, should the Lord tarry. This brother, Clemente J. Bustos, has taken a special interest in the C. H. M.'s books translated in Spanish and he is being used of the Lord to give a message whenever there is an opportunity, either to individuals or in the meetings. He is accompanying me in the work outdoors and it is a joy to have such an active worker. We commend him to your prayers and fellowship. We intend, D. V., to visit some towns, besides the hall and open-air meetings, distribution of literature, etc., here, while the dry season is on. We hope this brother will be apt to continue the testimony here, should the Lord open the way for us to go elsewhere.

With our united Christian love to you, dear brethren and all the saints there, we beg to remain,

Sincerely yours in our coming Lord,

B. Montllau.

NOTES

Together. Most beautifully blended are the various elements which make up the Christian life. The link which binds each of us to the Lord is, first of all, individual; but because the link, in life and by the Holy Spirit, is with *Him*, it is necessarily with one another also. This is indicated by the word "together." We are "quickened with Him" (Eph. 2: 5); but it is also "together." That is, the life which we have is common to all believers. Similarly, we are "raised together," and seated together. The reconciliation of those once afar off, the Gentiles, and those nigh—the Jews, is in "one body," the access we have to the Father is for "both;" and we are "builded together" for a "habitation of God" (Eph. 2: 16, 18, 22).

The individual walk. Necessarily we must care for the maintenance of our personal relation with the Lord. No one can come between the soul and the Saviour. All that we need is in Him; His Word is our food, His Spirit dwells in us; we must live a personal life of prayer, faith, dependence upon Himself. Nothing can take the place of this. No matter how sweet the fellowship of one's brethren, how great the help we receive from one another, it must not displace private prayer and personal communion with the Lord. Indeed, it will serve to increase our enjoyment of each other's fellowship, if we give the Lord ever the place of supreme importance in our lives. Without this, fellowship would be empty and fruitless, a mere human companionship or power.

As to doctrine. This applies to our grasp of divine truth as well as to our personal walk. We would be surprised to find how much we hold at secondhand.

We believe as we do because we have heard it from others, have read it in some book, or have heard it from some teacher in whom we have confidence. The result is that in time of stress we are unable to give a reason for our faith, and to maintain it in the face of opposition. This entails a personal study and meditation upon the Word, and a seeking of the Lord's mind in prayer. May the Lord stir our hearts as to the importance and privilege of this personal relationship with Himself. If this is lacking, our fellowship will be but an association which He must often shake, or break, to teach us the absolute need of having Himself *first* in our souls.

Tendency to differences. We need not be surprised if this individual intercourse with the Lord may, owing to our weakness and personal characteristics, result in outward differences. In one sense these are to be welcomed, for truth is too large to be entirely within the compass of one mind. That which escapes one may be prominent with another; what seems of minor importance to one may to another seem to be the hinge of the whole subject. This tendency to divergence may become so acute that it produces alienation, suspicion and, alas, division.

Here is where we need one another. "That which every joint supplieth," shows how God has intended that we should assist one another in our walk, faith and testimony. The one who walks closest with God will value most highly the counsel and instruction of his brother. How good it is that this is so. How often has light been shed on some difficult passage of Scripture, by sharing with one another what God has given to each of us. How often has some doctrine been tempered by the admission of the light afforded from another.

The Word of God the perfect standard. It is not that the *opinions* of another will modify our opinions, but that we both will be brought under a fuller enlightenment from what each has gathered from the word of God. Church history abounds with illustrations of how great doctrines have been brought before councils for adjustment or settlement. These have been of value in just the measure, and no further, that the authority of God's truth, as revealed in the Scriptures, has been brought to bear upon the question. Eloquent addresses, cogent arguments, animated discussions, have been valueless save when they were but the channel for the mind of God as unfolded in His precious Word. Most abhorrent to the subject mind would it be to decide grave questions by a formal vote, or to let the majority take the place of the Scriptures.

Of universal application is this truth. Matters of doctrine, questions relating to the daily walk, to public testimony, to the order and government of God's house, to the principles of fellowship and their practical application, are all provided for in the word of God, which will be unfolded to us in just the measure in which we are in a lowly, dependent, subject state of soul. We should be distrustful of ourselves, our sole confidence should be in the Lord; but, as has been said, this will lead us to value every help He affords, and chief among these will be our brethren. "In the multitude of counsellors there is safety."

Practical illustrations of this. The local assembly is the home of true fellowship. It is the divine safeguard against the dangers to which we are exposed. In the Bible reading and other meetings we study Scripture together, and thus avoid the danger of one-sided views.

We mingle our prayers together, and are thus melted down at the feet of our Lord. Strife is avoided, conflict gives place to brotherly love, and we are drawn together over the very matters which the enemy would use to put us asunder.

A wider circle. While the local assembly is the divine unit of responsibility, the centre for the consideration of all questions moral and ecclesiastical, yet its doors are ever open to all help and counsel from brethren at a distance. While matters affecting the local gathering should not be needlessly spread before the saints at large, yet all who have an exercise, and whose help is desired, are ever welcome to share in the deliberations of the local gathering.

Questions affecting all, while coming up for decision in the local assembly, are properly made the subject for mutual conference wherever brethren may be gathered. Thus in the "fellowship meetings" held at various places it is desirable that a part of the time should be given to prayer and brotherly counsel regarding any subject upon which help may be needed. It will be understood that this cannot refer to anything like an appeal from a decision of a local gathering, or to questions of fact about which witnesses should be heard. We will all recognize the need of adhering to Scripture limitations here. But especially in matters of doctrinal difference, or of the understanding of Scripture, brotherly counsel is of the *greatest importance*.

Special meetings for conference are also indicated. While the normal activities and interests of the saints give character to the ordinary conferences to which allusion has been made, there arises from time to time a necessity for some more definite consideration of ques-

tions than would be appropriate to such meetings. Provision for these should be made in the endeavor to keep the unity of the Spirit in the bond of peace. To illustrate: If questions as to a doctrine have arisen, or principles of church order and fellowship need to be examined afresh—such consideration calls for a *special* conference, to be attended by those who have the care of the saints, or who are exercised, and ample time should be given for a complete examination of the matter at issue. See Acts 15.

A representative meeting. There is such a thing in Scripture as representation. This is often abused, but the apostle speaks of a brother "*chosen* of the churches" to act as their representative in the matter of ministering to the needy saints (2 Cor. 8: 18-24). When the men of Israel came to make David king it is said of one tribe, "The children of Issachar, which were men that had understanding of the times, to know what Israel ought to do....and all their brethren were at their commandment" (1 Chron. 12: 32). That is, a comparatively few represented their brethren. When important matters arise, and a general conference is indicated, there must of necessity be such representation. Let it be borne in mind that such a conference is not for *decision*, which is the responsibility of the local assembly, but for deliberation and fellowship. There are many assemblies at a distance who would profit by the presence of one or more in their vicinity, being at such a conference, and who would willingly have fellowship in meeting the expense of sending one who could report to them the results of the meeting.

May the Lord lead His beloved people in all these matters, giving us increasingly a spirit of prayer, brotherly confidence and true fellowship, to His praise.

THE PROGRESS OF NICODĒMUS

A BEGINNING

This man is introduced to us as an enquirer after the truth who, afraid of the censure of his fellow-Pharisees, comes to Jesus "by night." However, his interest in the word of God is so great that he cannot stay away from the One who proclaims it, he must learn what God has to say to him. In this he stands in contrast with those who believed in Christ's name "when they saw the miracles which He did," for he perceives that the mission of our Lord is not miracle-working. He appreciates those miracles, saying, "No man can do these miracles that Thou doest, except God be with him;" but reveals what is uppermost in his mind by prefacing his testimony with the words, "*Rabbi, we know that thou art a teacher come from God!*" To him the miracles are credentials to secure attention for the word of God, hence his heart's enquiry is: What has the bearer of these *to say?*

No doubt his fear of man brought its snare, and well would it have been had he confided in the Lord as to this, for the savor of His name "makes the coward spirit brave." However he has come to One whose patience is infinite, who knows that he is elect of God, and will declare himself sooner or later. Nicodemus' very fear reveals his discernment, for he realizes that Christ's mission will bring Him into conflict with the teachers of Israel.

Now the question arises: Will the Lord resent the hesitation of His visitor, will He make a difficulty of it, will He even show reserve and limit His words to bare courtesy? Or will He pour out His heart in words of light and love such as never fell on mortal ears before?

He will do the latter. He knows that the Father who drew this enquirer to Him is opening his eyes and ears.

On the other hand, how unsatisfactory was the endorsement given Christ by those who believed in His name "when they saw the miracles which He did." To Him this afforded no pleasure, for He saw here no trace of the Father's hand: it was but the whimsical approval of unregenerate "men," and He "did not commit Himself unto them, for He knew all men, and needed not that any should testify of man, for He knew what was in man." Dangerous as was David Hume's rejection of any miracle because outside his ken, it was no more dangerous than faith in a miracle as an end in itself; hence we need not be surprised that the One who takes pleasure in a timid enquirer after the truth, finds no pleasure in a multitude which endorses Him because of miracles. And if that interest in genuine miracles when unaccompanied by interest in the Word of God proved fatal to the Jerusalem multitudes, what shall be said for Christendom's present desire after "thrills" and "healings" rather than the Word of God? How easy this disposition is making things for that day when the devil will send the antichrist to the rejecters of the truth "with signs and lying wonders" (2 Thess. 2: 9).

Nicodemus has no idea that God's plan is to set aside man in the flesh and to give him life in Christ. But the Lord tells him (1) that "the flesh" cannot be improved, that after teaching and discipline it remains *flesh*—"That which is born of the flesh is flesh"—hence God must work to secure a generation which can know Him. This is by new birth—"That which is born of the Spirit is spirit"—therefore Nicodemus must not think it strange to be told, "Ye must be born again." Moreover (2), "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." As the brazen "serpent" represented what had *bitten* the people, and is therefore a figure of *sin judged*, so was the crucified One "made [to be] sin for us," although He knew no sin, thereby ending in His death our status in the flesh when He died on our behalf. And (3) the love of God was the source of this activity *in* man and *for* man: "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Had there been no "love" of God for us sinners, there would have been no "new birth" and no "lifted up" sacrifice; we must have perished and remained ignorant of God by not receiving that "eternal life" which is characterized by the knowledge of the only true God and Jesus Christ whom He has sent (*John 17: 3*).

NICODEMUS SHOWS COURAGE

After his conversation this teacher in Israel returns to his circle of things, but he will never be the same man again; he knows too much. And he is bound to be very uncomfortable, for his associates are the bitterest foes of Christ, so much so that they send officers to arrest Him. But His words arrest the officers, who return to their employers empty-handed; whereupon they exclaim, "Why have ye not brought Him?" Let us picture the scene. It is "the last day, that great day of the feast," when vast numbers are congregated in Jerusalem, and when the prestige of the leaders must be maintained. The chief priests and Pharisees are assembled expectantly, the officers arrive, and upon being questioned for their lack of success exclaim, "Never man spake like this man!"—they had been listening to the Word of God. In-

dignantly the Pharisees retort, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." It is a tense moment. But is there no one in that company who will open his mouth and speak one word for that "Teacher come from God" who has been branded a deceiver? Yes! there is one in that company who *cannot be silent a moment longer*. He has been very slow to speak, and is still so characteristically careful of his words that he says what he must in the form of a question. But speak he will. He asks: "Doth our law judge any man before it hear him, and know what he doeth?" Who is the speaker? *It is Nicodemus*. Ah, he speaks with the insight of a prophet. For this man knows his own heart, he has had the springs of his being laid bare to himself in the presence of God. He recollects how he had almost failed to give a hearing to Christ, he knows how at last he had come almost like a skulker to the One who had answered all his questions. Yes! Nicodemus knows himself and therefore he knows others. He can read the Pharisees like a book. And when he speaks his word searches the conscience. He is virtually saying: "My fellow-Pharisees, have you ever given a hearing to the One you condemn? Did you ever enquire what sort of message must lie behind these mighty miracles? And have you ever wondered what this unique Stranger has come among us to do? Like yourselves I once stayed away from Him, but when at last I went to see Him (for I did), He revealed to me His mission in this world." What a story the loyal and aroused speaker could have told had there been but ears to hear. And how the Lord must have rejoiced in the progress of His disciple. How it must have gladdened His heart to observe His poor, hesitant servant allowing his light to shine, and by so

doing accomplishing the most effective sort of work. The Pharisees do not appear to be silenced, but this is in appearance only. They are really covering their confusion when they say, "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet." And not only are they blustering, they are talking nonsense and betraying ignorance of their own history. But who are they to say to anyone, "Search and look?" Had *they* been searching and looking they would not be rejecting the One who spake as never man spake. Their bluster cannot last, however, for like an arrow the word has gone to the mark, and "*every man went to his own house.*" Nicodemus has broken up their meeting.

NICODEMUS IDENTIFIED WITH A REJECTED CHRIST

The Saviour of sinners who had prophesied to His midnight visitor the manner of His death, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," is now "lifted up," He is crucified and dead. Nicodemus may now look upon His form impaled upon the tree. How this must recall the conversation of that memorable night! How the two "musts" will now illumine him: Ye "must be born again!" and, "The Son of Man must be lifted up." And how he must ponder that love which was expressed in it all;—"For God so loved the world that He gave his only begotten Son"—love impartial and great for "the world," love that was measured by an unspeakable gift, love that was active because it had such a purpose of blessing for man.

But the Sabbath is now approaching, and must not be desecrated. Therefore to hasten their death and remove their bodies, soldiers are breaking the legs of the two thieves who had been crucified on either side of Jesus.

But when they examine the central cross they find its occupant dead, whereupon they break not his legs. But one pierces His side and the evidence of death is forthcoming in the flow of "blood and water." In all this, however, Scripture is being fulfilled, for it is written, "A bone of Him shall not be broken," and again, "They shall look on Him whom they pierced." It appears, however, as if the usual procedure of the authorities in such matters is going to be carried out, and the body of Jesus will be cast into the place where executed criminals—"the wicked"—are buried. But this had been foreseen of God, hence He inspired Isaiah to write: "And [men] appointed his grave with the wicked" (ch. 53: 9). Yes; such was man's appointment. But God had no intention of allowing such an arrangement to be carried out, therefore He made Isaiah add to the text these words: "*But He was with the rich in his death*" (J. N. D.'s Trans.). This was God's appointment, and, unlike man's, it was carried out. Furthermore, seeing that atonement is made, He will nevermore permit His slayers to lay their polluted hands upon His form; He has ordained that the honor of removing that body from the cross and depositing it in the grave will fall to those alone whom He can approve for such a service, and such servants must be lovers of His Son. There are two such men whom He selects for this purpose. "Joseph of Arimathea" goes in boldly to Pilate and obtains leave to take away the body of Jesus; and there came also "*Nicodemus, which at the first came to Jesus by night*, and brought a mixture of myrrh and aloes, about an hundred pound weight." These take their Lord's body, and winding it in linen with the spices, lay it in an adjoining garden in "a new sepulchre, wherein was never man yet laid." Never again can Nicodemus be reckoned a secret disciple. He has come

into the light of day and declared his unswerving attachment to the One whom the world thinks has gone down to defeat. Let not only chief priests and Pharisees, let not only Jews and Romans, let the whole world say what it will, he has taken a stand from which there can be no turning back.

R. J. REID.

GARDENING

(Reprinted from *Help and Food*, April, 1911.)

One of the secrets of good gardening is to be an indefatigable enemy of weeds. Preventing their growth necessitates the stirring of the soil; and the more the soil is stirred, the better the crop grows and the greater the yield. So with the Christian: the more sincerely and earnestly he takes sides with God against himself, the more he will grow; the weeds of his evil nature will not be able to develop, and this will cause the new nature to have deeper roots, greater growth, richer and more abundant fruit.

This means, of course, that such a gardener must be industrious, early and late, against the enemy, because of his love for the goodly plants which grow in his garden.

And what is the finest garden of earth compared with the garden of heaven in the believer's soul? If that one is worth all the care, labor, industry, bestowed upon it; if it is worth rising up early and watching it late; if it deserve all this toil, all this enriching and watering, which after all is but for a short season, what of this wonderful garden of the soul, whose fragrance and fruit

are to abide forever? Is it not worth while to cultivate it? Shall we be industrious for what passes away, and careless and idle for what passes not away?

But, after all, does not the gardener *enjoy* his labor? Is he not happy in his toil, even before fruit-time comes? And is there not holy joy in all our Christian labor and exercises of soul? Can we fall on our knees in supplication about this or that temptation, fear, need, or service, without rising up again comforted and blessed? Does not every victory over ourselves and our circumstances make us sing and praise the grace of our great High Priest, and increase our acquaintance with God? And is not this, of itself, true bliss?

May the Lord break up all our slothfulness of heart, all our apathy concerning sin—sin, not in our brother, but in *ourself*; for we can easily be fierce against the mote in our brother's eye while blind to the beam in our own.

May He also break up all self-complacency, for there is no weed more destructive in the garden of the soul. We are so proper, so faultless, so free from what would mar the lofty opinion which our fellows have of us, that we can scarcely realize our incessant dependence on Him who is at the right hand of God, making intercession for us. Or we think ourselves beyond the experience of men in whom the Spirit dwelling "maketh intercession for us with groanings which cannot be uttered."

Let all weeds be rooted out, that Christ, Christ alone, Christ our righteousness, our sanctification, our redemption, may stand before the soul as our *all*. Thus will our individual souls flourish, and practical unity will be with love, holiness, and power.

P. J. L.

THE DEEP, DEEP LOVE OF CHRIST

(Concluded from p. 146.)

Going on to chapter 5 we hear the call, "Walk in love, as Christ also hath loved us and has given Himself for us an offering and a sacrifice to God of a sweet smelling savor." Here we see the love of Christ as a

PATTERN LOVE

He has loved, and now *we* are to love. He has loved *us*—that is, *all* His own, and we are to love the same "*us*"—that is *all* His own, likewise. And His love was a love that led to the sacrifice of Himself. He gave Himself for us. As He has loved so we are to love. Thus we see that we can never love our fellow-believers enough and never can we do enough in seeking their good and profit.

A beloved and devoted servant of Christ used to say that he would "like to be a door-mat if the saints would wipe their feet upon him." He would like them to be cleansed from all that hindered them in the enjoyment of that which was theirs in Christ. This is the spirit which should mark every one of the saints of God.

It has been observed that Scripture does not call us to look for love from others but does call us to manifest love ourselves. And this is the more blessed part, a part which is seen in the whole story of our Lord's pathway, in which He said, "It is more blessed to give than to receive." He has set us the pattern of love, and we are called to walk in His steps. How little we love like Him, each believer has to own. But we may take courage as we remember that we are taught of God to love one another, and that the Holy Spirit, given to us, produces "love in the Spirit," the one to the other, and that "the

fruit of the Spirit is love" and kindred graces. As we walk in the power of the ungrieved Holy Spirit so the fruit will be produced in ever-increasing measure.

We see another view of the same love of Christ in vers. 25-27 of this 5th chapter. We read of the

PERFECT LOVE

of Christ to the assembly.

"Christ also 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."

Here we have presented before us Christ's love to the church (or assembly), that is, to His own loved ones of this present time, looked at not as individuals (as in other passages to which we have referred), but as a whole—as one blessed company which is seen as His Body and as His Bride. Verse 25 speaks of that love as displayed in the past. He gave Himself for it. Only thus could He secure it for His own. Adam fell into a deep sleep, that from his side might be taken the rib of which the Lord God made the woman to be his bride. And out of the deep sleep of the death of Christ the Church has been formed for Him. And He gave Himself that it might be His own. It is of Himself and for Himself.

Verse 26 tells of His present service of love on behalf of that assembly. Having sanctified it, having set it apart to Himself, He washes it with the water of the Word. He uses the truth unfolded in the Scriptures to cleanse it from any defilement contracted on its heavenly, homeward way, for He would have it even now more and

more according to His own thoughts, as in a coming day He will have His Bride in *perfect* conformity to Himself.

Finally, in verse 26, we see that same love in its future action. He will present the Church to Himself a glorious assembly without spot or wrinkle, or any such thing. It will be like Himself, holy and without blemish, fitted to be displayed before wondering worlds as His Bride, His companion, for the day of His glory.

One more passage is to occupy us for a little. I will speak of it as the

PROVOKING LOVE

of Christ. It is found in 2 Cor. 5: 14:

"For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that He died for all that they which live should not henceforth live unto themselves but unto Him which died for them and rose again."

As the truth of the love of Christ fills our hearts it must produce an effect. It will create a response. In some little way we shall seek to answer to His wondrous love to us. And His love impels us in this direction. He died for us. We now live through and in Him. His love claims our life. Not henceforth to ourselves are we to live, but *unto Him*, the Risen One who died.

Our whole life before our conversion swung round ourselves. "I," "self," was the centre which dominated our whole being. It was our pleasure we sought. It was our profit we aimed at. It was our glory we labored to effect. It was "I, I, I," each day and every day, and each year and every year. In the death of Christ that life of sin and self was brought to its end, as we have seen, and now ours is the happy lot of living unto Him who died to give us the liberty which is ours.

The great musical composer Gounod is said to have remarked concerning his own productions and those of Mozart: "When I was twenty I said, Gounod. When I was thirty I said, Gounod and Mozart. When I was forty I said, Mozart and Gounod, and now that I am fifty I say, Mozart." Little by little he had been brought to think more of Mozart than of himself. And is it not thus that the Holy Spirit is working with us that we may be brought more and more to refuse ourselves and delight and live unto Him who loves us and gave Himself for us? Christ is everything to God, and God would have Him to be everything to us.

May that love which we have been considering constrain us increasingly so that His interests in the gospel and among His loved ones may be the controlling interests in our lives while we wait for Him to come and take us to His own Home, the Father's house, where His love will be our joy and delight for ever.

"Oh, the deep, deep love of Jesus,
Vast, unmeasured, boundless, free:
Rolling as a mighty ocean
In its fulness over me.
Underneath me, all around me,
Is the current of Thy love;
Leading onward, leading homeward,
To my glorious rest above.

Oh, the deep, deep love of Jesus,
Love of every love the best;
'Tis an ocean vast of blessing,
'Tis a haven sweet of rest.
Oh, the deep, deep love of Jesus,
'Tis a Heaven of heavens to me;
And it lifts me up to glory,
For it lifts me up to THEE."

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

(Continued from p. 154.)

CHAPTER 6

Muscular Tissue; The Structure and Grouping of the Muscles

We pass now from the bony framework of the body to that which is closest to it and which is the enveloping covering of the entire skeleton. Muscular tissue forms from 40 to 50 per cent of the weight of the body. We are impressed with the complete unity of the body as we consider any part of it. A skeleton is, apart from its muscular envelopment, but a witness of death, from which persons instinctively shrink. And yet without this basic framework the entire muscular structure would be formless and weak. Thus we are reminded that there can be "no schism in the body."

Similarly, the muscles, no matter how completely formed, how large and apparently vigorous, would be absolutely inert and lifeless without the nervous system which supplies the motive power. We may think, therefore, of the muscles as forming the connection between the skeleton and the nerves. To use a familiar simile, the body may be regarded as a perfectly constructed derrick, in which the beams answer to the bony framework, and the motive power, the wiring and the electric current, to the nerves; and between these the muscular tissue answers to the ropes without which there could be no link between the frame and the power.

We have been seeing that the structure of the bone is a prophecy, we might say, of the remaining parts of the

body. It is not simply mineral matter, as though composed of stone or metal, but living tissue infiltrated by the mineral salts, which give it its form and stability. We saw that in the spiritual body, whether of the individual or the Church as a whole, the frame and basis of all is the living part impregnated, and characterized by the indwelling Word of God. "I have written unto you, young men, because ye are strong, and the word of God abideth in you" (1 John 2: 14).

This living tissue in the bone forms thus the link for the muscular tissue to take hold of and be identified with it. The living periosteum and the cartilage and tendons form thus a unified whole. Similarly, the various joints point forward to the necessity for the muscles by which the movements in these joints take place.

Before taking up the details, both of structure and form, we speak of certain obvious services rendered by the muscular tissue. It forms the walls of the heart, stomach and intestines, in this way taking the place of the bony structure, for instance, of the skull, and thorax. It is not, however, rigid, but by contraction and relaxation changes the size and shape of the organs, making possible the pulsations of the heart, and the movements of the viscera and the blood-vessels. In the tuning of the new man, individually, or of the Church, while all is according to and under the control of the word of God, it is not rigid, abstract truth which is the organ of activity, but the fresh tissues which grace and truth have formed in the living person, or the collective Church, the Body. Where there is a loss of this fresh tissue, hardening of the arteries and other parts takes place, resulting in senile decay, with its attendant infirmities. "Thou hast left thy first love" (Rev. 2: 4).

"Let the word of Christ dwell in you richly, in all

wisdom teaching and admonishing one another" (Col. 3: 16). It thus forms not merely the framework, but is mobile, vital, personal. "Have an outline [*ὑποτύπωσιν*, an under figure, or basic form] of sound words, which thou hast heard of me, in faith and love which are in Christ Jesus" (2 Tim. 1: 13, J. N. D.). Here we have emphasized the firm foundation of the inspired testimony, answering to the bony structure, but it is "in faith and love," with the mobility of the muscular tissue. We might in this way liken the muscular tissue to the new growth of the tree, which bears the fruit. The stem and limbs form the framework which supports the tree, but the *fresh growth bears the fruit*. In the scripture partly quoted above, Ephesus had much faithfulness, could refuse evil, try professed apostles, but—the joy of first love was lacking, and this if unchecked would result in the removal of testimony (Rev. 2: 1-7). *Mere* orthodoxy will not take the place of living communion.

The entire muscular formation with its varied parts, envelops and covers the bony framework. Apart from its great work of producing all movements of the body it clothes the human form with symmetry and beauty. With the filling out of the fat tissue, it is a witness of the health and vigor of the person. "When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth" (Ps. 39: 11). Undue leanness is as much a deformity as the extreme of obesity. The prince of the eunuchs feared lack of nutrition would result in the loss of vigor and beauty in his young charges, but his fears were groundless, for after ten days' trial he found them "fairer and fatter in flesh than all the children which did eat the portion of the king's meat" (Dan. 1: 8-16). "I have meat to eat that ye know not of . . . to do the will of Him that sent Me" (John

4: 32-34). Our blessed Lord was in the full vigor of strength, but His food was not that of the world. We too are to feed upon "the bread of the mighty" (Ps. 78: 25, *margin*). "He fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8: 3). This part of our subject, however, must wait till we come to speak of nutriment and assimilation. It must suffice here to speak of the function of the muscular tissue to clothe the man with beauty and evidence of vigor.

We must add the obvious remark that the muscular tissue is the means of motion throughout the entire body. Without muscle we could not take a step, move an eyelid, or have a pulsation of the heart. Motion is a sign of life. When a man has ceased to move, to breathe, or to have a heart-beat, he is dead. Form, beauty, motion, are dependent upon the muscles. We see therefore its eminent importance in the mechanism of the body; and equally does its spiritual function have an indispensable place in the "new man," and in the Body of Christ, the Church.

S. R.

(To be continued, D. V.)

*"Let not your heart be troubled, neither
let it fear" (John 14: 27).*

"Let me leave all to Thee—Thou knowest best,
Thus praying, all my bitter thoughts grow sweet;
Thus standing still, my eager hurrying feet,
As in a holy temple, seem to rest.

I will not look beyond with vain alarm;
The morning may have work, or restful joy.
Only be with me, Lord! my heart employ;
Be Thy pure will my guide; my strength, Thy arm."

BRIEF STUDIES IN COLOSSIANS

(ch. 2: 13-15.)

(Continued from p. 164.)

What we have learned is that God has quickened us with the life of Christ. This stands related to the truth of His death and resurrection. There can be nothing standing against those so blessed. In the death of Christ all our offences have been dealt with in judgment. The believer is quickened together with Christ. This places him as to his position and character of life beyond death and judgment. God sees him as standing with Christ, "raised with Him."

Now we are assured that all our offences are forgiven. This is the first of four statements given here which set forth certain results of the Cross. The word for offences (*paraptoma*) signifies, "falling where one should have stood upright" (Trench). The use of this word appears particularly appropriate since the next statement refers to "the handwriting in ordinances," by which is meant that obligation to fulfil these ordinances stood against us, as though responsibility to accomplish them was assumed by signature, the handwriting. Under this obligation we had not stood, but had fallen, not fulfilling the contract in any particular. We were guilty of many offences.

Though once fallen and spiritually dead in offences, the believer now lives and stands upright as put upon resurrection ground, identified with Christ, having all the offences forgiven. God then "has quickened . . . having," etc. The impartation of life, according to the power and blessing of resurrection, both asserts and verifies that all offences are forgiven. He who was delivered for them

was raised for our justification (Rom. 4: 25). He was raised as having met all the judgment required, so that no offence remained uncanceled. Therefore those guilty of them may know that they are justified. They are cleared perfectly from the possibility of any charge. This carries with it the blessedness of forgiveness. Being justified from all things, there is nothing to lay as a charge against the believer. He is blessed as one to whom the Lord will in no wise impute, or reckon, sin. But our offences were against God, they manifested our utter failure to meet His requirements as responsible creatures. They are as injury done to Him, but we are assured of the forgiveness of all. Forgiveness shows the disposition toward us of the One offended by us. Justification is our standing according to the reckoning of the One whose right it is to lay offences to our charge, bringing condemnation upon us because of them. Since it is God who justifies, who is he that condemns?

In the second place, God "has quickened...having effaced the handwriting in ordinances which stood out against us, which was contrary to us." The word rendered effaced means to blot out, to wipe out, or, away (compare Acts 3: 19; Rev. 3: 5; 7: 17; 21: 4). The obligation signified by the handwriting is annulled, entirely set aside. It is not now applicable to us in any way. It involved responsibility, which not being fulfilled, we were chargeable with offences, for we had fallen when we should have stood upright. The law is the supreme expression of creature obligation, and conclusive witness to complete creature failure. True, the law was given specifically to Israel, and the Jew stood obligated to accomplish all that was written. But this had world-wide significance. It had application to the Gentile as well, not that he was dispensationally under law as was the

Jew, but the law set forth perfectly God's requirements by fulfilment of which alone the creature could stand before Him. This was applied to the Jew in particular as a test, the result of which would apply to all. Israel's specific obligation was really representative in character, and stood as the handwriting which declared the obligation of all. For "whatever the things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world be under judgment to God" (Rom. 3: 19). Thus the state of all as dead in offences was made evident.

This legal obligation, the force of which was expressed in ordinances, stood out against us. Its removal was necessary. It must be effaced. It had its application to us as living in the flesh. But our being in the flesh has come to an end in the death of Christ. This we have seen to be the meaning of our circumcision. We are also told that this handwriting in ordinances was contrary to us. For the mind of the flesh is enmity against God; it is not subject to the law of God; neither indeed can it be (Rom. 8: 7). Naturally we found pleasure in disobedience. The law required perfect obedience. Obligation to fulfil it could only be against us, and contrary to us. First, then, our obligation has been effaced by reason of no longer being in that position to which such obligation attached, and as being in that in which it could alone be fulfilled. The believer is not in the flesh, having died with Christ. "Ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among the dead in order that we might bear fruit to God. . . . Now we are clear from the law, having died in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter" (Rom. 7: 4-6). Then "He [God]

has taken it also out of the way," this being done by "having nailed it to the cross." This tells us that God has taken the handwriting in ordinances, which stood out against us and was contrary to us because of what we were by nature and practice, and made an end of it by nailing it to the cross of Christ, signifying that since there every requirement of law has been perfectly answered, whether as found in the obedience of the Holy Sufferer, or the bearing of its curse—a curse applicable to us because we had fallen when we should have stood upright, being on this account charged with many offences,—now any obligation of ours is annulled forever.

The fourth statement in these verses is: "Having spoiled principalities and authorities, He [God] made a show of them publicly, leading them in triumph by it." This refers to heavenly powers which have been in some manner despoiled or stripped, and publicly displayed as thus treated by God, they being viewed as led in triumph by, or in, the cross. The figure appears to be that of the Roman triumphal procession in which conquered princes marched in the train of their conqueror, stripped of their place and power. From the preceding statements it would appear that the powers referred to are those which would endeavor to resist God in the accomplishment of His gracious purposes toward His people. Every possible issue that could be raised is met in the cross of Christ. By reason of all it means to God, He could, though Satan stands to resist, take the filthy garments from Joshua, saying, "See, I have caused thy iniquity to pass from thee, and I clothe thee with festival-robes" (Zech. 3: 1-5).

It may not be out of place here to consider also that Christ as man, is now set over all ranks of principality and power; all are made subject to Him. This, in fact,

is because of the cross whereby He, in that amazing depth of His humiliation, perfectly glorified God in relation to all involved in the presence of sin in the universe, so that having made peace by the blood of His cross the fulness of the Godhead effects by Him the reconciliation to itself of all things. Now every rank of created being is made to follow in His triumphal train by reason of the cross. And whatever form of administrative power or authority certain angels may have possessed and exercised, as for example those through whom the law was ordained (Gal. 3: 19), they have been stripped, or divested, of it to be subordinated to the headship of the Man Christ Jesus now enthroned at God's right hand. Ever servants of God, they *now* are the servants of the Man of the cross.

God, then, has "quickened us together with Christ, having forgiven . . . having effaced . . . having nailed . . . having spoiled"—so that we are made free indeed, set in the largeness of the new place and relation grace has given. Thus, indeed, "we should serve in newness of spirit." It is in large measure the various features and details of just such blessed service that occupy us in the remainder of this epistle.

—JOHN BLOORE.

(To be continued, D. V.)

ANSWERS TO QUESTIONS

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

QUES. 12. — Please explain the following scriptures:
1 Sam. 10: 3, 4; Ps. 102; Eccl. 5: 1, 2.

ANS.—1 Sam. 10. Samuel first discloses God's purpose to Saul, and then gave signs by which he might be assured of the truth of the prophet's announcement. See Deut. 18: 21, 22. But these signs were also given for Saul's

instruction—a means of preparing him to be a good servant and God-honoring king if only he would learn the lessons they were intended to teach. First, at Rachel's tomb he might have learned that power is realized by way of death. Rachel died at the birth of Benjamin, "son of my right hand"—the place of power and privilege. The cross and the throne are linked together. The lesson here is self set aside and God supreme for the soul—a lesson Saul much needed. Secondly when He comes to the oak at Tabor, which means "Thou wilt purge," he will meet three men going up to God to Bethel, that is, "the house of God," the place of fellowship for the enjoyment of which purging is needed, that washing by the Word which fits for God's presence. Thus spiritual strength is realized. Of this the oak is a symbol. The mention of Bethel might well turn Saul to meditate upon the lessons of Jacob's history in which the ways of God in holy government are seen in operation—a fruitful study for a future king. Sacrifice (kids), sustenance (cakes), joy (wine) are all found in connection with Bethel. Thus self-judgment, then fellowship with God, lead to testimony and power (vers. 5-7). To have learned these lessons by the way would have furnished Saul for his new responsibilities.

Psalm 102. Heb. 1: 10-12 proves that verses 25-27 apply to the Lord Jesus. This throws light on the whole psalm, so that we discern Christ to be the Speaker. He recounts the sufferings experienced in His humiliation—His utter loneliness, like the pelican of the wilderness, an owl of ruined places (*New Trans.*), a sparrow alone on the house top. He was a man of sorrows and acquainted with grief; then the bitter reproach of enemies, and the far deeper anguish of wrath from God (vers. 1-11). Amid all His faith shines out, and in particular He is resting in God's sure purpose as to Zion and her glory with the blessing of all the peoples when a groaning creation shall be brought into the liberty of the glory—the glory indeed of this very Sufferer with whom is bound up the accomplishment of every promise to Zion. See Ps. 2. The certainty of their fulfilment occupies Him, for that after all is the assurance of God's answer to His own deep affliction.

Eccl. 5:1,2. It is well to remember the character of this book. It exposes the evils which are under the sun—men's world, its vanity and vexation of spirit. In this ever changing and unsatisfying scene the thought of God alone gives certainty to heart and mind. These verses insist upon that due regard which becomes Him in view of His works, judgment, power and majesty, referred to in other parts of this book. Careful walk, readiness to hear, slowness to speak, become the creature in his approach to God. The foolish haste of man, and the activity of his restless spirit do not become God's house. This book gives nothing of the proper Christian place and portion, it is a matter of the creature and the Creator.

Young Believers' Department

Calendar: May 16th to June 15th.

DAILY BIBLE READING: May 16th, Gen. 43;
May 31st, Exod. 8; June 15th, Exod. 23.

SUPPLEMENTARY READING:..May 16th, Mark 15;
May 31st, Luke 14; June 15th, John 5.

MEMORY WORK: Gospel of John, chap. 4.

MEMORY OUTLINE:.....Gospel of John.

GOOD READING:....."Life and Times of David," and
"Jehoshaphat," by C. H. M.

Daily Bible Reading

Nearing the end of Genesis! What a wonderful book it is! How suggestive is every chapter, and how closely it links with all the other books of the Bible. It has been well called "The seed-plot of the Bible," for we find in it the germs of all the great doctrines, either literally or in type.

I hope a good number are keeping a note book at hand, and jotting down special topics of interest, together with questions for further study. Many of you may have already read C. H. M.'s "Notes on Genesis." A reading,

either for the first or second time, would repay you. For those who wish to look a little more deeply, "Genesis in the Light of the New Testament" would be very helpful. But I would advise you to see if you haven't some question on each chapter as you read it, which you wish to understand more clearly. For instance, in chapter 3, who are the *serpent's* seed? We know who the woman's Seed is. Or, in chapter 4, what is meant by "sin lieth at the door," ver.7? If we can do no more than *ask* the question, we shall find that we will at least learn how many things there are in every chapter that we do not understand.

We are now, as I write, also reading the first part of Matthew, with, I hope, real refreshing and help. Those of you who have memorized the outlines of the Gospel will find it helpful in placing the chapters in their setting. I hope to have more sending in the outlines of Luke. Perhaps *you* are nearly through it but think it too late to send in. No, it is not too late, and I had rather you would finish Luke before you start on John. So I hope to hear from you as to this.

Memory Work

If you find the portions too large to be covered in a month, do not hesitate to let me know. We want to do *thoroughly* what we undertake, rather than to go over a larger amount superficially. It will be a great help to have large portions of this wonderful Gospel stored in our minds—and in our hearts. I have already spoken of the Memory Outlines. The regular portion is also John, which will work in nicely with your memorizing work.

Young Believers' Meetings

I had a letter some time ago asking whether I thought it a violation of Scripture for young sisters, who are past

the age of childhood, to take part in reciting verses or selections in a public meeting. I am giving my answer, which may also meet other questions which some may have.

My dear Brother:

Your letter has just reached me, and I will endeavor, the Lord enabling, to give what I believe to be for our guidance in the whole matter.

(1) The local Assembly is composed of all those gathered to the Name of our Lord Jesus at a place. When they gather as such, the full instruction as to their conduct is given in 1 Cor. 10 to 14, specially chaps. 11, 14. This is primarily as we meet at the table of the Lord, but its *spirit* applies to *all* meetings where the assembly as such are gathered, as the Prayer meeting and Bible Reading. Of course the Gospel meeting would also be of similar character, only there the responsibility of the meeting rests upon one or more brothers who may be in charge. In addition to these meetings, our entire conduct is to be of that sobriety and subjection to the Word which become the saints of God. A spirit of holy, happy obedience in the freedom of the grace of God will guide us in all this.

(2) There are numbers of spiritual exercises which are frequent and most precious privileges, which do *not* come under the thought of the assembly, as, for instance, family prayer, a most necessary and important matter; the instruction of the children at home, in reading, memorizing and reciting the Scriptures, and in singing, or learning suitable selections in prose or poetry. Many a happy and most blessed time could be had thus in the homes, to which the children would look back, in after years, with pleasure, and whose influence would remain with them. If children from neighboring families came in, so much the better. No limit would be set to age or sex at such meetings.

(3) The Sunday School is simply removing such a company from a private house to the more convenient hall or meeting room, kindly loaned by the assembly for the purpose. Naturally, the number being larger, there must

be more order and more helpers. Thus one brother takes the direction, in connection with the other brothers and sisters who are helping in the work. In each class similar studies are carried out, with the reciting of verses, etc., in public before the whole school. It is a *school* and every one has the privilege of being a scholar. I know of nice instances of the grown-up brothers and sisters reciting their verses just as the children, the other scholars, do. The whole thing is the family affair transplanted into more convenient quarters.

(4) The Young People's Meeting is of a very similar character. While sobriety should mark it, there should be happy freedom, and all, young and old, should participate in the Bible study, which should form the central part of the meeting. I don't go more fully into this, as not directly covered by your question, though it is all most important and interesting.

(5) This brings me to your question, and I think what I have said so far will prepare us to see the true character of the public exercises, I suppose of a yearly kind. At such a gathering hymns, verses, recitations, etc., are prepared for beforehand, and the parents and friends come to hear the exercises. I am sure the same freedom and holy, happy sobriety should mark such a gathering. Just as in the secular schools the older scholars, boys and girls of High School age, take part, so where the Word of God is the theme they should be equally free.

(6) Of course there are dangers and abuses on either side. Things may be done in a careless, frivolous way that grieve the Lord, or there may be a hard legal spirit which the Lord rebuked when they told Him to silence the children crying their praises in the temple (Matt. 21: 15, 16). All that we do should be in the light of eternity and of His presence.

(7) Lastly, beloved brother, we must "consider one another." Weak consciences must not be despised, and sober advice must not be ignored. All should be laid before the Lord individually and unitedly. We need one another, and even where we do not see eye to eye, "God shall reveal even this unto us." A spirit of yieldingness, of

mutual forbearance, will be owned of God. It would be best for those not directly engaged in the Sunday School work to leave all details in the hands of those who have the care of the children. We should trust one another. On the other hand, these latter should seek to profit by the advice of the others. Most important of all, let us individually be much in prayer-abiding communion with the Lord, and He will lead, opening or closing doors, as He in His holy love sees best.

I think I have covered the points made in your letter, but shall be glad to answer further if you so desire. I shall also be glad to hear how you got along at your exercises.

I have also had inquiry as to the Young Believers' Meeting which may also be the question which others would like to have answered. It was whether the leader of such a meeting should always be a young man, or could a sister take her turn. My answer was that where sisters and brothers are present, it is always best that the brother should take the lead, opening with prayer, etc. The sisters would be entirely free to join in the Bible study and other parts of the meeting.

I add two reports of meetings which furnish some interesting questions which may be suggestive to others. They show a good deal of work, and of *home* work, which is a good sign.

67th Meeting Y. B. D., held at home of J. D., Dec. 1926. Total present, 20.

Report on: "Bible: Whence is it?" (M. DeV.). "Roll up the Catalogue" (M. D.). "Humanity of Christ" (J. D.).

Question of "What is the third Heaven?" answered by B. G. Discussion followed and questions arose: "What are first and second heavens?" and "Where do angels dwell?"

Explanation of Rom. 14: 3 by H. F., followed by general discussion of Amusement Question.

Questions for next meeting:

1. Is Satan's domain in the first or second heaven?—Assigned to B. G.
2. Can conscience be our guide? Study different kinds of conscience. This is to be studied and answered by all.
3. Rev. 21:13: "And they were judged according to their works." Does this mean that there will be degrees of punishment?—Assigned to R. L. and E. B.
4. John 10:16: "Other sheep I have, not of this fold." Does this justify the thought that other planets are inhabited?

68th Meeting Y. B. D., held at home of E. B., Feb. 9, 1927. Total present, 20.

Meeting opened with singing of hymns and prayer.

"Where Does Satan Dwell?" was answered by B. G.

As to Conscience; discussed by all.

"Other Sheep I have which are not of this Fold," answered by E. V.

Questions for next meeting:

1. Does Satan dwell in people as when the Lord cast out seven devils? Assigned to L. McK.
2. Gen. 4:14: "Every one that findeth me shall slay me." What does it mean? Assigned to A. H.
3. Explain Heb. 10:2; 6:21. Assigned to C. S.
4. Are bodies going to be raised and then changed? Assigned to R. S.
5. Are sinners going to stand in mortal bodies before judgment seat of Christ? Assigned to A. Q.

All my stay on the coast has been marked by very happy interesting meetings with the young people. At Oakland and at Burlingame we had large gatherings and the hours slipped by very quickly.

Greek Testament Lessons

Many have completed lessons 9, 10, 11, 12, 13, 14, and I had the pleasure of sending in the names of *sixteen* who had earned a leather bound copy of the Greek New Testament by getting an average of 99 or over for those six lessons. I am hoping a good many more will be added

to the list. You need not order this book for yourselves until *after* you have sent in these six lessons, as we will not begin using it until the 19th lesson. While these are due on June 1st, yet for those who have not reached them by that time, they can wait until they have sent in these six lessons. That is, the offer for the prize holds good until you finish your work.

And this brings me to say that a few have been prevented for one reason or another from sending in their lessons for several months. They are not far enough behind for me to think that they have permanently given up the work, but I just give this brief word in case they are discouraged.

The list of the first 25 lessons has been sent to the publisher, and will probably be ready by the time you receive this month's paper. It will serve, I hope, as a convenient reference for those who have finished the lessons, but is almost necessary for new scholars, and to answer inquiries.

The following are the lessons for June 1st and 15th:

LESSON 19. Page 26, par. 26. Memorize the entire Vocabulary, and write it out. Also write full declensions of ἀρετή, κύριος, πίστις, τέλος, γράμμα. Also in your Greek Testament copy out carefully with accents and punctuation John 1: 1-5. Make this as nearly perfect as you possibly can, taking special care to form your letters and words as neatly as possible.

LESSON 20. Page 26, par. 27. Memorize all forms on p. 27 (a), with all notes. Write out in full from memory, σοφός, ἅγιος; also μικρός, χρυσέος, and ἅπλοος. Also copy John 1: 6-10.

I am using the first chapter of John as our writing copy. It is only for that purpose at first. Later on we will attempt the translation and the parsing. I will

advise you then to make an interlinear verbal translation; but as yet the simple copying is all you are asked to do.

Correspondence

"After several attempts which had to be given up on account of sickness, I have succeeded in finishing the outlines of Luke at the last minute. It surely is a very pleasant and most interesting work, and is worth more than all the effort we may put forth in doing it.

Our Young People's meetings are going on nicely. We are now working on the 2nd chapter of Romans, with an attendance of 25 to 35. There are several strangers coming in, who seem to be enjoying it very much."—G.I.R.

I am thankful to say a number more have sent in their outlines on Luke, among them two new ones, who are more than welcome.

I have a most interesting letter which however we have not space for. I will only add some of the paragraphs:

"I have kept up with the daily chapter this winter, and I have memorized John 2, but not all of John 1, which I hope to spend more time on now that I have finished the outline of Luke. Memory work is hard for me; I'm slow in everything, and have such a wandering mind. I have not seemed to make a budget that works yet, but I'm going to try again. It seems as though the unexpected is always happening, so that I can't carry out any routine. I plan to go on with the daily chapter in Genesis.—Am not sure about Matthew. With the warm weather will come house cleaning, gardening and baby chicks. But the Lord is true to His word, "As thy days so shall thy strength be," and I only have to live a day at a time.

I like Mr. Bellett on John very much. I was specially impressed with the gracious way the Lord Jesus deals with the Samaritan woman in John 4....He would give her ease and confidence in His presence. What grace! This led me to see something more of the same thought in Luke 7:36-50."

It is a cheer to see one whose hands are so full, keeping steadily at it. Courage, dear sister, in due season we shall reap, if we faint not. Thank you for your kind words about our little paper. I pray that it may more and more answer to its name.

"I have had my first real grief and sorrow. We laid my dear father away last Tuesday afternoon. He had been sick 8 months, and had wasted away to a mere skeleton. His death was beautiful. Five of us children with my mother were standing around his bed. He was conscious to within four hours of his death, although too weak to talk. About two hours before he died, his eyes opened wide, he motioned with his hands. We could see he was looking into heaven itself. His spirit just wafted away to God, and he died looking steadfastly into heaven. It was so beautiful. During his long months of weakness, his mind dwelt much upon Christ, His work and His riches, or, rather, our riches in Christ. So we sorrow not as those who have no hope. Through the prayers of the saints, God mercifully spared him much suffering, and sustained us wonderfully. We have prayed that his sickness and faith during that sickness may be the means of bringing the three boys to Christ. Six of us are Christians, but we pray for the others. He dwelt much on the Song of Solomon, ch. 2: 10-14, which he said was the *call*; and 2 Tim. 4: 6-8 which he said was the *answer*." —A. P.

May the Lord comfort our dear sister and all the family, and make this parting from a beloved father a real blessing to them all. What an inestimable treasure is the example and instruction of a godly parent. It speaks louder than many a sermon and is a call to follow the faith of the dear ones gone before.

I add a letter from a dear young sister who has been an invalid. May we all learn to rejoice in our blessed Lord in our dark days as well as our bright ones.

Dear brother in Christ:—

“One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life” (Ps. 27: 4).

How glad I am to say that I am rejoicing in Christ my Saviour, and that even at times when my faith is small *He* will not let me fall.

I can not praise Him enough for what He has done for me. He has answered prayer and used Dr. E., who has helped me without another operation. What a wonderful Saviour is Jesus our Lord, for nothing is impossible with Him. How I praise His Name for the joy of being home again and with those that love the Lord.

The beautiful Spring is here when Nature will awaken in praise to Him who gave us all the beautiful things to enjoy. I love the beauty of God's handiwork—the lovely flowers, the golden sunshine, the green and swaying trees and the beautiful blue sky and oh, how I wish I could be out to enjoy all. The doctor says that I must be quiet for four or five months, so I will be shut in from all these lovely things. How I praise Him that I am not blind as some of His dear ones are, and so cannot see the beauty of these lovely things. But the loveliest and dearest thing is the Love of Christ. Sickness or trouble, or whatever may come cannot separate me from His love.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in *Christ Jesus our Lord*” (Rom. 8: 38, 39)

I often long to be in the presence of my Saviour, as in the heavenly home, for when I think of the things I have mentioned, I remember that they are but shadows of the glories of Heaven.

I enjoyed your visit very much, and wish that we could meet here again. But we know that we shall meet above to part no more.

“A little while though parted,
Remember, wait, and love,

Until He comes in glory,
Until we meet above."

Ever your loving sister in Christ—L. G.

United Prayer

10. For a brother, of foreign birth and language, who desires special guidance as to work among his fellow-countrymen.

All letters please send c/o Loizeaux Bros.,

1 East 13th St., New York City.

Work in the Foreign Field

We are somewhat prone to think of but one thing at a time, and in the multiplicity of duties and responsibilities, to overlook some of them. Let us not overlook the great need in foreign lands, perishing sinners who have never heard the word of truth, the blessed gospel of salvation. Let this have a daily and abiding place in our hearts, especially in our prayers, and in the support of those who have gone forth, or are going, as the Lord may lead. Our hands must not hang down, nor our hearts grow faint, because of other pressing interests, or the trials whereof all are partakers.

It was the privilege of the writer recently to visit the room of our brother Oscar S. Zimmerman, San Francisco, Calif., and to see and hear of the great work among the sailors of the vast number of ships calling at that great port. It was calculated to cheer the heart to see the great stock of Testaments and parts of Scripture, and tracts in some 52 different languages—a stock which is constantly being depleted and replenished. After a season of prayer we joined our brother in a visit to one of the great liners, and so had an opportunity of seeing the actual work. We went down below where the quarters

of the crew were located, and found perhaps 100 Chinamen, and a large number of Philipinos, and gave them the precious Word, which they willingly received. It was an abundant seed-sowing, and we may count upon the Lord of the harvest to cause it to bear fruit for "that day." This work goes on daily, and the number reached is very great. Let us pray for this, and for the similar service carried on in other fields.

Work among the Italians. Several of us who recently visited a little company of Italian believers at Monterey, Calif., found much to cheer. Brought out of the darkness of Romanism, through the testimony of a fellow-countryman, who had been converted through a "Brother" in Genoa, Italy, these dear saints, numbering some 18, show the greatest appreciation of the truth, gave us a warm welcome, and evidently enjoyed the Word ministered during a visit of three days. It was indeed refreshing to see their gladness, as they shared with us in the priceless truths to which they had been strangers until this work began among them, a few years since. There are large numbers of Italians at Monterey, and generally along the coast, as indeed throughout this country. Let us seek to carry the glad news to them. It is also of great interest to know that these dear saints gather simply to the name of our Lord Jesus, and are faithful to the truth of the order and testimony of the Church. Pray for them.

Baka Mbuli, Congo Belge.

I am writing in answer to your request to tell you a little about the work at Baka Mbuli.

As you know already, we have a meeting in school every morning at 6.30 A.M., and the Scriptures are read and explained chapter by chapter, and God's blessing asked on His own precious Word. Then at afternoon school there is always a short gospel address to the school-boys before they go to classes, and the need of decision for Christ is often brought before them. Last March, Mr. Althorp felt he would like to start some week-night meetings for the help of Christians, so he decided to have a Bible Reading on Monday evenings, and an address by a native on Wednesday evenings. We white people

did enjoy those Meetings ourselves, and the natives seemed to appreciate them too. At the Bible Reading, however, they had so little to say or ask, that it really became a lecture, and the blackboard was used to impress the important points. Each verse was expounded almost word by word, and there seemed so much precious truth to bring out.

On Wednesday evenings, the native brother chosen was free to speak on any Scripture he felt led to, and our hearts were often refreshed as we heard one after another speak of the preciousness of Christ. One address especially I remember was on the first few verses of John 1, and it was wonderful how this young believer seemed to appreciate in his own soul the greatness of the Person of Christ, the Word of God. Another spoke on Rev. 21, and seemed to be looking forward to that day when 'God shall wipe away all tears from their eyes,' etc. We should have liked to carry on these Meetings without interruption, but when there is only one white man and he has to visit the Christians and schools of a big district, then it is not easy. Pray that the LORD may send some young brothers to come out here to labor for Him and help feed His lambs.

Mrs. Althorp.

Inkongo, Congo Belge.

During the year of our recent furlough, I visited 75 towns in England and America, and in each one spoke of the great need for laborers in this part of Africa. So far as I know, the result was NIL.

In 1925, two Companies invited applicants for 882 situations in Belgian Congo as clerks, traders, mechanics, etc., and 15,000 young men immediately applied for the situations.

In view of the fact that the Lord's return is imminent, and that Christians know it, it does seem strange that there should be no young men ready to come to the Congo to serve the Lord. It would seem that when they read passages like John 3:16, they appropriate them and say, "That's for me." But when they come to a verse like Matt. 28:19 they say "That's not for me, let somebody else go." We wonder what the Lord will have to say to such unfairness.

H. Wilson.

Nyangkundi, Irumu, Congo Belge,

Feb. 24, 1927.

In the mercy of our God, we continue in health so that we may go about our daily duties. I am still at school, with about the same number of natives enrolled, but the number coming to the service held at the close of the

session has been as high as 125. We pray that those who hear may accept God's offer of salvation, to the glory of our Saviour's Name.

Mrs. Searle is getting on nicely, and has a little son whom they have named Charles David.

The two houses are well under way, and we are hoping that all of our party will be living down here in the course of a couple of months, the Lord permitting. We should like to get the rest house put up next, in time for the Gross family to live there, should they be coming as soon as they had planned. It will take a little time to get another concession from the Government, and after a place has been decided upon, it will take several weeks to put up even the smallest kind of temporary dwelling-place. We are bearing these dear children of God up in prayer, that they may be prospered in their preparations for coming here, and that they may be led of the Lord where He would have them.

Last week, Biliniama, our chief, with some of his men went hunting and got three buffaloes. One man was gored so badly by an infuriated beast that he was brought up to have the doctor sew up the wounds. The doctor shot a deer last Saturday evening, so we have again had a supply of meat for the table.

It is still very warm and dry. We are looking forward to the time when the rains shall again fall. Gardens can then be started and we will feel so much more comfortable. I should like to be able to enjoy the crisp snow underfoot once more.

With love in our Lord Jesus, yours by His grace,

C. DeJonge.

Woodbrook, Trinidad.

Beloved brethren:—

April 12, 1927.

Your letter of the 30th March enclosing remittance from the missionary funds came safe to hand, and was received with much thankfulness to our God and Father. One not acquainted with these British West Indian Islands may be led to think that mission work among people here is comparatively easy, because of the highly civilized state of these Islands, and the religious tendencies of the people. But the very opposite is true. I often have wished that I was in a place where Christ was not yet made known. This island especially is filled with all kinds of Christian religion, and a very large portion of real heathen religion introduced by the thousands of East Indians among the population, chiefly Buddhists and Mohammedans, to which I have to recall with shame many of our people have been so-called converted. While thousands of these

East Indians are Christianized and have joined various religious denominations, with the exception of a few that seem to really know and enjoy Christ as their Saviour, they are no better off than in their former state. They have changed their old religion for a new one which has not helped them. The work here in Woodbrook, Port of Spain, is going on steadily, and peacefully, though progress as seen on the surface is slow, but we know that the seed has been diligently sown, and we believe that much more fruit has been brought forth than what we have seen, and we have seen more fruit than what is now with us. Such have been tempted away to have fellowship with others who have Churches, or Halls, that are more showy than our little rented room. We are thankful for the fact that they have been brought to know Christ as their Saviour. In Princes Town, an inland town 40 miles from here, the Lord has been blessing the labors of our dear brother Egbert McDonald, who is of our gathering here. He has been transferred there as letter carrier. He loves our Lord and the work. Since he has been saved he has spread the gospel in that place during his spare time night and day, among old and young; the result is that several souls in that place have been brought to know the Lord as their Saviour. He has a week-day Bible Class for children. He is worthy to be thought of as one of the Lord's servants, should any one feel inclined to communicate with him. We are now busy making preparation here for an annual entertainment for his children on Easter Monday, when about 70 will be served with food, and given books and some clothing—all of them being very needy. I here would make an appeal for any clothing, especially for girls, both for his class and ours down here, as the need is great.

Yours in our blessed Lord,

Joseph B. Hoze.

Winslow, Ariz.

Dear Mr. F.:—

April 11, 1927.

It seemed desirable that I should visit my previous field of labor, and the change has been a happy and profitable one. Besides enjoying the fellowship of the Lord's people in those parts, including a very happy visit with the dear Andersons, I had also the privilege of visiting many of the Indian camps, and was encouraged at being so well received. One particularly cheering item in this visit was an opportunity to address the children at the Indian School. The work of dear Mr. and Mrs. Anderson is surely bearing fruit there.

I returned to Winslow on Friday, and on Saturday my brother came up from Albuquerque to spend Lord's Day

with me. This too was a happy occasion, though a busy one, Carl speaking five times on Lord's Day. The attendance at the Sunday School classes was very good. There were twelve Indian children in the morning, and twenty-eight Mexican children in the afternoon. At 3:30 Carl preached in Spanish to a Mexican group here, and at 6:30 we had a very encouraging meeting at the Indian camp, with approximately thirty Indians present.

The situation here is somewhat brighter just now, and I believe that most, if not all, of the Indians will soon return to the regular classes. There has already been a show of renewed interest on the part of some of them, and we hope and pray that the Holy Spirit may work mightily in them, to the saving of their precious souls.

Affectionately yours in the Lord Jesus Christ,
Minnie Armerding.

Dampremy, Belgium.

Dear brother in Christ:—

April 11, 1927.

It is with thanks to the Lord that I acknowledge receipt of your letter of March 24th, containing a check for—.

The Lord has granted me the privilege of working for a week at Scrylemoulin, a village where the work was begun in 1920. It is a great encouragement to find the Holy Spirit working to save new souls. The following case is noteworthy. For several years I left at each visit a Gospel and pamphlets with Mr. Jardinier. Through reading these the Lord has awakened their souls, and he and his wife have been converted. They are 72 years old. "Madame" in the joy of knowing that her salvation is assured goes from house to house to proclaim her faith in Jesus her Saviour. In a simple manner she says: "Pray to God who knows you are sinners, and invoke His forgiveness; accept the Lord Jesus as your Saviour, and you will go to heaven."

Two other families have accepted salvation by grace. They always extended to me a fraternal reception, but preferred to be disciples of the Lord secretly. Glory to God, they have been given the strength to shake off this yoke; they are now free, and no longer ashamed to confess their faith in Jesus their Saviour.

At M. a man who had accepted the Lord several years ago, lately showed his faith by his works. He is a farmer, and a few years ago, on account of drought, he failed. Later on he prospered and it is with joy that I hear he is paying his creditors. The Lord be praised!

Another case is very interesting: some one received a Gospel of John. He did not wish to keep it, but probably his conscience reproached him and he did not burn it but

dropped it on the grass while going on, however the Lord was keeping watch over His precious Word. A farmer going to his field saw the good little book, read it, and took it home, happy to own this precious treasure. He wanted to know more, and spoke of it to other inhabitants of the village where I have been calling for several years. The Lord arranged marvelously the circumstances, and on my coming to the village he was in conversation with several persons. A lady shouted: "Here comes that gentleman." The farmer was happy to have the opportunity of talking with "that gentleman," as he wanted to try him out. Bad people had insinuated that I was teaching a bad doctrine and he wanted to learn for himself. After a long conversation he said to his wife: "What I have been told is wrong. I admit that this gentleman tells all the truth." He and his wife accepted the Lord.

For the continuation of this work we thank the Lord for having given us the grace to feel our weakness. Ah! how much we need to be supported by the prayers of the saints, for which we implore them fervently.

Please give my greetings to the dear brethren with you.

The coming of the Lord is very near.

Octave Dandoy.

San José, C. R.

Dear brethren in Christ:—

March 30th, 1927.

The Lord has opened so far the way for us to go to Europe; we desire to visit some brethren in France, Switzerland and Spain. Our address, until further advice, will be: Perla 8, Barcelona, (G.), Spain.

