

# HELP AND FOOD

FOR THE

## HOUSEHOLD OF FAITH

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VOLUME XXXVIII.

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# CONTENTS

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	PAGE
A Call to Prayer.....	144
Answers to Questions.....	106, 273, 303, 326
"Anxious for Nothing." .....	323
A Short Meditation.....	227
A Useful Lesson from Harsh Words.....	112
Breaking Stones on his Knees. ....	85
"By Love Serve One Another."...	189
Conformity to Christ .....	66
Correspondence .....	20, 266
"Even So, Come! Lord Jesus." .....	169
Extracts.....	162, 325
Faith's Resource.....	61
Fear Quieted. ....	243
Infidelity and Superstition .....	311
Isaac, or Ishmael. ....	103
"I've Orders Not to Go." .....	213
Manifestations of God's Love.....	197
Notes.....	141
Notes on the Epistle to the Philippians.....	259, 289, 319
On the Low State of Personal Religion ....	184, 214, 232, 253, 281
On whom does the Door Shut at Christ's Coming? .....	5

## POETRY :—

A Hymn of Praise.....	181
Be not Anxious for the Morrow .....	162
Bitter and Sweet.....	131
Has Someone Seen Christ in You To-day?.....	116
"His Unspeakable Gift." .....	117
Jesus .....	257
"Let there be Light." .....	294
"Others " .....	202

POETRY:—*continued*

"Out of the Depths."	151
Sowing the Seed	242
Surpassing Grace	64
The End of the Way	102
The New Year	1
The Son of God and the Book of Life	87
The Tabernacle	36
"The Tabernacle of God is with Men."	313
Waiting	60
"When Thon Passest through the Waters."	265
With Christ the Crucified	229
Progressive Steps in the Life of Nicodemus	286
Recovery of Those that Fall	226
Seattle Readings	88, 119, 152, 171, 203
"Show Me Thy Glory."	29
Some Outstanding Characteristics of the Passover	295
Spread Abroad the Light	244
Sunday-School Visitor Lessons for 1921	334
"The Earnest Expectation."	2
The Gospel in Central Africa	71
The Great Gospel Parables	309
"The Iniquity of my Sin"	225
The Judgment-seat of God and of Christ	148
The Son of God in Humanity	31
"This do in Remembrance of Me."	38
Three-fold Apostasy	12
Using Lightness, or Manifesting Christ?	128
"Watch and Pray."	132
Worship in Spirit and in Truth	181
"Ye . . . Who have Continued with Me"	57
Young Believers' Department, 22, 49, 77, 109, 135, 163, 191,	
218, 247, 276, 303, 327	



## THE NEW YEAR

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A year of fresh unveilings of God the Father's face;  
A year of rich unfoldings of all His love and grace.  
A year of consecrated life—of thought, and word, and deed;  
A year of childlike confidence in every hour of need.  
A year of patient running in the well-trodden track;  
A year of steadfast pursuing and never looking back.  
A year of gracious keeping by Him who reigns above;  
A year of patient waiting while nestling in His love.  
A year of growing likeness to Christ the sinner's Friend;  
A year of bright beginning, brightening to the end.

—M. Heywood.

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*"Behold, I come quickly: hold that fast which thou hast,  
that no man take thy crown"*—Rev. 3: 11.

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O that Thy Name may be sounded  
Afar over earth and sea,  
Till the dead awaken and praise Thee,  
And the dumb lips sing to Thee!  
Sound forth as a song of triumph,  
Wherever man's foot has trod,  
The despised, the derided message,  
The "foolishness" of God.  
Jesus, dishonored and dying,  
A felon on either side—  
Jesus, the song of the drunkards,  
Jesus the Crucified!

Name of God's tender comfort,  
Name of His glorious power,  
Name that is song and sweetness,  
The strong everlasting tower,  
Jesus the Lamb accepted,  
Jesus the Priest on His throne—  
Jesus the King who is coming—  
Jesus, Thy name alone.

—C. P. C.

## "THE EARNEST EXPECTATION."

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"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 19-21).

THE viewing of a great ruin generally calls forth admiration, and it also calls for meditation, though some are ready to condemn the heart and eye that can linger with wonder and admiration over what is the witness of decay and of death. But I venture to tell such that we may admire and meditate over a ruin without fear or self-judgment. The redeemed creation will bespeak the power of sin and death over the old creation, while the redeemed shall display the boundless, glorious victory of death's Destroyer. And the thoughts of the Spirit of God, the mind of Christ, as well as heaven and all its hosts, will linger over that ruin and its redemption for a happy eternity. "Sing, O ye heavens; for the Lord hath done it! Shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob!" And, also, "Joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance."

This is heaven's admiration of the ruin and its redemption; and these are the ways of God. The *operations* of His hands were of old His delight, and the counsels of His *grace* are now His delight,

and the attending angels have their music and their dancing in the Father's house.

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

Oh bright and happy expectation! "The earth is the Lord's, and the fulness thereof," is the proclamation of psalm 24: 1. Then the challenge goes forth, "Who shall ascend into the hill of the Lord?"—that is, Who shall take the government of this earth and its fulness? and answer is made by another challenge to the city gates: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in;" and this King is "the Lord of hosts; He is the King of glory!" It is a fervent form of words whereby to convey the truth that the Lord, in strength and victory, the Lord as Redeemer and Avenger, should take the government.

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

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

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

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

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

J. G. BELLETT.

## ON WHOM DOES THE DOOR SHUT AT CHRIST'S COMING?

THERE is a teaching current and apparently gaining ground, that after the Lord Jesus comes for His Church, some who in this dispensation have heard and refused it, may *then* be saved. This grave error is in principle the same as the Russellite heresy of "a second chance" after this "day of salvation," in which the gospel is proclaimed, has passed. It is a false and soul-destroying teaching to which we call our readers' attention, else we should spend neither time nor energy to combat it. But the watchmen are called to sound the alarm when the enemy comes with what shall act as an opiate on the sinner's conscience—a soporific that he may continue in his sins until Christ has come and "shut to the door."

Let us then see what Scripture says in relation to this subject, fraught with so great and eternal consequences. We shall first point to positive statements of Scripture, and then examine the arguments of those who uphold and teach the error.

2 Thess. chap. 2 speaks of the apostasy and "the man of sin" yet to appear in the world after the coming of the Lord for His saints. There is now a hindering power, a restraining influence preventing the premature manifestation of this coming "wicked one," the Antichrist. But when "he who

now hinders" (the Holy Spirit in the Church, we believe), is "taken out of the way," the deceiver has full sway; and it is "with all deceivableness of unrighteousness *in them that perish; because they received not the love of the truth*, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a (the) lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness" (vers. 10-12). And who are these, but those of favored Christendom who received not the love of the truth, when it was presented to them, and are found unbelievers at Christ's coming? They had opportunity to be saved, but they loved their sins and Satan's lie rather than the truth of God. They took no delight in the gospel; they cared not for Christ, but "had pleasure in unrighteousness." And for this cause God sends them—not another offer of salvation, but—"a strong delusion;" they are given up to believe the lie of the Antichrist, and the result is that they *all* shall come under God's righteous judgment. These are the unconverted in Christendom, in contrast with those referred to in the 13th verse whom God has "chosen to salvation through sanctification of the Spirit and belief of the truth." Is there any hint of hope here held out for those who shall be found Christ-rejectors at His coming? There is absolutely none; but there is the terrible announcement of what shall come upon them "because they received not the love of the truth, that they might be saved."

The same two classes are seen in 1 Thess. 5: 3, 4: "For when they shall say, Peace and safety, then sudden destruction cometh upon them . . . and they shall

not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." Mark the "*they*" and the "*ye*;" for if at Christ's coming one does not belong to the "*ye*" (the "brethren") they shall be surely included in the foredoomed "*they*"—the unrepentant. Is there any hint of a class in Christendom to be saved after the arrival of that day?" Read and re-read the passage carefully and "judge righteous judgment?"

But there is refutation of this delusive doctrine in the parable of the ten virgins (Matt. 25). The Bridegroom comes, and they that are ready (the saved) go "in with Him to the marriage; *and the door was shut*;" but the foolish, the unsaved of the self-styled "Christian nations," are shut out, and that forever—left without hope. The only answer given to their request for admission is the irrevocable, "I know you not." Is there any thing here to give rise to the idea of a later chance for those unconverted at the rapture? Rather, the reverse; all hope is cut off from the foolish, those not "wise unto salvation by faith which is in Christ Jesus" (2 Tim. 3: 15).

In Luke 13: 24-30 also we have what is of similar import. Here, too, the door is closed on those who had opportunity to be saved; they are shut out "when once the Master of the house has risen up." They plead that they had eaten and drunk in His presence, and that He had taught in their streets; but they had failed to profit by their privileges, and the only answer to their knocking and their importunity is the soul-crushing command, "Depart from Me, all ye workers of iniquity."

But this is Jewish we shall be told. We may

admit that it has a Jewish cast, but the principle applies to all who had opportunity to hear and receive the gospel, yet took no heed to it. They would not enter the open door of salvation before the coming of the Lord closed it against them forever. Whether Jews or Gentiles they all shall share the same miserable fate; they are shut out from His presence, and branded as "workers of iniquity." Is there any shadow of hope held out in all this for those unsaved at Christ's coming again? None, alas, *none!* but there is the strongest proof that when Christ rises from His Father's throne to call away His blood-redeemed people, those unwashed from their sins are forever shut out.

They shall indeed "come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God" (ver. 29), but they are not those who now hear the gospel of God's grace, and refuse it; they shall be doubtless, from the now unevangelized tribes, and nations, who have never yet had presented to them the truth of God's salvation. They are probably the same as those referred to in Isa. 66: 19, "that have not "heard Jehovah's fame" nor "seen His glory," together with the "brethren" of the remnant scattered among the Gentiles (ver. 20).

In further proof of the falsity of the view under examination, take the book of Revelation. After the period of the Church outlined through the present period of grace in chapters 2 and 3, where is there any record of any one repenting in Christendom while the fearful judgments of God are falling upon that most guilty portion of the earth? On the contrary we are told repeatedly that, "They



repented not," either of their deeds or to give God glory (see Rev. 9: 20, 21 and 16: 9, 11). What then becomes of the seemingly plausible arguments of the advocates of this error, that the taking away of the Church will produce such consternation among those left behind, especially in the families of believers, that many of them will be awakened and repent and be saved? Where is the scripture proof of this? Will not the Spirit be withdrawn from such as have rejected Christ? And does not Peter tell us that the longsuffering of our Lord is salvation, not willing that any should perish? (2 Pet. 3: 3-9). Does he not give this as a reason why the Lord does not immediately return? And does not this argue that, when He does come, the scoffers (with all the unsaved) must "perish,"—the last opportunity of salvation forever gone?

These smooth-tongued teachers try to comfort those who are grieving over unsaved loved ones, sons and daughters, husbands and wives, brothers and sisters, fathers and mothers, telling them that they may, and probably will, be saved even after the Lord has come. The shock, they say, of missing so many will likely arouse them, and prayer offered now for them may be answered. Oh, what a fallacy! Job's scathing words may well be applied to them: "Miserable comforters are ye all!" Is it any comfort to believe what is untrue, however pleasing the falsehood? For of this be certain, my reader, this teaching is utterly without foundation in Scripture. If you are a Christian and wish to see your loved ones delivered from the coming wrath, urge them to be saved *now*, agonize in prayer for them *now*; aye, cry to God for their sal-

vation night and day; for be you sure of this, that once the Lord Jesus has come and taken His own away, they will not repent—all who turned away to their sins and pleasures, and refused God's great salvation.

The only scripture I ever heard cited in defence of this form of misbelief is Revelation 7: 9-17. I had heard that a certain well-known Bible teacher was spreading (though quietly) this doctrine under review, but he being reputed a very godly man, I was loth to believe it of him; and in order not to misjudge or mistakenly report him, I took with me a friend for witness, and at the close of one of his Bible classes, we told him what we had heard concerning him, as to this, and wished to learn from himself if he really believed any such thing. He appeared embarrassed, and was evidently shy, if not suspicious, of us. He sought not to commit himself; but as we would not permit him to hedge, he reluctantly admitted that such was his belief. And when we asked him on what scripture he based his belief, he referred us to the passage given above (Rev. 7: 9). It was neither the time nor the place to argue with him; but sadly turn away, grieved that one of his reputation for godliness and knowledge of the Bible should carry about a doctrine undoubtedly evil in itself and in its effects upon all who receive it. A deadening effect too it must have upon evangelistic zeal; for if there is hope and probable repentance for those left behind at Christ's coming, why "endure all things for the elect's sake!" (2 Tim. 2: 10) why be "partakers of the afflictions of the gospel, that I might by all means save some" (1 Cor. 9: 22, 23).

Let us examine briefly the passage cited in Revelation 7. As perhaps most know, the 144,000 sealed in Rev. 7: 1-8 are the Jewish remnant, kept by the power and grace of God through the great tribulation period. The number, no doubt, is symbolic; the tribe of Dan is omitted, either because they were the first to go deliberately and in a body into idolatry (see Judges 18), or because, as some think, the Antichrist is to come of that tribe (see Gen. 49: 17; Lev. 24: 11). John then sees "a great multitude, which no man could number (in contrast with the *numbered* ones of the preceding verses), out of all nations, and kindreds, and people, and tongues, etc." These are Gentiles saved through the great tribulation. It is not our purpose here to show in detail who those composing this triumphant throng are; this has been ably and fully done by others.\* Our purpose is rather to demonstrate who they are *not*.

Because they are "of all nations, and kindreds, and people, and tongues," it has been argued that some of these must have been saved from the nations of Christendom. But not necessarily so; for the vision shows them in their final triumph at the close of the tribulation, after the apostate nations of Christendom have been judged by the Lord, while these triumphant ones in John's vision are those left upon the earth after God had swept away the apostate peoples of the so-called Christian world. We may grant that children not arrived at

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\* See the pamphlets, "Who will be saved in the Coming Period of Judgment?" and "What Saints will be in the Tribulation?" to be had of the same publishers, postpaid, 10c.

the age of full accountability may pass through the tribulation period of seven or more years and be saved out of it, but this is quite a different thing than having heard and refused the gospel of God's grace.

God's word to the unsaved is, "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6: 2), and "To-day, if ye will hear His voice, harden not your hearts" (Heb. 4: 7).

O professed Christian teacher, pastor or evangelist, will you, dare you, hold out to sinners who refuse Christ now, any hope of salvation in the age to come? Oh, how cruel; and what a load of guilt shall be charged to your account in that day, before the judgment seat of Christ! Oh, warn them, exhort them, persuade them that "NOW is the accepted time, NOW is the day of salvation," and if they are not saved in this day of grace, "the acceptable year of the Lord," there remains for them only that terrible "*Depart*" in the coming "day of vengeance of our God." Make sure you are able to say at the last, with His servant Paul, "I am pure from the blood of all men" (Acts 20: 26).

C. KNAPP

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## THREE-FOLD APOSTASY

"Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core [Korah]" (ver. 11).

Three-fold is the apostasy here treated of. I purpose to take up the distinct phases, brought here to our notice so solemnly, under three separate heads, and so direct attention first to

## "The Way of Cain."

Strictly speaking there are but two religions in the world;\*—the true, that of God's appointing; the false, the product of man's own mind. The first is the religion of faith; the second that of credulity or superstition, in whatever form it may appear.

In the beginning God made known to guilty man the truth that death and judgment were his rightful portion, only to be averted by the sacrifice of the glorious Seed of the woman, who in the fullness of time should appear as the sinner's Saviour, bruising the serpent's head, though Himself wounded in the heel. This was the primeval revelation. In accordance therewith, faith taught those in whose souls grace had wrought, the propriety of approaching God, the Holy One, on the ground of sacrifice; each bleeding victim pointing on to Him who was to be made sin that guilty men might be delivered from their sins and stand before the throne of the Most High uncondemned. Therefore we read, "*By faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead, yet speaketh" (Heb. 11: 4). Mark, it was not by intuition, but by *faith*—through a revelation apprehending the mind of God—Abel offered. He brought that which told of a life forfeited—a sinless substitute, whose vicarious death could be placed over against the desert of the

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\* See a gospel volume, by the same writer, "The Only Two Religions, and Other Papers." Paper covers, 20 cts.; cloth, 50 cts. Same publishers.

guilty one. Of this the lamb out of the flock speaks loudly, though he who offered it has long been numbered with the dead in Christ.

This is the pith and marrow of the gospel, "Christ died for the ungodly." "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed." "It is the blood that maketh an atonement for the soul." Everywhere in Scripture the same testimony is given, for "without shedding of blood there is no remission."

Now this is exactly what, in principle, Cain denied. He brought an offering to God according to the promptings of his own heart, "deceitful above all things and desperately wicked," as is the heart of every natural man. His sacrifice seemed fair and lovely: the fruits of the ground, wrung therefrom by toil and travail. But there was no recognition of the true character of sin and its desert. God's sentence of death on account of sin is refused; therefore no life is given, no blood is brought. This is natural religion as opposed to what has been revealed. The fruits presented picture well man's effort in all that is fairest in character-building, all that is loveliest in human attainment—beautiful indeed if the fruit of divine grace already known in the soul—but of no avail whatever to meet the claims of divine justice, to purge the conscience and cleanse the soul from the stain of sin. It is surely plain, then, that "the way of Cain" is a most comprehensive title, embracing every form of religious teaching, ceremony, or cult that ignores the need of the vicarious atonement of our Lord Jesus Christ.

Whether it be the substitution of rites and ceremonies for simple faith in Him who died upon the cross, as is so frequently the case in Romanist or heathen communions; or whether it be the subtle and refined speculations of modern religio-metaphysical systems (denominated Theosophy, New Thought, Christian Science, Rationalism, and so on, *ad lib.*), which all tend to deify man in his own estimation and free him from what is held to be "the degrading thought" that he is *a sinner needing a Saviour*;—all spring from one and the same thing, the pride of the human heart, which substitutes the notions of the unregenerate mind for the revealed truth of the Word of God. All are but different forms of the one common human religion—the way of Cain—and can only lead their deluded followers to share Cain's doom.

The vaunted New Theology of the day is as old as the fallen creation. It was first pictured in the fig-leaf garments of Adam and Eve; then crystalized, as it were, in the offering of Cain; and every sinner too proud to own his guilt and trust the atoning sacrifice of the Christ of God has been an adherent to it, whatever form his superstition may have taken.

Back to the way of Cain thousands are turning who once *professed* to have an interest in the blood of Christ. Counting that blood a common thing, as the blood of a mere martyr for righteousness' sake and liberty of conscience, they trample beneath their feet its *atoning* value, and haughtily dare to approach the High and Lofty One that inhabiteth Eternity with the fruits and flowers of nature, boasting in what would be the occasion of

their deepest repentance if they had received the love of the truth that they might be saved.

So with readiness, refusing the ministry of the Holy Spirit, they give themselves up to the

### "The Error of Balaam."

Of the false prophet who taught Balak to cast a stumbling-block before the people of Israel, we read three times in the New Testament. In a passage very nearly similar to the one before us, Peter writes of "the *way* of Balaam" (2 Pet. 2: 15). The glorified Christ, in the Apocalypse (2: 14), speaks of "the *doctrine* of Balaam," and Jude, here, mentions his *error*. That the three are most intimately related is self-evident. Out of his errors sprang both his way and his doctrine. He was a striking example of those who suppose that the object of godliness is to make gain, and who consider it a right and proper thing that religion should be used to minister to one's personal advantage. Leo the Tenth was a true disciple of Balaam when he exclaimed to his cardinals, "What a profitable thing this myth about Jesus Christ has been to us!"\* And every person, of whatever sect or system, or perchance outside of all such, has followed after the error of Balaam, who enters upon the dispensing of religious mysteries with a view to financial or other emolument.

Balaam's history, as recorded in the book of Numbers, is an intensely solemn one. He "loved the wages of unrighteousness." While professedly a prophet of God, he endeavored to prostitute his sacred office to the accumulation of wealth. At

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\* How like Simon the magician of Acts 8: 18, 19.—[Ed.]



times, deterred by fear, again by a sense of the proprieties, he yet persists in the effort to either curse or seduce the people of God for his own advantage. He stands before us branded on the page of inspiration as one who, for temporary profit, would stifle his own convictions and lead astray those directed by him.

The same dreadful error is at the bottom of the vast majority of evil systems being at present propagated by zealous workers. Which of them would exist for a month if it were not for the baneful influence of gold? Try to imagine modern faddists giving freely what they profess to believe is divine; suffering uncomplainingly, in order to carry their false gospels to the ends of the earth; dying triumphantly to seal their testimony in blood, as did the early Christians, and as do many godly and zealous believers still.

Let the mind range o'er the whole host of heterodox sects: the golden spell of mammon is upon nearly every one. And in all human systems, however orthodox outwardly, where the Word of truth is departed from, the same potent spell assumes control of preachers and teachers whose lips should keep knowledge, and whose hearts should be free from covetousness.

This it is that leads to the effort to please, not God, but men. Smooth things are prophesied; truths offensive to ticklish ears are scarcely touched upon, or altogether avoided, and all in order that the purse-strings of the ungodly may be loosened, and the ministry be made a profitable and honorable occupation.

Of old, Christ's servants went forth in simple de-

pence upon Himself, for His name's sake, "taking nothing of the Gentiles." Elisha-like, they refused anything that looked like payment tendered for the gift of God. Abraham-like, they would not be enriched by Sodom's king. Peter-like, they spurned the money of the unworthy that no evil taint might be upon their ministry, nor a slave be put upon the sinner's conscience. But it is far otherwise with the popular apostles of a Christless religion. Gehazi-like, they would run after every healed Naaman and beg or demand a fee. Lot-like, they pitch their tent towards, then build a house in Sodom and under Sodom's patronage. Like Simon Magus, whose very name gives title to this most odious of all sins, they practise their simony unblushingly, and think indeed that the gift of God *can* be purchased with money. But the dark clouds of judgment are gathering overhead, and soon they shall learn, as Balaam did, the folly of pursuing so evil a way.

### "The gainsaying of Korah"

is the last of this unholy trinity of apostasy. The way of Cain is false religion. The error of Balaam is false ministry. The gainsaying of Korah is false worship and rebellion against Christ's authority.

Korah was not a priest, neither were any of his rebellious company. They were Levites, whose business it was to attend to the outward service of the tabernacle. But lured on by pride they rose up against Moses and Aaron (typical of Christ as "the Apostle and High Priest of our confession"), and setting aside God's anointed, sought to force their way into His presence as priests to worship before Him without divine warrant or title. This is what

is everywhere prevalent to-day. Independent and inflated with a sense of their own self-importance, vain men openly rebel against the authority of the Lord as Apostle and Priest, and dare to approach God as worshipers apart from Him, and ignore His claims. This is the kernel of Unitarianism, and the leaven that is fast permeating unbelieving Christendom. The cry that all men by nature are sons of God; that they need no mediating High Priest is heard on every hand, and will increase and spread as the end draws nearer.

Jude says that these apostates "perished in the gainsaying of Korah." He speaks of their doom as a settled thing. Just as sure as judgment overtook the dwellers in the tents of wickedness of old, when the earth opened her mouth and Korah and all his company went down alive into the pit, so shall the yawning gulf of woe receive in due time these insolent rebels against the Lord of glory, in the day when He, who has borne with their impiety so long in grace, shall arise to judgment.

It is precious to read in Num. 26 : 11, "Notwithstanding the sons of Korah died not." Linked as they were by natural ties to the proud rebel, they chose a different course, and their children are heard singing, in Ps. 84, "I had rather sit on the threshold of the house of the Lord than to dwell in the tents of wickedness." Happy indeed is it for all who are numbered in the same holy company, and who, saved from going down to the pit, eschew the practices of all who go in the way of Cain, and run greedily after the error of Balaam for temporary reward, whose doom will be to perish in the gainsaying of Korah!

H. A. I.

## CORRESPONDENCE

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.... "What changes have come since I first wrote to you several years ago! How wonderfully I have been helped and blessed! It seems to me that the most important moment in my whole life was when I caught a glimpse of the awful majesty and holiness of God, and saw *myself measured by it*! It makes me tremble when I think of the Great White Throne; for if a Christian, in this day of grace, can feel as I did, what will it be when all hope has fled to encounter *the wrath of the Lamb*! I feel like exclaiming to everyone whom I meet, "I beseech you, in Christ's stead, be ye reconciled to God." How terrible, to be lost forever—and almost in sight of land! One wrote, as to a mere shipwreck,

"And the spars and the broken timbers  
Were cast on a storm-bent strand :  
And a cry went up in the darkness—  
Not far, not far from land !"

"How sad it has been to listen to the jokes about the end of the world on Dec. 17th. It has been difficult to enlighten people because they know nothing about prophecy and the dispensations. They are in such darkness that one feels incompetent when it comes to explanations.

"I have found out many things of late. One is this; You may talk about religion and good works; you may attend church three times a day, and all is well. But if perchance you get interested in the Scriptures as God's own words to you, if you try to exalt Christ, and strive to live out the teaching of that hymn—

"With staff in hand and feet well shod,  
Nothing but Christ, the Christ of God,"

then you arouse the antagonism of all classes—religious and worldly alike.

"F—— is quite ill, but we trust she may be restored to health. I shall never forget the night when, as we were reading a little gospel tract, she exclaimed with tears :

"That is the first time I was ever told that we didn't have to *do* something to be saved.

"I suppose one reason why a free salvation is so hard for people to grasp is because we have to pay for everything else we get." C—.

It is of greatest importance in presenting the gospel to the sinner to show how utterly ruined and condemned by the law he is. The weight of the law's demands, and the sin it condemns, must be felt in the conscience before the need of grace is appreciated. It was this that the 1,500 years of the law's ministry was meant to produce—to bring in man as guilty before God; and so to open his ear to the sweet gospel of God's grace through Christ, the Lamb of God who suffered for us, "the Just for the unjust." What a *costly* redemption this is—costly to the Son of God who bore the weight of Divine judgment upon sin—blessedly *free to us* who can bring nothing to Him but our sins.—[Ed.]

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"I think a Christian can go ANYWHERE," said a lady to another in my hearing.

"Certainly," rejoined her friend. "But it reminds me of an incident that happened last summer. A party of friends went with me to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock in goin' down; but there won't be much white in comin' back."

Well said, old miner. Well done, young Christian, if you go *not* in any place where you cannot have the approbation of your Saviour "who suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. 2: 21).

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## Young Believers' Department

CALENDAR: JAN. 15th to FEB. 15th, 1920.

**Daily Bible Reading**, . . . Jan. 16th, *Matt.* 1; 31st, *Matt.* 16  
[Feb. 15th, *Mark* 3]

**Memory Work**. . . Jan. 15-31, *Gal.* 6: 10-18, and Review  
[Feb. 1-15th, *Eph.* 1: 1-14]

**Good Reading** . Jan. 15-31, C. H. M.'s Notes on *Exodus*, pages  
319-373. Feb. 1-15, C. H. M.'s Notes on *Leviticus*, pages 1-30.

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As announced last month, our calendar now extends from the 16th to the 15th of the month. I hope this will cover any delay in receiving the magazine.

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We now begin the most wonderful of all the revelations of God—the New Testament. May it be blessed to every one of us in a special way. Let not our familiarity with it cause us to read it carelessly, but let us seek things new and old out of it. Above all may we learn to know, love and serve our blessed Lord better than ever before.

Matthew occupies us for nearly the entire time, and well it may. Below I name one or two useful books on this Gospel for those who have time for extra work.

In Memory Work, we devote the remainder of January to completing the last chapter of Galatians, and to a strict *Review* of the entire epistle. Remember the promise I made last month—a copy of "How to Study the Bible," bound in cloth, to every one who will repeat *at one time* the entire epistle without mistake, before two or more persons. The recitation must be practically *perfect*, allowance being made for only *two slight* verbal blemishes in each chapter, such as "who," or "which," for "that," or some equally insignificant

error. But my object is to have it *letter perfect*. This will mean a strict preparation in private, with memorandum of every slip noted, and that verse gone over and over till you are sure whether it is "God *the* Father" in chap. 1: 3, or "God *our* Father;" whether it is "from *the*," or "from *our* Lord Jesus Christ," etc., etc. You see it will be no easy matter, but won't it be worth while?

Now how many answers am I going to have to this proposal? I assure you I shall not complain if there are *many* successful ones. I will tell you, I am trying for it myself, and shall have the witnesses. I also promise to let you know if I *fail* to be practically perfect in my recitation.

I think you will all agree that Ephesians is a good epistle to follow Galatians. I will not say much about it this time, except to point out that as Galatians answered to the book of Exodus, so Ephesians does to Leviticus. I think, too, you may find memorizing this epistle a little easier than the other, for several reasons, one of which is the practice you have had.

Our last feature of work is the reading of C. H. M. We finish Exodus, and in February begin Leviticus. I don't see how any one who has earnestly read Exodus can fail to have received the *greatest profit* in the fundamentals of our faith. We have already in Exodus had some rich foretastes of typical truth; and in Leviticus we plunge into the very heart of this form of inspired teaching.

#### EXTRA BOOKS

For those who have time, it will be helpful to read "Kelly on Matthew," in connection with our daily reading; and Kelly on Ephesians in connection with the memorizing of that epistle. The Notes in the Numerical Bible on Leviticus are very useful, as indeed on Matthew and Ephesians.

### *New Recruits*

I can't close this introductory part of our Y. B. D. without reminding you of a great opportunity you have to enlist the interest of others in our regular work. Have you friends or acquaintances who could be induced to attend the Young People's Meetings, to read and study with us? Have *you* had the pleasure of securing one such person?

There has been a gratifying increase in subscribers to *Help and Food*, which I think is partly due to your efforts. So let us take courage and see how many more you can interest.

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### *Requests for Prayer*

There has not been very much time for these to come in, but I hope it will meet a need in many quarters. I hope that Request No. 1 is still being laid before the Lord, and that in answer to our prayers there will be a helpful line of intercession opened up among us.