Yours by His grace,
B. Monttiau.

Our brother L. J. Germain is expecting (D.V.) to leave France and to engage in work amongst the French-speaking people of the province of Quebec, Canada. After May 15, he should be addressed, c/o Loizeaux Bros., 1 East 13th St., New York.

In reply to cable sent to our brother Kautto in China he replies, under date of April 14, that conditions in Taitowing were peaceful. Let us continue to remember our native brethren as well as the missionaries in their distress. Conditions are said to be much worse than in the Boxer uprisings in 1900.

NOTES

"The Word was God." A majesty, characterized also by simplicity, marks the entire Word of God. That which is infinitely beyond the creature's comprehension is stated with all the clearness which becomes a revelation from God. We realize that we are in a different atmosphere from the reasonings of the brightest human mind. This is strikingly shown in the opening verses of the Bible. Clear, so simple that a child can understand the words, and yet so profound that the loftiest intellect can but receive their statements, they satisfy the deepest cravings of the understanding. God is the Creator; the universe is not self-evolved, nor is it the product of some inferior creature.

Similarly the opening words of John's Gospel declare by their clearness and simplicity, and yet by their unfathomable fulness, their divine origin, "The Word was God." This shows us that the speech, and the mind back of the speech, whose purposes the speech reveals, is not merely a chosen spokesman for God, but is God Himself. We shrink from multiplying words, for this brief sentence baffles our highest thoughts. But if He who is love has spoken to us, we know He invites us to hearken to Him. "The Word"—it almost seems like a prophecy of the message of God to His creation ere it was—"was in the beginning." When everything had a beginning, which brings us to look out upon a boundless eternity, the Word *was*. The Word did not have a beginning, it was in the beginning. What then was this Word which existed before all creation? "The Word was *with* God." The preposition *πρὸς* means "before the face of," "in the presence of," "in association with." It is used in Mark 6: 3, "Are not his sisters here with us, *πρὸς ἡμᾶς*?"

The family of our Lord dwelt among their fellow-townsmen, and were in daily association with them. Here was the Word, in eternity, before the earth was formed, in association with God. "I was by Him" (Prov. 8: 30), says Wisdom, the Logos, the Word; and does God not speak of One who was his "Fellow?" (Zech. 13: 7). With whom could He have this fellowship before anything existed? The next clause answers—"The Word was God."

Here we stand, with unshod feet and adoring hearts. We are in the presence of God. We are not surprised to learn that this blessed One who was with God and was God is the Creator, *our* Creator. "By Him were all things created that are in heaven and that are in earth, visible and invisible" (Col. 1: 16). We feel no shock in using of Him the noblest words of praise, "O come, let us worship and bow down; let us kneel before Jehovah our Maker" (Ps. 95: 6).

"The Word became Flesh." We follow the shepherds out of the field to find the wondrous Babe, wrapped in the swaddling clothes of His humiliation, lying in a manger (Lk. 2: 12). We stand with the adoring wise men from the East as they present to *Him*—not to *them*, the Babe *and* His mother—the gold in recognition of His Godhead glory, frankincense, His fragrant holy life upon earth, and myrrh that tells of

"Love that on death's dark vale
Its sweetest odors spread."

It is in perfect accord that the heavenly chorus should proclaim "glory to *God* in the highest." Nor are we careful to distinguish the various persons of the Godhead in that worship. We know He who lay in the manger had His rightful share in it all.

We stand with Simeon, as he holds this blest Babe in his arms. It was the Word made flesh, dwelling among

us. Mystery? Ah, unfathomable mystery, but the revelation of God to man.

"The Only Begotten Son . . . hath declared Him" (ver. 18). We are led on into further holy mysteries, told out in our own human language. "The bosom of the Father"—who could know the depths of divine tenderness and love that were in the heart of God, save the Son who had His abode there? He is "Heir of all things" as Son, but we think not so much of the wealth of His possessions—the vast universe—as of the relationship between the Father and the Son, the identity of nature, the unity of holiness, of every divine attribute, and of the Love. "The Father loveth the Son," "Thou lovedest Me before the foundation of the world." "My *beloved* Son," declares the Father. And He who alone knoweth the Father, has in love to us revealed Him to the weary, heavy-laden soul that comes to Him! (Matt. 11: 27-30).

"Behold the Lamb of God which taketh away the sin of the world" (ver. 29). How is the Father, in His infinite holiness, to be revealed to sinful man? His two-fold characters of Light and of Love meet in the Lamb of God. It is *God's* Lamb who is to declare Him. The Lamb tells not merely of the unblemished purity of the Lord, but of the Sacrifice for which that purity fitted Him. So we are carried in thought to the cross "where the Lord of glory died." We gaze—may it be through our tears—at Him nailed to the tree. We hear His cry of forsaken anguish; we listen to the exultant note of victory, "It is finished;" we see the Lamb offered up upon the altar. *Who* is He? The Word, made flesh, the Only Begotten Son. Ah yes, He can take away the sin of a ruined world. The sacrifice of the Lamb is sufficient, for all the dignity of His person is linked with

it. Every believing sinner who thus "beholds" Him, has the Word of God to assure him of the value of that sacrifice to cleanse his guilty soul, and faith looks on to the happy time when "the Lamb that was slain" shall reign over the ransomed world, from which sin has been banished; His enemies shall receive His wrath, for they will not accept His love, and then,

"Joyful now the new creation
Rests in undisturbed repose;
Blest in Jesus' full salvation,
Sorrow now nor thralldom knows."

The Giver of the Spirit. How fitting it was that He should be the Recipient of the Holy Spirit who, in form as the dove, the bird of love, of sorrow and of sacrifice, descends upon Him at His baptism. The link with heaven, the Father's delight and approval, are thus displayed in bodily form. And what perfect grace it is that He who, by virtue of His essential character received the Spirit, should upon the ground of His accomplished redemption give that divine seal and witness to all who believe upon Him. "The same is He who baptizeth with the Holy Ghost" (ver. 33). This took place after our Lord was glorified. "He hath shed forth this, which ye now see and hear" (Acts 2: 33). "He shall glorify Me," said our Lord, and the indwelling Spirit delights to make Him known to every believing heart, and in the Church formed by the baptism of the Spirit (1 Cor. 12: 13).

"Where dwellest Thou?" (ver. 38). It is the glory of our Lord's work that it not merely gives peace to the conscience, but attracts to Himself. So when the preacher of repentance on the following day points again to the Lamb of God, two disciples are attracted. They follow the Lord. What do they wish? Is it wealth, or health, or earthly store? No, they desire *Himself*, and to know

His dwelling-place. And where does He dwell? Not in the palaces of kings, nor amid scenes of earthly festivity. His abode will be in accord with the manger, where they laid Him as a Babe; "The Son of Man hath not where to lay his head." We are not occupied with the locality, but with Himself. "Come and see," He says to every enquiring heart. We run back in our thoughts to the varied manifestations of Himself upon which we have been dwelling. Yes, the Giver of the Spirit, the Lamb of God, the Revealer of the Father, the Word made flesh—God the Word—says, "Come and see." Do we respond to that marvelous invitation? Andrew did, and another who always afterwards speaks of himself as "the disciple whom Jesus loved"—Peter too, with a new name, and Philip, and Nathanael, were all welcome. Are we less so?

The Opened Heavens. To the worshiping Nathanael the Lord tells of an even greater thing than earthly companionship, or miracles. Heaven shall be opened, its holy angels shall be seen serving the One who has taken His place as Son of Man. Even on earth once and again they came forth to minister. But the days will come when they will render glad tribute to the One who shall reign over the ransomed earthly people—"Let all the angels of God worship Him," Heb. 1: 6 with Ps. 97: 7—and then in heavenly glory round about the throne will, with the saints on high, render eternal homage to the glorified Son of Man.

And *there* is our portion through infinite grace. "Father, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold my glory" (John 17: 24). "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord" (1 Cor. 1: 9). Let us enjoy it *now*, as we shall "in that day."

S. R.

FELLOWSHIP

FELLOWSHIP IN SERVICE

(Concluded from p. 51.)

To one seeking to serve the interests of the Lord, what could be more comforting and encouraging—next to the sense of the Lord's approbation—than fellowship in service! The Lord in his wisdom sent out the seventy (Luke 10: 1), "*two and two* before his face unto every city and place whither He Himself would come." This "fellowship in service" was evidently characteristic of the early days of the Church (and perhaps more necessary) that "in the mouth of two or three witnesses every word may be established" (Matt. 18: 16).

Then again, the Preacher rightly says (Eccl. 4: 9), "Two are better than one because they have a good reward for their labor. For if they fall, the one will lift up his fellow, for woe to him that is alone when he falleth, for he hath not another to help him." We are all apt to get discouraged by the difficulties of the way, and are so constituted that we need one another.

But how rare is a "true yokefellow" and how seldom are we privileged to serve with those "like-minded." In days of stress and need, the servant's path necessarily becomes more isolated, and after all, "The harvest is great and laborers few," and if the Lord has called to service, we can count upon His support and sustaining grace in a lonely path. While fellowship with fellow-servants is sweet, communion with Himself, the Master of servants, is sweeter.

Are not Martha's words expressive of our thoughts oft-times? "Lord, dost thou not care that my sister hath left me to serve *alone*?" Does not that little word "*alone*"

reveal the character of her service? Oh, the burden of it! But if the heart is conscious of serving in love for His dear sake, there will be no complaint, no fault-finding, that others are not willing to share our service. It will be enough that He has called to that path; and after all, service is individual in character. "One is your Master," and no one is sent at his own charges. "He hath said, I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13: 5, 6).

Would not the recognition of all this preserve us from the common mistake of supposing that service such as Sunday School or gospel preaching is *assembly* responsibility? The local assembly is surely responsible to see that those who preach, or who teach the children, are fitted to do so, otherwise they could not with good conscience give the use of the Hall, but service must be individual and carried on under the direction of the Lord.

Then again, there is often misapprehension as to fellowship in service, and because a fellow-believer is sour on fundamentals, many think there should be no question as to serving with him, though they have no communion at the Lord's table, and truths which led the saints to "go forth unto Him without the camp" are treated as of minor consequence. Another has said, "Such do not see that our fellowship in Christ is the first thing to be owned, and that this is properly displayed in the Supper. If I am not agreed as to this, how can I consent to sink this vital ground of communion to take up with him the lower ground of service?"

Association, human energy, organization and direction, are all considered essential and excellent in religious work. It is easy to serve with a multitude: It is easy to serve with a committee or society and serve in a line of things

made ready to hand. It is only when a believer is led to a true and right scriptural church position that he begins to learn what service really is; this, I believe, accounts in great measure for the accusation, commonly brought against some, of "ceasing to be *useful!*" It is easy to work where all is done by *rule*, or in the thousand ways in which the religious world carries on its works, but when we leave these arrangements and are cast, in our individual responsibility, on God, to serve Him unsupported by an arm of flesh, it finds out where we really are. But where faith is in exercise, another way will speedily open for service and if there be true dependence on God, and the purpose to *be anything* or *do anything* He may appoint, there will be no lack of happy service, for most certainly the blessing to our own souls in serving Christ is not in proportion to the outward show our work may make, or the apparent fruits of our labors, but just to the extent we are conscious of the guidance of His eye and of communion with the desires and purposes of His heart.

On the other hand, where individuality in service is not understood, there is disappointment and discontent.

Comparatively few are fitted to take the platform or serve in other public ways, but there is plenty to do in the harvest field beside preaching, and much that goes unseen and unnoticed by all but the Master will get its reward in the day of glory.

Those especially mentioned by Paul as fellowshipping the gospel were the Philippians, who ministered to his temporal need, and this opens up a vast field of service, as important as it is vast.

Is it, think you, of small account to the Lord that His servants be cared for in temporal things? Are not the saints the channel through whom He would express

His love and care? Does "fellowship in the gospel" consist only of listening to the Lord's servants and expressing approbation? How impractical we often are! Lydia said, "If you have judged me to be faithful unto the Lord, come into my house and abide there. And she constrained us." She evidently felt that in this way at least she might fellowship the gospel. "She constrained us." Evidently she would take no refusal, her heart was in her invitation.

It is beautiful to see how Scripture commends the service of sisters in this direction, both in the Gospels in relation to our Lord, and in the Acts and Epistles to His servants.

—J. W. H. NICHOLS.

THE REST OF THE WAY

"Thou hast been my help"—Ps. 63: 7.

"As I was...I will be"—Josh. 1: 5.

O fathomless mercy! O infinite grace!
 With humble thanksgiving the path I retrace!
 Thou never hast failed me, my strength and my stay;
 To whom should I turn for the rest of the way?

Through dangers, through darkness, by day and by night,
 Thou ever hast guided, and guided aright.
 In Thee have I trusted, and cheerfully lay
 My hand in Thy hand for the rest of the way.

Thy cross all my refuge; Thy blood all my plea—
 None other I need, blessed Jesus, but Thee!
 I fear not the shadows at close of the day
 For Thou wilt go with me the rest of the way.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 6

Muscular Tissue; The Structure and Grouping of the Muscles

(Continued from p. 197.)

We come next to speak of the characteristics of muscular tissue, of all kinds, which enable it to perform the well-nigh endless movements of the body. These are (1) Irritability, (2) Contractility, (3) Extensibility, and (4) Elasticity.

Irritability, or sensitiveness, is the power of the muscular tissue to receive and respond to stimulation.

Contractility is the response of the muscle to the stimulation, and is shown in its change of form, becoming shorter and thicker.

Extensibility enables the muscle to be stretched, and *Elasticity* is the reverse action, enabling it to return to its original form. These last two characteristics are opposites, and normally serve to preserve the muscles in readiness for prompt and smooth movement. The slight tension of each muscle is held in that way by its elasticity. Looking upon each muscle as a figure of the individual, we see in these four characteristics the adaptation of each member of the body to respond to the impulses which reach him from the controlling spirit, shown by the change from the normal rest to a tension, more or less strong according to the nature of the impulse. This contraction may be likened to one's being drawn in upon himself, answering to the girding up of the loins (1 Pet. 1:13). The relaxation and ease gives place to a calling in, and corresponding bracing and enlarging of one's spirit-

ual powers. They become more individual, and under the control of the stimulating force.

The opposite of this nerve tone is an undue relaxation, caused by a weakness and softness of the nerve control. This is hardly the place to enlarge upon the various affections of the nervous system, which will come before us later, and it must suffice here to point out the connection between neurasthenia and the general lassitude of the muscular tissue. Fatigue, exhaustion, disinclination for exertion, are the marked features of this.

It is easy to see the moral and spiritual significance of this. Lack of tonicity of soul is only too frequent. Instead of being "ready to every good work" (Tit. 3: 1), we are prone to let the hands hang down, the knees to be feeble, with the resulting devious ways and incomplete work. For the need of oft-repeated goading to action, followed by prolonged seasons of spiritual inertia, is not a mark of health and prosperity of soul (3 John 2).

By our physical structure the normal state of the muscles is slightly tense, and the same is true of the spiritual man. May we be recovered to an alertness of soul that will lead us to "press toward the mark" (Phil. 3: 14).

There are three general classes of muscles: (1) the striped, or striated, which are attached to the bony structure, and are also called voluntary and skeletal. These are the muscles of voluntary motion, largely under the control of the will. (2) The plain, or non-striated, also called visceral and involuntary, indicating their detachment from the control of the will. (3) The cardiac, or tissue of the heart, which in a sense is intermediary between the other two kinds, but is involuntary, with marked characteristics of its own.

The striated, or voluntary, tissue is marked by each cell

having a number of nuclei, so that we might call it a multiple cell. These cells are quite long and are composed of the contractile substance, the nuclei, and a kind of sheath or tube enclosing it. We might say that the muscles, which are composed of these cells, show the same general arrangement. They are enclosed in sheaths, making many bundles, all elongated, and abundantly supplied with blood-vessels and nerves.

The various muscles are themselves thus closely covered with sheets of fibrous tissue, which unite them together and form them into groups, or the large individual muscles. These latter vary in shape and size according to their use, some being short, others flat, and still others long.

This very brief summary must suffice for this part of our subject. Doubtless many more analogies would be found by a more detailed analysis. What stands out is—unity in multiplicity, abundant nutrition, and complete subjection to nerve control.

So it is with the powers of the spiritual man. There are "diversities of gifts (*χαρίσματα*, what is bestowed), but the same Spirit; of administration (*διακονίαι*, services) but the same Lord; of operation (*ἐνεργήματα*, effects, workings), but the same God working all in all" (1 Cor. 12: 4-6). In the passage quoted the reference is largely to the whole Body of Christ, the varied gifts and operations of the different members. But the same would apply to the varied elements composing the spiritual faculties and working of the individual. The forces working in us are the resultants of numbers of distinct features. Take for instance the action of preaching the Gospel—how many elements compose it. There is "knowing the terror of the Lord" (2 Cor. 5: 11); the constraining love of Christ (ver. 14); the sense of responsibility

(ver. 10); the desire to please the Lord (ver. 9); the yearning love for souls, "We pray you" (ver. 20)—all distinct, and yet bound together to effect the one purpose, "We persuade men."

The same might be said of the pastoral care for souls—there is the love of the lambs and sheep, the obligation to the Lord, the sympathetic interest, the firmness and the discretion. Not one fibril is lacking in the spiritual structure, none should be wanting in carrying out the behests of the Master—"Lovest thou Me; feed my lambs, shepherd my sheep" (John 21: 15-17).

What full provision is made for the nourishment and energizing of each element in all this service! None of us can plead insufficient supply or of power; "According to the power that worketh in us" (Eph. 3: 20); "I can do all things through Christ which strengtheneth me" (Phil. 4: 13).

Returning to the entire Body of Christ, we find the same great truth of diversity in unity, the same merciful and complete provision for "the effectual working in the measure of every part" (Eph. 4: 16). We discern the varied gifts, but they are closely bound together in harmonious unity. Some are more closely linked to one another in service than to others. There are groups of those engaged in the same service. The disciples were sent out two and two; Peter and John were both engaged in their work of healing and of testimony (Acts 3); Paul ever craved the presence and help of one or more helpers. He could speak of "those women who labored with me in the gospel" (Phil. 4: 3). Here we have the various individual "cells" bound together in common activity. But many as they are, provision is made for the direct nutrition and stimulation for each one separately.

In all this we have been speaking of the significance

of the striated, or voluntary, muscles. The same truth is seen in the involuntary, non-striated ones, forming the mobile walls of the viscera. The thought here is not so much outward service connected with the bony framework of testimony, but of the vital processes connected with the upbuilding of the "inner man." In the same twofold way we may apply this to the individual or to the body corporate. All the processes of nutrition, assimilation, and elimination are controlled by these involuntary, we might almost say automatic, muscles. In the cell here there is but one nucleus, emphasizing the unity of each portion of the inner man. Communion with God seems to be the prominent thought here. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies"—σπλάγχνα, the viscera, composed of the unstriated, involuntary muscles (Phil. 2: 1). Communion with God is not exactly the same as activity, though they are not contradictory thoughts. The nourishment and the vital processes which give us strength to serve are not exactly secured by effort. It is the "abiding" of which our Lord speaks (John 15) which produces fruit. There is a hidden, an inner, life in which we drink in under the Spirit's direct control the abundant consolations and nourishment of Christ. There is motion, but it is under *His* control. The two kinds of muscle might be illustrated by Mary and Martha, in their proper spheres.

The Cardiac tissue is found only in the heart. The cells, like those of the viscera are involuntary, though not unstriated. They are shorter than the cells of the voluntary, or of the visceral muscles, without the enveloping tube or sarcolemma; they contain but one nucleus, and are grouped in bundles which are held together by fine fibrils uniting the whole into one organ.

The outstanding feature of the cardiac muscle is not only its involuntary or automatic action, but its rhythmicity. This is inherent in the tissue, as well as controlled by the nerves. Throughout the day and night, from birth to the close of life, this wondrous mechanism continues its work, without effort on the part of the one whose life depends upon its unfailing action.

We speak of it here simply in connection with the nature of its muscular tissue. In its proper place we trust to go into it in some detail. The entire circulatory system is one of the marvels of the structure, "fearfully and wonderfully made."

The heart! It is the man, in a physical as in a spiritual sense. "As he thinketh in his heart, so is he." "Keep thine heart with all diligence, for out of it are the issues of life" (Prov. 4: 23). And yet it is, in a very real sense, beyond man's control. And how good that this is so! Suppose we had to watch over and produce the pulsations of our hearts! Its aloofness and yet its nearness, its absolute necessity for our life, and yet we cannot lay a hand upon it! It seems thus to emphasize that which is in the hands of God. "*Create* in me a clean heart, O God" (Ps. 51: 10). "Ye must be born again" (John 3: 7). Absolute necessity, yet entire dependence upon God. May not the striated and yet involuntary character of cardiac muscle teach us the close connection with the voluntary muscle, and yet distinction from it. As in the third chapter of John we have the necessity for new birth which emphasizes man's powerlessness, yet in the faith which beholds the uplifted Son of God may we not have the antitype of the striated tissue? "With the *heart* man believeth unto righteousness" (Rom. 10: 9). Thus God meets man where his utter helplessness is most manifest.

S. R.

(To be continued, D. V.)

BRIEF STUDIES IN COLOSSIANS

(ch. 2: 16-19.)

(Continued from p. 202.)

As the preceding statements unfold the truth regarding Christian position, ver. 16 opens with a conclusion based on them. In this new place the believer has forever passed out of the region of shadows, and is in possession of the substance. The substance belongs to the Christian economy of which Christ is the centre, so that all reality is found in Him and can only be enjoyed by being in union with Him. Therefore no one is to sit in judgment on others because they do not observe ceremonial regulations as to meat and drink, nor because certain days are not kept, whether they are the yearly, monthly, or weekly sacred seasons. Such things have nothing to do with establishing or confirming the believer in his place of acceptance with God, nor in securing favor from God.

The kingdom of God is not eating and drinking. Meat does not commend us to God, for we do not come short if not eating, nor gain an advantage by eating (Rom. 14: 17; 1 Cor. 8: 8). The heart is established with grace, not meats. Those who have been occupied with the latter have not been profited (Heb. 13: 9).

Neither for justification nor practical sanctification are any of these things in the smallest way essential. The Christian is not to subject himself to such ordinances. Compare Gal. 4: 8-11. Both as to position and practice Christ is unto us wisdom from God, and righteousness, sanctification, and redemption. To the new man He is all (1 Cor. 1: 30, 31; Col. 3: 10, 11).

The contrast in verses 16, 17 of our chapter is given in the terms "shadow" and "body." The latter means *substance*—the reality; the former suggests that the things spoken of are merely as the shadow is to the man himself when compared with what we have in and with Christ.

Another aspect of Christian liberty may be mentioned here—that in regard to the consideration and treatment of those who are "weak" in the matter of meats and days, and those having a conscience as to eating what was offered to the idol. Compare Rom. 14 and 1 Cor. 8. What is to mark us is a walk "according to love." "Love edifies." We are not to use our liberty so that our weak brother is grieved. We are to "pursue the things which tend to peace, and things whereby one shall build up another." Then, to so use knowledge that our liberty to eat becomes "a stumbling-block to the weak," is "sinning against the brethren, and wounding their weak conscience." This is "sin against Christ," as contrary to His mind and spirit, and is injury done to one who is a member of Christ, and with whom we are fellow-members in the one Body. The principles here are of wide application. They direct us in the exercise of that mutual consideration by which the largest measure of edification is realized by each one. "But we ought, we that are strong, to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor with a view to what is good, to edification" (Rom. 15: 1, 2). If we are strong in faith and knowledge regarding Christian position and liberty, we are to *abound* in the exercise of love which edifies. Knowledge puffs up. "Love has long patience, is kind; love is not emulous of others; love is not insolent and rash, is not puffed up, does not behave in an unseemly manner, does not rejoice at iniquity, but rejoices with the truth, bears all things, be-

believes all things, hopes all things, endures all things." "By love serve one another." We are to consider how best to provoke one another to such love and the good works which accompany it (Heb. 10: 24).

Having disposed of the unchristian ritualism of Judaizing teachers, opposing to it the fact that all that is substantial and enduring centres in Christ, the apostle now deals with false forms of humility and worship which set aside the headship of Christ, and really robbed the saints of their prize, even present blessing and future reward (vers. 18, 19).

Here there is the opposite of that love and its service to which we have just referred. There is self-will, pride, and governance by the mind of the flesh. Those thus actuated gain for self at the expense of others. If such influence prevailed over the saints they would be deprived of their reward, Paul warned them. It meant that they would be a prey to what suited man in the flesh, the mind itself being formed as to its moral and religious aspects by the fleshly nature, while there was an affected humility in refusing to approach God except in an indirect way by angelic mediation, on the claim of showing superior reverence. Accompanying this was the vain profession of having new revelations wherein full knowledge was found. This could have only one result. It would take away their hearts from Christ, causing them to lose present joy and blessing in fellowship with Him, thereby producing a spiritual poverty leading to loss at the end.

Against all such fleshly, worldly forms of teaching the apostle had already set up the truth of the believer's immediate access to God by Christ; Christ's absolute preeminence over all ranks of principality and power—all angels; the believer's completeness in Him; the fact

that he himself had completed the Word of God, precluding the possibility of new visions or revelations of divine truth; and the effects of the cross by which all that is of the flesh has been cut off for the believer. In the light of these realities, of such substance, as we may say, no place can be found for the vain, meaningless ritualism mentioned in ver. 16, or the proud, fleshly angelotry of ver. 18.

The measure in which we allow Christ to be displaced involves us in a species of idolatry. We are "not holding fast the Head." Failure in this means loss. If our hold weakens, it simply means we will grasp at other things which will not be found to praise in the coming day of revelation. We are not above the warning given to the Colossians.

Not only would the reward in that day be missed, but present blessing could not be enjoyed (as the Head desired it to be by those who were members of the Body) if they failed in holding fast. The forms of teaching here spoken of practically denied true Christian liberty, thus failing to enter into the full knowledge of God as ministered by Paul; and also interposed angels between Christ and His people, thus seriously injuring their blessing and joy in Christ. This practically denied the fulness of Christian access, while professing to have advanced revelation carrying them beyond Scripture. The enemy ever seeks either to diminish or deny the truth, and then introduces what is outside of it altogether as being revelation from God. By these fraudulent means he endeavors to deprive the Lord's people of their prize, whether as present blessing or future reward. The history of the Church is a sad commentary upon his success. Let us beware and hold fast. To hold fast the Head then means, on the one hand, to reject as judged all that is

merely the intrusion of the fleshly mind in our spiritual relations and activities; on the other hand, it means to maintain the preeminence of Christ as to all. In so doing we insure the realization of "the increase of God." This is because the Head thus finds opportunity to minister the needed nourishment to the Body, of which we form part, by reason of the relations and connection established between those who are the members of the Body and as such united to the Head.

It is well to notice the different way in which the same word, "Body," is used in these verses. The context determines the meaning. In ver. 19 there can be no question that it is the Body of Christ, since He is spoken of as the Head. In ver. 17 it cannot be so understood since it is in antithesis to "shadow," which in turn refers to meats and days. Here "body" refers to the substance, to what is substantial, abiding, real — this is all "of Christ."

The next two sections (vers. 20-23, and vers. 1-4 of ch. 3) bear a relation to the two short sections just considered (vers. 16, 17 and vers. 18, 19). This, however, will be taken up in our next study. —JOHN BLOORE.

(To be continued, D. V.)

To be assailed by bad thoughts is not sinning; but to resist and reject them as Satan's work through the flesh, is our plain duty. By keeping near to the Lord you will be more established in His grace through every assault of Satan than before. And the way to resist Satan is by the Word—the SAYINGS of God. Be not indifferent as to Satan's wiles; let them be occasions for prayer with humble dependence upon the Lord, and victory over Satan will be yours.

IS THE LORD'S DAY THE SABBATH?

Reprinted from *Help and Food* for May 1912, with the earnest desire that it may cause exercise amongst the people of God as to the proper use of the Lord's Day.

Legality converts the Lord's Day into a Sabbath; lawlessness rejects the day as being the Lord's, and uses it to gratify self. It is not a continuation of the Jewish Sabbath, nor is it a day to indulge in license for the flesh, but one in which we are called to walk in the liberty of the Spirit. Judaizing Christianity attaches to the Lord's Day prohibitions which solely belong to the Mosaic economy, and legal minds are thus held in bondage. Let all such remember that "Sabbath" is another word for *rest*, and involves *cessation from every kind of labor*.

Inaugurated at the creation, after six days' labor God rested. But this first Sabbath was disturbed by sin, for God cannot rest where sin is, nor find repose where misery and death reign. After this, twenty-five centuries ran their course, but no mention is made in Scripture of a day of rest. Ingenious theories have been built on the mention of seven days being connected with the ark of Noah, but no formal declaration of God's mind was made until Israel was brought into covenant relationship with God. Then the Sabbath was instituted, and became an integral part of the Jewish system. It is mentioned one hundred and seventy times, and is especially linked with the giving of the law (Exod. 20: 8), the setting up of the tabernacle (Exod. 35: 2), and as a memorial of deliverance from Egypt (Deut. 5: 15).

Strict injunctions are given as to its sanctity, and severe penalties were attached to its desecration. Alas! warnings and penalties were disregarded; the Sabbaths were

profaned, their rest violated, until the last links with Israel were snapped when the Lord of the Sabbath lay in the grave on a Sabbath day (Luke 23: 52-55). His death ended all relationship with men in the flesh, and at the same time with the Law and the Sabbath as a system adapted to such. The whole Jewish economy came to an end.

Christians belong to a new creation, and are identified with Christ risen from the dead; they are connected with a heavenly sanctuary. The Spirit of God came at Pentecost to form a company of spiritual worshipers. The Sabbath finds no place in the present ways of God with His people. Yet some Christians maintain that the Lord's Day of the new economy is a continuation of the Jewish Sabbath. Is this so?

In vain we search the New Testament for the reenactment of this ordinance; there is no command to observe the Sabbath in its pages; nor is there any threat for its desecration. The Sabbath and the Lord's Day are *totally different*; they have many *contrasts*.

The Sabbath *ends* the week; the Lord's Day *begins* it. Sacred *rest* marks the one; holy activity, the other.

Legal prohibitions burden the one; spiritual privileges characterize the other.

Death is connected with the one; resurrection, with the other.

During the Sabbath the Saviour lay in death; on the Lord's Day He rose. The Holy Ghost also came on a Lord's Day, and it is significant that the *only* time it is mentioned, the Spirit is connected with the Lord's Day (Rev. 1: 10).

We learn from what was done by the early disciples that it is a day to be devoted wholly to spiritual worship and work. On this day the disciples assembled to

break bread, and laid their contributions aside; on it Paul preached, and John saw the apocalyptic visions. As to labor, our great Exemplar is the Lord: how unceasingly He toiled on that first Lord's Day. Think of His gracious service to Mary. Ere day dawned she was found at the sepulchre: there she stands, sorrowful and disconsolate, the sombre night outside faintly picturing the dark forebodings inside, when suddenly the eastern sun arose and dispelled the darkness; and as suddenly the light of a resurrection day dawned on her astonished vision, for before her eyes was Jesus risen! How He comforted and consoled her, and entrusted her to convey the most marvelous message human ears had ever heard, "I ascend unto my Father and your Father."

Next we find Him going to meet others, less disconsolate perhaps, but truly attached to Him; and they also bear a message to "His own." Then the wandering sheep! And, again, on the rugged Emmaus road, reproving, comforting and instructing these disappointed disciples, until, made known in the familiar act of blessing, their restoration is complete, and they retrace their steps. Although eight miles away, they testify to their recovery by their return to the assembled disciples when Jesus appears (closed doors are no barrier to Him). There He establishes and strengthens, fits and qualifies them to be His witnesses and messengers. From early morn until the shades of night our risen Lord—on the first Lord's Day—is found in a constant round of unceasing service. Our Master's gracious activities are our warrant for *working* and not *resting* on that day.

Were it the Sabbath, no journey could be taken beyond a prescribed distance; no fire lighted; no food cooked; not a stick gathered. There must be absolute cessation from every kind of labor. One company alone

were excepted. Aaron's sons offered the lamb; changed the showbread; trimmed the lamps; and placed the wood on the altar of burnt-offering, the fire of which was never to go out. Spiritual worship and priestly activities occupied the hours of the day.

Just so, all the service now should be as connected with the sanctuary—a priestly privilege, not a legal enactment. Christian labor should be the holy, happy outcome of hearts in the enjoyment of God's love—a spontaneous act. Having gathered to show forth the death of our Lord, setting Him ever first and foremost, in the enjoyment flowing from His holy presence, our glad hearts go forth into the world out of which He has been cast, to make known the love and grace which have reached us. So long as sinners need saving, backsliders restoring, and saints comforting, we may travel any distance, toil unceasingly, labor unremittingly, work continuously. Not of compulsion, but of a ready mind; not because it is a matter of bondage, but as a happy privilege, in the liberty, energy and power of the Holy Spirit.

No right-minded Christian will think lightly of its privileges or evade its responsibilities. Those who spend its hours in selfish ease, social gatherings, or what are termed "innocent pleasures," deny the claims of their Lord and grieve the Holy Spirit. If freed from the ordinary avocations of everyday life, it is that every moment of the day may be used in a special and peculiar way as an opportunity to serve in some way or other. We are to yield ourselves unreservedly to our Lord and Master, and respond to the supremacy of His claims.

We may travel a hundred miles to please our Master, we must not travel a hundred yards to please ourselves. Let us test our motives; they are the true tests—not merely our acts. Self last, Christ first, will keep our

actions right. We trust a close study of the difference between the Sabbath and the Lord's Day will enable every Christian to see the Sabbath has to do with a *rest day*, while the Lord's Day derives all its importance from a Person who claims us for worship and service. It is not only John, but equally the privilege of each and all of us, to be in the Spirit on the Lord's Day. If we are, we shall be preserved from legal bondage on the one hand and self-gratification on the other. H. N.

OUR PATHWAY

Does now our path lie all through Beulah?
Do Eschol's grapes bestrew the way?
Are eyes undimmed and hearts unwearied?
Does nought but brightness fill our day?

Would we thus know our Saviour's mercies?
Or would His beauty seem so bright?
Ah, no; the clust'ring stars shine clearest,
When cold and deep and dark the night.

We need the Marahs and the Bacas,
The sorrows and the trials sore;
'Tis thus we learn to look to Jesus,
'Tis thus we learn His love the more.

When all our earthly fountains fail us,
When dried is ev'ry sparkling rill,
We find in Christ our Spring eternal
Wherewith our empty gourds to fill.

Would we then earth's fair beauties favor,
Or fill our cup with her rich wine?
Ah, no! we'd rather choose the sorrows,
If thus we taste the joys divine.

To know Thy love and comfort, Jesus,
Is joy which earth cannot afford;
We taste it here, we'll know its fulness
When with Thee in Thy glory, Lord!

—M. C. S.

"THREE DROPS OF COMFORT"

It has been said that the words "Even so, Father," are "three drops of comfort to put into every bitter cup to make it sweet."

The words were spoken by our Lord Jesus, at a "time of trouble," indeed. His forerunner, John Baptist, seems to have doubted whether He was really the Messiah. The cities where His mightiest works had been wrought had not repented. It looked as if He had labored in vain, and spent His strength for nought and in vain.

Then it was "at that time," that the Lord "answered" all the circumstances of distress, as He said; "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Even so, Father:* for so it seemed good in thy sight." He retired into the love of His Father, and delighting in His orderings was in perfect peace. He was

"Calm amidst tumultuous motion."

To us He calls to-day; "Come unto Me," "Learn of Me." He would have us at rest. His Father is our Father, His God is our God now, for redemption is accomplished and He can give to us His place. And He wishes us to enjoy *the rest that belongs to that relationship* and learn how to pillow an aching head on the bosom of infinite wisdom and everlasting love.

Drop those three drops, "Even so, Father," into every bitter cup, dear tried, and tired, and tempest-tossed child of God. He knows the way you take and neither slumbers nor sleeps.

"Let the peace of Christ preside in your hearts" in the midst of all that is distressful. Refuse to be dis-

tracted. Live in the warmth and light of the deep affection of your God and Father, and the bitter cup will be sweet. Then as you learn the why? and the wherefore? of His dealings with you—perhaps now, or it may be in days to come—you will say with one who had passed through waves of woe, "I would not have been without that sorrow for a thousand worlds."

"If our faith were but more simple,
We should take Him at His Word,
And our lives would be all sunshine
In the sweetness of the Lord."

—INGLIS FLEMING.

Young Believers' Department

Calendar: June 16th to July 15th.

DAILY BIBLE READING June 16th, Exod. 24;
June 30th, Exod. 38; July 15th, Lev. 13.

SUPPLEMENTARY READING:....June 16th, John 6;
June 30th, John 20; July 15th, Acts 14.

MEMORY WORK:Gospel of John 5: 1-24.

MEMORY OUTLINE: Gospel of John.

GOOD READING: "Life and Times of Elijah," by C.H.M.

Daily Bible Reading

Well, here I am at my home desk, after an absence of more than six months, during which I have been preserved safely through thousands of miles of travel. I thank all the dear ones who have been praying for me. And what distances we have traveled in our journey through the Word of God during that time! To say

nothing of the New Testament reading during the latter part of last year, we have journeyed on *hundreds* of years in the book of Genesis. We are, as I write this, about undertaking the great journey from Egypt to Canaan. Let us pray that if a single one of our readers has not yet made the *start*, sheltered by the blood of the Lamb, they may begin *now*. And what a happy ending it will be! How soon that may be we do not know, but it is "quickly." Till the Lord come, let us gird up our loins, and with staff in hand press on through the wilderness. But our journey in the Bible is not through a wilderness, is it? May the language of our hearts be, "Thy statutes have been *my* song, in the house of my pilgrimage."

While away on the Coast I think we had numbers who were stirred up about our Daily Reading, and I think they are faithfully following our schedule. As I open my Bible in the morning—the *first thing*, you know—I seek to remember in prayer *all who are reading*. Let us seek to do this daily.

Just a word about our supplementary reading in the New Testament. I do not want to burden you, but aren't some of you glad we are keeping on with the full truth to which the Old Testament points? I think it helps in a clearer understanding of the Old; and it does keep the New fresh in our minds. But remember, that is only supplementary reading; we will keep plodding on with the Old, chapter by chapter, if that is all we have time for. The Lord is not a hard Master. How time flies! This month's calendar takes us through the last of the Gospels and well into the book of Acts. Write me any questions or suggestions about this Daily Bible Reading. And especially have your little note book handy and *ask yourself questions* that arise as you go on.

Memory Work

We start the 5th chapter of John this month, trying to do half of it. Our new recruits will find this chapter very important. Of course some of it is familiar, particularly verse 24. Then too our Memory Outlines of John will fit in nicely with the memorizing. In some ways this marvelous Gospel is the simplest and yet the profoundest of all four. And I trust we are going to make distinct progress in our knowledge of it—real *heart* knowledge.

I expect you will find a word of apology in more than one place this month, and one is due right here. I have received a number of memory outlines of Luke during my journeys, and I have not acknowledged their receipt, and sent the promised little souvenir. Excuse? Well, I have been *greatly* pressed, and you must pardon the delay. My only reparation will be to offer the same prize to any belated ones who will still send in the outlines. Who will do so?

Young Believers' Meetings

I think you would have to put your "best foot foremost" to get more profit out of this meeting than two places that I know of. I am not stirring up to rivalry, but if we can "provoke one another unto love and good works," it is all right. These meetings of which I speak make Bible study a prominent feature. I do not know that I missed more than a single Sunday, during my six months' absence, with the young people. And they were so enjoyable! I trust there will not be a single place where we will not have these meetings—all welcome, but on the young people's plane.

You will enjoy this report of a Y. B. Meeting. These young folks are surely sowing this seed in the morning.

70th Meeting Y. B. D., held at Home of Mr. and Mrs. D., April 13th, 1927. Total present, 21.

Meeting opened with singing of hymns and prayer.

Suggestion of reading Word on schedule mentioned in *Help and Food*, and keep prayer list.

Ques.—Explain John 15: 15 and Mark 13: 32: Why has not Christ revealed the date of His return to His people if He knows it? (I. M.)

Ans.—John 15: 15 speaks of "The servant knoweth not what his Lord doeth," and it was in the servant-character that Christ was spoken of in Mark, which is the only Gospel that mentions, "That day and hour knoweth no man . . . neither the Son." He does not speak of His divine knowledge, but as a servant He knew not the hour of His return. The Lord in humiliation (Phil. 2: 5-8) takes that place in service, though of course, as God He did know the mind of God.

Ques.—Explain Mark 11: 24. (M. DeV. and A. Q.)

Ans.—Matt. 17: 20 shows that if we pray we should have faith to think we will get it (1 John 5: 14, 15). God will always answer our prayers but may be not in the way we wish, or might think of.

1 John 5: 14, 15 brings us in touch with the will of God, and we know His will only by living close to Him. The thought in Mark 11 was in connection with the fig-tree which the Lord cursed, so that it should bear no fruit. It was typical of Israel. In connection therewith the Lord said "Have faith in God"—have faith that some time Israel shall bear fruit, though, to sight, it doesn't seem possible.

Ques.—Will Christians be judged for things confessed as well as things unconfessed?—in connection with rewards. (C. S.—asked by H. F.).

Ans.—General discussion.

Confession would restore communion, but man's work shall be looked over to see "what sort it is" (1 Cor. 3: 10-15). 1 Cor. 4: 3-7: "Bring to light hidden things of darkness and shall make manifest the counsels of the heart." 2 Cor. 5: 9-12: "We must all be manifested before the judgment seat of Christ that each may receive the

things done in the body according to that he hath done, whether good or worthless."

A believer in Christ is not judged, shall not come into judgment (John 5: 24), but his works and ways will pass under review. As has been written: "Our ways and works will perfectly show what we are, and what we have been, and be to the glory of Him who has, spite of our failure, accomplished at last the blessed purpose of His grace toward us so that we can be with Him, and, as it were, judge with Him our whole condition... What a lack there would be if there were not this great clearing up of things before we pass into eternity, if the wisdom and grace and holiness of God were not perfectly displayed to us in all His ways with us, if we had not the lessons of time impressed upon us for the wisdom of eternity. Would we forget what we have been so as to forget along with it the grace which has been with us? Would we lose the materials for the song of praise which will be ours forever?"

Thought of Mr. H.'s passed along *re*: 1 Cor. 3: Gold—glory of God. Let us always question ourselves in our service for Him, Is this to the glory of God? Silver speaks of atonement, and let us ask, Is this going to exalt the Saviour? Precious Stones: As light would strike the twelve stones on priest's breastplate how beautiful they would be. Let us ask, Is this going to bring out the beauties and perfections of Christ in what I am going to do? Wood speaks of a tree cut down. No source of life there. Tree speaks of pride of man. Anything that is for human pride will be cut down in that day, will not stand test of fire. Hay is fed to beasts, not to man; let us be careful what we give people to feed upon. Stubble worse than hay—good for nothing.

Discussion as to taking up an offering each month as a little expression from the Young People to different ones, to show interest in their work. Agreed to do this.

New Questions.—J. D.: Explain Col. 1: 15. Does this scripture indicate that Christ was a creature? Assigned to H. G. and E. B.

B. S.: Explain difference between genealogies of Matt. and Luke. To Mrs. G.

A. H.: Explain John 14: 12: "Greater works than these shall he do." To B. G.

B. C.: Explain Prov. 2: 21: Question as to perfect. To C. S.

B. S.: Concerning inspiration of Bible we know God told certain men what they were to write. Is there any apparent reason why He should have told these comparatively few men what to write, whereas He could have told each one of us (whom He foreknew would accept Christ) the comparatively few things that are necessary for our salvation, our eternal welfare? We don't take advantage of all that is written—impossible for men to do that. To H. & D. and A. H.

Mrs. McA.: 2 Cor. 5: 11. "Knowing therefore the terror of the Lord we persuade men." Why was that scripture placed just there? What is the meaning of it? To M. & J.

Here is another report from a point distant from the other.

Dear Mr. R.:

I thought you might be interested in the inclosed report of our anniversary Young People's Meeting. The secretary is a young man from Randolph's office [her dear husband who has gone to the Lord], who was saved through his testimony and has taken his place at the Lord's Table.

Mr. J. prepares ten questions each time which are type-written and passed around, so that the answers may be written out and handed in at the following meeting, when they are discussed. We began at the first of Genesis and our next lesson will be 1 Kings 16 and 17. We have had some very interesting and profitable meetings.

Sincerely in our Lord, C. M. H.

Minutes of the Young People's Meeting

FIRST ANNIVERSARY.

The first anniversary of the Young People's Meetings was held, April 1, 1927, with forty-seven present.

The meeting was opened with Hymn 348—"All for Jesus" and prayer by our leader, Mr. J. Our secretary then read a letter from E. K. who, although he could not

attend any of the meetings, answered all of the questions during the year. This was followed by a review of the year's lessons by Mr. J. Two sides were chosen, one led by O. M., the other by C. H. Mr. J. asked twenty questions and the answers were written down. Each correct answer counted five points. C.'s team won with 996 points. O.'s followed closely behind with 901. In reading the answers for correction of the papers, Mr. J. gave two incorrect answers, and he was very much pleased to find that even the youngest caught him up.

Mr. J. said: "The past year has been blessed in many ways. Several avenues of activity for the Lord have been taken up, which is very good. I want to make one or two suggestions. There are some here who do not often get to the meetings. Why can't we send you the questions by mail? Then when you come to the meeting or the review you will be ready to take an active part and it will be a great deal more interesting. The object of our meetings is to go shoulder to shoulder and learn these blessed truths together, and to-night you can see how we have succeeded. In our meeting there ought to be one of the older ones to take up willingly a little service in this respect: to send a card with a Scripture verse or a nice word to those who are not present on Lord's Day Morning. Very frequently it is a matter which would hold one from slipping away from the Lord. They might be sick, or may be the enemy has tripped them up, and it would be a means of restoring their souls. Already another young person is taking up another line of work in connection with some of the older brethren in the meeting, which will be a little surprise for you shortly. It means a sacrifice of time and perhaps a great deal of labor, but it is most blessed."

Our secretary, then gave a report as follows:

Honor Roll of Attendance.—14 names were mentioned.

Honor Roll for Answering Questions.—O. M., 98. M. K., 98. E. R., 97. C. H., 97. I. A., 95. Mr. R., 92. M. S., 92. M. C., 92. Mrs. R., 90. R. M., 90.

2nd group—only 5 questions.—E. M., 100. L. K. Jr., 100. B. J. Jr., 90. P. J., 90.

Financial Report was read.—Since all of our offerings go to gospel work we were unable to present rewards, therefore our secretary placed a gold star on the souvenir program of all of those whose names were on the Honor Roll.

The meeting was closed with the hymn, "I'll Live for Him who died for me," and prayer by Mr. A.

Refreshments were served.

E. H. R., Sec'y.

Greek Testament Lessons

If you could see the pile of Greek Lessons which has accumulated during the last few weeks! I just haven't been able to get them sent off promptly. But you are very patient, and I hope as soon as the press of work is relieved, in about a week, that I will clean them all up. One thing, the large pile shows that our class is a "going concern," and if you could see most of the papers you would agree with me that some good hard work is being done.

The accents! Are you having some difficulties too? Well, never mind, just keep plodding on and it will come. I have been referring my inquirers to Par. 7 on "accent," and one writes: "Many thanks for your answers to my questions. They all seemed so easy that I expect you must have thought them very stupid questions. [Not at all; no real question is stupid. Ask as many as you like.], but that par. 7 on "accent" never was real clear to me before. It seems so hard to really learn a thing until one comes to actually apply it. It is certainly is a satisfaction to have things cleared up as I go along." That is the way to talk. You'll soon know a good deal about accents. This correspondent is not altogether satisfied with her formation of certain of the letters; and that is a good sign. If we were *satisfied* we would not be apt to grow. So I would advise you to be your own critics,

and wherever you see a letter that is not legible, copy it until it is. There need be nothing vague about the letters; they should be as plain as English. I wrote on one brother's lesson paper, "You write Greek better than English!" And he did; it was, and is, almost like print.

New scholars are coming in, and are heartily welcome. As there are no *classes*, in the ordinary sense, you can begin at any time. I am enclosing the list of the first twenty-five lessons, which will enable new beginners to know where they are without going to the back numbers of Help and Food.

Quite a few additional scholars are now past the crucial lessons for earning the Greek Testament; some of these I have marked, and hope very shortly to send the prize to all who have sent in their lessons. I get such nice notes of thanks for the book. I am so glad you appreciate it. Remember, there is no time limit to this offer of the Testament to all who earn it—an average of 99 for lessons 9 to 14.

Dear Mr. R.:

How surprised I was to receive such a beautiful Greek Testament. I did not think I deserved one as my last few lessons were not done as well as the others.

I find it very difficult to remember the different accents. I must be very slow in understanding them, because I have not yet been able to see the reason for a certain accent changing. I pronounce the words just the way that they are spelled, because I find it easier to write the words by pronouncing them so. [Better put the stress on the accented syllable.] I have no set time for studying. After my chapter, while dressing, I study a word and then go over the declension of that word in my mind. Sometime during the day I scribble it out on paper. My times for studying are in the morning; at noon, waiting for lunch; before tea; and often in the evening after my reading. I walk four times a day to my school, so that time while alone I often try to recall all the words we

have learnt. Saturday morning is spent writing out declensions and exercises in pencil.

I have more time to myself than most people. I am a teacher. I have fifty-one little children in my grade, and I find it all I can manage. It is my second year teaching. But I love my profession.

We are glad to hear you are having so much blessing out where you are. Things around us tell us that very soon we will hear that blessed shout to meet our Lord in the air.

I thank you again for sending the Testament.

Yours very affect'yly in our soon coming Lord, D. A. H.

The following are the lessons for July 1st and 15th:

LESSON 21. Page 27 (b) at bottom, and all page 28. Memorize and write out all forms. Copy John 1: 11-14. Be careful of the accents and breathings.

LESSON 22. Page 29 (c), Third form, same as former lesson. Also par. 28, at bottom of page 29, and top of page 30 (a), (b), (c). Copy John 1: 15-18.

Correspondence

One of my correspondents always puts at the head of the letter a few little lines of poetry. I think I will share these with you.

"When I am weak, then am I strong."—2 Cor. 12: 10.

"As helpless as a child, who clings
Fast to its father's arm,
And casts his weakness on the strength
That keeps him safe from harm;
So I, my Father, cling to Thee,
And thus I, every hour,
Would link my earthly feebleness
To Thy almighty power."

This was in another letter from the same:

"I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

"Now none but Christ can satisfy,
None other Name for me."

Here is a little note of sorrow, but "not as others who have no hope."

"Our dear mother went home to the Lord on Mar. 20th. We are glad that her suffering is over and that she is now at rest. But we do miss her very much. A. (her daughter) misses her especially as she was caring for her day and night for such a long time....Christian comfort is comfort indeed, but we have found that the world has no comfort to give."—H. A.

United Prayer

11. For a beloved young brother whose heart is in the Lord's work, but who is quite ill; that he may be restored if the Lord graciously please.

12. For a spirit of cheerful soberness among the young people of a certain meeting, and a deeper sense of responsibility.

The Lake Geneva and Montrose Meetings

I am hoping, if the Lord please, to be at both these meetings, the first—at Lake Geneva—beginning June 24th, and the latter at Montrose, beginning July 2nd. The two meetings lap a little, but as they are in different territory this will not interfere. I shall be obliged to lose the last two days at Geneva in order to reach Montrose. I hope to meet a great many of you, and what a time we will have comparing notes and asking questions.

Let us be much in prayer for special blessing at these meetings.

Correspondence for "Y. B. D." Address,

S. R., c/o Loizeaux Bros., 1 E. 13th St., New York City.

Work in the Foreign Field

Hindrances to the Work.—Owing to the great disturbances in China large numbers of Missionaries have been obliged to leave their fields of labor and return to the United States. While so far this has not been the case with our brother Kautto, yet it enlists our interest and prayers that this may not be allowed to check the spread of the gospel in that vast empire. External persecution has not as a rule done this. The apostle speaks of a "great door and effectual" being opened at Ephesus, "and there are many adversaries" (1 Cor. 16: 9). So it was at Rome, where the imprisonment of Paul emboldened others to preach the Word without fear (Phil. 1: 12-14). The old saying, "The blood of the martyrs is the seed of the Church," has been verified on many a page of history which has told of the sufferings of the people of God. The light of martyrs' fires has spread the precious truth for which they suffered. Doubtless one reason of this is the testing and casting upon God in prayer which the trials have driven to.

Word has come in one way and another of the illness of those who would desire to give themselves to the work of the Lord. This is doubtless a sore trial to them and should be to us. But "our God is able," and He is waiting to be heard. Let us pray for these beloved saints and the Lord can turn their captivity, and out of weakness make them strong.

Another possible hindrance to the work is lack of necessary means. Of course the Lord's servants are to look to Him alone for their support, but sometimes a diminution of ministry curtails the output of gospel literature, and this may seriously cripple this most important branch of service. The Lord looks to us to take our full share in this great and needed work. First, our *prayers*, private, family, and public, are needed. Then, when we pray

aright we will doubtless be led to *give*. The "two mites" of devotion can do wonders. So may we all be stirred up both individually and collectively to "sow bountifully" in the great field, which is also the harvest field. "That he that soweth and he that reapeth may rejoice together." "In due season we *shall* reap, if we faint not."

Another hindrance to the work is when there is discord or dissension among the laborers. May the Lord preserve us from this. We need specially to pray that the enemy may not be allowed to introduce unholy strife, or suspicions. The great prevention, both at home and abroad, is a walk with God. Nothing can take the place of this. If the Word of God and prayer are neglected, then anything, no matter how small, will serve the enemy's purpose.

May the Lord graciously remove all hindrances, or give us grace and faith to rise above them. Let us pray.

Returning eastward after a winter of encouraging work on the Pacific Coast, it was the writer's privilege to get a glimpse of the Lord's work among the Indians and Mexicans of Arizona and New Mexico. At Valentine, Ariz., our beloved brother and sister, Mr. and Mrs. J. P. Anderson, are laboring steadily with the Indian boys and girls at the Government school there, and in the Indian camps in the vicinity. It was a stirring sight to stand before 225 boys and girls, ranging from 8 to 18 years, and see their quiet demeanor, hear them sing the Lord's songs, and repeat verses from His holy Word. To preach the gospel to that company was indeed a privilege, and to remember the work in prayer both a privilege and responsibility. Some of these dear children have confessed the Lord Jesus, and take a keen interest in His Word. One dear girl had looked up all the texts in the Treasury of Truth Almanac, and copied out the entire verses. Some of these girls and boys are specially bright, and are making good progress.

It was tragic to go to the homes of these children, and to see the filth, squalor and degradation from which they came, and to which they must return after school is over.

To see these poor creatures, with filthy clothing, unwashed faces, sitting on the floor of a poor shed and gambling for the few dimes they have, was sad indeed; but to hear one and another called by the names of their school days, and to know they were *graduates* of the very school we had visited is indeed shocking.

Of course there are blessed exceptions to this, and where grace has reached the heart God preserves His own; but let us pray that the work at the school may be followed by a real opening in these degraded camps. Our dear brother and sister are seeking to do this, and one almost wonders if the Government could not continue its supervision beyond their present excellent care at the schools.

Near Albuquerque, N. M., there is a most interesting work in a large High School for Spanish-speaking boys and young men. We had an opportunity to hear them at a meeting of the "Christian Endeavor" in the afternoon, and to address them also. It was a cheer to hear these dear young men bear witness to Christ in their short talks. What incalculable blessing such an institution is to carry the precious Word of God into the Spanish-speaking homes of Mexico. May the Lord abundantly bless the work.

JAPAN NEWS LETTER No. 61.

Tokyo, March, 1927.

In our *Bible-in-One-Year Outline Studies* we are in Deuteronomy in the O. T., and in Mark in the N. T. I have a class twice a week at Dr. Tsukiyama's and twice a week at our house. We go over the Word in outline at the classes, and lay out work for each day, a certain amount to read, with brief headings and certain verses to memorize, and a few references to look up. It is somewhat after the manner of the Young Believers' Department in Help and Food. Several brethren and sisters take part with much interest, and the profit and blessing are manifest.

As the weather is getting more favorable we are expecting to start the *Open Air meetings* again soon. Bros. Mizuno and Fujimoto are eager for this good work.

The *Hospital work* at Nakano which had been in abeyance on account of building alterations, has been resumed.

But the privilege of visitation and preaching, which we used to have once a week, having been extended to several other bodies, both Buddhist and Christian as well as the Adventists, our turn now comes at greater intervals. Bro. Tsukiyama preached there recently to about 300 in the large hall. It is a Government Hospital for Consumptives. During the several years past that we have had this work there, there have been many saved, as reported in our News Letters.

Our Mission house at Tsurumi is still vacant. Some parties are inquiring about it and it may rent soon. If we rent it to Japanese it will no doubt be rented for an indefinite period. But how good it would be if some missionaries come over and occupy it. It will accommodate several. We are sorry that owing to the change of location of the American School we cannot occupy it ourselves.

April 19, 1927.

Lately there have been three more baptisms, two sisters and one brother, and there will be another brother soon, Lord willing. There has been no great increase of numbers at any time, but one by one individuals have been receiving the gospel and been added to the number. And as with the work of brethren elsewhere, a large part of the fruit of our work is reaped by other bodies of Christians. The path of separation does not attract all the converts.

Sincerely yours in Him,
E. B. Craig.

Barcelona, Spain.

Dear Brethren in Christ:—

May 18th 1927.

We were the objects of the Lord's tender care during the long voyage (almost one month), and were thankful for opportunities afforded us to testify for Him on board and ports on the way. In Cristobal we had the joy of holding an open-air meeting and we trust there was some fruit; the attendance was encouraging.

The dear saints here received us with much love and several opened their houses for our stay until we found convenient living rooms. I had the privilege to give a message in two Assemblies here and Badalona, expecting also, D.V., to visit others in towns near by.

The believers we left in San José, C. R., write of much that gives us joy; they hold meetings every night in different neighborhoods and although they mourn the separation, they comfort themselves with the hope that I will be able to return soon. To this end, my wife and children will remain here, and as soon as the Lord opens the way,

I expect to leave for Switzerland and States and thence to Costa Rica. Meanwhile, believers there meet in permanent hall and believers' houses. Brother Clemente Jarquin Bustos is devoting all his time to the Lord's Work.

Sincerely yours in His service,
B. Monttiau.

Taitowying, Chihli, North China.

Beloved Brethren in Christ:— April 15th, 1927.

Through the Lord's rich mercy we have been preserved from the many dangers that are all about us. This morning bandits were fighting only eight miles from us; many people were wounded, but so far have not heard of any killed. Most of the merchants have fled, only the poorer ones are left, and all are afraid of the bandits coming this way.

As to the future, no one is able to say what it will be.

Personally, I have thought to stay here as long as possible, even in case it is necessary to hide for a while, and I can turn myself to be like a Chinaman, so that I can escape in case of danger. And there are many natives that would be willing to protect me in their homes at least for a while.

Please do not worry on my account, for there shall not a hair fall from my head without the will of our heavenly Father, and I am willing to do His will, whether in life or in death.

In two weeks we are to have a Fair here again. I do not know how large it will be this time, but I am afraid many will not dare to come on account of the bandits. After that (D.V.), am going out to places where we have never yet been, and it may please the Lord to save some souls.

Kindly keep on praying for us. With much Christian love to all.

Affectionately yours in Christ,
Charles O. Kautto.

Kwang Ping Hsien, Chihli, N. China.

Dear Brethren in Christ:— April 6, 1927.

Many thanks for your very kind letter of March 1. I do praise God for your kindly interest in this work. As you may have seen from the newspapers, this poor darkened land to which we have come with the Gospel Message is now in great turmoil with civil war of most complicated and many-sided struggles for supremacy. I am here alone with the Chinese, and the people here at this

little place are not much concerned for anything but for peace, and are ready to submit to any party which promises peace. I know little of what is going on—much less than is known in America. It seems to me that it is all working toward the Great Tribulation, and our Christians here say, "Look up and rejoice, for your redemption draweth nigh." God has wonderfully supplied our needs during these months when we have been practically cut off from supplies from America. God has shown Himself able to supply our needs and He always will.

There is great stress in the general population (in which the Christians also suffer) from excessive war taxes—the taxes on property often coming to more than it could be sold for. Each year sees our native brethren better able than the past year to stand and carry on the Gospel work without help from America, but just now it is hard to be thus cut off, or rather it is a very special opportunity to prove God's promises.

The Gospel work is more encouraging than ever. I trust I shall not have to leave, though I have just heard that other missionaries all about are leaving. I am much interested in bro. Pennington and his wife, and trust if our Lord tarry that they may be able to come to this land where the need and also the opportunity is so great. I am in correspondence with bro. Kautto, and he has long promised to visit us when war conditions permit.

With best wishes in our Lord, yours in His service,

Anna M. Hancock.

A Sketch of Work for the Lord in Honduras

Work on the north coast has been difficult because of low altitude. Living conditions of only a few years ago were such that a Northerner could not live here. One has said, "It has proved something of a graveyard to missionaries, and the ranks kept thinned."

The Brethren opened work in San Pedro Sula and the surrounding country in about 1898; Mr. E. N. Groh was the pioneer missionary who was afterward assisted by Mr. and Mrs. Dillon. Mr. Dillon was the first to lay down his life, but his widow carried on the work he had begun in El Paraiso for many years, until she, too, went to her reward. In 1909 Mr. C. Knapp and family took up the work with Mr. Groh. In 1914 they were joined by Miss Fannie M. Arthur, and later by Mr. Carl Armerding.

Primary work, Sunday School work, preaching services, house to house visitation in the city, and long trips on mule-back visiting out-lying districts, constituted their labors of love. In 1915 Mr. Groh was obliged to return to the States hoping to recover his health, but in Septem-

ber of that year he was called higher after about 18 years of service. In the meantime, Mr. Knapp was stricken with fever, but with a strong constitution and good nursing he recovered sufficiently to plan for their return to the States. "Mr. Armerding was also in wretched health, but concluded to hold on as long as possible, only returning to the States when it was evident to remain longer would be useless, as he was in such a condition that service in that 'land of great depths' was out of the question." (See "A Life Laid Down," by H. A. I., page 40.) This would leave Miss Arthur alone, and her own health was becoming undermined. Just at this opportune time, before Mr. Armerding and the Knapp family left, God opened the way for her to go to Colinas with Miss Gohrman of the Central American Mission.

There was a double motive in making this change:—first, it was impossible to leave Miss Arthur alone in San Pedro Sula; and second, it was hoped the higher altitude would restore her health. But in less than a year it was determined she must return to the States. The trip was to be made by way of Guatemala, but in her weakened condition she took a cold and was stricken with a fever that proved fatal. Ten days were spent in the Presbyterian Hospital in Guatemala City, when the physicians agreed that sea-level was her only chance to recover. A special train took her and her companions to Puerto Barrios on the coast, but it was evident she could not stand a sea trip. Again a special train took her to Quirigua, Guatemala, to the hospital of the United Fruit Company. They arrived none too soon, for by afternoon of the next day, Dec. 10, 1915, her spirit passed on and she saw Him whom she loved face to face.

Miss Arthur was the last of that little band of workers. But God raised up another to carry on the work in the person of Mr. Alfred Hockings, an Englishman, of "Christian Missions in Many Lands." Mr. Hockings had spent several years in Central America engaged in colportage work for the American Bible Society, and he knew the country and the people.

He found the work in San Pedro Sula had never been organized because of persecutions and threats, and his first task was to seek out and bring together the groups and individual believers into a Sunday School and congregation. To the present time about forty-two have been baptized, and thirty are in fellowship, with from twenty to forty in attendance. Mr. Hockings also carries on the work at El Paraiso with twenty-five in fellowship; and at Cuyamel with six in fellowship.

Edith Moulton Melick.

NOTES

Incentives to Prayer. If we were to attempt a definition of prayer, we would point out that it is the expression of the needs of the creature dependent upon the goodness and power of the almighty Creator. This presupposes a relationship to God beyond the fact that He is Creator; for it means that He is in some measure known, not only in His power, but in His goodness and willingness to bless. And this brings us to the great and wondrous fact of Redemption through the precious blood of our Lord Jesus Christ. It is here we have the foundation of what is really Christian prayer. Until the soul has trusted in Christ as his Saviour, his prayers are either the effort to bring something of merit to God, or the fickle cries of unbelief. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11: 6). On the other hand, who would stop the first and feeblest cries of faith which turns to Christ? The very fact that the soul thus cries to the Lord is the mark of the dawning light. But we speak here of that which marks the entire relationship of the saved soul throughout his entire earthly life. He is dependent, needy, helpless, and therefore he must pray.

Our Dependence. In whatever way we look at it, our life is one of dependence. In ourselves we are and have nothing. Salvation is the eternal link of the soul with Christ. He is our *all*. Were the impossible to occur, and the soul be severed from Him, all would be lost forever. It is "because *I* live ye shall live also." Thus we gratefully accept our dependence, in the completest way. Would we have it otherwise?

Our Need. And who can overestimate our need? It reaches to every department of our being; in the spiritual and the earthly; in the individual life, and the corporate; in the family and in the world; in our circumstances and our testimony; in our communion and in our service—wherever we turn we are confronted by the fact that we are a *needy* people.

Our Helplessness. This too is a necessary part of what we have been saying. We have no strength or help in ourselves. Instinctively when we feel our need, we seek to better our condition through some effort of our own. Like Jacob, we make our plans, and seek to use our strength, only to find ourselves wrestling with a Power which can wither all the strength of nature—for our blessing and good. Painful, oftentimes slow, but blessed is the lesson which teaches us our helplessness.

The Call to Prayer. These then are some of the considerations which should stir our souls to the constant need and the blessed privilege of prayer. And from the side of our blessed God and Father, and of our Lord and Saviour Jesus Christ, what encouragements we have. The throne of grace is open to our constant access; the Priest is ever there to present our feeblest cry; the Holy Spirit within us maketh intercession with groanings which we cannot utter; the Father is graciously bending to hear our faintest whisper. Surely if there is straitness, it is not in God but in ourselves.

Promises and Commands. Let us recall a few of these: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7); "Men ought always to pray and not to faint" (Lk. 18: 1). "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son"

(John 14: 13); "Pray without ceasing" (1 Thess. 5: 17); "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4: 6). Surely with these and many other "exceeding great and precious promises," we cannot hesitate to cast ourselves afresh upon a love that never fails.

The Example of our Lord Jesus. If ever one was exempt from the need of prayer it was our blessed Lord. Perfectly sinless and holy, living in constant communion with the Father, we see Him ever in the spirit and attitude of prayer. Into the "higher mysteries" of His holy Being as one with the Father, we do not enter here—may we ever be worshipers—but as we see "the Man Christ Jesus," as set forth in all the Gospels, and especially in Luke, the Gospel of the perfect Manhood, we find prayer to have been His constant habit. Coming out from the seclusion of His private life, He presents Himself for baptism (the only One who had no sins of His own to confess), and as He was "praying," the Holy Spirit as a dove came upon Him (Lk. 3: 21, 22). God puts His seal upon Him in the life of perfect dependence to which He was at that moment giving expression in prayer. He withdrew from the activities of public service in healing, and "departed into a desert place" (Lk. 4: 42), which we are told in another Gospel was marked by prayer (Mk. 1: 35). Again, Lk. 5: 16, we see Him thus engaged. Later on, when He was about to choose the twelve apostles, He spent the whole night in prayer to God (Lk. 6: 12). We may well believe the choice of those who were to be with Him, one the traitor, would be part, at least, of the subject of that whole night's prayer. The glory of the Transfiguration (Lk. 9: 18, 28) is preceded and ushered in with prayer. His example (Lk. 11:1, etc.) stirs the disciples also to prayer. In the supreme hour

of Gethsemane (Lk. 22: 39, 41, etc.) He pours out His soul in "strong crying and tears." Shall we not in spirit share, in our feeble measure, His holy vigil of grief? Upon the cross, He intercedes for His persecutors (Lk. 23: 34). And when all is accomplished, He breathes out His holy soul in one last prayer—"Father, into Thy hands I commend my spirit" (Lk. 23: 46).

Lord, teach us to pray.

S. R.

EXTRACT

"A question was communicated to me—*'What would be sufficient to deprive the assembly of the testimony of God?'* Now the question is, to my mind, a profound mistake—that the testimony they bear is the governing object of the mind of saints. It is no new thought to me...that wherever an assembly, or the assembly, are such *to* bear a testimony, they will be a testimony to their own weakness and inefficiency; because the object of their walk cannot be one which efficiently forms a Christian. When they have a right one, they will be a testimony; but to be one is never the first object.

To have Christ, I mean practically to walk with Him and after Him, to have communion with the Father and the Son, to walk in unfeigned obedience and lowliness, to live in realized dependence on Christ and have His secret with us, and realize the Father's love, to have our affections set on things above, to walk in patience and yet confidence through this world—this is what we have to seek; and if we realize it we *shall* be a testimony, whether individually or collectively, but in possessing the things themselves and they form us through grace, so that we are one: but seeking or setting up to be it does not.

Moses did not seek to have his face shine, nor *even know* when it did, but when he had been with God it did so.

Wherever Christians, so far as I have seen, set up to be a testimony, they get full of themselves, and lose the sense that they are so, and fancy it is having much of *Christ*. A shining face never sees itself. The true heart is occupied with Christ, and in a certain sense and measure self is gone. The right thought is not to think of self at all, save as we have to judge it. You cannot think of being a testimony save of your being so, and that is thinking of self—and, as I have said before, it is what I have always seen to be the case."

—Letter of J. N. D.

A WORD IN SEASON

This is the time of the world's *manhood*. All its elements are putting on strength, and taking their full form. The civil and the ecclesiastical thing is asserting its manhood or full age. Vigor marks the progress of the Church of Rome, and the commercial spirit; Governments linking themselves with the one for their support, and the people imbibing and breathing the other for their advancement. The world is thus stirring itself and playing the man. But Christ is still the *rejected* Christ, and faith has to own a *weak* cause in the presence of an advancing world, and of strengthened apostasies.

Thus is it, I judge, at this moment, and thus will it be. But the judgment is to fall on the strong thing in the hour of its pride and vigor, and a glory (still hidden, but trusted and waited for) is to receive, to enshrine, and beautify, and gladden, that which now walks on as the despised and feeble companion of a rejected Lord.

All this may be serious to the thoughts of our natural hearts; but it is plain in the judgment of faith. It is the will of the Lord to let these apostasies grow up to manhood strength. The Apocalypse presents them to the eye in that form and condition, just when judgment overtakes them. The woman, or the ecclesiastical apostasy, is *riding*, just at the moment of her overthrow; and the Beast is managing and holding the *whole world*, just as he is met in the day of the Lord. The Apocalypse in no wise shows us a weakened or depreciated condition of these great agents of the course of this world; but exhibits them in surpassing strength and bloom, and honor, just at the end. We are not in the days of the Apocalypse, it is true, but we witness the energies (which play their part there in all this vigor and pride of manhood) getting themselves ready, and preparing to take their appointed place.

The heart of the children of men is not aware of the true character of all this. *Progress* is desirable, as they judge. Man in his social place is advanced; and all his welfare in the human system around, with its securities, and peace, and refinement, and morals, and religion, is served. But what is there of God in all this? Were I to adopt the world's boast, and go on with its expectations, I should be strengthening my securities; but I should, with that, be losing my companionship with the heart and mind of Christ, which is my only true dignity this side the manifested glory of the kingdom. God gives all spiritual blessings now, peace, and joy, and liberty, with promise upon promise. But He is not re-gaining the earth to its circumstances for our enjoyment. Judgment must do that. Judgment is to make way for glory in the world, and peace upon earth.

This tries our hearts. We cannot but feel that it does.

All things are not now disposed by Christ, though He is in the place and full title of all power and authority. He does not affect, so to speak, to have all that the heart or nature values at His present disposal. His present kingdom does not actually reach so far, though in title His authority is over all things. He does not speak of making us happy in *circumstances*; and it is for us to count the cost of this. It is for us to acquaint ourselves with what He is dispensing, and then to ask ourselves, Can we value it? And it is *faith* only that values it. Nature cannot; the heart cannot. What Jesus now dispenses is exactly what faith, but what faith alone, can understand and appreciate.

May we lay this to heart; and in the midst of all the alarms and forebodings of this serious solemn moment in the history of the world, say to our souls, The Lord is gathering out His elect, and leaving the great material [world] around us for judgment—this is the way of His wisdom, and it promises us no security in present things, but will work out, for faith and hope, all their brightest thoughts and expectations.

Might we, in the real power of our souls, say with another:

“His wisdom ever waketh;
His sight is never dim;
He knows the path He taketh,
And I will walk with Him.”

I call this “A Word in Season,” not as through presumption; but desiring that it should be found to be so, and believing that it is fitted to be so. The force of it is, alas, feebly felt in one’s own soul.

J. G. Bellett, in “*The Present Testimony*,”
Vol. VII., pp. 204-206.

An Open Letter

in Answer to Questions raised by Correspondents

DEAR BROTHER: . . . The things and conditions of which you speak and deplore have but too often been experienced among the people of God, and the cause is manifest, if only our eyes are open to it. The Lord's first reproach to a Christian assembly was, "I have against thee that *thou hast left thy first love.*" If other things supplant *Him* in the hearts of His own, it opens the door for the flesh and the world and Satan to come in. Self-occupation takes the place of self-denial, grace is lacking, the Holy Spirit is grieved, and saints make the sad experience of Gal. 5: 15 instead of verse 22.

The Lord has left us here on earth to be witnesses of His mercy and salvation to a world of perishing men, as Mark 16: 15, 16; Luke 24: 46-48; John 20: 21; Acts 1: 8 direct us to do. Our Lord's own life and that of His apostles were marked examples of this evangelistic spirit and activity. When saints are self-denying and earnestly seek after the perishing, there will be far less trouble between themselves, whilst endeavoring to maintain God's order in the assembly. Let us remember and practise Jude 20-23, for we have no time to lose—the close of this dispensation is in view; our Lord is coming, then our opportunities for labor and self-denial will cease.—T. O. L.

(Left by our departed brother among papers intended for
Help and Food.)

A MEDITATION ON THE PERSON OF OUR LORD JESUS CHRIST

[Note.—The reader's prayerful attention is called to the accompanying article upon the Person of our most Holy Lord. May we ever contemplate so holy a theme with the awe and adoring worship which become us. May a spirit of controversy, or mere intellectual analysis or speculation, be removed far from us. No words that man's wisdom teacheth can keep us from error; our best language falls short of the perfection of the "words which the Holy Ghost teacheth." Let us hold fast *all* these, and be very careful not to "go beyond" their divine limits. It is our joy, our salvation, that we know the Lord Jesus; it is also our joy that we do not know Him in the unutterable fulness which God alone can know.

"Image of th'infinite unseen,
Whose being none can know."

May we keep our hands off the Ark, while we follow and adore what is ours for fullest enjoyment, service and worship.]

The secret source and spring and power of all real godliness is found in the Person of our Lord Jesus Christ. There can be no true piety without a true Christ, and the Holy Spirit, who dwells in the believer and who produces in his life all that is fruit for God, ever stresses the truth concerning the glorious Person of the Son of God, that our hearts may be engaged with Him, and that beholding His glory we may become like Him and express Him in our walk and ways.

"And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3: 16). And a true Christianity needs a *whole* Christ. He is its centre and stay. Apart from Him *in all that*

He is, everything of truth is weakened and damaged, if not destroyed.

So it is that all down the centuries from the hour of His incarnation the enemy has made ceaseless attacks upon the truth of "Jesus Christ come in flesh" (1 John 4: 2, 3). Sometimes His Godhead glory is assailed. Sometimes His real humanity. Thus, in the same fourth century, Arius of Alexandria denied our Lord's true deity, and Apollinaris of Laodicea denied our Lord's true humanity.

Arius regarded the Lord as not being possessed of absolute Godhead, but as being only the chief and greatest of created beings.

Apollinaris refused to acknowledge the full human nature of the Lord, denying His human spirit, and filling its place with the Divine Logos.

The importance of knowing well and holding fast and teaching constantly all that the Spirit of God affirms concerning Him cannot be over-estimated, and that which is written is for our learning. So with unshod feet and reverence of spirit we may enquire into that which is revealed, remembering that in its fulness, "No man knoweth the Son but the Father" (Matt. 11: 27), and that adoration becomes us as we consider Him.

Into the depths of the mystery of His incarnation we may not penetrate, nor should we seek to be wise above what is written. The "obedience of faith" calls us to bring into captivity every thought to the obedience of Christ, casting down imaginations and every high thing which exalts itself against the knowledge of God (2 Cor. 10: 5). Therefore we do well to "think in Scripture" as far as we can, and to keep as closely as possible in our words to that which has been unfolded in its holy pages, for "the words of the Lord are pure words; as silver

tried in a furnace of earth purified seven times" (Ps. 12: 6).

Let us consider then, for a little, how the Holy Spirit presents the Lord Jesus before us, beholding Him in His glories, as they are spread out that our souls may feed and rejoice.

It was given to the apostle John, who lay in His bosom at supper, to portray the full Godhead of the Lord, and to him was given also to express the truth of His full humanity. His whole Gospel brings before us that which the Son of God ever was and also that which He became in grace for us. As he says, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Here, as in other Scriptures, we find our Lord Jesus brought before us, as truly God and truly Man in one glorious Person. At times He is spoken of as though He were only God, at other times as though He were only Man; but always as one undivided Personality. And it is this completeness in the divine and human natures which makes Him so dear to the heart of the believer.

Being this He can be the "One Mediator between God and men" (1 Tim. 2: 5). He is great enough to meet all the claims of the throne of God. He is lowly enough to lay hold of sinful men and to bring them to God in perfect righteousness. The "Daysman," longed for by the patriarch Job, is provided in Him. He is the one who can "lay His hand upon us both" (Job 9: 33).

"He is the true God" (1 John 5: 20), "God with us" (Matt. 1: 23). He is also "the Man Christ Jesus" (1 Tim. 2: 5). And faith neither "divides the Person, nor confounds the natures." They are united by a bond unique and inscrutable. He is the God-Man. He is God in all that God is. He is Man in all that man is, sin

apart. He is not only partly a man, as Apollinaris taught. He speaks of His spirit (Lk. 23: 36). He speaks of His soul (John 12: 27). He speaks of His body (Matt. 26: 12, 26). He claims Manhood as He claims Godhead, but ever speaking of Himself as a single personality "I." These truths of His Person are the foundation of that which the believer has for time and for eternity. *All* that He is gives efficacy to that which He has done and is doing.

The atonement made by Him at Calvary and His present ministry as Priest and Intercessor on high, and everything which flows from these, depend upon the truths of His Godhead and Manhood together. So loving Him we are called to hold fast the revelation though it is beyond the realm of human reasonings.

And He will be the object of wonder and of worship to the redeemed as they bow before Him in the courts of light and cast their golden crowns at His pierced feet. As we gaze upon Him now, in something of that same spirit, we sing,

"The Person of the Christ,
Enfolding every grace,
Once slain, but now alive again,
In heaven demands our praise."

That which He has accomplished—His finished redeeming work of Calvary—gives peace to the conscience and enables us as "worshipers once purged" to consider Him, Himself, and thus have our hearts and lips filled with praise and adoration. That He was truly Man enabled Him to suffer and die for man in making atonement on his behalf. That He was truly God gives that atonement its infinite value.

That He was and is truly Man, One who has been tried in all points as we are (sin apart), enables Him to sym-

pathize with us as we tread our pilgrim way, seeking to follow His steps, while it is the hand of His Almighty which holds up "our goings in His paths."

Shall we further consider Him in some of these "glories that meet" in Him?

We contemplate Him then, "coming in flesh." He is "that Holy Thing" born of the virgin. "The Seed of the woman," so long promised, has come to bruise the Serpent's head. Conceived in the womb by the overshadowing power of the Highest, He was born a Son to Mary—Jesus—His lowly name, yet He is to be great, and called "the Son of the Highest." The virgin's firstborn Son is "Christ the Lord."

We contemplate Him in the Bethlehem stable.

"Blest Babe who lowly liest,
In manger-cradle there,
Descended from the highest,
Our sorrows all to share."

He is cast upon God from the womb and made to hope upon His mother's breasts. May we not join the angels in spirit saying, "Glory to God in the highest, peace on earth, good pleasure in men?" He has come who shall bring highest honor to God and who shall reconcile men to Him in righteousness, so that a holy God may look upon them with complacency, and have them in His presence with delight, in fulfilment of His purposes of grace.

We contemplate Him in the temple when eight days old. "The Child Jesus" is brought in that the custom of the law may be carried out. Taken into aged Simeon's arms He is declared to be the Lord's Christ—God's salvation.

We contemplate Him in all the perfect unfoldings of

childhood. He grows and waxes strong in spirit, filled with wisdom, and the grace of God is upon Him. He advances in wisdom and stature and in favor with God and men. At twelve years of age He is consciously the Son of the Father. Missed by His parents, and found at last, in the midst of the doctors in the temple, He enquires, "How is it that ye sought Me? Wist ye not that I must be about my Father's business?" But thence He goes down with them, and comes to Nazareth and is subject unto them.

We contemplate Him in His holy Manhood "at the river of Jordan, where John was baptizing." He who ever was in the beginning with God, begins to be about thirty years of age. Before Abraham He was—the Great "I AM," the unchanging One, "the Same," yet now He has become that which He was not before. "The Word" which "was God" was made flesh and dwelt among us, complete in Manhood now as He had been, and ever remains, complete in Godhead eternally.

To fulfil all righteousness He will identify Himself with the remnant of Israel in the waters of baptism, taking His place with them in their first right step—though He is the Sinless One. Then when baptized, heaven breaks silence rejoicingly, and the Father's voice is heard saying, "This is my beloved Son in whom I am well pleased," while the Spirit of God descends as a dove and abides upon Him.

We contemplate Him in the desert. He is "driven by the Spirit into the wilderness," and we see Him hungering there and tempted by the devil. Answering the suggestion of the evil one that He should make stones bread, He, the self-humbled, dependent, devoted, obedient One, says, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." The

testing only brings out the perfection—the sweet incense is beaten small that its fragrance may be shed forth.

Then “full of the Holy Spirit,” “led by the Spirit” and “in the power of the Spirit,” He ever speaks and acts. It is “by the Spirit of God” He casts out demons. In His wonderful stooping, He who is “over all, God blessed for ever,” has taken a place in which He will be directed and empowered by the Holy Spirit.

We contemplate Him further in His holy goings and ministry. He, “Emmanuel”—“God with us,” has drawn near to His fallen creatures for their good, making God known. Grace and truth have come in Him. Yet He is the “Man of Sorrows” and the grief-acquainted One in outward circumstances, though in spirit He rejoices in the accomplishment of the Father’s will. As it has been said, “He bore in his spirit that which He put away by his power,” for “in all their afflictions He was afflicted.” Everything essential in perfect holy Manhood we discern in Him, while as occasion calls for it we,

“See the Godhead glory
Shine through the human veil;
Or willing hear the story,
Of Him who’s come to heal.”

He who is “the everlasting God, the Lord, the Creator of the ends of the earth, who fainteth not, neither is weary” (Isa. 40: 28), is discerned on Sychar’s well, “weary” with His journeyings of love (John 4: 6).

He who keepeth Israel and never slumbers, is seen peacefully sleeping amid the howlings of the storm upon the Galilean lake.

He knows all that is to come upon Him and forewarns His disciples of His suffering and death at the hands of men. Yet He knows not the day or hour appointed of the Father for His glorious coming, He upon whom worlds

are dependent is Himself seen as the dependent One, saying, "I will put my trust in Him." He who commands the universe and spoke worlds into existence is under commandment of the Father and declares, "I came down from heaven not to do mine own will, but the will of the Father which hath sent Me."

He "sighs deeply in spirit" when a sign is sought in unbelief. He is righteously angry with the wilful opposers of His testimony. He weeps with Mary of Bethany and "groans in spirit" at the grave of Lazarus. He mourns over Jerusalem. He prays throughout His way, and at Gethsemane prays "more earnestly" when His soul is "exceeding sorrowful even unto death." There the bitter cup which He is to drink at Calvary is in view. In His holy hatred of sin He shrinks from all that the judgment will mean but in His perfect obedience He cries, "O my Father, if this cup may not pass away from Me except I drink it, thy will be done." "Though He were a Son yet learned He obedience by the things which He suffered" (Heb. 5: 7, 8).

Finally we contemplate Him in His holy sufferings and "death of the cross." There He will drain to its dregs the cup of judgment from which He shrank in His holy perfection in Gethsemane's dark garden. He feels in sacred sensitiveness of spirit all the ridicule and shame, all the insults and mockery which are heaped upon Him by those who surround the cross, even as He knows the excruciating tortures of that awful gibbet.

Then bearing our sins and "made sin for us," He "who knew no sin" is abandoned in righteousness by God, and as all the waves and billows pass over Him, and deep calls to deep, as judgment, for our sakes, falls upon Him, the cry rises from out of the darkness of that unparalleled hour, "My God, my God, why hast Thou forsaken Me?" Knowing then that all was accomplished the Victor's cry

is heard, "It is finished," and He bows His head saying, "Father, into thy hands I commend my spirit," and so gives up the ghost.

He has been crucified and slain by wicked hands. And yet we know until His hour was come none could take Him. His life He lays down of Himself, and He will take it again, having authority for this also. Thus on the first day of the week we see Him rising triumphant from the dead. He raises up the temple of His body, while it remains true that "God raised Him from the dead."

We contemplate Him now in resurrection. We hear Him "by the Holy Ghost" giving commandment, and then, on Olivet, we see Him parted from His disciples and taken up into heaven, ascending up where He was before, but now in Manhood, and taking His seat at the right hand of the Majesty on high, "The Man Christ Jesus" still, now in the glory of God.

There we know Him as "for us;" ceaselessly interceding on our behalf—Jesus, the Mighty Son of God, succoring, sympathizing, saving to the end His loved ones while on their pilgrimage, able to feel with them in all their trials because He Himself has suffered in like manner, sin apart, during His earthly sojourn. Man knows the things of a man by the spirit of a man which is in him. Our Lord in lowly grace became a Man that He might know and sympathize and live for us on high as once He died for us at Calvary.

In all these scenes we find Him whom our souls love, manifesting the faculties and powers of full and perfect Manhood, though full and perfect Godhead is His. Both the divine nature and the human nature appear with equal distinctness, each in its own perfection and time but inseparably connected in the same glorious Person.

In Him we "behold our God." In Him we "behold the Man." And while we know not the fathomless mystery of His glorious Person, we know His deep, eternal love, and with glad hearts praise and adore Him.

"Oh come, let us worship and bow down: let us kneel before the Lord our Maker!" (Ps. 95: 6).

—INGLIS FLEMING.

REPENTANCE

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"Repentance toward God" has little place in modern Christianity. It must be all sweet talk, hurting nobody, attracting everybody. It is not agreeable to speak of sin's hateful character to *God*. It is not nice to declare the judgment of God upon sinners. Time was—and we remember it well—when we heard little else than about sin and judgment, and very little of salvation and of the precious Saviour to deliver. We usually were left face to face with the wrath, to work our way out of it as best we could with the help of God. Mary's word, "They have taken away my Lord, and I know not where they have laid Him," was sadly true of the pulpit, high and low, in which Christ was but a crutch to help us walk our way to heaven. God heard the cry of multitudes of groaning souls and had mercy on them. A clear, full, free gospel rang throughout the earth: Christ was held up high as a Saviour for *sinners*, for the *ungodly*, for the *guilty*, for those who could *do nothing for themselves*. Christ in death atoning for sin; in resurrection declaring all repenting and believing souls fully and freely justified. His ascension back to heaven carrying our humanity there, glorifying it and giving the place which now and

forever belongs to the justified. What a gospel! What a holy freedom it gives!

But Satan is not dead nor yet shut up in the bottomless pit. If he can no more hide the grace and the love of God revealed in Christ, he may nullify them. He will cry down judgment and the lake of fire as inconsistent with love. He will thus remove from the minds of men that fear which guilt produces and which makes the Saviour an absolute necessity. When once God had said to man, "Ye shall surely die," and the devil said, "Ye shall not die," man disbelieved God and believed the devil. Yet "Ye shall surely die" prevails, as the uninterrupted funeral procession ever since testifies.

So now God says, "These shall go away into everlasting punishment," but the devil says, "There is no everlasting punishment," and man disbelieves God still, and believes the devil still. Thus is God's love used to destroy the need of His grace. Sin is called a mistake, an error of judgment, a human weakness—anything which will make repentance unnecessary. Such conditions end in lawlessness and abounding crime.

Nor, alas, do they end with the world. They are very liable to affect the people of God too, and not the least those who are most enlightened. The grace of God, well known there—that precious grace which reigns through righteousness—will be made to militate against righteousness itself as if God had, because of His grace, relinquished His righteous character. Repentance and confession of sin one to another are thereby largely annulled; holiness suffers, and the trend is downward.

Thus do times change through the craft of Satan and the pride of man. What need therefore to watch, to pray, and not sleep, if we would pass through those changes unscathed.

P. J. L.

STORIES OF GRACE

Wonderful is the grace of our Lord Jesus Christ revealed in the various parables of His love. Often and often have we been delighted with them individually. It is profitable, however, to view them together and read their connected story. Students of Scripture constantly associate verses in its different parts to establish and clarify doctrines, as justification, redemption and other precious truths, that, like brilliant constellations in the evening sky, are bright witnesses of God's glory. Who then can legitimately question our right to mass our Lord's parables together to tell a connected story? The following is an arrangement in which they fit beautifully, the characters by which He is represented in each pairing off one with another, and walking hand in hand before us.

We take first the "Good" Samaritan and the "Good" Shepherd. The common office of each is the rescue of the perishing. There follow the Merchant who bankrupted Himself for a pearl and the Creditor who forgave two bankrupted debtors, and beautifully delineated therein are the Redeemer's love for the worthless sinner and the responsive love of the redeemed. Now appear the bountiful Sower, sowing the seed of the Word, and the Lord who gave talents to His servants—talents used by the faithful to bring forth fruit in abundance as did also the seed sown in the good ground. Lastly, we see the returning Bridegroom, gladly hailed by the waiting virgins, their lamps trimmed and their lights burning, and with Him the Rich Man who gave a great feast where the poor and needy sit down to meat in His banqueting house, where "His banner over them is love." The ensemble is a beautiful one.

You would have a guilty feeling were you to inadvertently omit "good" from before either the word "Samaritan" or "Shepherd." How charmingly "benevolent" and kindly-hearted was the former to the poor prey of the bandits. As we think of him, "our heart is inditing a good matter," and the thought thrills us that the Son of God has played even *such* a part towards us. One who is all-wise, moreover, chose a special Greek word for the "*good*" Shepherd. It does not in this case mean "benevolent," as is the thought in the case of the "*good*" Samaritan, but rather "fine," lovely," or "serving a good purpose;" in fact, as some one has put it, "The Shepherd who is just *all* shepherd." The Samaritan, among the Jews, had not the repute of goodness, and in that respect answers to the "Despised and Rejected One," while on the other hand the "Shepherd" is just naturally *that*. He is *expected* to be good, and as a matter of fact "lays down His life for the sheep." In this character He is indeed the "Chosen of God" in whom God and men still find their delight.

Notice that neither the Good Samaritan nor the Good Shepherd have a single word of censure or reproach for the objects of their care. The one finds a ready resting-place on the beast of burden of the Samaritan, the other is laid on the shoulder of the Good Shepherd to the music of a jubilant heart. "The Lord knoweth our frame; He remembereth that we are dust," and oftentimes to Him we are as was the woman of Samaria or the woman taken in adultery—poor straying sheep, almost too foolish to do better. He is thus indeed *all* Shepherd. To the holy Judge alone belong the scathing denunciations of the third of Romans and other passages of like import.

The next pair of parables take us out into the market-places of the world. A creditor frankly forgives his

bankrupt debtors, a merchantman bankrupts himself for a pearl. Notice that the pearl has no intrinsic value. It has only the value that is *placed* upon it. Yet for it the merchantman sells all that he has. In his sight it is of great price. Here is a beautiful picture of the love of Him "who loved the Church and gave Himself for it, that He might *sanctify* and *cleanse* it, and present it unto Himself a glorious Church, having no spot, or wrinkle, or any such thing."

And how the actions of the merchantman and the creditor parallel one another. "*When he had found one pearl of great price* went and sold all that he had," "*When they had nothing to pay* he frankly forgave them both." Strikingly beautiful moreover is the love of the Church shown forth in that "five hundred pence debtor" who knelt at his feet, bathing them with her tears, wiping them with the "glory of her hair." She had been forgiven much, and verily she loved much. May we ever so love our blessed Redeemer!

But our picture changes, and here are the Sower and the Talent Giver. Each is confiding something to others; the Sower, the seed to the soil; the Talent Giver, talents to his servants; and upon the character of each recipient depends the reaping.

Do you feel the power in the figure of the Sower? Those who go into New York in the morning and cross the North River, are occasionally filled with a kind of admiring wonder by the mighty buildings that tower skyward above them. What tremendous financial power they represent! What vast resources are covered by the capital invested therein! What mighty workshops they control within their walls! In the evening returning to the country, possibly a sower may be seen scattering grain in a field. How insignificant he seems! How trivial his

work! But stop and consider. Were it not for that man and others pursuing the same avocation, all the buildings in the great city would be quickly emptied. The wheels of the factories they control would soon cease to turn. Dire disaster would smite the financial capital of the world and throttle the life of the manufacturing centres of civilization.

And that is but a parallel of what would have happened in the spiritual world had not the blessed Sower, the Son of Man, gone forth everywhere sowing the seed of life. Instead of lifting eyes full of hope to a life of eternal blessedness, the grave would darken our whole horizon. Instead of this life being filled with a vision of a God of love, the God who gave His Son to die for us, we would be appalled by the atheist's challenge:

"Oh, ye poor orphans of nothing, alone on a lonely shore,
Born of a brainless Nature, that knew not that which
she bore."

It would be at least a "*heartless*" Nature, for the groaning creation would then have no promise of a day in which its groan would be hushed. Let us then thank God for the blessed Sower, let us pray the more earnestly that He send forth also other laborers into His harvest-fields, and let us go forth, each in his measure, to the same work, with the music of,

"Sing them over again to me
Wonderful words of life,
Let me more of their beauty see,
Wonderful words of life,"

keeping time to the scattering of the seed.

The companion parable speaks of the Lord who imparted gifts to prosper that very work. "When He ascended up on high, He led captivity captive, and gave

gifts to the children of men." And the measure of their use is something of the measure of the estimation of our Master. The wicked servant was very particularly wicked, because the reason for his not using his talent was his false estimation of his Master: "I knew thee that thou art a *hard* man, reaping where thou hast not *sown*, and gathering where thou hast not *strawed*." Actually that Lord had been an indefatigable Sower, as we know from the companion parable. Actually, instead of being a hard man, He rewards liberally, and joys *with* His servants in the fruit of their work for Him. Blessed Lord!

The following sentence once sprang up out of a story that I was reading years ago: "The Mistress loved her husband so deeply in her heart, that it overflowed in goodness to all around." Ah, I thought, "That is how we should love the Christ of God. That is the source of all right service, love to the Master." The sentence has often come to me since. May it remain with us all as a source of abundant labor in the Lord. It is the "labor of love" that counts.

The last pair of parables shows us a returning Bridegroom and a Feast-maker. Virgins go forth to meet the Bridegroom and those with oil in their lamps go in with Him to the wedding. Their lamps were burning brightly, irradiating the darkness of the night, because of the oil within. And if we are to shine in this world of darkness, "holding forth the Word of life," it must be through the power of the Spirit, which the oil typifies. Talents are good indeed, they are the Lord's gift, but they are not enough. The Spirit must lead us "into all truth." Nor can we otherwise look properly for our returning Lord. Easy it is to fall asleep; easy it is to say, "My Lord delayeth his coming." "Yet He that *shall* come, *will* come and will not tarry!"

Blessed be God, the close of all Christian experience is therefore the Great Feast within the many mansions, when the poor outcasts of the highways and byways of life are gathered from far and wide when "He shall cause them to sit down to meat and shall come forth and serve them."

"How sweet and blessed is the place
With Christ within those doors
Where everlasting love displays
The fulness of its stores."

—F. O. GRANT.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 6

Muscular Tissue; The Structure and Grouping of the Muscles

(Continued from p. 235.)

We will now pass from the brief consideration of the characteristics of the muscular tissues to seek in their grouping and special functions some of the spiritual lessons they convey. Of the general grouping according to tissue into voluntary, involuntary and cardiac, we have already spoken. What is now before us is the classification or grouping of the voluntary muscles, which are indeed what we usually mean when speaking of the muscles.

From their size and general function of overlapping the various joints in order to produce motion, we cannot limit the muscles within the exact boundaries separating the skeleton into its five main parts. And yet we shall find that they do fall in a general way into the same

classification. We shall therefore use that as our guide in their grouping. (1) Those specially connected with the head and neck; (2) Those linked with the spinal column and back; (3) The muscles of the thorax; (4) The muscles of the lower limbs, and (5) Those of the upper limbs. The fact that they largely, though not exclusively, derive their names from their location shows the naturalness of this grouping.

1. MUSCLES CONNECTED WITH THE HEAD AND NECK. The number of these is very large, there being some thirty facial muscles. We will group them under seven general heads: (1) Muscles of the skull, (2) of the eye, (3) of the nose, (4) of mastication, (5) of the mouth, (6) of the tongue, (7) of the neck.

(1) One large, broad muscle extends from the back of the head, the occiput, to the tissues of the eye-brows. It is divided into two parts connected by the tendinous formation on top of the head. The entire muscle is called from this twofold partition the *occipito-frontalis* muscle. We might think of the skull being without a muscular covering, which would make it entirely rigid. It is not only protected by this muscle, but this gives a mobility to the covering. This is especially noticeable in the frontal part which elevates the eyebrows and causes the transverse wrinkles in the forehead. How expressionless would the face be, were there no movement in the upper part of the countenance. These wrinkles are the marks of thought, not necessarily of care and anxiety, but rather of experience and taking a wide and distant view of things—"lifting up the eyes" might thus be suggested. On the contrary, the marks of care and of intense thought are the vertical lines, produced by two of the nasal or facial muscles, the *corrugator supercilli* and the *pyramidalis nasi*, which draw down the inner angle

of the eyebrows.⁵ Anticipating a little the significance of this facial muscle we can see in it the concentration that is occupied with a close view of what is near by, which is very necessary, but needs to be controlled, or it will lead into undue occupation with the things of earth, begetting care, suspicion and the accompanying characteristics of a one-sided view of things. "Casting all your care upon Him, for He careth for you" (1 Pet. 5: 7), is the indicated remedy here. Not to have care indicates the indifference of the carnal mind; to be overwhelmed by it is the mark of lack of faith. May the Lord preserve us from both extremes. Let us take a calm and truthful look at things as they are; and then lift up our eyes to Him from whom alone our help cometh (Ps. 121: 1, 2).

(2) Following our grouping, we must speak a little in detail of the muscles of the eye, of which there are eight. These are in pairs, moving the eye in opposite directions; the superior and inferior *rectus* turning the eyeball upward and downward; internal and external serving the same purpose laterally, and an oblique pair turning the eye upward or downward and outward. In addition to these muscles which give such variety of motion, we have the muscle which opens the eye, by lifting the upper lid, the *levator palpebrae superioris*, and the ring-like muscles which serves in one of its two parts to close the eye forcibly, and in the other to carry on the constant automatic action of winking the eye and keeping its surface moist from the lacrimal sac, with the aid of other minute muscles.

Here we have a variety of detail that is largely self-explanatory. Considering the eye as the organ of faith—

⁵ *Gray's Anatomy*, pp. 320, 324, The Palpebral and the Nasal Region.

seen in the uplifted serpent and its divine explanation, Num. 21: 7-9; John 3: 14-16—we are reminded of many things. It has often been said that we are not to consider the *strength* of our faith or its inward character, but its *direction*. Has it the proper Object? Thus the sinner is not to look at man or his feelings, or his circumstances, but at Christ alone, lifted up on the cross. How blessedly adjusted are the faculties of faith which turns from the right or left to behold Him who said, "Look unto ME and be saved, all ye ends of the earth" (Isa. 45: 22). The Hebrew verb here translated "look" is *panah*, primarily, to turn, which accords beautifully with the significance of these various muscles at which we are looking. In Numbers 21: 9 there is a different word, from the Hebrew root *nabat*, meaning "to cause to look intently." This is connected with the state of the heart, Lot's wife looked (*nabat*), with her heart in Sodom (Gen. 19: 26). Very blessed is the word, "Look (*nabat*), ye blind, *that ye may see*," or "behold" (Isa. 42: 18). "With the *heart* man believeth unto righteousness" (Rom. 10: 9, 10). Thus we have both the inward and the outward condition of faith provided for. Passing from the first look of faith which saves, we find abundant illustrations of its use in our daily life. "We *walk* by faith" (2 Cor. 5: 7). How necessary is the proper direction, which these various muscles indicate. "Let thine eyes look (*nabat*) right on, and thine eyelids straight before thee" (Prov. 4: 25). "Looking unto Jesus, the author and finisher of faith" (Heb. 12: 2). The Greek word here, ἀφοράω, suggests the "looking away from," having the eye of faith steadfastly fixed upon the Lord alone. How necessary then are these elements in our faith which will keep us looking steadfastly unto the one sole Object of faith. Thus these muscles remind us how we need to

have our faith called back from any other object to Himself alone. Well do we need to pray, "Turn away mine eyes from beholding vanity, and quicken Thou me in thy way" (Ps. 119: 37).

Similarly, the *orbicularis palpebrarum*, the muscle enabling us to close the eye forcibly, reminds in a twofold way of man's responsibility. "Their eyes they have closed" (Matt. 13: 15), shows the *refusal* of the light. "Men loved darkness rather than light, because their deeds were evil" (John 3: 19). Darkness is man's willing choice. All creation speaks of God's "eternal power and Godhead" (Rom. 3: 20); but refusing the light, they are left to their own darkness and the corrupt fruits that go with "the works of darkness" (Eph. 5: 8-12). But there is the other meaning of this most important organ—to close the eyes to that which should not be seen. Alas, how often has the failure to do this wrought havoc in the soul. David's eyes (2 Sam. 11) led him into sin. Moses closed his eyes to all the glamor of Pharaoh's court, refusing it all (Heb. 11: 24-26).

This grouping of the ocular muscles speaks also of our corporate functions. Both in doctrine and in our pathway we need one another. God's truth is divinely perfect, but everyone is apt to have but a partial, and, we might say, one-sided view of it. In the full apprehension of truth, we may need to have our partial views corrected by what others supply. The ignoring of this has given rise to much erroneous teaching. "All error is part truth," is a proverb which states an important point. Hence the importance of conferring together over doctrinal or other views of truth, of having the positive help given by that which each supplies. The ultimate test is, of course, the whole word of God, but we get the survey of it through that which each member of the Body contributes.

BRIEF STUDIES IN COLOSSIANS

(Col. 2: 20-23.)

(Continued from p. 240.)

In closing our last study we mentioned that the next two sections (2: 20-23 and 3: 1-4) bear a relation to the two preceding, namely, vers. 16, 17 and 18, 19. The first of these teaches us that Christians possess the substance in Christ, and deals chiefly with error in *practice*, the rigid observances enforced by the errorists against whom Paul was writing. He warned the Colossians not to be influenced by the judgment of those who taught and insisted upon excessive ritualism and ascetic rigor, for some at least, largely built up around the Mosaic law. This formed the occupation of those who were attached to a form of religiousness suitable to the fleshly mind, and so of the world. In this the truth of Christ was given little place, and the tendency was to exclude it altogether. In Christ alone reality was found. In Him alone every type of the past found its fulfilment. The second (vers. 18, 19) deals chiefly with error in *doctrine* regarding spiritual agencies, leading, among other things, to minimizing or rejecting Christ's headship.

The apostle was contending against a combination of Judaistic and Gnostic teaching, the former having to do with an earthly, worldly system of fleshly observances, and the latter consisting of vain speculations as to heavenly spheres of being and man's relation to such.

Over against the former evil we may set vers. 20-23, in which the believer's identification with Christ's death means a complete end to all relation with such things. They are of the character of this world. An answer to

the evil of the speculations as to angelic orders of being, by which the proper, distinctive glory of Christ, and consequently our own place of blessing, was seriously affected, we find in ch. 3: 1-4, in our identification with Christ in resurrection, who is sitting at God's right hand. There He fills a place of absolute supremacy over every order of created being. ■

To these two aspects of truth the apostle attaches the order and development of Christian life, even the essence of its morality in whole and in detail. This is set forth in the remainder of the epistle (3: 5—4: 18).

Let us consider vers. 20-23 in more detail.

Here the death of Christ, and our identification with Him in it, is not viewed in relation to the forgiveness of sins, but rather as involving separation from the world, particularly in respect to its religious character.

In His death Christ died to the things into which He came as Man, for He came of woman, came under the law, that system of religion then having its place and purpose according to God's will. Man was still on trial, so that the law suited his condition as standing in the flesh; but having utterly failed, the law proved he was ungodly and without strength, unable to fulfil its requirements. It gave the knowledge of sin, and brought in the curse. The death of Christ ended this state of things for the believer, and faith is now attached to what is outside of this and new in character, in Christ in resurrection.

The law-system taught its lessons, but could not bring man into blessing because of what he is in himself. This the law fully manifested, while its form of observances and ritual suited the flesh, and so pertained to the world. The systems of religion introduced by man have characteristics similar to Israel's legal system, the great difference being that the latter was of God's establishment, and

set up *His* standard of righteousness and holiness for man. It was the *divine* testing of man along the lines of his own fleshly and worldly ideas as to what suited God in regard to meeting his own need and bringing himself into God's favor. Now the view of the death of Christ here given is that it ends all of this character of things, such being only the rudiments or elements of the world; and the believer is identified with Him in His death. The consequence is very strongly stated. "Why, as if alive in the world, do ye subject yourselves to ordinances?" This implies that the believer is not to view himself as alive in the world. Let us keep in mind that this has to do with any religious system of things of the character referred to here, and which, as being such, is concerned with our approach to God and service for Him.

In another way we have to do with what is of the world, in the natural relationships fully owned in Scripture, and necessary occupations which our responsibilities entail. Yet it remains true, and must not be forgotten, we are not of this world though in it and doing many things which those do who are of it. The point is that our relation to all has been changed because by faith we are sanctified in Christ Jesus and called saints. For faith it is as though we had been taken out of the world, and sent back into it to live amid its conditions and as passing through its circumstances, but as now occupying an entirely different and heavenly position and relation, so that the mind and spirit of Christ are to be seen animating all our activities. We are not to be carried away with the spirit manifest in the world, nor be under the rule of its influences and principles. Christ was not when here. In His death the world's judgment stands recorded. We are identified with Him, so that in the specific connection mentioned in our verses we are viewed as

separated from the world, hence, "Why, as if alive in the world, do ye subject yourselves to ordinances?"

Such ordinances as here referred to constitute what is called "the elements of the world." It is well to consider the force of this phrase. The word rendered "elements" signifies primarily the letters of the alphabet, and secondarily denotes rudimentary instruction. "Of the world" refers to the sphere of material and external things, to what is sensuous. This implies that such religiousness is not only of worldly character and spirit, but instead of being the high development of spiritual attainment in humility and wisdom, bringing that full knowledge conveyed only in esoteric teaching, it was merely rudimentary, of a childish rather than mature character. That which these errorists sought to dignify as the higher and fuller knowledge, Paul calls by a name which lowers it to the level of child-instruction on the one hand, while on the other it is of the world. Thus he disparages these forms of supposed humility and advanced spirituality in which these fleshly religionists boasted.

Similar expressions occur in Gal. 4: 3, 9, where the same word is used which is rendered "elements" in our verse. The connection of these passages will help to make the meaning clear. Ver. 3 reads, "So we also, when we were children, were held in bondage under the principles [or, elements] of the world." Here, plainly, the reference is to the law-system, that, indeed, under which also the Son came (ver. 4); in this connection ver. 5 states the object of His coming, even that of redeeming those under law (and thus in bondage), that they might receive sonship. This, of course, specifically referred to Jews, but all now, believing Jew and Gentile alike, are sons of God by faith in Christ Jesus (Gal. 3: 26). To the Gentile Galatians the apostle says, "Ye were in bondage to those who by

nature are not gods" (ver. 8); and they were now turning from the liberty and fulness of Christianity to take up with the law-system as it was being pressed by Judaizing teachers. So Paul says, "How do ye turn *again* to the weak and beggarly principles [or, elements] to which ye desire to be *again anew* in bondage? Ye observe days, and months, and times, and years." They had been in bondage to heathen religious practices and teaching. They were now turning to the system of the law. The apostle defines this as being on the same level, as a return to a similar bondage under which they had been when idolators (ver. 8). This shows how serious it must be in God's mind to attempt to graft such a system of religiousness upon the truth of Christianity.

Again in Col. 2: 8 these principles are mentioned, and here with reference to philosophy and vain deceit.

It is evident, therefore, that to be viewed as having died with Christ means separation from the spirit of the world and from every form of religiousness suited to it or found in it—even the law-system itself, which, though in its proper place was divine, when out of its place could only be considered of the world. Philosophy, Gnostic speculations, idolatry—all are now classed together as being the elements of the world. The substance has come in Christ. It follows that to take up with things which have such a character is a practical denial of what our identification with Christ in death really means. It is again living in the world. All that man is by nature, all that the world is, as the system, comes to an end for faith in that death, and the believer's association is now with the same Person who died, in His new position as raised from the dead. Thus we are also viewed as raised with Christ. We come to this in ch. 3.

Our having died with Christ, therefore, is here viewed

as ending our connection with all that is of nature and the world in respect to the things of God, whether as to acceptance, access, worship, or service. We have died *with* Christ—we are identified with Him in His death—from (that is, in the sense of being taken away from) the rudiments of the world. Death means separation.

As this truth is maintained in our souls, we have power and spiritual discernment, and are safeguarded from entanglements which compromise our testimony to the truth.

JOHN BLOORE.

(To be continued, D. V.)

Young Believers' Department

Calendar: July 16th to August 15th.

DAILY BIBLE READING: July 16th, Lev. 14;
July 31st, Num. 2; Aug. 15th, Num. 17.

SUPPLEMENTARY READING: July 16th, Acts 15;
July 31st, Rom. 2; Aug. 15th, 1 Cor. 1.

MEMORY WORK: Gospel of John, 5: 25-47.

MEMORY OUTLINE: Gospel of John

GOOD READING: "Life and Times of Elijah"
(continued), by C. H. M.

Daily Bible Reading

Midsummer! The year half gone! Can it be? Does time fly swiftly for you? I suppose as we grow older it *seems* to go more rapidly, but it goes at the same rate for us all. This earthly life is that much shorter for us all; the coming of the Lord that much nearer. As we think of the swift flight of time may the Lord use it to lead us to "gird up the loins of our mind, and to be sober," "not slothful in business," which means the *Lord's*

business for us, "always abounding in the work of the Lord." Our present daily reading in the Old Testament has carried us well on toward the end of the Pentateuch, with its depths of riches of the Person and work of our blessed Lord. This steady reading of a chapter a day is, I am persuaded, of the greatest benefit. Do you not find it insures a better acquaintance with Scripture? and does it not—if "taken in the morning"—act as a safeguard against much other reading which would be unprofitable or worse? So let us keep on, note-book in hand, and above all with heart open to the Lord in prayer, and the conscience open to what He will speak to us.

You notice too how rapidly we are passing through the New Testament, those of you who are taking up the supplementary reading. We are in the coming month to be engaged with the great doctrinal Epistle to the Romans, which some of you are studying in the Bible Class. While a chapter a day is far too rapid for close study, it will make us better acquainted with the book we may be reading, and thus serve as a help in the more intensive study we give it at other times. It is also most helpful in throwing the full light of the New Testament upon our Old Testament reading.

Memory Work and Outlines

Even if you have not been able to commit all that is marked for the month in John, let us do some of it. This 5th chapter which we are completing this month is most rich in its teaching. But let us not fail to memorize the outline of John. I think it one of the easiest to memorize, because the teaching and the works are so closely connected and the details are comparatively few. I have had a letter which shows that all do not find things quite so easy.

"A young sister told me she was doing the outlines [of Luke], and had all nicely memorized, and had written you a letter, but before mailing it she looked again at some number of *Help and Food* and saw that the numbers of the verses had to be memorized also. So she attempted this, only to find that the further she went, the more mixed she got." I have given you the substance of the letter. Now what shall we say to our young sister? First, we are glad she made the attempt. Second, we are glad she memorized the *contents* of Luke, even if the numbers of the verses were beyond her. Lastly, *don't* give up, dear sister. Try to get a *little* of the numbers of the verses in your memory. For instance we all know what Luke 15 is about, and chapters 1, 2, 24 stand out in our memory. Let us add gradually to these. Meanwhile let us add a little to this knowledge until we can give pretty accurately the contents of each chapter. So gradually you will find it will become fixed in the mind, like John 3: 16, Romans 5 and other portions. But now I would suggest leaving Luke for the present and going on with John which, as I have said, is much easier.

Some one has written of this outline work: "No one but God knows the benefits to my soul." Thanks to our gracious Father for that.

Correspondence

Dear brother:—

I am glad to hear of the blessings you mentioned, souls saved and some restored. We praise the Lord for this and His every work of grace. May His mercy accompany you in your travels and labors and His grace abound through your ministries. We too have had blessing in connection with our meetings. Just recently two young Christian men have come into fellowship. We have an increasing attendance at our gospel meetings in our new Hall.—O. J. H.

Young Believers' Meetings

Another report, with interesting and important questions.

72nd Meeting Y. B. D., held at Mr. and Mrs. H.'s, June 1st, 1927. Total present, 20.

Meeting opened with singing of hymns and prayer.

Question as to Inspiration of Word—why not just have fundamental principles revealed to believers?

Quite a discussion and various scriptures given, such as 2 Tim. 3: 16; Matt. 22: 29; Heb. 1: 2; Rom. 15: 4. God desires us to have more than the knowledge of salvation; the Scriptures are for exhortation, correction, instruction in righteousness, etc. God spoke in time past by creation; His love revealed through the coverings provided for Adam and Eve; the ark for Noah, etc. Heb. 1: 2 says, "Hath in these last days spoken unto us *in His Son*." "By" would suggest that He had just taken His Son as one of others to speak through, but "in His Son" would identify Himself in His Son—God Himself speaking to us in His Son. We need the Scriptures to give that to us.

Explain Prov. 2: 21.

The chapter dwells on securing wisdom and walking in the right paths. Reason for so doing is "The *upright* shall dwell in the land; and the perfect (of their posterity) shall remain in it." Another gave thought that Exod. 19: 5, 6 mentions that as they abode by God's commandments they would inherit blessings—all hinging upon keeping of the law. All Israel's blessings were of an earthly character, for they were to inherit the earth.

2 Cor. 5: 11, why placed just there and meaning?

As one explained it, it is in view of the judgment seat of Christ (which has been taken up in previous part of chapter), and as knowing the terror of the Lord, that we persuade men. Last clause of verse is explained by 2 Cor. 4: 2. For himself (Paul) there can be no terror, but it is a most solemn apprehension of what such a searching out in the day of judgment will be for men. Thus Paul speaks. It is conscience in view of that solemn moment.

New questions:

Look up Scriptures (in line of prophecy, etc.) to show that the Word is inspired.

Take up question of going to law, both with a brother and the world, as mentioned in 1 Cor. 6: 1.

Take up question of Insurance.

Take up question involved in 1 Cor. 8: 11—*re*: stumbling a brother. What, if any responsibility, have we in this connection?

Should one entertain or be entertained by a relative or friend who denies the deity of Christ?

July meeting to be held at Mr. J. F.'s.

August meeting to be held at Mr. A. P. S.'s.

These folks are not going to take a vacation from meeting and study. Good!

Here is some sweet and precious fruit from Young People's meetings—"Souls have been saved, and some added to the Lord's table." Let us thank our blessed God and Father, who only doeth wondrous things, and count on Him for more fruit of this kind also. Pray that it may be so at *your* meeting.

"It is a great thing to have a good beginning in conversion; and a good beginning is always marked with deep repentance. If repentance does not mark the beginning, there is not depth in conversion, and much has to be learned anew."

J. B. S.

Greek Testament Lessons

The following are the lessons for August 1st and 15th:

LESSON 23. Page 30. Second form of comparison, (a), (b), (c), (d), at top of page 31. Also copy Greek Exercise, Part I, on page 74 of text book. This is instead of copying any from John's Gospel this time.

LESSON 24. Page 31. Memorize vocabulary and write out all the words, with accents. Also write out declensions

of ἀγνός, τίμιος, ἀετός, θέλημα, κρίνον. Also copy John 1: 19-22, Greek Testament.

I am sending in "copy" a little earlier than usual this month, as the printing must all be done before July 1st, to give the dear brethren who work there a vacation. So I am making this part quite brief. I am working on the *pile* of lessons and will ask your patience a little longer. The pile is being *gradually* reduced.

Correspondence for "Y. B. D." Address,
S. R., c/o Loizeaux Bros., 1 E. 13th St., New York City.

Work in the Foreign Field

The following letters will speak for themselves, and should enlist our prayer and fellowship.

*Somewhere on the Congo River,
Congo Belge, Africa.*

Beloved brother R.:

March 17, 1927.

All along the way I have had it in mind to write to you, but one thing and another has come in to prevent. We have been kept very busy, especially in London, and then the day or so in Antwerp. In London I had a lot to do with final preparations; and then in Antwerp we met our brother Eck. I had arranged to meet him before leaving London and he was at the boat when we arrived. Our joy was mutual and we had a happy time together. He was evidently feeling lonely and did not leave us, even coming down to the boat to see us off and waving until we were out of sight. He had dinner with us both evenings and we went to see the place he has for a book-room and also the place where he lodges.

Everything has gone through in a marvelous way and our hearts overflow with praise to the Lord for all His

mercy to us, and the manifest answers to the prayers of His dear people. We had a happy time in London with many of the Lord's dear people whom we had met before. We were in the home of Mr. and Miss Jacob, who showed us no end of kindness. My wife met Mr. A. F. Pollock for the first time and we had a happy time with him. He wished, if it were the mind of the Lord, to spend some time in France together, but of course this was impossible, now, but I have longed for the time when we would be able to go about there together. Met some who had received blessing the last time we were in London.

Our trip out was smooth, and we arrived at Matadi in good time. We met some nice Christian people at Boma. We were able to get through the customs, etc., at Matadi with little difficulty and arranged to go through to Kinshasa. I received a warm invitation from the caretaker of the B. M. S. Mission at Thysville, the half-way stop between Matadi and Kinshasa, to stop on our way through, and were warmly welcomed. We were very glad to see those with whom we had enjoyed fellowship on our way home. We made the rail journey in very good time, leaving Matadi 6:30 a.m. and reaching Thysville at 6:30 p.m. The warm meal and comfortable bed were very welcome at the end. We made the remainder of the trip in excellent time, leaving Thysville at 6:30 a.m. and reaching Kinshasa at about 2 p.m. We were able to stop at the Mission-house at Kinshasa, and I was very glad for my wife's sake, for conditions in the hotels are far from ideal. We of course pay at all these mission-houses, more than the others who are part owners or participants. The two people in charge of the U. M. H. at Kinshasa are very nice Christians. Mrs. Willett whom we met at Kinshasa, was once in the work at Inkongo. She has since married, and is with her husband at Kinshasa. She works among the natives in the village in her spare time.

We are now on our way up the Congo River, the last lap of our long journey; and are just longing to get to work. Some of the natives on board recognize me. I do not know them, but they have seen me somewhere and seem favorably impressed with the work at the Mission. I am not familiar enough with the trade language along the River to converse with them, but understand it fairly well.

I hope to get this and other letters off when we reach Inkongo, sending them by way of Cape Town. We shall look forward to hearing from you. We know your hands are always full, but a few lines will always be deeply appreciated. The Lord has been very gracious to us and we praise Him with all our hearts. We can say we are not worthy of the least of His mercies, but He has daily loaded us with benefits, and we praise Him for all and

acknowledge our indebtedness to Him for all we receive at His hands. We do want to be used of Him in much blessing, and want all the Lord's people to pray that this may be so. We are very grateful to all who have and are praying for us and have had such a part in our return to Africa once again. Brother Eck gave me a large bundle of tracts, Gospels, calendars, etc., to distribute on board the boat, I gave them to the stewards, waiters, etc., and there were several who sought me out later for more reading. I placed tracts and Gospels in the bunks, and hung a calendar in each room and also placed one large book in each room. May the Lord richly bless His own Word. The last time out I distributed tracts to all on board, passengers and stewards, etc., and there were several calls for New Testaments to Monsieur Lacombe in Tonneins, France. later. May the Lord greatly encourage and strengthen you in your labors for Himself. We shall often think of you all and all the other dear saints we enjoyed fellowship with. It was a joy to be able to get around among some of the Lord's dear people who have had a real part in the work here in Africa and have prayed for us so long. We hope that the visits may be used of the Lord to deepen interest in the work. Very warm love in the Lord to all.

Affectionately yours in Christ,

Wm. G. Amies.

1316 N. 59th St., Philadelphia, Penn.

Dear brother R.;

June 4th, 1927.

I wanted to speak to you relative to the note in *Help and Food* for February, which states it is hoped that I would be able to get around among the assemblies to speak of the Lord's work in Africa. I suppose you know that it is the desire of the brethren at Nyangkundi that there be an expansion of the work in the Congo. Brother Woodhams has placed before me a definite need, and wrote of a tribe near-by as follows: "West and south of us are the Walesi tribe who live in the forest. They are entirely unevangelized. The Word has never been preached there. The Roman Catholics even have done very little, I understand. In parts even the Government has not yet collected taxes. I believe they are a tribe of average intelligence though I have not had much to do with them. Pray about this as to what the Lord's mind is for you and *any who may come with you.*" It is in reference to the part I have underlined that I would like to have your advice, so as to bring this need before the saints so that our Lord Himself will raise up others and thrust them forth with us into the whitened harvest and bring to

pass the burden of our brother Woodhams and, likewise, the desire of our blessed Lord as recorded in Mark 16:15: "Preach the gospel to every creature."

With love and greetings in our Lord Jesus Christ, from my wife and myself, I am,

Yours in our Lord Jesus Christ,
Malcolm L. Gross.

May the Lord speak to whomsoever He would choose for this work. Is there some one who will say, "Here am I; send me?"

Our brother, Herman E. Martens, formerly of Alhambra, Calif., writes from Sydney, Australia, of much encouragement in access to the ships in that port. His very interesting letter will gladly be loaned to any desiring it.

Joseph B. Hoze (Trinidad) writes June 5th, of the safe arrival of a little grandson, his daughter's child. He hopes soon to make another visit to the Barbadoes where he found so much interest last Fall.

France, May 31st, 1927.

Dear Brother in Christ:—

The Lord has helped us—we were enabled to sell the greatest part of our things and to get ready for our departure.

We left Tonneins on the 26th and are at my mother's until the 8th of June, when we expect to leave for Paris and Cherbourg, sailing (D. V.) on June 11th.