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### *Opportunities and Responsibilities*

*Silence!* Not another response since the interesting communication of last month. Our trained nurses; stenographers; teachers; office-workers; High School grads and students—NOTHING. Come, let us hear from you, please. Don't hold back, but send in your little articles of 200 words more or less.

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### *A Sunday School Treat*

I must tell you of a very enjoyable and interesting time I had a short time ago. It was a "Tea Meeting," and Sunday School Celebration, that those of us who were there will not soon forget.

First, everybody was invited, young and old. We met at 6.30 for tea, with the young folks passing the



good things around, and having lots of fun out of it in a quiet way.

After the tea-things were cleared away, we had the meeting. There was a good deal of singing from our "Grace and Truth Hymn Book, sometimes by the whole audience, and sometimes by the older scholars.

Then each class had prepared some special feature; the little ones recited verses, sometimes singly and sometimes in unison. Sweet little poetic selections were recited—"God is good;" "Who loved me." A representative from a girl's class read the favorite verse of each number of the class from the Epistle to the Philippians. We were much impressed with the "model lesson" by a member of the Young Ladies' Bible Class. She read the account of our Lord's triumphal entry into Jerusalem, followed by His denial by Peter, and as she said, "The lesson for me was that it is easy to confess the Lord when everybody is celebrating Him, but hard when we are all alone, surrounded by His enemies"—we could agree with her that it was a lesson for all of us.

Another feature was the recitation by the Young Men's Bible Class of the whole First Epistle of Peter. The leader began, reciting several verses; each one took it up where the other left off, the whole class finishing the chapter; then the next until all was finished.

Altogether, it was most enjoyable to everyone present. Were the old folks in the way? Oh no! They would have been missed. Was there plenty of enjoyment? Yes, indeed; smiles and happiness, without foolish levity. Each one was wanted, each filled their right place, and all were helped. It gives some hints for all our young people's meetings, while not exactly the same, yet it was the *spirit* of youth and of age mingling together in the enjoyment of the things of God.

### *A Happy New Year*

These words will be used thousands, we might almost say millions, of times during the few days that begin the New Year. They will be sent on beautiful, artistic cards, be enclosed in loving letters, spoken over the telephone, and exchanged in the greetings of visitors or friends as they pass on the street. And is not happiness a good wish? It is indeed, and there is plenty of need in this sad world for more of it, and of the right kind. Now I am sending each one of you dear young fellow-Christians, this wish, that this may be, in the fullest, truest sense, a Happy New Year.

Let me tell you, though you know it, the secret of true happiness for a Christian: "*Delight thyself also in the Lord, and He shall give thee the desires of thy heart*" (Ps. 37: 4). If He fills our hearts, if we let His word dwell in us richly, if we trust Him constantly for everything, we will have true happiness. There is no other real happiness. *Pleasure* there may be in forbidden paths of folly, but only for a season, and at its best it is empty, and not true happiness. Let us all be wise, and give Him the first place in our hearts, and then we will all have a truly Happy New Year.

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### *Resolutions*

I am not going to advise you to make many resolutions, and certainly none in your own strength. But this is the time with storekeepers to "take stock," and to make plans for business in the coming year. We might do a little of that with profit, I am sure.

Starting with what is immediately before us, the Y. B. D., looking back over the year, I am very glad we started it, aren't you? It has, I think, stirred us up, helped us to do a good deal of reading and study we might not otherwise have done, and served to bind us much more closely together. So far, so good. Now what about

some plans, or resolutions, for the coming year? For myself, I hope to make these pages more attractive and useful than they have been, to remember more constantly all of you in prayer, and to be ready to help and counsel in any way I can. I also hope to have the manuscript in the hands of the dear, long-suffering Publishers in better time.

Now for *you*, what are your resolutions? Oh no! I'm not going to tell you; that's for *you* to do; to go aside and think it all over, look back over the past year, and then simply and prayerfully to undertake afresh the things laid on your heart.

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### *The Question Box*

There has hardly been time to receive answers to the questions of December; but I have a few. One writes: "We are endeavoring from now on, D. V., to hold our meetings in the middle of the month, and we trust to have some answers to the Question Box at that time."

Q. 5. "*What is the meaning of Isa. 42: 19, Who is blind but my servant?*"

ANSWER 1.—"Israel is the servant, and was both blind and deaf, just as to-day people who will not receive the gospel are both blind and deaf."

ANS. 2.—"Doesn't the Lord refer to Israel as His servant? They were deaf and blind because they were away from Him, in sin and idolatry."

ANS. 3.—"The 'Servant' in the first part of the chapter refers to Christ, but in the 19th verse it refers to Israel. Israel took the place of being the Lord's servant and His messenger, and professed to be perfect, yet because of their sin they were blind and deaf."

ANS. 4.—"The blindness came upon the leaders, the prophets of Israel, Isa. 6: 10, for disobedience and

rejecting the Lord of glory, refusing the light, Jno. 12: 35-41; Ps. 69: 23-26. So refusing the righteousness of God, Rom. 10: 3, they are given over to blindness, Acts 28: 25-28; Matt. 13: 14, 15; Isa. 6: 9-11, until restoration."

These are all excellent answers. It is interesting to notice that the Remnant and the restored nation will again be the Lord's servant, not deaf and blind, but with opened eyes and heart to His will.

Q. 6.—"*Was king Saul a saved man?*"

ANS. 1.—"I think 1 Chron. 10: 13, 14 plainly says that he died for his transgression which he committed against the Lord, and against the word of God which he kept not, and also for asking counsel of one that had a familiar spirit, 1 Sam. 28: 7-18."

ANS. 2.—"I think 1 Sam. 18: 12 shows Saul was not a saved man, for it says the Lord was departed from Saul. The Lord would not depart from a child of His."

ANS. 3.—"There is no scripture to tell us Saul was a saved man, and his whole history seems to show that he wasn't. He was a man after Israel's heart, and not chosen of God."

ANS. 4.—"1 Chron. 10: 13, 14."

All these answers are good and scriptural. There is one thing to remember: the Old Testament gives us the government of God, largely in relation to the present life. There are of course glimpses into the future, but in the main the judgments relate to the present life. But moral character is displayed, and judging from this there is little to give comfort in thinking of this poor man, so highly favored, and so unworthy.

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You will notice we have quite a large number of questions in Dec. No. I will only add one more:

Q. 15.—"*Who are the children of the desolate, in Gal. 4: 27?*"

## “SHOW ME THY GLORY”

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WHILE Moses was on the Mount with God forty days, receiving instructions as of the tabernacle and all its appointments, the people, quickly forgetting the solemn circumstances that accompanied the giving of the law, which they had pledged themselves to obey, demanded to have an idol—a god which they could *see*. “And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the work of their own hands.”

Jehovah then bids Moses to go down, for the people had corrupted themselves; they had “changed their glory (Jehovah) into the similitude of an ox that eateth grass,” and said, “These be thy gods, O Israel, which have brought thee up out of the land of Egypt!” And when Moses came down and saw the calf and the dancing “he cast the tables out of his hands, and brake them beneath the Mount” (Exod. 32: 19).

The ritualist might look upon this act of Moses as sacrilegious; he might plead that being the work of God they should have been preserved with religious veneration. But one in the mind and spirit of God, as Moses was, at once perceives that bringing these tables of the law to a people turned away from Jehovah, and worshiping the work of their own hands, is just bringing the *curse* of the law to them, in swift and terrible recompense, even to blot them out from the presence of God. Moses shatters the tables upon the Mount, therefore; then grinds their god to powder, and makes them drink the dust of “the work of their own

hands." He also calls upon those who are on God's side to show themselves, and smite the idolaters, their own kinsmen and neighbors, for "there is a time to embrace, and a time to refrain from embracing;" and "he that loveth father or mother more than Me is not worthy of Me" (Eccle. 3: 5; Matt. 10: 37).

Having vindicated God's name with judgment upon the idolaters, Moses goes in before the Lord to plead for the people; in passionate love he pleads (ver. 32) and obtains governmental forgiveness for them. To the promise that Jehovah would send an angel and drive out the Canaanites, and give Israel the land He had promised to Abraham, Isaac, and Jacob, Moses insists before God that not an angel but Jehovah Himself must go with them (34: 15), and he obtains this also (ver. 17).

Then Moses grows exceedingly bold in the confidence of love: "And he said, I beseech Thee, *show me thy glory*." God's gracious answer calls for our worshipful meditation: "I WILL MAKE ALL MY GOODNESS PASS BEFORE THEE, and I will proclaim the Name of the Lord before thee" (ver. 19).

*The goodness* of the Lord is His glory; and this glory is now revealed to us in the face of Jesus Christ, in whom the invisible God has manifested Himself to us: "In whom we have redemption . . . according to the riches of His grace;" In whom we are "blessed with all spiritual blessings in the heav- enlies; In whom we have an inheritance . . . accord- ing to the counsels of His own will" "that in the ages to come He might show *the exceeding riches of His grace* in His kindness toward us through Christ Jesus."

May we then like Moses say, "I pray Thee, show me thy glory," that all His goodness may be revealed to the eyes of our heart.

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## THE SON OF GOD IN HUMANITY

**L**ET us reverently consider this lowliness of the Son of God in self-abasement, and perfection of obedience to God, here as a man among men.

While Adam's first act, after being surrounded here with blessing, was to seek his own will, involving his posterity in ruin and misery, Christ came in this world of misery, devoting Himself in love to do His Father's will.

Coming down here, He emptied Himself of all that was His by right. He came here in devotedness to His Father, at all cost to Himself, that God might be glorified. He was in the world, the obedient man, whose will was to do His Father's will. It was the first grand act of all human obedience and of divine glory by it. This will of obedience and devotedness to His Father's glory, spread a sweet savor on all that He did—all He did partook of this fragrance.

It is impossible to read John's Gospel, or indeed any of the Gospels, without meeting at every moment this blessed fragrance of loving obedience and self-renouncement. It is not a history of it, but Himself, what He is, that shines out everywhere. We cannot avoid seeing it; and in contrast to this, the wickedness of man which violently forced its way through the coverture and holy hiding-place which love had wrought around Him, forcing into view Him who passed in meekness

through the world that rejected Him. But it only gave force and blessedness to the self-abasement, which never faltered, even when forced to confess His divinity. It was the "I AM," but in the lowliness and loneliness of the most perfect, self-abased obedience, with no secret desire to hold His place in His humiliation. His Father's glory was the perfect desire of His heart. It was indeed the "I AM" that was there, but in perfectness of human obedience.

This reveals itself everywhere. Replying to the enemy, He answers, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It is written" was His constant reply. "Suffer it thus far," He says, to John the Baptist, "thus it becometh us to fulfil all righteousness." To Peter He said, "Though the children be free, 'that give for me and for thee.'" In John, where His Person especially shines forth, it is more directly expressed thus: "This commandment have I received of my Father." "I know that His commandment is eternal life." "As the Father has given me commandment, so I do." "The Son can do nothing of Himself, but what He seeth the Father do." "I have kept my Father's commandments, and abide in His love."

Many of these citations are on occasions where the careful eye sees, through the blessed humiliation of the Lord, the divine nature—God the Son, only more bright and blessed because thus hidden—as the sun, on which man's eye cannot gaze, proves the power of its rays in giving full light through the clouds which hide and soften its power.



If the Son of God humbles Himself, He still is God. He does it in voluntary obedience and love to His Father.

This absolute obedience gave perfect grace and savor to all He did. He appeared ever as One *sent*. He sought the glory of the Father that sent Him. He saved whoever came to Him, because He came to do the will of Him that sent Him: their coming was His warrant for saving them, for He was to do implicitly the Father's will. But what a spirit of obedience is here! He saves all whom the Father gives Him—He is the servant of His will. Is glory to be given?—"It is not mine to give, but to those for whom it is prepared of my Father." He does nothing of Himself, but wills to accomplish all that His Father pleased.

But who could have done all this, save He who could and did undertake to do *whatever* the Father would have done? The infiniteness of the work, and capacity for it, identify themselves with the perfectness of obedience which had no will but to do that of the Father! Oh, humble, lowly Man! God's beloved Son, in whom the Father found His delight.

Let us now see the fitting of this humanity in grace for this work. This meat-offering of God, taken from the fruit of the earth, was of the finest wheat:—all that was pure, separate, and lovely in human nature was in Jesus under all its sorrows, but in all its excellence, and excellent in its sorrows. There was no unevenness in Jesus, no predominant quality to produce the effect of giving Him a distinctive character. He was, though despised and rejected of men, the perfection of hu-

man nature. The sensibilities, firmness, elevation, and calm meekness which belong to human nature, all found their perfect place in Him. In a Paul we find energy and zeal; in a Peter, ardent affection; in a John, tender sensibilities, united to a desire to vindicate what he loved which scarce knew limit. But the quality which we observe in Peter predominates, and characterizes him. In a Paul, blessed servant though he was, he assays to go into Bithynia, but the Spirit suffered him not. He had no rest in his spirit when he found not Titus, his brother, and goes off to Macedonia, though a door was opened in Troas. He is compelled to glory of himself to the Corinthians who were readily deceived by pretentious false apostles. John, who would have vindicated Jesus in His zeal, knew not what manner of spirit he was of, and would have forbidden the work of God if a man walked not with *them*. Such were Paul, and Peter, and John.

But in Jesus, even as man, there was none of this unevenness. There is nothing salient in His character, because all was in perfect subjection to God, in His humanity; all had its place, and did exactly its service, then disappeared. God was glorified in it, and all was in harmony. When meekness became Him, He was meek; when indignation, who could stand before His overwhelming rebuke! Tender to the chief of sinners in the time of grace; unmoved by the heartless haughtiness of the cold Pharisee (curious to judge who He was). When the time of judgment is come, no tears of those who wept for Him moved Him to other words than, "Weep for yourselves and your

children"—words of deep compassion, but of deep subjection to the due judgment on the dry tree, which had prepared itself to be burned. On the cross, when His service was finished, tender to His mother, in human care He entrusts her to one who leant on His bosom; but no ear to recognize her word or claim when His service occupied Him for God. What calmness, which disconcerted His adversaries! What moral power, which dismayed them by times! What meekness, which drew out the hearts of all not steeled by wilful opposition! What keenness of edge to separate between the evil and the good!

In a word, then, His humanity was perfect—all subject to God, all in immediate answer to His will, the expression of it, and so in harmony all through. The hand that struck the chord found all in tune—all answered to the mind of God in His thoughts of grace, and holiness, and goodness, yet of judgment of evil; fulness of blessing and goodness were sounds of sweetness to every weary ear, and found in Christ their perfect expression. Every element, every faculty in His humanity, responded to the impulse which the divine will gave to it, and then ceased in a tranquility in which self had no place. Such was Christ in human nature. While firm, where need demanded, meekness was what essentially characterized Him in contrast with others, because He was in the presence of God, His God—and all that in the midst of evil. His voice was not heard in the street—for joy can break forth in louder strains when in rest according to God, all shall echo, "Praise His name!"

—From J. N. D.

## THE TABERNACLE

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In the wilderness it witnessed,  
On the heavenly pattern planned,  
The alone divine oasis  
In an arid barren land ;  
And the ransomed of Jehovah  
In their tribal tents lay spread  
Round the holy habitation,  
With the glory-cloud o'erhead.

By the blood from judgment sheltered,  
Safe beyond the whelming flood,  
From the Pharaoh task and bondage  
Brought to serve the Living God.  
But, although He dwelt amongst them,  
And a mercy-seat His throne,  
Still the veil remained unriven,  
And the Father's name unknown.

For the tabernacle-service,  
With its offerings day by day,  
Could not purge the guilty conscience,  
Could not take the sin away.  
All the ritual but foreshadowed,  
And the varied types portrayed  
God the Son in incarnation,  
The atonement He has made.

Holy rite and sacred symbol—  
Offerings, linen fine, and gold—  
Of Immanuel's grace and glories  
Of the Son of Man foretold:  
Of the One who, lone and lowly,  
All the way of sorrow trod—  
Now High-priestly Intercessor  
In the sanctuary with God.

Holy mystery of His Person—

Shittim wood with gold o'erlaid;  
While Redemption's radiant riches  
Silver beauteously displayed.  
Gospel grace and Kingdom glories  
By the veil and curtains shown—  
God incarnate, suffering, reigning—  
Cross of shame and kingly throne.

When the Holiest was entered  
With the incense and the blood,  
All of Christ to come betokened,  
Great High Priest and Lamb of God.  
He, the Offerer and the offering,  
He the beaten incense sweet,  
Altar, ark, and hidden manna,  
And the sprinkled mercy-seat.

Passed away the types and shadows—  
Rent the inner veil in twain—  
Yet the veil o'er unbelieving  
Israel's heart doth yet remain,  
While the priestly sons have access  
To the Holiest on high,  
God's fore-chosen earthly people,  
Now Lo-ammi, scattered lie.

But the voice of their Redeemer  
Shall repentant Israel hear;  
And Messiah, once rejected,  
Shall in glorious power appear.  
All His enemies subduing,  
He shall reign as Zion's King,  
And to Israel and the nations  
Every earthly blessing bring.

# **"THIS DO IN REMEMBRANCE OF ME"**

## **AN ADDRESS TO YOUNG BELIEVERS**

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A LITTLE while ago, burdened with sorrow on account of sin, you were in sore distress of mind. But the precious words of our Lord Jesus, "Come unto Me . . . and I will give you rest," and His "Peace be unto you," received in your heart by faith, have taken away your burden and your fears. You are now like the disciples when our risen Lord showed them His hands and feet and side: "Then were the disciples glad when they saw the Lord." His precious blood is your shelter, and His Word is now to be your guide; for He said, "My sheep hear my voice, and I know them, and *they follow Me.*" He also says to you as He did to Peter, "Lovest thou Me?" and you answer with him, "Yea, Lord; Thou knowest all things; Thou knowest that I love Thee" (Jno. 21: 17).

Now a request of His stands prominently before you; it is written as it were with His own blood; it is the request which heads this paper,

**"This do in remembrance of Me"**

There is an especial tenderness in these words. They were first uttered at the passover table when His disciples were gathered around Him, in anticipation of the cross with all its agony and shame. It was the hour when the wickedness of man, led on by the powers of darkness, was to be manifested; and above all, the forsaking of His God because of our sins filled His suffering spirit. This same request is spoken again as it were from the heavens, when His work of suffering was over, when He was crowned with glory and honor

—the object of heaven's worship—the enthroned of His Father.\*

What love and wisdom of the Lord to thus repeat His request to us from the heavens! Had He not from thence reminded us of His blessed words, spoken on the night of His betrayal, we would have lacked the same assurance of His changeless love which this repetition gives—a love which neither death, nor the grave, nor the glory above, have changed at all. His words turn our hearts and thoughts to His *death*, and at the same time link our affections to Himself on high. Thus Jesus in the heavens, in an inexpressibly precious way, shows what value He sets upon our remembrance of Him—"Remember Me."

It is your *privilege*, dear fellow-believer, to do what the Lord desires: Himself has made you worthy to do this by washing you from your sins in His own blood. You belong to Him; He loves you, and you love Him. This is your title to His table; and where two or three are gathered together unto His name, He is in the midst of them. What He has done for you has made you fit to draw near to Him. It is *His* doing; therefore you may boldly say, Since He has made me one of His own, one of God's people, it is my privilege to gather with other Christians to remember Him. Indeed the question is whether *you* have sufficient love to the Master to follow Him—not whether you are fit to partake of the Lord's Supper. Put this question to yourself: Do I love my blessed Saviour sufficiently to fulfil His dying request, "Do this in remembrance of Me?"

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\* Read carefully and prayerfully, Matt. 26: 26-30; Mark 14: 23-26; Luke 22: 19, 20; 1 Cor. 11: 23-25.

What love must the Son of God have towards us to desire our remembrance of Him—poor as it is! And yet, despite His love, how often this, His request, is slighted by His own blood-bought people! It is thought unnecessary by some; four times a year, or even once a year is thought to be enough by others—as if the remembrance of His dying love was irksome!

Ministry is precious indeed; it is the gift of Christ; and prayer is the atmosphere of the Christian's life—"pray always:" but these things connect themselves with our *needs*, and, however precious they may be, they are not what is implied in our Lord's request. He asks us to *remember Him*; He seeks this *from His people*, and it is for this that He invites them to break the bread and drink the wine in remembrance of His love to us. At His table our privilege is to forget *ourselves, our trials, our joys, our things*, be they what they may, and to think *of Him*.

Do any inquire, To whom are these words of the Lord addressed? He speaks *to those that know Him*. We cannot remember a person unless we first know him; therefore it is a mockery for the unconverted to partake of the feast. Yes, for those whose hearts are not turned away from sin—who do not love our Lord Jesus—to partake with His blood-bought people of the memorials of His precious death, is a sad and dreadful mockery. It is sinful in *the Lord's people* to partake of the Lord's supper in company with mere professors, or worldly people who "take the sacrament" as a mere form, or superstitiously as a meritorious act. It is a sin *against the Lord*, who forbids His people to be yoked with unbelievers (2 Cor. 6: 14); and it is a sin *against the souls of the unconverted*, helping them to rest in mere profession and lip-service.



How could an unbeliever worship the Lord at all? He cannot.\*

God's word tells us that the Church or assembly of God is one body, that its members are united to Christ by the Holy Spirit, and that through Him we are united one to the other as members of one body. The happy privilege of believers is to meet together around the Lord as our centre, remember Him in His death for us; and He has promised His presence to such, saying, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). In early Christian days we read that those who gladly received the word were baptized, and continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:41, 42).

And does not the word of God hold good now? Has God changed because His people have not been faithful?

We have heard the Lord's words to us about the supper, and His desire that we should remember Him thus; and we have seen that it is only *believers* who ought to partake of it; let us now inquire a little into the *meaning* of the feast.

The unbroken loaf symbolizes the unbroken body of Christ. We adore as we consider the life of the Lord, perfect in every detail; every act, every word, precious to His Father. His whole life was like the sweet and holy frankincense that was ALL burnt before the Lord (Lev. 2). Yet the holy life of Christ could never bring us to God. In order to bring us to God there must be atonement for sin; so that Christ had to suffer, the

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\* God's command to Israel as to the passover was: "There shall no stranger eat thereof" (Exod. 12:43).

just One for the unjust (1 Pet. 3: 18). Without this the precious and perfect obedient life of the Lord would only add to our condemnation, because the very perfection of Christ as a man would be a divine standard by which to measure us; and who could stand beside Him for a moment?

We can only draw near to God through the body broken and shed blood of Jesus; through the rent vail, that is to say, His flesh. We *break* the bread, and while breaking it, remember Him bruised, wounded, yea, "made sin for us, He who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5: 21). Our corrupt and evil nature was judged upon His cross, and now we are accepted and accounted righteous in the sight of God, for we are "in Christ." Our sins are all forgiven, for "He Himself bare our sins in his own body on the tree" (1 Pet. 2: 24).

It is by the death of Jesus we freely approach God, who has raised our blessed Substitute from the grave, and has set Him at His own right hand on high, which is the unquestionable evidence of God's righteousness being satisfied, and of our perfect acceptance in Christ. In the poured out wine we remember and confess that His blood was shed—that "He hath loved us and washed us from our sins in his own blood;" as He said to His disciples, "This is my blood of the new covenant which is shed for many for the remission of sins." When we think of our blessed Saviour having been "made sin for us, He who knew no sin;" when we think of His body broken, His hands, feet, and side pierced and bleeding, and that for us; when we hear Him saying, "Remember Me," how can, how *could* we be unmindful of His request?

Now, the breaking the bread is not only for our

*individual* appreciation, but it is a *collective* act, in which *together* we "show the Lord's death, till He come" (1 Cor. 11:26). In the bread and the cup, passed round from hand to hand for mutual participation, we declare not only that we are one with Him, but with one another, in the new and everlasting life which He has given us. We are made one with Him and one another in the power of the Spirit who has baptized us into one body. We are one with Him who is in the glory; we are risen together with Him, and made to sit together in Him in the heavenly places (Eph. 2). "We"—who? A sect, a party? No; all Christians, be they called by whatever name.

The Lord's table is the great expression of the oneness of His people: "We being many are one loaf" (1 Cor. 10:17, N. T.). We are members of His body, the Church, and therefore of one another. Nowhere do Christians enjoy and express such fellowship as at the Lord's table. "The cup of blessing which we bless is it not the *communion* of the blood of Christ? The bread which we break is it not the *communion* of the body of Christ?"

It is of utmost importance to bear in mind that no believer is independent of his fellow-believer, for "We are members of His body," and "if one member suffer, all suffer with it."

If we are *one*, if the *Lord* is our Head, our Master, and all we brethren, who shall take upon himself to preside at the Lord's table? The Holy Ghost records, "The disciples met *together* to break bread;" and again, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "The bread which *we* break," "The cup of bless-

ing which *we* bless." Scripture thus teaches us that it is a *mutual* participation; none being greater nor less than another at that table. All are *one with each other*, for all are one *in Him*, and He is our Head and Centre.

Some look around and may say, The word of God speaks of such things, but where in the present day is such simplicity to be found?

Grievous it is to see systems established by man and under man's control, instead of divine simplicity and the Lord's authority. Well may every faithful heart lament the dishonor done to Christ in these things.

Yet the unfaithfulness of His people does not make void the faithfulness of their Lord? He has not changed, and He has said, "Where two or three are gathered together in MY NAME there am I in the midst of them."\* The Holy Spirit is there to guide the obedient two or three thus gathered. They need no man-appointed minister to take the Holy Spirit's place, nor to usurp an authority which alone belongs to the Lord. "One is your Master, even Christ, and all ye are brethren." Amid the divisions of Christians, the word and name of the Lord is a sure centre around which to rally. To own the Lord as our centre we must of necessity separate from human centres and names. This is not sectarianism.

As to the *time* of the feast. By its being called a Supper, and by the example of Acts 20: 7-11, we should consider that its commemoration was the evening in early Christian days. However, it is only right to devote the best portion of the day to worship our

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\* "In my Name" implies all what He is in His Person and holy character.

Lord, which of common consent is the morning among western peoples. In eastern lands it may be otherwise.

As to the *frequency*, in early Christian days the disciples broke bread each Lord's day. They came together on “the first day of the week” for this purpose (Acts 20: 7). They were also directed to “lay by in store” for ministry to the saints on every first day of the week (1 Cor. 16: 1, 2). Their *worship* and their *offerings* were thus connected with the day of our Lord's resurrection and the new place we have in Him.

“The Lord's day” is so called, because upon it the Lord arose from the dead, and thus became the Head of the new creation. We Christians do not, as the Jews, keep the Sabbath, or rest-day which is the 7th day of the week (Saturday), but on the Lord's day, the 1st day of the week, we celebrate His resurrection. Consider this: The *supper* is the *Lord's*,—“the Lord's Supper;” and the *day* is the *Lord's*,—“the Lord's Day.”

And what is the *object* of this gathering together? It is not for prayer; it is not to preach—blessed and precious as both are in their place. It is to remember the Lord, and worship Him—to joy before Him with *blessing, thanksgiving, and praise*. “The cup of *blessing* which we bless.” “When He had given *thanks* He brake it.” Surely, if our Saviour could on the night of His betrayal, as He thought of our salvation, bless God before breaking the bread, we should be found praising Him as we remember His death for us. “The day is holy unto our Lord . . . neither be ye sorry, for the joy of the Lord is your strength,” may well be applied to this feast.

And now a word as to the Table. Whose is it? Is it the children's, where every child has a right? No. Is it the Father's, where every prodigal may seat him-

self? No. It is the Lord's—our Master's table. The child might be walking disorderly, or hold evil doctrine, in which case Scripture denies him a place at the Lord's table until he be purged. The table of the Lord is in no wise the place for the exercise of one's own will, for the Lord's authority is there. It is not only a place of blessing, but of discipline also. If it reminds us of what Christ suffered for sin, we cannot, we shall not, continue in it. "How shall we that have died to sin live any longer therein?" We are bidden to judge ourselves that we be not judged; and if we will continue at the Lord's table without self-judgment as to any wrong in our ways, God's chastisement must fall upon us (see 2 Cor. 11: 31, 32).

The PRINCIPLE of the Lord's table is *holiness to the Lord*, and in this day of carelessness as to the honor of Christ, we should exercise diligent watchfulness that nothing unbecoming the Lord's table may be permitted among those who partake of it (see 2 Tim. 2: 20-26). "Let every one that nameth the name of Christ depart from iniquity."

Liberality, as men call it, may glory in overlooking evil; the word of God declares "such glorying is not good" (1 Cor. 5: 6). "Purge out the old leaven," says Scripture; and it bases its exhortation upon God's own character: Be ye holy, for I am holy." It is "With the unleavened bread of sincerity and truth" the feast is to be kept. "The old leaven of malice and wickedness," is to be put away. See 1 Cor. 5: 6-8; compare with Exod. 12: 15-20. It is an easy thing to excuse or pass over evil, but God requires us to judge it and put it aside. Beware of the miscalled "charity" of this present evil day; shun its easy-going "liberality." Be vigilant over yourself; never forget that God's word

acknowledges no such person as an independent Christian. Remember that it teaches exactly the opposite, saying, "Whether one member suffer, all suffer with it."

We have seen that the unity of the assembly is manifested at the table in the one loaf, and it becomes the solemn duty for each believer there to see that what is practised there is approved by Him. If evil be allowed such sway in an assembly of Christians that the authority of the Lord reigns there no longer, the table is no more the Lord's, but man's; and all believers who continue in fellowship with such are defiled. Oneness is a practical thing: we are not to use the fact of our being one in Christ for eternity to excuse our disobedience and divisions now. We are to "*endeavour* to keep the unity of the Spirit in the bond of peace," surely, but not at the expense of yielding the truth. All will be one in the glory, but on that day there will be no more sin and therefore no more striving against it; no more dishonor done to Christ, and therefore no more need of effort to maintain the honor of His name.

Again, as to fellowship, we know in our daily intercourse how the demeanor, the dress, the conversation of our fellow-believers affects us for good or for evil in proportion as Christ is manifested or the contrary. How much more will unholiness or worldliness during the week affect our meetings around the Lord at His table. But if the power of evil be great, the power of good is greater; and this, let it be observed, is most blessedly manifested at the Lord's table. Often does the Spirit use a hymn, a word, a prayer, to lead every heart to thankful praise, holy joy, and worship.

The saints as members of Christ are many, yet one body. It is with them as with an instrument of music:

if one of its notes be out of tune, the melody is marred. And if worldliness produce evil effects, what must the toleration of evil doctrine? If worldliness allowed reduces the general tone of the gathering, evil doctrine allowed in the assembly will leaven the whole lump, and with evil doctrine admitted, evil practice will follow as a consequence. "Sanctify them by thy truth" (Jno. 17: 17).

In conclusion, we turn again to 1 Cor. 11: 23-26. After rehearsing the Lord's tender request, the Holy Spirit through the apostle adds this closing word: "For as often as ye eat this bread, and drink this cup, ye do show (or announce) the Lord's death till He come." "*Till He come!*" only three little words, but what bright hope they set before the heart of those who love Him! And *His* closing word to us is, "Behold, I come quickly." May our hearts also loyally respond, "*Amen. Even so, come, Lord Jesus.*"

Dear fellow-believer, the time is short; the opportunity for loving obedience to the words of our Lord is growing daily less. He who went to the cross for us now says "Remember me." Let us, then, give His request a large place in our hearts; and not only in the gathering at His table, but may it follow us in our life day by day, till we see His face.

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## Young Believers' Department

CALENDAR : FEB. 16th to MARCH 15th, 1920.

### Daily Bible Reading

Feb. 16th, *Mark 4*. 29th, *Luke 1*. March 15th, *Luke 16*

**Memory Work** (see notes below).....Eph. 1: 15-23

**Good Reading** ..C. H. M.'s Notes on *Leviticus*, pages 30-101

I have a number of hints in connection with our work. First, as to the Daily Chapter, let us in our note-book make a summary of the contents. We begin Mark on the 13th, and I hope you will have these lines before that date, to begin with that Gospel.

I will illustrate by an outline of Mark 1 :

(1) Title, ver. 1; (2) John the Baptist, the forerunner, vers. 2-8; (3) The baptism of the Lord, vers. 9-11; (4) His temptation, vers. 12, 13; (5) The opening of His ministry in Galilee, vers. 14, 15; (6) The call of the disciples, vers. 16-20; (7) The cure of the demoniac in the synagogue, vers. 21-28; (8) The healing of Simon's wife's mother, vers. 29-31; (9) The healing of many, at evening, vers. 32-34; (10) Alone in prayer, ver. 35; (11) Fresh service, vers. 36-39; (12) The cleansing of the leper, vers. 40-45.

These twelve paragraphs give us the contents of the chapter, and will furnish a full outline of the whole Gospel, if carried out regularly. Perhaps, later on, we may review Matthew in the same way, but let us all begin with Mark. I would advise a separate note-book for this outline work. You can get a small pocket note-book for a few cents, and fill it in with your daily reading. Now I do hope you will do this. Let me hear, won't you?

You notice what a short lesson we have for Ephesians, in memory work, only to finish the chapter! But don't be too fast. Review the entire first chapter, and know it so perfectly that you can write it down from memory exactly, as it is in our Bibles. You must be quite sure you know it well before you begin to write. I think I have heard of some one who could reproduce the entire New Testament from memory, if every copy had been destroyed. Was it *you*? At any rate, let us try it with Ephesians.

As to C. H. M. on Leviticus, don't let us miss a line of it. Some one wrote me the other day about new recruits; should they go back and start at Genesis? *No*. Let them fall right in with our reading. That is the charm of the Bible; you can begin to read it anywhere. The reason why I suggest falling right in where we are is that we can help one another, and get the profit of team work.

Several have written that under pressure of other Bible study, or for other reasons, they have fallen back in some of their work. Well, begin to-day, and catch up if you are not too far behind; or if you are, start in where the rest of us are, and leave the skipped parts for catching up at some future time.

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### *The Prize-Winners*

It is too early to say how many have won the prize for reciting perfectly (with only two or less slight verbal slips to each chapter) the entire Epistle to the Galatians. But I am delighted already to know of several who have practically succeeded, and who will not rest satisfied until they have fulfilled *all* the conditions. As this month's manuscript must be in the hands of the publishers before all reports come in, I will reserve all, and publish the names in the March

number (D. V.) I congratulate you in advance, and say how glad and thankful I am to hand you the book, "How to Study the Bible." But the *real* reward has been the work accomplished. You have this entire portion of God's Word enshrined in your memory. You can repeat it as you lie awake at night; can meditate on it wherever you are.

Now for a fresh start with Ephesians. Oh, aren't there going to be a great many more prize-winners in this Epistle? Remember, *perfection* is the watch-word: every "jot or tittle" known to a certainty—so that you can sit down and write the entire epistle from memory, with its various chapters and verses.

I have already advised a note-book for this; begin to use it with this first chapter, and go on steadily. There will be a goodly number of prize-winners if you do this. The book to be given will be announced in due time; so now—*en avant*.

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### Correspondence

You have made me very happy with your good, earnest, cheery letters. I wish I could answer you all. At least you must know how I appreciate your letters, and take this as some sort of answer.

Here is something worth passing along: "If there ever is a question as to the profit of Young People's Meetings, I believe the older ones here will testify that the regular meetings are better by reason of the new interest awakened among the young." What becomes of the fear of wrong distinctions, and parties? The work tends in just the opposite direction, if properly conducted. I want especially to suggest that some brother with a *very young* heart take hold of the meetings of the young folks, and help to encourage and guide them in the various details. The whole assembly will feel the effect.

"Three of us have joined the Y. B. D. class, and are enjoying the system and regularity it is putting into our study. We also find the fellowship of so many of the young people quite enhances the pleasure and profit." Now these have to travel more than *ten miles* to attend this meeting. How far would *you* have to go to reach such a meeting?

"I have got two girls near here interested in Y. B. D. It speaks for itself; all they needed was to be told about it . . . I feel responsible in a way for these girls, as I have known the Lord longer, and have had the privilege of attending general meetings, and of getting into the cities for meetings once in a while. But how can I help them if I do not live close to the Lord myself?"

May the Lord specially bless these three isolated girls, and make them a great help to each other.

"HELP AND FOOD has come once again to bring cheer and words of comfort. There are lots of questions this time. I think they are splendid to help one search their Bibles. The memorizing I have now finished, but it will certainly take a careful review to be able to recite the whole epistle without any slips but the twelve you spoke of. I am going to try this, for I would love to have one of your books on 'How to Study the Bible'. . . I think when we start the New Testament we shall be able to grasp more than we have of the minor Prophets, although I have enjoyed reading them very much."

Hope you will get that book.

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### *Requests for Prayer*

I have sometimes thought that possibly no great interest was being taken in this subject. But I cannot but feel the Lord is granting our first request—for special guidance as to this matter.

No. 2 : Special prayer is asked for "those who at one time have been at the Lord's table—have been identified with us unto that Name, and have left—gone off into the world." Those sending this request go on to say, " 'Whatsoever ye shall ask in prayer, believing, ye shall receive.' A little talk was given regarding prayer—that the burden of our prayer be, That we be guided *what* to pray for, and that our intercessions be *real*; that whatever requests come before us, we be real about it." Another brother writes: "There are some for whom our hearts ache. At our last meeting, a young brother suggested as a subject for prayer in the Y. B. D., the ones who were once with us, but who have forsaken the assembling of themselves together."

Now, will you let me make a few practical suggestions as to this subject.

First : Let it be real, earnest, expectant.

Second : Let us add it as one of the regular petitions in our daily private prayer.

Third : Let us set apart a few minutes, at least once a week, for special intercession. Would you suggest a special day in which we will all unite in these intercessions ?

Fourth : Let us be *looking for answers*; and will you please tell us of such, that we may rejoice together.

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At last I am thankful to be able to put before you an interesting paper on the High School. I hope this is only the beginning of a series of articles on this and other practical subjects.

#### THE HIGH SCHOOL.

"Probably the most important result to be gained from high school training is concentration and point of application. But what is our motive in training our minds? Is it to be better fitted as a vessel of the Lord,

that whatsoever we do, we may do it heartily as unto the Lord? Is anything less than this worthy of one washed in the blood of the Lamb? If this is our motive, and kept steadily in view, then things will fall into the right order. The Lord's things will have first place, and our studies will not intrude upon His time; neither will we deprive our bodies of needed sleep and outdoor exercise; for, as the temple of the Holy Ghost, they should be well cared for.

"Then, as to the Lord's Day: It is so easy to leave some studies for Sunday, or to read a book for English. But when so much of our time during the week must be given to other things, can we not keep this one day entirely for the Lord who loved us and gave Himself for us?"

F. P.

(Minnesota.)

### *The Question Box*

The Y. B.'s are taking hold of the questions, and we have a good number of answers, also some new questions.

Q. 5.—Meaning of Isa. 42: 19: *Who is blind but my servant?*

ANS.—"I think it refers to Christ. As the Lord's servant, He exercised no will of His own; did not do that which *seemed* best, but did the will of the Father." But verses 17 and 18 seem to show the Lord is speaking of idolatrous Israel.

Q. 6.—*Was King Saul a saved man?*

ANS.—"Saul was a choice young man" (1 Sam. 9: 2); but God looketh upon the heart (see 1 Chron. 10: 13, 14; Lev. 20: 6; Deut. 18: 10-12").

Q. 7.—*What is the difference between apostles and disciples?*

ANS.—(1) "A disciple was a follower, one who believed in Him; an apostle was one sent forth. They

were specially chosen of the Lord. In Acts 1:21-26, they chose one who had companied with Him to be a witness of His resurrection (so also 1 Cor. 9:1).

(2) "Apostles were all eye-witnesses of Christ. Paul said he was born out of due time. Disciples were believers in Christ."

(3) "Disciples: Matt. 10:1; Jno. 8:31. Apostles: Matt. 28:18-20; Eph. 4:12, 13, etc."

Q. 8.—*As to Satan's power over saints.*

ANS.—(1) "At present Satan is 'prince and god of this world,' Jno. 14:30; 2 Cor. 4:4 (see also Eph. 2:2.) He has access before God as the accuser of the brethren, Rev. 12:7-10."

(2) "If saints are not walking with the Lord, and allow the flesh or Satan to rule them, it may result in death, 1 Cor. 11:30."

(3) "Satan has not power over saints to the extent of death, for Christ has destroyed him, Heb. 2:14; 1 Jno. 3:8."

This subject has been quite fully discussed by one of the young people's meetings, but I can give only the references they sent. Satan is a *person*, Jno. 8:44; he is a *liar* and a *murderer*, and a *tempter*, who can appear and talk, Lk. 4:1-13. He will be cast out of heaven, Rev. 11:19; 12:9. His present activities, using evil doctrine, etc. Has he power of death? Christ overruled Him at the cross, and can overrule him in our lives, Jno. 19:10, 11. He had to obtain permission from God before he could touch Job.

Q. 9.—*Heb. 9:28.*

ANS.—(1) "Doesn't this refer to the coming of Christ in judgment, and not to the rapture?"

(2) "He will appear to all who have been bought with His blood; *not* to put away sin, but for complete salvation, including that of the body."

While not directly referring to the rapture, the passage is in close connection with it. It would be a mistake to think of any who are His as left behind. They are in *heart* looking for Him, even if not intelligently.

Q. 10.—*Difference between kingdom of God and kingdom of heaven?*

ANS.—(1) "The kingdom of God is spiritual, Rom. 14: 17. The kingdom of heaven is the outward authority of God upon earth, as contrasted with the power of men or Satan his master."

(2) "The kingdom of heaven takes in a larger circle, including profession."

In Luke you will notice that kingdom of God is used, where in Matthew we have kingdom of heaven, Lk. 8: 10. This shows that sometimes they refer to the same thing; but the answers give a right distinction in other passages.

On account of lack of space, we must defer a number of nice answers till our next month. I add a few more questions.

Q. 16.—*Why are the names of Daniel and his three friends changed?* (Dan. 1).

Q. 17.—In Dan. 5: 23-28, *why was the word changed in the interpretation from Upharsin to Peres?*

Q. 18.—*Are the Jews under law or under grace now?*

Q. 19.—*Is there such a thing as the Abrahamic covenant, and if so, what is it?*

Q. 20.—*What is the meaning of the latter part of Jno. 17: 12; was Judas once saved, later lost?*

Q. 21.—In Prov. 8: 24, 25, *how are we to understand, "I was brought forth?"*

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Correspondence please send to S. Ridout, care of Loizeaux Brothers, 1 East 13th Street, New York.



## "YE .. WHO HAVE CONTINUED WITH ME"

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In Hebrews 4:15 it is said of our Lord Jesus that, "In all points He was tempted like as we are"—tested and tried in all things which His people may endure; He submitted Himself to all the trials that His people may pass through without sin against God—made thus a sympathizing High Priest for us, in that He has *experienced* all that His people may experience through all their journey here. What marvelous grace! What tender compassion towards us, coupled with perfect devotedness to the Father whom He had come to make known to us, and whom He perfectly glorified in all His journey through this world of sin, as we sing:

"Faithful amidst unfaithfulness,  
Mid darkness only light,  
Thou didst Thy Father's name confess,  
And in His will delight.

"Unmoved by Satan's subtle wiles,  
Or suff'ring, shame, and loss,  
Thy path uncheered by earthly smiles  
Led only to the Cross!"

We may be astonished to hear Him say to His disciples, "Ye are they which have continued with Me in my temptations" (Luke 22:28). In sad and humiliating contrast to their Master, we read but a few verses before that "there was also a strife among them, which of them should be accounted the greatest!" (ver. 24). Their selfishness and pride comes out so bluntly at times that it makes us ashamed as we discern in it a reflection of what is in our own hearts, if we are but humble enough to admit it.

In Matt. 20, as they were going up to Jerusalem where the Lord was soon to be crucified, He takes the twelve apart and says to them, "Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him (all of which He experienced in full measure), and the third day He shall rise again" (vers. 18, 19). Immediately after, we read:

*"Then came to Him the mother of Zebedee's children with her sons, worshiping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."*

They looked for His being acclaimed as King instead of being crucified, and they wanted to have the first place in the kingdom. Compassionately the Lord regards their ignorance, and simply rebukes them with, "Ye know not what ye ask."

At another time, with fiery zeal for their Master's honor, and their own, the same disciples desire to call fire down from heaven to consume the villagers that refused him hospitality (Luke 9: 54). Again John would restrain a man that did not follow their company, though he cast out demons in Jesus' name (Luke 9: 49). At another time Peter, affrighted for his life, swears that he did not know the blessed Master who was there witnessing "the good confession."

Are these the ones to whom Jesus says, "Ye are they which have continued with Me in my temptations?" Yes. Jesus said it.

Commingle as it were with what is of the natural man, we see bright outshinings of faith and devotedness in them. When those who had eaten of the loaves and fishes would have made Jesus King there and then, they soon turned away from the word of truth uttered by the Lord: they said, "This is a hard saying; who can hear it?" And Jesus said unto the twelve, "Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the Living God" (Jno. 6: 60, 67-69).

At another time in answer to the probing words, "Simon, son of Jonas, lovest thou Me?" Peter, deeply conscious of his failure, answers, "Lord, Thou knowest all things; *Thou* knowest that I love Thee"—he cast himself upon the Lord's divine knowledge of his inmost heart, and as it were, hides in His bosom.

In John 2: 23 we are told that "Many "believed in his name *when they saw the miracles that He did.*" Yet Jesus "did *not* commit Himself to *them*;" for He well knew what was *in* them who were thus attracted by the wondrous power displayed in the miracles. But He *did* commit Himself to these poor fishermen that had heard John testify of Him, "Behold the Lamb of God which taketh away the sin of the world;" and had afterwards left boats and fishes, and father and relatives at the bidding of the Blessed One already enthroned in their hearts. Spite of the miserable nature within, which cropped out now and again, what depth of attachment, of love, of confidence and devotedness was produced in their

hearts as they companied with Him whom they acknowledged as their Lord and Master.

His *grace*, His *holiness*, His *power*, His *Person*, had attracted and bound their hearts eternally to HIMSELF.

Fellow-believer and disciple of Jesus, has it not done the same with us?

"Astonished at Thy feet we fall,  
Thy love exceeds our highest thought;  
Henceforth be Thou our All in all,  
Thou who our souls with blood hast bought:  
May we henceforth more faithful prove,  
And ne'er forget Thy ceaseless love."

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## WAITING

"Some day the Lord Himself shall come,  
I cannot tell how soon 'twill be;  
But this I know, in heav'n, my home,  
He has a place prepared for me.

"Before He comes, if death befall,  
How sweet to rest with Christ in light:  
For unto Him, my All in All,  
My soul shall swiftly take its flight.

"The silver cord may fail or break;  
But, death, O death, where is thy sting?  
For, oh the joy, when I shall wake  
Within the palace of the King!

"To sleep, or wait for Christ, is well—  
I would not choose which it shall be;  
Content to know that I shall dwell  
For evermore, my Lord, with Thee."

*May be sung to the tune "Saved by Grace."*

## FAITH'S RESOURCE

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, *awaiting the mercy of our Lord Jesus Christ unto eternal life.* And of some have compassion, making a difference; but others save with fear, snatching [them] out of the fire; hating even the garment spotted by the flesh" (Jude 20-23).

The saint of God needs to daily build himself up on his most holy faith. It is the revealed will of the Lord that is thus called here, in verse 3. That faith has been once for all revealed. On it the believer rests. This implies continual feeding upon the Word, that the soul may be nourished and the spirit edified.

But linked up with this we have prayer in the Holy Spirit: not perfunctory saying of prayers, but spiritual communion with God, bringing to Him every need and every difficulty, assured that He waits in grace to meet the one and to dissolve the other. Praying in the Holy Spirit can only result from a walk in the Spirit. For if there be not self-judgment, prayer will be selfish. We shall ask and receive not, because asking that our own lusts may be gratified. But when Christ is before the soul, and the heart is finding its delight in Him, the Holy Spirit will Himself indite those petitions that God delights to grant.

A definite command follows: "Keep yourselves in the love of God." Mark, it is not, "Keep God loving you." Such a thought is opposed to that glorious revelation of Him whose nature is love. The Cross has told out to the full all that He is. Daily the believer is given to prove this loving-kindness. Nor does the apostle exhort us to keep

loving God. The divine nature in every believer rises up in love to Him whose grace has saved him. "We love Him because He first loved us."

But here we are told to keep ourselves in the love of God. It is as if I should say to my child, "Keep in the sunshine." The sun shines whether we enjoy it or not. And so God's love abides unchanging. But we need to keep in the conscious enjoyment of it. Let nothing make the tried soul doubt that love. Circumstances cannot alter it. Difficulties cannot strain it, nor can our own failures. The soul needs to rely upon it, and thus be borne in triumph above the conflict and the discouraging episodes incident to the life of faith.

Then we have a fourth exhortation, carrying the heart on to the coming of our Lord Jesus Christ. We are to await His mercy unto eternal life. We have eternal life now, by faith in Him who is Himself the life eternal. But we are going on to the scene where life shall reign, where everything will be suited to the life we already have communicated by the Spirit. This is at the end of the way; so the trusting soul looks up in hope and waits in patience for the return of the Lord.

The next verse tells us how to deal with bewildered souls, led astray by the wicked deceivers against whom we have been warned.

There is considerable manuscript variation here. In addition to the text given above, the following is suggestive: "And some convict, when contending; but others save with fear, snatching them out of the fire; hating even the garment spotted by the flesh." There is not much difference in the meaning of the exhortations. Either would direct that

a godly discrimination be used in dealing with persons taken by error. A hard and fast rule for treating all alike is contrary to this verse, and to the tenor of all Scripture.

Souls have sometimes been driven further away from the Lord by unwise persons who so dreaded contamination with error that they did not seek, in a godly way, to recover and clear the deceived one. 2 John 10 is decisive and simple as to a wilful teacher of what is opposed to the doctrine of Christ. Such are to be shunned, and even refused a common greeting.

But other methods apply to dealing with their dupes, often entrapped through ignorance; though undoubtedly an unholy will has been at work or they would have been kept by divine power in the truth. Often what is needed is to deal with the perverted one as to *his ways*, rather than the teaching he has imbibed. When there is self-judgment, the Paraclete can be depended on to do His blessed work of guiding into all truth.

Others need to be snatched from the fire; energetic effort made to warn and deliver ere the evil gets so firm a hold upon them that it will be too late to seek their blessing.

Truth is learned in the conscience; and only as one walks carefully and soberly before God is there security from error. Because Hymenæus and Alexander did not maintain a good conscience, they made shipwreck of the faith—as have untold thousands besides (1 Tim. 1: 18-20): this is the necessary result of enlightenment in divine things, depending on the Holy Spirit's activity in taking the things of Christ and revealing them to His own. Where

He is grieved by a careless demeanor and loose ways, He no longer establishes the soul in the truth, but His activity is manifested in bringing home to the conscience the sin and failure that have dishonored the Lord. Therefore, if there would be growth in the knowledge of His Word, there must be a walk in the power of the Spirit ungrieved.

So, in seeking the recovery of those who have erred from the truth, this ministry to the conscience must not be lost sight of. For while there may be ability to overthrow the reasonings of one astray, or meet all objections by direct Scripture, even cause him to see that his position is biblically and logically untenable, yet the state of his soul may remain as wretched as ever.

But when the deceived one is dealt with in the fear of God, in holy faithfulness, his restoration to communion will be the first step sought: then he will be in a state to appreciate the seriousness of the evil teaching in which he has been taken as in a net when he wandered out of the right way.

But in all this there needs ever to be godly concern lest one become himself defiled when seeking to recover another from defilement. This is what is especially emphasized in verse 23.

H. A. I.

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## SURPASSING GRACE

Oh, wondrous truth!—how could it be  
That Christ should condescend  
To tabernacle here in flesh,  
That He might us befriend?

Such was our need, and such His love,  
That He must man become



If we would His redemption know,  
And share His glory-home,

He took the form of sinful man,  
Our Substitute to be;  
And under our death-sentence died  
On Calvary's curséd tree.

Though in the form of sinful man,  
Free from the fall was He:  
In Him perfection's glory dwelt,  
From all pollution free.

Yet on the cross was He made sin;  
Our curse by Him was borne.  
The en'my had despoiled our race—  
Of glory we were shorn.

But, glory to His matchless name,  
He brought us vastly more  
Than we had lost in Adam's fall—  
He did more than restore:

For now are we the sons of God,  
Heirs with Himself above;  
Bone of His bone, His cherished bride,  
Enriched with boundless love.

Oh what a destiny is ours—  
What glories shine before !  
Linked with the Bridegroom, Lord and King,  
Whom worlds on worlds adore.

Oh, how shall we extol His grace,  
Or rightly praise His name,  
For raising us to such a place,  
From depths of sin and shame.

'Tis feeble now, but soon we shall  
Join the immortal choir;  
And in true worship sing His praise  
With tongues that never tire.

## CONFORMITY TO CHRIST

THE believer loves holiness. Having been born of God, the divine nature is in him, so that he delights in those things in which God finds His delight. This is what the Christian is *normally*; while at the same time the old evil nature is still in him, and will be, until he is either put to sleep by Jesus, or rises in company with the myriads of the redeemed to meet the Lord on the cloud. For that blessed event God has already wrought every believer in Jesus, and sealed him with the Spirit as the earnest of it (2 Cor. 5: 5).

In the life of our Lord Jesus here upon earth, we get manhood according to the thoughts of God. That life is the perfect pattern for the believer. Adam, the first man, aspired to be as God and fell; Christ, the Second Man, thought it not robbery to be equal with God, for He was God; but having taken manhood for service and obedience, He went down to the lowest possible point, even to the death of the cross. Eternal life in the child of God gives him capacity for the apprehension and the enjoyment of the ways of Jesus in this world; and the Holy Spirit also is given him to enable him for this, and to reproduce in his life those traits which were seen in perfection in the Lord Jesus down here.

In 2 Cor. 3: 18 we read:—"But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." In the earlier part of this chapter the apostle contrasts two ministries—that of death and condem-

nation with that of the Spirit and righteousness (vers. 8, 9)—in a word, it is the difference between law and grace. The child of God cannot be too well established as to this. The apprehension of it lies at the foundation of all true Christian progress.

When God gave the law to Israel it was meant to be a perfect standard of human conduct. In Exod. 19: 4-6 we read: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine. And ye shall be unto Me a kingdom of priests, and a holy nation." Up to this, everything had depended upon Jehovah's faithfulness, and all was well with them. Instead of requesting that He should continue to go on with them on the same ground, they, in effect, accepted the principle that their blessing was in future to depend upon their conduct. Fatal choice! "All the people answered together and said, All that the Lord hath spoken we will do" (ver. 8). Another has well stated the principle of law to be that it makes the disposition of God towards me to depend upon what I am towards Him. Israel had to learn—all men have to learn—that upon that ground there is no hope whatever.

When Moses came down from the mount the second time with the two tables of the law he wist not that the skin of his face shone and, till he had done speaking with the people, he put a vail on his face. Why? Because "the children of Israel

could not stedfastly behold the face of Moses for the glory of his countenance" (2 Cor. 3: 7).

The glory that shone in the face of Moses was connected with the further revelation which God was giving of Himself. But the sight of that glory made the children of Israel conscious that they could not stand before Him and meet the righteous demands which the law made upon them. And it is of the utmost importance to see that the law was not given in order that man should get either life or righteousness by it. Says the apostle, "I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain" (Gal. 3: 21). And, "If there had been a law given which could have given life, then, verily, righteousness should have been by the law" (Gal. 3: 21). On the contrary, the law ministered death and condemnation: "For as many as are of the works of the law are under the curse, for it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them" (Gal. 3: 10). The law, therefore was the "ministration of death," convicting us of transgression, and shutting us up to Christ for salvation (Gal. 3: 24).

But the Spirit *now* ministers righteousness to man, and is connected with a glorified Christ. Christ, in fulness of grace, has been down here and completed the blessed work of redemption. In consequence He is now glorified, and His face is radiant with the display of all that God is. Do we ask that a veil be put on His face? Far be the thought. The Christian welcomes the shining of that glory into his soul, because it witnesses to him how completely Christ's blessed work has put all

his sins away, and given him a standing before God in righteousness. The more the believer is looking upon the face of Christ in glory, the happier he is. And a marvellous effect is produced; the believer is changed morally into the likeness of the One upon whose face he is looking. For a man is morally what he is occupied with. The object he pursues forms and characterizes him. The Spirit of the Lord produces that blessed transformation. We see a bright example of this in Stephen as he stood before the Jewish council: "All that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (Acts 6: 15). How so? The answer is to be found in the object which absorbed him: "He, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7: 55, 56).

Here is a living sample, in a man of like passions with ourselves, of the transforming power of looking upon the unveiled face of Christ in glory. And, as they stoned Stephen, he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge" (Acts 7: 60). What conformity to Christ! How like his blessed Master!

It might be well to observe here, in passing, that we have in this utterance of Stephen, practically, a divine definition of what it is to "be filled with the Spirit. This is of immense importance in these days when there are so many vagaries of the human mind afloat as to this precious truth. The Spirit's normal office is to occupy the heart and

mind of the Christian with "the glory of God and Jesus." What a profound and blessed occupation! Being so occupied, how utterly impossible that the believer should desire to find his joy or pleasure in what this poor world has to offer.

Now let me ask, Where are we finding our delight? By dying for us, the Lord Jesus has laid our whole beings under tribute to Himself. I would urge my young readers especially to seek a growing acquaintance with Him. In retracing His lowly pathway among men we see a perfect pattern of *every* excellence and moral beauty. The *Father* found all His delight in His beloved Son as man in this world, and the same blessed One is presented to us for *our* delight. As we feed upon Him thus, our hearts are kept in perfect peace and carried safely through all the circumstances of the pilgrim path. And, on the other hand, occupation with Christ in glory is the Holy Spirit's way to transform us morally into Christ's likeness, giving us the needed energy to press on, counting for Him all else but loss.

A devoted and much used servant of the Lord used to say, The secret of peace within and power without is to be always and only occupied with Christ. So be it in ever-increasing measure with writer and reader.

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

J. R. ELLIOT

## THE GOSPEL IN CENTRAL AFRICA.

(A glimpse of nine years labor among cannibal tribes.)

WE left America in December, 1911, for the Nyam Nyam (Zande) Tribe of Central Africa said to be one of the largest tribes yet unevangelized. We entered Africa from the east coast, as there are Mission stations part of the way inland on that side. By May we had passed across British East Africa, Lake Victoria, and down the Nile to Lake Albert, passing through Uganda on the way.

Uganda has been evangelized in our own day, and changed from savage paganism and fetish-worship to a quiet civil land of churches and school-houses. The people are industrious, progressive, and largely professing Christians. A generation ago, a company of devoted young men left the comforts of England to give their lives and talents for the evangelization of that then dark land. After very great hardships and sufferings, they had penetrated the seven thousand miles between the coast and Uganda, and under great difficulties, learned enough of the language to give them the Gospel. In one short generation, *Uganda had been transformed.*

Across Lake Albert was another tribe, entirely ignorant of the Gospel. How sharp the contrast to evangelized Uganda! They were expert thieves; when we *thought* our goods carefully watched, they disappeared as if by magic. Through tropical tempests, when the sky seemed to drop down to earth, in the night they would come. My wife awoke me one night with, "Quick, quick, a leopard or some animal is getting in." It was not a leopard, but thieves, who had already removed loose articles within reach, and were trying to extract the box which formed a part of my wife's bed.

One day I was resting under a tree, near a grass

hut, when a band of men dashed up the hill and laid a man's hand at my feet, which they had taken from one of their enemies in revenge for an attack upon them, exclaiming: "They killed one of our men;" and I saw the smoke of burning villages. I explained I was not a Government official, but had come to bring them the message of love from God who is grieved at such things.