Affect'yly yours in Him,
Louis J. Germain.

Shiprock, New Mexico.

Dear brother in Christ:—

May, 1927.

Our house building is moving slowly, but it is moving; and for this we are thankful. While none of the rooms are finished, two on the main floor, the kitchen and living-room, are, so we use them, and we hope we will have two more in a few days.

Seven days out of the past fourteen we have had sand storms, some of the time fearful sand blizzards. When we first came we set out some black locusts. They are slow growers, but are pretty, graceful trees, and have a nice bloom.

We also put out some cotton-wood trees. These sand storms have whipped them hard and injured our garden. They have marred the beauty of our trees but we hope they will again revive.

In a Navaho's flock is his wealth, milk, and meat-food. In his wife's rug-weaving is his monthly cash for coffee, tobacco, and fine flour. In his garden of corn, melons and squash is his variety of food. We try to help him by furnishing better seed for his garden. Some we raise, a little has been sent, and we purchase some. The Indians come to get them and it gives us a chance to give them the Word. Many are coming for the seeds, to borrow tools, etc., sometimes ten or fifteen in a day.

We see a marked change as to their attitude toward the gospel and toward us. Please pray with us that many may turn to the Lord.

With Christian love.

H. A. Holcomb.

Delmar, N. Y.

June 20, 1927.

Dear brother L.:—

Several inaccuracies appeared in the account of the work of the Brethren in Honduras, as given in June number of *Help and Food*. This account was not written by any one in connection with Brethren, hence the slight mistakes made. Mr. and Mrs. Dillon were not, as reported, in fellowship with Brethren, but worked in connection with the Central American Mission. Their name became confused with that of Charlie Dillon who went out with E. N. Groh, and soon returned, to die not long after in Philadelphia. And the work of the Brethren was not left "unorganized" because of "threats and persecution," as was mistakenly stated; of threats and persecutions they knew little. Indifference was the great obstacle to the work along the railway line. The believers were not gathered into assemblies because of the great responsibilities attached to such gathering and the undeveloped state of the native Christians which left them unprepared to assume such grave responsibilities. There was no intention either to take honor from the C. A. M., or to place any reflection on the native population, who as a whole showed only kindness to the strangers come into their midst to show unto them the way of salvation.

C. KNAPP.

NOTES

“What wilt thou?” Bartimæus had no question what he desired the Lord to do for him—“Rabboni, that I may see” (Mk. 10: 51, R. V.). There are needs of that kind, where some great pressing weight rests upon us, and which we can state in almost as few words as did this blind man. Sometimes it may be a bodily infirmity, as in this case, or something in the family which is equally pressing. Or perhaps there are spiritual needs which are equally clear, and which can be definitely stated. Our faith needs strengthening, our love deepening. We need some special guidance, help in some special time of need, and this elicits a clear response to the question, “What wilt thou?” And how often has He answered with equal definiteness.

But sometimes we may find it difficult to express in words all that presses upon us. Perhaps there has been a searching into the depths of our hearts, and the lack of love or faith, of devotion or service, reaches down into depths where all that is of *self* spreads in a helpless maze before us, and we could scarcely begin to formulate the definite need. Perhaps the nearest we could come to it would be—“*Thyself, not I.*” He who searches the hearts knows the mind of the Spirit, and can interpret the groanings which cannot be uttered by us. Is not all prayer largely summed up in the words—“Thy will be done?” After all we know not what is exactly best, except it is, “Not my will, but thine.” We leave the choice with Him.

Can there be any question that His choice will be the best? Let us dwell a little upon His infinitely perfect qualities. It is He that hath made us, and not we ourselves. The whole vast plan of creation lies in His

mind and purpose. And who loved the world? Not we, even enough to ask Him to send His only begotten Son for our redemption. And so with that wondrous cross, and its fruitage of divine love. The Spirit's ministry is His devising, and so with every present or eternal blessing. "Of Him and through Him and to Him are all things" (Rom. 11: 36).

"What wilt thou?" And so we return to our question, and reverently ask our blessed Lord to have *His* way, to do His will in us and for us. As the apostle expresses it in his prayer (Eph. 3)—"That *Christ* may dwell in your hearts by faith." Will our every need be supplied?—"According to *his* riches in glory by Christ Jesus." And He who gives the blessing can give the joy that goes with it.

"We praise Thee, and would praise Thee more,
To Thee our all we owe;
The precious Saviour and the power
That makes Him precious too."

Toiling in Rowing. Work on a stormy sea through the dark hours of the night is not cheerful occupation, but sometimes it is necessary. In the case referred to (Mk. 6: 45) the Lord "compelled," or constrained—literally, "made necessary"—His disciples to embark. If *He* sent them, would He fail to care for them? So they had the assurance in advance that all would be well. But it is only too easy to lose sight of the One who has sent us, when surrounded by the difficulties of the way.

And where was He? Not indifferent to their difficulties, we surely know, nor beyond stretching forth His arm to succor. He was alone on the mountains, enjoying one of those seasons with His Father, in fellowship with whom He constantly lived. Nor can we think of

this absorption in prayer as excluding them. "His own" were dear to Him, and doubtless formed part of the subject of His prayer. While the waves were lashing the water into fury, and when the efforts at rowing doubtless seemed very feeble, He was interceding, and ere long, after a number of "watches" were spent, He comes! He would have gone on, save for their distress and need. "It is I," is the answer of good cheer; "Be not afraid," and their difficulties are over.

He has not changed. We too may know the buffeting of contrary winds and the futility of our "rowing." But "It is I" is the all-sufficient answer to all our fears and difficulties. He, the Man of prayer, the lowly Servant here, is also the omnipotent "I am." His presence is enough. Whether the wind ceases or not is a minor matter compared with His presence in grace with us. May our hearts rest in those words, and be kept from the fears of unbelief—till He "maketh the storm a calm."

And what is our rowing? May we not say that it would include all efforts of our own?—our labor to keep things going, our workings of mind and heart and hand, even our prayers. These are not evil, far from it. But how feeble they are in the face of difficulties! And yet they are not disregarded by our Lord. "I know thy works, and thy labor and thy patience. . . and hast borne, and hast patience, and for my name's sake hast labored and hast not fainted" (Rev. 2: 2, 3). May the sweetness of "first love" be not lacking, for in that case all the toil would be but being "cumbered," and serve as a hindrance to real labor. There is however a toil which is not that, but the effort to meet the difficulties of the path. And the relief of His presence, of His word of cheer—"It is I!" May our hearts rest in this in all toil through which we may be called to pass.

“Under the shadow of the Almighty.” The 91st psalm sets before us the Second Man, in contrast with the failed first man whose dirge is sung in the 90th. Moses, the author of that dirge, was, we may say, the best example of human excellence—fruit no doubt of divine grace—but who himself was, in the government of God, subject to the sentence of death which had been pronounced upon all men. In his own generally blameless life he exhibited the fruit of the fallen nature which ends in death. But when we come to the next psalm, we find another Man, a complete Man, and yet One in whom no taint of sin or self-will lurked. Though all power was His, He was here in all the lowliness of a dependent subject One who came to do the will of Him that sent Him.

The typical Man of Faith. Satan quoted a part of this psalm to induce Him to take Himself out of the hands of God's care and from obedience to Him. He would neither doubt that care, by using His own power, nor would He presume upon it by needlessly exposing Himself to danger. At last the enemy of God and man met One unmoved by all his subtle wiles. He had become flesh, taken a servant's form, and no attraction from the path of lowly obedience appealed to Him. He could ever say, “The Lord is the portion of mine inheritance and of my cup” (Ps. 16: 5), and whatever the path, and the suffering in it, He found all His resources in God His Father—“I live because of the Father” (John 6: 57).

He abode in the secret place of the Most High. No wonder the heavens were opened and the voice of God proclaimed His delight in His beloved Son. “He that sent Me is with Me: the Father hath not left Me alone, for I do always those things that please Him”

(John 8: 39). Thus He abode under the shadow of the Almighty. When His message of mercy was rejected by the unrepentant cities where most of His mighty works had been wrought (Matt. 11: 20), He retired into the secret place He knew so well—"I thank Thee, O Father . . . because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight" (vers. 25, 26). And, may we not say, into that sanctuary He invites the weary and heavy laden to come through Himself—"Come unto Me."

He yearned to share His joys with others. "God is love," and He who declared Him revealed that love in all its perfectness. For this to be righteously effected called for even more than the perfect *life* of faith He ever lived. The awful voice of the tempest of judgment against sin was heard, and He whose dwelling-place was the presence of God was left alone outside, forsaken, smitten by what none but Himself could ever bear, and still turn in confiding love to Him who had done what only divine love and righteousness could do—provide the Perfect Sacrifice in the person of His only begotten Son.

"Thine open bosom was my ward,
It bore the storm for me."

And thus when "It is finished" was uttered, that obedient, dependent spirit was breathed out to the Father—and the veil was rent in twain from the top to the bottom. And faith follows Him into the presence of infinite holiness and love, "under the shadow of the Almighty." "Having . . . boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith,

having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

In the sanctuary, apart from the mercy seat and the ark, were seen but two objects—the blood and the cloud of incense—the witness of the finished and accepted work of Christ, and the all-pervading fragrance of His perfect person.

"Naught but Christ His eye can see!
Christ into His joy hath entered,
And in Christ He welcomes *me*:
Would I know how dear to God?
Priceless as Christ's precious blood."

Here then is the "shadow of Shaddai," the shadow of the Almighty. As almighty, He could justly deal with us for our countless sins, and who could stand before Him? But the Almighty has found, nay, has provided the covering which glorifies Him in affording eternal shelter to the soul that draws near by the blood of Jesus. "If *God* be for us, who can be against us?" He is "just and the Justifier of him that believeth in Jesus." He is now our protection, according to all that might suggested by His name. Satan, "the restless foe," is ever accusing and recounting sins like a flood—but the blood of Christ hath answered, and there omnipotence eternally reposes. Satan, the world, the flesh, have Him to reckon with—all the infinite sufficiency of God, known now also as *Father*, "My Father and your Father."

What more can we ask? Our blessed Lord said, "Peace I leave with you"—He made it by the blood of His cross—"My peace I give unto you"—"the shadow of the Almighty." Let us apply it, or rather let the Holy Spirit apply it, to every department and circumstance of our life. Under His shadow we hide from *self*. He has

most blessedly provided the substitute — “Not I, but Christ.”

“How sweet away from self to flee,
And shelter in our Saviour.”

The accusations of Satan we have already spoken of; his wiles are equally futile. The attractions of the world and the fear of man—yea, all things—are powerless here where the Almighty has covered us with His feathers and the wings of His protection. May we know the tonic and delivering power of this blessed shadow till our Lord shall have us forever with Himself, where He is all.

S. R.

WHO IS CARRYING YOUR CARE?

One of the sad effects of the fall of man has been that it has destroyed confidence in God. When one becomes a child of God by faith in His Word, one of the great lessons to be learned is to trust the care of God. The world does not trust Him; it fears, and is hostile to Him. The believer has God's promises, has “the Word of his grace,” has the goodness of God made known in His Word, but many times it takes years to learn to “cast all our care upon Him.” Peter's epistle is for the whole Church of Christ, not alone to the few to whom it is actually addressed. He is writing for God to the Church of God. It is really written to the strangers scattered throughout the world, the strangers and pilgrims referred to in 1 Pet. 2: 11, all such that were then on earth, and all that have ever been such since, and that are such now. That is one of the wonders of the

Word of God; it is for all the people of God in all places, for all the time that the Church is here. What will be the place of the Scriptures after the Church is removed, we may not know, but from Matt. 5: 17, 18 and Mark 13: 31 we may be sure that so long as there is a people of God upon earth, His Word will be to them a revelation of His grace.

It is a great source of strength to us to know much of God's care for His people. While it could not be proclaimed in its fulness until Christ had come, there are many revelations of it in the Old Testament. God was all along making Himself known in His relations to His people, and this always included His care for them. This being true of His earthly people, how much more must it be of the heavenly people, who have the promises and revelations of the New Testament. "He careth for you."

How minute this care of God is we may learn from Matt. 10: 29-31: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows." This reveals the care of God for little things. A farthing was a coin less in value than half-a-cent. The hairs of one's head are of very great value altogether, though human beings could never spend time to number them; God, however, knows their number. These words show the wonderful wisdom everywhere displayed in Scripture. There are many minute things in our bodies, but we do not know them as we do the hairs of our heads. It shows that God's care is infinite. Nothing escapes it. Nothing is too little for His notice, nor is anything too great. Whatever cares the child of God has are God's cares, too. When you consider that my care is His care, it gives such matters a very different aspect. Is anything a care to you? Then it is a care

to Him. You can pray about it in the greatest faith that He hears and does what is best for you.

Is it care for things? "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Is it people troubling us? "If God be for us, who can be against us?" Can you think of anything or of any one that can harm you with God caring for you?

He has a very imperfect and unscriptural view of God who imagines He is not able to keep His promises. Nor does His keeping them depend upon our faith, or understanding, or anything in us. It is what Christ has done for us that makes us precious in His sight. Those who have believed in Christ as their Saviour are "in Him," that is, they are so united to Christ by faith in Him that they stand before God in an entirely new relationship as children of God. "Ye are all sons of God by faith in Christ Jesus" (Gal. 3: 26). If you have received Christ as your Saviour, then this wonderful care of God for His children should be a part of your everyday experience. "If you have not cast all your care upon Him, if there is some care great or small that you are burdened with, then there is something good before you, that is, the experience of casting all your care upon Him. You are not to pick out some cares to cast on Him and some to burden yourself with, but cast them *all* on Him.

If you have not done this already, then do so now, and you will know more fully what Christ meant when He said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). One of the vices of the world is restlessness, the sea being its type: "The wicked [lawless] are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God to the wicked" (Isa. 57: 20, 21). In the new earth there will be no more sea, either of barren waters or of the restlessness of the wicked (Rev. 21: 1). But every child of God who lives with the eyes of the heart open lives in (what is to such an one) a new earth. One whose care is all committed to God, from whom the "weariness of life" is gone, is living in a very different earth from the one who minds only earthly things. Though a pilgrim passing through the world, yet the world belongs to the believer in a very real way, a way which the "dweller on earth" knows nothing of.

The child of God has his heart and mind set on Christ and what He has promised. The man of the earth is getting his all here and now. There will be no pleasures in eternity for him, no money to make, no business deals to carry through. What the child of God has of this world he knows is the gift of his heavenly Father, and he praises Him for what is given, be it much or little. Such an one gets vastly more out of the world than the one whose all is here. The believer is praising the Lord for the earthly blessings bestowed; he enjoys them as the gifts of God. Then he knows that, when this life is done, there is to be the eternal enjoyment of the inheritance which God has for Him. The one who has faith in Christ knows that he has all of this world that is best for him, and that there is a blessed, glorious eternity before him. The religious systems of man, no matter by what names they are called, know nothing of this wonderful salvation of God which makes Christ our all for this life and that which is to come.

J. W. NEWTON.

"THE MAN OF SORROWS"

BY J. N. DARBY.

"Surely He hath borne our griefs, and carried our sorrows"

(Isa. 53: 4.)

O EVER homeless Stranger,
Thus, dearest Friend to me;
An outcast in a manger
That Thou might'st with us be!

How rightly rose the praises
Of heaven that wondrous night—
When shepherds hid their faces
In brightest angel-light!

More just those acclamations,
Than when the glorious band
Chanted earth's deep foundations,
Just laid by God's right hand.

Come now and view that manger;
The Lord of Glory see,
A houseless, homeless Stranger
In this poor world for thee.

"To God, in the highest, glory,
And peace on earth" to find;
And learn that wondrous story,
Good pleasure in mankind.

How blest those heavenly spirits,
Who joy increasing find,
That spite of our demerits
God's pleasure's in mankind;

And chant the highest glory
Of Him they praise above,
In telling out the story,
Of God come down in love!

Oh, strange, yet fit beginning
Of all that life of woe;
In which Thy grace was winning
Poor man his God to know,

Bless'd Babe! who lowly liest
In manger-cradle there;
Descended from the highest
Our sorrows all to share.

Oh, suited now in nature
For Love's divinest ways,
To make the fallen creature
The vessel of Thy praise!

O Love! all thought surpassing!
That Thou should'st with us be:
Nor yet, in triumph passing,
But human infancy!

We cling to Thee in weakness—
The manger and the cross;
We gaze upon Thy meekness,
Through suffering, pain, and loss;

There see the Godhead glory
Shine through that human veil;
And, willing, hear the story
Of Love that's come to heal!

My soul in secret follows
The footsteps of His love;
I trace the Man of Sorrows,
His boundless grace to prove.

A Child in growth and stature
Yet full of wisdom rare:
Sonship, in conscious nature,
His words and ways declare.

Yet still, in meek submission,
His patient path He trod,
To wait His heavenly mission,
Unknown to all but God.

But who, Thy path of service,
Thy steps removed from ill,
Thy patient love to serve us,
With human tongue can tell?

'Midst sin, and all corruption,
Where hatred did abound,
Thy path of true perfection
Was light on all around.

In scorn, neglect, reviling,
Thy patient grace stood fast;
Man's malice unavailing
To move Thy heart to haste.

O'er all, Thy perfect goodness
Rose blessedly Divine:
Poor hearts oppressed with sadness,
Found ever rest in Thine!

The strong man in his armor
Thou mettest in Thy grace;
Didst spoil the mighty charmer
Of our unhappy race.

The chains of man, his victim,
Were loosened by Thy hand:
No evils that afflict him
Before Thy power could stand.

Disease, and death, and demon,
All fled before Thy word,
As darkness, the dominion
Of day's returning lord!

The love, that bore our burden
On the accursed tree,
Would give the heart its pardon,
And set the sinner free.

Love, that made Thee a mourner
In this sad world of woe,
Made wretched man a scorner
Of grace that brought Thee low;

Still in Thee, love's sweet savor
Shone forth in every deed;
And showed God's loving favor
To every soul in need.

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I PAUSE;—for, in Thy vision,
The day is hast'ning now,
When, for our lost condition,
Thy holy head shall bow;

When, deep to deep still calling,
The waters reach Thy soul,
And—death and wrath appalling—
Their waves shall o'er Thee roll.

O day of mightiest sorrow,
Day of unfathomed grief,
When Thou should'st taste the horror
Of wrath, without relief!

O day of man's dishonor!
When, for Thy love supreme,
He sought to mar Thine honor,
Thy glory turn to shame!

O day of our confusion!
When Satan's darkness lay,
In hatred and delusion,
On ruined nature's way.

Thou soughtest for compassion—
Some heart Thy grief to know.
To watch Thine hour of passion—
For comforters in woe:

No eye was found to pity—
No heart to bear Thy woe;
But shame, and scorn, and spitting—
None cared Thy name to know.

The pride of careless greatness
Could wash its hands of Thee:
Priests, that should plead for weakness,
Must Thine accusers be!

Man's boasting love disowns Thee;
Thine own Thy danger flee;
A Judas only owns Thee—
That Thou may'st captive be.

O man! How hast thou proved
What in thy heart is found;
By grace Divine unmoved,
By self in fetters bound.

Yet, with all grief acquainted,
The Man of sorrows view,
Unmoved—by ill untainted—
The path of grace pursue.

In death, obedience yielding
To God His Father's will:
Love still its power is wielding
To meet all human ill.

On him who had disowned Thee
Thine eye could look in love—
'Midst threats and taunts around Thee—
To tears of grace to move.

What words of love and mercy
Flow from those lips of grace,
For followers that desert Thee;
For sinners in disgrace!

The robber learned beside Thee,
Upon the cross of shame—
While taunts and jeers deride Thee—
The savor of Thy Name.

Then, finished all, in meekness
Thou to Thy Father's hand
(Perfect Thy strength in weakness)
Thy spirit dost commend.

O LORD! Thy wondrous story
My inmost soul doth move;
I ponder o'er Thy glory—
Thy lonely path of love!

But, O Divine Sojourner,
'Midst man's unfathomed ill,
Love, that made Thee a mourner,
It is not man's to tell!

We worship, when we see Thee
In all Thy sorrowing path;
We long soon to be with Thee
Who bore for us the wrath!

Come, then, expected Saviour;
Thou Man of Sorrows, come!
Almighty, blest Deliverer!
And take us to Thee—home!

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of his fierce anger" (Lam. 1:12).

"This SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

"OBEDIENT CHILDREN"

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" ((1 Pet. 4: 14-16)).

But for simple faith in God and the consciousness that the Spirit of God is still guardian in the Church, one would not know how, or what to speak in these days. If you speak of grace, and dwell upon the fulness and freeness of it, there are so many hearts that will delight in it after a carnal manner, and use it as a cloak for evil; not merely those who do as Jude says, "turn the grace of our God into *lasciviousness*," but who will cover over a deep spirit of worldliness, excuse themselves much obedience on the ground of grace. Indeed, this is the prevailing leaven of these days. It is the root of that latitudinarian spirit which is tolerant of many evils and much disobedience. On the other hand, if you speak of holiness of walk, many souls will put themselves under legal bondage, which robs them of their joy and peace, or at best makes them slaves of their own frames and feelings, or promotes that self-righteous spirit which fills the heart with intolerable pride.

Still the truth must be told; and it will have its fruit in some hearts. In the passage above we see the most touching appeal to the heart of a saint; and these two principles, grace and holiness, exactly in unison. The appeal is not to bondmen or servants, but to children. "As obedient *children*;" and it is from "Him which hath called you." Grace has brightly shone in these two facts,

"He *hath* called us," and "whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the first-born among many *brethren*" (Rom. 8: 29). That is, He hath called us, and has made us His *children*. The appeal is this: Seeing He who has thus acted in such grace, and brought us into such relationship, is Himself holy, so should we be holy. And there is grace in this appeal, for He desires that we should be before Him in joy and love, which could not be without holiness. This our God has secured to us in Jesus, "having chosen us *in Him* before the foundation of the world, that we should be *holy and without blame* before Him in love" (Eph. 1: 4). But God has *now* separated us unto Himself from an evil world, and from our own evil too, hence the present appeal to be "as obedient children." The principle is this: The children should be as the parent. God is holy; hence His children are to be holy. As holiness is a characteristic of the Father, it should also be a characteristic of the children.

Now, if this principle had more weight in our minds, our chastenings would be found much more fruitful; for surely that soul that longs after holiness will profit more than a careless soul by the various chastenings of the Father's hand. "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness" (Heb. 12:10).

Many are apt to contrast grace and holiness, but there can be no *contrast* between any of the attributes of God. All His attributes express Himself, and He is One. Grace, indeed, shines most in this, that we *sinner*s of the *Gentiles* should be *reconciled* unto God, and built up with the Jews a holy temple in the Lord (Eph. 2: 11-22; see also same chapter all through, especially vers. 4, 7, 10). "Grace reigns through righteousness" (Rom. 5: 21).

I am sure of this: If we would serve the Lord, we must be holy. Not in self-righteousness, but as "obedient *children*," as those that wish to be as He is. Every exhortation to His children, and every recognition of them is full of this principle—holiness; as, "to the saints," "holy brethren," "redeemed from all iniquity, to be a peculiar people," etc.

One could dwell very much on this important subject; and I trust the Lord may lead our souls more into it. For it is evident, from the Word and from past experience, that God's work is accomplished by means of holy and godly people. A true position and clear knowledge of the truth will not suffice; holiness is what God looks for. The reason is evident, since to do God's work He must have the soul walking with Himself, in communion with His mind. Witness the contrast between Abraham and Lot.

Let brethren in Christ everywhere look well to this, for while there is much truth abroad it seems to have little power in separating souls from evil. For when we see light spreading, if that "light in them be darkness, how great is that darkness." There seems to be a lack of power for *obedience* to the truth when it is seen. Why is this?

Let us remember this, "The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity." I doubt not the Lord is doing a work among souls; and if we would share the reward of such a work, we must see to it that we are found "in all things *approving* ourselves as the ministers of God." "As workers together with Him, giving no offence in anything" (see 2 Cor. 6).

—From "*The Present Testimony*," Vol. VI., pp. 304-306.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 6

Muscular Tissue;

The Structure and Grouping of the Muscles

(Continued from p. 293.)

(3) The muscles of the nose serve in varied ways, largely either to enlarge the nostrils or the reverse. They are particularly productive of changes of expression, indicative of mental states as anger or contempt. Spiritually, in the exercise of the senses to discern good and evil, these muscles suggest the abhorrence of what is evil, the delight in what is good. There is a detection of what is evil, and a corresponding expression of loathing, that belongs to the spiritual anatomy of every child of God. Such an one will detect an evil odor in the spiritual atmosphere by which he is surrounded, and show his abhorrence of it, both by his expression and his testimony. The "dead fly" will be detected and characterized.

(4) In the muscles which have to do with the movement of the jaws in speech or in mastication, we have what serve for use rather than facial expression. And yet even these contribute also to the formation of the countenance. There are four of these muscles, the masseter, temporal, and internal and external pterygoid. Connected with different parts of the facial bones, they are united to the mandible, or lower jaw, and serve in the multiform processes of mastication and of speech. These four muscles have chiefly to do with closing the jaw and its various lateral movements. For opening the mouth these muscles must be relaxed, and the lower jaw falls. Thus the reception of food is in a certain sense

passive. There are however other muscles which assist in this action. The platysma muscles from the chest, and some others connected with the hyoid bone, serve for this purpose. "Open thy mouth *wide*, and I will fill it" (Ps. 81: 10), suggests not only the passive reception, but a voluntary welcoming of what our blessed God is so ready to give. But the food must not be merely received; it must be masticated as well, and the muscles of which we have been speaking serve for this. The spiritual meaning of this is clear, though a fulness of application awaits reverent study. It must suffice here to note that full provision is made for this. "In His law doth he *meditate* day and night" (Ps. 1: 2). Let us see that we use these spiritual muscles in taking our daily food. This may come before us more fully when we take up the subject of food and nutrition.

(5) Of the muscles of the mouth we will mention but two. The *orbicularis oris* compresses the lips, or draws them together. It surrounds the entire mouth, and with the aid of others serves the many purposes of expression, speech and mastication. The *buccinator* expands over the cheek and serves to keep it pressed against the teeth, retaining the food where it can be properly masticated. It is also closely connected with the angles of the mouth, and gives rise to the pleasant smile. An endless variety of expression is secured through the action of these various muscles. How truly does this apply to the spiritual man, and more particularly in perfection to our blessed Lord. "Thou art fairer than the children of men; grace is poured into thy lips" (Ps. 45: 2). In every word and look was the expression of His own purpose to do the Father's will. And if "His visage was so marred more than any man" (Isa. 52: 14) it did but show the Man of Sorrows in a world of sin, or the outward strokes of those to whose malice He gave His cheeks—"to them

that plucked off the hair" (Isa. 50: 6). All was perfect in the eyes of God, and to those who see His true beauty.

We may be reminded here that these and all other muscles are under the control of their appropriate nerves. It is the "inner man," even in a physical sense, which gives efficiency and expression to the various muscles. Any partial paralysis of a portion of the facial nerves causes a drooping of its corresponding muscle. The distorted mouth, the sagging lip or cheek, tell of the interruption of the power by which alone all can perform their appropriate functions, and express the beauty of true health. The testimony of the Church as a whole is a composite one, in which each individual has his place, not to be occupied by any other. When the Spirit is ungrieved or unhindered in His perfect control, there is a blended reflection of the lineaments of our holy, blessed Lord, for the Spirit ever ministers of the things of Christ (2 Cor. 3: 18 with John 16: 14). Thus it is said of Peter and John in their bold arraignment of the leaders for their sin in the rejection and death of our Lord: "They perceived that they were unlearned and ignorant men"—nothing but the ordinary muscles—"They marveled, and took knowledge of them that they had been with Jesus" (Acts 4: 13). The Spirit was reproducing in them the testimony of their Lord. So Paul's earnest expectation and hope was that Christ might be magnified in his body (Phil. 1: 20). "Christ liveth in me" (Gal. 2: 20). Thus all muscular service and expression is typical of the Spirit's energizing and ministering Christ, who is thus displayed in the life in the measure in which the Spirit is unhindered.

(6) Muscles of the Neck. We have already spoken briefly of several of these—the Platysma, and those connected with the hyoid bone. These latter we have already seen are used in opening the mouth. Their prominent

function is in connection with the larynx, largely affecting the essential action of swallowing. The *sternocleidomastoid* is the prominent muscle of the front of the neck, arising partly from the sternum and partly from the clavicle, and being inserted in the mastoid part of the temporal bone, under the ear, and in the back of the occipital bone. It serves to bend the neck laterally, or when the two muscles act together, bend it forward, as in bowing the head, and also serves in unusual efforts at respiration. These various muscles originate in the front part of the thorax. There are also series of muscles in the back, connected with the spine, which serve to elevate and rotate the head. Altogether the number and intricacy of these various muscles is beyond the non-professional capacity.⁶ It must suffice to point out the beautiful harmony, compactness and sufficiency of these various muscles, which by counterpoise or united action serve to keep the head erect, and to move it as need requires. Perhaps some Christian physician will elaborate this, as well as other parts of our great theme, so as to set forth the glories of Christ and of His Body, the Church.

There is something specially appealing to the worshiper of our Lord Jesus in the thought of serving as a muscle to give a view of Him in relation to His Body, the Church, which otherwise would not have been so clearly seen; to be the agent He uses to express His thought, care and affection for each member of His body, and to safeguard and guide each one in a hostile world. John dwells upon His Godhead fulness; Luke turns, as it were, the eyes of the perfect Man upon us, as He uses His shepherd staff to restore and lead; Mark shows Him bending lower in a service that reached to the very depths

⁶ Cunningham's *Text-Book of Anatomy*, 5th Edition, 1922, p. 447, gives a section of the neck in which fifty elements are noted, of which twenty-one are muscular.

of suffering for us; while Matthew elevates Him in His regal dignity and authority. Paul gives Him His present place in glory, the heavenly One, "crowned with glory and honor," on the right hand of the Majesty on high, far above all principality, and power, and might, and dominion, and every name that is named—transcendent truth!—Head over all things to the Church, His Body.

The various muscles of the neck are in pairs, sometimes acting in unison, and again counteracting the extreme movement of one. How good when the Holy Spirit is unhindered in using every one to contribute, either by assistance, or by checking extreme views, in setting Him forth who is all in all.

This must also serve as suggestion for the various elements of the new man in the individual believer. Regarding the head as the source of personal control—the mind and will which must govern the whole man, how important it is that all should be well balanced, that no one-sided characteristics should mark us, as is, alas, so common. A spiritual anatomy will at least show that the fault does not lie with the provision of divine grace.

(7) We bring to a close this very imperfect study of the muscles of the head and neck, with a glance at the tongue and the muscles composing it. These originate partly from the mandible, or lower jaw, partly from the hyoid bone and soft palate. Each is attached to some part of the tongue, serving unitedly or separately to extend, depress, or retract it in a great variety of ways. It is quite significant of the spiritual meaning of these various muscles that they originate, we might say, largely *back* of the tongue, leaving the tip free save as controlled from *behind*. The tongue is thus actuated from the inner man, "Out of the abundance of the heart the mouth speaketh." "With the heart man believeth unto righteousness, and with the mouth confession is made unto

salvation" (Rom. 10: 10). So in the daily life of the believer, the tongue must be controlled from within. How good it is when the heart is set upon and engaged with Christ our Lord, and as a result the tongue gives expression to that which is according to Him.

The words of the Lord Jesus! What perfection of truth, what faithful witness to man of his own true condition, of the holiness of God, but of grace beyond all thought! Truly, "never man spake like this Man." How many weary heavy-laden souls have heard and accepted His invitation, "Him that cometh to Me I will in no wise cast out." All flowed from within. He might be moved with compassion, or stirred to grief or holy indignation by what He daily met with, but what moved Him to speech was ever a holy, obedient heart to His Father's will.

These muscles binding the tongue from within suggest the similar spiritual truth. The unbridled tongue (Jas. 1: 26) is the opposite of this; the deceitful tongue (Jer. 9: 5) is, alas, familiar; but the fruit of the Spirit is manifest in the "sound speech." "The tongue of the wise is health" (Prov. 12: 18). Nor is this an indication of weakness, for a "soft tongue breaketh the bone" (Prov. 25: 15). All the self-control and guidance come from a heart attuned to the grace and truth of Christ our Lord.

The tongue is also the organ of taste, and of assistance in mastication, and swallowing. This accords with what we have just been dwelling on. When the soul is feeding upon that which is good, receiving it, "tasting," and meditating, as well as assimilating that which is received, "swallowing" it, the effect will be seen on the tongue in daily speech. May we know more of the grace of this in a practical way.

S. R.

“AND HE GAVE

..Some...pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith” (Eph. 4: 12, 13, R. V.).

“*Till*”—there must be no let up, no discouragement, however much we may see that others fail in *aiming* at this result—“the unity of the faith.”

This is *individual* “ministering,” but with a scope that is universal—“all.” It is catholic. Not the unity of the body, but “of the faith.”

“There is no hope” is the language of unbelief. This is what the prophet was compelled to hear (Jer. 2: 25).

Our prayers and thoughts should never be confined to our own immediate, local, or limited sphere of fellowship, they should reach out to “all.” We should never aim at anything short of this, if we wish to be enjoying communion with the Holy Ghost, or be in fellowship with Him, practically.

If I see a “mote” in my brother’s eye, while a “beam” is in my own eye, my greatest concern should be to first cast out the beam. We can never “see clearly” until we do.

The brother with the “mote” may misunderstand me, and try to glorify himself against me: but with that I have nothing whatever to do—that is *with God, results are with Him*. If the “beam” is really gone out of my “own eye,” it *might* be God’s will for me to help remove the “mote out of thy brother’s eye;” but even in this, that is God’s business, not mine. If He can use me, He will; but we should be *where* and *as* He would have us, if He does. It is a most delicate operation, the eye is exceedingly sensitive, and no “novice” can do it: God alone will introduce the patient to the experienced spirit-

ual "Oculists," "who, by reason of use have their senses exercised to discern both good and evil" (Heb. 5: 14).

Let me see to it "first," that the "beam" is gone; and even then, though I may "see clearly," others may be able to "see" even more "clearly" than myself.

S. A. W.

CONFESSION AND CONFIDENCE

Lines written hurriedly, just before leaving for the Hospital to undergo a severe operation

I am not strong, O Lord, nor greatly daring,
Like some who "waxéd valiant in the fight,"
Nor in this hour am I Thine armor wearing
In glorious conflict for the cause of right.

If foes appear with malice and affrighting,
Issuing their challenge in this murky vale,
Why, Lord, I leave alone to Thee the fighting,
My part to watch—and tell the wondrous tale.

I rest in Thee, for, Saviour, Thou art near me,
Nearer than darkness, pain and anxious care,
I feel Thy presence like a garment round me—
Within my heart Thy voice forbids all fear.

And just as child beside his mother sleeping,
Without a fret or fear rests all secure,
So I lie down within Thy tender keeping,
Hushed by the love that ever must endure.

All of the past that might rise up against me,
And with accusing tongue condemn my soul,
Lies 'neath the blood; and onward Thou dost lead me
T'where triumph songs in mighty waves shall roll.

Thy will, my God, oh, let it be accomplished—
Thy will the ending of all fleshly strife:
Thy Name be praised and every evil vanquished—
In me Christ magnified in death or life.

—J. T. MAWSON.

FRAGRANT HABITS

When Aaron the high priest went into the holiest there were two things which he must take with him. We read, "He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not" (Lev. 16: 12, 13). And then, of course, he dare not go "without blood, which he offered for himself, and for the errors of the people" (Heb. 9: 7). The sacred record does not say that he brought back any portion of these things. It appears that both were completely used up there. But there was something that he could not help bringing back, for he could not be in the fragrant presence of Jehovah without taking on some of the fragrance. And while he performs the holy service of making atonement for the sanctuary and for the tent of meeting and for the altar, yea, until he has laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel, he wears the linen garments fragrant with the perfume of the sweet incense he had burned within the holiest. But we read further on that he "shall put off the linen garments he put on when he went into the holy place and shall leave them there, and he shall wash his flesh with water in the holy place, *and put on his garments and come forth*" (Lev. 16: 23, 24).

How careful the Lord is that not a trace of human effort or excitement should remain upon the body of the one who enters His holy presence. Even such holy service as Aaron had performed may, and often does, excite the flesh. Therefore that which speaks of the word of God

(the water) must be fully and freely applied even in the midst of his service. Then Aaron puts on his garments that have been laid up in the holy place and comes forth to complete his service.

Of course, his was a unique privilege, not granted to the common people, nor yet to the priests. Even the dressing of the lamps in the morning and the lighting of them in the evening was his to do while the perpetual incense burned on the golden altar (Exod. 30: 7, 8). But now the veil is rent, and *we* have boldness to enter into the holiest by the blood of Jesus. Therefore we may apply the lesson here to ourselves.

Surely the Lord would have our garments (habits) ever fragrant with that which speaks of the perfections of Christ. And that not only when serving in the holy place, hidden from the eyes of men, but when we "come forth." Therefore we need to guard against anything that would tell of fleshly energy or excitement. How necessary to have "our bodies washed with pure water;" the holy Word of God applied so that no foul, fleshly odors may mingle with that fragrance. And so let us put on our garments that have been lying in His presence and let them tell the wordless story of where we have been, and men will take note of us that we have been with Jesus.

How much our habits affect our ministry, our service! How often they hinder us from reaching some precious soul! If our approach to such were heralded by the sweet fragrance of the perfections of Christ, how much more welcome we might be! We live in a day of careless and even deceitful habits. Many, like Jacob, dress in stolen raiment and manage to deceive those whose eyes are dim. Therefore let us be "followers of God, as dear children; and *walk in love*, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice

to God for a sweetsmelling savor" (Eph. 5: 1, 2), so that our garments (habits) may, to some degree at least, "smell of myrrh, and aloes, and cassia, out of the ivory palaces" of His presence.

CARL ARMERDING.

Answers to Questions

BY JOHN BLOORE

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

QUES. 13.—At the passover leavened bread was forbidden in Israel. Are we right in concluding therefore that at the last supper leavened bread was absent, and that the Lord's supper was instituted with unleavened bread? Was it right and fitting that it should be so? Should we remember the Lord with a loaf of baker's bread with a yeast-rising basis? What is a right course to follow?

ANS.—"It is very likely that, the Lord's Supper being instituted at the close of the passover feast, where no leavened bread was allowed, our Lord used that which was at hand, the unleavened bread of the passover. We must remember, however, that for us, being no longer under Judaism, the significance of literal leaven in our daily use is entirely of the past. The point to note is that bread was used—the ordinary food of man. Our blessed Lord gave up His body unto death in order that He might be the food of His people. In taking, at the Lord's table, that which ordinarily is our food, we do not raise the question at all whether it is leavened or unleavened. It is Christ Himself whom we remember and who is typified in the bread which we break."—From *Help and Food*, Vol. 21, p. 166.

It may be added that we are in the liberty of grace, and this is emphasized with regard to the Lord's Supper by the absence of such regulations as characterized the Passover and other feasts of the Levitical order—regula-

tions fitting to the system of things then instituted as typical, as the shadow, of that substance which we now have in Christ. For us the lesson of the unleavened bread is intimated in 1 Cor. 5: 7, 8. The application is moral and spiritual. It has nothing to say as to the material bread of which we partake at the Supper. Again the difference which grace brings is seen in that while the Passover was a yearly feast of remembrance, the word as to the Supper is, "As often as ye shall eat." The law made the former a set time of yearly occurrence, grace makes the latter (with the precious affections and communion which belong to it) that which we may enjoy as often as we wish, and certainly not less frequently than the first day of every week (Acts 20: 7). Here there is liberty under the Spirit, not bondage to established order, demand, or hour, as under law. So we find the liberty of grace manifest in the absence of minute regulations regarding what is material or physical in connection with this holy feast. "It is good that the heart be confirmed with grace, not meats" (Heb. 13: 9, *New Trans.*).

QUES. 14.—What is the meaning of Luke 16: 9?

ANS.—"The mammon of unrighteousness" refers to the material things of this life, the things in our hands to use, or whatever is intrusted to us as the servant of another. As a general principle, this applies to man as a responsible creature to whom the Creator has committed a portion of His goods.

To make to ourselves "friends" of this mammon is to so use what we have had entrusted to us, that when we "fail," *i. e.*, die, it may be found to our benefit and blessing in our "everlasting habitations." This was not the case with the rich man in this same chapter. He had so used his riches that they were found as an enemy, not a friend.

If men despise the goodness of God which should lead them to repentance and use the blessings and opportunities He gives only as a means of self-gratification and sin they but treasure up wrath for themselves. Compare Rom. 2: 4-6.

This verse gives us a general principle, and it is always applicable. As being such, the Christian comes under it also. The grace of God does not set aside His government, and the believer is responsible to make such use of earthly things that they shall meet him as friends in the day of account, otherwise he will suffer loss. "Thus to use what is so commonly as to be characteristically the 'mammon of unrighteousness' is not unrighteous, but faithfulness in that which is Another's; and although it be in 'that which is least,' as such earthly things must be, yet even as that it may test and manifest the character with regard to what is the 'true riches.' A man's piety cannot be measured by his charities; but on the other hand, it cannot exist without them, 'for faith without works is dead'"—(*Numerical Bible*).

ANS.—Verse 12 declares the universality of sin and death. Verse 13 states that though God had not given a law to man from Adam until Moses, so that sin was not put to account, that is, charged up in specific items, as covetousness, false witness, adultery, etc., so that such acts were seen to be transgression, the positive breaking of the bounds set by God, yet sin was in the world—for "sin is lawlessness" (1 John 3: 4, *New Trans.*), man's following of his own will—and the proof is that "death reigned from Adam until Moses," for "the wages of sin is death" (Rom. 6: 23). This was true even though those who thus lived in sin had no law, and so did not sin according to the likeness of Adam's transgression, for he had a law given to keep, but broke through its command; thus his sin had the form of transgression, which form did not apply to the sinning of other men from him until Moses, seeing that no law was given. But the moral consequences of Adam's transgression were passed on to the race of men in that they were found sinners and death reigned. In this headship he stands as the figure of Him who is to come—Christ, who is the Head of a new race to which is communicated the blessings resulting from His one act of obedience, just as in Adam's case the results of his offence passed to all men.

CONDITION MORE THAN POSITION

"Condition is more than position." This was the often repeated statement of an elderly and much used servant of God. And it is a salt word to which we do well to give heed. There is great danger in being satisfied with an external position in association with fellow-Christians while our hearts may be far from God, and our lives taken up with the things of time and sense, with money-making, or with pleasure-seeking, perhaps under the plea of health.

The many divisions among true believers have led, it may be, to this, in great measure. Which company is right? has been the question, and the consideration of the matter has occupied many hours. Then when a decision has been come to, a secret satisfaction has filled the breast and the feeling of assurance of being "on the right ground" has ministered to pride and self-glorying.

The state of soul has been an object of minor consideration altogether during this period, and now that an end is reached, the subject of thought when alone, and of consideration and conversation when with fellow-Christians, has been the wrong conduct of these or those we have left, or who have left us, and the correctness of the place in which we ourselves are found. All this is robbing Christ of His true place in our hearts. It is out of the abundance of the heart that the mouth speaks, and this constant reference to and occupation with evil declares plainly that Christ Himself and the things concerning Himself have been crowded out of our thoughts. We think that our *position* is correct, while we lose sight

of the serious fact that our *condition* is altogether at fault.

Shall we not judge ourselves in the light of His presence with whom we have to do, and seek to learn whether our state of heart is such as to be acceptable to the Lord? The Pharisees of old were punctilious in their care as to their associations, and despised others who were not as they were. But it was in vain that they were thus separated *from* others, it was not a separation to *God*. Their thoughts were far from Him. They were taken up with their position while their condition was as wrong as it well could be.

May it be ours to labor to be acceptable to our Lord, in that our condition of heart be in accordance with His gracious desires for us!

INGLIS FLEMING.

Young Believers' Department

Calendar: Aug. 16th to Sept. 15th.

DAILY BIBLE READING:..... Aug. 16th, Num. 18;
Aug. 31st, Num. 33; Sept. 15th, Deut. 12.

SUPPLEMENTARY READING:... Aug. 16th, 1 Cor. 2;
Aug. 31st, 2 Cor. 1; Sept. 15th, Gal. 3.

MEMORY OUTLINES: Gospel of John.

MEMORY WORK:..... John 6: 1-21.

GOOD READING: "Short Meditations on Elisha," by
J. G. Bellett.

Daily Bible Reading

What a rich unfolding of God's thoughts of His beloved Son we find when the light of the New Testament is shed upon the types of the Old, through which we are now

going! Let us ask that each chapter may speak to our hearts of Christ, who is the key to all Scripture. "He expounded unto them in all the Scriptures the *things concerning Himself*" (Lk. 24: 27). And a little later on He says, "These are the words which I spake unto you, which I was yet with you, that all things must be fulfilled, which were written in the law of Moses [where we are now reading] and in the prophets, and in the psalms, CONCERNING ME. Then opened He their understanding, that they might understand the Scriptures" (Lk. 24: 44, 45). May it not be merely that our *minds* get clearer views of Him, but that our hearts be flooded with His grace and love, so that we shall be strengthened to stand and to walk here for Him. This will link *prayer* with our reading, and He doeth wondrous things, when our hearts are drawn out in lowly, believing prayer. May it be so, in His own blessed way.

Memory Work and Outlines

The narrative part of John 6, verses 1-21, is perhaps a little more difficult to fix exactly in the memory, so we are not taking as large a portion as usual, which I trust will help us to meditate on it verse by verse, as we may be led by the Lord. I pray that none of this work may be considered in a legal way, so as to become a yoke of bondage. For "*His commandments are not grievous.*" So to Memory Outlines I have still put down the Gospel of John. If the Old Testament has the Lord as the theme, beneath the surface of the types, the New shows Him directly. We read His very words, see His acts and His walk. "Many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13: 17). In John this revelation of "that Eternal Life which was with the Father"

is particularly wonderful, for He speaks of Himself, and the Gospel shines out with a special lustre.

Echoes of the Conferences

Those of you who were at the meetings at Lake Geneva and Montrose will hardly need to be reminded how enjoyable they were. They were good meetings for the note book, and I will just pass on a few things, jotted on the blackboard, or otherwise given. Here is the secret of *Joy*, spelled out, JESUS—O—YOU—Jesus first, you last, *nothing* between. One of the choruses sung was:

"Make me a channel of blessing to-day;
 Make me a channel of blessing, I pray;
 My life possessing,
 My service blessing;
 Make me a channel of blessing to-day."

Then there was a series of Addresses on the prayers in Ephesians and Colossians by our brother, Mr. Ironside, and our brother B. C. Greenman gave one on "Nehemiah's Diary," and another on "The Afflictions of David." The *cross* was a prominent theme. Here is an outline of one way in which it was presented by brother Inglis Fleming.

Christ crucified.
Redemption for us.
Obedient unto death.
Sins forgiven.
Sin judged.

Here is a stanza contrasting law and grace from John Bunyan:

"Run, John! Work! the *Law* commands,
 But gives us neither feet nor hands.
 The Gospel speaks of better things,
 It bids us fly, but gives us wings."

One of the Montrose mornings was devoted to "Sys-

THEMATIC BIBLE STUDY," by brother A. S. Loizeaux. I give a few of its outlines:

Family Bible Reading and Prayer. Every day for all, where the youngest reads his verse.

Personal Reading.—Daily Food, milk. Regularly, Reverently—a Pocket Testament. "Rations."

Sunday School and Bible Class.

Teaching. To save souls; to edify. Take active part.

Method—largely New Testament. Get through one chapter at a lesson. All take part.

Books. These are the gifts of the Spirit. C. H. M., Genesis. Synopsis, J. N. D. Numerical Bible. Concordance. Scofield's "Rightly Dividing." Magazines.

Methods of Study. 1. Scripture books and portions. Old Testament. New Testament. "Rightly Dividing." 2. Subjects. The Lord's Example [as "prayer;" the parables]. Faith, Heb. 11.

Addresses. Notes—jottings in preparation. Theme. Scriptures. Thoughts. Outlines.

The whole Bible like an estate to be walked over and enjoyed and used.

A wish was expressed that something might be said about the menace of Modernism, with special reference to young people at college. So an address was given by brother G. Mackenzie with striking points, showing how the statements in the Old Testament were verified by quotations in the New:

Man a special Creation of God. Gen. 1: 26, 27; Luke 3: 38. Adam the first man. Gen. 2: 7; 1 Cor. 15: 45, 47. Adam alone—Gen. 2: 18; 1 Tim. 2: 13. Adam's helpmeet as foreshadowing the counsels of God, Gen. 2: 19-23; 1 Cor. 11: 8, 9; Eph. 5: 30-32.

Special Creation of man endorsed by the Son of God, Gen. 1: 26, 27; 2: 24; Matt. 19: 3-5.

Satan as the Serpent. Gen. 3: 1; Rev. 12: 9; John 13: 27.

The woman in the Transgression. Gen. 3: 6; 1 Tim. 2: 14.

Satan's judgment and its cause. Gen. 3: 13; 2 Cor. 11: 3.

The Virgin Birth of our Lord. Matt. 1: 18; Lk. 2: 49.

These are meager outlines, but if the references are looked up they will show how the issue is clearly drawn between Modernism and divine truth. Which is true? If the statements in Genesis are wrong, then the New Testament is also wrong in confirming them, and the Son of God, our holy Lord Jesus Christ, was also ignorant! This is the price to be paid for accepting such teachings. Let us stand by the written word of God, as our true weapon, rather than to attempt to reason with infidelity. The issue is plain: since God has given us a revelation, let us use it as our Lord did with Satan in the temptation—*"It is written."*

One of a number of addresses was by brother A. E. Booth on Christ in 1 Peter:

I. His Godhead—1 Pet. 1: 1-5, 19, 20. 2 Pet. 1: 1. "My Lord and my God." "Foreknown," preexistent, before the foundation of the world.

II. His Incarnation, and perfect Manhood. Ch. 1: 20. See both in the storm on the Sea of Galilee.

III. His Atonement—ch. 2: 24. Brought to God, ch. 3: 18.

IV. His Resurrection and Ascension—ch. 3: 21, 22.

V. His Return and appearing from heaven—ch. 5: 4.

Two striking verses formed the basis of an address on David's life by brother B. C. Greenman. Ps. 3: 2—*"Many* there be which say of my soul, There is no help for him in God." Ps. 4: 2—*"There be many* that say, Who will show us any good?" From these he brought out the disproof, as shown in God's ways with David, in which both the ground of his hope in God, and the many good things shown him was fully established.

This must serve as a sample. I trust if the Lord permit us to come together another year that even more will be gathered with greater profit and help to all.

I will add one feature which was noticeable—the young brethren participating, both in prayer, and in a special

meeting of testimony to the reality of answers to prayer. Numbers of instances were given by them as showing this. The Lord's merciful and preserving care for health and safety was manifest.

Greek Testament Lessons

I have for several months past been behind with the lessons, but you have been patient, and I am not far back now. I would ask your prayer for this work that it may go in such a way that the students shall get real help and profit from it—for the Lord's glory. Possibly some are a little further behind than they expected, but I trust we shall be girded with needed strength for His sake to keep on. There is a general improvement in many of the lessons, though of course they grow more exacting as you go on, but your knowledge grows also.

Those of you who have reached lesson 19, where we begin copying out the actual Greek text of John's Gospel, have begun what I trust will be a growing pleasure and profit. It will familiarize you with the form of letters and words and with the accents. Gradually too as you transcribe you will recognize familiar words, and, knowing the English, begin to fit them into their proper places. We are not attempting *translation* yet, but it will lead us up to it.

The following are the lessons for Sept. 1st and 15th.

LESSON 25. Page 31, bottom. Study and write gist of rules. Translate Greek exercise, page 32. Copy John 1: 23-28.

LESSON 26. Page 32, bottom. Render the Exercise from English into Greek. Be careful with the formation of the words and sentences, watching about the accents. Copy John 1: 29-34.

All letters please send c/o Loizeaux Bros.,

1 East 13th St., New York City.

Work in the Foreign Field

Valentine, Arizona.

Dear brothers:—

June 27, 1927..

The Lord has been very good to us in seeing souls saved, but all are young people. The old are hard to move, last month we baptized 23. Some of these have been saved over a year, and some just 3 months or so. We had to dig a hole in the ground and fill it with water in order to baptize them. Places are hard to find in this country where there is enough water to baptize people. This last year we have worked with seven different tribes and seen some saved out of each tribe. Will close with much love in our Lord,

J. P. Anderson.

Winslow, Arizona.

Dear brother:—

June 24th, 1927.

Thank you for your letter of the 17th. How true it is that from Him cometh *every* good gift and every perfect gift. And the fellowship of His people is very encouraging and comforting. This too is one of His gifts.

No doubt every one laboring in the gospel longs to see definite conversions, and it is not always easy to go on without this evidence of the seed having taken root and springing up and bearing fruit. But when one is living in the midst of the heathen who have never known God, and there is even the slightest interest in His Word, this is encouraging, and the more one realizes the blindness of their hearts and their great need, the more one feels impelled to labor on in the hope that by "patient continuance in well doing," the Word will eventually take effect in them.

Sometimes the attendance at the Sunday School classes is very large, and sometimes small. Two weeks ago there were present in the morning seventeen Indian children, and five adults; and in the afternoon fourteen Mexican children in spite of heavy rain. Last Lord's Day the Indian attendance was only half that many. Their homes being really at Laguna, N. M., and up on the Hopi Reservation, they are frequently away on visits, and then there are many other reasons, or excuses, that keep them away. In that they are not unlike white people whose hearts have not been touched, or whose love for the Lord is at low ebb.

Besides the two Sunday classes, and the women's sewing-classes, I now have, for the three summer months only, a young girl's weekly sewing-class, and yesterday

morning there were sixteen girls here, ranging in age from seven to fifteen. All of the sewing-classes include half-an-hour or more of singing, prayer, and a Bible lesson, and the children seem to be delighted. I cannot help but feel that the most effective work here will be with the children, but that does not mean that we cease striving with the older ones. In fact, I feel certain there are a number of the Hopi women who really believe the gospel, but they have not yet the courage to confess Christ openly. May the Lord bring them to an open confession of Himself.

Visiting in the homes is also a splendid method of personal contact. For this I have never had enough time; that is, to visit as frequently as I would like, but I am always hoping to get the work so lined up that there will be more time for the home visits.

With affectionate greetings in Christ our Lord.

Yours in our soon coming Lord.

Minnie Armerding.

Albuquerque, New Mexico.

My dear brother:—

July 7, 1927.

On Lord's Day night I expect to leave for Flagstaff, where there is a Summer School of the Bible in progress, attended by the Indian missionaries and some of the Indians. I am to take up the book of Exodus with them. Last year we took up the book of Genesis. This school lasts for the whole month of July and after that there is a Bible Conference till the middle of August. It makes a lovely vacation for the missionaries. Were it not for the high altitude there it would be an ideal place for us. But it is 2,000 ft. higher than here. And this is a mile high. Well, one of these days we shall be going up higher and higher yet. And, thanks be to Him who takes us there, we shall be fully fitted for the scene. The world has adopted a saying, "It won't be long now." That really belongs to us. Our Lord has said, "Surely I come quickly." And our hearts gladly respond, "Even so, come, Lord Jesus."

Affectionately yours.

Carl Armerding.

Marsh Harbor, Bahamas.

Dear brother:—

July 4th, 1927.

Am thankful to say the Lord has enabled us to rebuild our home, and our hearts go out in gratitude to Him and to all His dear people, who have made this possible. Since then I have had the privilege to go out with the gospel, and was much cheered by the manifest interest in at least two places. At one of these, Governor's Harbour, nearly the whole town came out three times a week, and there seemed

to be a real spirit of inquiry and concern. I was called away in the midst of it by a wireless message from home, as my wife was ill. I hope to return later, Lord willing, and in the meantime hope and pray the seed may spring up and bear fruit. Let us pray, for it enlists God's interest, and it increases ours.

Yours by His grace,
August Van Ryn.

Baka Mbule, Congo Belge, Africa.

Beloved brother:—

April 27, 1927.

We arrived at Inkongo, March 29, after a very good journey up River, our hearts filled to overflowing with praise to our Lord for all the mercy shown us all along. There is great need for more workers here. In the Basongi Country Mr. and Mrs. McTavish are alone; then at Inkongo Mr. Wilson is the only brother at the present time. Mr. Nixon left for a much-needed furlough. Mrs. and Mr. Wilson, Miss Isaac and my wife are at Inkongo at the present. Here at Baka Mbule, Mr. Althorp has had to struggle on and has been unable to go out to the schools. We are hoping that Mr. and Mrs. Moyes and Mr. L. Westcott will soon start on their Congo journey. They had intended to start in March, but Mr. Moyes had to go under an operation and they were delayed. We do not know when Miss M. P. Chalmers and Mr. Nixon will be able to return, and for the present have no word of any new workers. Mr. Althorp and I will go on a short journey (D.V.), to the Bena Cedi for about a week and then to Inkongo to look over the schools there. We hope to look up all Christians in the district, and those who have been here as children on the Station, and all the old teachers. It will mean a lot of work, but it has not been done for a long time, and we want to see how the Christians stand. It would keep one brother going continually to look after the work in the out-schools, and I hope to give a lot of time to this before Mr. Althorp leaves for furlough. We are looking forward to a conference with the Teachers in the latter part of June. They are being greatly encouraged in the work at Inkongo since Mr. Wilson returned, the numbers increasing and greater interest shown.

You will be glad to learn that we now have the whole Bible in print. My dear wife and I received a very warm welcome at Inkongo from the workers and the native Christians, and a still warmer welcome here at Baka Mbule. When I arrived, the noise the children made was almost deafening. It was good to see them all again. Mr. Althorp has very kindly built a new house for us.

Affectionately yours in Him,

Wm. G. Amies.

Hull, England.

July 14, 1927.

Dear brother:—

I now want to say something for myself. It is in the light of the appeal on Page 307 (July No.), "Is there some one who will say, 'Here am I; send me?'"

Some twelve years ago I had some exercise with regard to "Trinidad" and we—my wife and boy—actually had the passport photos taken, but illness of wife and boy hindered, although home had been sold in readiness to depart. Later I wrote to Mr. T. O. L., but I have not really seen the way. I may say that I have been wretched for months with a continual desire towards these needy places. For about twenty years I have been laboring among the saints. But this does not give me rest—I yearn to serve Him where there is need for such service. I do not want to leave any place of trust, but these letters of appeal make me downright miserable. Truly I say, "Here am I; send me." I have thought I would ease myself by writing to you and asking prayer, and perhaps get in touch with some dear brethren in these needy parts.

I am not old nor young, being forty years old, and used to work among saints inside and sinners outside.

But "Where" would the Lord have us go? is the question. We know "what" He would have us to do.

Perhaps you can help us to do what is pleasing in His eyes as to this exercise. Anyhow we shall be glad to hear of needy places and get into touch with laborers there. Also to have our brethren's prayers for guidance.

Your affectionate brother,

E. Chas. Taylor.

Let us pray that the Lord may give our dear brother to do His will, whether to go or stay.

JAPAN NEWS LETTER No. 62.

Tokyo, June, 1927.

Beloved Brethren and Sisters:—

How thankful we should be for the open door for the gospel here in Japan. There generally continue to be good audiences at our *Open Air Meetings*. These are held now four or five times a week in Tokyo and other places. Several of the young brethren are active in this work, and others help also. I cannot be at all these meetings, but help and encourage the brethren. They are making progress in this work. Many tracts are distributed and some Testaments sold.

In my semi-weekly *Bible Classes* we are at Ezra in the O. T., and Acts in the N. T. The blessing for the believers continues by the Lord's goodness. Beside these I am now having three Bible Classes a week in English

for Japanese who are learning this language. Study of English is quite common in Japan.

Brother Fujimoto is going every week to the *Nakano Hospital* visiting. There are some souls there who are concerned in the gospel and salvation. We look for more conversions there.

By the mercy of the Lord our sister *Mrs. Tsukiyama* is in better health and able to be at her duties.

The *Mission House at Tsurumi*, we have rented at last, but at a considerable reduction in the rent. A Japanese doctor of the neighborhood, who had to remove on account of road-widening, has rented it.

The monthly *Kondankai* (Conversation or Tea Meetings) for the brethren and sisters of Tokyo neighborhood keep up with interest and blessing.

Affectionately yours in our Lord.

E. B. Craig.

P. S.—Having had trouble lately with drafts on banks in Japan, would ask that remittances be sent on American banks. Personal checks will be handiest for remitters, and are accepted here. P. O. Orders also are all right.—E.B.C.

Dear brother:—

You will be glad to know that 10,000 copies of the Gospel of John in Kingwana were off the press last Saturday at St. Louis. Seven thousand of these should now be on their way to the Congo, two thousand of them to Dr. Woodhams. The postage on the whole consignment will be about \$70.

God wonderfully worked on the hearts of the dear ones at St. Louis to make this all possible. Over \$300. were raised for this purpose. The Kossuth Gospel Hall gave \$70. towards this. The Maplewood meeting \$85.

John is a 56-page book and about the same amount of matter per page as the others I sent you previously. The 10,000 copies cost \$175. and composition \$70. You will notice how cheap this is. The printers were anxious to help us. I have also ordered electro plates made, and these will be kept in St. Louis. Anyone may use them without any charge. This will greatly reduce the expense when the N. T. is completed and ready to be printed in one volume.

The type of the four epistle book (Rom.; Ephes.; Phil.; and Colos.), is being held in Denver. I am hoping that the money will come in for electro types to be made of these also.

Praise God that these Scripture portions will soon be in the hands of the Congolese.

With Christian love, yours in the Blessed Hope,

James Lowder.