A journey of 500 miles further to the northwest brought us in the midst of the great Zande tribe to whom we had come. They had been notorious cannibals, striking terror to many tribes in Central Africa. They had absorbed or conquered many of them. Any tribe that refused to submit, they rushed upon them with their spears, and cries of "Nyam, Nyam" ("Meat, Meat"). They made slaves of children and younger women, and ate other prisoners and the slain.

Near the posts and along the main routes established by the Government, cannibalism is largely abandoned, at least openly: but elsewhere the ancient custom continues.

Their religion is demon-worship. They believe cunning spirits are all about them, and that their favor may be gained by certain offerings and ceremonies. The witch doctor is supposed to know just how to deal with these spirits. He may endow a piece of skull, a bone, or any other object, with magical powers to protect them from wild beasts, diseases, etc. Without these fetishes, sacrifices and incantations (all commonly spoken of as "medicine"), the natives feel themselves helpless victims to evil spirits or whatever may choose to prey upon them; but with these charms they recklessly throw themselves into the greatest dangers: without them they fear the most innocent creatures and are afraid



to take the most ordinary journey, lest evil spirits entrap and injure them. The ways of these Africans are beyond comprehension if their superstitions are not taken into account.

The sudden arrival of a white man at a village often causes a general flight to the jungle; sometimes the men remain within sight or hearing, to see what the intruder will do. Whenever we come to such a village, I call to them and ask if they have heard the good news about the Son of God. They answer: "No, we have not heard." Then I tell them that the God who made them and all things about them, loves them, and has given them a spirit that they might know Him, and that they might live with Him in His good home. I explain to them that in the house of God nothing can enter there that will do evil or is bad—no death, no sickness, nothing that gives trouble, but only good.

Then I ask if the darkness can remain in a house when a light is brought in. They answer, "No." Then I say that nothing evil can stay in God's house any more than darkness can stay where the light shines. I assure them that if they have evil desires in their hearts, they will *not* want to come in God's house, any more than savage animals will come where the light shines. I tell them that God loves them, nevertheless, and wants to purify them from their bad desires and evil deeds, so that they may be fit for His happy home.

I show them my handkerchief, and ask if it would be fit to wipe my face after rubbing it in the mud. They answer, "No." I ask if I should throw it in the fire. They answer, "No, you can wash it." Then I say, "In the same way God does not want to cast *you* into the fire, but make you fit for His beautiful home. Water can wash this cloth, but

it cannot wash your hearts," and I explain to them how God can wash their hearts.

By this time the women are usually returning to see this white stranger, since they hear no cries and see no fighting, but see the men with spears laid down, and seated on the ground, listening to the strange news. I point at a woman and ask if she loves the child in her arms. They assure me that she does. Then I ask, "Suppose the little one falls into the fire. Does the mother leave her babe there and go away happy?" They look at me queerly and exclaim, "No, it would pierce her heart." Then I tell them that a mother's love is given her by God; that He loves them more than mothers love their children; that He sees the evil things in their hearts, which are worse than the fire which burns the body, and because of this, God sent His Son Jesus Christ into the world, to teach them about Him and His love; that His heart was pierced by the evil that He saw, so that He allowed bad men to nail Him to a cross on which He died for our sins; but after three days He arose from the dead and went up to heaven because there was no evil in Him, and pleased His Father so much by dying for our sins. It is *He* who sends this good news to all men, and God pardons and cleanses the hearts of those who put their trust in Him.

In a number of villages this message was received with joy, and they would have me stay with them and be their teacher; but I was only able to promise that I would tell my friends about their desire for a missionary. They were told that they could speak to God in their own language—tell Him how they felt about these good news.

One night I listened while those who believed were praying. Put into English, it ran thus: "O

God, we thank you that you love us, and sent your Son to die for our sins. We thank you that when He hung on the cross, He let our sins strike His heart and pierce it. Now we do not want any more to do the bad things that made Him die for us; but we want to turn away from all that made Him suffer." When I ask them if they would *show* this teaching, as well as believe it, that others might *see* as well as hear what the death and resurrection of the Saviour means, many are glad to do so, and I baptize them in the Name of the Father and of the Son and of the Holy Spirit, thus showing to others that they believe that God has sent His Son to die for their sins, and that *they* also die to their sins and past life, and rise with Him to walk in newness of life. None are baptized unless the other believers are satisfied that the one asking is sincere.

I have seen these men leave their fetishes, their polygamy, and other evil customs, and go here and there to tell others this good news. Some have evangelized so far that it alarmed the Catholics, who expected some day to establish missions amongst them. Strong pressure has been brought to bear upon them, but reports from native teachers sent to visit them speak of evangelization being continued among them, and of gatherings for worship.

In 1915 a journey was made into French territory among the Sudanese tribes not yet gone over to Mohammedanism. A station has been opened there, 750 miles northwest of Uganda and Lake Albert. A trade language called "Sango" is the common medium of communication. A grammar and a vocabulary have been prepared in both French and English, and translations are begun. Scores of tribes in those regions, numbering sev-

eral million people, are menaced by two great dangers—one physical, and the other, spiritual. The first is "the sleeping sickness." The Tsetse Fly communicates this terrible disease. After infection, there is headache, fever and chills; delirium usually follows, and the victim often becomes violently insane. Half of one tribe has been swept away by it. Other tribes are losing large percentages of their number. If the natives were taught how to avoid the infection, many would be kept from it. May not some take up this labor of mercy?

The second is Mohammedanism. Mohammedan traders from northern Sudan are bringing in their religion with their wares. Five times a day the villagers see them going through their devotions with their faces toward Mecca. They hear their prayers, and inquire what it is all about, and the teachings of Mohammed are thus spread abroad.

This section, known as French equatorial Africa, is the largest territory in the world wholly without the Gospel, yet the languages are reduced to writing. The routes and centres of population are well known, and practical information is at the disposal of the volunteer. Perils there are in abundance. Few people find the tropics agreeable to health. There are fevers caused by the sun; malaria, by insects, with many other dangers. Yet the Lord of the harvest certainly has true soldiers of the Cross somewhere, and it is the purpose of this brief account to lay before them the needs and opportunities, together with the glorious results of the Gospel which we saw on our journey across Africa, in the hope that some will get the vision and hear the call.

WM. C. HAAS.

Mr. Haas is probably on his way back to the U. S. to meet his sick wife. He will gladly answer inquiries.—[Ed.]

## Young Believers' Department

CALENDAR : MARCH 16th to April 15, 1920.

### Daily Bible Reading

March 16th, *Luke* 17, Mch. 31st, *John* 8, April 15th, *Acts* 2  
Memory Work ..... *Ephesians* 2:1-22  
Good Reading.....C. H. M.'s Notes on Leviticus, pp. 102-199

How quickly time flies! Here we are writing Acts, as the end of the coming month's work. The entire four Gospels used since the middle of January. The subject has been infinite, in one sense, and yet "the Word was made flesh," has been put into our hands, as it were, to handle and see. What holy ground, and how grace alone can enable us to gather blessing from it.

Have you been making the daily outline of the chapter? If so, you will have made a summary of the last three Gospels, and possibly some have caught up Matthew. But do not attempt that, if you haven't time for it. A good plan is to go over the contents of a book, chapter by chapter, at odd times; thus fastening the whole on the memory.

In memory work we are now fairly launched out in Ephesians, the second chapter to engage us during this month. I think "perfection" is perhaps being reached by many of you as you go along.

C. H. M. on Leviticus has opened up that storehouse of types of wonderful truths, especially beautiful and holy as they set forth the divinely perfect Man, Christ Jesus. May His grace bow our hearts ever to Him, and draw us closer and closer to Him. How these two parts of Scripture blend—the Gospels and Leviticus.

I hardly think you have much time for extra books, but you will find the Numerical Bible very helpful both on Leviticus and on the Gospels. The publishers can furnish you a list of other books on the Gospels, if you wish to add them to your library.

### *The Successful Ones.*

Here is the list of those who successfully recited at one time the entire Epistle to the Galatians. They are to be congratulated upon their work; but the reward has been in storing away in their mind this most important Epistle. The reward book has been sent to them.

Miss Helen Carey, Warrendale, Pennsylvania.

Miss Annie Gow, Felton, Delaware.

Miss Edna Tinley, Baltimore, Maryland.

Miss Mildred Howard, Baltimore, Maryland.

Miss Dorothy Howard, Baltimore, Maryland.

Miss Carrie Schwartzel, Detroit, Michigan.

Miss Mabel Stockford, Detroit, Michigan.

Miss Hazel Parke, Detroit, Michigan.

Miss Ella Reuss, Detroit, Michigan.

Mrs. Louise Holland, Norfolk, Virginia.

Mrs. Olive Myatt, Trenton, New Jersey.

\*another Trenton, New Jersey.

Miss Amy Hawn, Avonmore, Ontario.

Miss Ruth Hawn, Newington, Ontario.

Miss Alma Grant, Guelph, Ontario.

Miss Bessie Lyatt, Guelph, Ontario.

Miss Isabelle Somerville, Brantford, Ontario.

Do you notice any striking features about this list?

There are no men on it. Why?

They seem to have gone a good deal in groups—four in Detroit, three in Baltimore, two in Guelph,

\*One other is entitled to registry, but her name has not yet been received.

two in Trenton, two sisters. That suggests mutual helpfulness and example.

Two married ones found time from their household cares.

One at least was where there is practically no gathering, and another where the meeting is very small. All honor to their perseverance. You may want me to tell about myself. I think I can say it in the language of another brother—"in the almost class." Sickness and other things came in, and at the end I made a moderately good recitation—but I am not going to claim the premium.

So let us try afresh with Ephesians. A nice book will be sent to the successful ones.

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### *How I Can Serve Christ in My Appointed Place.*

My sphere is a very confined one, having been "shut in" for two years on account of continued illness; yet this can be just as happy a sphere as the most pleasing to nature, when the will of Christ my Lord is sought, and companionship with Him realized.

First of all, I believe I can serve Him by a meek, uncomplaining acquiescence in His dealings, listening to His voice and learning what He would have me to, while He is thus speaking to me (Ps. 37: 7.) "Be silent to God and LET Him mould thee."

Next—the sympathies are awakened to other sufferers in this "groaning creation." Letters of comfort (if I may presume to call mine this), sending scripture verses, too, putting the daily calendar verses into booklets compiled to suit the case—be it of bereavement, sickness or trials in their various forms—therefore "being able to comfort others by the same comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

The poor world, too, is thought of by sending gospel tracts here and there; and above all, prayer and praise—That Christ may *always* have the first place in my heart; to be ever kept very near to Himself—to be a channel of blessing to others and a refreshment to His own heart, “who loved me and gave Himself for me”(1 John 4:19).

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### *Requests for Prayer.*

No. 3. “That God will fill my heart and the heart of each one of us with a desire to be known as a Christian by all those with whom we come in contact, and keep us from hindering the Holy Spirit in this.”

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### *Correspondence on Question 5: “Who is blind but My Servant?”*

You will remember that most of the answers to the question applied the term “servant” to Israel, and gave as the meaning that the highly favored people were given up to blindness and deafness because of their sin. One in February number thought it referred to the Lord, who refused in His earthly path to see things God would not wish Him to. I have since received two letters from Bible students who evidently have given a good deal of study to the passage, and who agree in general with this last thought. One brother writes that the Lord closed His eyes to the allurements of the world; another that He refused to come as a judge—would not correct and judge them, refusing to hear the blasphemies of His enemies, passing over all until the day of grace should have passed, and the time for judgment had come.

So I have been talking it over with a number, and looking at various books, and shall try to give you the general thought. Of course, if it refers to the



Lord, it could not mean that He was really blind or deaf. On the other hand if it was Israel, as the Lord's servant, it might mean that they who were "perfect" in point of *privilege* had closed their eyes to the truth. Now the whole connection in this part of the chapter seems to be with the people and not with the Lord. *They* are blind, and the Lord calls on them to hear and to look. Though they were His servant, in position and responsibility, yet they need to be aroused and to look to Him who can deliver and lead the blind.

You know Israel was spoken of as a *vine* in Isaiah 5: 17; and our Lord says, "I am the *true* vine" (Jno. 15: 1). So here: Israel is the servant; but Christ is the true Servant spoken of in chap. 42: 1-4, who shall fulfil all God's purposes. So we will let it rest at that, and trust the Lord to lead and guide further as to its meaning.

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### *The Question Box*

We have quite a number of Questions, which it may be well to answer before giving out any more. Some answers have been given, but here are more.

**Q. 7.—***Difference between Apostles and Disciples.*

**Ans.—**(4) The former were sent by the Lord for a special purpose; the latter are the true followers of Christ.

**Q. 8.—***Has Satan power over saints to the extent of death?*

**Ans.—**(4) Rev. 1: 18 shows that Christ has the keys of death, so Satan could not have power to the extent of death, unless allowed by God for a special purpose. As the system of "Christian Science" is of the devil, the power of healing, if they have any, must be from that source. [Would we not say it is a Satanic system

of doctrine, whose "healings" are largely deceptions? There shall be "signs and wonders," but when these are linked with Satanic error, they are from the same source.]

Q. 9.—*"Unto them that look for Him."*

Ans.—(3) I do not think it could be said of any true believer in the Lord that he is not looking for Him in some way, even if not intelligently.

Q. 10.—*Kingdom of Heaven.*

Ans.—(3) "Kingdom of Heaven" is opposite to earth; "Kingdom of God" is opposite to man, which implies its spiritual place.

Q. 11.—*"Thy Kingdom Come."*

Ans.—(1) It refers to the kingdom to be established during the Millennium (Dan. 7; chiefly verse 27).

(2) It probably referred to the setting up of His kingdom on earth, as preached by John the Baptist. But as a model prayer, does it not teach us to ask for the furtherance of His interests, before asking for our needs? [That surely is one lesson we can gather.]

(3) That the time might come when the Old Testament predictions concerning the kingdom of righteousness will be literally fulfilled. When Christ shall be King of kings and Lord of lords (Rev. 19:16).

(4) Says the prayer is for the Jews, not the Church.

(5) It must be the Kingdom of the Father, Matt. 13:36-43. It is what is real in the Kingdom of heaven after the tares are burned.

(6) When He shall have delivered up the Kingdom, after the Millennium and White Throne Judgment.

Q. 12.—*But God is One.* Gal. 3:20.

Ans.—(1) God is one in the giving of the promises. No mediator is needed to bring out blessing from God. All is from Himself.

(2) A mediator is one who comes between two; but God is one. [So in that sense there is no need of a legal mediator, to see that the conditions are fulfilled.]

(3) All depends on God's faithfulness—upon God Himself.

(4) In the real sense Christ is the only mediator. [Yes, but not in the sense here spoken of, would we say? Everything under grace depends upon God's faithfulness, though all is made good in and through Christ.]

(5) In connection with the promise, God made an unconditional promise. All depended upon God Himself.

(6) Similar to (5).

[Under grace God is not making demands upon man to do his part for salvation. God is one, and if God be for us, who can be against us?]

Q. 13.—*"What added nearness of relation is conveyed by 'Abba, Father?'"*

Ans.—(1) It is only through Christ that we can say, Abba, Father. God has sent forth His Son (the nearest to Himself), and now because we are sons He hath sent forth the Spirit of His Son into our hearts, crying, "Abba, Father."

(2) The Syriac word which intimates filial affection and respect and parental tenderness. It seems to have been used by our blessed Lord to show His complete submission to His Father's will, and the tender affection which He was conscious His Father had for Him.

(3) "Abba is a Chaldee (or Syriac) word signifying Father, easily pronounced by infant children, expressing the peculiar tenderness and confidence of the love between parent and child."

(4) The added nearness of relation.

(5) The first mention of this truth was after our

Lord's resurrection, when He sent the message, "I ascend unto my Father and your Father."

[It is the language of the family, the mother-tongue, we may say. No distance, cloud nor darkness.]

Q. 14.—*Why did Paul want the Galatians "to be as I am?"*

Ans.—(1) He was free from law, and wished them to be so. They had not injured or wrongly accused him when they said he was free from law. "I am as ye *were*," when they were set free by the truth. Ye have not stumbled me, but I stand in doubt of you.

(2) Paul lived so close to the Lord that he could tell them to be as he was. [But see Ans. 1. It was not exactly *communion*, but his standing in grace, not law.]

(3) The Apostle Paul wanted them to see that they they were not under law, but grace.

(4) I think Paul assures the Galatians that he was not injured at all by their mixing law with grace. He was not depending upon the law for justification, and he would have them free from the bondage of the works of the law, "as I am."

(5) Paul wanted the Galatians to be "as I am" in respect of standing true to the gospel, and not going back into Judaism.

Q. 15.—*Who are the children of the desolate?* Gal. 4:27.

Ans.—(1) They are those of the people of Israel who are saved, in spite of the desolation, by the grace of God. Jerusalem by rejecting Christ was made desolate. During this dispensation of grace God is gathering in children, both Jews and Gentiles. Thus Jerusalem has more children when she is desolate than when she was in outward favor.

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Correspondence please send to S. Ridout, *care of* Loizeaux Brothers, 1 East 13th Street, New York.

## BREAKING STONES ON HIS KNEES

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A SERVANT of Christ in impaired health and depressed spirits had left his home to spend a few weeks at the house of a relative who resided in an inland county.

While taking a walk one morning, he saw an old man sitting by the roadside, breaking stones with which to mend the road. He came to the stone-breaker, and asked him his age.

"I shall be seventy-two if I live till next Wednesday," answered the man.

"I thought you must be about that age: I am sorry to see one so advanced in years obliged to work so hard; you find it very exhausting."

"Indeed, sir, it is hard work, but not so hard as when I used to do it standing. I find it much easier since I took to do it on my knees."

"Your work is hard, indeed," said the preacher. "Yet mine is much harder."

"Yours, *hard* work?" said the stone-breaker inquiringly; "You are a gentleman: you don't know anything about harder work than this. Though, thank God, I can work and be happy, too."

"Ah! my good man, you are speaking to one who is oppressed with the greatness of his work. I work for the salvation of souls. I should be as happy as you are if I could break the stony hearts of my hearers as easily as you break these stones."

"Perhaps you try to do your work standing, sir," was the quick rejoinder. "Try to do it on your *knees*, sir. I think you'll find you can do it then."

"Thank you, my good man, your advice is worth consideration."

"Why, don't you see," said the stone-breaker, "if you try on your knees to do your work, you get Almighty God to help you, and the work will be well done, and more easily done too."

As the preacher went on his way, the old man's words occurred to him again and again, "Try it on your knees: try it on your knees," and he decided that in going back to his work again he would more frequently "try it on his knees." —*Selected.*

There are others besides preachers who need to "try it on their knees." How much worry, petulance, ill-tempered words with consequent uneasy, if not defiled, consciences would be avoided if our difficulties were first met on our knees. The spirit subject to God, the heart at rest under His care—what an exchange from our fretful, anxious thoughts! Let us "try it on our knees."

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"My Brethren, the preaching of the gospel minister should always have soul-winning for its object. Never should we seek that the audience should admire our excellency of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or at least, had never profaned the sanctuary of God; for, often as I have listened with wonder to speech right well conceived and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to wordy rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences."—*C. H. Spurgeon.*

*"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (2 Cor. 2: 4, 5).*

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## THE SON OF GOD and THE BOOK OF LIFE

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AH yes, I'm sure 'tis written there,  
My name, in letters bold and clear.  
I have not seen it, yet I know,  
Because God's Word has told me so.  
And, oh to think that He should care  
Enough to tell me it is there !  
To tell me what in love He's done,  
Because I trust in Christ, His Son.  
I'm not alone in that great Book,  
For as through it in thought I look,  
And scan its leaves from A to Z,  
Ah there, how many names I see !  
No commendation do they claim,  
For naught is writ against each name :  
No thought of evil or of good—  
Just this : "*They trusted in the blood.*"  
O Lord, how wondrous is Thy grace,  
How marvellous with us Thy ways !  
From Adam, down to even me,  
And on, till in eternity  
Those names so precious in His sight  
Will shine with His reflected light,  
And glorify the Son of God  
Who saved us by His precious blood.  
Oh, would that all might look  
To Christ ! Then I am sure that Book  
Would hold the names of every one  
Who put their trust in God's dear Son.  
We thank Thee, Lord, for telling us  
The secret of our Saviour's cross,  
And how, in Life's great Book, with care  
Thou'st written every member there.

H. McD.

# NOTES OF A READING WITH C. CRAIN

## ON THE RELATIONS OF THE PERSONS OF THE GODHEAD

Introductory Note.—In Feb., 1920, a number of servants of Christ being providentially brought together in Seattle, Wash., it was suggested to ask Mr. C. Crain to meet with them for daily readings—a proposition that was agreeable to all. So much that was profitable was brought out that it was thought well to prepare the notes for publication, that others might share in the edification. Those present were, in addition to Mr. Crain, B. C. Greenman, A. E. Booth, F. J. Enefer, Wm. Haigh, R. F. Elliot, N. Thompson, H. A. Ironside and occasional local brethren.

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John 5:19 was read. A question was asked as to whether the words, "The Son can do nothing of Himself" referred to His humiliation, or were always true of Him.

C. C.—Such are the relations of the persons in the Godhead that no act of one can be independent of the others. Therefore it is always true that the Son can do nothing of Himself—never acts independently of the Father and the Spirit.

A. E. B.—That is illustrated, is it not, in creation? There we have, "In the beginning God created;" it is the Trinity, as further down, "Let *us* make man in *our* image," etc.

C. C.—Yes; note carefully that God is a trinity in unity. It means, to use different terms, that the Godhead expresses the idea of an association, a partnership, a fellowship, but such terms imply unity.

F. J. E.—What of that verse in Col. 1, "In Him all the fulness was pleased to dwell?" and in Col.



2, "In Him dwelleth all the fulness of the God-head bodily?"

C. C.—The last applies to Him in manhood. We are not dealing with that just now.

W. H.—But the other would be as the Eternal Son. Col. 1 is what He was from eternity.

C. C.—Yes; but the other verse is the Son in manhood.

A. E. B.—Does not John 1:1 help us as a starting-point?

C. C.—Yes; I think the important thing to be noticed in that chapter is the distinction between "was" and "became." We have first what He was, and then what He became. So we begin with the eternity of the "Logos"—the Word. He was the Creator; Himself uncreated and underived.

A. E. B.—I think that expression is in very fine form. He was uncreated, and the Creator of all things.

C. C.—He never began to be; and He brought into being everything that ever came into being.

W. H.—He was uncaused, underived and uncreated.

B. C. G.—Sometimes we have to meet one who confesses the eternity of the *Word* but denies the eternity of the *Son*. But it is written, "God so loved . . . that He gave His only-begotten Son:" He had to have a Son to give. The nature of the gift is called in question if you deny His eternal Sonship.

F. J. E.—Some object very strongly to the expression "the eternal Son." They say it is not in Scripture.

A. E. B.—Yes; they own the eternal Logos on

the authority of this verse, John 1:1. 1 John 1:2 cleared me as to the eternal Son. "We show unto you that eternal life which was with the Father, and was manifested unto us." The "Life" was *with* the Father.

H. A. I.—That's it. There could be no *Father* in the past eternity, if there were no *Son*.

A. E. B.—Yes; so we have the eternal Word in John 1, and the eternal Son in 1 John 1.

B. C. G.—He says Himself, "I came forth from the Father."

A. E. B.—But some might say an angel could do that. But the Life was with the Father; it is the clear declaration of Sonship before incarnation.

H. A. I.—He was God the Son before He became the Son of God as a man, born of the virgin.

C. C.—Then notice: If the Godhead is a trinity, there must of necessity be distinctions in the Godhead. We speak commonly of three persons. That is, we have the Father, Son and Holy Spirit. All are in perfect fellowship. But if you speak of *fellowship*, persons are implied. If you speak of *association*, persons are implied. If you speak of *partnership*, it is the same thing—there must be persons.

B. C. G.—What is the force of the word, Godhead?

C. C.—Deity.

F. J. E.—It is different, is it not, in Romans 1? There it should be divinity instead of deity.

C. C.—Yes; that is another line. It is a different word. Now, if there are persons in the Godhead, and yet the Godhead is a unity, in what sense or senses are the three persons one? They are one in substance; one in nature; one in life; one in purpose, plan and counsel.

A. E. B.—They are one in aim—always have the same object.

C. C.—Also one in work; none acts independently of the others.

F. J. E.—And of course they are one in power.

C. C.—We may say, also, one in wisdom; but that is perhaps implied in counsel.

A. E. B.—And so we see, as in psalm 139, the Trinity is omniscient (verses 1 to 6); omnipresent (verses 7 to 12); and omnipotent (verses 13 to end).

C. C.—Now, if we turn to Gen. 1, and are able to read it in the Hebrew, we are struck with the very simple fact that the word for God, "Elohim," is in the plural. The Hebrew has singular, dual and plural. In the plural there must be at least three, and so is this word for God; yet it is constantly used as the subject of a singular verb.

B. C. G.—I think it is used 45 times in the first two chapters of the Bible, and over and over again we find this plural noun used with a singular verb. This would seem ungrammatical in English, yet it is the divine way of expressing the fact.

C. C.—We might say in English, "In the beginning the Trinity created." Trinity expresses plurality, but it is trinity in unity.

H. A. I.—There are those who object, and say it is simply the plural of majesty that is used here.

C. C.—But the use of it is too common for that. "Let us make man in *our* image, after *our* likeness," implies unity of persons in counsel.

B. C. G.—Counsel always implies deliberation.

F. J. E.—In the New Testament we read that God created all things by Jesus Christ. Is that the same thing?

C. C.—Yes; but what is important is that while we think of persons in the Godhead, there is no person that is independent of the rest. Neither Person thinks, speaks, or acts independently.

B. C. G.—Of course all human illustrations fail, but we might think of a firm of three partners commissioning one partner to do a certain thing on behalf of all. Thus, one might take a servant's place, but in full harmony with the rest.

H. A. I.—I have tried to illustrate it by a firm appointing one of its partners to act as receiver and straighten out the business, then hand it back to the firm. Christ became, so to speak, the receiver for this universe after sin had marred it. When all is straightened out, He hands it back to the firm.

Question—As to the Word, He was always that, was He not, but only spoken in time?

C. C.—From eternity He was the potential Word. Let us think of creation. Was not God speaking when He created? Creation was a form of revelation. God was displaying Himself, revealing Himself. How can we think of that apart from the Son Himself as the speaker?

F. J. E.—What is the thought of the eternal Word?—always the expression of God?

C. C.—Yes; I believe so. The best definition that I have seen is that given by G. V. Wigram: "A word is an idea and the expression of it." Now apply that definition to the term the "Logos" in John 1:1, 2. It is the title of the second person of the Trinity. In the beginning was the Word. He existed eternally as the idea and expression of Deity. Being that, He was the Expressor of the mind and will of God.

W. H.—Would you not say the eternal Expressor, whether before or after the incarnation?

B. C. G.—Expressed or not, that is what He is.

C. C.—God was never without the ability to express Himself.

B. C. G.—Some raise the question, Why called "the Word" when there was no activity?

C. C.—He is that in Himself. John's first chap. speaks of Him as eternally living. In Him was life. Life never began in Him. It began in us. As being eternally the Living Word, we see the ability of Deity to express itself.

W. H.—We need to hold fast to that. Christ was eternally the Living Word.

F. J. E.—Would you say *Christ*?

C. C.—I think so. In 1 Cor. 10, the apostle writes, "They drank of that spiritual rock which followed them, and *that Rock was Christ*." He applies the term to pre-incarnation. Then Moses is said to have borne the reproach of Christ. He was the one to whom faith looked; and even in that day, as being present amongst His people, He was under reproach.

A. E. B.—The Anointed, or Christ, is more than a Jewish title. It is more than what we generally associate with the thought of the Messiah of Israel. In Prov. 8 wisdom says: "I was set up from everlasting." "Set up" is the same as anointed. He was anointed from everlasting. So He was the Christ in the mind of God in the past eternity. He was the Christ in God's purpose before incarnation. Historically He was anointed as Christ at His baptism; and God made Him Lord and Christ, confirmed Him as such, in resurrection.

B. C. G.—Even the Jews said, “We have heard out of the law that Christ abideth forever.”

C. C.—But Jesus was His human name. It was the name given Him in incarnation. He was the Anointed from everlasting, just as He was the Lamb from everlasting—the foreordained Lamb, set apart for sacrifice. What is very important is that the young believers be brought to see that the relations of the persons of the Godhead are such that there is no independence in purpose, counsel, or activity.

W. H.—There is danger, I believe, of pressing passages like John 1, Col. 1, and Heb. 1, as though creation were the independent work of the Son.

C. C.—The point is that in creating He was not acting simply from Himself, just as the Holy Spirit now is said not to speak from Himself. He acted in conjunction with the other persons of the Trinity.

H. A. I.—Then are we to understand that John 5:19 has no reference to His humiliation, and refers only to Him as a divine person?

C. C.—Well, I would not say that dogmatically. I would not say that He is limiting it to His deity. I understand that He is speaking in view of the fact that He has come down into human conditions, and as man He is in the place of dependency. But always He did nothing independently. As become man, He still has divine authority, divine wisdom, and sovereignty, but He does not act independently. It would be contrary to His relations (whether those essential and eternal, or those assumed when become Man) so to do.

F. J. E.—It says He *can* do nothing, not merely He *will* do nothing.

C. C.—The nature of the case is such that He can do nothing *of Himself*—the unity of the God-head necessitates cooperation.

W. H.—Verse 36 gives us the perfection of the Son in humiliation. He speaks of the works that the Father had given Him to do.

C. C.—We must not lose sight of the fact that we are occupied with a unique man. His humanity was thoroughly unique.

F. J. E.—Is that thought of dependency all through John's Gospel, in spite of what is revealed as to His true deity.

C. C.—Yes; for He is both God and man; possessing divine sovereignty, and at the same time a submissive, subject man.

F. J. E.—Some use the term the God-man. Is it not better to say God and man in one person?

C. C.—I think the expression is all right if the thought behind it is right. I have used it. But I find even Unitarians now use it. They mean He is a divine man. They deify His humanity and deny His deity. So the fuller expression is better.

A. E. B.—We need to press that. Humanity is never deified. Christ is perfect man and true God.

C. C.—There are two natures combined in one person, yet distinct.

A. E. B.—Some expressions which were once safe to use are now unsafe owing to new forms of error giving new meanings to these expressions.

C. C.—He is a real man—spirit, soul and body.

A. E. B.—Yes; many see in Him God, as to person, in a human condition.

C. C.—But there is more than that. It was not merely that Deity was enshrined in a body. Deity

and manhood are *united*. Manhood implies spirit, soul and body.

A. E. B.—Well then, what of our opening verse, "The Son can do nothing of Himself, but what He seeth the Father do?"

C. C.—This was always true, as we have seen. But He was here on earth, in a new position for Him. Before His incarnation, He knew nothing of obedience. He did not act independently, He acted sovereignly with the Spirit and the Father. But He became man. As having come into our condition and circumstances, as having entered into a new relationship, that of dependence, He learned obedience—an entirely new experience for Him.

F. J. E.—What of "The Father sent the Son"? Was that not obedience before He came to earth?

A. E. B.—In John 14 we are told that the Father would send the Spirit. In chap. 15 the Son would send Him. In chap. 16 He would come Himself. So with the Son. There is perfect interdependence.

B. C. G.—There is no independent action on the part of any member of the Godhead.

C. C.—But as man he is subject to orders, to command. The temptation illustrates it very clearly. He will do nothing without orders from His Father.

H. A. I.—It is really, "The Spirit driveth Him into the wilderness." He was impelled to go by the Spirit.

C. C.—Yes. He was taken to the wilderness to be tempted. The devil says, "If thou be the Son of God" do thus and so. But He would not exercise sovereignty, though possessing it, and He had no word from God to make stones into bread, or to



leap from the pinnacle of the temple. He could not turn aside from the path of subjection, of dependence.

W. H.—John 12 : 49 shows He was under commandment.

C. C.—Yes; His words were the Father's words, and His works those that the Father had given Him to do. Though He exercised sovereign power, He was yet acting in subjection and obedience as under authority, as when with a word He stilled the tempest.

B. C. G.—Even in connection with His atoning death He said, "This commandment have I received of my Father."

W. H.—But it was also voluntary, for He says, "No man taketh my life from Me. I have power to lay it down and I have power to take it again."

C. C.—Yes; but the great point is, He was not acting independently even there. All was in accord with the counsel of God.

F. J. E.—When the wrath was borne, we are told that "He dismissed his spirit." This shows He willingly offered Himself.

W. H.—And it shows that He was possessed of a true human spirit—which some deny.

C. C.—He says elsewhere, "Now is my soul troubled"; so we know He had a human soul.

B. C. G.—Isaiah says, "He poured out His soul unto death."

H. A. I.—And we read, "He groaned in spirit and was troubled." The denial of this is an old heresy known as Apollinarianism. It is the teaching that the Logos took the place in His body that my spirit and soul do in mine.

C. C.—Well, let us remember that He only did the works that the Father gave Him to do. I would like to speak of a few concrete examples. Take the storm again. When the terrified disciples appeal to Him, He rises and quiets the wind and the wave. It is the exercise of sovereign power, but He says, "The works that my Father gave Me to do." Stilling the storm was one of the works. He exercised sovereign power in obedience to His Father. Divine sovereignty and obedience combine in Him, just as the divine and human natures unite in perfect harmony in Him.

F. J. E.—That is a new thought to many, and very helpful, that sovereign power was exercised only in obedience.

W. H.—Do we not see the same thing in the incident where He sends Peter to get the money in the fish's mouth? It was omniscience, but He was doing the works the Father gave Him to do.

C. C.—Yes; that is the same thing.

B. C. G.—Then what we need to see is that every miracle He wrought was in accordance with the Father's will. Therefore the Son did nothing of or from Himself.

C. C.—Yes; and so every act was the act of a divine Person, and also of a perfect man.

A. E. B.—In verse 20 of John 5 we read, "The Father loveth the Son and showeth Him all things that He Himself doeth; and He will show Him greater works than these, that ye may marvel." It is all of one piece. There is perfect harmony, fellowship, and subjection. In verse 17 He says, "My Father worketh hitherto, and I work." That is the past. Verse 19 is the present, and verse 20 carries the thought on to the future.

C. C.—Then we have what is strange to a great many in verse 31, "If I bear witness of Myself, my witness is not true," *i.e.*, not valid. The law requires two witnesses, and He recognizes its claims upon Him. In the preceding verse He says, "I can of mine own self do nothing." That is, He cannot act independently. "As I hear, I judge." His judgments were in accordance with the mind and will of the Godhead. He was in such relationship with the Father that His judgments were fully in accord with His.

H. A. I.—This thought of perfect fellowship in the Godhead is a very precious one. It makes the idea of trinity in unity very clear.

B. C. G.—And as a man on earth this fellowship was never interrupted. The Lord was ever receiving of the Father. That is what we have in Isaiah, is it not?—"He wakeneth mine ear morning by morning. He wakeneth mine ear to hear as the learned."

H. A. I.—It is really "as the *learner*"—is it not?

C. C.—Yes; and so we see Him as a man on earth receiving instruction, and taking orders daily. So He can say, "As I hear, I judge."

A. E. B.—In relationship, in dependence, in communion, He got all from the Father.

C. C.—He says also, "My judgment is just, because I seek not mine own will, but the will of the Father who hath sent Me." And as the perfect subject man, He adds, "If I bear witness of myself, my witness is not valid." The law could not accept the testimony of only *one* witness. So He brings forward more than the law required. He cites four witnesses: John the Baptist, in verses 32 to 35; the

works He did, in verse 36; the Father Himself, in verse 37; and the Old Testament Scriptures, in verse 39—they all confirm His own testimony.

F. J. E.—In verse 34, "I receive not testimony from man:" what of that?

C. C.—He does not *depend* on John's testimony.

A. E. B.—He says, "I have greater witness than that of John." So He cites three more witnesses.

B. C. G.—Because a man's testimony is rejected in court, it does not prove that it is not true. It may be unsupported and incompetent.

W. H.—In chapter 8 they throw it up to Him, "Thou bearest witness of thyself: thy witness is not valid."

C. C.—Yes, the Pharisees refuse His testimony as though it were unsustained. In verse 14 the Lord might seem to some to contradict Himself, "Though I bear witness of myself, my witness is valid." But notice the difference in His way of meeting them here from His way in chapter 5. Here He is bearing testimony to what He has eternally known. He is witnessing as personally acquainted with the Father from whom He had come, and to whom He was going. He was testifying to what He knew personally as the eternal Son. He says, "Ye judge after the flesh, I judge no man; yet if I do, my judgment is just." But He says, "I am not alone—I and the Father that sent Me." So the Father confirmed His testimony. (See verse 18.)

H. A. I.—His witness was therefore valid, for the Father had confirmed it, but they would not receive His testimony.

C. C.—Yes; and as they had rejected the fourfold testimony previously given, He presses the validity

of His own witness as that which had been fully proven to be valid.

W. H.—They claimed to be Moses' disciples. The Lord in effect said, "Now abide by the principles of Moses' law."

A. E. B.—In verse 26 (chap. 8) He says that He speaks those things which He heard of the Father.

F. J. E.—Do we understand that while on earth He was constantly receiving from the Father?

C. C.—Yes, it is, "As I hear, I judge." He was constantly receiving; His was ever the open ear.

H. A. I.—That shows how real were His exercises in prayer. It was no mere form with Him.

C. C.—Yes; think of His spending the whole night in prayer before selecting His twelve apostles. He went over every case with the Father.

B. C. G.—And at the grave of Lazarus, how real were His exercises.

C. C.—It is all exceedingly interesting. He does not draw on the divine resources within Himself. He is a dependent servant. As such He looks to the Father for counsel, for guidance.

A. E. B.—He knew all things, yet He took the place of dependence. In verses 26 to 29 this is made very plain: "He that sent Me is with Me;" "He hath not left Me alone; "I do always those things that please Him."

C. C.—His words expressed Himself: ver. 25: "I am exactly what I am saying" is a better translation.

B. C. G.—We may use speech to conceal thought. He was altogether what He said.

## THE END OF THE WAY

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My life is a wearisome journey:

I'm sick with the dust and the heat,  
The rays of the sun beat upon me,  
The briers are wounding my feet;  
But the city to which I am going  
Will more than my trials repay;  
All the toils of the road will seem nothing  
When I get to the end of the way.

With so many hills to climb upward  
I often am longing for rest;  
But He who appoints me my pathway  
Knows just what is needful and best.  
I know in His word He has promised  
That my strength shall be as my day,  
And the toils of the road will seem nothing  
When I get to the end of the way.

He loves me too well to forsake me,  
Or give me one trial too much;  
His people He has dearly purchased,  
And Satan can never claim such.  
By and by I'll see Him, and praise Him,  
In that city of unending day,  
And the toils of the road will seem nothing  
When I get to the end of the way.

When the last feeble steps are taken,  
And the gates of the city appear,  
When the triumphant songs of redeemed ones  
Sweetly fall on my listening ear;  
When all that now seems mysterious  
Shall be plain and be clear as the day,  
Yes, the toils of the road shall seem nothing  
When I get to the end of the way.

Though now I am footsore and weary,  
I shall rest when I'm safely at home:  
I know I'll receive a glad welcome  
For the Saviour Himself has said, Come.

So when I am weary in body,  
And sinking in spirit, I say,  
All the toils of the road will seem nothing  
When I get to the end of the way.

Cooling fountains are there for the thirsty;  
There are cordials for those who are faint;  
There are robes that are white and purer  
Than any that fancy can paint.  
Then with hope and with song I'll press onward,  
Thinking often through each weary day,  
All the toils of the road will seem nothing  
When I get to the end of the way. \* \*

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## ISAAC OR ISHMAEL

THE book of Genesis contains in germ every elementary principle which we find afterward developed in God's ways with man. It has fitly been called *The Seed Plot of the whole Bible*. We are not surprised therefore, to find in the fourth chapter of Galatians that Sarah and Hagar are taken as representing the two great principles of *law* and of *grace*.

It is important to understand that the law applies to man in the flesh, and produces a condition of bondage. Ishmael is a type of the natural man, "born after the flesh," who for a time dwelt in the house of Abraham, until Isaac was born. Ishmael speaks of our condition by nature, when the flesh had undisputed possession, and we lived to gratify self; while Isaac typifies that which is born of God—the new man: as the apostle says in 1 Cor. 15: 46, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

It was not an *improved Ishmael* that was to become the depository of God's promises, but Isaac, the new man, child of Sarah, and child of faith. But the birth of Isaac brought conflict; it soon manifested the character of the bondwoman's son.

Let it be distinctly understood that new birth is *not a change of the old nature*, and that new birth does not in the least alter the character of the flesh.

The flesh "is not subject to the law of God, neither, indeed can be." The cultivated natural man remains a natural man still. Ishmael might become "a great nation," the father of twelve princes, but he was son of the bondwoman still.

Ishmael and Isaac in Abraham's house are a striking illustration of the two natures in the believer. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other" (Gal. 5: 17). There was struggle in the house of Abraham as to who was to be pre-eminent. "He that was born after the flesh persecuted him that was born after the Spirit; even so it is now" (Gal. 4: 29)—there is struggle between the flesh and the Spirit in the children of God, until "he that is born after the flesh" is cast out. Of Ishmael God said, "He shall be a wild man." Could fitter words be used to describe what the flesh is? So we must learn, as the apostle said, "I know that in me (that is, in my flesh) good does not dwell" (Rom. 7: 18, New Trans.). Therefore, to walk according to the mind of God, the flesh (the Ishmael in us) must be disowned, as the apostle again says, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5: 24).



Armed with the truth of what God has made us in Christ, we put off the old man with his lusts, and "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 22-24). Isaac's place in the house of Abraham as the heir, was manifested on the day he was weaned. It was a day of rejoicing for all in the house. Henceforth Isaac was supreme, and Ishmael was cast out. (See Gen. 21: 8-12.)

All this is full of salutary instruction for the people of God. The flesh cannot be indulged and Christ have His rightful place while this conflict continues. What a day of gladness dawns when the soul is able to say, "For me to live is Christ," and the flesh is disowned—cast out. Worldly associations, and everything that savors of Ishmael lose their hold then, and the soul seeks those things which are above where Christ sitteth at the right hand of God.

May we be true to all this; not striving to see how much of Ishmael can be tolerated in the presence of Isaac, but absolutely refusing the flesh a place. Alas, how often we apologize for the bad conduct of Ishmael, instead of casting him out!—and while dallying with the flesh, what blessing and joy we forfeit! The day of feasting and gladness in the house of Abraham only came when Isaac was weaned, and not until Christ has His rightful place in our hearts can we know full liberty and blessing. It is one thing to be sealed by the Spirit (as in Rom. 5), and quite another to be in the liberty of the Spirit, as developed in Romans 8.



## Answers to Questions



**Ques. 1.**—If you can give me light on the following, you will confer a favor.

If leaven is universally evil, as I believe it is, how can the Lord *order it used* in the meal-offering of Pentecost? (Lev. 23 : 15-21.) To say with Scofield that the *wave loaves* typify the Church, and that in the Church there is still evil, does not touch my question. Why does the Lord order what is intrinsically evil as a symbol in His worship?

**Ans.**—Leaven is not “intrinsically evil.” The apostle says, “I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself” (Rom. 14 : 14). Leaven is simply fermentation—a natural law in God’s economy, and “the Lord is righteous in all his ways, and *holy in all his works*” (Ps. 145 : 17).

But as a type, leaven pictures well the effect of the root-sin in man—pride and its attendant corruption which Satan introduced at the Fall. Therefore with all sacrifices (which in various aspects typify our Lord Jesus) leaven was strictly excluded (Lev. 2 : 11). The “two loaves . . . *baked with leaven*” (Lev. 23 : 17) were waved before the Lord, but could not be put upon the altar. They can but represent the people of God (of both the old and new dispensations, it would seem—*two loaves*), the fruits of Christ’s resurrection, and accepted before God “in the Beloved.” They are well-pleasing to Him as sanctified in Christ. At the same time, the evil nature in them is recognized in the loaves being baked with leaven. Note, not *active* leaven, but *baked*. Confessing sin is judging it. Thus “baked,” God righteously accepts us on the ground of the atonement by the sacrifice of Christ.

There can be no question that the feast of first-fruits in Lev. 23 pictures to us what we have in Acts, chap. 2. The resurrection of Christ, fifty days before, was the divine declaration of atonement made and the sacrifice accepted. And when the day of Pentecost was fully come, our Lord being glorified in heaven, He sends the Holy Spirit upon His own here, as the seal of *their* acceptance before God. They are the wave loaves, baked with leaven, presented and accepted in the Beloved before God.

**Ques. 2.**—I would like to have your opinion on the Scripture which speaks of the centurion and his sick servant in Matt. 8: 5-13 and Luke 7: 1-10. In Matthew our Lord speaks to the centurion, and in Luke He speaks to the centurion's servants.

Can you give me any light on this scripture?

**Ans.**—Luke gives the narrative in detail, as usual in that Gospel; whilst in Matthew (which is primarily addressed to the Jews) the Holy Spirit seems to direct the attention to the centurion's *faith alone*, taking no notice of the haughty self-righteous Jews who bring the first message with their own, "He is worthy for whom thou shouldst do this, *for he loveth our nation*, and he hath *built us a synagogue*"—all recorded in Luke. All this is brushed off in Matthew. All "go-betweens" are omitted. The Roman centurion's messages are given as by himself present, prominently bringing out his deep humility and faith. *We* often do this. A message is sent, and the record of it is, *I or we*, said so and so—leaving out the messengers altogether. Thus, in Matthew, the Holy Spirit seems to cast a slight upon the self-important messengers by not mentioning them at all. "Those that walk in pride, He is able to abase."

**Ques. 3.**—In a magazine issued by one of our publishers I read the following: "There is not one passage of Scripture which says or teaches that the Antichrist demands worship for himself." Is this so? Is it not opposed to what has been taught and received among us as truth?

**Ans.**—Yes, it is opposed to what has been taught among us. Yet it is to Scripture we must turn as the ground of our faith. In 1 John 2: 22 we read that the Antichrist shall "deny the Father and the Son," *i. e.*, denies God as revealed in Christianity—he shall be a *complete* apostate. Compare this with what is said of "the man of sin" in 2 Thess. 2: 3, 4. He is called "the son of perdition" (like Judas). He exalts himself in the place of Deity (denies the Father and the Son) and sits *as God* in God's temple (at Jerusalem). Is not this a demand for worship? Thus, can there be any reasonable doubt that the Antichrist of 1 John 2 and "the man of sin," "the son of perdition" of 2 Thess. 2 are one and the same person?—"the Wicked one" to be revealed in his time. See also Daniel 11: 36; Rev. 13: 11; Jno. 5: 43 as to this same person, and his end in Rev. 19: 20.

**Ques. 4.**—There has been a little discussion among us as to the correct understanding of Hebrews 2 : 14. In what way or extent has Satan "the power of death?" (*imperio da morte*, "empire of death," as it is in our Portuguese version). Can Satan kill at his pleasure? Does the passage refer to physical death in the lake of fire?

**Ans.**—No; Satan has not the power to inflict death on whom he will. This is in God's hands, as Moses says, in psalm 90 : 3, "Thou turnest man to destruction, and sayest, Return, ye children of men;" and in Rev. 1 : 18 our Lord Jesus says, "Behold, I am alive forevermore, and have the keys of death and of hades." When God permitted Satan to afflict Job, it was with this restriction, "Only, *save his life*"—Satan is not permitted to touch Job's life.

Heb. 2 speaks of the destruction, or annulment of Satan's power to keep man in bondage through fear of death. By subtlety, Satan brought man into sin and under God's sentence of death (Gen. 2 : 17); and he has used this to keep man in dread as if God were his enemy. How often even children of God are tormented with this fear. But Christ has annulled it for all who receive Him, as 1 Cor. 15 : 56, 57 says : "The sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." So completely has the death of Christ for us removed the terror of death that the very word "death" is changed to "sleep" for the saint. "Having said this he (Stephen) fell asleep" (Acts 7 : 60). "Even so them also which sleep in Jesus (or, are put to sleep by Jesus) will God bring with Him" (1 Thess 4 : 14).

As to the "second death," it is absolutely in God's power. *The lake of fire* is the second death (Rev. 20 : 14), and Satan himself will be cast into it (Rev. 20 : 10).

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## Young Believers' Department

CALENDAR : April 16th to May 15th, 1920.

### Daily Bible Reading

April 16, *Acts 3*; April 30th, *Acts 17*; May 15th, *Rom. 4*

Memory Work ..... *Ephesians 3*

Good Reading.....C. H. M.'s Notes on Leviticus, pp. 200-277

I hope that in our past month's daily reading you all got very much out of the beautiful Gospel of John. It always seems to me a book of such loveliness, because it brings us so near to the person of the Son, the revealer of the Father. Of course you noticed how the great theme of eternal *life* runs through its first part, and then the ministry of the Holy Spirit. Then that prayer! Did not your hearts burn as you heard Him speaking to the Father? What wonders lie spread on "John's simple page," and though simple, what depths of God are there! I hope you have been able to fill a note-book with precious gleanings from this Gospel alone.

Well, we are into Acts now, and this "calendar" carries us through that book of action and service into Romans, the great treatise on the gospel of God and its truths relating to acceptance, standing, and deliverance.

Let us all read with the purpose in heart and mind to find some precious gem-thought, not simply to cover the programme. Have note-book at hand to jot down what is thus brought to your mind.

In our memory work we have a most important chapter to study. It shows us the distinctive character and place of the Church as a mystery never revealed until Paul was raised up to make it known. Let us

learn it word for word. One writes, "I know all of us are thankful to you for having us memorize 'word for word.'" It is good to hear of others being encouraged to memorize the blessed Word of God. A prize-winner says, "Several here are memorizing Ephesians, and promise that I'm not going to be the only one to get a prize this time." A new recruit, just commencing with Ephesians, finds it "a blessed task, and it seems good to go over part of His Word while lying in bed waiting for sleep to come, and at other times enjoy it in a way that only memorizing makes possible."

It won't harm us, dear Y. B.'s, to have the night-watches forestalled if the Word is engaging our thoughts (Ps. 119: 148, N. T.).

You have been enjoying C. H. M. on the Sanctuary-book, I am sure; and may you reap much profit from his lucid exposition of its important teachings. The book of Acts seems to be like the actings that proceed out from the Sanctuary into which Christ has entered, and from where, as Head in heaven, He directs the activities of His servants. In Leviticus it is our going into the Sanctuary as worshipping priests.

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#### MORE SUCCESSFUL ONES

There are three more names to add to the honor roll for the recitation of Galatians.

Miss Mercy Mc Candless, Philadelphia, Pa.

Miss Esther Ruth Grant, Philadelphia, Pa.

Miss Lena Hyde, Trenton, N. J.

The memory stored with God's Word is like a well-equipped armory, from which to bring suited weapons to meet whatever emergencies arise.

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#### *Some Correspondence*

"I am sure the Young Peoples' meetings are proving a benefit. I know they, and the meditations, have

been blessed to my soul: and I am sure all can testify the same" (*Chicago*).

"I have wanted to write to you for sometime just to thank you for starting that class for Young Believers . . . We have fine Y.P.'s meetings here in Detroit. Generally have quite a number out, and it is surprising how many have taken such an interest. Then, too, it gives us opportunity to bring up questions that arise in our reading."

"We *do* enjoy the Y. P.s meetings. I'm sure you would enjoy hearing the singing, it is so hearty. We have our meetings in the homes, each one has their 'turn,' so you see we have older ones with us always and would be lost without them . . . We all say we never knew Galatians was so full of precious verses, and we all are 'keen' now to study Ephesians." (*Guelph, Ont.*)

"Our Y. B. D. is getting on very well, and there seems to be a good interest in this valuable study of God's Word . . . I believe there is earnestness in it all. Last night we had Lev. 1.—the Burnt Offering. It throws considerable light on the death of Christ, His complete sacrifice to God, and what God sees in the death of the cross. Quite a few mentioned they were glad they came out." (*Ottawa, Ont.*)

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### SOME SUGGESTIONS

"When we get sweet thoughts in our daily reading or from memorized verses, or C. H. M.'s Notes, let us pass them along, and so encourage others to read."

"We expect to have each one of the young men take charge of the various meetings, and have that responsibility. We trust this will help the young men to be more at liberty to share in the assembly, and also awaken some to their responsibility in this matter."

Let us remember that a proper discharge of our responsibility, our happy participation in the worship and service of the assembly, can only proceed from COMMUNION. We must be filled in the *secret place* to be able to overflow in the *public place*.

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### *Requests for Prayer*

(4) "That the young men in the assemblies might feel more responsibility in connection with taking part in its meetings."

(5) For a husband and son, "that they may believe with the heart on the Lord Jesus, and be saved."

In our correspondence, one writes as to prayer: "In Neh. 2:4, it mentions he prayed to the God of heaven. That was when in the king's presence, and before he made his request of the king, so it must have been a short prayer, and he could not kneel down." May we be free at *all* times and under *all* circumstances to pray, simply and childlike, even as children speaking to and making request of their Father, ever remembering that if we call Him Father who without respect of persons judges according to every man's work we are to pass our time in fear (1 Pet. 1:17, N. T.).

"Hearts loyal to Christ, how few!" Is yours?

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The illness of our brother S. Ridout makes it necessary for another to take up his work for the present. May prayer arise for the recovery of our dear brother.

Please address all correspondence for the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice.

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## A USEFUL LESSON FROM HARSH WORDS

We copy the following from Mrs. Bevan's book on John Wesley for the lesson it contains.

**W**ILLIAM HONE was known for many years as an infidel and blasphemer. This was all the more sad, because his father had been a truly Christian man. But old Mr. Hone, having seen how wrong Wesley was on certain points, had not learnt the lesson of "being patient towards all." He and his friends spoke bitterly of Mr. Wesley. They called him a child of the devil.

William Hone, in relating the history of his childhood, says: "I had a most terrific idea of this child of the devil. Being under six years old, I went to a dame's school to learn my book and to be out of harm's way. She was a very staid and pious old woman; she was very fond of me, and I was always good with her, though naughty enough at home. She lived in one room, a large underground kitchen; we went down a flight of steps to it. Her bed was always neatly turned up in one corner. There was a large kitchen grate, and in cold weather always a good fire in it, by which she sat in an old carved wooden armchair, with a small round table before her, on which lay a large open Bible on one side, and on the other a birch rod. Of the Bible she made great use, of the rod very little, yet we looked upon it with fear. There, on low wooden benches, books in hand, sat her little scholars. We all loved her—I most of all; and I was often allowed to sit on a little stool by her side. I think I see her now—that placid old face, with her white hair turned up over a high cushion,

and a clean, neat cap on the top of it; all so clean, so tidy, so peaceful.

"One morning I was told I was not to go to school; I was miserable, naughty, disagreeable, and cried to go. It was a dark day to me. The next day I got up, hoping to go to school; but no, I might not. Then they told me that she was ill, and I cried the more from grief: it was my first sorrow. I passed that day in tears, and cried myself to sleep. Next morning everybody was so tired of me that the servant was told to take me to her. As we approached the house all was so still, it gave me an awful feeling that all was not right; the kitchen door was shut, the servant tapped, and a girl opened it. No scholars, no benches; the bed was let down and curtained; the little round table was covered with a white cloth, and on it something covered up with another.

" 'Here is Master William—he would come,' said the servant; and a low, hollow voice from the bed said, 'Let him stay, he will be good.'

"There lay my dame—how altered! Death on her face; but I loved her all the same. My little stool was placed near her bolster, and I sat down in silence. Presently, she said to the maid, 'Is he coming?' The maid went to the window and said, 'No.' Again the same question and the same answer. Who could it be? I wondered in silence, and felt overawed. At last there was a double knock at the house-door above, and the maid said joyfully, 'Oh, madam, Mr. Wesley is come!'

"Then I was to see the child of the devil! I crept to the window. I could only see a pair of black legs with great silver buckles. The door

was opened, steps came down the kitchen stairs, each step increasing my terror.

"Then came in a venerable old man, with, as it seemed to me, the countenance of an angel, shining silver hair waving on his shoulders, with a beautiful, fair, and fresh complexion, and the sweetest smile! This, then, was the 'child of the devil!'

"He went up to the bed. I trembled for my poor dame, but he took her hand, and spoke so kindly to her, and my dame seemed so glad. He looked at me and said something. She said, 'He is a good boy, and will be quite quiet.' After much talk he uncovered the table, and I saw the bread and wine as I had often seen it at my father's chapel, and then he knelt down and prayed. I was awfully impressed, and quite still. After it was over he turned to me, laid his hand on my head, and said, 'God bless you, my child, and make you a good man.' Was this a child of the devil? I never saw Mr. Wesley again. My dame died, but from that hour I never believed what my father said, or what I heard at chapel. I felt, though I could not have expressed it, how wicked such enmity was between Christians, and I lost confidence in my good father and his religious friends, and in all religion."

And thus through many long years did William Hone live without God, without hope, without happiness. His great talents were used, alas, to hinder the cause of Christ. His life, which might have been spent in God's blessed service, was worse than useless. You will be glad to hear that in his last years, God, in His great mercy, brought him to

repentance. Then at last he remembered the lessons of grace and truth which he had learnt from his father, and he said that in spite of the bitter words spoken so unadvisedly of John Wesley, his father had taught him rightly about the Lord Jesus, the Saviour of the lost. F. B.

"It was in a country house that William Hone, already well-advanced in life, met a child reading a New Testament. "Why do you read a stupid book like that?" he asked. "It is my sick mother's only comfort," answered the child. "*My mother's only comfort*"—it kept ringing through the unhappy man's mind, and he finally resolved to read the Bible for himself, and not go by other men's opinion of it, as he had done.

He procured a Bible, and as he read it God spoke to his soul through it. Some time after this his own hand wrote the following lines on the fly-leaf of his Bible:

"The proudest heart that ever beat  
Hath been subdued in me;  
The wildest will that ever rose  
To scorn Thy cause or aid Thy foes,  
Is quelled, my God, by Thee."

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### Has Some One Seen Christ in you To-day?

Has some one seen CHRIST in you to-day?  
CHRISTIAN, look to your heart I pray,  
The little things you have done or said—  
Did they accord with the way you prayed?  
Have your thoughts been pure and your words been kind?  
Have you sought to have the Saviour's mind?  
The world with a criticizing view  
Has watched—but did it see CHRIST in YOU?

Has some one seen CHRIST in you to-day?  
Christian, look to your life I pray:  
There are aching hearts and blighted souls  
Being lost on sin's destructive shoals,  
And perhaps of CHRIST their only view  
May be what of HIM they see in you.  
Will they see enough to bring hope and cheer?  
Look to your light! DOES IT SHINE OUT CLEAR?

—Selected.

## "HIS UNSPEAKABLE GIFT"

(2 Cor. 9:15)

O GOD, Thy gifts are numberless,  
Like grains of sand that bound the deep,  
And like the countless water-drops  
That in the mighty ocean sleep.  
Thy gifts, O God, are free to all,  
Like showers that on earth's surface fall.

Thy sun and rain descend alike  
On fertile plain and barren rock,  
And on the ocean's broad expanse,  
Where grows no herb for pasturing flock.  
How full and free Thy mercies are;  
Thou dost from none Thy blessings bar.

The man who hates Thy peerless name,  
Upon his field the blessing falls  
As on the tillage of Thy child  
Who on Thy name with rev'rence calls.  
The thankful, and the thankless too,  
Receive the rain, the sun, and dew.

Thus from Thy great dispensing hand  
Do mercies in profusion flow:  
Creation basks beneath Thy smile  
While dispensations come and go.  
Thy treasure-house is free to all—  
To those who curse, and those who call!

But oh, Thou great and gracious God,  
There is a GIFT Thy love has given,  
Surpassing all the countless gifts  
That ever came from Thee in heaven—  
Thy holy, blessed, peerless Son,  
Th' almighty and eternal One.