NOTES

Drawing Water for Others. Moses had several anticipative opportunities of acting as a deliverer before he entered upon his life work as leader of the people of God out of Egypt, and through the wilderness. When he set one of his brethren free from the oppression of an Egyptian we read, "He thought that his brethren would understand that God by his hand was giving them deliverance" (Acts 7: 25, *J. N. D.*). Apparently there was some thought—partial and incorrect—of his future great work. He is obliged to flee from Egypt, and coming into the land of Midian, he again finds opportunity to help the oppressed. The daughters of the priest of Midian, who cared for their father's sheep, had been hindered in their work by other shepherds driving them away from the troughs they had filled for their sheep. Moses delivers them from their oppressors; and supplies the need by drawing water for them.

There is constant need of water. It is a "dry and thirsty land," this world, and the Lord's sheep must have their thirst constantly quenched. Those who care for them are sometimes hindered in their work, and it is a great privilege to be permitted to help in this supply. There is no stint in the exhaustless source; but to *draw* it sometimes is necessary, that the lambs and sheep may be cared for, who cannot draw for themselves.

The Word of God, as ministered by the Spirit, is the water, and every believer has this fountain—the indwelling Spirit—in him, "springing up into everlasting life." But the Word is here for the diligent one to make use of for himself and for others. Here is where the service of a "drawer of water" may come in.

First of all we draw for ourselves. Water which flows between the banks of a stream carries refreshing to the plants and grass as it goes on, while that which comes through iron pipes deposits but rust; though it may reach those at a distance, it does not help the channel. May we be like the fertile banks.

But there are thirsty souls who need the water of the Word, and it is well to remember the Lord's assurance about giving a cup of cold water "unto one of these little ones in the name of a disciple" (Matt. 10: 42).

This means daily occupation with the Word. For the water must be freshly drawn to be cold. What an incentive we have here to make good use of the well. If we do not read the Word, meditate on it, we will have no "water" to put before the sheep. "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*" (2 Tim. 3: 16). While a few favorite and familiar verses are always helpful, there is a richness, a fulness and variety which meet every need. So there will be abundant water for the Lord's thirsty ones, and the water of *life* to the unsaved.

The Bible is the Word of Christ; and it is this which makes it so satisfying and suitable.

"Oh, Christ, He is the fountain,
The deep, sweet well of love."

The holiness it inculcates is not based on the requirements of a stern and unyielding law, but is the fruit of a new life imparted by, and linked with the Person and work of our Lord Jesus Christ. The Holy Spirit delights to take of the things of Christ, and unfold them, not merely before the mind, but in the heart—"The eyes of *your heart* being enlightened."

To draw water for others then means to put the blessed Lord before them in such a way that they can *drink*, be blessed and refreshed, and strengthened for the path He calls to. The world, and its prince, is ever offering the "broken cisterns." Even the children of God are deceived, and their hearts become parched, from lack of the soul reviving truths of the Lord Jesus. It is quite significant that in John, where His person is prominent, we have *water* spoken of a number of times. May His grace make us to be drinkers of and drawers of this living water.

S. R.

The Saint's Weaning Time. It is grateful to me to write to one who feels the raging of the storm, and is at the same time seeking to find—and finding—shelter in the Lord.

What can we say? Does He remember our frame? We are prone to think He does not.

The time of weaning is a time of great suffering, but it is a necessary time. No soul learns real independence of infant help until it is weaned. It is surprising how many nurses we have, and it is just in proportion as we obtain strength to go without any of them that our age or advance in life is determined. I believe (except very few) that each of us is going through a process of weaning, and what is it for? Simply that in our given strength we might be able to depend on God, without the medium of that which betokens our personal weakness.

The suffering connected with *weaning* arises from the deprivation of something with which we connected the blessings of life. This may occur in many ways. Satan thought Job could not be weaned, for he said, "Take from him all that he hath, and he will curse Thee to

thy face;" but Job was weaned. The soul is weaned when it can worship God and pray for others. I do not worship, nor can I, unless my soul is engaged with God; and I cannot really pray for others if engrossed with myself or the things dear to me.

If I am occupied with myself and the loss of any of the channels of comfort, God must wean me, and, oh, what days and nights of bitter soul-tears are shed whilst the soul is weaning from some long-enjoyed mercy! Is it that He who gave His Son would deny us any good thing? Oh, no! But He must wean us, or we should never know really how to depend on Him, *apart from any* human or natural intervention.

No doubt Paul often spoke of having no confidence in the flesh, but it was in the prison at Rome that he felt he was entirely weaned. Any soul who has been marking his own progress, from the moment God began to wean him, or deprive him of things dear to which he clung, until he *was weaned* (or rested on God, independent of his loss), can tell of the momentary lulls and rapidly succeeding agonies of soul which marked the desperately dark tunnel through which, in experience, he passed, until the light and joy of the presence of God was reached. Oh, how God pities us in all this anguish! But He cannot give up until He has secured our blessing.

He cannot relax His hand, but He furnishes us with many lamps to modify the chill and darkness of our subterranean travel.

—SELECTED.

"There are three things I find in the often trying, toilsome life of faith: first trusting God that nothing can hinder His accomplishing His purpose. All that his brethren did to frustrate the accomplishment of Joseph's

dreams, just led to that accomplishment. They sent him to Egypt. The hard and wicked accusation against him in Potiphar's house, put him in prison, where he met the butler and baker who brought him where the dream was fulfilled.

"Next, for us, simple obedience, taking God's mind for wisdom, and doing His will. He has a path for His saints in this world; in it they find Him and His strength, though perhaps the life of faith be dark: then, if we know the purpose of God, light is in the soul. But the path He will guide us in. It may seem dark, but if His, it is the way of arriving at His rest.

"But a single eye, seeking nothing but Christ, is the secret of certainty of walk, and firmness as having the secret of the Lord with you. But what a calling! We have to walk worthy of God who has called us to His own kingdom, and yet what a joy to be associated with Himself! And we know His purpose is to glorify Christ, and so we seek that, in walking worthy of Him and serving Him in love."—J. N. D., *extract from a letter*, about 1880.

"This Lord is faithful and full of tender compassion; of whom should we be afraid except of ourselves? There we have reason. Trust in the Lord, and be doing good. Our time is a time to sow, but if faithful, the sheaves will come in due time. It is by faith and patience we shall inherit: God means it should be so."—J. N. D.

"Did you never taste what the poor prodigal did when his father's arms were round him? The flowing of God's mercy to your soul, is not from any suitability in yourself to receive it, but from the strange marvelous ways of God. When His mercy reaches the soul, it comes in the revelation of the character of God in love."—G. V. W.

GETHSEMANE—GABBATHA—GOLGOTHA

Gethsemane (oilpress), beyond the torrent Kedron, scene of hallowed memories, indelibly written upon the hearts of the Lord's people and the annals of eternity—the place of the soul-anguish of the blessed obedient One, ever calls for our careful and prayerful meditation.

Over that brook Kedron, David, the rejected king, passed with the few who followed him in days of adversity, *weeping as they went*. The heart of the men of Israel had turned from the Lord's anointed, and chosen the usurper in his stead. It is beautiful to see David's entire submission to the will of God under these most trying circumstances. His spirit, like that of the blessed Lord, was without resentment, and like Him, when one would have drawn a sword to resent insult, David forbade it, taking his cup of sorrow from the hand of God and bowing to His holy will.

For David, however, there was no Gethsemane, no depths of anguish, such as awaited the Holy Sufferer.

John says, "Where was a garden," and one's thoughts go back to another "garden" planted by the Lord, scene of another conflict, between man and Satan, when, alas. Satan triumphed, God was dishonored, and all creation ruined.

"Jesus oftentimes resorted thither with his disciples." Many nights, doubtless, were passed in holy solitude there, communing with the Father, that *supreme moment* of suffering ever before Him, when His soul must be made "an offering for sin," and the anguish and bitterness of death be tasted. The closing scenes pass before our eyes in John's Gospel. In chap. 11: 49-53 the heads

of the nation fully determine His death. In chap. 12 He speaks to the Father, conscious that the "hour has come," in which as the corn of wheat He must die or abide alone. In chap. 13 the betrayer is present, and after partaking of the sop—special mark of affection—leaves the company, before the institution of the Lord's Supper, and passes into the darkness. Well does Scripture say, "*And it was night,*" the night surely of man's wickedness, as the Lord afterward said to the crowd, "This is your hour and the power of darkness." Chaps. 14 to 17 may be treated as a parenthesis, as containing ministry to prepare the hearts of His own for His absence. In chap. 18 the last great conflict begins, the Holy Sufferer enters the garden of Gethsemane with His disciples.

In perfect accord with the character of his Gospel, John omits all reference to His deep soul-anguish and bitter tears. We have not here His pleading with the Father, and His strengthening by angelic ministry for the coming conflict—this we find in the synoptic Gospels—and since Luke presents Him as "Son of Man," to that Gospel we would naturally turn to find holy humanity tested, and we are not disappointed, since Luke gives in fuller detail all that passed during that fearful conflict.

Withdrawn from His disciples, Mark says, He took with Him Peter, James and John, witnesses of His manifested glory upon the Mount of Transfiguration, where they "were heavy with sleep" (Alas, what is man?), saying to them, "My soul is exceeding sorrowful even unto death; *tarry ye here and watch.*"

What a privilege was theirs! What should they have felt to be associated with such an hour!

He leaves them, withdrawn, we are told, about a stone's cast, but the distance spiritually was immeasurable. It was written, "Lover and friend hast Thou put far from

Me, and mine acquaintance into darkness." Into that conflict, who could enter? Spotless in His humanity, He alone could rightly feel the awfulness of sin, and alone contemplate the drinking of that bitter cup.

The perfection of His Manhood is seen in all that He undergoes. His *human spirit* shrinks, not from the physical pain He must endure, not from the coarse and brutal treatment of the rabble crowd, but from *contact with sin*. The cup, beloved, which our sins had filled, the tasting of death as the judgment of God, the anguish of that hour before Him, when the forsaking of God must be endured, all, all pressed upon His spirit and made Him "exceeding sorrowful, even unto death." As the dependent, obedient One, "He kneeled down and prayed," supplicating the Father in deep earnestness that, if it were possible, the cup might pass from Him. Had He not felt a holy desire to avoid *that cup*, His humanity would not have been perfect, but He *felt* all He must endure. His *human spirit* was weighed down, yet with a weight no mere man could fathom. Entire submission and obedience marked that perfect One, "Nevertheless, not my will, but thine be done."

Angelic ministry strengthened Him for the conflict, but the cup is still before Him. The sorrow deepens, and so deep is the anguish that "His sweat was as it were great drops of blood falling down to the ground!"

Here we might well linger, and since all is passed, dwell upon His perfections, delighting in His love, a love well known even now, but to be enjoyed in fuller measure when with Himself in glory. Here we see in Him the conscious weakness of humanity and, in the circumstances, not a thought that was not perfectly human, yet at the same time, not a thought that was not suited to the presence and character of God. The cup must be

drunk, and while we see all that characterized holy humanity, we see too nothing that could militate against the perfectness of the One in whom "all the fulness (of the Godhead) was pleased to dwell." To Peter the Lord said, "Could ye not watch with Me one hour?" The flesh was weak, and is weak, indeed! The one who had boasted his affection, and asserted his willingness to go to prison and death, had slept during the time of the Lord's sorrow. Alas; what weakness! How humiliating for poor Peter! Yet a needed lesson surely, that his self-confidence might be broken down, and that he might learn that only by divine power can the weakness of the flesh be overcome, and the power of God alone overcome the power of the enemy.

What a lesson for us in all this! We are no better than Peter, the flesh profiteth nothing, but we can, with adoring hearts, look on and see WHO was there, while we remember that, "No man knoweth the Son but the Father," and that we, as the disciples, need to "Watch and pray" lest we "enter into temptation."

There is a verse, connected with this scene, in Heb. 5, which might fittingly be referred to in closing, which has exercised many as it reads in the Authorized Version. "Who in the days of his flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (ver. 7). In J. N. D.'s translation, it will be seen that the word "*from*" should be "*out of*." The latter we know was fully demonstrated in resurrection. He passed through death, but was not holden of it. The Lord give us with unshod feet to tread these holy scenes of the Saviour's sorrows.

—J. W. H. N.

ON WHAT DOES THE PREROGATIVE OF MERCY DEPEND?

In one of the most powerful pleas we have seen presented, for commutation of the death sentence to life-imprisonment for the recently executed criminals, Sacco and Vanzetti, the following statement of the famous British statesman, Sir William Harcourt, was quoted:

"The exercise of the prerogative of mercy does not depend on principles of strict law and justice, still less does it depend on sentiment in any way. It is a question of policy and judgment in each case and, in my opinion, a capital execution which in its circumstances creates horror and compassion for the culprit rather than a sense of indignation at his crime, is a great evil."

We do not propose to discuss here either the guilt or the wisdom of the execution of these men; their case has already been given entirely too much notoriety. The stern mandate of the law has been executed on them, and with this the law-abiding must be content. We have a matter of vastly more importance before us.

It is this: If "the exercise of the prerogative of mercy does not depend on principles of strict law or justice," if "still less does it depend on sentiment in any way," on what does the exercise of the divine clemency towards the sinner depend? That man, in his constitution and conduct, is a sinner, no person of normal moral perceptions will deny; and that God in the gospel offers mercy to the sinner the Scriptures constantly and everywhere affirm. No man at all acquainted with these Scriptures, can possibly question it.

On what principles, then, does He extend this mercy? On what basis, in other words, is the clemency grounded? Mercy shown "on principles of strict law or justice," is a contradiction in terms; for if law and justice are on the side of the accused, he does not require mercy—

he may demand an acquittal—justice requires that he be set free. Mercy can only be shown the *guilty*, else the act called by this name becomes the merest mockery. "I demand justice, not pardon," was the spirited reply of Capt. Alfred Dreyfus, when offered clemency by the Government of France. And the apostles, illegally imprisoned by the authorities at Philippi, when these sent messengers to the jailor, saying, "Let these men go," answered firmly, "Nay, verily; but let them come themselves and fetch us out." No, mercy cannot be shown the sinner on any ground of justice or merit whatever, else mercy ceases to be that and becomes but a mock-mercy.

The utter unreasonableness of any such proposition is shown by the apostle Paul in his usual masterly manner in the Epistle to the Romans, chap. 11, verse 6: "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." There can be no possible blending of these diametrically opposite principles, works and grace, merit and mercy, justice and clemency. God must by the very law of His being either justify the accused sinner on the ground of righteousness, or save him of His purest mercy. Now, since, "All the world guilty before God," is the pronouncement of the law, declared by God Himself to be "holy, just and good," how, on what principle, can mercy be extended towards those condemned by the divinely given law to die the death eternal, "the second death, which is the lake of fire?" (Rev. 20: 14).

On that of sentiment, God's goodness, His infinite compassion, most would answer. But is this, strictly speaking (and in this matter we cannot speak otherwise than with the strictest precision), true? "Still less does it depend on sentiment," the great British jurist says. No, though sentiment, rightly understood, may and must

have its due place; but this must never be permitted to interfere with the course of divine justice, else there would be no law—or the law's mandates would never be executed.

"God is love," we read in His Word; but it is also written that "God is light" (1 John 1: 5; 4: 8). Both qualities or attributes are in Him equally blended. How then, it may be asked, can a God of holiness and truth, who is at the same time of infinite compassion, spare, pardon, save the sinner? Yes, HOW?

Hear Him declare Himself to the man Moses: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exod. 33: 6, 7).

What then is to be done? again we ask. What answer can be given to this question—the balancing of the claims of divine justice with the prerogative of mercy ascribed to God in the gospel? The answer is simple, and sublime in its simplicity. Listen! "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth...for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1: 16, 17). The gospel here makes known, not the love and mercy of God merely, but His righteousness, His consistency with His own essential attribute of impartial, strictest justice. This He does, as later chapters in the Epistle show, by giving His own sinless Son to die in the sinner's place, to be punished in his stead, to be made sin for him, and thus endure the judgment due the sinner. Thus the claims of justice are fully met, the righteousness of God is vindicated, the majesty of the violated law upheld, while the sinner

who believes is saved. God's power by the gospel will henceforth enable the believer to "follow holiness, without which no man shall see the Lord" (Heb. 12: 14).

And when the extreme penalty is visited on the sinner who refuses to repent, who continues in his rebellion against God, who will not submit himself to Christ, the "one Mediator between God and man," the justice of the sentence imposed will be so evident to all, "that every mouth will be stopped," the condemned will stand "speechless." The final judgment of the Great White Throne, will be, as Romans 2: 5 tells us, "The revelation of the righteous judgment of God." And hell will not be filled with men defiant of God and His government, protesting their innocence. Their condemnation will create neither "horror" nor "compassion" for the guilty; on the contrary, hell will be but an eternal manifestation of God's just indignation at His creature's crimes, while heaven will be the everlasting witness and expression of His love and mercy towards all who repent and believe the gospel.

Reader, which will be your portion, your place, for eternity? It is for you to decide. God grant that you may make the decision He desires you to make, that you submit to His claims and heed at once His call, "Turn ye, turn ye, for why will ye die!"

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16). "Mercy and truth are met together (in the gospel); righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good . . . Righteousness shall go before Him; and shall set us (who believe) in the way of His steps" (Ps. 85: 10-13).

—C. KNAPP.

"HE PASSED BY ON THE OTHER SIDE"

Or, Religion without Christ

The Jews had a grand system of religion; everything that the natural man, who is religiously inclined, could wish. They had a magnificent temple, gorgeously-robed priests, and plenty of them, who also served "without a salary" — the tithes, together with their land inheritance, and the portion of meat from the sacrifices of the people, which was their lawful "portion," sustained them.

They had an elaborate ritual, scores of educated singers among the Levites, a "high priest" who stood before the throne for them on their behalf; and God had provided all this, covering the time, temporarily, from the giving of the law, "until Shiloh come" (Gen. 49: 10), or "Until the time of reformation" (Heb. 9: 10).

The system did not make provision, arbitrarily, for the development of a spirit of GRACE. That depended upon how they regarded God's wonderful beneficence toward them. On the contrary, the provisions of the ritualistic law strengthened the spirit of selfishness, or self-righteousness, because in such a case as a man weltering by the roadside in his blood, apparently dead, neither a priest nor a Levite could touch him without being made ceremonially "unclean." It would entail upon them a quarantine "until the even;" and until a sacrifice was provided, which would both cost a little money to procure, and time to attend to.

Neither the priest nor the Levite could spare enough sympathy, time, nor money, to help a man when he was down. Besides it would break into their plans. Nor could they sacrifice their ceremonially "clean" record to help their "neighbor" in trouble. It would cost them something to do so.

"By chance" (ver. 31). Who controls "chance?" Why did a priest and a Levite (the one representing intercession, the other the service of the temple: both representing the whole system of religious law and service) *happen* along just at that time? Why did Jesus use this circumstance when answering the lawyer who was "willing to justify himself?" And why could not the priest nor the Levite help a man when he was lying helpless by the roadside, ceremonially unclean? Because they knew not the meaning of a salvation which came in "by grace" only (Eph. 2: 8, 9); nor could grace be inculcated in any system which puts man in the *position of being able to do and to be of his own will*. "Thou shalt," and "Thou shalt not," mean, "You must," or "You must not."

Now can a person educated from infancy in law—do, or not do, under penalty if disobedient—understand anything about "GRACE?"

Religion alone cannot help a man when all his strength is gone. "Get up and cleanse yourself; repent of having so disgraced your religion as to be found in such 'unclean' circumstances as these; and come up to the temple and bring your sacrifice, and we can then help you," says the law-keeper for salvation.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee" (vers. 33-35).

Note the generous spirit of this Samaritan: "*pouring* in oil and wine;" breaking in on his time, "as he jour-

neyed;" staying all night with his helpless "neighbor;" and paying the entire cost of his "care" during all his convalescent period; obligating himself to meet his every need until his strength returned, or until he was able to walk again. It *cost* the Samaritan something to do all this: it cost him his own strength and time too: it broke up his plans for the day to help his "neighbor" when he was "down," and all his possessions gone to the "thieves."

But the Samaritan was "not under the law," nor is the "Christian" (Rom. 6: 14), unless he becomes a law unto himself by his own "private interpretations" (2 Pet. 1: 20); or his own "resolutions," and self-made restrictions, and law-making powers, which take all of his time, thought and care to maintain *lest he lose it!*

The Lord Jesus Christ Himself is represented by the Samaritan. By law, professedly, "His own" (John 1: 11) crucified Him, and put Him "outside the camp," in the outlawed place—without the pale and reach of law, so that He can, "*as without law,*" save the lawless by going "*to them,*" and touching them; and lifting them up by His own strength, and the power of His spirit of *grace*, and paying *all the costs until* "I come again," He says.

This is what He did, and continues to do; and this spirit is inculcated in all those who are so saved by Him. They have learned by experience what "*grace*" means; and they endeavour to practise it, going even out of their way to do it, and breaking into all their own plans, sometimes.

"Who is my neighbor?" The man who is "down" (ver. 29).

"But he is not a member of our church;" or, "He does not belong to our company," "society," or "fellowship," or whatever term may be used to escape the "op-

portunity" to "do good unto all, especially to them who are of the household of faith" (Gal. 6: 10).

But is he your "neighbor?" His house is on fire, why do you run out in the night to help him? Is it not because he is your "neighbor"? Suppose his house burns down and he loses all his possessions, is he no longer your "neighbor," because he now is without a home? Shall we have to answer this at "The Judgment-Seat of Christ?"

S. A. W.

"LEAD ME....AND TEACH ME"

(Ps. 25: 5.)

Speak to me, Saviour, Master, Lord,
In gracious words and clear,
In tender accents or in grave,
But make Thy servant hear.

'Tis not in man, O Lord, to guide,
Or to direct his way;
I need Thy wisdom and Thy light,
Instructing day by day.

The path is difficult and dark,
If Thou be not with me;
Give me Thy presence—darkness then
And difficulties flee.

Thy will is right, whate'er it be,
Wherever it may lead;
Teach me to tread the way that's best,
By mountain or by mead.

'Tis not for long; the toilsome way
Trends towards the eternal rest,
The home of love and light and song,
The mansions of the blest.

Keep Thou my hand in Thine until
The Father's house I see,
Till like Thee, with Thee, there I dwell
For all eternity.

INGLIS FLEMING.

PHYSIOLOGY IN RELATION TO SPIRITUAL TRUTH

CHAPTER 6

Muscular Tissue;

The Structure and Grouping of the Muscles

(Continued from p. 333.)

2. **MUSCLES CONNECTED WITH THE BACK.** These muscles, many of them, are more intimately concerned with the posture of the great axis of the body, the spine, than with the more manifest movements, though of course these are by no means absent. In fact the muscle suggests movement, though some parts of the body, as the upper and lower limbs, are more free in movement than those which are connected with the foundation of the structure. The muscles of the back—with the ligaments binding all together—will therefore be found to serve the great purpose of maintaining the vertebral column in its uprightness, compactness and stability, and then giving it the movements which are consistent with this.

Speaking in general, we will find a great variety of muscular structure, together with much intricacy, and yet all in beautiful harmonious relation. Thus the firmness and yet elasticity of the whole is secured.

The new man is a spiritual vertebrate. "God hath made man upright" (Eccl. 7: 29). This refers to the first man, who has, alas, fallen from his high estate, and become "like the beasts that perish" (Ps. 49: 20). But the mercy of God has provided a new creation which answers to His mind in a fuller, higher way than even the original position which man had—"the new man, which is renewed in knowledge after the image of Him that created

him" (Col. 3: 10). The new man is thus in the image of the perfect Man, "created in Christ Jesus" (Eph. 2: 10). May we not then reverently seek to find the great factors of holy uprightness and yet perfect adaptable grace which characterized our blessed Lord? In Him there was all that the infinite perfections of God could desire—"My beloved Son in whom I am well pleased."

The Church as the Body of Christ will, as we have seen, manifest these characteristics in a corporate way, where each muscle will set forth some features belonging to individual saints, or to groups blended and knit together, "compacted by that which every joint (*joining*, that which connects) supplieth" (Eph. 4: 6).

There are in general five layers of muscles in the back, serving their varied purposes, described by the portions of the framework with which they are connected.

(1) *The Vertebro-Scapular Group*. This is composed of the more superficial ones which move the scapula, or shoulder-blade, and the shoulder. The *Trapezius*, which is largely in the upper part of the back, extends from the region of the spine to the shoulder-blade and clavicle. It raises the shoulder, and rotates the shoulder-blade. The *Latissimus Dorsi* originates in the lower part of the spine, and extends upward to the shoulder, serving to draw the arm downward and backward, also to rotate the shoulder.

(2) A deeper set is also grouped with the above muscles, but is here placed in its order, under the *second layer*. (a) The *Levator Scapular*, as its name implies, nearest to elevate the shoulder-blade, and the margins nearest the spine. (b) The two *Rhomboidei*, minor and major. All these serve in general to draw back the shoulder-blades, bracing them and coordinating with the pectoral muscles which would draw the shoulders forward.

These first two groups are thus directly connected with the movements of the shoulders, insuring strength and mobility, and an erect posture. Of our blessed Lord it is said, "The government shall be upon his shoulder" (Isa. 9: 6). To rule there must be the strength requisite. Even a human government must be strong, and He who sent forth His apostles to bring disciples into His kingdom gave them the assurance of His power—"All power is given unto Me, in heaven and in earth" (Matt. 28: 18). The word for "power" here is *ἐξουσία*, primarily "authority," but this is ever with Him linked with spiritual power. Not yet is the kingdom displayed in its full power, but the presence and action of all strength that is needed for its testimony is here. There is nothing of "might making right;" it is all subject to the supreme and perfect will of the holy, righteous source of all.

A beautiful illustration of these shoulders of strength is seen in the Shepherd who bears the lost sheep which had been found—"He layeth it on his shoulders rejoicing" (Lk. 15: 5). Those shoulders of strength can never fail. How safe then is the helpless, feeble wanderer as it rests upon a strength not its own.

Similarly, "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6: 2). Provision has been made in these strong spiritual muscles of the back to bear the various trials and burdens which fall upon God's people. Whether we look at the action of the individual or of the Church as a whole, the truth is beautifully illustrated. There are some set in the Body specially adapted for burden-bearing. "We then that are strong," says the apostle, "ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15: 1). One may not have a place, so to speak, in the *facial* muscles, or those of speech, and yet be most needful as a bearer of bur-

dens. These great muscles of the back are not for show, but for service. May we learn to use them after the example of the great Burden-Bearer.

(3) The third layer is called the *Vertebro-Costal*, from the relation of some of them to the ribs, connecting them with the spine. They serve as extensors of the vertebral column, and assist in respiration. Others—the *Splenius*, with its two branches—are used in various motions of the head, as well as extensors of the vertebral column. Not only are some of the muscles of the back adapted to bearing burdens, but others are connected with both respiration and the head. Bearing burdens is not an unintelligent, blind act of strength, but is linked with intelligent control. The activities of some may be directly engaged with the shoulders, but others are in more direct connection with the guiding and controlling head, and still others in the extraordinary efforts of respiration. If, as we may see later, respiration suggests the spirit of prayer and communion, how essential it is for all true burden-bearing. The authority too of the head is ever supreme, and is the sole guide in all the putting forth of strength. Here at least is food for prayerful thought and faith.

(4) The fourth layer, called the *Vertebral*, is almost exclusively connected with various parts of the spine, and the adjacent ribs. The general name for the muscle of this layer is the *Erector Spinal*, which is divided into a number of parts, of which there are eight. Speaking of the muscle as a whole, it extends from the bones of the pelvis, along each side of the spine, to the neck and head. There are numerous insertions into the different vertebrae and ribs, and the various segments of the muscle overlap each other at these insertions, forming a continuity throughout the entire spine. The action is correspond-

ingly complex and full. The entire pelvis, spine, neck, head and ribs are affected in their movements and posture by it. The head is assisted in its extension and lateral movements, as the spine also, and it assists in the movements of the pelvis in walking. In short, it is the great muscle of the entire back. It also assists in respiration. We do not enter further into details, but the marvelous mechanism of this portion of our anatomy exhibits the wisdom, power and goodness of our Creator, the Word, by and for whom all was devised and carried through.

Turning to glean some of the spiritual lessons, we are reminded of the perfection and carriage of Him who as the perfect Man exhibited all the strength, beauty and beneficence of a perfect attitude and action. How erect His whole carriage was, not merely physical, but moral and spiritual. His uprightness was perfect—"Which of you convinceth Me of sin?" (John : 46) He could ask His enemies—declaring without fear of challenge, "The Father hath not left Me alone; for I do always those things that please Him" (John 8: 29). Even Pilate and the traitor Judas were constrained to acknowledge this (John 18: 38; Matt. 27: 4); while from the lips of the "dying thief" came the confession unto salvation, "This Man hath done nothing amiss" (Lk. 23: 41). He was the Holy and the Just One—upright in His entire being. While speaking thus in a general way, it will be seen how this is illustrated by the portion of the body upon which we are dwelling. If He sat at the well, "wearied with his journey" (John 4: 6), it showed how completely He had entered into the circumstances of man's life, sin apart. If He "stooped down and wrote on the ground" (John 8: 8), it showed how He was bending low not to condemn but to save. If He knelt in prayer, it showed His complete dependence upon God His Father; and prostrate in the garden, His attitude told only of His coming low

in mercy and grace, even for His enemies, and not of the slightest weakness or imperfection in His spotless righteousness.

On the other hand, sin warps the carriage of man, as fully seen in the penalty upon the rejectors of our Lord—"Let their eyes be darkened that they may not see, and bow down their back alway" (Rom. 11: 10). There was no uprightness in them, and the figure illustrates their moral condition.

We see too how grace and mercy meet the prostrate condition of the soul. "There was a woman which had a spirit of infirmity eighteen years, and was bound together, and could in no wise lift up herself" (Lk. 13: 11). Through some action of Satan, this "daughter of Abraham"—this child of faith—was bound by the enemy, and her crouching figure was the contrast to the upright liberty in which God wills that man should walk. She was helpless, and her deliverance came in the spoken word and almighty hand of Him who had come to meet the "strong man," and set the prisoner free. What a "glorious thing" (ver. 17) it was to see the erect, rejoicing figure of one thus made free. "Heaviness in the heart of man maketh it stoop, but a *good word* maketh it glad" (Prov. 12: 25). She received "the garment of praise for the spirit of heaviness" (Isa. 61: 3).

As previously remarked, the muscles are for mobility, and not mere rigidity. A "stiff neck" illustrates the pride and rebellion of the natural heart, holding out against God. This is in contrast to the Lord, "meek and lowly." We may be sure that in all the abundance of His provision, the Lord has not omitted to supply for true humility, coupled with the dignity and firmness of the true bearing of faith.

Of the corporate suggestions regarding these muscles

a similar remark applies, bearing in mind that the testimony and conduct of the Church is a blended one. Every portion of the body, as we have frequently seen contributes to the action of the whole. So in the movements of the back, all is compacted together in such a way as to secure the stability, firmness and variety of all stand and testimony. There will be the right attitude toward all the great questions, doctrinal and moral, and at the same time, without sacrificing faithfulness to the Lord, a spirit of true yieldingness and consideration of the needs of the least of His own. There will be a conformity to the image of God's dear Son, having His character reproduced in the company of His people down here—"Till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect Man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

(5) The fifth layer is composed of a number of muscles, smaller and larger, which are concerned with the movements of the spine and the head. Doubtless there is a fulness of suggestion here, awaiting painstaking reverent study, for all is the plan of a merciful and faithful Creator for the Body of Christ, of One who "loved the Church and gave *Himself* for it." S. R.

(To be continued, D. V.)

My heart grows faint and my feet oft waver,
 But I cling, blessed Lord, to Thee:
 Thou wilt hold me fast, and no power can sever,
 My soul, blessed Lord, from Thee.
 Through sunshine and storm, by faith I can see Thee;
 In life, in death, all the way, Thou art near me;
 And I cling, blessed Lord, to Thee.

—CLARA C. ATWOOD.

GLEANINGS IN EARLY CHURCH HISTORY

The history of the early Church is profitable just in proportion as we learn from it the grace of God and the failure of man. It will also be for edification according to how near the truth we get in looking upon it. If we look at it as pictured by the ritualist, we shall be sure to get a wrong view, while the Modernist view is even further from the truth. We do not want either distorted aspect, but to see the history in the light of Scripture.

The prophetic parts of the New Testament foretold what this history would be, and it is a proof of the inspiration of Scripture that for nearly two thousand years the path of the Church has been just what is therein predicted. To understand this, however, we have to "rightly divide the Word of truth," and not give to the Church what clearly belongs to Israel, like parts of Matt. 10 and 24: 4-42. Then in the parables of Matt. 13 and later chapters, it is important that we realize the wide difference between the Church and the "kingdom of heaven." We shall surely be misled if we read "the Church" where Scripture says "the kingdom of heaven." It is also well to see that the term "kingdom of heaven" is of much wider significance than "the kingdom of God."

To confound things that differ in Scripture has done immense harm. It is also to be noted that sometimes the phrase "kingdom of heaven" is used in a wider sense than it is at others. Matt. 13: 47-49 shows both good and bad in this kingdom; while Matt. 18: 3, 4 shows that there are only the good in the kingdom looked at from this point of view, unless we take "be converted" in another sense than being born again. But Scripture everywhere carefully distinguishes between the kingdom

and the Church, and to confound them is to lose the true meaning of both.

While the apostles were living the failure of man to maintain the truth of God was abundantly manifested. The apostles themselves before Christ died showed a lack of comprehension of Christ and His true mission, which He had to rebuke. This dullness on their part was largely removed on the day of Pentecost, but we know how slowly they learned that the grace of God in saving men was for all the world, instead of being for the Jews alone. The preaching of the love and the saving grace of God was a new thing in the earth, though foretold in the Old Testament in type and prophecy. There has never been any adequate explanation of Isa. 53 apart from the Christ of the Gospels. There never was another who could be said to have been "wounded for our transgressions and bruised for our iniquities." There had never before been a crucified, buried, and risen Saviour. The Holy Spirit had never been poured out, as He was after the ascension of Christ.

As soon as these things took place the gospel began to be preached, and in a short time Gentiles began to believe on Christ and receive the Holy Spirit, and in this way the Church began. Luke narrates the early history of this new work of God for the saving of sinners. When Christ was preached, offered to repentant sinners, and they believed on Him, they entered into an entirely new relationship with God. They were indwelt by the Spirit, who gave them the assurance that they were saved. The old uncertainty was gone, the veil was rent, believers could come into the presence of God. There was fellowship, communion, an entirely new bond between saved sinners and their Saviour. Such saved sinners formed the Church.

There had before been only Jews and Gentiles. Now

there was the Church of God. See 1 Cor. 10: 32. The New Testament gives God's picture of the Church. What a wonderful thing it was to have a real Saviour from sin, to have eternal life, the gift of God offered to every sinner! Think what it was to the dark Roman and Greek world in its awful wickedness, its slavery, its cruelty and wretchedness, to have a gospel preached which brought life, and light, joy, and peace to the poorest, the most sinful, the most wretched. The real gospel is the power of God unto salvation, and this gospel that saved men from sin and gave them power to live in holiness, righteousness, and godliness, was gladly received by the people.

Luke pictures Paul going from city to city preaching this gospel of Christ, seeing its effects in the hearts and lives of men. The Church started in this way through the preaching of the Word, and as long as there was faithful preaching of the truth, men were saved and blessed. Two other effects followed. One was persecution by the world, the other, declension in the Church itself. In a measure the persecution was made a blessing, and tended to keep out unbelievers from among the saved. The persecution of the early Church was no light thing, but involved every form of torture. Neither men, women, nor children, were spared. At first only the Jews were the persecutors, or the Gentiles when stirred up by the Jews.

But it was soon found that when any one became a Christian he ceased to do many things required by the laws of the Empire. Idolatry was a part of the life of every Roman, was established by law, and as the Church grew in numbers the changed lives of Christians drew sharp attention to them. The proud, haughty Roman had scant respect for the meek and lowly followers of Christ. The Jews were allowed a measure of freedom; they were

a very different kind of people, as proud as the Romans, a nation by themselves. But the Christians were everywhere; there was no limit to their preaching and teaching. Hence before the end of the first century special laws were enacted against them. Some of the Emperors tried to put these laws in effect, but they were never universally enforced. Some governors delighted in persecution, and destroyed many. In the three centuries of persecution multitudes were slain in various ways, but it had no effect in preventing the spread of the Church. The last great persecution under Diocletian was the worst, and it embraced a plan to destroy every Church building, every leader, and every manuscript of the New Testament. The Emperor was forced to admit defeat, the Church had become too firmly established to be thus destroyed, and as soon as Constantine came to the throne persecution ceased wherever he had control.

J. W. NEWTON.

(To be continued, D. V.)

BRIEF STUDIES IN COLOSSIANS

(Col. 3: 1.)

(Continued from p. 299.)

If as having died with Christ our connection with one sphere of things is viewed as ended, now as raised with Christ a new and different sphere is opened to us and we are viewed as identified with it.

This expression, "raised with Christ," conveys the truth of that new order of life and place which belong to the believer. It does not simply mean that we stand on resurrection ground beyond death and judgment, but that we are identified with Christ where He is. Our sphere of

things is there, that is, in heaven, not in the world, but where Christ is sitting, for we are viewed as raised with Him.

The truth of our identification with Christ where He is, in the glory of God, is the basis of all that follows in this epistle. Therefore let us study carefully the first section of this chapter (vers. 1-4).

The "if" does not suggest a doubt, but simply introduces the basic condition of the two commands, "Seek," and "Have your mind on." Ch. 2: 12 positively declares the condition to be true; hence what follows is imperatively expressed.

Three points claim our attention:

"Seek"—that is to be our occupation, what we are to do and continue doing, in all earnestness to find and acquire for ourselves.

"The things above"—in these we are to have our interest.

"Where the Christ is sitting at the right hand of God"—this at once defines what the "above" means, and the association in which the things referred to are found. They relate to Him, and the place He fills, far above all principality and power. This indicates that the Christian portion consists of the very highest knowledge, relationship, and blessing. All is of heavenly order. This the word "above" emphasizes when we consider its use in such passages as John 8: 23; Acts 2: 19; Gal. 4: 26, and Phil. 3: 14. In the last it is rendered *high*, and this passage we might well link with our subject. It expresses the spirit of seeking to which the apostle here exhorts.

He had Christ in glory before his soul. At his conversion Christ *there* was revealed to him, and he came to know that the believer's place as being in God's favor was now expressed by Christ's place in glory; furthermore

the power shown in placing Him there was now toward those who believe (Eph. 1: 19,20).

The excellency of this knowledge of Christ constrained him "to count all things loss," and on account of Christ he had "suffered the loss of all," and counted them to be filth that he might have Christ as his gain. This is in antithesis to all those things he had formerly considered his gains.* For him it became true that to live was Christ, and to die gain, since he would then be with Christ. To him Christ was his present object and eternal goal, the prize he had ever before his soul. To him Christ was everything and all.

Furthermore, the loss he suffered was as nothing when sustained that he might have that blessed and perfect standing before God bestowed and received on the principle of faith, affording both present peace and joy of justification with the certainty of future glorification (Rom. 8: 30). Therefore, no place, however high and influential as men count, could be compared with that of being "found in Him, not having my own righteousness which would be on the principle of law, but that which is by faith of Christ, the righteousness which is of God through faith." And then to know Him (for this results from what precedes), so that realizing growth in grace and acquaintance with Him in the fellowship of divine life—the life of Christ in which he participated—he would also know the power of His resurrection, as connected with the place in which Christ is now known. It is a present sufficiency for, and encouragement in, the path of the disciple, in which loss of life is experienced,

*The word in the Greek is plural, suggesting that the apostle was thinking of each part of the privileges and station he had so highly esteemed. In ver. 7 the same word is singular; for him all was now concentrated in the one Person—Christ.

as the Lord speaks in Luke 9: 23, 24; John 12: 25, 26. Thus fellowship with His sufferings would also be known, and the apostle was ready to enter even to death like that of Christ's, if only, whatever the way, he arrived at the resurrection from among the dead. Then he would perfectly realize all that is meant to have Christ as gain, to be found in Him, and have the recompence of present suffering and loss, even as Christ, already raised up and given glory.

Paul knew Christ in the glory, knew also the path which led Him there, and His perfection in it. As converted the apostle participated in His life, and earnestly desired to follow Him so as to be in the glory with Him according to that resurrection which he knew was certain, and which gave strength and comfort as he contemplated the possibility of death.

Indeed, as facing death, this *out-resurrection* is the proper hope of the believer, being connected with the coming of the Lord. But the certainty of such a resurrection, which will conform perfectly to that of Christ, the power of it being then actually applied to us (Rom. 6: 5), is to exert present power over the believer and give character to his walk. This means to know experimentally the power of Christ's resurrection, not simply as giving hope of what comes after death, nor as the historical experience of Christ which gives us ground for both faith and hope, but as a continually active power operating upon us. Accounting it true that we have died with Christ, we also act as being now viewed as raised with Christ, and walk in newness of life. Compare Rom. 6: 4.

Resurrection from among the dead means that we shall come out from all that into which sin has plunged man. Being thus brought forth by the power of God, we shall

be conformed to the image of Him who has passed through all the consequences of sin's presence in God's universe, both as resisting the contradiction of sinners and enduring the cross, and then sat down at God's right hand—this, of course, being the result due to Him personally. There we are not to sit, but we shall be made like Him who does sit there. Blessed, marvelous grace! As remarked, this prospect, of which Christ's resurrection and the power shown in it is a prophecy to us, is to exert a present power and give character to our walk. This is to be known by us (who once lived in sins), being now dead to sin and living in newness of life and spirit as led by and filled with the Spirit—the Spirit of Christ who is in us. To thus walk means to know Him and the power of His resurrection—the truth of it so operating in us that we are led, as was the apostle, to count as loss on account of Christ all the things in which flesh boasts, and to continue doing so though it means to suffer the loss of all, even counting all to be filth since Christ is our gain. This can only mean our continual seeking of the things above where Christ is, seated at God's right hand.

Further, the apostle had not reached a state of complacency as though he had already obtained all of which he had spoken, or could think of himself as already perfected. Rather, he pressed on, permitting no past experience or any measure of self-satisfaction to retard his pursuit, satisfied to suffer anything if only he got increasing possession of Christ now; not indeed as though he was uncertain as to the end, for he knew he would possess Him then, seeing that he had been taken possession of by Christ for this glorious result. What then is the rule of this man who stands foremost in the Christian ranks as an example to all? It is this: "Brethren, *I do not count to have got possession myself; but one thing—for-*

getting the things behind [that is, not merely those he had counted loss, but also the advances he had made as far as having them as an object before his mind, for to dwell upon them would only induce self-complacency and spiritual pride], and stretching out to the things before [the fulness of Christ as his gain for eternity], I pursue, looking toward the goal, for the prize of the calling on high (above) of God in Christ Jesus." This is the rule to guide us in seeking the things which are above, the portion and the place to which we are called of God as established by Him in Christ according to the riches of His grace.

What are "the things?" Are they concerning angels, principalities, powers, about the celestial realm, even the third heaven, the paradise of God? Such, we may say, is the place in which these things are found in their fulness and to which they belong. But are not "the things which are above" the elements which make up that life belonging to that realm above—the life of God? For us they must be found in the knowledge of God and Jesus Christ whom He sent, in fellowship with these divine Persons in the bond of life and nature in the power of the Holy Spirit. To enjoy this fellowship is to enjoy the divine affections, purposes, and activities of love and power, all now subsisting above. What proper Christian blessing in any wise links us with the world, with things on the earth? But the things brought to us by the divine Spirit, and by Him spread out in the divine Word, carry us above where Christ is sitting. We know we shall be there and in full possession, but now while still in the world, though not of it, having died with Christ to its elements, and risen with Christ to live in the elements of new creation, we are to seek these things continually.

JOHN BLOORE.

Young Believers' Department

Calendar: Sept. 16th to Oct. 15th.

DAILY BIBLE READING:Sept. 16th, Deut. 13;
Sept. 30th, Deut. 27; Oct. 15th, Josh. 8.

SUPPLEMENTARY READING:Sept. 16th, Gal. 4;
Sept 30th, Col. 2; Oct. 15th, 1 Tim. 5.

MEMORY OUTLINES Epistle to the Galatians.

MEMORY WORK John 6: 22-34.

GOOD READING: "Life and Times of Hezekiah," C.H.M.

Daily Bible Reading

We might be tempted to think there was nothing specially *new* to write in these little introductions to the monthly readings. But the little we know of the exhaustless fulness of God's perfect Word is as nothing compared with what lies beyond, and yet within reach of diligent, quiet daily feeding upon it. Not only do these Old Testament books furnish a wealth of typical teaching, bringing out New Testament truths—Joshua might be called the Ephesians of the Old Testament—but better even than *new* views of truth, is fresh enjoyment and blessing from what is already known. May these golden pages in Deuteronomy and the beginning of Joshua be true spiritual riches to our hearts. Our blessed Lord gave special honor to the book of Deuteronomy, assailed by so-called Modernism, or Higher Criticism, by meeting the assaults of Satan by quotations from its pages. Can you find these passages? May the Lord bless these readings to us all.

Memory Work and Outlines

In Memory Work, we take a moderate amount only in the divinely perfect sixth of John. It is better to memorize a few verses thoroughly, than many in a superficial

way. The Bread of life imparting and sustaining it! It is one of the "I am" portions of John.

In the Outlines, we have now had several of the Gospels. Suppose we try a familiar Epistle, the Galatians, and see how much of it we can transcribe from memory. Perhaps this is familiar enough to be done in one month, but we will devote two to it. This may give time to write up the whole Gospel of John, which has been the subject for the past several months.

Young Believers' Meetings

73rd Meeting Y. B. D., held at Mr. J. F.'s, July 18th, 1927. Total present, 16.

Meeting opened with singing of hymns and prayer.

Discussion as to John 14:12. Acts 2:37 speaks of the 3,000 converted at Pentecost, and that compared with the "labor for naught" spoken of through Isaiah, shows the contrast of the greater works they would do—works that savor of the Father's grace as of bringing in poor condemned sinners into the liberty of the children of God, as Paul says, "In Christ Jesus I have begotten you through the gospel." Christ's work among the Israelites was surely "labor for naught," for they rejected and crucified Him. The disciples would be indwelt by the Holy Spirit.

As to meaning of different expressions such as "First-born," "First-begotten," "Only begotten," etc.

"First-begotten" has reference to Headship in time, and "Only begotten" has reference to Deity. He (Christ) is the "Only begotten" in eternity past, but when He comes into the world and takes His place as head of God's creation, He is the "First-begotten."

God has begotten a Son for a specific purpose. Christ, who is God, is the "Only begotten" in the first of John, but here (Heb. 1) begotten for the purpose of coming into the world to manifest God to His creatures. It was said of Solomon, "I will make him my first-born; higher than the kings of the earth." Thus the Creator, taking His place in creation, is necessarily its head.

If He takes the place of calling us brethren He must, of necessity, be the First-born among the brethren.

The "Only begotten" could not be said of anyone else—that is His deity, but "First begotten" brings Him (deity) within the creature's grasp.

Discussion on scriptures in line of fulfilled prophecy to show Word is inspired. Many given, and passages in Bible, which, speaking of the fulfilment of prophecies, refer to their original predictions. Several pamphlets recommended for individual reading on this subject.

The question of going to law with a brother and with the world (1 Cor. 6:1) was discussed. Christ was Heir of all things, and He did not go to law about His inheritance. Matt. 5:40 and Rom. 12:6-21 referred to. One mentioned about vengeance belonging to God—He will repay. Another thought that since God says to honor the law it is not wrong to ask people to abide by the law. All decided that 1 Cor. 6:1 showed conclusively it was wrong to go to law with a brother, and, after a lengthy discussion, mentioned that as to the world each case must go on its own merits. Ps. 37 read.

Dear _____

My conscience has been bothering me for the last month, or ever since that night the Lord spoke to me at meeting. I have been trying to put it off till to-morrow, so finally I could put it off no longer. I sat with my Bible in my bedroom and argued it out. And at last I have found what I so longed to have, that is, to be saved. It happened on the 22d of June, last Wednesday, but I didn't tell anyone until Saturday. I wrote to E. and told her. The reason I didn't tell anyone was because I wanted to be sure of it, this great salvation.

But, however, I know now, I am saved because I put my faith and trust in the One who died to save a poor sinner like me, the LORD JESUS. With love, N. M.

P. S.—I am so happy, I want to tell everyone.

Thanks to our blessed Lord for another trophy of His grace. And if *she* is so happy, what can be said of *His* joy? May our dear young sister go on to know more and more of Him who loved and gave Himself for her, and may we all have an increasing simplicity of joy in Him.

"At each [Y. B.] meeting there are three special questions given to three different individuals...I am one who has a special question: 'What place do babies and children who are under the age of accountability occupy in heaven?'

"I understand that they do not form part of the 'Bride' of Christ, nor are they in the place of the Old Testament Saints, as friends of the Bridegroom; therefore they must have a special place."

Have any of you an answer to this question?

Request for Prayer—That God "would wake up the young people to work for God and learn to love one another."

Greek Testament Lessons

Some of the scholars are plodding on with their work during the summer and are up-to-date. There are also some new ones who are making the beginning. Those of you who have come on will now find that it will require *steady*, but not too strenuous, work to keep on. You must not expect to master every detail, but as you get on where you can begin to read a little from the original, you will have what, I trust, will be helpful in your further study.

The following are the lessons for Octr. 1st and 15th:

LESSON 27. Page 33. Note carefully directions on top of page. Write out full declensions, also comparative and superlative degrees (undeclined) of first six adjectives on list, accenting carefully. Select one noun for each of the six adjectives and decline in singular. Copy John 1: 35-38.

LESSON 28. Page 33. Same as lesson 27, writing next seven adjectives and comparative and superlative degrees, and suitable nouns. Copy John 1: 39-42.

All letters please send c/o Loizeaux Bros.,
1 East 13th St., New York City.

Work in the Foreign Field

Irumu, Congo Belge,

Dear brother in Christ:

July 21, 1927.

We are thankful for your expression of desire that the gospel of our Lord Jesus Christ should continue to be preached among the Babira tribe. We are glad for what extent we have been enabled to preach it among them heretofore, and for every encouragement the Lord gives to continue in faith. Just now we have enabled to do more aggressive work in the villages, and since I have my family under a rain-tight roof and in a house large enough for us to live comfortably, I have been able to get away from the station more than was possible when every available minute was spent in building. The ideal time to find the people at leisure in their villages is late in the afternoon and until an hour or so after dark. They are then through with their day's work in their gardens or elsewhere, and usually gather about their fires outside their huts. The chewing of hard corn, and the arguments and ordinary noise of a native village may punctuate what I have to say, yet this is their leisure time and they are less distracted than at other times. The very arrival of a white man is enough to excite curiosity, so usually all I have to do is to stand around a few moments with a few general remarks, before a good number have come from other parts of the village to see what it is all about. Thus in an informal way I have been enabled to tell of the work of Christ for them. A formal meeting with "a song, a prayer, and a sermon, and then again a song," and they must "all sit in a circle and keep quiet," I have found frightens them away. Nor is there any need of it.

We realise continually what a small number of the Babiras we have actually reached with the gospel. There remains "much land to be possessed."

I cannot tell you how thankful we have been for the copies of Galatians translated by Mr. Lowder. Since those you forwarded he has also sent a further large number, and also another portion containing Romans, Ephesians, Colossians, and Philippians. We had been attempting the translation of John's Gospel, and were getting along with it, but upon your word that he had John ready for the press we dropped it, and instead are using that hour for the study of Romans with the native Christians. This has already been a great blessing both to them and ourselves. I am sure that last evening in taking up with

them what is involved in our Lord being Son of God, and yet as to the flesh of the "seed of David," that the native Christians were not the only ones to receive blessing and fresh light on this blessed fact. And for the gospel services on Lord's Day we have had real liberty in speaking from the first chapter of Romans. Then in the out-schools I may say that these portions of the Scriptures have arrived at the most opportune time. Those who can read were greatly in need of further literature, and we have lost no time in starting them right in on Romans. It was a great pleasure to hear these boys who a year ago did not know "a" from "b" now reading from the Word of God His account of the moral state and sinful condition of themselves and their fathers, so plainly put before us. And they are so proud of the fact that they can read that they do it in school and out of school, and the older ones gather around them to see if it is really true that they can read. In one of the out-schools there are now twelve boys who can do so. This gives a living illustration of the relation between school-work and the real evangelization among these people. We do thank God for the faithful plodding of Mikairi, who, day in and day out, has made his round of four out-schools five times a week, and the above results are the fruit of the labor of this faithful servant of Christ.

In the matter of your suggestion about a diary I do not quite know what to say. I value the suggestion, but must admit that I have never gotten along well with a diary—it is usually soon neglected. Not only that, but you would be surprised to know how similar each day is here, and the things that cause variation are hardly of interest or worthy of space in *Help and Food*. For instance, yesterday for example. Up at 5:30 for prayer. Roll call of station workmen, 6:10, followed by dispensary for station people (30 patients). Gave attention to a patient operated on the day before for fifty-pound tumor. Herdman brought up an ox with a broken horn, washed and dressed it. Breakfast at 7:15. Family reading. Morning mostly spent repairing a wagon wheel which required two new sections of rim and five spokes, and the rim to be heated and set. Native Dispensary at 11 o'clock for village people. Dinner, 12 o'clock. In the afternoon a trader's wife and a missionary of the A.I.M. came for dental work which took me until 5 p.m., after which I took my motor bike and slipped out to the villages until 6:45 and returned for supper, and Bible Reading at 8 p.m.

My wife joins me in Christian greetings to all, whom we love in the Lord,

Yours in the fellowship of our Lord Jesus,

R. C. Woodhams, M. D.

Baka Mbule, Congo Belge.

Beloved brother:

June 30th, 1927.

After being at Baka Mbule a short time I went on two journeys with Mr. Althorp to visit the schools in the Babindi District. We were greatly encouraged. I am now at Inkongo, and will be here for about a month, D. V.

There are fifteen workers in active service, not including Mr. and Mrs. W. Westcott nor Miss Grace Desborough, who we do not feel will come out again, or at least should not, owing to physical weakness. Of course all are never on the field at one time, some are on furlough and others awaiting furlough. The following are the the active workers, Mr. Upton Westcott, Mr. and Mrs. H. Wilson, Mr. and Mrs. Charles Althorp, M. and Mrs. Alex. McTavish, M. and Mrs. Wm. G. Amies, Miss D. Isaac, Mr. and Mrs. Henry Moyes, Miss M. P. Chalmers, Miss Annie Thomas, Mr. T. Nixon, and Mr. and Mrs. W. Westcott, who will not return to the field. Mr. W. Westcott has now completed the translation of the Scriptures into the native tongue here at Inkongo. I believe there is also a translation of some of the Gospels in Lusongi, the language of the Basongi Tribe where the McTavishes are now laboring, and where I made the first trip with Mr. McTavish shortly after my arrival. Mr. McTavish is doing some translation work, and we at Baka Mbule have a hymn-book in Luka Mbule, and while we read the Scriptures in Luna Inkongo when preaching, we preach in the tongue of the people. People for miles and miles around Inkongo, even though in other tribes, are able to understand the Inkongo tongue. There has been a great deal of trading of late years, and natives frequently travel long distances to trade with other tribes, consequently they become acquainted with the tongue of the other tribes. The work at Inkongo includes the Baka Mputu and Cimbangu Districts. Mr. Nixon does the greater part of the work in connection with the Cimbangu District, and Mr. Wilson the important part here at Inkongo. In the Basongi Mr. and Mrs. McTavish are alone; they have been greatly encouraged of late in the interest shown in the Word. There has also been some new interest in the Word here at Inkongo, and late Conferences with the teachers have been very cheering. Mr. Wilson is anxiously awaiting the arrival of Mr. Moyes so that either he or Mr. Wilson will be able to visit the District, where are quite a few schools and Christian teachers.

At Baka Mbule we have just 100 out-schools, and now we have started work in other Districts, such as Indanga, toward the Sankuru River and also across the Sankuru River beyond Bena Dibeli. There are so many places which have never been reached as yet and which we could easily reach if there were more workers.

We do a lot of medical work and in this way win our way into the confidence of the natives, and they more readily listen to the gospel.

You know of Mr. Upton Westcott's first wife passing away to be with the Lord here in the Congo, and also of Miss Mercy McCandless, but I wonder if you also know of an American sister named Miss Snyder who also passed away here. Mr. Althorp lost one of his little children here in the Congo and another on the way home, and the first Mrs. U. Westcott also lost one, and I believe Mr. and Mrs. W. Westcott, two little children. All who have ever come into the work have suffered untold hardships, but the Lord is no man's debtor, and that day will show the true results of all their labors. We know that our labor in the Lord is not in vain. We plead for a special interest in all the saints' prayers. I wish that I were able to so set before the saints the needs of the work here that all would be led to pray very definitely, earnestly, and continually for the work. As ever the need is great, the fields white unto the harvest, pray ye therefore the Lord of the harvest to thrust forth laborers into the field.

This letter may not answer all the questions you may have in mind as to the work, or set before you clearly the work as it stands to-day, but there have been several interruptions. A leopard has been shot in a trap, but got away wounded, and all were trying to trace it. I just heard a shot, so Mr. Wilson must have got it.

Yours in the blessed hope of His soon return,
Wm. G. Amies.

Word since received tells of the safe arrival to our brother and sister Amies of a little babe. May the Lord who gave make the dear little one a blessing to the parents.

Termens, Lérida, Spain.

Dear Brother:

Aug. 5th, 1927.

The Lord has guided us to this town, where we found the people eager to hear the gospel, and some souls love His Word. I expect, D. V., to stay until May, should the Lord tarry, and then leave for U. S. and Costa Rica. I trust the family can remain here and continue the testimony.

A few days ago we announced meetings for Lord's Day, Wednesday and Friday. Last Wednesday night we held our first meeting in the hall, which may soon be too small. Many had to listen from outside. There are some towns near by, where dear souls wish to hear the gospel. We covet your prayers so that we may take advantage of privilege granted to us here, while we remain. Several

families wish to send their children to us for instruction, as the town school is quite rudimentary. This may be a means to attract the children and parents to Sunday School and gospel meetings. We feel insufficient, and find time short for so many duties, but the Lord will give us strength and wisdom for the task put before us.

I received from Costa Rica a fine report of brother C. J. Bustos, who gives his time to the work. They hold meetings every night, and two Bible Classes a week during the day for those who can attend. We praise the Lord for His care over the saints there.

Some brethren in Jamaica wish me to visit them when returning to Costa Rica, and we look to the Lord as to this. There seems to be a great interest in the Word, and hundreds often meet in several parts of the island for special conferences.

With our united Christian love to you and saints with you, we beg to remain,

Sincerely yours in our coming Lord,
B. Montllau.

Trinidad.

Dear brother:

Aug. 18th, 1927.

The little assembly in this place is still going steadily on. Of course we always need to be watchful in order that we might remain firm in the truth, walking godly, and maintaining true love and care one for the other, and above all, the honor of God. The enemy is always busy in one way or other, seeking to frustrate the work of our blessed Lord. The little work at Prince's Town is also progressing nicely. There are some up there now waiting to be baptized, and when that is done we expect to set up our Lord's table there. They would like this to be done by the end of this month, but I am not sure that my present condition of health will permit me to do so, then, although am very much better than when I wrote before. I am hoping that I may be spared the necessity of an operation, as first seemed necessary. My daughter and her babe will be leaving here on the 16th, D. V., for Barbados, where she earnestly hopes to find some opportunities of service for her Lord while enjoying the change.

Yours in our soon coming Lord,
Joseph B. Hoze.

Harbor Work

Brooklyn, N. Y.

Dear brother:

Aug. 3rd, 1927.

For the first seven months of 1926 we visited 430 ships. In 1927 for the same period brother Willies and the writer visited 790 ships, some of them more than once, a total visitation of 891 being the record. About 75 of these

visits were made to passenger vessels on sailing days, suitable literature being left in the social halls. In some instances, as with the Greek Line, Baltic-American Line, and Fabre Line, we visited the quarters of the 2nd and 3rd class passengers and had wonderful opportunities for personal evangelization with Greeks, Italians, Syrians, Jews, French and Portuguese. Another happy season was spent this week with 19 Chinamen going to Brazil. They were passengers on the "Matura" of the Trinidad Line. To see Chinese passengers leaving New York for South America was a strange sight.

Since the coming of brother Willies into the work I have had it laid upon me to visit vessels more often than once a year. In fact, I believe this was *the great lack*, that is, meeting a man once only. As I keep records of books and tracts given out, on my second trip I am able to present something new to the men. Having another helper enables me to do this, and I am glad of it.

I do not know of much more to tell. I omit instances of personal work, but I say truly the Lord has been with us, and many of these men I know have been touched with the truth. Some day (it may be soon) we shall see some conversions among them! Your prayers for this are sought.

Yours in Christ, Ralph A. West.

Berkeley, Calif.

Aug. 1st, 1927.

Dear brother:

We are plodding away here and keep more than busy. At present the Japanese warships are in port, and some 1,500 midshipmen, many fine opportunities. I shall (D.V.), visit them again to-morrow and I have a few annuals saved up for English-speaking officers, who are already eager to get literature in English. Am expecting two friends in from N. Y. State, friends of a brother who has shown a real interest in the work, so am to take them along to a Trans-Pacific liner at noon. No doubt you have heard from Capt. C. I hear from him at intervals.

Kindest regards and my love in Christ Jesus, our soon coming Lord,

In Him, affec'tly,

Oscar S. Zimmermann.

Hastings, Minn.

Dear brother:

Aug. 14, 1927.