All other gifts are creature gifts  
For blessing here, this side the grave.  
But Thine eternal "Fellow" came  
Eternally to bless and save.  
O God, Thy wondrous plan we see—  
Redeemed by Christ, to dwell with Thee!

Now, thanks, unending thanks, be Thine  
For Thy *stupendous Gift of love*;  
Thy saints in myriads round Thy throne  
Shall praise Thee in Thy courts above.  
Amazing grace! astounding plan!  
To show such boundless love to man!

Seraphic hosts on starry plains  
Shall see Thy saints all robed in white,  
And hear their sweet redemption strains  
Roll through that world of pure delight;  
But in *redemption's* song of praise  
Their voice this note can never raise.

There is one class, and one alone,  
That can engage to sing that grace:  
'Tis those who've seen Thee, blessed Lord,  
In death and judgment take their place—  
None but the ransomed ones can say  
"Lord, Thou hast washed our sins away."

Then of Thy *love* and *precious blood*  
Their everlasting song shall be.  
Thy *love bound Thee to Calvary's cross*,  
But *set poor sin-bound captives free*!  
Then worship Him, ye sons of light,  
While boundless ages wing their flight!

C. C. CROWSTON.

## NOTES OF READINGS WITH C. CRAIN

### 2.—THE ASSUMED LIMITATIONS OF THE LORD JESUS CHRIST AS MAN ON EARTH

At the suggestion of A. E. B. John 14: 8-13 was read.

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C. C.—The Lord says, "I speak not of or from Myself"—that is, He did not speak independently; He was speaking the words that He had received from the Father.

A. E. B.—Here it is "words;" in the 12th chapter it is "commandments." It is the same in principle.

C. C.—He is not alluding to the essential unity with the Father; but as man here He made the Scriptures a study. At twelve years of age He went up to the temple and definitely entered upon His responsibilities as a disciple of the law. And in this He was about His Father's business; it characterized Him through those eighteen years following until He entered on His special work.

H. A. I.—His boyhood was perfect. He was not what we would call a precocious child; there was nothing forward about Him. He is not said to be *teaching* the elders in the temple. He was *hearing* them, and *asking* them questions. Is not all this part of His perfection?

C. C.—Yes; He was a normal human person in every stage of life, the sinless Son of God, and ever subject to the Father.

B. C. G.—That passage, "as His custom was," is instructive. He was accustomed to attend the synagogue service on the Sabbath day. He was a

regular attendant, as we say; thus honoring the law of Moses.

C. C.—And as a student of Moses He would meditate in the law of the Lord and receive instruction through meditation. See Psa. 16:7.

A. E. B.—As in the first psalm, which refers primarily to Him.

C. C.—Yes; and thus He received the words of the Father. Undoubtedly there were communications direct from the Father throughout His entire life also, as at the grave of Lazarus where He was answered by the voice from heaven, and He says, "I thank Thee . . . that Thou hearest Me always."

F. J. E.—On that occasion He waited three days before He went—waiting for orders.

B. C. G.—And so as to the feast. He could say, "Your time is alway ready." But He would not take a step until He received instruction from the Father to do so.

C. C.—It is not only intensely interesting, but most profitable, to study the life of our blessed Lord from this stand-point, to consider His perfect submission to the will of the Father.

A. E. B.—He says, "I am in the Father, and the Father in Me." That is not personality, is it?

C. C.—No; it is community of life and nature, but it was being manifested in a life of dependence, obedience and subjection to the Father.

A. E. B.—Seeing one Person we see the expression of all. All are identical in life and nature.

C. C.—He was in perfect accord with the will of the Father. He was characterized by this. He said, "Lo, I come to do thy will, O God." But our present point is that as a man He had to learn that



will from day to day. He learned it by meditation in the Word of God and in communion with the Father.

A. E. B.—“According to the volume of the book”—that is, He came according to the outline of the prophetic scriptures.

F. J. E.—It is said that He learned obedience by the things that He suffered. In what sense did He learn obedience?

C. C.—Before incarnation He had no such experience. But having come into a position where He was the subject one, He learned obedience.

B. C. G.—He did not learn to obey as though there were resistance, but the point is He learned a new thing, experimentally—obedience.

C. C.—He was not one who had no will of His own, as people sometimes say. He had a will as a true man, but He subjected His will to the will of the Father. He never exercised His will in independence. He would not have been a perfect man if He had had no will. Think of Him never exercising His will of Himself!

F. J. E.—To the leper He said, “I will.”

C. C.—Yes; but in doing that He was exercising His will in accord with the will of the Father.

H. A. I.—And for us this is true Christian obedience. We often hear people say that “God wants a broken will.” This is wrong. A man with a broken will is a crushed man, a useless man. But He would have us subject our wills to Himself. If we refuse, He may have to break them. The apostle Paul had a tremendously strong will, but it was subjected to the will of the Lord.

A. E. B.—Do you think that John 14: 11 explains

the perfect unity? In Him you see the Father's will fully manifested.

C. C.—Think of the Father looking down upon the earth and beholding a man (in a scene where God had been so terribly dishonored) who was *absolutely* subject, who had no desire save to glorify Him! What perfect complacency! His communion with the Father was uninterrupted.

F. J. E.—What of the cross, where He cries, "My God, my God, why hast Thou forsaken Me?"

C. C.—There He was being made sin; and as standing in the sinner's place, He could not say, My Father. It is, My God. Even in His abandonment He vindicates God: "Thou art holy," He says (Psa. 22:3).

H. A. I.—Many have difficulty here. They do not see that He was the whole burnt offering, a sweet savor, and the sin-offering at the same time. He was never more dear to the Father's heart than at the very time He was forsaken by God as taking our place.

A. E. B.—It was God as judge who forsook Him, but the abandonment was so real, He could not say, My Father.

H. A. I.—Yet the Father's love was unchanged.

B. C. G.—His communion was unbroken, save when He was bearing the wrath of God, when He was made sin.

F. J. E.—He says, "The Father that dwelleth in Me, He doeth the works." What does He mean by the Father dwelling in Him?

B. C. G.—Is it not communion based on life and nature?

A. E. B.—It is written of us, "Whosoever con-

fesseth that Jesus is the Christ, God dwelleth in him and he in God." It is life and nature in fullest communion. New birth gives us the very life of God. And we are made partakers of the divine nature. It is communion. It is not putting us in Deity.

B. C. G.—So we have, "The church of the Thesalonians which is in God the Father." That is not putting them in Deity. It is family relationship.

C. C.—Now in Phil. 2 we are told that the Lord "emptied Himself"—"made Himself of no reputation," in the common version. He emptied Himself of the exercise of His divine wisdom, omnipotence, omnipresence.

H. A. I.—Is there not a danger of pressing this too far, as in the *kenotic* theory of the New Theologians, who say He so emptied Himself that He was subject to all human limitations, all the ignorance of His times?

C. C.—Yes; but we need to see that as man He governed Himself by the Word of God. He did not draw on His essential knowledge.

B. C. G.—He knew all things, yet He did not act from that standpoint, but He received instruction from the revealed Word.

F. J. E.—Have we not something like that in the Old Testament? God said to Abraham, "Now by this I know;" yet in another sense He always knew.

N. T.—So the Lord says in one place, "I know that Thou hearest Me always, yet because of those that stand by I said it."

F. J. E.—In Phil. 2, "Made Himself of no reputation," does not fully meet the case, does it?

C. C.—No; it does not go far enough. It is one word in the original, and it means to empty, to divest, oneself. He divested Himself of the glory which He had with the Father before the world was. He laid aside the majesty that was properly His, and He assumed a servant's form. He became a subject man, and was ever guided by the word of God.

B. C. G.—He came out of the circumstances of glory and came into other circumstances, but He was the same Person.

N. T.—On the mount of transfiguration, what glory was it that the disciples beheld?

A. E. B.—His official glory was there manifested.

B. C. G.—It was not His essential glory; it was not a question of glory shining out, but rather of glory conferred upon Him. "He received from God the Father honor and glory."

F. J. E.—Is it correct to say that He left the bosom of the Father?

C. C.—He came forth from the Father's bosom.

W. H.—Was He not there still while on the earth?

C. C.—Coming forth is not the same thing as leaving.

B. C. G.—The expression "leaving the Father's bosom" is taken as referring to affection. He never left His place in the Father's affections. He came forth from the circumstances in which He ever had been.

C. C.—And as having thus come forth and taken a servant's form, He voluntarily became dependent on revelation as to how to live in this scene. This comes out in the temptation. He lived by every

word that proceedeth out of the mouth of God. He met the tempter with Scripture, and He would not act apart from a definite word from the Father. This was characteristic of His whole life. He assumed the limitations of one daily being taught by the Father. Take that much-disputed passage in Mark 13:32. He says that no one knows the day nor hour of His second coming, not even the angels, no, nor the Son, but the Father only. We have no difficulty as to angels; God had given them no revelation as to it. But neither had He given such a revelation to man. Now Christ was here as man; in human condition He learned by revelation. Think of Him as a student of the Scriptures: He could not find any word there to tell the day or the hour of His second coming.

H. A. I.—It is a great mystery how the eternal wisdom could be veiled in flesh, and as a man He increased in wisdom as He increased in stature.

C. C.—People cannot understand it, and we are told sometimes, "No man knoweth the Son but the Father;" so people say, Be careful, don't speculate. That is good; we need care here; but we do not need to be afraid of what God has revealed. We do not need to hesitate to follow the Word of God wherever it leads.

B. C. G.—There will always be a limit beyond which we cannot go. Scripture sets that limit.

C. C.—And so in Mark, they were asking for a revelation, they wanted to know the hour of His return. He replies, It has not been made known. The Father has not communicated it yet. He would not use His personal divine knowledge; He would not draw on His essential knowledge as God

to communicate what was not a subject of divine revelation. He did not have that knowledge as a deposit.

W. H.—No one in creature-condition could have it unless God revealed it.

C. C.—It was a part of His perfection as the self-emptied servant not to know what the Scriptures had not declared, nor the Father revealed directly to Him. So He can truly say, "Neither the Son." But of course we have to recognize the fact that we cannot solve all mysteries connected with the person of the Son of God. He is a supernatural Being, and we cannot explain Him by any principles that apply to other men. People say, "Why is the Bible so written that we cannot clearly understand *everything* in it?" It is written to test our hearts. It is so written that he who will not be taught by it stumbles over it.

A. E. B.—The Lord says Himself, "The servant knoweth not what his Lord doeth;" and He was the perfect servant. So He reveals all that God reveals to Him; but this one thing was not revealed. He had not received it from His Father.

A Brother.—What answer would you give to one who claimed from such scriptures that the Lord was limited in knowledge?

C. C.—He was self-limited. He divested Himself of His prerogatives.

H. A. I.—I like that word *divested* better than emptied. It seems to me it is not so likely to be misunderstood. You empty what is within. You divest yourself of what is without. He did not cease to be God when He became man, but He divested Himself, as you have said, of His preroga-

tives of Deity. He took a servant's form and place.

A. E. B.—He chose not to use His omniscience and His omnipotence, just as having emptied Himself, He had laid aside His omnipresence. As man He could not be omnipresent. So with all His prerogatives.

C. C.—Yes; it was a great descent on His part to become flesh, to become man. He was not "made" flesh, as our Authorized Version says. It was voluntary. He became flesh.

F. J. E.—What would you say of Gal. 4: 4, "Made of a woman, made under the law?" You say He was not "made" anything. Some might have a difficulty as to this passage.

A. E. B.—J. N. D.'s version reads, "Come of a woman, come under law." It was voluntarily so. Again, in Phil. 2 it reads, "Made in the likeness of men." It should be, "Taking His place in the likeness of men"—His voluntary act.

B. C. G.—And the blessed truth for our souls is that He who thus stooped so low for our redemption is the One "whose goings forth have been from of old, from everlasting."

C. C.—Yes; He did not cease for one moment to be God, though He took the servant's place, and became a learner, guided as a man on earth by that same word of God which guides the steps of every subject one to-day. He was the pattern, dependent man. His delight was to do the Father's will as He learned it from the Scriptures and the Father's direct communications. Beyond that He chose not to go.

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## USING LIGHTNESS OR MANIFESTING CHRIST?

IN writing to the Corinthians the apostle Paul says that he was "minded to come unto them, that they might have a second benefit" (2 Cor. 1:15). God had used his first visit to their conversion, and he was confident that a second visit would be for further blessing.

But at the time of writing, his purpose had not been realized; the second visit had not been paid, and he raised the question: "*When I therefore was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?*" That is to say, when he failed to come to them this second time as he had said, he felt that his conduct needed an explanation, otherwise it might appear that Christians were at liberty to say they would do certain things, then fail to do them. He thinks that would be "using lightness;" it would be allowing the natural mind to have its say in divine matters—a way of saying "yes, yes, and no, no," as to the same thing.

Many to-day might think it an exaggeration to attach so much importance to the matter of carrying out one's purpose, but the apostle shows that the gospel is helped or dishonored in just such matters, and affirms that a changeable purpose was abhorrent to him, and that his failure to visit Corinth a second time needed satisfactory explanation, which he at once proceeded to give.

### USING LIGHTNESS

Is there a practical lesson for us in the apostle's



protest? Is there danger of *our* "using lightness" in the things of God? There is. One may show great readiness with promises to do this or that, or go somewhere with the gospel, but neglect to carry out the promises. For example, brothers agree to meet at a given place for the proclamation of the gospel in the open air, but at the appointed time some fail to appear. Sisters agree to help in this or that service, but fail to come and take their part, and for failures to keep promises make but trivial excuses. Does not such conduct reveal "lightness," a disposition to "purpose according to the flesh," a readiness to use words which in the end mean "yes and no."

Another form of "lightness" is a tendency to speak in exaggerated terms of one's interest in the Lord's things, while the *life* proves the expressions were those of sentimentality rather than honest concern; for it needed only a snow- or rain-fall, or even a visit from an acquaintance, to keep the exuberant person away from the meeting.

Again: It is understood that the hour of assembling on the Lord's day morning is, say 11 o'clock. The matter is well-known and agreed upon; but some arrive at 11.10, others at 11.15, and some even at 11.30. Is it not using "lightness" in matters concerning the Lord and His people? It should not be forgotten, of course, that some have not control of their hours or circumstances, and the Lord's sympathy, and ours, may well go with such. We are liable to an error or oversight too, but such will be all the more conspicuous because of its rarity, and is not likely to be soon repeated. There are valid excuses for seeming disorder, and the

Lord's interests will not be made to suffer by them in such a case.

#### MANIFESTING CHRIST

But the apostle further shows that "lightness" betrays a lack of the knowledge of the Son of God, and is a practical denial of the power of the gospel. For having cleared himself in the matter, saying, "But as God is true, our word toward you was not yea and nay," he proceeds to say: "*For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us*" (vers. 19, 20). Of the law it might be said that it was proclaiming "yes and no." It said "yes," if you will live according to and obey my commands; but it also said "no," if you disobey, you shall be accursed.

But all the promises of God in Him (in Christ) are *yea*. In Him they find unconditional and gracious expression. All the blessing which God desired to confer upon man is affirmed and presented to us in Christ. If we look to Him, count on Him, we shall always find that God is saying "yes" to us. Moreover "all the promises of God in Him are Amen." They find their fulfilment in Him. The blessing of God is not "given away" to us as something apart from Christ. On the contrary, *He is the blessing*, and God is glorified in Him.

Now, how does the apostle use this as to the question raised? What has the character of the gospel preached by Paul to do with the matter of his purpose to visit Corinth a second time? Simply this: If his *preaching* was not "yes and no," his

*conduct* would not be "yes and no." His preaching was "the Son of God, Jesus Christ," and He was "not yea and nay," therefore his conduct also was "yea." He was not the man to preach one thing and act another. If he preached Christ, he manifested Christ. Therefore the Corinthians were to understand that he would fear to "use lightness" by an act which would be a denial of the power and grace of that gospel which he preached. Oh, what a cleaving to the Lord with purpose of heart is revealed in his noble protest!

May we profit by it, and be an expression of Christ that will impart tone to our meetings, and go far to spread the savor of His name among those who know Him not.

R. J. REID

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## BITTER AND SWEET

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The bitter things of life oft bear  
    The sweetest fruit;  
And, in eternity, our lips  
    Will not be mute  
Because of sorrows by the way,  
    But songs more sweet  
We'll sing for these than for the joys  
    Of life we meet.  
The cross of Christ doth sweeten here  
    The bitterest,  
And we shall own the sweetest things  
    Were not the best.

H. McD.

## "WATCH AND PRAY"

WHAT a mighty influence this world exerts over us! It is ever interweaving something into the framework of our life; drawing a film between the soul and God, and deadening the sensibility of our spiritual perceptions. Like the law of gravitation, which takes effect wherever it is not specially counteracted, so is it in our intercourse with the world. There is an influence ever ready to enter the soul through our eyes and ears, smothering every thing that would lead to something higher; and each day drawing a fresh, hard layer over the heart.

For all this, we need a strong counteracting influence. Our life is too outward; we are not enough alone with God; we live in the unreal, and become unreal ourselves. There must be the calmness of intercourse with God. God's presence is full of reality; and His presence must be the antidote to the withering blight and the hourly infection of the world. The duplicities of the heart, which the world interweaves are held in check by habitual communion with God. This is the only counteracting and transforming influence; if we are not under it, the world will most surely conform us to itself. If we would maintain communion with God, we must be watchful. We must watch against sin, against the world, and against self.

We must watch against *sin*. Nothing so darkens the soul as sin, or produces so deadening an insensibility; and it gains an entrance with inconceivable subtlety. Just as we contract slight peculiarities of manner, tone, and gait without knowing it,

in like manner does the soul become warped and darkened by sin. When it is at the worst, it is least perceived. Thus we come to live without any true relation to the presence of God; consenting to the darkness of our own hearts; cold and dead in our affections; formal and lifeless in prayer; and the whole moral and spiritual nature estranged from God. Pride, vanity, self-complacency, envy, passion, etc.—all follow in the train of this spiritual deterioration.

This is the cause of much of the insensibility and deadness. *Sins unconfessed and forgotten lie festering in the dark.* It obstructs the spiritual life, and thrusts itself between the soul and the presence of God.

For all this, there is only one remedy—immediate and sincere confession. Come and throw yourself in the arms of everlasting Love! Open your heart, with all its sins and stains, to Jesus. His love is the light in which we shall see our sins, and the light in which we shall see them forgiven.

If sins be allowed to linger, they will only taint and estrange it more: the sins and spiritual decay of to-day will run on into to-morrow, and these decays will be always advancing.

The true secret of preserving spirituality of mind, and maintaining our communion with God is, to bring our sin to Jesus the *moment* it is committed, while it is fresh on the soul. In the street, in the routine of every-day life, let the heart go up to Him in unreserved confession. Let us guard against hesitation. Delay opens the door for forgetfulness. The suggestions of God's Spirit are like the flowing of the tide, which, taken at the

full, will lift us over every bar; if we tarry and lose them, we are stranded! Let us go *at once* to the Lord with them all. So shall the "blood of sprinkling" be precious to our souls, and we shall "walk with God."

We must watch against *the world*. On many Christians, this world weighs heavily, and lowers them to its own standard. All its efforts are exerted to shut out the stern reality of the Cross. Its pleasures and amusements, its mirth and its songs, its religion and its worship, cannot go with us into the presence of the Lord. Let us watch against the standard and tone of its society, as well as against the spirit of its social life.

We must watch against *self-pride*. Unless God be the centre of the soul, it will be a centre to itself. Such a spirit is a deliberate contradiction of Him who made Himself of no reputation. Let us watch against ourselves—our self-pleasing and self-love; our tempers and our spirits; let us test them in His presence. There we shall see them as they are. There we shall learn the true character of them and of ourselves. In the light of His presence, there are no illusions. All the colors and shadows, the false and changeable hues, the gloss and the glitter which we put upon ourselves in the light of the world, and even in the light of our own conscience, are there dispelled. Thus shall our souls be filled with His brightness, and we shall "glorify God both in our bodies and in our spirits, which are God's."—*Selected*.

## Young Believers' Department

CALENDAR: May 16th to June 15th, 1920.

### Daily Bible Reading

May 16th, *Rom. 5*; May 31st, *1 Cor. 4*; June 15th, *2 Cor. 3*

Memory Work.....*Ephesians 4: 1-16*

Good Reading.. C. H. M.'s Notes on Leviticus, pp. 277 to end.

Monthly Question:—*Does the epistle of James conflict with or contradict Romans on the subject of Justification? Consider the difference in teaching, examples adduced, and view-point of each epistle.*

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In our reading of "Leviticus" C. H. M.'s remarks impressed me, "It is to be feared that many who *read* the Bible do not *digest* the Word . . . Let us beware of reading the Bible as a dead form—a cold duty—a religious routine." May faith, appropriation for oneself, cordial assent, reverence, obedience, be the elements entering into our Bible reading and study, and it will become a delight.

In reading Acts did you note its importance as a link between the Epistles and the Gospels? Without it there would be a distinct blank, a gap, and no adequate explanation of the transition. It is the link which binds the new order and its ministry with that of the Lord when here. First, it shows a continuation of what He began to do and teach, and a fulfilment of certain things He had declared. Secondly, it shows the link with the testimony of preceding ages. Thirdly, it introduces to what was never known before, but thus it proves that all is of one divine whole, a perfect unity of revelation from Moses down to Paul, to whom it was given to complete the Word of God. I wonder if you noted the large number of references to the Old Testament. I think it is the New Testament book which

has the greatest number of such references ; Matthew being a close second. The presence and power of the Spirit are very evident both in individuals and the assembly, while also the opposition of the world, politically, religiously and commercially, is manifest.

This month we will read together two very important epistles : Romans, which treats principally of our individual condition and place before God, and 1 Cor. which treats of our corporate relations in the assembly—its order, discipline, ministry and teaching.

I trust you have, and will continue to jot down an outline of your Daily Reading portion ; for it helps much to fix the subjects and teachings of the Word in your mind and heart. A helpful illustration of this was given in the Feb. issue.

I should like to say a word to you about our memory work and good reading, but space forbids, so I must leave them with the earnest hope that you will profit much from this month's work.

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A young brother writes : " How thankful we can be to the Lord for giving Himself as the Bread of Life to feed upon. While the days are passing by, Jesus' love is growing sweeter, and soon we shall be in His presence to enjoy Him to the full." Amen, say we.

I am going to give a partial list of the places where we have workers. It may seem strange, but it is hard to get some to report, although they are going on with the work. Some places have Young People's Meetings, but give no account of how they are getting on. I hear indirectly that they are having nice meetings, but nothing direct comes from them. Once more, I am going to ask each one to send a few lines to let us know what you are doing, and then we will have our list. Let the letters come promptly.

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*Opportunities and Responsibilities*

The silence along this line has at last been broken, and we have several contributions all at once, two of which follow. I hope more will be forthcoming. The exchange of our varied experiences cannot fail to be helpful and suggestive.

"You never asked *Mothers* to write. Didn't you think we belonged to Y. B. D? . . . I think you will be interested to know of some of the ways to serve Christ at home. During this winter I have not been able to leave the house very much, but still there have been a few means of service. One of my neighbors was very ill, and I was able to do little jobs for her, and occasionally say a word for the Saviour. We got her to the meeting one night. Shortly after, business compelled them to move to another city, but she asked for the address of our meeting. Since then she has written me a lovely letter saying she has accepted Christ as her Saviour. She is now praying for the salvation of her three young boys. At present I am burdened about a very old man, also a neighbor. He is too deaf to speak to at any length, but I have sent for some large print tracts in his own language. Then I am also able to give away a few tracts to the shopmen, post-men, etc. Last, but not least, I have the responsibility of my own little boy, whom I trust the Lord will save in his very early years. . . . I have kept up fairly well with all the assigned work of the Y. B. D."

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"The office holds many opportunities for witnessing for Christ, but it also has its times of testing. Large offices, in particular, make a person "show their colors." There are so many little gatherings for some special purpose, and, whereas the motive may be entirely all right, still, if one is really living for Christ, they will realize that they cannot be linked up in any way whatever with fellow-workers, for that is merely one of Satan's ways of keeping the mind occupied with other things than Christ.

"What an opportunity, though, to 'speak a word for Jesus,' when some one sees a Bible on your desk, or perhaps a Scripture Calendar on the wall! Invariably it will start a conversation, and although started in mockery, it may end in what will count

for eternity. God expects us, each in our particular place, to let our light shine, and each time a word is spoken makes it easier the next time.

Cheerfulness is the outward expression of the peace of God in the heart, and this in itself is a testimony for Him. Who has a greater reason to be happy and cheerful than a child of God? The people one works with are ever on the alert to see the effect Christianity has on the life, and as most of our lives are spent at work, it is our privilege to "let our light so shine before men that they may see our good works, and glorify our Father which is in heaven" (Matt. 5: 16).

M. S.—(Detroit.)

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### *Prayer*

From our dear Y. B.'s at Detroit word comes that they have already had answers to Requests No. 2 and 4.

This is encouraging. I hope like news will come from other quarters where the requests which have been sent in are daily remembered at the throne of grace. Let us watch for answers. Let us pray without ceasing. Sobriety, watchfulness and prayerfulness are to mark us, for the end of all things is at hand (1 Pet. 4: 7).

At one of our Young People's meetings unity of purpose was expressed to "still continue in prayer that God will raise up those whose hearts make them willing to bear that which is for the Lord and His people."

Then, if you will remember, it was suggested in Feb. that we "set apart a few minutes at least once a week for special intercession. Would you suggest a special day in which we will all unite in these intercessions?" The suggestion is made that we unite in this service on Wednesday. Let us do so. Those making the suggestion remark, "Sweet thought that many are gathered thus seeking our Father's face and presence.

'Tho' sundered far, by faith we meet  
Before the common mercy seat.' "

In connection with our prayer may we ever remember that we come to "the *throne* of grace." It is a *throne*, speaking of majesty, glory, power, righteous and holy government, though all interwoven with grace. He who has called us, and upon whom we call, is holy. "Be ye, therefore, holy."

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### *Correspondence*

It would be delightful to get regularly a little account of proceedings from all the Y. B.'s meetings which are being held at various places. Why not appoint one of your number to write just a little epitome of your meetings, mentioning points of interest, suggestions or questions raised as to what we are seeking to do together, and thus be of mutual help, with closer connection with one another.

Another feature might be added to our "Calendar," with interest to our meetings: it is a "Monthly Question," bearing upon our daily reading or memory work. A brief review of, and answer given, could be incorporated in your account of the meetings. But, in all your meetings, let there be distinct liberty for prayer, our young brethren taking good part in this. Let it not be merely a formal opening and closing prayer, why not a little season of intercession, several taking part?

A very interesting circular letter from the young people at Toronto, deserves, I think, to be passed on to you all.

"Dear Brother or Sister:

On behalf of the Young People we are taking the liberty of sending you a list outlining a definite policy decided upon at our last meeting, March 22, covering various activities in which we feel sure you will be deeply interested, as connected with us by ties of fellowship and testimony which even eternity will not break.

In view of this, and our undoubted responsibility to one an-

other, also the near approach of our blessed Lord's return to redeem His own, we appeal to you personally to help us, as we earnestly desire to help you to a more decided stand for the truth. Having, as yourself, committed ourselves to this by taking our place 'outside the camp' identified with a rejected Christ, let us see to it that we maintain His cause that when our course is run we may hear His voice thrilling us as we contemplate the grace that picked us up at all saying, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'

As you will notice on the enclosed list there are six committees to be appointed at our next meeting, April 12. The object is to select those most suitable for each committee who will take a real hold on whatever branch of the work may be assigned to them. It will be at once apparent that the co-operation of all must be given to insure the success of our Young People's Meeting, and we are relying on your support to this end. 'Do not let anything stand in the way when you consider what a great help you may be to a fellow-believer. Remember, dear brother or sister, the judgment-seat of Christ will reveal all.

Let us redeem the time because the days are evil."

The objects of the committees referred to may be of interest:

- (1) "To follow up the work of the Y. B. D.
- (2) To consider Missionary work, both home and foreign.
- (3) To promote greater proficiency in singing in view of using it in the Lord's work.
- (4) To promote proper social intercourse.
- (5) Financial, and (6) a committee to whom the others are responsible for the development of their various activities."

May the Lord give encouragement, and let all be carried on in a lowly, unpretentious, unworldly spirit, with earnestness of heart and Christian love.

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Please address all correspondence for the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice.

## NOTES

As some have asked for an expression in **HELP AND FOOD** as to the "Interchurch World Movement" we give a few words on this Babylonish garment thrown upon the shoulders of the Church for its Christian name and support. It is a huge educational-philanthropic plan, based upon the popular idea that Christ was a reformer, of noble ideals, and what more or less imitates this is called Christianity. As to atonement by the Son of God, new birth, peace with God, deliverance from Satan's power, Christ's personal return and the judgment to come, it wisely keeps silence, as that would rend the combine from centre to circumference. It is well-known that a large part of its most ardent supporters are inimical to these foundation truths of *true* Christianity.

A well-known newspaper correspondent, William G. Shepherd, has given his observations on this movement, from which we extract the following:

### THE INTERCHURCH WORLD MOVEMENT AT CLOSE RANGE

A week in a private car, touring with a party which included John D. Rockefeller, Jr., served to give me their viewpoint. During that tour I saw nine audiences of business men thrilled to the point of cheering as Rockefeller and others told of the safety that would come to the world and to property and homes if the doctrine of love, as preached by the "Carpenter of Nazareth," was lived by all men.

Rockefeller himself said in his addresses that the sum needed for this year stunned him at first, but that he had finally come to the conclusion that it could be raised; indeed it must be raised. The audiences heard much of money and little of spirituality.

All this puzzled me, as it would have puzzled any outsider who had heard of "the old-time religion." I felt that a great chasm separated these ardent men, who were resorting to money for the furthering of the kingdom of God, from those other men in the church, whom I met in every city, and whose motto was not money but a Bible verse which runs: "I, if I be lifted up, will draw all men unto me."