Brother Taylor's letter in the last Help and Food encourages me to write you in regard to the exercise I have had, for the past two years, especially, about the work in Africa. I have taught for fifteen years in the public schools of Minn., but feel more and more ill at ease and out of place there. I should like to put in my time and effort where I can teach of Christ and His Word, and where the object is to bring souls to Christ rather than merely teach the children to live in this world. The

fields in Africa attract my intense interest, but I want to go or stay where the Lord through His grace and guidance can use one of His redeemed ones, "Without Him we can do nothing." I ask an interest in the prayers of the brothers and sisters in Christ that I may go if the Lord would send me, or stay if my place is here.

I came into fellowship at Villard, about seven years ago. None of my people are in the meeting, so my name may not be familiar to you, though I think I met you at Nashua, Iowa, a few years ago at a conference.

I have made very few applications for a position this fall because I believe the Lord has other work than public school teaching for me, surely with white fields for harvest and few laborers some of us should answer the call. I believe, through the grace and guidance of the Lord, I can say, "Here am I, Lord, send me." I have by no means come to this conclusion hurriedly but gradually. For the past two years I have been teaching where there is no assembly and spent two lonely winters but, nevertheless, profitable, in that they led to reading and contemplation and, I believe, conclusion. If you think the Lord has a place for me in the harvest fields of Africa please inform me as to how I proceed to make preparation as to training, etc.

Yours in Christ, our Saviour.

Ethel M. Liddle.

Qualifying for Foreign Missions

Geographical change does not change a person's spiritual life or power. Those who are thinking of going to the foreign field as missionaries are sometimes tempted to think they will be able to do spiritual things out there that they are not doing at home. There has been more than one disappointed foreign missionary because of this mistake. A missionary said recently to a group of Christian workers: "Going to the foreign field doesn't make a person a soul-winner. If one is not a soul-winner at home he is not likely to be much of a soul-winner in the foreign field." The same principle applies to all Christian service at home or abroad. Those who believe they are called to the Christian ministry may well ask themselves whether their lives and activities are giving abundant evidence of such a call just now, where they are. Being a soul-winner means presenting the life unreservedly, once and for all, to the Lord Jesus Christ, and then trusting Him moment by moment to use us in whatever way He will to make Himself known to others, through us, as their Saviour and Lord. Those who are doing this in their present circumstances and environment are likely to continue to do it wherever they are. Those who are not doing it just where they are, are not likely to do it anywhere else.

—Selected.

"NOTHING"

"If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6: 3).

The apostle is here guarding against that self-sufficiency to be or to have something which, we might say, in its fullest sense marks mere profession; and which in some measure may be found in every one. A child of God may thus be self-deceived as to what he thinks is "something" good, or wise or strong, in himself.

What is the remedy? In the direct connection (ver. 4) it is, "Let every man prove his own work, and then shall he have rejoicing in himself, and not in another." But is there not back of this a lesson of mercy and love. Who and what are we?—"something?" Measured by man's standard, some might think they had something in which to boast. "If any man thinketh that he hath whereof he might trust in the flesh, I more" (Phil. 3: 4).

Here is a man who, judged according to the best standards of human effort along the line of religious works, could say he profited in the Jews' religion above many of his contemporaries (Gal. 1: 14), and yet while, "touching the righteousness which is in the law, blameless," adds with deep joy, "What things were gain to me, those I counted loss for Christ" (Phil. 3: 7).

He rejoices to be nothing in himself, that *all* the excellency may be that of Another, to whom shall be all the praise. So when speaking of his service to the Lord, more abundant than that of others, he realizes it is "not I." "In nothing am I behind the very chiefest apostles, *though I be nothing*" (2 Cor. 12: 11). Nor is this mere semblance of humility. The devoted bondman in the chains of his Saviour's love gives *all* the praise to Him,

"for of Him, and through Him and to Him are all things: to whom be glory forever. Amen" (Rom. 11: 36).

So everything for God is dependent upon the Lord Jesus. And is not this the only way in which He could secure aught in a fallen world? "I came down from heaven, not to do mine own will, but the will of Him that sent Me" (John 6: 38). The One who said, "Lo, I come, to do Thy will, O God," accomplished that will, in the offering of Himself upon the cross—a devotion even unto death, in which He has set aside all that the flesh could offer, and presented the believer before God in all the value of His own most precious sacrifice. Here is the amazing, the divine, love of our God, beyond all human thought.

The fruit flows from this. So the apostle says, in describing the Christian's resources, "As having nothing and yet possessing all things" (2 Cor. 6: 10), which seems to be faith's response to the words of our blessed Lord, "Without Me ye can do nothing" (John 15: 5). Were not all His miracles when He was here illustrative of this? He said to the man with the withered hand, "Stretch forth thy hand." The power came from Him who gave the word.

So we are turned back constantly to the One who is All—all His will, His love, His strength. CHRIST IS ALL. May our hearts increasingly respond to His desires for us.

—S. RIDOUT.

Not till the loom is silent, and the shuttles cease to fly,
Will God unroll the canvas, and explain the reason why:
The dark threads are as needful, in the Weaver's skilful
hand,
As the threads of gold and silver, in the pattern He has
planned.

The Purpose of Trials; or, the Needs-be for Souls

Faith never expects to learn *deep* lessons without *deep* difficulties, therefore she is not surprised by strange and dark providences. How many are apt to say, "My temptation is peculiar;" but we should remember that it is the peculiar aggravations which make a trial effectual, and should not forget the word, "There hath *no* temptation taken you but such as is common to man" (1 Cor. 10: 3).

Our faith is greatly strengthened when we are brought to see that no arm but God's can help, no wisdom but His can guide, and no love but His can satisfy.

God has settled in heaven certain trials of our faith which will as surely befall us as the crown of glory will be given us at Christ's appearing. God's purposes of grace are a golden chain, not a link must be missing.

When a trial comes upon me, let me look upon it as sent for a peculiar blessing. If I receive it thus, I shall not consider "how heavy it is," nor ask, "When will it be removed?" but, "How much advantage shall I gain through it? How shall I turn it to the best account?"

—SELECTED.

"Trials make the promise sweet,
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low, and keep me there."

"Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye see Him not, yet believing ye rejoice" (1 Pet. 1: 6-8).

NOTES

"God manifest in creation! If we only realized just what this means, what a suited setting it would make for the brighter manifestation of God in Christ, and how, day by day, we should walk amid the ministries of all the creatures of His hand! Day to day would indeed utter speech, and night to night tell knowledge. The universe would then be a glorious house of God, and in what corner of it could we be without Him? Here, then, as the basis of a life of faith, we are taught to realize in nature the supernatural, the seen having its root and origin in the unseen, and which has not given up its work, in that primary effort that produced it."
—F. W. G., on Heb. 11: 1-3.

"What was Christ's character in the world? He was 'full of grace and truth.' So full, so overflowing as a fountain, that every empty vessel brought to it He would fill—the waters flowing over to all, in all circumstances. A man might have looked up to heaven and said, 'Why, there, up there, is the Man I spit upon, and He is saying, 'If you call upon Me, you shall be saved.' A poor puny worm having treated *God* like that, and He saying, 'You are in an awful position, yet look up to Me here, I can give the Holy Ghost to any who call upon Me.' So with Saul of Tarsus; the eternal light and life was stronger than man's darkness. Saul left his darkness and death to go in the power of that life, and be a servant of the Lord Christ who had looked down upon him."—G. V. W.

The Gospel from an old "father," Chrysostom.
"Come unto Me, all ye that labor and are heavy laden,

and I will give you rest." Not this or that person, but all that are in anxiety, in sorrows, in sins. Come, not that I may call you to account, but that I may do away your sins; come, not that I want your honor, but that I want your salvation. "I," saith He, "will give you rest." He said not, "I will save you" only; but what was much more, "I will place you in all security." "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." "Be not afraid," saith He, "bearing of a yoke, for it is easy: fear not because I said a burden, for it is light."

The Holy Word

Our Heavenly Father in His love
And gracious wisdom's given
A revelation of Himself,
Divinely sent from heaven.

His mighty Spirit by His power
Has guided hand and heart
Of prophet, servant, bard and seer,
God's message to impart.

The blessed Book, His holy Word,
Is filled with choicest treasure;
Its depth of wisdom, truth and power
No mortal man can measure.

We'll love the Book and live by it,
Its holy words we'll cherish.
They will abide forevermore,
Believe them! do not perish!

The Desert Way

(The last writing of the late editor.)

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute, and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters" (Exod. 15: 23-27).

Only a few days out of Egypt and the wilderness trials are experienced. The way to Canaan was not under shady trees and on an easy road. The hot sun and sands and bitter waters of the desert are met, yet the bitter waters are made sweet by the tree cast into them. It is our Lord Jesus brought into the painful conditions of our life—He who was tempted (tested and tried) in all points as we are, who can and does fully sympathize with us in trial, who has Himself gone through the same, and fully knows what they are.

In Matt. 8: 16, 17, we read that in casting out demons and healing the sick the prophecy by Isaiah was fulfilled: "Himself took our infirmities and bare our sicknesses." This was not at the *cross*, not in atonement, but the sympathy of Him of whom it was written: "In all their afflictions He was afflicted, and the angel of *His presence*

saved them; in His love and His pity He redeemed them; and He bare them and carried them all the days of old" (Isa. 63: 9).

O child of God in trial, bring Him into your trial; tell Him *all* and wait on Him; take His yoke upon you—the yoke of submission to Him who in love and wisdom guides all for your final blessing. Bring *Him* into your trial, and the bitter waters *will* be made sweet.—T. O. L.

"Thy Faith hath Saved Thee"

is the plain word of God to all, without exception, who come to Christ, who believe in Him. Having been brought to see our need as sinners, and to trust in Jesus, the full blessing of God is ours. "*Blessed are all they that put their trust in Him.*" Faith believes it just because God says it, and the feelings follow. The good news fills the soul with joy unspeakable and full of glory. When self has been silenced, and the word of God allowed its right place in the heart, the believer enters, in measure, into the very joys of heaven. The precious word of God will not be truer there. Therefore we ought to know our blessing *now* as perfectly, though not so fully, as we shall do when enthroned and crowned in glory. But before this happy condition of soul is enjoyed, self, or the flesh, must be judged, broken, and mortified. This needed work of self-judgment must begin with conversion, and never cease while we are here. It is founded on the work of the cross. There God judged the sin of our nature, and our many actual sins (Rom. 8: 3; Heb. 9: 28; 1 Pet. 2: 24). We should have the same thoughts of sin and self, and Christ and the cross, as He has.

—A. MILLER.

THE NATURE OF OUR LORD JESUS

Such is the image which the Gospel narrative presents to us, and of which we are constrained to say, such was He, such must He have been. And in such an image is reflected the *moral* harmony of His nature. It was because there was in Him nothing of that moral discord which pervades the inner world of all other men, that His mental and spiritual life were so harmonious, so peaceful. Jesus was in perfect harmony with Himself, because He was *in perfect harmony with God*. Such was His ever present *consciousness*. He knew Himself to be in absolute communion with the Father.

In all of us, even in the most pious and most holy, the consciousness of communion with God is ever accompanied by that consciousness of sin, atoned for, indeed, and forgiven, yet still a consciousness of sin which forms its background and postulate. With Jesus it was otherwise. His was a pure and absolute consciousness of communion with God.

Jesus lived in continual, prayerful intercourse with His Father. His whole life was a life of prayer, but He never prayed for forgiveness. He taught *us* to pray, Forgive us our trespasses; but He never prayed thus Himself. He alone of woman borne needed not to do so. He knew nothing of this wall of partition between Himself and His Father. His soul, His reason and will, were ever and completely in His "Father's business."

How then was it possible that a man descended from sinful man should be thus exempt from the universal moral law of all other mortals? He could not have been circumstanced as other men. His origin must have been other than that of all the sons of man beside. His nature must have surpassed the limits of the *merely* human.

This much is surely required by the moral phenomenon He presents to us.

Such is also the teaching of *His miracles*....His life is full of marvelous deeds, entirely surpassing the utmost measure of that power and command which the human mind is wont to exercise over nature....Yet Jesus performed these miracles as though they were natural to Him. They were not works effected by exertion, but deeds of free power.

The attempt has been made to withdraw them from His life, to get rid of them by artificial, or so-called natural explanations. But in vain!...What would then be left? His miracles form far too essential a part of His life and ministry to be removed therefrom. His history would then indeed be utterly incomprehensible. What was it but His miracles which attracted the people in such multitudes that the envy of His adversaries was continually and increasingly excited?...In short, it is undeniable that the miracles of Jesus are historical facts.

Yet we feel that, after all, it is with the Lord Jesus Himself and not with His miracles that we are concerned. He did not perform them for the sake of being a worker of miracles. It was His heart impelled, His pity urged Him to receive the wretched, and to aid them. But it was not merely temporal misery which He had in view. No one can for a moment imagine that He intended to be a mere healer. His aim was far higher. The object of His actions was the salvation of the soul. It was weakness of faith which He desired to heal by His miracles....He was ever conscious of possessing miraculous powers;....but He made His power subservient to His office—His office as the Saviour of men...[His miracles] were not arbitrary acts, but had each a moral motive and moral conditions, not acts of power merely, but of

saving love....They show that He must Himself be a miracle—must far surpass all ordinary human beings.

His teaching accompanies His miracles...Not without it have His miracles a religious significance...We believe His miracles for the sake of His teaching, and for His own sake.If He were not what He is, and if His teaching did not approve itself to our hearts as it does, His miracles would not make upon us the impression they do...His teaching presupposes such miracles, and such miracles presuppose such teaching.

Once, when the Sanhedrin commissioned its officers to seize Jesus, and bring Him before them, they returned with their mission unperformed, and with the confession, "Never man spake like this Man" (John 7: 46)—a confession in which we cannot but unite, in which all ages cannot but unite. Eighteen centuries have passed since Jesus taught, and during their course the opinions of men have undergone many changes, but His Word has preserved its old, yet ever fresh power over their minds. It is equally comprehensible by all, it exerts an equal power upon all, without distinction.....

Wherein then does *the peculiar power of His teaching consist?*...It is not the charm of poetry which attracts us, not the ingenious application which surprises us, not flights of eloquence which carry us away, not bold speculation which evokes our astonishment; it is none of these. No one could speak with more simplicity than Jesus speaks....We cannot fail to see that the world of eternal truth is His home, and that His thoughts have constant intercourse therewith....

We see that the sublimest truths are His nature. He is not merely a teacher of truth, but is Himself its source. Truth is a part of His very being. He can say, I am the Truth. And the feeling with which we listen to His

words is, that we are listening to the voice of Truth itself. Hence the power which these have at all times exercised over the minds of men.

But... *He also makes His person the central point of all His teaching...* To believe in Him, and by virtue of such faith to love God, this was His doctrine... He founds all upon His person. The cause He advocates, the salvation He brings, the demands He makes, the future He announces—all depend upon His person. "*It is I,*" is the great text of all His teaching. "If ye believe not that I am He, ye shall die in your sins" (John 8: 24), is in fact a saying in which His whole doctrine may be summed up.... Not one of the greater instructors of mankind ever dared to say anything of the kind. Nor could we have tolerated such words from any other. "Never man spake like this Man." God alone had thus spoken in the Old Testament. Jesus spoke as if divine authority became Him. And yet He was the meekest of all men.

What then is He?

He has summed up what He tells us of Himself in the two titles which He appropriated, and which have ever since been His current designations. He called Himself the *Son of Man*, and the *Son of God*.

By this title [Son of Man] He, on the one side, includes Himself amongst other men—He is one of our race; while on the other He thereby exalts Himself above the whole race besides; as in a truly exclusive sense, the Son of Mankind... the Man, properly so called... In His presence all thought of national peculiarity, distance of time, variety of mental cultivation vanishes...

He designates Himself as the *Lord* of the world. He connects the fate of the whole world and of individuals with His person—makes it dependent on faith in Himself... But He is Lord of the world only to be its *Redeemer*.

He came to seek and to save that which was lost. It is redemption from sin, the true relation to God, peace, salvation, that He would give to the world... It was just while He was being condemned as a criminal, and saw the shameful death of the cross before Him, that He repeated to His judges the saying which He had already uttered to His disciples, that He should be raised to the right hand of the divine Majesty—would appear in divine glory, surrounded by the angels of God who stand at His service, and fulfil His commands—would summon all nations before His judgment-seat, and judge them according to their conduct towards Himself... it is at such a moment that He designates Himself as the divine Ruler and Judge of the world!

Such an assertion must be truth; for in this case there is no medium between truth and madness... we are constrained to quit the limits of humanity, and to look for the root of His being, the home of His nature and life, in God Himself, to explain the possibility of such a saying, which would be but an unsolvable psychologic enigma if Jesus were nothing more than man... Only because Jesus is to God what He is, can He be to us what He says. He is the Son of Man, the Lord of the world, its Judge, only because He is the *Son of God*.

It is thus He ever designates Himself... The first Gospels contain it, as well as the fourth.... "All things are delivered unto Me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and He to whomsoever the Son will reveal Him" (Matt. 11: 27).... He severs Himself from men, and includes Himself in the Godhead as one who is more really and more strictly a component part of Divinity than He is even of humanity, to which, nevertheless, He appears chiefly to appertain...

Jesus calls Himself the Son of God in an absolute sense, and not in the sense in which men may be called sons of God—by virtue, for instance, of creation, or of moral likeness to Him. In the case of Jesus, this title denotes a relation of essence and nature. By it He makes a distinction between Himself and man, which is not one of degree, but of kind....He bids us say Our Father; He never calls God so Himself [but "My Father"]; His relation to God is unique. His fellowship with God is absolute (John 10: 33, 38);...He has divine life in Himself (5: 26); in short, He includes Himself in the Godhead, and thus appears before the world and the whole human race as One forming a component part of Deity.

But how could a human being stand so related to God that the strictest fellowship should exist between the two without any interposing limit, whether of sin or of creaturehood, unless He formed an essential, and therefore eternal, part of the divine nature? And thus these considerations force us of necessity to demand His eternal existence—a fact which Jesus in the fourth Gospel so frequently affirms, when He says of Himself that He came forth from the Father, and is come into the world...."Verily, verily, I say unto you, Before Abraham was, I am" (John 8: 58)....In this highest sense does He call Himself the Son of God.

—From a "*Lecture on the Person of Christ*," by Chr. Ernst Luthardt, delivered in Leipsic, 1864.

[The truths contained in this volume—"The Fundamental Truths of Christianity,"—carry with them their own evidence and meet the prevailing Modernism in a way which must close the mouth of any honest objector to the great facts herein set forth.—S. R.].

GETHSEMANE—GABBATHA—GOLGOTHA

(Continued from p. 361.)

"Thy sorrows, Saviour, we retrace,
And tears of praise Thy griefs compel,
What love and grace illumine Thy face,
As Jesus, as IMMANUEL."

Gabbatha (The Pavement), the exact location of which seems rather obscure, appears to have been the last court to which the Holy Sufferer was taken to receive His final sentence from the Roman tribunal.

Amid these hallowed scenes we might well linger with sorrowing, yet adoring, hearts, conscious that "No man knoweth the Son, but the Father" and that the depths of His sorrow no human mind can conceive.

Man's hour had come; for when the rabble crowd approached the Lord, led by the betrayer into the garden, a place well known to Judas (for he had often been a witness to those scenes of holy intimacy which the blessed Lord ever enjoyed with the Father), He, while questioning the priests and elders (Lk. 22: 52-53) said, "This is *your* hour and the power of darkness." Yes, that hour had arrived, when man, energized by Satan, was allowed full liberty to express all the hatred of the human heart against God, pent up for four millenniums. God was manifest in the flesh, and the full tide of man's opposition and hatred poured forth its mighty torrent against the spotless, sinless One. Here no mere creature could stand. In John's Gospel, more than in the synoptic Gospels, we find what was *subsequent* to the anguish of Gethsemane, the details fully corresponding with the character of the Gospel—"the Gospel of Deity"—and the "burnt offering" aspect of our Lord's voluntary sacrifice.

After the kiss of the betrayer, when the emissaries of the priests and rulers came to seize the Lord, He in quiet dignity anticipated them with the enquiry, "Whom seek ye?" and in answer to their reply, "Jesus of Nazareth," He added, "I am He," *but no hand was laid upon Him*. Those words once spoken to Moses, "I am," awed them, and before His glory they "fell to the ground." Who could apprehend Him? Often He had "conveyed Himself away" when His hour had not come, but now the conflict of Gethsemane over, He is about to take the cup from the Father's hand, and give Himself up to death. Again He asks them, "Whom seek ye?" Again they reply, "Jesus of Nazareth." And now His loving care for His poor failing disciples expressed itself in the words, "If ye seek Me, let these go their way," and this, "that the saying might be fulfilled, Of those whom Thou gavest Me have I lost none." The Shepherd must be smitten and the sheep scattered (Zech. 13: 18).

Divine power and glory were evident, yet poor Peter with weapons of carnal warfare would ignorantly protect his Master. Who can question his affection? Yet how all this serves to bring out the lack of appreciation of this Holy Sufferer! He could have commanded twelve legions of angels for His protection, or annihilated His persecutors with a word, but, reproving Peter, He says: "The cup which my Father hath given Me, shall I not drink it?" In this, His perfect obedience shines out.

Thus the hardness and profanity of the heart (Judas) and the dullness and fleshly energy of man (Peter) were fully manifested. We see too, in His *disciples*, the weakness of the flesh when tested, and finally the enmity and hatred of *man* and *Satan* against the Sinless One. Who can measure the deep sorrow of all this, or enter into the sufferings of the Righteous One?

He allows Himself to be bound, "Led as a sheep to the slaughter and like a lamb dumb before his shearer, so opened He not his mouth" (Acts 8: 32). Taken, as John alone tells us, before Annas first, in quiet dignity He referred to the testimony of His *words*, and when one, more open in his contempt and profanity, struck Him, the Holy Sufferer bears the insult without a murmur; Peter in his epistle bearing witness that when "*persecuted He threatened not!*" (Oh! that we might drink more deeply into His spirit.)

From Annas He is sent to Caiaphas, the man who had given counsel to the Jews that it was expedient that one man should die for the people. He would offer Him up at the Roman altar to ensure their peace and favor with Rome. The Holy Spirit, however, turned the words to better account, using it as prophetic of a Saviour, the result of whose work would "gather together in one the children of God scattered abroad" (John 11: 5, 21).

Before the ecclesiastical court the council sought *false witnesses* against the Holy Prisoner "to put Him to death." How base and wicked can men be, and yet withal deeply religious and apparently genuinely zealous! Here He is charged with "*blasphemy*"—later, before Pilate, the charge is "*rebellion!*" The charge before Caiaphas was a real one, "He had made Himself the Son of God" (John 19: 7). They had been stung to madness by His words in the parable of the vineyard (Matt. 21) and knew the implication of the words, "This is the heir; come, let us kill him and seize on his inheritance." Now they are carrying out their base purpose, and are ready to swear anything, or do anything, if only He might be put to death. Under oath, He is commanded to reply if He "be the Christ the Son of God." To this He can give but one answer, "Thou hast said." Thus He becomes

His own witness maintaining the truth of His previous testimony and adding, "Henceforth shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." This is characteristic of the testimony in Matthew's Gospel, and here we find the heads of the nation lashed to fury against the Saviour, their unrestrained passion surging against Him, while they cry, "He is guilty of death." The high priest—as if in holy horror—rent his robe and declared the trial ended. The farcical trial ended, the Holy One condemned, the full tide of evil passion, *which had been the true incentive*, flows forth unrestrained. Every possible indignity is offered. In derision "they spit in His face"—no cry comes from the Holy Sufferer—He is buffeted and struck, and still answers not a word. "Despised and rejected of men, a man of sorrows and acquainted with grief" (Isa. 53), "He gave His back to the smiters, and His cheeks to those who plucked off the hair, He hid not His face from shame and spitting." (Isa. 50: 6).

Beloved, He has left us an example that we should follow His steps; not that we ever can know those depths of anguish—no CREATURE could do that—but His beautiful spirit of self-abnegation makes us feel what unworthy disciples we are, and surely creates a desire to be more like Him.

We next see the blessed Lord before Pilate, in perfect calm, and entire submission. Their charge is laid; first, He made Himself the Son of God, for this He should die, but it was not lawful for them to put any man to death; they invoke the aid of the Roman power. Secondly, He claimed to be a King. This for the Roman governor was the more serious, though he made it evident it created no alarm for his Imperial Master.

Into the Prætorium the Jews would not enter "lest they

be defiled, that they might eat the passover!" What solemn mockery! Throughout this whole scene it is evident that Pilate sought to quiet the people and to release Jesus, recognizing that "for envy they had delivered Him up." He is evidently conscious that the Prisoner was no ordinary one. His silence made "the Governor marvel greatly." This impression was greatly deepened by the varied happenings; his wife's dream and message, the extreme malice of the Jews, and the unwavering claim of the Holy Prisoner that He was the Son of God—all awakened in the mind of this ambitious ruler alarm and misgiving: but the world had too great a hold, and to be a "friend of Cæsar" was more to him than justice and truth. He, however, labored to find a way out of the dilemma, again and again stating he found no fault with Him. But the voices of the scribes and elders prevailed, and when the choice is given, "Barabbas or Jesus," there is no hesitancy on their part, such as evidently Pilate hoped; their decision is made, "*Not this Man, but Barabbas.*" Thus the fatal choice was made, and the decision of the nation finally recorded, "We will not have this Man to reign over us."

—J. W. H. N.

(To be continued, D. V.)

ANSWERS TO QUESTIONS

QUES. 16.—Is it scriptural for one brother to give thanks for the bread, and another for the cup when we remember the Lord in His death?

ANS.—While there is no specific statement directing that one brother do both, we have the Lord's example as our sure guide in observing the supper which He instituted for us to keep. He gave thanks and broke the bread, and then taking the cup He also gave thanks. See Matt. 26: 26, 27; Mark 14: 22, 23; Luke 22: 19, 20; 1 Cor. 11: 24, 25. This, we think, is sufficient to show the procedure for us to follow, since there is no definite command or other scriptural example.

GLEANINGS IN EARLY CHURCH HISTORY

(Continued from p. 380.)

One of Paul's most solemn utterances was that made in his address to the elders of the church at Ephesus in Acts 20. Note especially vers. 29, 30: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."

Thus the Church was attacked from without and within. We have glanced at the persecutors, let us look at the troubles from within, those arising either from the errors and failures of believers in Christ, or from the evil works of those who were received into the Church (outwardly) without being saved. Only believers make up the real Church of God on earth. Unbelievers and those who only have a belief of the head and not of the heart may have their names on the church rolls, but have never entered the real Church of God. That is entered only by faith in Christ, as the only Saviour from sin. Whenever and wherever the early Church had rest from persecution, as it did sometimes for years, it showed such power and attractiveness that many sought to enter, and did enter, who were unbelievers, whose hearts were in the world, who had no sense of sin, knew nothing of forgiveness except in name. Scripture was much used in the early Church, but there arose very early a strange misunderstanding of John 3: 5: "Born of water" was applied solely to water baptism, and there speedily grew up the doctrine that those were born again who were baptized. Then the step was easy to have faith in the water of baptism instead of in the blood of Christ, and thus

true salvation and the power of Christ to save from sin were lost sight of. Then followed the strange teaching that if little children were baptized they grew up Christians, while those who were not baptized were lost. The power of salvation was transferred from the blood of Christ to the water of baptism, and that was imagined to have power to save the soul.

The inevitable result was that hordes of unsaved unbelievers crowded into the so-called Church and swamped it. From a divine institution it became a religion of the world. Christians are saved by hearing the gospel and believing on Christ. They are born again by the Word and the Spirit. But this was completely set aside as the years went on. It was not a sudden change, but gradually transformed the Church. Preaching ceased and instruction in doctrine took its place. The children of those in the Church were first baptized, and then, as they grew older, they were instructed and taken into the organization. The priesthood of believers was lost sight of, and as the mass of the unsaved grew, a special class also grew up to be a supposed link between the laity and God. Thus the old priesthood was brought back, and instead of the Church being the Body of Christ it became a company of unsaved people having a form of godliness but denying the power thereof.

It was easy for Arius to propagate his antichristian teachings among such a people, for they knew nothing of Christ by saving faith in Him as a Saviour. They had learned certain doctrines, but were not grounded in any heart-received truth, and it was only through the raising up of Athanasius by the mercy of God, that the whole Church was saved from giving up its foundation truth. Arianism was in many ways like the Modernism of the present day. When a mass of unbelieving people

are received into the organization they are ready to run after and embrace any error that strikes at the foundation of the gospel. The outbreak of Arianism showed the true state of the system in that day, as the outbreak of Modernism shows the true state of the system to-day.

We cannot know how many true believers there were at any stage of the history. God will always have a remnant of believers in His name. Often now, real believers are found in the most unlikely places. We must not think that there was no faith because outwardly that which called itself the Church was so different from the Church of God in the New Testament. Arianism, however, inflicted a terrible wound upon the organization, and paved the way for more departure from the truth. The Church of the fourth century filled Asia Minor, thence swept through Palestine, Egypt, and across North Africa. Yet such was its state that an adversary was permitted to ravage these lands and destroy all that called itself the Church. Donatists had fought Catholics, Eastern churches had fought Western, and Arians had fought them all, until North Africa had become a vast slaughter ground. The barbarians from the North had slain multitudes in all parts of the Empire, but the Mohammedan power it was that exterminated the Christianity of the day, until it was stopped at the battle of Tours.

In the history of the early Church we see how God works through the preaching of the gospel, offering His great salvation to all. So long as the Church kept this up, presenting the grace of God, and a divine, but crucified, Saviour as the object of faith, so long were multitudes saved, God's grace enjoyed, and His name glorified. But when water baptism was put in the place of preaching the gospel and faith in Christ, then the bars were let down to the world, and it rushed in and corrupted the

Church. It was the perversion of two great foundation truths of the New Testament that ruined the early Church: the putting of water baptism in place of the work of Christ by the Word of God through faith, and the making the Lord's supper the means of sustaining the Christian life, teaching that the bread was truly the real body of Christ. In this way those who had never repented or realized that they were sinners, came into the Church through the door of baptism, and then were taught that the eating of the supper of the Lord sustained the life they had never received. It was ritualism put in place of faith and the work of God in the soul. Things that the flesh can do were put in the place of that which only the power of God can accomplish. Then the bringing in a human priesthood between the soul and God changed the Church from Christianity to a ritualistic organization. This is why a ritualistic Church is so different from the New Testament Church, and why it fears the New Testament's power to enlighten the heart.

J. W. NEWTON.

(To be continued, D. V.)

"AND THEY SHALL SEE HIS FACE"

"For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10: 27.)

AS TO THE "VISION":

"Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2: 3).

"WHEN HE SHALL APPEAR":

"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3: 2).

"OUR CITIZENSHIP":

"For our citizenship is in heaven: from whence also

we look for the Saviour, the Lord Jesus Christ: who shall change our body of humiliation, that it may be fashioned like unto His body of glory, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3: 20).

"WITH HIM IN GLORY":

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3: 4).

"WE SHALL ALL BE CHANGED":

"We shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. 15: 51, 52).

THE WILL OF THE SON:

"Father, I WILL that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" (John 17: 24).

"I GO TO PREPARE A PLACE FOR YOU":

"Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to 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: 1-3).

"ALWAYS IN REMEMBRANCE":

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Pet. 1: 12).

"JOY UNSPEAKABLE":

It is evident that he who has "fled for refuge" to the Lord Jesus Christ, has very much cause for rejoicing

"with joy unspeakable and full of glory" (1 Pet. 1: 8); for Jesus is coming HIMSELF—"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain

SHALL BE CAUGHT UP TOGETHER

with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4: 16, 17).

"THIS SAME JESUS,"

said the angelic messengers, "which is taken up from you into heaven,

SHALL SO COME

in like manner AS YE HAVE SEEN HIM GO into heaven" (Acts 1: 11).

AND HOW DID HE GO?

"While they beheld, He was taken up: and a cloud received Him out of their sight" (ver. 9). Can words be more plain? "SO"; "IN LIKE MANNER"; "AS YE HAVE SEEN HIM GO"; "SHALL SO COME."

ALONE:

He went "into heaven" ALONE; no angels came for Him, none accompanied Him: "For the Lord HIMSELF shall descend from heaven." "So," if no angels came for Him, and none accompanied Him, neither then will any angels come with Him at that "moment," when, "in the twinkling of an eye," He "shall come"—ALONE—"in the clouds:" for, remember, He said, "I will come . . . MYSELF."

"BEHOLD MY HANDS AND MY FEET":

"Behold my hands and my feet, that it is I MYSELF" (Lk. 24: 29), said He to his disciples, who were "terrified and affrighted, and supposed that they had seen a spirit,"

when He arose from the dead and appeared "in the midst of them"—"JESUS HIMSELF" (vers. 36, 37).

"HANDLE ME AND SEE":

"Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (ver. 39). Therefore, He will not come as "a spirit" for us; nor will He send a band of angels at that "moment." "I MYSELF;" "THE LORD HIMSELF;" "UNTO MYSELF"—it will bear repeating.

HIS VOICE:

With a glad, mighty "shout," with a "VOICE" to be heard and recognized by "they that are Christ's" (1 Cor. 15: 23) "at HIS coming": the VICTOR "HIMSELF" COMES—ALONE—all glory to His blessed NAME! He redeemed us by His "precious blood" (1 Pet. 1: 19)—ALONE—"Who his own self bare our sins in his own body on the tree" (1 Pet. 2: 24)—ALONE. Three hours of darkness, with no eye to break through to gaze upon Him—ALONE; even God had "forsaken" Him at that moment, when He, "through the eternal Spirit offered Himself without spot to God" (Heb. 9: 14), with no angels to succour—ALONE. "None to help;" "none to uphold" (Isa. 63: 5). "*My God, my God, why hast Thou forsaken Me?*" He cried! ALONE in His death for us; ALONE when He arose from the dead; ALONE when He ascended up into heaven: ALONE when He comes for us. Ah! glorious fact! None shall share the glory of that meeting "in the air" with Him "in the clouds," save those for whom He shed His "precious blood:" no angels; no unredeemed men: no devils shall break through to gaze upon that most rapturous scene, when He and His long-waiting bride shall first gaze, *each upon the other's face!*

"Wherefore comfort one another with these words"
(1 Thess. 4: 18).

—S. A. WHITE.

WEALTH IN THE WASTE-BASKET

One of the things that forcibly strikes visitors from Continental Europe to the United States is the waste seen everywhere. Not only do they behold with wonder the food—whole loaves of bread, with buns, and perfectly sound vegetables—thrown into the garbage cans, but on the streets and public dumps they see with amazement coal and firewood being wasted. This form of waste is intentional and the result of extravagance. God with lavish hand has filled the land with His temporal bounties, and His creature, man, the unworthy recipient, ruthlessly wastes and destroys what he cannot consume—and holds himself guiltless.

But there is another form of waste, or loss, of which I wish particularly to speak. Precious stones such as diamonds, emeralds, rubies, with pearl necklaces, silverware, gold and platinum rings, rolls of greenbacks, and other valuables of similar nature, are constantly being thrown into waste-paper baskets and garbage cans, the Street Cleaning Commissioner of one of our great cities says. So great is the loss (or waste, rather, one might say) that one city is paid almost a quarter of a million dollars a year for the privilege of salvaging such articles from municipal dumps, while much more is probably never discovered, and is either burned in the incinerating plants, dumped into the sea, or buried in the various fills where such rubbish is disposed of.

A butcher, fearing bandits, placed \$350.00 in bills in a paper sack, which he hid in the rubbish container in his shop till he could deposit it in the bank. During a brief absence the garbage collector had called; and when the butcher returned the contents of his can were on their

way to the incinerator. Only after the most desperate efforts was the money found, crumpled up in a ball inside the greasy paper sack.

The above facts are intended only as a suited background for a word of exhortation concerning waste and loss of time and opportunity among Christians. "Re-deeming the time because the days are evil," is the admonition of the apostle (Eph. 5: 16). How much valuable time, minutes, days, weeks, months, aye, years with some, are wasted, lost, and that for ever. We are redeemed by Christ, and this being so, we are as much responsible to Him for the proper use of our time as the employee of any master is to him; and what honest clerk or mechanic would willingly waste the time of his employer? He is paid by him for his services, his time, and to fritter it away unprofitably is unrighteous; and such conduct is to be condemned.

If this be so with "masters after the flesh," shall those who belong to Christ be excused from using every moment of time at their disposal for the furtherance of the kingdom of God on earth? Yet, we repeat, how many hours, more precious than the gold that perisheth, are by Christians wasted, lost for ever. "Gather up the fragments, that nothing be lost," the Master said in reference to the loaves; and if this be so in reference to bread for the body, how much more necessary it is to lose nothing that will minister to the soul, either our own or that of others. Of all the waste of which the world is guilty, that of time is perhaps the most reprehensible; and in the case of the Christian the guilt is enhanced by the fact of his being the Lord's, bought with His precious blood, and admonished in His Word that "the time is short."

Then there is the waste of means, too, with many of

the Lord's redeemed. How much is spent on that which is "but to the satisfying of the flesh." Expensive articles of luxury are purchased with money that could and should be expended in the interests of the kingdom of God. Immense sums in the aggregate are spent by Christians on that which is to no real profit, and which in many cases they would be far better off without. How many hundreds of thousands of dollars are spent by believers on the vanity of dress alone, to say nothing of the "pride of life" displayed in the luxurious furnishing of homes, and that by those who, many of them, in their earlier life knew nothing of these things.

Take, too, the matter of eating. What sums are worse than squandered on the tables of many who should know and do better; instead of a sufficient quantity of plain wholesome food, with what lavish expenditure do some furnish their tables with the most expensive delicacies of the season. Voluntary frugality for the Lord's sake seems to be a lost virtue with the great majority of saints to-day. A devoted lady missionary, now with the Lord, told me that once when on furlough home she was taken by a Christian friend to an expensive restaurant; and when she saw the size of the tip alone, she could not help thinking of how much good *that* sum might accomplish on the mission field whence she came.

Mr. Darby was once seen munching some plain oatmeal cookies in a second class coach on his way to a conference in Canada; and when spoken to about the simplicity of his fare, he remarked with his customary cheerfulness, "Oh, it does not take much to keep body and soul together for a few short years." Nor does it; and apart from the waste, how much better off in body, to say nothing of the spirit, would many believers be if they ate less to the indulgence of animal appetite and more "to

the glory of God." There would be less expended on medical doctors, and specialists, but the gospel and its interests would be the richer, as well as their own souls in the blessed experience of living less unto themselves and more "unto Him who died for them and rose again."

If there were less of such waste in the lives of the people of God, they would be laying up for themselves a rich store for the time to come, treasure in heaven, to be received by them when they entered into "the everlasting habitations" (See Luke 16: 9).

It is in immediate connection with the subject of giving that the Lord by the apostle gives the necessary, if little quoted, warning of Galatians 6: 7, 8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Sowing to the flesh here is not of necessity that which is ordinarily looked upon as sinful, as "sowing wild oats," loose living, and the like; it is rather the indulgence of the flesh along the lines above indicated, selfish gratification in the matter of eating, dress, pleasure-seeking, "the pride of life," etc. And such sowing but brings corruption; all goes to waste, and when eternity is reached there is nothing left but a memory of regret.

To sow to the Spirit, on the other hand, is to spend our energies, our time, our resources, for the furtherance of the Spirit's interests, not only in our own souls, but in the souls of others also, both of the saved and unsaved. And in doing this we shall "reap life everlasting," not only in the world to come, but here and now, in fuller enjoyment of that which is really life, "of life in Christ Jesus."

C. KNAPP.

BRIEF STUDIES IN COLOSSIANS

(Continued from p. 385.)

(Col. 3: 2-4.)

Our relation to and identification with Christ has been emphasised in verse one. This is given further development in the following verses.

The relation between the four statements of verses 2 and 3 may be better understood if presented in introversion.

- a. "Have your mind on the things that are above,
- b. not on the things that are on the earth;
- b. for ye have died,
- a. and your life is hid with the Christ in God."

The statements *a. a.* stand related to one another, and also *b. b.*

The first of this group might seem almost a repetition of the one in the first verse. There is this difference: to seek means to search after in order to find and acquire for oneself, but "have your mind on" expresses the action of both the intellect and affections. Thus there is the added thought that our seeking or searching is to be in the exercise of all our mental faculties and emotions. The one is more the act itself, the other the constant mental habit or attitude. Again, added truth comes out as to "above." First, it is where Christ is; here we are told that our life is hid with Him who is there.

"Life" appears to be used in this instance not in the sense of vital principle but in that of state, the condition suited to us as quickened together with Christ. It is life, therefore, as meaning the interests, objects, condition in which all our faculties and emotions are to be centered. All this is hidden above with Christ, but we are

to seek after and have all our inward disposition set upon what is there which, though hidden as far as the world is concerned, is now revealed to faith. The thought of life here seems somewhat akin to Phil. 3: 19, 20. There, in contrast to the minding of earthly things by the enemies of the cross of Christ, we have the fact that the associations of life for us are in the heavens, that "above" where Christ is now sitting and from where He is coming to receive us unto Himself.

Here let us notice the phrase, "in God." It indicates the holy and blessed sphere in which inheres the state or condition expressed in the statement that our life is hidden with Christ. We might say it has its dwelling, as subsisting in most intimate and abiding fellowship, within God. There it has its rest and continuance. It is *in* as meaning both relation to and association with God.

In antithesis to this closing statement of ver. 3 we have ver. 4. We pass from the thought of being *hidden* to full *manifestation* in glory. With this we get a further conception as to life, not what is *with* Christ, but what Christ *is*, even "our life." This denotes source, character, relationship, power. It follows that when He who is this to us shall be manifested, we shall be manifested with Him in glory. With this we may link 1 John 3: 1, 2. Our life is now hidden as far as the world is concerned, just as Christ is hidden from it during the present time. The manifestation in glory will be before it in the future. Now "the world knows us not, because it knew Him not. Beloved, now are we children of God, and what we shall be has not yet been manifested; we know that if He is manifested we shall be like Him, for we shall see Him as He is."

We must return to consider briefly the middle couplet in vers. 2, 3. Here is another antithesis. In contrast to the

things that are *above* we have, "the things that are *on the earth*." They are not to be the object upon which the mind is set. This does not mean that we are not to engage in useful and legitimate occupations by which we may provide the needful things in a reputable manner (1 Thess. 4: 11, 12, *N. Trans.*), nor that we are not to be found in or take up the relationships of life here, for indeed such things are the subject of inspired instruction in this and other epistles. It does mean that though thus engaged and associated together none of the things on the earth with which such relationships have to do are to be made our object. For this we have the things above. This in effect means Christ, and now whatever is taken up is to be performed as service to the Lord. To maintain this attitude at once safeguards us from what cannot be so performed, and is quite different from having these things which are on the earth as our object. He Himself, the present place He fills, and our association with Him there, is our proper object. By the power of this we are lifted above self and the world, and we are enabled to accomplish our labor day by day in the consciousness of the grace of God, the love of Christ, and the fellowship of the Spirit. Thus our ways are purified, carelessness, self-seeking and worldliness excluded, and we joyfully serve the Lord Christ, not our flesh and its desires.

The reason for not having our mind on the things that are on the earth is "ye have died." It is not that we seek to die, or endeavor to die, but we have died. The Preacher declares that the dead have no portion any more in all that is done under the sun (Eccl. 9: 6). This is to have its spiritual counterpart in us. "Love not the world, nor the things in the world." The Christian's proper object is outside of them, and his life is in another sphere, "in God." The world lies in the wicked one.

Then the three great truths which form the foundation of Christian place and portion, and as apprehended by faith produce normal Christian life, are,

Ye have died with Christ.

Ye have been raised with Christ.

Ye shall be manifested with Christ in glory.

The first brings to an end all our connection with man in the flesh and the world to which he is attached, to which the things on the earth belong.

The second places us in connection with what is outside of that to which we have died, setting us in identification with Christ in His present position, so that the things above are our proper object.

The third declares the future, assuring us that what takes place as to Christ must take place as to us also, for He is our life.

In the light of these weighty considerations we are to fashion all our present mode of life. To this end we have the instructions and exhortations which follow. All of this is to flow forth as the practical effect of the important truths presented here by the apostle.

From this point it may be helpful to give a brief outline.

Ch. 3: 1-4. The present object and the end in view.

5-7. Judgment—"Put to death."

8-11. Divestment—"Put off."

12, 13. Investment—"Put on."

14. Adornment—"Add love."

15. Government—presiding peace.

16. The indwelling Word.

17. The one Name.

18. Present relationships.

Ch. 4: 1. " " "

2-4. A dependent and thankful spirit.

5, 6. Attitude towards the world.

7-18. Closing salutations and instructions.

—JOHN BLOORE.

Young Believers' Department

Calendar: Oct. 16th to Nov. 15th

DAILY BIBLE READING:..... Oct. 16th, Josh. 9;
Oct. 31st, Josh. 24; Nov. 15th, Judges 15.

SUPPLEMENTARY READING:....Oct. 16th, 1 Tim. 6;
Oct. 31st, Heb. 7; Nov. 15th, 1 Pet. 4.

MEMORY OUTLINES..... Epistle to the Galatians.

MEMORY WORK: John 6: 35-46.

GOOD READING Life & Times of Josiah; C. H. M.

Daily Bible Reading

We have now concluded again the reading of the five books of Moses, with their wealth of typical teaching and instruction, and resume the history of the conquest of the land, from where we left off. The remainder of Joshua will first engage us, from chap. 8, and we reach the close of the book, with the narrative of the occupation of the land and its partition among the tribes. The book closes with the faithful warnings of Joshua, who had led them in their victorious progress through the land. Not one thing had failed of all the good things which the Lord spake. God had been, as He ever will be, true to His word and promise. Joshua too had been their true and valiant leader, a figure of our blessed Lord, who is the true Joshua, Jesus, "Jehovah the Saviour." The people also had been in a good degree obedient, and the fruits of their faith were in their hands. So the aged Joshua gathers them together for his closing words. The book of Judges follows with that which is all too common in the history of God's people—the failures and their disastrous results. Yet even here, where there is a turning to God, how He comes in again and again with delivering mercy. These portions are full of most important instruction. May they be blessed to us as we read them.

Memory Work and Outlines

The Outlines of Galatians should easily be completed during the present month, and we are giving short lessons in John 6, which will allow time for review of this wonderful chapter.

Greek Testament Lessons

The following are the lessons for Nov. 1st and 15th:

LESSON 29. Page 33, par. 30. Same as lesson 28, with the last seven adjectives in the list. Copy John 1: 43-46.

LESSON 30. Page 33, par. 31, Numerals. Study, and write from memory with accents all the first column (cardinal) numbers, from *one* to *twelve*. Copy John 1: 47-51. This completes your copying of this great introductory chapter.

Dear brother in Christ:—

I must apologize for delay in sending in Greek lesson, but I have been very busy lately and have had little time for extra study. Still I have managed the verb, *elmi*, all right, and am now studying the first declension of the nouns.

I was pleased to receive my returned lessons 1-6 and to note the marks. I notice that my errors were just through carelessness, so must seek to be more careful in the future.

This summer I am taking over the responsibility of a Gospel Motor Van for work in the back-block districts of N. Z. We will probably be starting off in the beginning of October and working till April (D.V.), so I do not know how the Greek Lessons will get on, but I will try and keep them up. This van is being provided by a brother in Wellington, and we trust it will be used of God to bring blessing to many precious souls, as well as causing a deeper interest in evangelistic work throughout the assemblies here in N. Z., and also be a good field for practical training for any desirous of serving the Lord in the foreign field.

With very warm Christian love,
Ever your brother in Christ, W. J. M. Jr.

All letters please send c/o Loizeaux Bros.,
1 East 13th St., New York City.

Work in the Foreign Field

554 Sixth Ave., Verdun, P. Q., Canada.

Dear brother:—

Sept. 21, 1927.

The Lord having prepared the way, we left France on the 11th of June and arrived in Quebec City on the 19th.

On landing we were cheered and helped by brother Mil-lar, who kindly took us all to his home, where we stayed until next day. In the afternoon we went with some other Christians to preach to people living on the barges, and at night, I had the meeting at the Seamen's Mission.

Leaving Quebec City we came to Guelph where a brother found for us a furnished apartment for a month. This enabled us to enjoy our brethren's fellowship and to meet many from elsewhere who came for the Conference.

I also had the pleasure of visiting the Brethren of Toronto and Orillia, and then, coming to Guelph took my wife and children to Fergus and to Welland, where I left them in order to come east.

Verdun had been suggested as a suitable place for us to live, so we went there and found the Lord had prepared the way, and by the goodness of God, we are located here in the midst of a very large French Field.

Verdun is a suburb of Montreal of over 40,000 in population, of which more than half is French-Canadian. Then, if to that we add the French population of Montreal and of the whole province of Quebec, we shall have a very large field where very little is being done on account of the language and particularly on account of the power of the Church of Rome over the people and the provincial authorities.

We were much encouraged and cheered in visiting ships with brother S. J. Holwill one Lord's Day afternoon. We had fine opportunities to give out tracts and to speak to sailors and to officers.

These past days I have been inquiring of the authorities as to the giving out of tracts and the preaching of the Gospel, and I have found that there is very little liberty for that in the province of Quebec, nevertheless the Lord has come in in His mercy and I have got a permit from the City of Verdun which will enable me to give out tracts and to preach the Gospel on the street corners; for this I give unfeigned thanks to God.

On the other hand, though this province is under the thumb of the Church of Rome, there is no law forbidding

the distribution of tracts through the province, and so I hope to go to small cities and towns to give out the silent messengers. The city of Montreal is mostly closed to work for the Lord—I may try later on—but there is a vast field here in Verdun.

We have received very encouraging reports concerning the work in France, it is going on nicely, and those whom the Lord has raised to continue that which was started, are encouraged. We are still editing the Gospel paper for children, and continue the Scripture and Tract work by parcel post and are still responsible to meet the expenses in connection with the work. Mr. and Mrs. Lacombe are helping in the editorship, their son Mark and his wife are attending to the work in connection with the children's paper. Mr. Clerot, the printer, is sending the tracts by parcel post, while Messrs. Freyche and Bertrand, two zealous Christians, are using the Gospel Van. We covet the prayers of the people of God, thanking all those who have helped us. To God our Father and the Lord Jesus Christ be all the praise!

With love to all, we are, affectionately yours in Him,
Louis J. Germain.

Lisbon, Portugal.

July 20, 1927.

Dear brother:—

The July No. of Help & Food has just reached me and my thoughts dwell upon those I have known in years gone by—working on across the ocean—I suppose our Cape Rocha close by is the most westerly point of Europe—nearer America than Ireland.

We get news from time to time through my nephew G. E. Harris of Baltimore. In his last he mentioned the possibility of brother Booth paying us a visit. Well that would be a real joy, and right glad we would be to have him. He would find the same open door as when he reached Liverpool in 1892.

Here we seek to press on amidst much difficulty but with much to cheer. We have been engaged in work for Africa, Brazil and Spain this year and this has made more work for me personally as well as for our plant—in fact it is getting almost beyond my power. Truly the Lord sustains by His grace.

We continue to receive news of blessing and get requests for copies of the Gospels and Testaments. My youngest son frequently takes excursions into districts untouched with the gospel, distributing gospel literature and having informal meetings. Generally letters come after he has visited a district asking for more information. We feel the need of some one to work more permanently in these places. You will have heard of the prisoner who was

converted through a tract printed by us. The Lord has used him to the conversion of others.

Our place is behind the workers, supplying the material for them to distribute. Our machines are working at full speed and yet we seem hardly able to meet all the demands.

We have at the present time requests for Testaments and Gospels and we have sent the last 1000 we have. Our machines are occupied with The "Christian Reader Calendar" for Brazil—Testaments for Spain—Hymn Books for Livingstonia in Africa—Tracts for Portugal—Later I expect (D. V.) to deal with Pilgrim's Progress, in fact much of this is set up and waiting for paper—Hymn Books for West Africa and also for the Argentine. We are asked continually from most unexpected quarters. Our capital is small. I am hard put to it at times to find wages—but I never fear—the Lord has provided again and again for us. I have not been able to do much until recently. I had a nasty fall on March 1st—spraining my foot and injuring my side and leg and was laid aside for two months. I am gradually recovering but must still use a stick to walk with. My two sons were a great help while I was on my back.

We were hoping to have the privilege of printing our brother Westcott's translation of the Scriptures, but the difficulty of reading proofs was rather against it.

Steamers run from Lisbon calling at Matadi and we have done work for the B. L. M., last year and the year before. I see our brother Amies is back again in the field. I am glad to say the Portuguese brethren are seeking to serve the Lord and are a real help. This is a comfort for brother Howes and releases our brother Jose Freire to go out into the country.

Please pray for Portugal and ask our brethren to remember the few carrying on in this dark superstitious land.

With Christian love, yours affectly in Him,

J. H. Ingleby.

Inkongo, June 16, 1927.

Journey to Mitombe and Bibanga.

On May 26, I went to Lusambo, where I had previously taken my motor-cycle, intending to visit the McTavishes. The best way would be to take a steamer as far as Pania, from which one could get to Mitombe in a day, but the boats have stopped running owing to the dry season. Mr. Davis, of the American Mission, suggested that we go together in a Ford Touring Car they have recently bought, so we crossed the Sankuru on a raft, and went as far as Ilunga Cikunya, about fourteen miles. After supper, I

preached to a good crowd gathered by Mwaku, who is teaching there. We started at daybreak and after six hours reached the river Lubi, which we crossed on a raft of the Diamond Company, working there. At 4:30 we crossed the Bushimai, called for a few minutes at Lukyelengi, the headquarters of the Diamond workers, and then went on to the river Lubilash, which joins the Bushimai and forms the Sankuru. It was now quite dark, and we had to drive the car down a bank of silver sand, across two narrow planks on to a raft, composed of three canoes with planks nailed across. The river is wide and swift, and the crossing took about an hour, after which we went on to Bibanga, where we received a warm welcome from the missionaries. The plains were on fire in several places. Sometimes we waited until the wind changed, and sometimes we would take a long breath and rush past a great wall of flame, which almost touched the car.

We were too tired to go on next day, so I went to the Hospital and watched Dr. Kellersberger and the native boys he has trained. They use the microscope, diagnose malaria and sleep-sickness, and give more than 500 intravenous injections weekly. Our brother Kitena and his wife Bingwalo, who came for operations, were glad to see me, and will soon be returning cured to Inkongo.

On Monday we left early and at 9:30 came to a stream where the natives were mending the bridge: every plank had been removed. In an hour they had laid logs and planks across so that we could get over, and we soon came to the Government town of Kabinda. From here onwards the people are Basongi, and the roads are really good, there being no hills. At 4:00 we reached Penge, on the main road between Pania and the Lomami, and bought a drum of petrol from the traders there. An hour beyond this we came to where a new road turned to the left, and on enquiry were assured that it was the new road to Mitombe and was finished all the way. After a mile or so we found that the natives had made good use of the road and planted cotton on it, but we struggled through it, and then through a field of beans and another of manioc, sprinkling it well with the boiling water hissing from the radiator. At last we could go no farther, so we left the car in the road and called some natives from a hamlet near to carry our things to Mitombe and show us the way. We crossed the river La and its swamps in the dark, crawling along the narrow stick bridges in single file for about half an hour. We arrived at Mitombe at 8:00, tired and hungry, but the welcome we received, together with a good meal, soon put us right. On Tuesday afternoon we got the car out and went back as far as Penge, and next day to Bibanga. On Thursday morning

I spoke to the sick people, of whom there were 493 that day, and afterwards saw Dr. K. do three operations. On the way home on Friday we turned out of the main road and went to lake Munkamba to pass the night. The missionaries at Mutoto have built a rest house there and have a native in charge. We found Dr. and Mrs. King and Mr. and Mrs. Crane there, with their nine children. We enjoyed a swim in the lake, which is about seven miles round, and 100 ft. deep in the middle, though it is quite safe and suitable for the children at the edges.

On Saturday we reached Lusambo and I returned home in a canoe I had left at Lus. Since then I have had a week in bed with fever, in the nightmares of which a Ford car figured prominently on a very bad road. I am thankful to say I am all right now. All are well at Inkongo and Baka Mbuli.

H. Wilson.

Mitombe.

Dear brother:—

April 6, 1927.

We had the first baptism at Mitombe last Lord's Day when an elderly man named Kabondo, his wife Lupambwe, and his mother Nguba were baptized. They come from a village about six miles from here and have been enquiring for over a year. It was a joy to us to see them publicly confess their faith in the Lord Jesus Christ. We thank the Lord for giving the increase, and place them in His hands that they may be kept faithful to their rejected Lord. We pray for the showers: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy that it cannot hear."

We have been having a full house at the Gospel meeting on Lord's Day for the last three weeks. The chief Piani Kyungu has come and all his old men with him. We pray that the word preached may enter their hearts and bring them repentant to the feet of the Lord Jesus.

Our brother Disashi was discouraged for a time; the people at Masudi did not want to hear the Gospel and no one came to school. Last week he told me there was a renewed interest, for which we thank the Lord. Disashi hopes to leave Masudi soon and reside at the village of Pania Mpinga on the motor road about six miles from here. Another brother, Ngoi Kayembe, who lives at Masudi, hopes to continue the preachings. He was converted at Inkongo many years ago. His wife Mbela hopes to teach the children to read and do school work.

There are forty boys here now, and some of them are making good progress with their lessons. Most of them can read Luke's Gospel. As they read, may they trust in the One who came to seek and to save that which was lost. When they are not at school they work in the garden we have, to raise part of their food.

The gospels are now translated, and some school books, but they will all have to be revised before printing, and this will take some time.

My wife and I hope to visit the Bataboyi tribe near the Lomami next week.

With much love in the Lord from us both,
Yours in Him,
A. G. McTavish.

Beloved Brethren:—

Tokyo, Japan.

Aug. 27, 1927.

Are there no recruits for the Japan field? We are praying for such. There is a wide open door for the gospel here, and great need of workers. Apart from the matter of separation from relatives and friends, hardships and difficulties are not worth mentioning, except the matter of the language. For effective work a measure of fluency in the language is essential, and for this, persistent, painstaking, diligent application of ear and tongue, eye and hand, is necessary. Persons of fair health, not over thirty-five, is the requirement for this field. The first two or three years must be devoted to acquiring the language.

We are sorry that no one has given himself or herself to this field yet, as it is nearing time for furlough for us, and my wife and I would like to have been of help to some new missionaries before we leave. The native brethren and sisters are carrying on well, though few in number, and they would welcome new links with their brethren and sisters abroad.

Next month it will be five years since our last return to Japan. We have thought somewhat if the Lord so direct, of spending the coming winter in Hawaii, in order to do some work among the Japanese there, and go on to the States in the Spring. We are anxious also to work among the Japanese on the Pacific Coast, of whom there are many thousands. There are a few Japanese brethren in our fellowship there. Our Japanese literature has been circulated a good deal both in Hawaii and Amercia. Please pray about this for us.

My wife is anxious to see her aged father and mother before the Lord takes them home. Her father is nearly eighty. Her mother has been ailing more or less the past few years.

The Missionary House at Tsurumi we have rented to a Japanese doctor. It brings in a little income (over its expenses) for our rent, and some for the work.

Pray the Lord of the harvest to thrust forth laborers into the needy fields, while He taries.

Aff'tly yours in His service.

E. B. Craig.

Taitowying, Chihli, North China.

Beloved brother:—

Aug. 9th, 1927.

I have been out from home nearly a month again; just got back a few days ago. From Shuang-Shan-tze I went up to Kan-kou, some thirty miles north and then coming back was not able to come through that way, as the road was blocked by bandits.

In spite of all the trouble and disturbance, the Lord has been very gracious, and has granted us open doors every where. He has also enabled us to open two new preaching stations. The place called Kan-kou, where Mr. Biggs wanted to open a station some eight years ago, and where they would not rent him a house, we were welcomed by many, and there are several that have offered their houses for our use. The Magistrate was also very pleased, and wished us the best success for the work. The other place is called Mu-T'ou-Teng, where we also rented a preaching place. It is a little market village with the surrounding country very thickly populated. There are a number of men already that have professed their faith in Christ, but time will prove the genuineness of their profession. The worst of all is that we have so few workers, and so many places in which there is work to be done.

It has been very hot here for a month, many of the natives, and some foreigners in Peking and Tientsin have died on account of heat.—It was on one of the hottest days that I was on the way, riding a donkey over twenty miles. Oh but I was tired. The donkey lay down as dead for over an hour.

I am sorry that China is in such a disturbed condition, that foreigners are not able to come in. I have gone to many new places and been welcomed in almost every place. There does not seem to be any anti-foreignism. I am treated and respected better than ever.

I saw Miss Hancock about a month ago, for she is at Peitaiho Beach, some 25 miles from here. She had to leave her station some three months ago. I invited her to come here and take charge of the women's work until she is able to return to her station. But she was not quite sure yet, and said that we should wait to see the Lord's will.

Well the Lord knows what will be after this and it is so sweet to leave all things in His hands, for He doeth all things well.

May He find us more faithful to Him now more than ever. Psalm 23.

With much Christian love to all,

Charles O. Kautto.

An Appeal for Prayer

Peitaiho Beach, Chihli, North China.

Aug. 22, 1927.

My regular Scripture reading this morning takes me to the 41st Psalm, "Blessed is he that considereth the poor." The vision rises before me of those poor in knowledge of the Word of God, poor in Christian teaching and isolated from fellowship, recently converted from dark, dark heathendom, in the southern part of the Chihli Province, North China, who are now passing through fiery trial. Also, the vision includes another class of believers in that disturbed district—these well established in the faith and feeding upon the Word, but they must bear responsibilities impossible for them except as they have the help of the Omnipotent One. All of those cry to me in every letter I receive from there "Pray for us."