I cannot attempt to pass judgment on the issue. If I had been asked on which side of the controversy I would throw my lot, I could not have told you. But it seemed to me that the men with the Bible motto were more sure of their ground, more certain of success, if their motto was followed, than were any of the men who were asking for millions.

I saw audiences of laymen sit in the same puzzlement in which I found myself.

The first requisite for this Interchurch World Movement is *money*. The fabulous amount of 336 million dollars was, as first planned, needed for the five years' enterprises contemplated (though this amount has been much reduced of late, it is said), therefore the wealthy, irrespective of creed, had to be enlisted, and all the churches were to pledge themselves to raise the amounts apportioned to each branch. Some, it is said, have already pledged themselves to it.

And for what purpose are those vast amounts to be raised? First, for the offices of various committees, each to plan and forward a vast propaganda "with American ideals." Some to take up neglected districts in view of better social conditions, send out literature, establish schools where needed, sustain poor churches, and help theological institutions to send out young preachers with the new ideas of Christianity. The chairman of one of these committees, writing to the Editor of a religious

magazine desired his co-operation, asking him "to compile a comprehensive list of dramas, plays, pageants, masques, special day programs, etc., fitted to serve purposes of moral and religious education, or to develop community and neighborhood ideals."

All is to be carried out on a business footing, in business ways, which means of course fair salaries for the large number of persons engaged. A religious paper, widely circulated, says, "No movement, religious or secular, can go forward without money. Great spirituality, in the cause of the Interchurch, was a vital necessity, but spirituality could not succeed without funds to support the workers and make the world acquainted with its purposes."

With the Bible in hand, we might ask, What funds were collected by the apostles for the great work of Pentecost? What funds carried the apostle Paul and those with him in spreading the glad tidings of Christ from Jerusalem and round about to Illyricum—some 800 miles? "Silver and gold have I none," said Peter to the cripple, shortly after Pentecost. "Yea," said Paul to the Ephesian elders, "ye yourselves know that these hands (his own) have ministered unto my necessities, and to them that were with me." And the Master Himself?—oh, when we compare the Interchurch World Movement with the noble company of Christ and His followers it is a fall from heaven to the miserable ways of a world away from God, arrogating to itself the boastful "new ideals" of Christianity!

Contentions in the ranks of this Interchurch World Movement are occurring, as might be expected,

and even signs of disruption. Whatever the outcome may be, it will but serve as a step toward that grand union called in Scripture "Babylon the Great."

Christian ! if you value the truth, given to us by the Holy Spirit in the Scriptures, turn away from a movement which thinks that the gift of God may be purchased with *money*.

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## A CALL TO PRAYER

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"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

"**W**ATCHING unto prayer" is one of the greatest needs in the Christian life. It is the actual need of the day in which we live—the need to live in the spirit and habit of prayer. If only the Church of Christ could be impelled to prayer, there would be an end of barrenness and failure.

It is the lack of prayer that lies at the root of all our troubles, and there is no remedy but in prayer.

The spirit of worldliness will never be broken by strong and fiery words of censure. Spiritual destitution and moral laxity are the order of the day, but they will never be better till prayer is restored to its true place in the individual believer's life. Why do we not set ourselves to prayer? The remedy is sure and simple, the need is urgent and acknowledged. Why is it so slow in getting to work?

1.—"Seek, and ye shall find." The remedy is not so simple as it seems. The command to ask seems simple enough. "If ye have not, it is because ye ask not," says Jas. 4:2. What could be simpler than that?



And yet the Scripture speaks of it as toil and labor. Prayer demands earnestness of mind and heart. Our Lord Jesus wrought many mighty works without any sign of effort. There was in His marvelous works the ease of omnipotence, but of His prayers it is said, "He offered up prayers and supplications with strong crying and tears." There was no visible strain in healing diseases, in raising the dead, and stilling the tempest; but in prayer we read of real labor and agony and the sweat of blood.

All who have shared His intercession, have found it a real labor and travail (Col. 4:12). Great saints have always been mighty in prayer, and their triumphs have been the outcome of travail in prayer until they had prevailed (Mark 11:24).

Now-a-days, in the open life of the Church, and in the fellowship of believers there is seemingly little power in prayer. There is a marked absence of travail. There is much phrasing, but little pleading. The powerlessness of the Church needs no other explanation, and we need seek no other cause. To be prayerless is to be both passionless and powerless.

2.—"Watch and Pray." The New Testament links Watching with Prayer. Twice our Lord commanded His disciples to watch and pray.

The instruction is, to "watch unto prayer" (1st Pet. 4:7). St. Paul exhorts the Colossians to "continue steadfastly in prayer, watching therein with thanksgiving," and in the warfare against evil powers he instructs the Ephesians to be alert "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication,"

not only for ourselves but "for all saints" (Eph. 6: 18).

It is the watcher that prays and prevails. The command to watch is linked with the command to pray, and prayer is regulated by the exercise of watching. Peter slept while Jesus prayed, because he failed to watch.

Prayer is the only medium by which we can prevail in spiritual things. The word of God reveals its mysteries to prayer; and prayer lays hold of God and prevails. Prayer turns our thoughts into petitions, and facts into arguments for supplication; then prayer turns into praise.

3.—**The Hindrance to Prayer.** A prayerful life is absolutely simple, but it is by no means easy. The devil sees to that. He sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a battle at the threshold.

Satan dreads nothing as prayer. He knows he cannot frighten saints with hideous features, or overcome them by coarse enticements. He stands at the portal of prayer. If he does not attack, he diverts.

Christians that lack prayer are often full of good works. Activities are multiplied that devotion and meditation may be ousted; and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He mocks at our wisdom, but trembles when we pray. But how often earthly concerns, material interests,

commercial enterprises, domestic affairs, and everything else hold the right of way to the divine Presence! Therefore we are weak when we might be strong. It is to this the apostle Peter refers in his first epistle, chap. 4: 7.

4.—**The Effects of Prayer.** What serenity and confidence would come to worried and distracted men if they "watched unto prayer!" Nothing saves time like time spent with God. An hour's spiritual thinking, true communion, patient waiting, would save both time and worry as well as keep hearts young and tempers sweet.

Prayers illumines and transforms. God teaches men that pray. He opens their eyes, and they see things in His light; He touches their hearts, and they feel as He feels. "Watching unto prayer" gives wisdom. The more we wait upon God, the more shall we truly know the joy and sweetness of abiding rest. "They that wait upon the Lord shall renew their strength."

If prayer is the supreme need of the Church, why do not people begin to pray?

The frivolous cannot pray. Real prayer demands honesty, moral sincerity and spiritual resoluteness.

The proud cannot pray. Drawing near to God requires lowliness of mind, simplicity of heart, and a teachable spirit (Isaiah 59: 1—3).

The worldling cannot pray. In true prayer the soul submits all things to the standards of Heaven, seeks the judgment of God, and lives in the unseen.

Prayer that stops short of obedience is mockery.

—*Extract from a sermon.*

## THE JUDGMENT-SEAT OF GOD AND OF CHRIST

**T**WICE the judgment-seat of God, or of Christ, is spoken of in the New Testament. In Rom. 14: 10 "the judgment-seat of God"\* is spoken of in view of preventing individual judgment of others in certain matters. In 2 Cor. 5: 10 "the judgment-seat of Christ" is presented in view of provoking to do good.

The subject in itself is one of the most solemn, and at the same time most blessed, and this so much the more as we understand it rightly.

I believe that each act of our lives will be manifested there, according as the grace of God, and His ways with us in connection with our own acts will then be known.

We read (in Rom., chap. 14) that "every one of us shall give account of himself to God." In this passage the judgment-seat is mentioned in connection with an exhortation to brethren not to judge one another in respect of days, meats, or any other such thing.

I am disposed to think that the acts alone will be subject to manifestation; but all the private acts of our lives depend so intimately upon our inward feelings, that it is in a certain sense difficult to distinguish between the acts and the simple thoughts. The acts manifest the power of the unseen thought, or of the feeling.

I believe that the whole of our acts will be de-

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\* The best manuscripts have "the judgment-seat of God" in Romans 14: 10.

tailed before the judgment-seat; not, however, as if we were in the flesh, and thus to our condemnation, but to make evident to our own eyes the grace that occupied itself with us—regenerate or unregenerate.

In the counsels of God we were elect before the foundation of the world; hence I think that our personal history will be detailed before the judgment-seat, and parallel with it the history of the grace and mercy of God toward each of us will gloriously appear.

The why and the how we did this or that, will be manifested then. For us, the scene will be declarative not judicial. We are not in the flesh before God; in His eyes, by grace, we have died with Christ. But then, if we have walked according to the flesh, we must see how we lost in blessing thereby, and what loss we have incurred. On the other hand, all the ways of God towards us, all the ways of wisdom, of mercy, and of grace, will be perfectly known and understood by us for the first time.

The history of each one will come out in perfect transparency; it will be seen how you yielded, and how He preserved you; how your foot slipped, and how He raised you up again; how you were drawing near danger and shame, and how He by His own arm interposed.

I believe this is the bride making herself ready, and I consider that to be a wondrous moment. There will be no flesh then to be condemned; but the new nature will enter into the full knowledge of the care and of the love which, in true holiness, and in righteousness, and even in grace, have fol-

lowed us step by step all through the running of the race—all through our life here below.

Some parts of our life, till then entirely unexplained, will be fully disclosed and become altogether plain. Some tendencies of our nature, that perhaps we do not judge to be so pernicious and deadly as they are, and for the mortification of which we are perhaps now subjected to a discipline that we may not have interpreted aright, will then be perfectly explained; and, what is more, the very falls that plunge us now into bitter anguish will be seen then as what God used to preserve us from something more terrible.

I do not think that until then we shall ever have had a full knowledge of the badness of our flesh. How blessed for us to know that while we are not in the flesh in the eyes of God *now*, the flesh will no longer be attached to us *then*.

On the other side, I doubt not, the manifestation of God's grace toward us individually will be so magnificent that even the sense of the perversity of the flesh that we had, will be overwhelmed by the greatness of the sense of divine goodness.

Oh why do we not deny and mortify the flesh when we think of that hour? The Lord grant that we may do so more and more to the glory of His grace. This great subject of the judgment-seat brings the soul to a very full knowledge of our individual standing "in Christ" before God, through grace.

J. N. D.

## "OUT OF THE DEPTHS"

(2 Cor. 4:17)

"O FATHER! not my will, but Thine be done!"  
Thus with my lips I say;  
Yet lags the heart, the while the lips would run—  
My heart, it sayeth "Nay."

"Be comforted, O child of My delight,  
Though yet thy heart complain;  
'Tis well if thou suffer when I smite,  
Or pain would not be pain.

"Were it a chast'ning if it were not grief?  
'Tis for a moment tears,  
Then glows the spring, where fell the yellow leaf,  
Of heaven's eternal years.

"For sorrow is the sorrow of an hour,  
And sent in eternal love;  
The dusky bud enfolds the glorious flower  
For God's delight above."

Then spake my heart: "For him who comes are  
And bitter tears and scars; [pain  
The briars of the wilderness remain—  
Griefs countless as the stars.

"As he who from the poor his garment takes  
When drives the storm and sleet,  
Is he who singeth to the heart that breaks—  
How then may grief be sweet?"

Then, lo! in vision fair did I behold  
One who a psaltery strung—  
Above the strings he stretched two threads of gold,  
Across, and all along;

Then with the threads thus crosswise o'er the  
Gave He the harp to me . . . [strings,  
Thus know I how the broken-hearted sings,  
O Lamb of God, to Thee. H. SUSO.

## NOTES OF READINGS WITH C. CRAIN

### 3.—THE LORD IN RESURRECTION

The 20th chapter of John was referred to as a starting point, and a question was asked as to the difference between our Lord's body before His death and after His resurrection.

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C. C.—First of all, we need to realize that our Lord's body when here on earth was not a mortal body. That idea is prevalent in some quarters. Some hold that He was not an immortal man until He arose from the dead. But there was in Him, as man, an energy of holiness that absolutely shut out sin, that shut out all evil, and of course shut out the power of corruption to lay hold upon His body. He was like Elisha's vessel with salt in it—salt symbolizing the preservative energy of holiness.

A. E. B.—That is the meaning of salt in the meal-offering. It is a preservative—the personal life of holiness that ever characterized the Lord in this world.

C. C.—While not subject to death, our Lord was able to die. Liability to death and ability to die, are very distinct things. In John 11, as the Lord said to Martha, He was the resurrection and the life. He was that in Himself. He not only possessed in Himself the energy of holiness which shut out all evil, and therefore all tendency to corruption, but He was also the annulment of death and corruption for others.

A. E. B.—Will you give us a word on the difference between the life and the resurrection? Would life here be the same as in John 14—"The Way the Truth, and the Life"?



C. C.—The Son of God having become man, having assumed humanity as we have it, but apart from sin, He carried it beyond death. In Him was life and incorruptibility—possessing them in Himself, He was able to take humanity out of its present condition into a permanent condition.

W. H.—In resurrection, He speaks of flesh and bones, not of flesh and blood. He had poured out His blood on the cross, and is not said to take that up in resurrection.

F. J. E.—Thus He differs from the persons He raised from the dead when He was here. They were only raised to their former earthly condition, to a life such as they had previously known, so they were subject to die again.

C. C.—Yes. It was not to a fixed or final condition, as is His since He rose from the grave in His spiritual body,

W. H.—What about the order of verse 25—the resurrection *and* the life?

C. C.—He had come into a place where sin is, where death reigns. In this scene, He is the resurrection and the life, the deliverer, the Saviour. He must be the resurrection to be the life.

F. J. E.—Does He carry the thought into the future when He says, "Though he were dead yet shall he live"?

A. E. B.—That is *our* resurrection.

C. C.—There He is applying it backward: "He that believeth in Me, though he were dead yet shall he live"—they are going to be brought into that condition of life and incorruptibility. Then He says, "He that liveth and believeth in Me shall never die." Some would add, "when He returns:"

but the Lord, it seems to me, is saying that no believer in Him shall die—as under sin's penalty.

F. J. E.—Is that in connection with John 5:24, "Is passed from death unto life"?

C. C.—Yes; *is* passed—the Lord Himself having taken the penalty.

A. E. B.—So if he actually dies it is counted as sleep.

B. C. G.—It is the same as, "Shall not taste of death," It comes not as the king of terrors to the believer.

C. C.—It comes as a friend, a servant, bringing rest after labor; so in this sense, death is ours.

W. H.—You get the solemn contrast in chapter 8:24, "If ye believe not that I am He, ye shall die in your sins."

C. C.—Well then, what we need to see is that the Lord was not under the appointment to die. "It is appointed unto men once to die, and after this the judgment;" but He was not a sinful man. He was not liable, therefore, either to judgment or death. He could have gone to heaven as a man without dying; but then He must have been a man eternally alone. He must have been without human associates.

F. J. E.—That is as in John 12, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

C. C.—Yes; so He takes the penalty in order to provide a way of deliverance for men, exposed to death and judgment, whom He would have with Himself for all eternity.

W. H.—Referring again to John 11:25, would you say that life in Him was always characterized by resurrection?

A. E. B.—It could only be expressed as such where death had come in.

C. C.—I cannot realize how He could have been fore-ordained to be the Lamb of God if He was not characterized by resurrection life. God always knew what sin is—knew it absolutely, not experimentally. Therefore sin must always have been abhorrent to Him. He has never changed His attitude toward it. We see that attitude told out in the cross. God's abhorrence of sin was fully manifested there as it had never been manifested anywhere else. The flood told of God's hatred of sin; so did the judgment on Sodom and Gomorrah; but it was only in the cross that it was *fully* manifested. But if He always knew sin, and eternally abhorred it, He always had in Himself resources for vindicating His attitude in respect to it. God did not need that sin should come in and actually exist in order to know it.

H. A. I.—There is a striking verse in Daniel 2:22, "He knoweth what is in the darkness, and the light dwelleth with Him."

C. C.—He not only knew what would come, but He knew it in its nature and character, and provided for it.

F. J. E.—That is, redemption was no after-thought with God.

C. C.—He provided for it. It seems to me that unless what we have been saying is true we could not apply the term holiness to God. Holiness implies the knowledge of sin, but the refusal of it.

Ques.—What of the angels, are they not holy?

C. C.—We do not speak of holiness until after testing. Men and angels were created in inno-

cence, not in holiness. We do not properly speak of holiness until after the attitude as to sin is taken. Angels who stood the test are called "holy" and "elect" angels.

A. E. B.—Now shall we turn to John 11 again? —"I am the resurrection and the life."

C. C.—It is what was ever true of Him, but manifested historically in its fulness after He arose from the dead.

B. C. G.—When it says, in Romans 1, "Declared to be the Son of God with power . . . by the resurrection of the dead," does it not include both the ability to raise those sample cases in this life as well as His own resurrection?

C. C.—Yes; He was always the Creator, so He was always the resurrection and the life. He was that essentially in Himself.

A. E. B.—Life, incorruptibility, resurrection, power to meet all the questions raised by sin, all were essentially His, apart altogether from the occasion of display.

W. H.—So, apart from all questions of manifestation or display, He was in Himself the resurrection and the life.

C. C.—And when arisen from the dead He was manifested as the Victor who could not be holden of death. In the same body that He arose, He was taken up into heaven.

A. E. B.—Now a word as to 2 Timothy 3, the last verse. It says He was received up *in* glory—not into. To what does that refer?

F. J. E.—Is that going back to whence He came?

A. E. B.—Well take another passage—the last verse of Phil. 3: "The body of His glory." That

could not be said before death and resurrection.

C. C.—No; as man in this world, He had a body suited to this earth, not one suited to heaven. It was a body of flesh and blood, suited to existence here. When He arose from the dead He took up humanity in a new condition, suited to the glory.

A. E. B.—So it is written that as we have borne the image of the earthy we shall bear the image of the heavenly. As to Christ we may say that the same Person who had existed from all eternity took a body suited to earthly conditions, to die. Now, in resurrection, He has taken up humanity in a new and permanent condition.

C. C.—And now He is the Head of a new race, of humanity after a new order, and at His second coming we shall be made like Him in this. Even Adam innocent had not a body suited to heaven. Christ risen is the beginning of new creation—the creation where all things are of God.

A. E. B.—Adam unfallen had neither a nature nor a body suited for heaven. New birth was always needed,

W. H.—We are told that flesh and blood cannot inherit the kingdom of God.

R. F. E.—Does not that passage show the necessity of the change that is to take place at the rapture? Blood is to sustain natural life and to repair waste. In resurrection, the glorified body will be of a different character.

C. C.—The difference between the Lord's body before death and after His resurrection is very clearly brought out in John's account of the visit of Peter and himself to the empty tomb. His body wrapped about with a winding-sheet (among the

the wealthy sometimes 120 yards long), wound round and round the body, came out of this without unwrapping it. What a proof of resurrection and the character of the resurrection-body. The great stone was not rolled away to let the Lord out of the tomb, but to let His disciples in. The napkin that was about His head was wrapped by itself, and the wrappings lying just as they had been around His body—Himself gone out of them.

H. A. I.—It is just as when the butterfly comes out of the chrysalis condition. The shell remains unchanged. Some have thought the description in John simply implied an orderly exit and lack of haste.

C. C.—But this is to miss the real truth of the passage.

B. C. G.—Nicodemus brought a hundred pounds of spices. The Lord had the burial of a rich man. This was ten times what was ordinarily used; so the winding-sheet was undoubtedly such as the wealthy used.

C. C.—Well, Scripture states we are to be like Him, that He shall change these bodies of our humiliation, and fashion them like unto the body of His glory. His resurrection-body is the typical one. We are to be conformed to His image.

W. H.—To guard against the thought of this resurrection-body not being material, we are told that He ate with His disciples after He arose from the dead. It was not needed to sustain Him, but He could do so.

A. E. B.—This, however was miraculous; for we shall not need food in that new condition. It is written, "Meats for the belly, and the belly for

meats, but God shall destroy both it and them." This makes it very definite that material food will not be required for the new, spiritual body. Thus we shall be like Him both morally and physically, though of course never like Him in omniscience, etc. We shall ever be learners.

B. C. G.—We shall be perfect *in our sphere*, not in His.

F. J. E.—We shall eat of the hidden manna, and of the tree of life.

C. C.—Yes; that is Christ Himself.

A brother.—What would be the difference between Christ's transfigured body and the resurrection-body?

C. C.—When He arose He was in a permanent condition; unchanged He was taken up into heaven. The transfigured body was His body enveloped in glory, but it was the same as that in which He afterward died upon the cross. But no change, no transformation of His resurrection-body was required ere He ascended. Such as it was after He arose from the dead, such is it now in heaven; and such will our bodies be at His coming—bodies suited to the sphere in which we are going to be. As to His eating, it was only to convince them that He was a real man, as has been pointed out. On the Mount of Transfiguration we have a pattern of the coming kingdom. We have in vision the glorified Lord, Moses representing the saints who will be raised from the dead, and Elijah those caught up without passing through death.

A. E. B.—It was an earnest of what the kingdom will be.

H. A. I.—But there was no actual change in His

body. For a moment, as it were, His essential glory was shining out, and He was enveloped in the glory conferred upon Him by the Father.

C. C.—See how Peter speaks of it. He says that by this "we have the word of prophecy made plainer" (2 Peter 1: 19, *Greek*). That is the meaning of it. It did not make it any more sure. But it confirmed it—made it plainer.

B, C. G.—It added emphasis to the Old Testament prophecy, and made the nature of the kingdom easier to understand,

C. C.—There is a word in the 5th chapter of 2 Cor. that is important here: "Though we have known Christ after the flesh, yet now know we Him so no more" (ver. 16). There were those living when the epistle to the Corinthians was written, who had known Christ in His earthly existence—Peter, John, and others—they had seen Him in the body suited to that existence, His flesh-and-blood body, but He will never again be seen in a body like that,

H. A. I.—That is one great difference between Christ and the Antichrist. Christ will come from heaven in the body of His glory, the Antichrist will be a man in a flesh-and-blood body, and of natural birth. People are looking for a great world-teacher, Some imagine this will be the second coming of Christ. But we shall never know Christ after the flesh.

F. J. E.—Our Lord has been on earth once as a man of flesh and blood, but never again in that condition.

W. H.—That is it; He is out of that condition forever.

C. C.—In Mark 16: 19, 20 we are told that He



was received up into heaven and *put* on the right hand of God. The word means to place, to put, to cause to sit. It was what the Father did for Him, the resurrected man.

A. E. B.—Not as in Hebrews 1, where we are told that He set Himself down.

C. C.—No; in Mark He is *put* there. It is Power taking Him up and putting Him there. In Hebrews He established Himself there. Both are blessedly true.

A. E. B.—In Hebrews it is His deity. In Mark, His manhood.

W. H.—It is the same in regard to resurrection. God raised Him from the dead. Yet He raised Himself. It was His own act.

C. C.—And He is also said to have been “quickened by the Spirit.” The important thing now is that God has put Him on the throne as man. In Matthew, as risen He says, “All authority is given unto Me.” But we do not get the ascension there. In Mark we see Him exalted above every thing. God sets Him as a glorified man over all, as in Hebrews 2. So there is a man on the throne of God who is going to carry out all the plans and counsels of God, who will fulfil all His purposes. He is acting from the throne. He has many offices, but the great thing to see is that He is on the throne, and is there as man to fulfil all God's thoughts.

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## BE NOT ANXIOUS FOR THE MORROW

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"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6 : 34).

**T**O-MORROW—what will it bring?  
GOD over everything,  
Sending the wind and the rain,  
The flowers and the sunshine again.

To-morrow—what will it hold?  
Mercies unnumbered, untold,  
Morning, and noon-tide, and night,  
And after the darkness, God's light.

To-morrow—how shall I meet?  
God will give wings to thy feet;  
He will attend to thy call,  
Guard thee from stumble or fall.

To-morrow—how shall I bear  
The pressure of sorrow and care?  
God will thy courage sustain;  
Constant His love shall remain.

To-morrow—how shall I find  
Quiet and stillness of mind?  
God shall rebuke thine unrest,  
With His calmness thy spirit invest.

To-morrow—fears must impede;  
Great are my wants and my need.  
Grace all sufficient is nigh,  
God every need shall supply.

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M. E. K.

### STAND STILL

ONE of the most needful lessons in these trying times, and certainly one of the most precious, is to stand still and wait on *God to act*. "Stand still and

see the salvation of the LORD." God's vindication of those who are right—sooner or later—is most sure, although it may be delayed till the soul is morally prepared for it. The restlessness of spirit and impatience so natural to us, especially in persons of great energy of character, practically hinder the living God's intervention on their behalf. The *living God!*—oh what a stay for the soul! Your case is in His hands, and He is fully awake to it. "*In quietness and in confidence shall be your strength.*"

## Young Believers' Department

CALENDAR: June 16th to July 15th, 1920.

### Daily Bible Reading

June 16th, *2 Cor. 4*; June 30th, *Gal. 5*; July 15th, *Col. 4*

Memory Work ..... *Ephesians 4: 17-32*

Good Reading.....C. H. M.'s Notes on Numbers, pp. 1 to 94.

**Monthly Question:**—While there is marked similarity between Eph. and Col. why, in the latter, is there no direct mention of, or teaching, concerning the Holy Spirit? Also, while in both of these epistles there is much warning against sin and evil practice, why is there none in Phil., nor even the mention of sin?

In our Good Reading course we commence a new book, which treats of Israel's wilderness experience, furnishing us with profitable lessons as to what we are in ourselves, and also of God's ways and character, and mercy by the way. Let us read the "Notes" with care and strict attention, following up the scriptural references which are given, and much will be found to exercise heart and conscience as to our walk in the world. It is well for us to find it the wilderness that it is—a spiritual desert to Christ's true followers.

But the Lord is with His people, so He says, "Rejoice in the Lord alway, and again I say rejoice."

In Exodus we had the great truth of redemption; our *going out* from the world, from the bondage of sin and its judgment. In Leviticus the Sanctuary and priestly service occupied us. There it is our *going in* to God's holy presence as worshipers; now, in Numbers, it is our *going through* this great wilderness as His people and He with us all the way through.

I hope the number of readers is constantly increasing; won't you who are diligently following up the work seek to get other Christian friends interested? Send or give HELP AND FOOD to them with an earnest appeal that they join us in our work together. I am sure there are many earnest young believers all around us who might be reached by a friendly appeal to come along and share the good things from the Lord, and mutual fellowship. I look for a good response to last month's request of all who are following Y. B. D. to send in their names.

Our Bible reading for this month covers a wide range of most blessed truth. We go through five of the most important epistles. Oh that we may be prayerful, careful, thoughtful readers of these wondrous unfoldings of divine love, grace and power. Let us not fail to get our daily portion from God's bountiful storehouse, and by it be sanctified. 2 Corinthians is largely the epistle of *ministry* in which Paul is before us as the pattern servant in the ministry of Christ. As we read it let us remember his words, "Be ye followers of me." In Galatians note the several allusions to the cross and crucifixion. When reading Ephesians, in addition to the wonderful truth of Christ and the Church, trace the references to the Holy Spirit, and the frequent use of the words, "walk," "love," and the title "Lord." Philippians has been called "the happy epis-

tle." The words "joy" and "rejoice" occur many times. Mark them. We might epitomize its chapters in this way:—chap. 1: Living for Christ. Chap. 2: Living like Christ. Chap. 3: Living to win Christ. Chap. 4: Living in the power of Christ. The epistle to the Colossians gives us varied glories of our blessed Lord, and shows how He "is everything, and in all" (N. T.) to the new man. Think of it, we shall be with Him forever! Shall we not seek to get well acquainted with Him here? What a blessed, satisfying, never-failing Companion! We'll walk with Him "through grace supplied," and so the more closely with one another.

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### *Correspondence*

I have received an interesting letter of suggestions from a dear young Christian, the substance of which I hope to give in our next number. It is cheering to get these letters which show exercise and interest. I know there are many demands on your time in these strenuous days of "push," still, a few lines telling how you are getting on, with mention of what may be of interest to others, will be welcome and appreciated.

A salutary desire is expressed by one: "That God will fill my heart, and the heart of each of us, with the desire to be known as a Christian by all those with whom we come in contact, and keep us from hindering the Holy Spirit in this."

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We are to be WARRIORS, waging the Ephesian conflict; SERVANTS, doing good to all men, but especially to the household of faith; PRIESTS, who worship by the Holy Spirit, and have no confidence in the flesh.

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### *Requests for Prayer*

No. 6. "For my dear brother that he may be brought

to know the Lord Jesus as his Saviour, and have peace and rest in Him."

No. 7. "It having been laid upon the hearts of the young men to serve the Lord in open air work, it is desired that others share in asking for blessing on this service." This precious service will doubtless be engaged in by many in various parts. It is also the season for tent work. In our prayers may we constantly remember the outgoing of the gospel in its world-wide extent.

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### *Vacation Time*

During the coming summer-months many of you will enjoy a vacation—a happy little release from the routine of daily occupation. You all have my hearty wish for a happy, wholesome season of recreation and recuperation. But there won't be any Y. B. D. vacations for *any* of us, will there? I hope not. Don't fail to slip C. H. M.'s Notes into your suit-case, also a supply of gospel tracts, and your Bible note-book, you'll need it for the daily Bible reading. Don't omit your memory work, thinking you can make up when you get back. "Making up" is tiresome work. May you have many opportunities to speak a word for the Lord, give a tract, or interest any Christians you meet in our work together. "Blessed are ye that sow beside all waters."

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### *Opportunities and Responsibilities*

These little contributions give us a chance to learn of one another's experience along the path of life, and I hope will prove helpful by way of suggestion.

### *In Office Work*

Christians, as "volumes lent from God's library," are read by the world—and, "if in the way" (Gen. 24: 27), God will surely lead us so that He can be glorified, even by the little things in

our lives; but there are times when one can especially witness for Christ in a public way.