It may seem perplexing to friends in the homeland that we missionaries, in obedience to the national authorities the Word commands us to obey, have had to evacuate and leave the native Christians in a time of such severe trial. First Corinthians three will explain. The work of God in every dispensation has had its trials to test its genuineness, and so much the more in this wonderful dispensation of Grace. "Get thee hence" was God's command to Elijah when He was about to put Israel through a long and severe trial, and many days passed by before the word came "Go show thyself." God's thoughts are as much higher than our thoughts as the heavens are higher than the earth. There is much we cannot understand, but how blessed to know that we are in His will—in His own plan for us and for His work and that He is guiding one step at a time.

I have had a wonderful summer here, in the northern part of the Chihli Province instead of the southern part, a summer rich in fellowship with missionaries from other parts of China, and I am learning the ministry of intercession as never before. I am so thankful to be still in China and still in Chihli, to be able to correspond with those carrying the work left behind, and for them with the friends in the homeland. Also, there is opening up for me an opportunity to do missionary work in North Chihli this Fall.

After writing the above, a letter has come from South Chihli which I will translate for you.

Wei Hsien Chihli Province, North China.

My beloved Teacher Han:—

Aug. 16, 1927.

Peace be to you in Jesus Christ. For some days I have not written to you. I was so hoping to see you when

you return from Peitaiho to Kwang Ping Hsien, and I hoped that you could stay with us a week or two. Now I do not know when you can come back from the North, nor do I know whether or not you have heard of the fierce fighting over Tamingfu. The dead are without number. The Southern Army is gathered in and about the South Suburb, while the Northern Army is in the city (within the wall) holding the North Gate and toward the North. The mission premises in both the North and South Suburbs have been looted. Mr. Boehr's house has been destroyed by a bomb. From the mission farm they have taken all the fruit and everything. The men in charge had to leave. Teacher Han, since it is like this how can you come back? The people living in Tamingfu and all around have dug caves for themselves to avoid bombs because their houses are falling when struck.

Besides all of this (the fighting between North and South—the looting on both sides) the Boxers are still in power, and are determined to force all, whether Christian or not, to join their Society. For any who refuse to enter, their first punishment is a money fine, their second punishment is imprisonment. This is the demand of the Boxer Society. Pray for us, pray for all the Christians.

I am, teacher Han, your own.

(signed) Yuen Feng (Mrs. Chang).

This Boxer Society is the same which drove us out in 1900. They profess not to be anti-foreign nor anti-christian now, but they have a religion of their own, a demon worship, each member required to practice incantations, which would make it a terrible thing if any of the weak Christians should be intimidated into joining them. Thank you for helping us by prayer.

Yours in Christ,
Anna Maud Hancock.

Antwerp, Belgium.

Aug. 11th, 1927.

Dear brother:

I had been going on the Docks without a permit, but was stopped one day last week by the police and ordered to get a permit from the city's authorities.

For to-morrow's work I have outlined the following ships: One Portuguese; three Greek; one French; and seven English ships: By this you see that there is much to be done in this large port.

Yours sincerely in Christ,
Jonas Eck.

CONTRASTS

In Psalm 8 we have a beautiful contrast between two extremes. In the first verse the glory of Jehovah is celebrated—high above earth and heaven.

"O Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens."

Who is to be compared with Him? He is God, and all the universe, animate and inanimate, up to the highest intelligences, the angels who excel in strength—all is the creation of His wisdom and power. There is none like unto God.

"Who hath measured the waters in the hollow of His hand, and meted out heaven with a span.....To whom then will ye liken God? Or what likeness will ye compare unto Him?" (Isa. 40: 12, 18).

His name sets forth His character, is descriptive of Himself. How excellent, illustrious, is that Name, in all the earth. We may think of creation as thus giving a display of God's excellence. His power, wisdom, skill, beauty, goodness, truth and kindness are spread abroad in all the earth, o'er land and sea. Not a drop of water, a blade of grass, a grain of sand, but sets this forth in countless ways.

Then His dealings with men—the Preserver and Caretaker of those who have no thought of Him, who when they knew God glorified Him not as God, and corrupted His truth into a lie, were not thankful for His mercies and kindness. Still His excellent kindness is displayed in sending "rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 17). Truly any who are not dead to all about them can say, "How excellent is Thy name in all the earth!"

But a more wonderful proof of this has been given *upon earth*. The Creator has come down, not in dazzling glory, but in the lowliness of perfect humanity, and walked the earth, fashioned and upheld by His own power. "Who went about doing good." Truly He set forth the excellences of God's name in a divine way; not mere power, though His miracles showed that; but holiness, righteousness, pity, love, truth—what we may call moral attributes—were set forth in all their perfection, where we, alas, had gone everyone in his own way, and marred God's beautiful world by our sins and disobedience.

Then the supreme display of that name in the cross!

"Jesus bruised and put to shame
Tells the glories of God's name."

Truly He could say, "I have glorified Thee on the earth" (John 17: 4).

Here we see inflexible righteousness and holiness displayed in divine, perfect love and compassion, laying the basis for the power of a perfect grace to work out His sovereign, perfect plans and to vindicate the goodness and wisdom of His whole work of creation. Judged by sight, creation, as it now is, seems a failure. After centuries of human activity this is the verdict of the thoughtful observer. Injustice, sin, degradation, with the wail of misery rising above the thoughtless laughter of the moment, and in the not distant background the silence of a hopeless death! What a fearful tragedy is human life, if we leave out that wondrous cross where divine love has come in the person of the Son of God—the whole Triune Godhead united there, as the blessed Lamb of God is laid upon the altar.

"Behold the Lamb of God, which taketh away the sin of the world." Let us look, not a passing glance, not a mere occasional thought, but look still, with our gaze

fixed upon Him who was there in His love for ruined man. Here is God's remedy, His sole and His all-perfect remedy for sin. It is not merely the *only* remedy, but the remedy *alone*. No mixture of our efforts at improvement, no part of man and part of God; but the cross and work of the Lord Jesus alone. As the serpent-bitten Israelite fixed his dying eyes on the uplifted brazen image of what had wrought his undoing, and found life and healing there alone, so "must the Son of Man be lifted up, that *whosoever* believeth in Him should not perish, but have eternal life."

"There is life in a look at the crucified One,
There is life at this moment for thee;
Then *look*, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree."

And from that company of saved, healed souls, as helpless and hopeless as possible, now comes the triumphant song—"O Lord, our Lord, how excellent is Thy name in all the earth!"

Blessed be His Name! "God is light," shown in the fullest judgment of all sin in the Holy, spotless Sufferer; "God is love" is seen in the perfect redemption flowing from the sacrifice He made. Here let us rest and gaze.

As sure as God's word is sure, is this the blessed, effectual remedy for all our ill. This does not mean that heaven is entered, or that everything is altered for *sight*, but God's own assurance is unchangeable; and it is for "*whosoever*."

And such are we. We may not put ourselves in the various categories as to wisdom, position, general condition. If we are looking at self for even the fullest depth and strength of conviction, that might by some subtle snare of Satan be wrested into a ground of merit. But *whosoever* means ME. So I lift my eyes and fix the

by this infinitely kind permission and urging of grace and love, upon Him who once hung there for sin upon the cross, and I say, "Lord, here is a 'whosoever,' who thus turns to Thee."

"Who hast set Thy glory above the heavens." Not only has the earth been the scene of the display of the excellence of God's name, but His glory has been set above the heavens. The heavens, as a marvelous structure, declare as in this very psalm the wondrous handiwork of their Maker,

"Forever singing as they shine,
The Hand that made us is divine."

It is a noble and grand theme, well calculated to fill the heart with reverent adoration.

But is there not also, as we have seen with the work of the cross of our blessed Lord, an added thought to mere creation in this heaven-transcending glory? Divine love was displayed *here*; but look up into those opened heavens. The One who finished redemption's work on the cross is no longer there. No need for Him to remain there. The tomb is empty; when He had paid the full penalty of death it was not possible that He could be holden of it. And so, after lingering a little season with the beloved ones who had companied with Him in His earthly course, establishing by "many infallible proofs" the certainty of His resurrection, He ascended up where He was before, far above all the starry heavens, into those bright and blessed scenes where the joys unutterable of His Father's immediate presence awaited the glorious Victor over sin and Satan and the world.

And what a glory has been added to those heavens by His presence there! The personal witness of the One who at all costs, yea, of life and the smile of God, has wrought eternal redemption. Here is the glory that excelleth

—not merely the innumerable hosts of heaven, and God the Father's unspeakable effulgence, but the glory of God in the face of Jesus Christ, "crowned with glory and honor." The very throne, He who sits there, has the light of a "jasper and sardine stone"—the blood color of redemption. In the midst is the "Lamb as it had been slain," with all power in heaven and earth committed to Him.

Here then is the light and glory of that heavenly scene. "The Lamb is the lamp thereof," the luminary.

And now in the next verse of the psalm we have the contrast, we might say. How is this grandeur of redemption set forth? What chorus of mighty angels is to ascribe "glory to God in the highest?" We read that when our Lord made His typically triumphant entry into Jerusalem, the *children* were crying in the temple, "Hosanna to the Son of David" (Matt. 21: 15, 16). When rebuked by the chief priests and scribes, our Lord quoted from this scripture, thus stilling those who were taking the place of "the enemy and the avenger." The words He gives suggest the *source* of strength of which the psalm speaks. "Out of the mouth of babes and sucklings Thou hast *perfected* praise." For the spirit of praise is the spirit of power. Judah, "praise," is in the vanguard; and in the day of Jehoshaphat they set the singers in the forefront of the army (2 Chron. 20: 21). The prophet had said, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you."

Praise is the celebration of the glories of Another, His person and His work. Self, and the works of man have no place here. It is fitting therefore that the praises should come from the lips and hearts of feeble infancy—"babes," those who remind us of birth, and

"sucklings," whose weakness and dependence is all they have. Here then is the voice of praise from lisping lips of newborn souls, who celebrate the excellence of the Son of God upon earth, and the high glory above all heavens.

"Children's praise He loves to hear,
Children's songs delight His ear."

And so we lift our hearts and voices to proclaim the matchless worth of the Son of God. That is what praise is. Not our feelings, nothing of the flesh, simply telling what He is and has done, where He has gone and whence He is coming for us to be forever like and with Him.

—S. RIDOUT.

"I count on the gracious Lord to keep and bless you always. One cannot do an instant without Him, and oh how blessed it is to trust Him! I feel all our work ought to be directly the immediate expression of God's mind, and it is a very solemn thing to work, and wait, directly from Him. What a thing to say in this world."—*J. N. D.'s Letters*.

"I feel increasingly, what we all know, that the work for God is the work of God."—*J. N. D.*

"There is danger of being too much occupied with evil. It does not refresh, does not help the soul on. 'Abstain from every form of evil,' but be occupied ourselves, and occupy others with Christ. The evil itself becomes not less evil, but less in comparison with the power of good where the soul dwells... There, too, power is found as well as a sanctuary of peace for our souls. To be simply occupied with evil is always a weakening thing; God is not there, though we may be forced to turn and do it for Him in care for others... One only, blessed be His name, can touch the leper and not be defiled. Of all else, even where right to be done, 'the soul that toucheth it shall be unclean until the evening.'"

"It is a great comfort to think He is always right, and always does right. He loves the Church, and in the midst of all our failures carries on His work of loving grace towards it, to 'present it to Himself a glorious Church, without spot or wrinkle or any such thing.' And individually such a 'High Priest *became us* as was holy, harmless, undefiled, separate from sinners, made higher than the heavens'; yet we have not one who cannot be touched with the feeling of our infirmities, but was 'in all points tempted like as we are, sin apart.' We belong to these, yea, go in boldly; but we are here sanctified in spirit for that place which He has prepared for us by His entry there, and exercised and helped here by a sympathy and mercy which, while it is met by dependence in us, is a living and gracious sustainment, and gives blessed confidence. On Him we can count; He loves the Church now as ever, and though our hearts are weak, how often have I seen His hand come in where all seemed hopeless. As men have said, 'Man's extremity is God's opportunity.' and so it is, and even in our souls—where to know deliverance we must have learned we cannot deliver ourselves. Peace be with you"—*Extracts of letters of J. N. D.*—about 1880.

"Could ye not watch with Me one hour?"

(Matt. 26: 40.)

Christ said: "Tarry," yet I would not,
But, careless, went my way,
Heedless of the greater blessing
He would give that day.

Thus I lost those precious moments
Of refreshment sweet,
Which He'd given had I waited
At His sacred feet.

Lord, forgive me for thus yielding
To desires so vain,
May I choose Thee first, and always
Close to Thee remain.

—E. W. C.

THE WILL OF THE LORD

One of the great, outshining glories of the Lord's life was His performance of His Father's will. Entering into this world, He says, "Lo, I am come, in the volume of the book it is written of Me, to do thy will, O my God." Moreover, during His marvelous ministry, those three years that were destined to change the course of the whole world's history, He epitomizes His life service by the words: "I came not to do Mine own will, but the will of Him that sent Me." This declaration is of a most startling character, for on the surface it would seem to imply that His will was something different to that of the Father. As a matter of fact, there was a most perfect harmony between them, and because of that very harmony, that which was indeed also HIS will becomes lost in the will of Him of whom He could say, "I do always the things that please Him."

A recent meditation on the 40th psalm, the keynote of which is that blessed, "Lo, I am come," led the writer of this article to the concordance, in order to trace out the Lord's expression of His *own* will, and he thus stumbled across one of those little gems of scriptural thought that outcrop everywhere on the pages of Holy Writ.

There are two words for *will*, in the Greek, one laying emphasis on the *purpose* and the other on the *desire* that actuates it, and our Lord makes use of both of these in expressing His own volitions. These indeed are not many, but when arranged in logical sequence they afford an outline story of the gospel that is almost astonishing in its terse, clear delineation of the essential features.

The first of these utterances is given above, and is the key-note of that lovely selflessness that separated Him so phenomenally from all the rest of the human race: "NOT mine own will but the will of Him that sent Me." Here "the great Apostle (or, latinizing the word, "Missionary") of our profession," is seen commencing that wonderful missionary journey from heaven to earth for the salvation of poor human sheep, who characteristically ever "turned to their own way." God took away the bloody sacrifices of old and substituted the "Son of His love" for them, and under the shelter of Calvary are gathered the redeemed multitudes of the disobedient, now by that one act of obedience, of conformity to the Father's will, made forever safe.

*The love and will of the Lord opposed by the
will of man*

Those of us who have preached the gospel—and all Christians do it in some form or other—know but too well how the will of our blessed Lord has been opposed by the will of man, and ever since the beginning

"—— angel hosts are musing
O'er this sight so strangely sad,"

and yet sad indeed as the sight has been, and ever must be, the first rejection of the Saviour has given us a wonderful insight into the *heart* that guided His will, where, in one of the most moving spectacles that earth has known, He who ever went about doing good stands weeping over an obdurate and impenitent city:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often *had I willed to gather thy children together, as a hen gathereth her chickens under her wings, and ye would not.*"

What an ensample for all preachers who have followed Him.

The blending of the wills. The saved sinner.

Leprosy was perhaps the most terrible form of disease that man suffered from in the days when our Lord walked the earth, and it has been universally recognized as a type of the most fateful spiritual disease, sin. When a leper comes to the Lord and worships Him, saying, "If Thou wilt, Thou canst make me clean," we are delighted to know that our Lord "put forth His hand and touched him, saying, I WILL; be thou clean." The music of those other words, "Himself took our infirmities and bare our sicknesses," blends with this music, and we learn not merely of His sympathy with the physically suffering, but of His readiness to put away spiritual leprosy,

Sins against a holy God,
Sins against His righteous laws,
Sins against His love, His blood,
Sins against His holy cause,
Sins immense as is the sea,
Hide me, O Gethsemane."

This ability and readiness to put away sin is emphasized as we go out with Him to a lonely garden on the side of Olivet, and we learn at what cost He purchased it: "Father, if it be possible, let this cup pass from Me, nevertheless not *My will but Thine be done.*" Here we are face to face with a solemn mystery. The Perfect Man is confronted with the cup of our infinite guilt, of vicarious distance from God, the Cross and the Curse. He seems to shrink, and His sweat is as it were great drops of blood rolling to the ground. Does He indeed *will* that the cup should pass? It is very plain that He does not, but God is drawing aside for *us* the veil from before the Holy Sanctuary to let *us* see within the blood upon the

mercy seat, to make us realize the infinite cost at which His blessed will harmonizes with the Father's. Did the Father have no similar anguish? Who can question it?

And if He wills the cup, He wills that the suffering shall not be mitigated. "They gave Him vinegar to drink, mingled with gall, and when He had tasted thereof, He would not drink.

It is the same blessed will that introduces the sinner, with his sins put away, now a child of God, to the heavenly Father.

This, as we know, immediately follows upon the forgiveness of sins. The hymn says,

"Trembling we had hoped for mercy,
Some lone place within His door,"

but instead of the "lone" place we get the "son's" place. "God hath sent forth the Spirit of adoption into our hearts, whereby we cry Abba, Father." Do we know the joy of it? Of one formerly possessed of a demon, Harold Begbie, in his book, "Other Sheep," writes: "Her prayers I am told, were of extraordinary beauty. She always began—her eyes raised to heaven and her arms uplifted—with the words, whispered in an imploring tenderness, 'O God, you are my Father—my *Father*.'" She had experienced something of the overpowering import of those words of our blessed Lord, "And no man knoweth the Father but the Son, and he to whom the Son *wills* to reveal Him."

He wills the resurrection of the Dead

It is one of the bitter things of life that we are separated from our parents—our father, our mother, and all our dear ones. And in the next expression of His will our Lord comes in to illuminate this dark sorrow, and

to give the further assurance that the *heavenly* ties are everlasting.

Tennyson says, in "In Memoriam:"

"Our dim life should teach us this,
That life shall live forevermore,
Or earth is darkness at the core,
And dust and ashes, all that is."

And yet, if we rely only on our "dim" life to do it, "dim" will be the hope engendered. We need the assurance of Him who is the Prince of Life: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth *whom He will*."

The Home Everlasting

But to what are we quickened? To what is this blessed Prince of Life bringing us? He finally assures us that it is a princely place that He has secured for us: "Father, *I will* that those also whom Thou hast given Me out of the world, be with Me where I am, that they may see My glory, for Thou lovedst Me before the foundation of the world."

As we think of that glorious consummation to which we may at any moment be brought, according to the good pleasure of God's will, may we strive more and more to make the following true also, as we are gathered home:

"These like priests, have watched and waited,
Offering up to Christ their will,
Soul and body consecrated,
Day and night they serve Him still;
Now in God's most holy place,
Blest they stand before His face."

(If the reader is at all interested in this study, he may look up the other two instances of the Lord's expressed will and find a useful lesson for this life.)

—F. C. GRANT.

"FIXING THE EYES UPON JESUS"

It is well known that the words, "Looking unto Jesus," in the Authorized Version of Hebrews 12: 2, would be better translated, "Looking off unto Jesus." The teaching of the exhortation is that the eyes should be turned definitely from all other objects and the gaze concentrated upon the Lord Jesus Himself where He now is.

A French translation gives, "Fixing the eyes upon Jesus," and these words carry the meaning well.

Throughout this epistle the Holy Spirit of God sets before us the Lord Jesus seated at the right hand of God. He would have our hearts engaged with Him there.

In chapter 1: 3 He is presented to view as the Son of God, who, by Himself, has made purgation of sins, and has sat down "on the right hand of the Majesty on high." It is the glory of His PERSON here. He has accomplished the work for which He came. He has taken His own seat on the throne of God.

In chapter 8: 1 we read of Him, "Such an one High Priest who has sat down on the right hand of the throne of the greatness in the heavens." "We have" Him for us there, as He was for us on the Cross. He who once died now lives, and lives for ever. It is the glory of His PRIESTHOOD here.

In chapter 10: 12 He is seen as the One who has offered one Sacrifice of ever-abiding efficacy, and having done so has taken His seat for ever at the right hand of God. Never will He rise to offer another Sacrifice. No other Sacrifice is necessary and no other Sacrifice is possible. Any other offering for sin would cast a slight upon the

one already offered and accepted. It is the glory of His PROPITIATION which is now prominent.

Finally, in chapter 12: 2, we see Him who was here for the will of God and who trod every step of that way for His Father's glory, set down at the right hand of the throne of God. It is the glory of His PATHWAY in this passage.

The Hebrew believers to whom the epistle is addressed were suffering persecution for the truth. Their path was one of trial and difficulty. So it was that they were exhorted to have their thoughts engaged with the One who had run the whole race of faith and who after His path of sorrow and suffering, having "endured the cross despising the shame," was seated in heaven.

A great cloud of witnesses to the overcoming power of faith had been seen in the previous chapter. Each of them had traversed part of the pathway, but Christ had gone the whole of the course. He was Author and Completer of faith. To Him they were to direct their gaze. They were to give the "away-look" to Himself in order that they might be strengthened and encouraged.

Stephen—the first martyr for Christ of whom we know—had thus acted when his opposers gnashed upon him with their teeth and were about to batter his body with stones. "Being full of the Holy Ghost he looked steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God" (Acts 7: 55). He definitely directed his gaze heavenward, away from all that was passing here. And occupied thus with the Lord Jesus he bore witness to Him there and became like Him morally here and prayed for his very murderers.

And what has been written is for our instruction. Heaven is our portion and not earth. We, too, have been called with a heavenly calling and are not to seek

our rest where Christ has been rejected. Trails and sorrows may abound. Difficulties and distresses may be known. And such must be the case in some way or other with all His own, for "all that will live godly in Christ Jesus shall suffer persecution," and of chastisement "all are partakers."

What are we to do? We are to fix our eyes upon our Lord and Saviour and so run with patience the race set before us. He endured and we are to endure. He has reached the goal and it is only "a little while" and we shall reach it also at His home call. We are to keep Him ever in view, and go forward.

As to our sins. We fix our eyes upon Him, who by Himself purged them all away at Calvary. He has settled for ever that question. He has blotted them out entirely and eternally.

As to ourselves and all that we find ourselves to be, even after our conversion, that is a settled matter also. Even now we are seen as "of one" with Himself in resurrection, for we read, "He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. 2: 11). "As He is so are we in this world" (1 John 4: 17). He has become our life (Col. 3: 4). We fix our eyes upon Him and find our rest. And there alone. As it has been expressed:

"The curse is gone, through Thee we're blest,
God rests in Thee—in Thee we rest."

As to our circumstances we refuse to be over-anxious about them. They will be made to work together for our good in ways we understand not. What we know not now we shall know hereafter. Therefore deliberately turning away from every thing else we focus our thoughts upon our Saviour and Lord while we wait for His coming.

It is He Himself who comes, and soon and for ever we shall be present with Himself.

Then it will be:

“There with unwearied gaze
Our eyes on Him we’ll rest,
And satisfy with endless praise
A heart supremely blest.”

—INGLIS FLEMING.

God says I am Saved

I wish you would be like a man I met lately. He was a Christian.

“How long is it since you were converted?” said I.

“Twenty-three years ago, and it was through you.”

“How did it come about? Was it through the preaching?”

“Oh, no. I was a farm servant in Perthshire, and one day while tending the cows in the byre (barn) the postman brought a letter to me, and inside the letter was a little book, ‘God says I am saved’ (by the author). Well, I read it, and when I came to the bit, ‘I’m only a poor sinner, but Jesus died for me, and I believe in Him, and God says I’m saved, and so I know I am,’ I said to myself, I know that I am saved too, and I have never had a doubt for three and twenty years.”

You just be as simple, and then you will be able to sing—

*“O happy day, O happy day,
When Jesus washed my sins away.”*

W. P. T. W.

GOD will not look you over for medals, degrees and diplomas, but for scars.

GLEANINGS IN CHURCH HISTORY

(Continued from p. 418.)

The Higher Criticism and its Fruits

There are two scriptures which should be before every believer in Christ in these days which we know by the Second Epistle to Timothy are the last and difficult days. One of these is Christ's warning as to false teachers in Matt. 7: 15-20, especially verse 15: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." The second is 1 Cor. 2: 14: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." Every word of these passages has had meaning for the Lord's people since they were written, and they explain many facts which have, and still do, puzzle and trouble believers. The Lord spoke and Paul wrote for the Church all down the ages, but spiritual believers know that we are living in what Paul termed "the last days," and all who will live godly in Christ Jesus experience that the present time is exceedingly difficult.

We know that the worst enemies of the Church are within her borders, that the most persistent attacks upon the truth are being made from within, and it is this which is met by the scriptures noted above.

The weapons now being used within against the truth were forged by those without. With one exception, all who were leaders in the early days of Higher Criticism were avowed unbelievers, open rejectors of the doctrines of Christianity. The one exception was Ewald, of whom it is said that, "He held to the unique divinity of Christ, and...looked upon Jesus as realizing in a very special manner the prophecies and types of the Old Testament.

He believed in the sinless life, in the all-availing death, in the literal resurrection, and in the eternal glory of Him who was born in Bethlehem." Yet of him it is also said that, "The traditionalists of his day regarded him as an enemy of the faith, which shows that he was at least in bad company."

The great name among German higher critics is that of Wellhausen, who was a thorough-going unbeliever, having broken with the evangelical church and with Protestantism. The critic he followed most closely was Vatke, of whom it is said that he "rejected miracle and the personality of God." Such were the men who originated the doctrines advocated by so-called Modernists.

We need always to remember the Lord's words as to false prophets. If they came as wolves, their character would be known, so they wear sheep's clothing. So it was with the work of the German critics, especially Wellhausen. When his work was translated into English a very prominent scholar of Great Britain wrote the preface of the volume; this ensured its acceptance by a large section of the English public, and it was hailed as a great advance in Bible study. It is strange that these people did not see that the German views would destroy all real faith in God and His Word, and 1 Cor. 2:14 gives the only explanation of this movement. It was the old story of a mass of unsaved people within the professing Church, in its ministry and its schools, bringing in teachings which have effectually destroyed the spiritual power and understanding of all who come under its influence.

The method of Wellhausen and his school is to take from the historical books of the Old Testament whatever supports (or what they think supports) their imaginary views, and then to reject any passages which contradict their theories. Of Wellhausen's English book it has been

well said: "We find in it a never-ending tissue of assumptions, and of dogmatic revelations, but we hardly ever come to a grain of solid proof on which to rest them; we find a profession of founding their theories on Jewish history, associated with a claim to mutilate and contradict that history (without a shred of proof) at will: we find the theories so loosely constructed, that it is a constant experience to be able to confute one page by a contrary page not far off: we find the origination of three contradictory Israelitish Laws to be an unproved and an utterly improbable imagination" (W. L. Baxter in *Sanctuary and Sacrifice: A Reply to Wellhausen*, p. 10).

Such a book could never have attained the influence it did unless the soil had been industriously prepared for it by the propagation of many forms of attack upon the Scriptures extending over many years. It was the "natural mēn" in the places where spiritual men should have been who opened the gates to this flood of unbelief. What impresses us is the wholly deceitful nature of these attacks. They are scientific in no real sense. Take, for instance, Colenso's attack upon the journeyings of the Israelites from Egypt. There is no evidence that he ever visited Egypt, the desert, or Palestine, or that he ever consulted writers giving an accurate account of desert life. He wrote with a vivid and prejudiced imagination, yet his work was one of the foundations of destructive criticism.

It is a real relief to turn from such exhibitions of spiritual blindness to the work of those who are walking in the light of grace and truth, men who are the equals and the superiors in scholarship of the critics, and who also, have been taught of God. For this another article is purposed,

—J. W. NEWTON.

(To be continued, D. V.)

REMOVING MOUNTAINS

An Address to Young Believers

We are all familiar with the passages in the New Testament that record our Lord's remarkable statement in regard to the faith that moves mountains. When the disciples saw how soon the barren fig tree had withered away after it was cursed, and expressed their astonishment in regard to this, we are told that,

"Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive"—Matt. 21: 21, 22.

Mark's account is a little fuller, and I would like you to have that before you also. There we read in chapter 11: 23-28:

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

I do not suppose that any of you for a moment would take our Lord's words literally; that is, you

quite understand that He had no thought that any disciples of His would ever, at any time, undertake to level hills and mountains of earth and stone simply by prayer and faith. For these, undoubtedly,

A Steam Shovel,

backed by prayer and faith, would be the proper method of procedure, according to a principle that runs throughout the word of God, whereby we learn that those who labor earnestly for the Lord can count on Him to give wisdom and strength for their service. If, therefore, it were necessary to level an actual hill in order, perhaps, to locate a meeting-house or a mission hall in its place, we would not simply go down on our knees and ask God to clear the ground for us, but

Faith and Works

would go together.

Our Lord was accustomed to the use of figurative language. How rich and full are His discourses ! And how wonderfully does He illustrate in this way ! He is a vine, His disciples are branches. Yet no one supposes that He referred to a literal grapevine, Men were trees, and "every plant that My heavenly Father hath not planted," He said, "shall be rooted up." Yet no one supposes that He was referring to unfruitful trees in orchards. He is the Bread of Life, He gives the Water of Life, He is the Light of the World, His Truth is a candle, not to be hidden under a bushel or a bed; that is, not to be obscured by either business or slothfulness. And so when He speaks of removing mountains, you may be sure He has in mind just such a mountain as is referred to in the book of the prophet Zechariah, chapter 4: 7:

"Who art thou, O great mountain? Before Zerubabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

The mountain was plainly a mount of difficulty and perplexity. God had brought back the remnant of His people from Babylon to Jerusalem. He had caused the Persian king to give them permission there to live and to rebuild the temple of the Lord. But hardly was the work begun before cruel and vindictive enemies commenced their opposition. They taunted them; they threatened them; they wrote lying letters concerning them to the king himself, and in response to this there came a new commandment causing the work to cease. Yet God had declared it must go on. And, through the prophets Haggai and Zechariah, He encourages the people to judge in themselves whatever is displeasing to His holy mind and contrary to His Word, and then to go on with the work, taking no account whatever of the hindrances. It was simply theirs to labor on in faith. He, on His part, undertook to remove the mountain that seemed so high and so forbidding; it would be but as a plain before them as Zerubbabel and his helpers continued the work in dependence on the Lord. For, after all, they were not to labor in their own power. In the vision of

The Candlestick, with the Golden Bowl

upon the top of it, replenished with pure, fresh oil from the dripping olive trees that stood on either side of it, and whose branches were represented as bending over the golden receptacle, the oil, thus silently and unseen to the eye of men, passed through the centre stem of the lamp-stand and out through

its arms to the limbs, thus keeping the light burning. He was illustrating the great truth that all testimony for Him is "not by might nor by power, but by my Spirit, saith the Lord."

Nevertheless there were conditions that they must be careful to comply with, and not the least of these was their responsibility to act in grace toward one another, and to show to each other that same mercy and compassion which God had had upon them. See chapter 7:-8-10:

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."

Now in the account given in the Gospels, read in the light of this Old Testament passage, you will understand that the mountains to be removed by faith are mountains of difficulty, mountains of indifference, mountains of perplexity, such as we all have to face from time to time. Sometimes, indeed, the believer seems to be living in a narrow vale, surrounded on every hand by just such mountains, whose tops seem to reach up to heaven and almost exclude the very light of the sun—so high, so grim, so hard to overcome do they appear. Against mountains like these man's puny little spade or shovel would avail little indeed. All human effort at times becomes useless. The more one tries to remove the mountain, the higher it seems to rise, and the more discouraging do conditions become.

Yet here we have the plain word of the Lord,

"If ye had faith, ye should say to this mountain, Be thou removed and cast into the sea, and it should obey you."

There is no trial so great, no difficulty so hard, no perplexity so wearing, no trouble so overpowering but

FAITH can gain the victory

over it, and before believing prayer the mountains become a plain. We are told in 1 John 5: 4:

"This is the victory that overcometh the world, even our faith."

But observe: There can be no such thing as the prayer of faith if certain clearly-defined conditions laid down in the Word of God are ignored. Only one of these conditions is particularly stressed in the Gospel account, but others are brought before us in various parts of the New Testament. In fact, there is one Old Testament verse that sums them all up:

*"If I regard iniquity in my heart, the Lord
will not hear me."*

This verse expresses a great principle that runs throughout all dispensations. You cannot *pray* aright, if you do not *live* aright; you cannot *pray* in the Spirit, if you do not *act* in the Spirit; you cannot *pray* in faith, if you do not *live* by faith. It is utterly impossible to so pray as to be assured of an answer from God, unless the life be regulated by the Word of God. He who says, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me," has also said: "Delight thyself also in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

—H. A. IRONSIDE.

(Concluded in next number.)

GETHSEMANE—GABBATHA—GOLGOTHA

(Concluded from p. 414.)

"O day of mighty sorrow!
Day of unfathomed grief!
When Thou didst taste the horror
Of wrath, without relief."

Golgotha (Hebrew), Calvary (Latin),—"a skull," or "the place of a skull," outside the walls of Jerusalem, thought to be a hill 250 yards west of Damascus gate, was the last scene of the Saviour's sufferings and sorrow.

Matthew (chapter 27: 27) depicts the Holy Sufferer delivered into the hands of the soldiers to be crucified.

Every possible indignity He suffered at their blood-stained hands. They stripped Him of His raiment, clothing Him in a scarlet robe (emblem of royalty), and pressed upon that holy brow a crown of thorns—thorns which bore solemn witness to the curse of God resting upon the earth on account of man's sin, and emblematic surely of the curse He was now taking to remove it from man.

Into His hands they thrust a reed, doubtless in their wicked minds a rude jest, mock emblem of a kingly power; but that which expressed weakness may fittingly speak to us of the way He has reached the place of authority and power.

"By weakness and defeat
He won the meed and crown,
Trod all our foes beneath His feet
By being trodden down."

While it would seem that the Holy Sufferer was wholly in their hands, yet who can fail to see that behind all they did, a higher power ordered the details and caused "the wrath of man to praise Him." They bowed the knee

saying, "Hail, King of the Jews," and since no retaliation came from that blessed One, their satire and mockery was turned to absolute brutality; they derisively spat upon Him and smote Him. All this but fulfilled the words of the prophet: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. 50: 6); and He Himself had said: "The Son of Man shall be delivered unto the chief priests and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles; and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again" (Mark 10: 33, 34).

"Golgotha—the place of a skull," emblematic surely of the world where death reigns on account of sin, is the place to which He in love was brought. John says, "He *went* forth bearing His cross," which beautifully accords with the presentation of the "burnt offering" in this Gospel, as does every detail given by this evangelist. In the other Gospels Simon, a Cyrenian, is compelled to bear the cross, but we may gather from Mark (who tells us he was the father of Alexander and Rufus), that his was no irksome service! What a privilege indeed was his to be so identified with the Holy Sufferer!

Upon that hill of Calvary they crucified the Sinless One, associating with Him in that death two whose sins were too heinous to allow them to live, but even in this the scripture was fulfilled. "He made His grave (death) with the wicked."

Over the cross, the "superscription of His accusation"—written by Pilate—was placed: "This is Jesus, the King of the Jews" (Matt. 27: 37). We are told by John that the title was written in Hebrew, Greek, and Latin. Here again the hand of omnipotence is seen, for God would

bring in the whole world guilty of this foul crime. The religious world (Hebrews), the heathen world (Greeks), the political world (Latin)—all had their part in the rejection and crucifixion of the Holy Son of God. The Jews were stung by the form of the sentence, "This is Jesus *the King* of the Jews," and would fain have it changed, but Pilate is adamant. Indeed, it was but the truth, and written under God's compelling power so that *it could not be altered*.

The fatal choice had been made, "Not this Man, but Barabbas." Does not the very name bespeak their awful condition of hatred? Bar—"Abbas," "son of the father," doubtless foreshadowing the "Man of Sin" who will "come in his own name," and be received by the apostate nation, only to reap the bitter fruit of their fatal choice. The Holy Sufferer would receive no stupefying draught, but tasted to the full the untold sufferings of that cross of shame. Psalm 69 especially gives us to understand, in some measure, what this Blessed One suffered at the hands of men; there we see the Righteous One, the victim of unrighteous men, hated without cause, reproach and shame covering His face, broken-hearted, with naught to mitigate His grief, alone in His sorrows, man pouring out all the bitter hatred pent up in the human heart against God for four millenniums. And the Jews in their senseless rage join a malefactor in deriding and insulting their King, in their blind unbelief quoting their own prophetic Scriptures, "He trusted in God; let Him deliver Him!" Could human rage do more? Scripture says, "*Sitting down they watched Him there.*" Man had done his worst, and in crowning wickedness *sat down* to watch the dying agonies of the Holy Sufferer. What a spectacle! And then to hear the *one righteous Man* who with perfect truth could say, "I do always these things

which please the Father" declare, at the very end, in the midst of greatest stress, He was abandoned of God! Here He enters the last phase of His sufferings, and who shall tell the untold depths to which He went, or fathom the sorrows He endured when He was delivered as a victim unto death, enduring it as the judgment of God. Yet He gave to God glory in the words of Psa. 22, "But Thou art holy, O Thou that inhabitest the praises of Israel." Prophetically it was written, "The pains of hell gat hold upon me." How we are made to realize our own limitations as we dwell upon the depth of His sufferings! A writer has said, "One after another the waves of wickedness dashed against Him, but the depths beneath that awaited Him, who could fathom? His heart, His soul—vessel of divine love—could alone go deeper than the bottom of that abyss, which sin had opened for man, to bring up those who lay there, after He had endured its pains in His own soul. A heart that had been ever faithful *was forsaken of God*. Where sin had brought man, love brought the Lord, but with a nature and an apprehension in which there was no distance, no separation, so that it should be felt in all its fulness. No one but He who was in that place could fathom it!"

The storm is hushed, and from out of the darkness is heard the cry, "It is finished," then with a "loud voice," no sign of exhaustion apparent, the blessed Sufferer commended His spirit to His Father, and expired. In Matthew's Gospel the *results* are before us. First, the veil is rent from the top to the bottom. God is no longer hidden, the way into the immediate presence is open, the Jewish system represented by that veil entirely done away, distance has been removed, God and the sinner brought together in the death of Christ.

Second, going into death, He annulled Satan's power

and triumphed over it. Many bodies of the saints arose. All blessing now is associated with resurrection.

Third, blessing goes beyond Israel. The centurion on guard renders the first Gentile testimony, "Truly this is the Son of God."

It is significant that it is John who tells us a soldier pierced His side, and that from a dead Saviour there flowed the *water and blood*, tokens of a blessed and perfect salvation, cleansing and pardon henceforth as the fruit of death for the one who believes.

"Lord, we joy Thy toils are ended,
Glad Thy suffering time is o'er.
To Thy Father's throne ascended
There Thou livest to die no more.
Sing, my soul, He loved thee,
Jesus gave Himself for me."

—J. W. H. N.

BRIEF STUDIES IN COLOSSIANS

(chap. 3: 5-8.)

(Continued from p. 429.)

Based upon the truth of our having died with Christ and now being viewed as raised with Him, we are enjoined to put to death our members which are upon the earth. What is meant by this is the immediate and unsparing judgment of those sinful modes of conduct here enumerated in which the members are used. "All these wicked things go forth from within and defile the man" (Mk. 7: 23), for "everyone is tempted, drawn away, and enticed by his own lust" (James 1: 14). The nature with which all this evil is connected is in us. As unregenerate we were its bondmen, "bondmen of sin" unto death, yielding our "members in bondage to uncleanness and to lawlessness unto lawlessness," and the end of them is death.

But the word of the truth, the gospel of our salvation, "obeyed from the heart," gives "freedom from sin." This is not irradiation of sin or the removal of the nature from us, its annihilation, for "if we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8): but it means that a blessed new power has come into us, which being more mighty than that which held us in slavery to uncleanness breaks its vicious hold upon us, and enables us to strike down the hydra-headed monster of lust. The Christian has liberty. Constant vigilance is the price of its maintenance and enjoyment. "Let us watch and be sober . . . let us walk becomingly . . . put on the Lord Jesus Christ, and do not take forethought for the flesh to fulfil its lusts." These things being within, they may assert themselves. They must do this first of all in thought. If this is entertained and in carelessness allowed to develop it, it finds expression through our members. They serve the evil thought which has germinated within—"Lust having conceived, gives birth to sin" (James 1: 15). We are to put to death the thought or desire before it assumes any definite form, otherwise sin is born in some form. Let us remember that for Him with whom we have to do the thought of foolishness is sin, and every idle word will be called into judgment (Prov. 24 : 9; Matt. 12: 36).

The force of the word* may be seen from Rom. 4: 19

* The aorist imperative is used. It signifies "Do," "Do instantly"—at once and completely. Green remarks that "in many instances the force of the Aorist and that of the Present seem nearly identical. The former is the more vigorous expression." It emphasizes the completeness of the act. It is not mere exhortation for the future, but what is to be characteristic—"be in the state of its having been done." And so with each aorist imperative in these verses—"Put to death," "Put off," "Put on."

and Heb. 11: 12. It means put into a state of impotency, render our members impotent in respect to their use for such wickedness as here named. The wrath of God comes on account of these things, and the Colossians had *walked* in them; such was their practice when they *lived* in these things. Their conduct and condition agreed. Now Christ is their life, and they are to live in the things above. Their practical walk is to agree with this new place and portion. Once darkness, but now light in the Lord, they are to walk as children of light, bearing its fruit which is in all goodness, righteousness, and truth; therefore they were not to be fellow-partakers with those who still walked in such things, for such persons were not inheritors of the kingdom of Christ and God as now through grace they were (and we are), having been delivered from the authority of darkness and translated into the kingdom of the Son of God's love, of whom we are now to walk worthy (Eph. 5: 5-12; Col. 1: 10-13).

Our members, then, are to be as dead, utterly useless, as far as these things are concerned. "Now yield your members in bondage to righteousness and holiness" (Rom. 6: 19). This, however, is not all. "Put off, ye also, all these things, wrath, anger, malice, blasphemy, vile language out of your mouth." These things are not to be part of the Christian investment. The thought here is similar to that of laying aside one's garments, and fittingly a little later we are told what to put on, those things which woven together make the appropriate life-garment for the Christian. But let us look at these things which are to be put off.

Wrath (*orgee*) and anger (*thumos*) seem very closely related, but the terms used are to be distinguished. The former "denotes a deeper and more permanent sentiment, a settled habit of mind," the latter, "a more tur-

bulent, but temporary agitation"—more a passionate outburst; the other a sustained attitude, a fixed state of mind. "Man's wrath does not work God's righteousness" (James 1: 20). The Christian is not to keep or permit the development of such a state. There may be cause for wrath, "Be angry [or, wroth]," but it is to be transitory, the sun is not to go down upon it—"and sin not;" to retain it would just be to do that. "A man given to anger (rendered by *thumos* in the LXX) stirreth up strife, and he that exceedeth in wrath (*orgee* in LXX) aboundeth in transgression" (Prov. 29: 22, *Rotherham*). Again, "Do not have friendship with one given to anger, and with a wrathful man shalt thou not enter in: lest thou learn his ways, and take a snare to thy soul" (Prov. 22: 24, *ibid*).

Malice is next mentioned. The word used denotes a malevolent disposition toward one's neighbor, an easy outgrowth of wrath and anger. It signifies the desire of evil to others. "Let all bitterness, and heat of passion (*thumos*), and wrath (*orgee*), and clamour, and injurious language, be removed from you, with all malice" (Eph. 4: 31).

Blasphemy is not necessarily against God. The word is used of reviling, calumny, evil-speaking in general. Compare Rom. 3: 8, "be slanderously reported;" 1 Cor. 4: 13, "being defamed;" Tit. 3: 2, "To speak evil of;" 1 Tim. 6: 4, "railings;" 2 Pet. 2: 11, "railing," and Jude 9. The next word, rendered "vile language," occurs only here in the New Testament. The added phrase "out of your mouth" reminds us of the Lord's words in Matt. 15: 11, 18. Vincent says it means not merely filthy talking, but foul-mouthed abuse. The fact is that one may be guilty of blasphemy quite apart from such kind of language. The word used for "railer," as in 1 Cor. 5: 1, rendered

"revilers" in 1 Cor. 6: 10, the New Translation in both cases giving "abusive," is different. It signifies *vehement abuse*. *Reviling* well expresses its force. Compare 1 Pet. 2: 23; 1 Cor. 4: 12.

These things are found in the sphere of moral darkness in which man moves in his alienation from the life of God. Those who had been brought out of the pagan world, even though coming from its higher ranks where what men call culture reigned needed the instruction of these verses. And they carry their admonition for us, for that nature from which such evils manifest themselves still exists in us. The more the mask of profession is removed from the face of Christendom, the more clearly the same hideous features of moral corruption are revealed; and with age-long restraints being removed, barriers raised by the spread of Christian teaching broken down in the name of progress and human liberty, we see that the world of to-day is morally still that of Paul's age. We move through this scene, circumstances throw us into contact with it more or less day by day, we are in constant danger of being snared by its influences and caught in the swirl of its evil current where the things we have in these verses abound. We need the reminder they give of what becomes those who profess godliness, lest our spiritual perception be dulled and our ways become unsuited to the light and the truth.

"Wherefore he says, Wake up, thou that sleepest, and arise up from among the dead, and the Christ shall shine upon thee. See therefore how ye walk carefully, not as unwise but as wise, redeeming the time because the days are evil. For this reason be not foolish, but understanding what is the will of the Lord" (Eph. 5: 14-17).

JOHN BLOORE.

(To be continued, D. V.)

SIN ? WHAT KIND ?

"All unrighteousness is sin"

(1 John 5: 17.)

"If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death" (1 John 5: 16, 17).

"Brethren, if any of you do err from the truth, and one convert him: let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5: 19, 20).

"And above all things have fervent love among yourselves: for love shall cover the multitude of sins" (1 Pet. 4: 8).

All sins, then, short of that which is unto death and that which may be "against the Holy Ghost," can be "forgiven unto the sons of men" (Mark 3: 28-30); and we can pray for and seek the restoration of any "brother" *and get the forgiveness and recovery we ask for.*

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it *shall be done for them of my Father* which is in heaven; for where two or three are gathered together unto my name, *there am I in the midst of them*" (Matt. 18:19,20).

Is there anything equivocal about the above citations? Can any other modification than that as here given by the inspiration of God change the plain meaning of such words? Have we any right to say, "But," and then seek to reason away the brotherly responsibility laid upon us by "the Holy Spirit of God?" Would it not be "SIN" for us to try to disqualify ourselves from this law of "the brotherhood?"

Peter enjoins: "*Love the brotherhood*" (1 Pet. 2: 17).

It is equally a "sin" NOT to forgive—it is anti-christian NOT to forgive—it is a grief to "the Holy Spirit of God" (Eph. 4: 30) NOT to forgive (5: 32).

When we "see a brother sin a sin which is not unto death," must we go about to stir up others to put away from amongst us, instead of, as *pastors*, to seek his recovery and restoration?

One under Sinai's law could always find the stone heap; and was ever ready to "cast" them at the transgressor: but this is NOT Christianity.

There were some in Samaria, who, because they would not receive our Lord Christ, which, in the eyes of James and John was an unforgivable sin, they would destroy them with fire from heaven. But He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of" (Luke 9: 54, 55).

To refuse to forgive a brother whom we "see" as having sinned; and to seek not his restoration and recovery, is a SIN AGAINST CHRIST; to "cast a stone" at him, is to cast a stone at our Lord Christ: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me" (Matt. 25: 40, 45).

Do we not carefully bind up a wound inflicted upon any part of our "body," and mollify it with ointment, and nurse it gently until healing is complete? NOT to do this is to sin against the "head" of the body; and against every other "member" of it—"THE BODY IS CHRIST" (1 Cor. 12).

Yes, "Call sin by its right name," but do NOT call other sins by any other name.

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There can be no salvation nor recovery from sin and error, except where there is genuine repentance toward

God—"A broken and a contrite heart, O God, Thou wilt not despise" (Ps. 51: 17).

Nor can there be any repentance accepted, save as God grants it (Acts 11: 18); but we know that as "now is the accepted time" (2 Cor. 6: 2), that God is very gracious and READY to forgive (Acts 10: 44), for reasons stated in Rom. 11: 25.

This, too, is exhibited in the "father" in Luke 15: 11-32. But there was a punctilious brother, exacting and unforgiving, out in the field, whose heart was hard and cold, and *not ready* to forgive his brother; he was not in a spiritual state of mind to determine the genuineness of that repentance in his brother, as could the father—he was *not in communion with his father's mind*—his own spirit was at work—"he *would not go in.*"

The words in the foregoing paper were written especially with the view of *repentance on the part of those in whose power it is to forgive*. If we are *ready* to forgive, we do not have to wait for the erring brother to say "I repent" (Lk. 17: 3, 4), before we *forgive him in our hearts*. True forgiveness must be "*from your hearts,*" to be acceptable with God (Matt. 18: 35); and if from the heart, the Holy Spirit must prepare *in us* the spirit of forgiveness, so that when the brother says, "I am sorry," we can as quickly and generously forgive, "even as God for Christ's sake hath forgiven you" (Eph. 4: 32). To be "tender-hearted" means that we are in a spiritual state of *readiness* to forgive.

There is a subtle snare from the enemy, to render us so incapable of forgiving another, that we cannot tell when genuine repentance begins, nor its depth in the trespassing brother. But this is God's work, not ours; we can so grieve the Holy Spirit of God (ver. 30), as to

hinder His work in another, by our cold, unsympathetic, exacting attitude toward him; if our own spirits are tender, "it cannot be hid" (1 Tim. 5: 30); and the erring brother *may know* that forgiveness awaits him when he will "turn again to thee" (Lk. 17: 4).

God oftentimes, if not always, would use the case of a transgressing brother to TRY US—to foster in us that brotherly tenderness so essential to true Christian fellowship: because the erring brother may be very sensitive—if repentant, his spirit is broken—and we can easily freeze that up, and so "destroy" the weak brother "for whom Christ died," and thus destroy the work of God!

Job was "a perfect" and an "upright" man, very punctilious with his offerings for *each one of his children "continuously"* (Job 1: 1, 5); but we do not read that he offered any for himself: he "eschewed evil," helped the poor, gave alms, very correct and righteous in his conduct; but do we see anything like tenderness toward his peers as to their knowledge of the "truth in the abstract" toward his brethren? God would soften *his* spirit—are we better than he? He would teach "my servant Job" *how* to repent, to abhor himself, before he could rightly pray for his brethren.

Jonah would prophesy destruction upon an *impenitent* Nineveh; but he could not forgive a *penitent* city—he could not forgive like God. So he sat down in a safe, distant place to watch, "till he might see what would become of the city" (Jonah 4: 5).

We may prophesy dire happenings to others, and then take a safe distant place and watch, Jonah-like, to see our prophecies come true, too far away to note the quiet work of the Holy Spirit of God in the erring one; and we are surprised to learn that God is blessing them, even before *we* saw any signs of repentance in them. Why? Because

we ourselves are not in a state of penitence, so that we can exercise true discernment as to His work in others: we keep ourselves too far away from them!

"They watch for your souls" (Heb. 13:17); yes, as God watches, but not in a paternalistic way, a spirit which would assume the place of a benefactor, but ever "as the younger" (Lk. 22:26); and as "ensamples to the flock" (1 Pet. 5:3).

—S. A. WHITE.

Answers to Questions

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

BY JOHN BLOORE

QUES. 17.—What is the difference between *grace* and *mercy* in 1 Tim. 1:2 and 2 Tim. 1:2?

ANS.—Grace is free favor in general, the blessing of God freely bestowed upon us. Mercy is what God shows toward us in view of infirmity, failure, trial—the relief and help He sends in time of stress. Grace, specially, is the Divine favor extended to the *guilty*; mercy, that which is for the *miserable*. A word may be added as to the third feature of these salutations—peace. It means a condition of freedom from disturbance, from anxiety of mind. Phil. 4:6-9 directs our way to its realization, as Heb. 4:15, 16 shows how grace and mercy are made available.

QUES. 18.—What is the meaning of "better resurrection" in Heb. 11:35?

ANS.—The contrast is between the resurrection those will have who suffered as stated, and that granted to the women who "received their dead again by resurrection" (*New Trans.*), which was merely a continuation of life on earth. "A better resurrection" will be that of the just to life and glory of heavenly order.

QUES. 19.—Why does Peter call the Lord Jesus, "Holy Child" (Acts 4:27, 30)?

ANS.—In both these passages the Revised Version and New Trans. give "servant." The Greek word is *pais*, meaning a boy or girl, a child in legal relation, not necessarily of natural descent, which is rather expressed by *teknon*; this word is continually used in the sense of servant. *Pais* is used twenty-four times in the New Testament and with the exception of Acts 4: 27, 30 is rendered: "Servant," — eleven times; "son," twice, referring to Christ, both changed to 'servant' in New Trans. (Acts 3: 13, 26); "young man," once ('boy' in *New Trans.*); "maiden," "maid," Luke 8: 51, 54; "child," or "children," five times, one of which refers to the Lord (Luke 2: 43, 'boy,' *New Trans.*); "son," once, John 4: 51 ('child,' *New Trans.*).

The context really determines which rendering to adopt, and this shows "servant" to be the most suited in all the passages in the Acts (3: 13, 26; 4: 27, 30).

QUES. 20.—Were Ananias and Sapphira true believers?

ANS.—The judgment visited upon them does not raise the question of their salvation. It was a manifestation of God's government in His house—the assembly. They lied to God. Their state was such that the enemy could use them in an effort to corrupt the testimony. It served as an opportunity to show to all the reality and power of the Holy Spirit, who knowing the secret evil at work immediately revealed it, and summary judgment followed. Analogy may be found in the case of Nadab and Abihu (Lev. 10); 1 Cor. 11: 30-32; 1 John 5: 16, 17.

QUES. 21.—Does any Scripture intimate when Moses was saved?

ANS.—None that we know. We know his parents acted in faith, and that he, by faith, though he had become great, refused to be called the son of Pharaoh's daughter (Heb. 11: 23, 24, *New Trans.*). This we may suppose connects with Acts 7: 23, so Moses would be forty years of age. Certainly before this he had believed God, and entered into His mind and will for His people (Heb. 11: 25, 26).

QUES. 22.—Why is Mary not permitted to touch the Lord (John 20: 17), while in Matthew the women hold Him by the feet?

ANS.—In Matthew we read: "And they coming up took Him by the feet and did Him homage."

In John "touch" is *haptou*, primarily meaning to *fasten to*, not a momentary touch but a *clinging to*. By her action Mary, great in her affection and joy, showed she thought that the Lord had returned to renew the old relations, that the old form of intercourse would again go on. She was clinging to Him in that way, and now that He had come back she supposed the past would live again in the coming days. Plainly this was something quite different from the simple act of homage. Mary's heart was set on a form of relationship which could not be resumed. He must now be known in the new place soon to be taken with the Father. This meant for His loved ones, like Mary, a more blessed and glorious relationship with Him which could only be realized through His own departure and the coming of the Spirit to indwell His redeemed people. (Compare 2 Cor. 5:16). "For I have not yet ascended to my Father," gives the reason. Henceforth relationship depends upon that, His being with the Father in glory, and is not to be of the order known in the past during the days of His flesh. This underlies the message the Lord gives Mary. In the light of the epistles we see how much precious truth was enshrined in His few words—words of spirit and life. It is in fact the bringing of His people into the same position as Himself before the Father—"My brethren—My Father, your Father—My God, your God." Blessed relationship! May our hearts live in it more and more.

Young Believers' Department

Calendar: Nov. 16th to Dec. 15th.

DAILY BIBLE READING:.....Nov. 16th, Judges 16;

Nov. 30th, 1 Sam. 5; Dec. 15th, 1 Sam. 20.

SUPPLEMENTARY READING:....Nov. 16th, 1 Pet. 5;

Nov. 30th, Rev. 3; Dec. 15th, Rev. 18.

MEMORY OUTLINESEpistle to Ephesians.

MEMORY WORKJohn 6: 47—59.

GOOD READING: Lectures on Daniel, by H. A. Ironside.

Greek Testament Lessons

LESSON 31. Page 33, par. 31, 2d column, Ordinals. Study and write out from memory, *first to twelfth*, with accents. Also write out full declensions of any two of these ordinals. Copy John 2:1-5.

LESSON 32. Page 33, bottom. Study carefully the note beginning at bottom of page, on to page 34 as far as, but not including, par. 32. Write out from memory and make a list of numeral *letters*, as far as 30. Also write out all Cardinal numbers from 13 to 30, then 40, 50, etc., to 100. Copy John 2:6-9.

Work in the Foreign Field

Dampremy, Belgium.

Dear brother:—

June 3rd, 1927.

We have begun to work in St. Servans both in the poor and aristocratic quarters. I put tracts in the letter-boxes and was standing in the street to preach when suddenly a door opened and an old gentleman appeared with one of the tracts in his hand. He was very angry and said, 'Go away, sir, Leave people alone on these religious questions. We have all we need here. We are Catholics and we do not want to hear anyone on the Protestant religion;' and much more. I warned him that if he did not take Christ he would be lost. He replied he knew all these things but the Catholic church was enough for him. I pressed him to accept salvation. At last he shut the door and I continued to preach.

Here an officer in the army had been convinced that in him was no good thing, and at length found peace in trusting in Christ. I gave him a New Testament, and he showed it to one of his fellow-officers.

I did not know of this, and shortly after I was in a street where I meant to preach, and saw an officer in the crowd. When soldiers are present I address myself first to those of highest rank, so asked him to accept a Gospel and if I might give some to his soldiers. He assented. Later he told me he had been waiting for me, and like his friend he would very much like to have a New Testament.

Before giving it to him I asked him how a sinner could be just with God. Just before the guard-house was another officer. I stood in the centre of the street and they listened respectfully. I afterward had a conversation with this officer and I saw great interest in him and the other officers and soldiers. At Namur one of the nobility asked me for a tract, and was touched that I gave him also a Gospel. He asked why I came to such a churchy town I said, "That your soul might be saved, sir." "But I am a good Catholic, I go to the Cathedral. Have you assured salvation?" "Certainly *not*," was his reply. I asked him if he had a New Testament. "I mean to look for one," he told me.

At Charleroi one man tore up the Gospel and roughly threw it at me, but the Lord allowed him to do it. A bystander surprised at his act and words spoke to me, and after conversation opened his heart as to the loss of part of his fortune through a so-called religious man. I believe he lost it to find another through God's grace. He might have lost more than fortune—his soul. God led me there. I gave him too a New Testament.

We beg you dear brothers in America to remember us in your prayers.

Dear brother, the tracts from the "Depot" are very precious and have helped to lead many souls into the knowledge of the Lord. Will you be so kind as to send us more?

Greetings from myself and my mother,
Octave Dandoy.

Bretagne, France.

My dear brother:

June 14, 1927.

Our brother Germain is leaving for Canada. I am very sorry, for he was much devoted to the work of "The Breton Mission."

I rejoice to tell you that in visiting the large town of Vannes, where my brother is a canon in the Cathedral, I discovered three children of God, of whom two were women and one man. They had the *assurance* that they were saved by the blood of Jesus Christ. I hope to find others. I should like to go often to worship with them.

Thanks to the generosity of American friends whom the Lord has given us by the means of brother Germain, I am able to visit Finisterre, where I have already gone last year. An important group of Catholics in the town of Quimper have asked me to preach the gospel. My joy is very great, especially because the Catholic bishop at Quimper was once a fellow-student of mine. I shall have opportunity there of distributing many gospel tracts.

In regard to this, I must tell you that your packets of tracts are the best that I know for Catholics. Our

tracts, edited in France, are excellent also, but the Catholics cannot understand them.

Send me, then, please, several packets of "Young Irish Girl," "Marguerite," "Rest," "Your Sins," "C. Coulson," "That's Thee," and "Capt. Coutts."

Distribution of these tracts will *always* be easy among my old co-religionists, and you cannot send me too many. I am sure that the Lord will widely spread His hand of blessing on their distribution, and that many poor victims of Catholic error will find the truth of the gospel by means of this blessed literature. Glory to the Lord, the author of all mercies.

Mr. T. O. Loizeaux, your father, I believe, whom I loved with all my heart was much devoted to the gospel work in Brittany. I have many letters from him which are an evident proof of this.

I ask God to inspire "Loizeaux Bros" to continue to us this sympathy of T. O. L., and to speak of our tidings amongst the many American assemblies. We are all in fellowship with our common Father, and our common Saviour and Lord. Let there also be fellowship between us spiritually, heartily by prayer, and materially, also.

I do not know English. I cannot therefore share my encouragements in Brittany with American Brethren, who on their part, probably do not know French. I beg you therefore, dear brother, to interpret as to my well-being among them, and to give them tidings as to my activities for the Lord.

Your very grateful and affectionate brother in the same Lord who loves us and for whom we wait.

E. Le Garrec.

Irumu, July 11, 1927.

Dear brother:—

It is the Lord Himself who encourages us along the way in giving us new evidences of His love and concern. Only in the last mail have we again been cheered in this way when we received a good number of copies of translated portions of the Word in our inter-tribal language, Kingwana. This is an answer to a great need and we thank our God for this provision. Many of the natives who can read are eager to have a copy even when they do not yet profess to believe God's Word. We pray that the reading of these Scripture portions may awaken souls to their great need of a Saviour and lead them to the Lord Jesus in saving faith to His glory and the salvation of their immortal souls.

It is nice to know that there are no newspapers or any modern fiction to take the place of the reading of the Word among this people. Those who wish to read must

use the material at hand, and others must of necessity listen, for most of them read aloud even when alone. You may join us in prayer that thus the good seed may be sown, and God will give the increase.

By His Grace, yours in Him,
(Miss) C. De Jonge.

China Inland Mission, Shanghai.

Dear Sirs:—

Aug. 8th, 1927.

I have to acknowledge with thanks the receipt of two parcels of tracts which you sent to Mr. H. H. Curtis, and which came into my possession a few days ago. Mr. Curtis has had to leave China on account of health much to his disappointment, and I am seeking in some measure to carry on his work of tract distribution.

It was very kind of you to send on these packets, and the gift is much appreciated. We are using a lot of literature amongst the members of the Shanghai Defence Force, and God is using this as one way in which to win the men for Himself. Last Sunday some American friends opened a gospel hall and rest home for the American marines, many of whom are billeted in the outskirts of this city.

You will be pleased to know that as a result of the efforts being made amongst the peoples of the many nationalities who dwell in this city, not a few are being won for the Lord.

Now I must close with kind regards and thanks,
I. Glanville.

Parintins, Brazil.

Dear brother:—

Sept. 22, 1927.

I have just returned from a gospel trip to the interior of the district with encouragement and blessing all along the way. In my last visit to a section of this district where we had only one family of believers, I had blessings in gathering some more children, and one more family came out boldly for the Lord, mainly through the faithfulness of a girl who had received some instruction from me far back in 1922. Now I found out she had been witnessing the Truth in her own home, having won the hearts of her mother and father. She had learned two hymns, which is all they have been singing for five years.

Had a staying of two days with them, and succeeded in gathering a good number who nicely enjoyed the message. Gave away some copies of "Selected Portions," and sold three Testaments. By the grace of God this leaves us well but for my wife, who keeps on in a trying and sickly condition.

J. P. Ribeiro.

THE BEGINNING AND END OF A CHAPTER

The Epistles to Timothy, especially the first, have to do largely with the order and government of the House of God. In chapter 3 we have the special responsibilities of oversight and service, as seen in the work of those gifted and fitted for it. And what responsibilities they are! To have entrusted to the hands of man the care of the lambs and sheep of Christ! So in faithfulness the Great Shepherd has given these inspired directions through one who had in a special way "obtained mercy of the Lord to be faithful" (1 Cor. 7: 25). Well may any and all who are seeking to fulfil their ministry cry, "Who is sufficient for these things?"—and let grace be given to reply in lowly faith, "Our sufficiency is of God" (2 Cor. 2: 16; 3: 5).

"If any man desire oversight"—not "the office of a bishop." The word for "desire" is to "aspire," to reach out after. This does not mean that it is a matter of ambition. The instincts of the new life, of love to the Lord and to saints, stir the heart of the believer. "Lovest thou Me?" was the word to a restored sheep, "Feed My lambs;" "shepherd My sheep;" "feed My sheep." Where the effectual, restoring grace of the Lord has been experienced, the heart will crave to serve others.

But it is not an "office." Dignities and honors from men are not the accompaniments of service to One who was "despised and rejected." The beloved apostle had scant recognition of any "office"—a thing to which he did not aspire. He became the servant of all—"your servants for Jesus' sake."

"If any one is reaching out after the care of saints, he desireth a good *work*." And here Paul is the model in

devotedness and service—"in labors more abundant." And for this toil there were qualifications, moral and spiritual, which gave both the incentive to labor and removed any occasion for a reproach to be brought by the enemy. These qualifications included local fitness, and therefore the home condition is also specified. Similarly, in the service which has to do largely with the temporal affairs, godliness of life and piety in the home are indispensable.

No one can read these qualifications without, if they are in the Lord's presence in communion, being exercised, and, may we not add, humbled, at the feeble measure in which these have been manifested. Surely there will be no room for pride—there never really is—but abundant cause for prayer. May it be so.

But let us look for a little at the close of the chapter. Paul writes that Timothy, and others, might know how to behave in the House of God. At the close of the chapter Another, also in connection with the house of God, is set before us. "Great is the mystery of godliness: God was manifest in the flesh." Here is the Lord and Master of the house, who has displayed in the glory of humility and meekness all the moral perfections of God. "God manifest, God seen and heard," has been here in flesh. Taking the form of a servant, the blessed Lord sought not the dignities of place or power, but could ever say, in perfect truth, "I am among you as He that serveth." With all right to command the willing homage of the countless hosts of heaven, He came "not to be ministered unto but to minister, and to give His life a ransom for many."

Here is the perfect model; more, the blessed Giver of grace abundant, with whom the heart and mind are to be engaged:

"Jesus, Thou art enough,
The mind and heart to fill."

To be by the Holy Spirit engaged with the blessed Lord, to hold Him up, to seek to maintain *His glory*—this is the secret of power for all fulfilment of responsibilities of oversight and ministry.

The eye of faith is directed to His entrance upon His life here, to the presence and power of the Spirit, to the adoring gaze of angels from His birth on to His temptation and the agony of the garden, the empty tomb—and now as they surround the throne on high. He has been preached beyond the limits of Israel, to every kindred, and countless trophies of His saving grace are soon to share the glory into which He has entered.

Here, we repeat, is the source of power and grace for His servants to whom He has entrusted the care of those whom He has purchased with His own blood.

Here is the pattern and power of all truth and of all piety. Are the truths of revelation to be safeguarded from the countless forms of error introduced by the father of lies? Where will the display of truth be fully seen save in the blessed Son of God, our Lord Jesus Christ? Is any subtle error suggested as to His absolute Godhead, His birth of the Virgin and complete and spotless humanity, His atoning sacrifice, His triumphant resurrection, His coming and eternal glories with His ransomed Church, and the overthrow of all His enemies, to be put beneath His feet, and finally confined to their eternal prison? The test of error, the antidote of evil, the power for good, will all be found in Him, in whom all fulness dwells. So too with regard to godliness and an upright walk before the world, as well as for corrective discipline where there has been sin—the power to detect and to gauge the evil and to administer punishment, "for

edification and not for destruction"—all come from the blessed Lord.*

Does one's heart go out to the lambs and sheep of this flock of God, and yearn to help, to shepherd them? Let him keep close in heart to the risen Son of God, in all the perfections of His character, and he will be equipped for and sustained in this "good work."

"And when the Chief Shepherd shall appear ye shall receive a crown of glory which fadeth not away" (1 Pet. 5: 4).

—S. RIDOUT.

FERVENT PRAYER!

"An arrow, if it be drawn up a little way, goes not far; but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it go from careless lips, falls at our feet. It is strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be—which God cares for. We might be like Bartholomew, who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much."

—BISHOP HALL.

* In the Tabernacle, the dwelling-place of God, the veil with its cherubim and the various colors, each setting forth some ray of the character of our Lord Jesus, was held up by four pillars, which rested upon silver sockets. This symbolizes that of which we have been speaking—redeemed men, "pillars in the house of God," holding up the glories of the blessed Lord.

THE DESTINY OF THE UNBELIEVER

In discussing this question it is important to have a definition of the term "death." Scripture speaks quite definitely on this point. James 2: 26 teaches that "the body without the spirit is dead." 2 Peter 1: 13-15 enlarges on this definition of death: "Yea, I think it meet as long as I am *in this tabernacle*; to stir you up by putting you in remembrance; knowing that shortly I must *put off this my tabernacle* even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after *my decease* to have these things always in remembrance." Peter here speaks of his body as *this tabernacle* and also of *putting off* this my tabernacle. In verse 15 he defines the putting off of his tabernacle as "my decease." Thus the testimony of James and Peter shows that death is the "I" or the spirit being absent from the body.

2 Cor. 5: 8 confirms this in these words: "Absent from the body, present with the Lord." Further, death as we are accustomed to speak of it affects only the relations and responsibilities of this life. This is shown by the Lord's words as recorded in Luke 20: 37, 38: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for He is not a God of the dead but of the living, for all live unto Him." Abraham, Isaac, and Jacob had been dead for seventeen centuries, and yet God proclaims Himself as their God. He surely is not proclaiming Himself a God of inanimate dust. In the words above quoted, He is not a God of the dead but of the living; so that whilst Abraham, Isaac, and Jacob were dead so far as the relations and responsibilities of this life were concerned, they were alive to

God; and not only they, but in the solemn words of the Lord Jesus, "ALL live unto Him;" so that whether men die in faith or in their sins, in the intermediate state they live toward God.

As recorded in Luke 16: 19-31, the Lord Jesus lifts the vail of the unseen and reveals to us the state of one who has died in his sins, in that intermediate place between death and the final judgment. There can be no possibility of mistaking the teaching of our Lord on this question. It makes no difference whether we call the story of the rich man and Lazarus a parable or not, it is a divinely accurate setting forth of the truth, because He taught it.

On the one hand, we see a man who is the very embodiment of affluence and luxury; on the other, one who is the last word in misery and beggary. There is no charge brought against the rich man of specific moral wrong. He certainly was entitled to dress in purple and fine linen and fare sumptuously every day if his income afforded it, and there is no need to question but what Lazarus obtained the broken pieces that fell from the rich man's table, for which he had waited.

The Jews—forgetting their own shameful history; forgetting that they had broken the law so flagrantly and continuously, and that God had pronounced upon them the sentence of "not My people,"—blindly appropriating to themselves the blessings of Deut. 28:-1-14, taught that material wealth was a sign of God's favor. With this doctrine in their minds, the picture drawn by the one Hand competent for the task must have been startling: the rich man in torment; Lazarus in the bosom of Abraham!—for "Abraham's bosom" was a well known term for the highest possible place of blessing attainable. That one whose condition in this life had been so wretched

and miserable—and thus, according to their theology, under the displeasure of God—had reached this height of bliss, whilst his highly favored fellow had passed into torment, must indeed have been very startling to His audience. Even His own disciples held the doctrine of riches as being a mark of God's favor, for when the Lord said, "How hardly shall they that have riches enter into the kingdom of heaven!" their astonishment is set forth in their exclamation, "Who then can be saved?"

The rich man in hades "lifted up his eyes being in torment and seeth Lazarus afar off in Abraham's bosom." Such is the vivid and awful description of the intermediate state of a lost soul. Not only is he in torment but he sees where he might have been. He might have been in the resting-place of the faithful—Abraham's bosom. The concluding verses of our chapter give the reason why he is where he is. The only way of escape from that place of torment for his five brethren for whom he intercedes was that they should believe Moses and the prophets. He is where he is because he had rejected the testimony of Moses and the prophets to Christ.

In hades the unjust await the call to the resurrection of judgment. When a believer dies he departs "to be with Christ" (Phil. 1: 23), and in that place and state of bliss he awaits the call to "the resurrection of life." In Acts 24: 15 we learn of a resurrection of the just and of the unjust; in John 5: 28, 29, of a resurrection to life and a resurrection to judgment. In Revelation 20: 4-6 we learn that there will be one thousand years between the resurrection of the just to life and the resurrection of the unjust to judgment. As the believer awaits the resurrection of the just to enter into the fulness of his blessings, so the unbeliever awaits the resurrection of the unjust to receive the full penalty of his sins.

The position of the unbeliever in the intermediate state has been aptly likened to a man caught in the committal of a crime being held in jail until the time of his judgment shall have arrived. The doctrine current in Christendom, that when a sinner dies his soul goes to hell, is not found in Scripture. His soul goes to hades, which for him is a place of conscious torment, and there awaits the resurrection of the unjust at the close of the Millennial reign of Christ (Rev. 20: 5, 6). The record of this dread event is set forth in Rev. 20: 11-15. There the unjust in resurrection are described as the dead, great and small, and are seen standing before the Great White Throne, on which He sits who fain would have been their Saviour. Books, in which are set forth the deeds done in the body, are opened, and they are "judged every man according to their works." The book of life contains not one name of all that company who stand before that throne. "The sea gave up the dead which were in it; death and hades delivered up the dead which were in them." The sea giving up the dead which were in it shows how escapeless for any of the wicked dead is their final judgment. Death delivers up that which it held—the body; hades delivers up that which it held—the soul. Soul and body having been reunited, the unrepentant dead stand before the throne in all the terror of that awful hour. There are no broken links in memory's chain; every incident in the life of the past stands out before their affrighted gaze in terrible present reality, whilst there falls from the reluctant lips of Him who had died for them, the solemn sentence of their eternal doom. The awfulness of their destiny is set forth in these words: "Death and hades were cast into the lake of fire;" that is, the body which death had given up, to which the soul, given up by hades, had been reunited, were both cast

into the lake of fire. As men they had lived and died unrepentant; as men they stand before the throne, and as men they are consigned to the lake of fire.

In Revelation 20: 10 we are taught that the beast and the false prophet are in the lake of fire. In ch. 19: 20 we see that these two, the beast and the false prophet, were put there before the Millennial reign of Christ began. What is recorded in chap. 20: 10 is that which takes place after the Millennial reign is finished. The verb "are" of this verse has been disputed as to its correctness, and by changing it to "were cast" the opponents of eternal punishment try to escape the fact that the beast and the false prophet had been one thousand years in the lake of fire. This verse, when correctly rendered, reads—according to the consensus of Biblical scholarship and textual criticism—"And the devil who deceived them was cast into the lake of fire and brimstone where ("are" or "were cast") both the beast and the false prophet, and THEY shall be tormented day and night for the ages of ages." The presence of the pronoun "they" disposes of any objection founded on the tense of the verb, nor will it suffice to say that "to the ages of the ages" means nothing more than the Millennial reign of Christ, for that is over before the devil is cast into the lake of fire, where the beast and the false prophet are.

—GEORGE MACKENZIE.

Consecration

Blesséd Saviour, may we ever,
 By each act, each word, each thought,
 Show to men Thy saving power,
 May they see what God hath wrought.
 So our daily joy will be—
 To glorify and honor Thee.

—E. W. CARLILE.

GOING AND GROWING

Of David it is said that he "went on going and growing" (Marginal reading, 2 Sam. 5: 10).

The Lord God of hosts was with him. He was progressing in the establishment of his kingdom. His enemies were being laid low by his armies. The well-being of his people was being assured, prosperity was marking his rule. He was going on and growing.

Should it not be thus with us who believe, in these glad Christian days? We should go and grow.

We should be found progressing on our heavenly homeward way. Is there not danger, *great* danger, of settling down satisfied with knowing that our sins are forgiven, that our souls are saved, that eternal life is ours, that heaven is secured for eternity?

In the thought of our God for His own these blessings, great as they are, are but the beginnings of the good which is ours as Christians. They are the A, B, C, and not the X, Y, Z, the starting-point, and not the terminus, of the believer's benefits. Beyond these there is much land to be entered upon and we should press on to possess our possessions, to enjoy all that God has made ours in Christ.

This energy of faith is found in the apostle Paul. Thirty years after his conversion he tells us his earnest endeavor in the words, "I press towards the mark for the prize of the high calling of God in Christ Jesus." He still urged on his way to finish his course. He did not stop to count the mile-stones already past. He measured not the distance already traversed. The goal was still before him. He had been laid hold of by Christ for glory and until that was reached he would not rest. And meanwhile he was set on the glory of Christ and

the furtherance of His interests. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection from among the dead" (Phil. 3: 11-14).

What "going" is in these words! And the apostle calls upon Christians to be thus minded and to "be followers together" of himself.

Should we not stir ourselves up to pursue, shaking ourselves free of all that would hinder us?

And we should be found growing.

We begin as babes in Christ. This is right. But we should grow up to be men in Christ.

Parents rejoice to see their little ones develop. They delight in the baby ways, but they look for growth as the days pass by, and that childhood and youth will be succeeded by manhood and womanhood.

So it is for us to grow up into Christ in all things, to have our faith grow exceedingly, to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," that we attain perfection, maturity and full growth as Christians, and thus be more and more for the pleasure of our Lord, and more and more fruitful for His praise and for the blessing of others.

For all this going and growing our Lord has graciously provided. We have not to set forth at our own charges.

He has given to us the Holy Spirit to empower us and to guide us in our way. He has given to us boldness to enter into the holiest, right of access into His immediate presence. There at the throne of grace we obtain and find grace for seasonable succor. He has given to us His Word upon which to feed as new born babes, desiring "the sincere milk of the Word that we may grow there-

by." Giving diligence in reading and meditating upon the holy Scriptures we shall be able to say with the prophet of old, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart" (Jer. 15: 16). True prosperity will be ours.

He has given us for our encouragement, others like-minded with ourselves, fellow-members of His body, the assembly. Companying with them we shall find mutual help and edification.

May going and growing mark us all more and more.

"I will go in the strength of the Lord God" (Ps. 71: 16).

—INGLIS FLEMING.

The Manner of Scripture

It may be said, then, that the Bible states things as they naturally appear and relate to human experience, and not as they appear in scientific theory or observation. Thus alone could the Book become intelligible and make its appeal to men placed in the midst of these appearances and experiences. This again is the chief reason that it remains unimpaired as revelation, after translation into every language under the sun, of use in every age, country and clime—the universal Book of universal application, ever living, immutable and eternal—the revelation of the one true God, the God and Father of our Lord Jesus Christ, King of the Ages, the incorruptible, invisible, only God, to whom honor and glory belong to the age of ages.

J. Bloore (from "*Alternative Views of the Bible.*")..

GLEANINGS IN CHURCH HISTORY

(Concluded from p. 459.)

In Philippians 1: 17 Paul tells of those who know "that I am set for the defence of the gospel." He had not only to preach the gospel but also to defend it. All through his epistles runs this defence of the gospel from the attacks of its enemies. And all down the centuries since, God's servants have had this as a part of their work. Some have been specially gifted for this, and in our own days the defenders of Scripture have to be qualified for this work in many ways. There has been on the part of certain critics deliberate attempts to prove that many of the Old Testament Scriptures are much later than they have been supposed to be, on account of certain words in them which the critics said were not in use until after the Exile, or near that time. This form of attack upon Scripture cannot be met by any not acquainted with ancient languages, especially the Aramaic (called "Syriac," in Dan. 2: 4, etc.), because many of the words used in the endeavor to prove the lateness of parts of the Old Testament are in those languages.

It is the critics' object to bring the spiritual (in their view) parts down as late as possible, according to the behests of the theory of evolution. God is shut out altogether. The tribes of Israel, they say, started as barbarians, were worshipers of the tribal god Jehovah, progressed to a higher state of religious worship, etc. The whole system is so false that it is hard to think that men calling themselves Christian preachers will be so blind as to accept it. The great point is that all divine authority is given up; God has not spoken in His Word; every person may believe what is right in his own eyes. Scripture has no authority whatever for such.

Centuries ago, Arius made an attack on the truth, and because of the state of the Church procured a wide hearing. God raised up one man especially to withstand him, Athanasius, who used the Word of God to fight against the blasphemies of Arianism, and the liberalism of half-hearted holders of the truth. From the Scriptures Athanasius drew his weapons, and by the Scriptures was the Church then saved from ruin. When God raised up Martin Luther to deliver His people from their bondage to the principles of Romanism, it was the Scriptures that Luther used in his combats with the dignitaries of that system.

To-day, that which arrogates to itself the name of the Church rejects the Scriptures as having authority over the Church or the individual. Hence a battle now has to be fought to give believers knowledge of the falsities used by critics and Modernists at every turn to destroy faith in God and His Word. God has spoken to man in and by the Scriptures of truth. Satan from the beginning has sought to destroy faith in God and His Word. God has raised up many for the defence of the gospel. It is because the gospel of Christ is imbedded in and wholly founded upon the Old Testament that it is needful for the defenders of the gospel to take their stand in defence of the inspiration and accuracy of the Old Testament. Scholars of the highest attainment in the study of ancient languages connected with the nations around Palestine were needed, and have been led to take up and probe deep into the arguments brought by scholars against the Scriptures.

For years readers of the "Princeton Theological Review" have noted the ability possessed by many of its writers in maintaining the fulness of truth in the Scriptures. Especially noteworthy has been the work of Pro-

fessor Robert Dick Wilson. It was needful that believing scholars should be able to meet the attacks of such men as Dr. Driver, whose work has had more to do with propagating the antichristian teachings of Modernism than that of any other man. To show the errors, mistakes, and unjustified attacks of such men upon the Old Testament, has been the work given to Professor Wilson, and in his Review articles and his books he has shown how utterly unfounded have been the charges brought against the accuracy of the Book. In 1919 two articles appeared in the "Princeton Theological Review" on Scientific Criticism of the Old Testament. These were among the best works of the kind, and there was an urgent call for them to be issued in book form. This was done last year under the title of "A Scientific Investigation of the Old Testament." While this is one of the most learned books of its kind, it is so simply and clearly written that any person of ordinary intelligence can get great help from it in the defence of the gospel. Young people in schools and colleges where unbelief is taught, can get needed help from this book.

Melvin Grove Kyle has written three books of great value on the scientific proofs of the truth and accuracy of the Pentateuch. One, "The Deciding Voice of the Monuments," has so much value that it has passed into a second edition, and "The Problem of the Pentateuch" has presented a line of study which is impossible for critics to meet and maintain the document theory. James Orr's "Problem of the Old Testament" was issued twenty years ago, yet it has never been answered by any critic. It is a cyclopedia of information on critical attacks and how to meet them. These books are mentioned because their authors are scholars of the highest rank, and the attacks of the critics are supposed to be made by scholars,

and their objections to Scripture are claimed to be scientific.

It is noteworthy that the efforts of a large class of Modernists are directed, not to leading the ignorant to a knowledge of Christ and His grace, but to spreading their antichristian errors among believers. And it is of interest to know that one of their complaints is that so few preachers and church people accept their teachings. This, in spite of all the efforts they have made to undermine the truth, shows how the Spirit of God is still holding back the floods of unbelief, and in mercy giving men still more time to repent and believe in Christ crucified.

————— —J. W. NEWTON.

"GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES"

(Rev. 21: 4.)

Blessed promise! "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" (Rev. 21: 3). And this too for eternity, in a "new heaven and a new earth," with "the Son" also, as a "Subject"—preeminent "among many brethren," "His brethren." God as close to us as "the Son" can bring Him; and we as close to God as "the Son" can bring us: when the God of all comfort will Himself "wipe away all tears from our eyes."

Oh, the fountains of tears that have been shed: the sorrows that have been borne: the anguish of crying that has been wrung from so many hearts; and the pangs of suffering that have been felt; and the groanings that seem never to cease! When He says, "Peace, be still," the angry winds are suddenly stayed, and the storm-tossed

waves, that but a moment before seemed to toss their furious, hoary crests at us, as if to swallow us up completely, fall back, and all is quiet, and "a great calm" stills our feverish minds into "the peace of God, which passeth all understanding," like a mighty garrison, shutting out the foe so effectually that not a fear remains, for *God is with us*.

I had a great sorrow. I prayed earnestly for relief: I received an answer in the negative. I could but cry, "Thy will be done," and then threw myself on my bed and sobbed like a child when in great trouble. I saw no vision, beheld no Form; but it seemed, in my mind's eye, that I could see the "Good Shepherd" come to my side, my spirit sensed His Presence, while with His own hand He wiped away my tears, and such "a great calm," such a deep peace came into my spirit, that I said: "I would not have missed this great sorrow for all the world."

But this is nothing in comparison with what it will be when all our sorrows will have passed away forever, and GOD HIMSELF will draw so near as to "wipe away all tears from our eyes."

SYMPATHY

Are you so much a man that you cannot cry? Do you steel your heart against the expected ridicule of a cold world until you have persuaded yourself to think it is a weakness? We may put on a bold face to the world while our hearts are heavy with grief.

He knows: go hide yourself in the "secret of His Presence" and let your heart burst, and open the flood-gates of your tears, and weep them into His Bosom, and you will find Him near to you—so near that you will never want to forget the moments thus spent with Him. *Try Him and see.*

S. A. WHITE.

PRAAYER

I have a wondrous privilege;
There is a pure retreat,
A place of sweet communion
At my blessed Saviour's feet.

In the morning there I offer
Every thought and deed to Him,
Thanking Him for all His mercies;
Then confessing every sin.

Sweet to know He's ever listening
And will gracious guidance give;
How I run to Him for succor,
Without Him I could not live.

In the evening, worn and weary,
Oh how restful then to kneel,
Confident He has a blessing,
And my troubled heart can heal.

Then all cares and pains are lifted,
Foolish fears and fancies cease,
For I tell Him all that worries,
And He guides me into peace.

There are souls I wish might know Him,
There are friends unsanctified,
Other careless ones are living
As if Jesus had not died.

All their names I offer to Him,
For I know He longs to bless
If they'll only turn unto Him,
And His gracious name confess.

To remain then in His presence,
As He blessed counsel gives—
Is indeed the crowning moment,
For the one who in Christ lives.

PLACARDING JESUS CHRIST

"O foolish Galatians! Who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth—crucified among you?" (Gal. 3: 1).

Scholars have spent much time and trouble in the endeavor to delimit the exact area of country in which were situated the "Churches of Galatia" (ch. 1: 2). One view is that the people referred to in this Epistle inhabited only a small district in the north-east corner of Central Asia Minor (Galatia proper), the only town in which was Ancyra—the capital of modern Turkish Angora. This was certainly a large and important town in Paul's day—at least one church founded through his instrumentality—but this place is never mentioned either by the Apostle or the historian Luke, though the former is said to have passed through "the region of Galatia." If this view of the boundary is correct, the Churches of Galatia would mean the assembly in the populous town of Ancyra—together with a few smaller ones in the villages scattered throughout the surrounding district. The importance of Ancyra is seen in the fact that a Christian Council was held there in the early part of the fourth century, Diocletian having failed by cruel persecution to stamp out the work of the Holy Spirit by the Apostle. It seems more probable, however, judging by the precise wording of the references in the Acts, "When they had gone through Phrygia, and the region of Galatia:" "He departed and went over all the country of Galatia," that a larger area than that of Galatia proper was in the mind of the Apostle when he wrote the Epistle to the Churches of Galatia—the entire Roman Colony with such important towns as Iconium, Derbe and Lystra, in addi-

tion to Ancyra. The message of the Epistle would then apply chiefly to the assemblies in these places; in either case the converts were largely Gentile heathens under the evil influence of Judaisers (Gal. 4: 8).

These are interesting details to every Christian worker, especially so to those who feel led to carry large Text Posters, because the verse quoted goes to the very roots of such testimony, when the force of the original Greek is perceived, disclosing the true secret of success in witnessing for Christ. The Revised Version substitutes the word "openly" for "evidently," and J. N. D. gives "portrayed" for "evidently set forth." But "has been placarded" would be a more literal translation of the Greek word *prographo*. This was the usual or common technical word used in those days for a public or theatrical announcement, reminding us of the Old English Play-bill or Play-card, now shortened to "placard," but for which we often substitute the still newer word "poster."

How then was Jesus Christ placarded before the eyes of these Galatians? It was by the testimony of His servant Paul, confirmed by his life. Are we thus placarding Jesus Christ, not merely by our speech, posters and tracts, but by our living? Herein lies the key of success: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4: 10).

—T. D. LAWTON.

"HIS STAR"

(Matthew 2: 1-11.)

When the magi journeyed from the East seeking Him who was "born King of the Jews," they were guided by a star. To them it was an extraordinary star, for it was

"His star." They first saw it in the East. Then after their visit with Herod the king, in Jerusalem, it appeared again and "went before them, till it came and stood over where the Young Child was." And we read that "when they saw the star, they rejoiced with exceeding great joy," Why? Merely because they had found the star again? Nay, their hearts were set on the King, and nothing less than Himself could satisfy their longing souls. They had "come to worship Him." Not all the stars in the universe could satisfy men with such an object. Like the Greeks of a later day, they "would see Jesus."

What an example for us! We are so apt to admire the gift and ignore the Giver. The minister of Christ may, like John the Baptist, be "a burning and a shining light;" and we may, for a season, rejoice in his light. But we must not stop there. The "star" has not fulfilled its mission until it has led us to where we may see Him.

Then note the effect. They "*worshipped* Him: and when they had opened their treasures, they *presented* unto Him gifts; gold, and frankincense, and myrrh." Notice the order here. First worship; then giving. This is the divine order and it cannot be improved upon.* All the begging, pleading, and urging one may do can never move a soul like a sight of the Lord Himself. Therefore let us exercise earnestly the privilege of pointing souls, both saved and unsaved, to Himself; shining brightly, like "His Star," wherever He may put us in this sin-darkened world. Some, like the magi, will catch the gleam, and ours will be the joy of seeing Him increase while we decrease till "Christ is all, and in all."

—CARL ARMERDING.

* Cf. Hebrews 13: 15, 16.

REMOVING MOUNTAINS

An Address to Young Believers

(Concluded from p. 464.)

Among the various hindrances mentioned in the New Testament are those of self-seeking, of disobedience, and of wavering.

"Let not that man think that he shall receive anything of the Lord."

But here, in Mark's Gospel, our Lord particularly stresses the importance of maintaining an attitude of forgiving love toward all our brethren, if we would pray in such a way that mountains shall be removed. He says:

"When you stand praying forgive, for if ye forgive not men their trespasses, neither shall your heavenly Father forgive you."

There are those, I know, who have stressed, and it seems to me, unduly, the difference between this command of the Lord and the words given by the Spirit to the Ephesians and Colossians. In Ephesians 4: 32 we read:

"And be ye kind one to another, tender-hearted, forgiving one another even as God, for Christ's sake, hath forgiven you."

And then in Colossians 3: 12, 13:

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye."

It has been pointed out that in Mark the word is,

"Forgive that you may be forgiven."

whereas, in the full blaze of the Christian dispensa-

tion the word is, "Forgive *because* you have been forgiven."

And yet I do not think the two lines of teaching are in any way opposed, the one to the other. The forgiveness of which our Lord was speaking to His disciples was not the forgiveness of a sinner, but the forgiveness of a failing saint, whereas the forgiveness spoken of by the Apostle Paul was that of the sinner. Addressing His disciples, our Lord says, as it were, "You are failing from day to day; you constantly need your Father's restorative and governmental forgiveness; yet you, at times, cherish feelings of malice and enmity and an unforgiving spirit toward your brethren who offend you. If you do not forgive them, you cannot count on your Father's forgiveness when you come to Him confessing your failures, and as long as this spirit of malice is cherished by you, you cannot really pray in faith." Paul takes up the other thought. He says, as it were, "You have been forgiven; how can you hold hard feelings against those who have offended you? If God had dealt with you according to your sins, how fearful would your judgment be! Yet He in Christ has graciously forgiven all; He has put away every sin, thus making you fit for His holy presence. Your responsibility now is to forgive as you have been forgiven."

I wonder if we do not have right here *the secret of so many of our unanswered prayers?* May we not learn from these passages just why so many mountains still rise up between our souls and God which might all be levelled to the plain, if we were only exercised about these things in His holy presence?

Some of you will remember the striking incident of

The conversion of Macdonald Dubh,

as narrated by Ralph Connor in "The Man from Glengarry." I understand the incident is not merely fiction, but is founded upon actual fact. The black Macdonald, a powerful, burly Highlander, living in Glengarry country, Ontario, had suffered fearful anguish for years because of an injury inflicted upon him by a French Canadian some years before. He had nursed the desire to take a fearful vengeance upon his foe until it became a perfect obsession with him. Neither God nor eternity had any place in his life. It was in vain that the minister's wife tried to get him to forgive his enemy. She sought to have him repeat the Lord's Prayer, but he always balked at the words, "Forgive us our trespasses as we forgive those that trespass against us." But God wrought in power in the Glengarry country, and there was a great revival, in which *real* Christians were aroused and Christless men and women were reached and saved. The black Macdonald heard the story of the Cross, portrayed in living power in the Gaelic tongue from the lips of the venerable Highland minister. It broke his heart and bowed him in penitence at the Saviour's feet. When next the minister's wife went to visit him and tried to stress the necessity of forgiveness, he sobbed out as he joined with her in what is generally called the Lord's Prayer, "Oh, it's a little thing, it's a little thing, for I have been forgiven so much."

It is this that grips the heart and enables one to bear in patience the ill-doing and evil-speaking of others, and preserves from bitterness of spirit or any desire for vengeance. How can one, forgiven so much, ever hold an unforgiving spirit against any?

And yet, even as I ask the question, you know, and I know, how many of us have been hindered in our

Christian life and experience by this very thing. We know, too, how it has kept us from the place of prayer, or if we prayed with our lips, how it has hindered the heart going out to God in faith. It is, indeed, the secret of many of our unanswered petitions. May God enable us to ever manifest the spirit of His own beloved Son, who died praying for his murderers, "Father, forgive them, for they know not what they do;" the same spirit that was manifested in the martyr Stephen, who cried, "Lord, lay not this sin to their charge;" the spirit that the martyrs manifested; the same gracious disposition that caused the beloved J. N. Darby, whose name means so much to many who have learned to value the truth for which he stood, in his dying hours to say,

"I die in charity toward all."

So God would have us ever live. And as we thus live, we shall find a confidence filling our hearts when we come to God in prayer, and we may know that we shall receive the things that we ask of Him because we do His commandments and love those things that are pleasing in His sight.

**"Oh that when Christians meet and part,
These words were graved on every heart—
They're dear to God!**

**However wilful and unwise,
We'll look on them with loving eyes—
They're dear to God!**

**Oh, wonder!—to the Eternal One,
Dear as His own beloved Son;
Dearer to Jesus than His blood,
Dear as the Spirit's fixed abode—
They're dear to God!**

**When tempted to give pain for pain,
How would this thought our words restrain,
They're dear to God!**

When truth compels us to contend,
What love with all our strife should blend!
They're dear to God!

When they would shun the pilgrim's lot
For this vain world, forget them not;
But win them back with love and prayer,
They never can be happy there,
If dear to God.

Shall we be there so near, so dear,
And be estranged and cold whilst here—
All dear to God?

By the same cares and toils oppress,
We lean upon one faithful breast;
We hasten to the same repose;
How bear or do enough for those
So dear to God!"

The words of this little poem may well speak to the heart of every one of us. We enter so little into the tender, compassionate love of God the Father and our Lord Jesus Christ for all His own, and perhaps some of us have never noticed that the Apostle speaks of the *love* of the Spirit. The Eternal Trinity is deeply interested in every one for whom Christ died. Surely we who are indwelt by the blessed Holy Spirit cannot but love those whom God *so* loved. And *love* drives out all malice, all unkindness, and brings every thought into captivity to the obedience of Christ.

We shall not complain that God turns a deaf ear to our cry and does not answer prayer when we plead with Him to level the mountains that have caused us so much distress, if we are careful to so act and live in His Presence that we can, indeed, ask in faith, nothing wavering, believing that we receive those things for which we make request. Thus shall we have the faith that removes mountains.

—H. A. IRONSIDE.

BRIEF STUDIES IN COLOSSIANS

(Col. 3: 9-11.)

(Continued from p. 473.)

The exhortation regarding what we are to "put off" continues with "Do not lie to one another"—do not speak falsely or deceitfully, do not utter falsehood. In our intercourse there is to be nothing feigned, no guile or hypocrisy, nothing of a deceitful character, or of that fleshly trickery in speech or act by which some advantage over another is sought, or attempt made to catch one in what will be turned against him. So spake the scribes and Pharisees, the Herodians and the Sadducees (Mark 12: 13; Luke 11: 54; 20: 20). Words may be smooth as butter, yet war be in the heart; softer than oil, yet be drawn swords (Ps. 55: 21). Good and fair speeches may be made to deceive (Rom. 16: 18); words may be vain, enticing, used to beguile (Eph. 5: 6; Col. 2: 4); flattering, to cover a covetous aim (1 Thess. 2: 5); feigned, for selfish gain (2 Pet. 2: 3); grievous, which stir up anger (Prov. 15: 1); malicious, to gain power (3 John 10). In all such speech the element of falsehood enters to a greater or lesser degree. A heart and mind not kept purged from what is fleshly and selfish, searched and judged daily in the sanctuary, may easily and quickly fall into deceitful ways, of which words become the expression in dealing with others.

Next to the danger of having an *ungirded mind* (a mind allowed to run into any channel or be set upon any object which may present itself, instead of being held in leash and by the power of the truth directed into heavenly and holy things) is an *unbridled tongue*—a tongue sending forth the sparks of nature's fire which has been allowed to burn, instead of being quenched at once by the water of the Word. That Word is needed to gird the mind and bridle the tongue, if our word is to be "*always with*

grace, seasoned with salt." Speech is like the bit in a horse's mouth or the rudder of a ship; it may guide into good or evil. Our words may minister grace and edify, or set on fire the course of nature and promote the outbreak of lust, anger, passion, strife, emulation, bitterness. Speech may be malicious, hypocritical, characterized by invective or innuendo, framed to hide the real purpose and catch the unsuspecting. A mere question may be used to arouse suspicion about or cast reflection upon another. A statement may be so repeated, its form so altered, or such isolated use made of it, as to materially change its meaning, causing another to be falsely represented, his thought or purpose misinterpreted or he may be made to appear positively evil. Such is often the character of this world's speech; men deal with one another after this fashion. It is the way of the flesh, that nature in which insincerity predominates, in which deceit and self-interest are interwoven. Even social intercourse in the world is more or less stamped with this character. We still have this nature in us. We are warned not to permit our speech to be tainted with its corruption. To speak half of the truth, or tell as much as may serve our purpose, may effectively further injustice and unrighteousness. Such false dealing is to have no place with us. It is of a lying character, though our carnal state and worldly spirit may blind our eyes to it.

The law itself said, "Ye shall not steal, and ye shall not deal falsely, and ye shall not lie one to another" (Lev. 19: 11); and the grace of God so teaches us here, and in Eph. 5: 28; Titus 2: 10-12.

Falsehood is characteristic of the old man. Having put him off with his deeds it is not to be found with us. We are not exhorted to put off, it is accounted as done—"having put off."

What are we to understand by the old man and his deeds? As to the latter, plainly, lying is one of them, and also the other things already mentioned in our chapter.

In answering our question it may be well for us first to digress so far as to consider several antitheses used by the apostle Paul.

1. The natural man and the spiritual man (1 Cor. 2: 14, 15).

2. The fleshly, or carnal man, and the spiritual man (1 Cor. 3: 1-4).

3. The outward man and the inward, or inner, man (2 Cor. 4: 16; Rom. 7: 22; Eph. 3: 16).

4. The old man and the new man, mentioned in our verses, and in Eph. 4: 22-24; Rom. 6: 6.

Then there is the "one new man" (Eph. 2: 15). which is not the same as "the new man," but refers to Jew and Gentile formed in Christ into one body, the Church, of which He is Head.

Now the natural man is simply man as born into the world, born of the flesh, and remaining that, no matter how learned or cultured he may become. He does not receive the things of the Spirit of God, he can not learn or appropriate them. In contrast the spiritual man is one born of the Spirit, having the divine nature and the life of God, who, having received the Spirit, in His power enters into the things of God which that Spirit alone reveals.

The Corinthians were no longer natural men, for they had believed the gospel, and were born of the Spirit, who also dwelt in them (1 Cor. 15: 1, 2; 6: 19). Yet the apostle could not speak to them as spiritual, but as fleshly, That was their state or condition. They were not being energized by the Spirit. They were influenced by what

was of the natural man, by what he esteemed wisdom and power; therefore by the world and what pleased the flesh. How would the apostle speak to us to-day? As those who walk as men or as those who walk by the Spirit?

Thus the spiritual man is one not only born of the Spirit, but one whose judgment, affections, and manner of life are under the Spirit's control, as it is said, "If we live by the Spirit, let us walk by the Spirit" (Gal. 5: 25). The natural man is the unregenerate child of Adam, alienated from the life of God, who walks according to the course of this world. The fleshly or carnal Christian is one who walks according to man, so that what is natural to men manifests itself as it did among the Corinthians who were in this state.

The outward man is the material body, the earthen vessel, our earthly tabernacle house. The inward man is the immaterial or spiritual, with which the Spirit identifies Himself, so that there is renewal day by day in the knowledge and joy of those realities, those things which, though unseen to the eye of the outward man, the eye of sense, are eternal, and are blessedly visualized by the eyes of the heart enlightened by the indwelling Spirit. Compare Eph. 1: 18, *N. Trans.*, 3: 16; Rom. 7: 22. These expressions contrast the two *parts* of a man, as the others—natural, spiritual, fleshly or carnal—speak of three *conditions* with which a man may be identified. As a believer he passes out of the first, because as such he is born of the Spirit, but such an one may be found either spiritual or fleshly.

The two expressions particularly before us—the old man, and the new—neither refer to parts or conditions relative to men, but rather to the totality of what we *were* before regeneration and what we now *are* as new creation. They speak of more than of two natures. The

old man is always spoken of as being put off, and the new man as being put on. They do not exist together. "The flesh," the evil nature, we recognize as still in us, not put off. But the whole course of life, the former conversation, the old man which goes on in corruption according to the deceitful lusts, in fact all that we were as natural men, not born of God, is put off. That is no longer the form of man in which we live. As the new man stands linked with Christ, so we may think of the old as linked with Adam, the fallen head. Thus this expression, "the old man," comes to mean the entire standing and order of life belonging to the first man as fallen, which found its manifestation in each of us as natural men, so that not only the old man is set in contrast to the new, but "*our* old man," as belonging to us and characterizing us as born of the flesh. This in its totality is viewed as crucified with Christ, and the believer is said to have put it off. This is the reason why he should not be found doing what is here proscribed. He is no longer identified with the old man. This is not now the sphere or order of life of the Christian, nor is the headship connected with it that under which he stands. He is not "in flesh," for they that are in flesh cannot please God, and along with *this* there is "the mind of the flesh," which is death, and enmity against God. Such is the natural man who is according to flesh and minds the things of the flesh, not having the Spirit which all have who are now Christ's. Man in the flesh is one in whose members the passions of sin bring forth fruit unto death.

Of believers it is said, "When we *were* in the flesh," but this is so no longer, it is ended in the death of Christ. Having died with Him, we are raised with Him. Now the antithesis is "in Spirit," "the mind of the

Spirit," "the things of the Spirit," since we are born of the Spirit and He dwells in us. This is consequent upon the faith which appropriates the redemption in Christ Jesus, coincident with which it becomes true that we have put off the old man with his deeds, and have put on the new man. This new man is the entire standing and order of life in which Christ is everything and in all. As the old man stands identified with the evil nature, so the new stands with the divine nature, and is the totality of those dispositions and activities associated with the new headship, under which the believer now stands. This found its perfect exhibition in Jesus, and as found in us is God's new creation-work in righteousness and holiness of the truth.

What we find then in these two expressions is the truth of a complete change of place and relation which is apparently intensified by the use of the term *man*. What we were and what we are is as different as two men would be who were entirely opposite in all that constituted them and stood related to them.

While Eph. 4: 22-24 appears to be a parallel passage to Col. 3: 9, 10 there are interesting differences in the words used. For "old" the same word is used, but "new" in Ephesians is *kainos*, having reference to quality, kind, and in Colossians, *neos*, new in reference to time, as having recently come into existence, young. The thought in Ephesians is wholly new in sort or kind, totally different in character from the old. In Colossians it is wholly new, as young, not only what is different but a true new beginning in life. Thus we have two aspects of the new man, his total difference in quality or character to the old, and his freshness or youthfulness, new as what now begins.

This difference, it would seem, agrees with the char-

acter of the epistles. In Colossians the emphasis is upon the believer's practical new life according to the truth of death with Christ, being raised with Christ, and Christ in heaven his object. Thus the man he puts on is new as not having previous existence; it is our new beginning with God, our renewal according to His image, even Christ, and into full knowledge as revealed in Him.

In Ephesians the apostle maintains the entirely different (and in that sense, new), character of the Christian place and relation as a creation of God according to His own nature, in contrast to the old place and relation, that of spiritual death, darkness and wickedness, as estranged from the life of God.

Renewal is spoken of in both passages, but here there is difference also. In Ephesians, where *kainos* is used with man, the word for renewal is *ananeoo* derived from *neos*. In Colossians, where *neos* is used with man, we find *anakainoo* derived from *kainos*. Thus in the former the renewing work of the Holy Spirit in connection with putting on the man which is new in character, in kind, in quality, is spoken of as the impartation to the believer (in respect to the spirit of his mind) of the newness, the freshness of youth. This makes the spirit of our mind wholly new, such as we did not possess before, while what is connected with this is the character or nature of the new man. Hence there is immediately said of it, "According to God created in righteousness and holiness of the truth." It is of the very nature of God.

In Colossians the relation is reversed. There renewal is spoken of in its character or nature (*anakainoo*), and hence linked with this we have what answers to the new man as spoken of in Ephesians and yet adds to the thought, for it is not only the righteous and holy nature of this new creation work, but the fact that this renewal

is into full knowledge as found in Christ who represents and glorifies God, who is His image. What a blessed and wonderful thing! As new creation we participate in the nature and fulness of God as found in Christ; the new man is created according to this. This divine work of renewal produces what is new in the sense of youthfulness, in which we may say it abides, neither age nor decay come upon it; and what is thus produced is also new in character, being in no sense a modification of the old.

How complete is the change of place and relation indicated by these contrasted expressions! They emphasized that the new is entirely God's work. The blessing of the change lies in that all is according to God in righteousness and holiness; and that it is "into full knowledge," not partial but complete, and in it we grow up into Christ, since it is according to the image of Him, Christ, the image of the invisible God, who has created this new man and commenced and carries on the renewing work in us by the Holy Spirit.

In this new man all those distinctions which belong to the old man are not found; but Christ is all and in all. He is the blessed and glorious Object before the new man, and He is in all believers. He is ministered to us by the Holy Spirit, for He is all that the new man is, so that He only can now satisfy those who have entered into this change of place and relation.

These things are to be so appreciated and appropriated by us that our practical lives shall receive their character from them. This means that we will bear present likeness to Him who is the image of God, the perfect representation of all that is God's nature in which as believers we now participate. The development of this follows.

—JOHN BLOORE.

(To be continued, D. V.)

AN ANSWERED PRAYER

I was night clerk in one of the best drug stores in the town of N——, says a writer in the "Christian Observer." One evening at 11 o'clock I began to make preparations to retire to my cot behind the rear partition of the store, locked the front door and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, re-fixed the door and light, and returned to my room.

Before half-an-hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when once more I was aroused by the bell. I was enjoying sound sleep, and, by no means in a good humor, admitted the boy, who thrust a prescription at me saying, "Mother is very sick; please put up this medicine quick."

With sleepy eyes and ill-humor I prepared the medicine, dismissed the boy, locked the door, and was about to lower the gas-light, when I picked up the prescription to file it, and to my horror discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees; with tears I confessed my sin of petulance, ill-humor and neglect of watching or praying, pleaded with the Saviour not only to forgive my sin, but, somehow, to overrule my very mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my

prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again I slipped into my little chamber, threw myself on my knees and just simply said, with tears of gratitude streaming down my face, "Lord Jesus, I thank Thee." My prayer was heard and granted.

"In the present time it is part of God's ways to preserve likewise an afflicted and poor people who trust in His name. Such will be characterized by loving devotedness to Christ, by brotherly kindness, by integrity of heart, by the endeavor to maintain a conscience void of offence toward God and man, by holding fast the faithful Word, by not denying the name of the Lord, by consistent testimony to the world and the world-church for the absent One now rejected, by separation from evil, by following "righteousness, faith, love, peace, with them that call on the Lord out of a pure (or single) heart." This is the "original ground of gathering." This is Philadelphian position. This alone constitutes a true remnant company. Such a path can only be maintained in the energy of faith. Nature can form a confederacy of assemblies based on mutual acceptance of certain guiding principles, or the bowing to assembly-judgments; but this is not faith, and only results in the formation of a system as rigid and unscriptural as any of the sects of men. It does away with individual exercise of conscience, and substitutes the voice of the church for the voice of God in His Word.

—From "Notes on Zephaniah," by H. A. IRONSIDE.

Young Believers' Department

Calendar: Dec. 16th to Jan. 15th

DAILY BIBLE READING:Dec. 16th, 1 Sam. 21;
Dec. 31st, 2 Sam. 5; Jan. 15th, 2 Sam. 20.

MEMORY OUTLINESEpistle to Ephesians.

MEMORY WORK John 6: 60-71.

GOOD READING: Lectures on Daniel, continued, by H. A. I.

Greek Testament Lessons

LESSON 33. Write out from memory declensions given of the Cardinals, 1, 3, 4. Also 4 of the Ordinal numbers. Copy John 2: 10, 11.

LESSON 34. Page 35. Study and write from memory vocabulary, with full declensions of ἄνθρωπος, ἔτος, χρεία, συναγωγή, μήν. Copy John 2: 12-17.

Young Believers' Meetings

78th Meeting of Y. B. D., Nov. 12th, 1927. Total present, 27.

Meeting opened with singing of hymns and prayer.

Subject for Discussion: Faith.

Quite a discussion on the subject. Essay read by B. G., giving four divisions of faith: 1, In salvation; 2, as productive of good works; 3, as making real the unseen; and 4, in prayer.

Talk given by M. DeV., as to essence of faith—to believe because God says so, Acts 27: 21-25. Its object—Eph. 1: 15, 16; Col. 1: 4. Hindrance caused by unbelief: Matt. 13: 58. Power with faith and lack of power with unbelief, Matt. 17: 14-22. How learn of it, Rom. 10: 8, and responsibility attached thereto of giving forth the message. Degrees of faith mentioned and growth of same. Tested faith, Gen. 22, etc. Strong in faith, Rom. 4: 30.

Result of faith or its triumph, in Heb. 11. Faith and works in James 2. Effect on others, Acts 27: 36.

Discussion followed and questions asked, to be discussed at next meeting:

How are we to increase our faith? All felt that faith increased through exercise. Heb. 12: 2, Christ the Author and Finisher of faith. Keep in touch with the source of faith.

Is faith a gift to us, or is it of ourselves? Seemed to be agreed that the will needed to be yielded (John 7: 17, "If any man *will* do His will, he shall know," etc.). Questions to be discussed at next meeting: Is faith of men or God? Is there faith prior to salvation? What does it mean when Paul says, "I have kept the faith?" (2 Tim. 4: 7). Does it mean the works connected therewith, or the doctrine, or what? Thought seemed to be that it meant the whole thing, in the broadest sense, life of faith from beginning to end.

Explain Matt. 17: 20. Is our faith, or can it be, so to speak, rationalized, as "Faith as a grain of mustard seed," can say to this mountain, "Remove hence," etc.? Develop thought for next time, "Faith as grain of mustard seed."

What made Cain and Abel bring offerings?

Subject of justification for next meeting: G.B. and A.H., H. G. suggested that we continue with subjects listed in Roms. 8: 29, 30—Glorified, for subsequent meetings. Also take up subject of power that follows faith (Matt. 17: 20)—"Faith as a grain of mustard seed," Find what class it is in and what aspect it presents.

Work in the Foreign Field

Verdun, P. Q., Canada.

Nov., 1927.

By the grace of God we are still encouraged and sustained in the Lord's work. We have been able to continue to go from door to door in order to find out the French Canadians and to reach them with the Gospel. So far, the tracts have been well received and we thank the Lord for the open doors that He is giving us. The field is

enlarging day by day and new opportunities are given us to witness for Him. Brother Beurling who contemplates leaving his work at the end of this year in order to give all his time to the preaching of the gospel, has resumed the study of the French language that we might together do pioneering work amongst the French Canadians. After our brother has left his work there will be different things to prepare and we may not be able to start before the second week of January 1928. In view of this we covet the prayers of God's people.

Tidings of the Lord's work in France, Martinique and French Congo

TONNEINS, FRANCE:—

"Last month we went to a conference with the Van. We were ten; in going we were two days on the way and five in coming back. The journey was pleasant and interesting and we felt led of God at every moment. From time to time we preached the gospel. The Scripture texts on the Van drew the attention of the people as we stopped and in this way we were able to meet interesting persons as we journeyed on.

I do not know if Mr. Freyche (the Brother to whom the Van has been committed) wrote you, but I can say that the Van is not idle. Brethren Kiener, Bertrand, Bonnet (lately converted), Freyche, Dantan and Marcel Cuendet are using it to evangelize the villages and towns."

BRITTANY:—

Mr. LeGarrec who labors alone in that part of France plods on and seems to be encouraged. Of late he was enabled of the Lord to have a meeting in the main city of the province of Morbihan, and he reports that some 500 people (mostly Roman Catholics) heard the message. He also says that he was kept by the power of God—was led to his hotel by friends who had revealed themselves as such after the meeting.

CHOLET:—

Mr. and Mrs. Baron, two isolated Brethren who witness for Christ in a very strong Roman Catholic Centre report encouragement. They give away tracts, Gospels, Testaments, and speak to the people as the Lord opens the way. Mr. Baron's mother died lately, and as she was Roman Catholic the son and daughter-in-law with whom she was living sent for the priest that she might have the "Extreme Unction," but she refused saying that she was ready to go, Christ being her personal Saviour. This is the fruit of the faithful testimony of our brethren and we know that some others have gone to be with Christ as the result

of the same testimony. May this encourages us to do likewise in love to Christ.

FORT-DE-FRANCE, MARTINIQUE:—

"The Bibles, Testaments, and the tracts that you are sending me have not yet arrived. This morning two people have asked me for Bibles. Many hearts seem to be opened to the Word of God; there are also many difficulties, but the Lord is above all. A man from Palnice to to whom you gave the gospel and with whom you left some books before you left the island, comes to see me every time he comes to the city. He seems to be a believer and I hope that God will further enlighten him as to the truth."

(This colored brother is aged and feeble, is very poor, but faithful to the Lord; he colports the books that our Master has so far enabled us to send him; besides, he has distributed and is distributing many thousands of tracts. We believe that a little ministry in money would be a great help to him in his service to the Lord. The best way would be a Bank money order drawn on the Royal Bank of Canada in Fort-de-France, Martinique. Our Brother's name and address are:—Ferdinand Fataccy, rue le Pavé, Fort-de-France, Martinique, French West Indies).

FRENCH CONGO:—

"I have already written you three times to Tonneins, but I have only learnt lately by Help and Food that you have returned to Canada. In a few days, my wife and I hope to get away. First of all my dear wife will stop at "Fort Sihut," while I will go farther afield to survey the land where, D. V., we may establish the Mission. It will be probably in the Bria-Yalniga region on the Kotto river, in the Banda country where the message of the Cross has never been preached. We will not be very far from the Anglo-Egyptian Sudan and hope that some Brethren are laboring near by.

In a few months I hope to baptize the first convert of our preceding stay. During our furlough the Spirit of God worked in his heart and brought him to realize the need of a Saviour; to find the One who could alone give him peace and joy. Of himself he asked me to be baptized saying that he was a child of God.

This is the way, dear Brother, that God is working in the hearts of the heathen. I was forgetting to tell you that this convert is our former "boy," the young man working for us on our first sojourn here. To us belongs the sowing of the seed, and the Lord, according to His will, will bring it to bear fruit for eternity."

This is a letter from a Brother that we met in France. The first two years they were there they had to suffer

much (that is, when they were in Congo) because when they went it was in connection with a Belgian Mission, but while they were there, having received some pamphlets from a Brother in fellowship with the French Brethren, both our Brother and our sister were led to see the truth and disconnected themselves from the Mission and had to suffer from want. Both of them got very sick, but these facts having been made known by the Brother who sent the pamphlets, money was sent them which permitted them to come back to France where they recuperated. Now, they have again gone on to their field of labors to seek to make known Christ to the heathen; they need our prayers and perhaps also practical fellowship. Mr. B. P. Feuilloley, Mission Evangélique, Fort Sihut, par Bangui (Oubangui-Chari), A. E. F., Africa.

Louis J. Germain.

Valentine, Arizona, Sept., 1927.

It is now eleven years since we came to Valentine, Arizona, to take up our abode with the Walapai Indians. The Lord has been very gracious to us, and we have had the joy of seeing a good many of the Indian young people take the Lord as their own personal Saviour. Quite a number of these have already gone home to be with the Lord, which is far better for them, but we have missed them here.

A great many changes have taken place here at the Government School since it has been our great privilege to have charge of all the religious services. At first there were only Walapai Indian children attending the school, one hundred in all. But now we have over two hundred children, and seven tribes are represented. They come from the Papagos, living four hundred miles south of us, from the Apaches, one hundred and fifty miles south and east, from the Hopis, three hundred miles north and east, and from the Navajos, living near the Hopis. We also have some from the Hava Supai tribe, and these Indians live down in a deep Canyon near the Grand Canyon, over one hundred miles from here. Then the Walapais live around here, in the different little towns along the railroad. Many of these children are taken here from Day Schools on their own reservations, and they usually stay three years, and it is our privilege to have them all in our meetings several times each week. They learn the Gospel songs quickly, and love to sing them.

There are some forty girls in the school just now who have confessed the Lord, and about ten boys. Every other Friday evening we have a meeting with these children, and have happy times together.

The work with the older Walapai Indians is very slow. It is not that they have not heard the gospel, but they love their sins too much to leave the old ways. They tell us they know it is a good thing to be a Christian, and they want their children to be Christians, especially when they get sick and think they are going to die, and they often ask us to come and pray for them when they get sick themselves, but we cannot say whether any of the older Indians have been saved yet. But the Lord knows their hearts, and He knows how much they really understand, so we just hope and pray that they may yet turn to Him and be saved.

It seems that many think we are being paid by the Government to do this work, but that is not the case. The Government just gives us permission to have the children for several meetings each week and we may do all the personal work we care to do on the grounds.

May the Lord bless His Word wherever it is spoken.

Yours by His grace, Mr. and Mrs. J. P. Anderson.

Taitowying, North China, Nov. 2d, 1927.

Dear Brethren and Sisters in the Lord:—

I am bound to give thanks always to God for your fellowship in the work, your prayers in our affliction, and your ministry in our need. And I am sure, that sooner or later, we all shall come rejoicing, bringing in the sheaves. When we shall the the Lord, then we'll be glad, John 20: 20.

Oct. 14th, went to Ta-tze-kou, some 150 miles from here. It was very cold, and I nearly froze, for I was still wearing summer clothing. I was a little disappointed, not finding any foreigners on that station, for brother Tharp was not yet returned from his furlough, and those taking charge of the work in his absence, were ordered to leave the inland for some treaty-port, by the British Consul. Yet I was glad to see that the native brethren were carrying on the work faithfully. And they were very much pleased when I spoke to them two evenings on Jude 20-23. Having myself received some good on that subject from brother Ironside's "Praying in the Holy Spirit," was glad to divide with the natives some of those precious thoughts.

Coming back home, was met by bandit leaders at Shuang-Shan-tze, who wanted me to go and see their county magistrate, and persuade him to receive them into the county militia. They said that they had enough of that kind of life, and where willing to live peaceably. I promised to help them all I could, but could not save them from Chinese law.

Of course foreigners can not do much in cases like that, for we are not to mix up in Chinese affairs, nor in politics. Only in case we are able to be any kind of mediator, according to the Word of God, Matt. 5: 9; Rom. 12: 18-21; Gal. 6: 10. But we also must be careful according to Ps. 50: 18; and 1 Tim. 5: 22.

Miss Hancock came from Tientsin, on Oct. 28, she has not been able to work on her station for seven months on account of the war out that way, and God only knows when she can return. She is pleased to be here, and help the women, for which I am also thankful to the Lord.

Eph. 6: 18. 19; Heb. 13: 18, 20-21; Phil. 4: 20, 23.

Yours in the soon coming Saviour,

Charles C. Kautto.

Parintins, Brazil.

Dear brother in Christ:—

Oct. 22, 1927.

In the last fifteen days, being obliged to stay at home, I felt the Spirit constraining me to testify of Jesus the Christ before the Jewish colony in this town, and though I had done that before, a marked opening was seen among them this time; also a desire to buy Hebrew Bibles, of which I sold eleven in one day, and had opportunities for good talks as to the Lord's Messiahship and salvation by His atonement.

We have had some interest in the little assembly here. Two families from the Baptists and one from the Presbyterians of Manáos are now enjoying happy fellowship with us. Brethren in the interior are well in general, and one is particularly well impressed at seeing their praising the Lord, taking patiently their share of trials and afflictions. Mr. Harold F. Wildish, an "O. B." from London, spent about two months in our home, helping us in many ways, though unable to speak Portuguese yet. He plans to settle down near us as a missionary. Please pray for my wife, who is still in poor health, hardly fit for caring for the home.

J. P. Ribeiro.

Alajuela, Costa Rica.

Dear brother in Christ:—

Nov. 10, 1927.

I had hoped to spend this week down the line near Lima and Sequeres, where our Lord has blessed my feeble efforts in both Spanish and English, but having a bad cold I could not go, I am nearly back to normal, however, and ready for the coming week if our Lord tarry. We have moved our Meeting Hall, which seems a good move. Several strangers come to each meeting, also to the Sunday

School. We plod on. The floods, earthquakes, etc., the world over, seem like very strong warnings (unheeded) of His coming and the end of the Day of grace. How good to know if He cares for the sparrows how much more for those who have been redeemed by His blood. Closing with love and appreciating your prayers,

Affectionately in Him,
D. Lamorue.

Ponce, Porto Rico.

Dear brother in Christ Jesus:—

Nov. 23, 1927.

By the Lord's mercy, the little Assembly in Ponce is being kept faithful to Him. He is giving us encouragement in the Sunday School. The children show much interest and are faithful in attending.

We are looking forward to the arrival of a brother from California, Mr. C. J. Deans, who is coming to labor in His vineyard in Porto Rico. We all are very glad and feel grateful to Him for sending this servant to this needed place. He expects to be in Ponce by the middle of next month. We think this is an answer to our prayers. The need is great and there has been so little done since brother Hall left. On the 22nd of last month the Lord saw fit to take my darling baby to Himself. It was unexpected and sudden. He was in the best of health—a large boy for his age, one year and eight months. On the 21st he had some fever. Next day seemed to be better, but restless. At 11 a.m. meningitis set in, and at 8 p.m. he passed into the presence of the Lord. Everything possible was done to save the dear little life. It was the will of the Lord to take him away from this scene of sorrow.

It is a hard blow. We miss him terribly, yet realize that my dear little one is far better now in the arms of Jesus.

Do hope it will not be long when I will behold his dear little face smiling at me again. Everything is pointing to the soon return of our loving Saviour. Certainly He cannot tarry long.

In closing may I ask you to please remember me and His dear ones here, before the Throne of Grace?

Your sister in our soon coming Lord,

Rosario Hernandez.