All can be "sowers of incorruptible seed" by leaving tracts in street cars and giving them to those with whom we have daily intercourse in the office, and "God is able" to bring forth fruit. Opportunity of handing out several Scripture calendars was made through people becoming interested by seeing one near my desk; thus in a small way, God's Word has gone forth, and according to His promise, "shall not return void." Another way of testimony has been in the giving of thanks at meals, where people knowing me at office have sat at the same table (1 Cor. 10: 31). This is something the world never does, and for the moment, at least, it makes them think of the One they must some day meet.

On several occasions, the refusal of theatre tickets has given the opportunity to tell of the "better things" which I enjoy as a Christian—communion with my heavenly Father, and reading His precious Word.

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### *In Factory Work*

I must confess that I fail to use all my opportunities, but there is an opportunity and responsibility, in which it is needful for factory employees, like myself, to be faithful; that is, a Christian's attitude towards the unions.

They are busy organizing on all sides, and there is but one answer that we can give them when they approach us—that is, "No, I cannot join your union because your union is not controlled by Christ, nor made up of Christians, but of unbelievers; and God's Word says that a Christian is not to unequally yoke himself with unbelievers" (2 Cor. 6: 14).

To shun a clear-cut testimony regarding this will rob us of joy and communion. But there is joy and blessing for one who will "nail his flag to the mast," and then, if one loses his job he will have fellowship with his Lord in rejection, and not simply lose it because he will not join the union—not publicly confessing Christ. The loss of a job may be a good way of emphasizing one's testimony. Thus, perhaps some will be saved—if not, they will be responsible for having seen and heard a faithful testimony for Christ. So let us be faithful to Him that we may win a crown to cast at His feet.

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*The Question Box*

In our Feb. issue, Ques. 16-19 appeared, and a few answers have been received. They being quite similar, I give their substance with a few added words.

Q. 16. Babylonish thought centered on their idols. The names of Daniel and his three friends bore witness to Jehovah, some contraction of the sacred name appearing in each. It is thought that their names were changed in an effort to eradicate what gave constant witness to Jehovah, if their Israelitish names had been retained. However, it can hardly be said we have conclusive evidence that this was the object, or that the new names bore relation to Babylon's idols. There is evidence that it was the custom of conquerors to change the names of prominent captives (2 Kings 23: 34; 24: 17). This constituted a token of, and constant reminder of, the fact that they were in the place of subjection to the conqueror.

Q. 17. "*Upharish* is the active participle plural—literally, *dividings*. *Peres* is the passive participle, meaning *divided*. The first is the announcement of judgment; the second that the judgment was even then being executed, the enemy having come into the city between the time of the hand-writing and its interpretation by Daniel."

Q. 18. Believing Jews are certainly not under law. Gal. 3:24-28; Eph. 2:16-18. God's grace which brings salvation goes out to Jew and Gentile alike for acceptance by faith. Rom. 10:12; Acts 13:38, 39.

Q. 19. The promises made to Abraham are called "A covenant confirmed beforehand by God" (Gal. 3:17, N. T.). The promises constitute it.

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Please address all correspondence for the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice.



## “EVEN SO, COME! LORD JESUS”

**I**T is over thirty years ago since I first saw the truth as to the Lord's second coming. I saw it was the solution to the difficulties which man's mind had created by attempting to link the predictions about a glorified Messiah with the circumstances of earth, while in man's hand and responsibility. It threw heavenly hopes and promises open, and also gave consistency to God's past and future dealings with the earth.

I took it up whole-heartedly. What a banner for pilgrimage and conflict was this coming glory! I held it as a choice banner, and was ready to suffer and endure for the hope's sake, and did so.

Thirty years are past: and where am I now as to it? Well, I will speak the truth. Thirty years of wilderness and conflict have made a change—a great change. After the experience I have had of self, and of circumstances, and of God, I should sum all up in these words:—It is a very different thing to have the coming of Christ as one's choice, one's self-welcomed to-morrow, and to find oneself where all is ruined within and around—failure upon failure—but in the presence of the God who puts the return of His Son as the time when He means fully to introduce us into the glory He has prepared for us, as for those of whom He has said, “I will be merciful to those to whom I will be merciful, and I will have compassion on whom I will have compassion.” I have less movement in feelings of joy and hope, but more calmness of repose and anticipation; less thought about the contrast between the thing hoped for and the circumstances

which are present, but more sense of the wonderfulness of God's ways, who, through the second Adam, the Lord from heaven, should prepare such an end, in which many a sinner under Adam the first, and myself among the number, will find themselves shortly caught up to be forever with the Lord, and in the Father's house. I trust that in the weaning from self and circumstances, which I have in measure had, tastes, habits, ways, as well as affections and thoughts in accordance with the glory of God, have been formed by Him in me.

—W.

The above was published first in *Bible Treasury* of July 1857, now more than 60 years ago. This makes 90 years or more since "W" first learned the truth as to the second coming of our Lord, and the dear brother has doubtless long since "fallen asleep." But "he being dead, yet speaketh." And inasmuch as it was just thirty years ago that the present writer first learned of the Lord's return for His Church, he desires that the above testimony may reach his own heart and that of others as well. Have we, fellow-Christians, learned what "W" learned? Have we indeed the spirit of the "weaned child?" Ps. 131:2.

C. KNAPP.

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"Far from these narrow scenes of night  
 Unbounded glories rise:  
 And realms of infinite delight,  
 Unknown to mortal eyes,

"Fair distant land! Could now our eyes  
 But half its joys explore,  
 How would our spirits long to rise,  
 And dwell on earth no more!"

## NOTES OF READINGS WITH C. CRAIN

### 4.—THE SON DELIVERING UP THE KINGDOM

1 Corinthians 15: 22-28 was read.

C. C.—We were noticing yesterday, at the end of Mark's Gospel, that the Lord Jesus was taken up into heaven and sat on the right hand of God. To-day, let me first say a few words in regard to His taking up the sin-question and vindicating God as to it. Here we have a Man into whose hands God could entrust the maintenance of His glory in respect of every question raised by sin. In taking up that work, He manifested God's character in all its attributes—of righteousness, holiness, love, wisdom, goodness, and so on. In Him God was well pleased. He glorified God in regard to every question raised by the entrance of sin in God's creation. In raising Him from the dead, and putting Him on the throne in heaven, God has put into His hands the carrying out of all His counsels. There are many things connected with this. He is God's mediator. He has already mediated the sin-question. He has glorified God and God has been glorified in Him. And now He is put in the place of power on the throne of God to carry out all God's plans and purposes—to fulfil all His counsels.

W. H.—Would it be right to call Him "God's administrator in all this?"

C. C.—Yes; but in all this He is still the Mediator, as we see in the Revelation: it is "the Revelation of Jesus Christ, which God gave to Him." *He* is the Mediator, who has communicated it to us.

A. E. B.—Does not that connect with what we had in a previous reading—giving out what He received of the Father?

C. C.—Yes; a part of it. The Spirit gives what He further revealed through the apostles.

B. C. G.—Possibly He gave more than what is preserved in the written Word, as the apostle refers to things spoken by the Lord on earth but not elsewhere recorded, as when he says, "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20: 35). But we have in the Book all that faith requires. God has preserved all that we need.

C. C.—The Lord said, "He (the Spirit) shall show you things to come." So, in the Gospels, the Spirit was bringing all things to remembrance concerning the life and death of the Lord Jesus. In the Acts, the Epistles and the Revelation we have further revelations according to the word, "I have many things to say unto you, but ye cannot bear them now;" and among these sayings are the things to come of which He spoke.

B. C. G.—There are really *three* things in what you have referred to: first, "He shall bring all things to your remembrance;" second, "He shall take of *mine*, and shall show it unto you," and, third, He will show you *things to come*."

C. C.—Yes; but they are all His things.

H. A. I.—Reverting again to the Mediator, or Administrator, what of that verse in Galatians: "A mediator is not a mediator of one, but God is one?"

C. C.—The apostle is not referring to a contract between two parties. God is the one contractor; there is but one party to the covenant, and Christ is to administrate it.

B. C. G.—Is not this ever true of God's covenants of grace, as with Noah and with Abraham?

And no unconditional covenant can be annulled by anything that comes in afterwards.

C. C.—Yes. To make a little clearer how the Lord Jesus is the Mediator when there are not two contracting parties, turn to Col. 1: 19, 20. Notice that expression, "*by Him*," It is Christ who is to reconcile all things to God. He is going to bring heaven and earth into a state of complete harmony with God. He has already reconciled us, as in verse 21—the same thing as in 2 Cor. 5: 18, He "hath reconciled us unto Himself," and "hath put in us the ministry of reconciliation." That is, when Christ was here He was reconciling the world to God, as to the principle of His ministry, and we have been brought into this reconciliation by Him. We have been laid hold of—the conscience and heart have been reached—by the power and grace displayed in the Cross, bringing us at His feet, to own Him as Saviour; and we have been entrusted with this word of reconciliation. Christ is no longer here, but we are here to minister the word of reconciliation on His behalf. So Christ is the one Mediator.

F. J. E.—It is not that God became reconciled to us, but we had to be reconciled to Him. (See Rom. 5: 10; 2 Cor. 5: 18, 19).

C. C.—God was never alienated; but *man* is alienated from Him. God could never be reconciled to sin, but in the Cross He has come in love to beseech man to become reconciled to Him. In Acts 13: 38 we see the One who has borne the penalty due to sin, is entitled, by that fact, to administer forgiveness—it is "*by Him*,"

B. C. G.—He is said to be exalted to be a Prince

and a Saviour to give repentance and forgiveness of sins (Acts 5: 31). What was in God's heart to do, could not be until the work of the cross.

C. C.—And so in verse 39 of Acts 13, we see that *now* "all that believe are *justified* from all things, from which they could not be justified by the law of Moses." This is much more than forgiveness.

B. C. G.—Is not this what many fail to realize, and is found only in Paul's writings?

W. H.—Would you give a word on the difference between the two things?

C. C.—Justification is the clearance from, the complete annulling of, the charges. They cannot be held against the believer because God Himself has cleared him, has put him where no condemnation can rest upon him.

F. J. E.—Is it not a judicial exoneration from all sin and guilt?

C. C.—Yes; it is much more than forgiveness.

A. E. B.—And Christ is the administrator of all this. Justification is *by Him*. That is one of the characteristic features of our dispensation. The believer is justified from all things.

W. H.—Have we *really* apprehended the difference between the two—justification and forgiveness?

C. C.—To forgive is, in one sense, the very opposite of justification. In forgiving a man charged with theft, he has not lost the character of a thief. His misdeeds are not held against him because he is forgiven; but if he is justified from the charge, he is cleared as to his character; and God has cleared us from every charge.

A. E. B.—Is it not *love* that forgives; and *righteousness* that justifies?

N. T.—Does not 2 Cor. 5: 21 fit in here?

C. C.—Yes; Christ having been made sin for us, righteousness demands our justification. God declares His righteousness in clearing us completely.

B. C. G.—Among men, if a man is *forgiven* it is because he was *guilty*; he cannot be justified therefor. If he is *justified*, he does not need forgiveness. But in Christ we have both. God justifies in virtue of the work of His Son.

A. E. B.—That is clear. Christ, then, is the administrator of forgiveness here on earth first. "The Son of Man hath power on earth to forgive sins;" then, as exalted in resurrection to be a Prince and a Saviour, He gives repentance and remission of sins, and *by Him* all that believe are justified. Then, in 1 Thess. 4 we see Him as administrator of something else: it is He who puts His saints to sleep when their day of service is over.

B. C. G.—"None can keep alive his own soul," says the Old Testament. The issues of life and death are in Christ's hands.

C. C.—What the apostle here says is that His servants are removed from labor and put to sleep, *i. e.*, to rest, by Jesus.

H. A. I.—It is not, as in the Authorized Version, "Them who sleep in Jesus," or as we sing sometimes, "asleep in Jesus." It is they that sleep through, or by means of, Jesus. So we read, "the dead in Christ," not the dead in Jesus. Jesus is His personal name. We are "in Christ," not in Jesus. People often sign their letters, I notice, "Yours in Jesus," but it is a misapprehension. Living or dead we are "in Christ."

C. C.—Yes; and so as our brother has said, it is

the Lord as administrator who gives them rest after labor, as a mother puts her wearied child to sleep.

A. E. B.—Then we have a further step—have we not?—in 2 Cor. 4: 14, where we are told we shall be raised up also *by*, or *through* Jesus. So we see Him as administrator (1) through whom we are justified, (2) who puts His saints to sleep, and (3) who raises them up.

C. C.—In the same way, the Lord Jesus is the mediator or administrator of all the plans and counsels of God—of the covenant with Noah, the covenants with Abraham and with David, of all the Old Testament prophecies as to Israel and the whole earth. He will be the King of the Jews, and the Head of the nations, as He is now the Head of the Church. All authority and power in heaven and earth are put in His hands. Everything is to be headed up in Him. Heaven itself is to be cleansed—cleared of the wicked spirits now there; the heavenly things are to be reconciled as well as the earthly. The entire universe is to be brought into harmony with God. The wicked are to be judged and cast out “by Him.” All judgment is committed to Him. He is the administrator of all this; *the Mediator*.

We may think of it in this way:—God has entrusted authority to Christ; He has made Him ruler. Just as God put *earthly* things into the hands of Adam, so He has put *everything* into the hands of Christ. Men set up in the place of responsibility have failed everywhere; but here is a Man who will not fail in meeting to the full the responsibilities imposed upon Him. He will administer all things according to the mind and will of God.



A. E. B.—He intimates this in the parable of the nobleman who went into a far country to receive for Himself a kingdom, and to return.

B. C. G.—Might we not add that even the gift of the Holy Spirit has been administered by Him?

F. J. E.—And I was thinking also that in Eph. 4 it is He who having ascended on high has *given* gifts unto men. In psalm 68: 18 He is said to have *received* gifts for men. In Ephesians He administers them, He gives them to men.

A. E. B.—Primarily the psalm refers to Israel, but the Holy Spirit uses it in the New Testament as referring to the Church, for it is the same administrator in both instances.

C. C.—I think we may apply what the apostle says in Col. 1: 25 as to "fulfilling," or completing, the word of God in this sense, filling up the Old Testament Scriptures—expanding their application.

A. E. B.—Exposition and application are very different things.

C. C.—But to hasten on with our subject: There is a time coming when the Lord Jesus Christ shall, so to speak, *render His account* of the administration committed to Him. We read, "Then cometh the end, when He shall have *delivered up* the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." We have seen that when dominion over earthly things was entrusted to Adam, sin came in, and Adam never brought them back to God as he had received them from Him. But Christ Jesus will restore all things spoken of by the prophets;

He will fully carry out the mind of God. Therefore after He has brought everything into subjection, when death itself, the last enemy, has been destroyed, when the primeval promise of Genesis 3 has been fulfilled, He will hand the kingdom back to the Father.

A. E. B.—“He was manifested to *undo* the works of the devil,” as is the correct rendering of 1 John 3: 8. He will reign until this has been fully accomplished. He is the Lamb of God who *beareth away* the sin of the world.

F. J. E.—Would you say that is the final result of the work of the cross?

C. C.—Yes; the work of the cross is the basis on which it all depends. In Heb. 9: 26 we are told that, “Once in the end of the ages He appeared to put away sin by the sacrifice of Himself.” Actually sin is not yet put away; it has been atoned for; God has been vindicated, but the universe is going to be brought ultimately into perfect harmony with God.

A. E. B.—Not the wicked, of course.

C. C.—They will be thoroughly subjected.

H. A. I.—God will be glorified in that. They will nevermore be permitted to act in rebellion against Him.

C. C.—When the time comes that the Lord will deliver back the kingdom to the Father, all will have been fulfilled in new creation. Creation will be brought back to God in a perfect condition, and every trace of the serpent's work will be removed. The expression here has perplexed some: “When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all

things under Him, that God may be all in all." In what sense shall the Son be subordinate? When the Son of God came into this world, He entered, He took, a subordinate place, and He will retain it always. The thought is that, having accomplished the work of redemption and restoration for which He became man, He will not give up, but retain the subordinate place in incarnation that He took. The thought is exceedingly precious. Think of it: if the Lord should cease to be man after having brought to pass all that God has purposed and designed, *the very link that brings God and man together would be gone!*

A. E. B.—So He will abide forever in that place.

F. J. E.—He *delivers up* the kingdom (1 Cor. 15: 24)—it is not taken from Him.

C. C.—The purpose for which He was set up as Mediator is then accomplished.

A. E. B.—And the results abide forever.

C. C.—Creation will then be in its final and permanent form. God's purposes will all be fulfilled in an unchanging, everlasting condition of things. Heaven and earth will embrace each other; God and man will dwell together, and the link will ever be "the Man Christ Jesus."

A. E. B.—What is the strict force of that expression, "That *God* may be all in all"?

C. C.—Everything shall be a *display of God*. (See Eph. 4). He will fill all things. Christ will spread abroad the glory of God everywhere. That glory will be felt and realized everywhere in the universe, even in the abode of the lost, who will be reduced to absolute silence; they will have to be submissive, though in eternal alienation from God.

H. A. I.—“God,” of course, is the Trinity—Father, Son and Holy Spirit. So when the Son as man is subject, it is to God as the Trinity.

W. H.—In regard to the wicked, they are subdued, but never reconciled.

C. C.—We see, then, that Christ has assumed a subordinate position that *Deity* might be displayed. It is His delight thus to glorify God.

A. E. B.—He is like the Hebrew servant with the bored ears, He will serve forever, for love's sake (Exodus 21: 2—6).

B. C. G.—In psalm 40 He says, “Mine ear hast Thou *digged*.” In the New Testament (taking it from the Septuagint) we read, “A body hast Thou prepared Me.” But it is the same thing; He took a body that He might be the listening one, the hearing servant.

A. E. B.—And in Isa. 50: 4 He is said to have the opened ear, being instructed morning by morning. These three passages point to three important truths—for the three words in the Hebrew have a shade of difference—beginning with His birth, then His dependent life, and finally His sacrifice on the cross.

H. A. I.—So the “digged” ear in psalm 40 is in *incarnation*. He never had an ear in that sense before; He never had to receive orders. Then the “opened” ear, in Isa. 50, is in His *perfect life*. He daily received instruction from the Father. And the “bored” ear, in Ex. 21, is in *the cross*—refusing to go out free, so He remains servant forever.

C. C.—And so, in Him, God is fully glorified. God, through Him, will be forever *all in all*.

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## A HYMN OF PRAISE

JESUS, my Lord, to Thee I sing,  
Who love divine to me hast shown;  
For love *divine* alone could bring  
Thee, Son of God, from heaven's throne.

What did'st Thou see in *me* to love?  
Me, lost, polluted and undone!  
What caused Thy heart towards *me* to move,  
A sinner vile, Thou spotless One!

Thou didst not take the angels up,  
But stooped to sinners lost like me!  
And didst Thou drain death's bitter cup  
To let a guilty worm go free?

My Saviour, Lord, in wonder lost,  
Before Thy feet I prostrate fall!  
In Thee my soul makes joyful boast—  
In Thee, my Saviour, Lord, my All.

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## WORSHIP, IN SPIRIT AND IN TRUTH

THE great High Priest of our profession is set down on the right of the Majesty in the heavens. There He remains throughout the fixed, but unknown, period of His Church's sojourn upon earth. But where the Priest ministers, the people worship. The earthly people *saw* the tabernacle in which was manifested the presence of Jehovah. Their eyes beheld the sacrificial ordinances; they were personally present in the courts of Jehovah until the high priest, who represented them and offered their oblations in the holy place, came forth again to bless them in Jehovah's name.

The Christian too is a worshiper of God; but *faith* brings him in spirit to the shrine of living and Eternal Truth. Instead of descending by a visible token to abide with men, God now raises His children to the place of His abode. He has, indeed, descended first to bring them hither, and by the Spirit He inhabits, even here below, the Church of His redemption (Eph. 2: 20-22); but it is by that Spirit also, that the true children now have access through their Mediator to the Father. The true worshipers worship the Father in spirit and in truth. The hour which the Son of God announced to be at hand when Jerusalem should be no longer the resort of God's worshipers (John 4: 21-23) has now arrived.

The Apostle of our profession has pitched in heaven another and an abiding tabernacle—a *tabernacle*, rather than a temple, because it is during the wilderness experience of the Church that our Lord acts for them according to the Aaronic type of intercessional ministry. In that tabernacle He fulfils for us, Godward, the faithful and perfect ministry of holy things, and thither, consequently by the Spirit which is given them, are God's true worshipers invited to repair. Practical effects flow from this transfer of worship from earth to heaven. Let the Christian note carefully and keep in lasting remembrance, the principle involved in this doctrine of our Lord's priesthood. It involves an essential *contrast between the former, or Jewish, worship and the Christian—the latter being a discernment, by faith, of things invisible, and is now the alone condition of true worship.*

Believers in Christ Jesus can have no *earthly*

sanctuary, because He whose presence *makes* the sanctuary is bodily now in heaven. That believers are in another sense a temple or sanctuary of God, is a truth not to be confounded with the apostle's doctrine in this epistle. To attribute therefore a special sanctity to any earthly place, is to dishonor that true tabernacle wherein alone now shines the glory of God.

Moreover, to attach to Christian ministry a sacerdotal or mediatorial character and value, is to disallow the exclusive glory of the appointed Son of God. To present ourselves now as worshipers of God by the performance of a ritual of human institution, and in reliance upon the efficacy of external acts, is to grieve the Holy Spirit who is given to God's children as witness of that better hope by which they now, by *faith*, draw nigh to Him.

All the requirements of God's true holiness are met approvingly by His anointed Son. All the necessities of those who are, by faith, the people of God, are effectually undertaken by that same High Priest, as the unfailing minister of grace and mercy. Any assumption *now*, therefore, by men, of priestly place or title upon earth (other than that in which *all* Christians are priests), is at bold variance with the truth of God. To assimilate the order of Christian worship to the ancient Jewish model, betrays an entire ignorance or forgetfulness of the leading doctrines of this epistle. A Christian priesthood as a distinct class amongst God's people upon earth, is a vain and presumptuous attempt to re-establish what God has set aside. It is a bold device of man—a counterfeit of truth.

In its essence it is a nonentity, for the revelation of the Son of God in heavenly and eternal priesthood has dissolved the shadow which God once *did* sanction. It is a most haughty sin, for it exalts itself against the peculiar glory of the Son of God. It is a delusion suggested by the father of lies, who seeks thereby to despoil the souls of men of saving knowledge, while their conscience is beguiled by mere names and ceremonies into unsuspecting sleep.

—From Pridham's "*Notes in Hebrews.*"

## ON THE LOW STATE OF PERSONAL RELIGION \*

IT is our purpose to point out the cause and remedy as to the low state of religion which is so generally the case at the present time. For, if we look around with any degree of care, we are led to ask, Where are the *saints*, in this our day? Is Christianity producing among us the fruits which God designed it to produce? As to questions respecting outward moral conditions there may perhaps be given some satisfactory answers. If we were to ask as to integrity, as to amiability, as to social worth, as to alms-deeds and charitable institutions, we may produce many instances. But, be it remembered, that many, if not all of these fruits can be borne by unregenerate human nature. The annals even of heathenism record many in-

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\* This article and what may follow, are extracts from "THOUGHTS ON PERSONAL RELIGION," by the godly and gifted pastor E. M. Goulburn. We give them to our readers for the valuable suggestions they contain—the book being quite out of print.



stances of integrity and ascetic self-denial among their philosophers. There were among the heathen, men of earnest minds, who looked forward to a future life (not unmixed with hope) which they caught now and anon from the flickering and uncertain rays of light in Nature. But all this is not Christian saintliness, which being the product of much higher agencies must surely go beyond simple morality.

What we have before us as a saintly life is that in which the life of God is imprinted day by day upon the heart by means of prayer and meditation. Without denying its existence it may yet be said that the instances we can show are not usually of a high caste, nor general.

There are points of analogy between the present state of piety and of knowledge. In ages gone by literature and knowledge were found only in the few; gross ignorance was the condition of the many. It is so no longer. Every one knows a little; few know much; and fewer still know profoundly. They have drawn what they know, not from the fountain-head, but from commentaries, abstracts, summaries, and other books whose aim is to make knowledge cheap and easy. Is it not much the same with piety? The saints of primitive times stand out like stars before us—all the brighter for the heathenism which surrounded them. And now, whilst many are more or less informed as to religion, few are those upon whose heart the truth is making, by prayer and meditation day by day, a deep imprint.

If any remedy is to be found as to this state of things, it is plain that we must first inquire into its

causes. And in this inquiry, it is natural to turn our eyes in the first place to the Christian ministry. If the results of the gospel are not what they should be, it is probable there are some defects in the instrumentality employed.

Now we are distinctly told that God's great instrumentality for the sanctification and salvation of souls is the ministry of the Word; He gave some, apostles, some prophets, some evangelists, some pastors and teachers—for what end?—“*for the perfecting of the saints . . . for the edifying of the body of Christ.*” Is there, then, any flaw in our ministry, which may in some measure account for the low standard of personal religion on which we have been commenting? We fear there is. We believe that the Christian ministry, having two arms wherewith to do its work, has allowed one of these to become weak through neglect. We believe that its office, being twofold, is both to rouse consciences, and *to guide them*. We have contented ourselves with *rousing*, while we have done scarcely any thing to *guide* them. The one object of all our teaching, whether in formal sermons or in books, has been to make impressions, but lack to give them a right direction, when made. The sermon or address is thrown in the midst of the people, much as the arrow shot at a venture which found out king Ahab. God's grace and providence directs the shaft to the right quarter, causes it to reach some sinner's conscience, through the joints of a harness of insensibility and indifference, resulting in real and abiding conviction. But the misfortune is, that where such an effect is really produced, both minister and people seem to think,

judging from their conduct, that the work in that particular case is done. The impression having been made is thenceforth left to itself; it is assumed that it will continue without any further pains on our part, as if these emotions were sanctity itself, and not rather something to begin, and go on upon, as the primary impulse in the life-long pursuit of sanctity. And thus the good impressions are allowed to run to waste, and little or no progress is made thereafter.

Sermons and addresses are designed to make, and often (under grace) do make, wholesome impressions of a spiritual character, and the people who are touched by them go away pleased, thinking "they have got good." And good they have got, no doubt; but then it is good which is not followed up. If the good in some cases goes as far as real conversion, or change of will, there seems to be no provision for edification, that is, for *building up* on the foundation thus laid. They have been exhorted, but are not instructed, and the results are most disappointing. Piety degenerates into a series of shallow emotions, which evaporate when the stirring appeals have passed. The souls of the people, like Bethesda's pool, are stirred for the occasion, but the virtue of the stirring is but momentary; and the usual condition becomes stagnant and unprofitable as before.

Thus we find that one of the causes of the low standard of personal religion among us, is the want of any definite direction of the conscience after it has been once awakened. And why should we abandon the attempt to direct the human conscience from the pulpit or from the press? Were

not the apostles ever making such attempts as we speak of? What is the nature of the apostolic epistles? Are they not all addressed to those whose consciences had already received the *primary* impulse of true religion, with the view of guiding them in their perplexities, confirming them in their convictions, forewarning them against their temptations, encouraging them in their troubles, explaining to them their difficulties, and generally building them up in their most holy faith? And are not the "apostolic epistles" the great model of what stated Christian teaching should be?

We must be pardoned for expressing our conviction that most of our hearers have very little insight into what real Christian progress is, and still less as to the ways of its attainment.

We devote these pages, then, to giving some suggestions on the nature of personal religion, and the method of cultivating it. It appears to us that the circumstances of the time urgently call for the earnest efforts of Christ's servants to this end. We address our remarks more especially to those who perceive the shallowness of a religion of merely good impressions, and who feel that, if there be vitality in the converts, they ought, as years roll on, to be making progress. The mere earnest desire for a holier life, which is often found in such souls, is something—nay, it is much—it is the fruit of grace, it is the instinct and need of the inner man. Take courage, brother! Earnest desire of holiness *is* holiness in the germ. Soon shalt thou know, if only thou wilt *follow on* to seek and delight thyself in the Lord.

But take one short and plain caution before we

start. Sanctity, or holiness, is not the work of a day, but of a life. Growth in grace is subject to the same law of gradual and imperceptible advance as growth in nature. God's natural creation, Moses tells us, was built up step by step, out of its first rudiments. Who could have believed that all the fair objects which we behold in nature were to develop in that void, and dark, and formless earth, over whose waters the Spirit of God spread His fostering wing? And who could have believed that in this heart of ours,—such a medley of passions, vanities, pettiness, ignorance, as now it is, step by step the Spirit of God may develop the fruit of His planting, and make every grace to bloom in the garden of God—in child-like humility, and self-sacrifice?

*(To be continued.)*

## "BY LOVE SERVE ONE ANOTHER"

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5: 13).

THE first clause of the verse reminds us of our liberty in Christ. This liberty applies to many things, including among others deliverance from the dominion of sin (Jno. 8: 32), from this present evil world (Gal. 1: 4)—its principles, its man-made religious observances, etc. This liberty also applies in the assemblies of God's people where the liberty of the Spirit is to be enjoyed according to 1 Cor. 14: 26. Ecclesiastical machinery and human expediency are unknown where saints come together according to Matt. 18: 20 and 1 Cor. 12: 7; where the Holy Spirit, as Leader and Guide,

uses whomsoever He will to lead in worship, in praise and prayer, or to speak for God to His people—for their comfort, edification and exhortation. This in actual practice is most beautiful because it is God's good and holy appointment for His people.

But this liberty like all others of God's blessings, is often abused. The beautiful liberty of the Spirit is superseded by activity of the flesh. This very thing is often in evidence in large or general meetings. In attending such meetings the writer has at times been painfully impressed with the abuse of this God-given liberty. Certain ones undertake to address the assemblage when it is self-evident that they have no spiritual gift to impart in knowledge or edification (Rom. 1: 11), with the result that precious time is consumed, the Holy Spirit grieved, and God's people deprived of what others may have to minister, but are given no opportunity. This is the abuse of the corporate liberty, which is grievous; it is doing what we are warned against in the second clause of our verse—using liberty as an occasion to the flesh.

This sometimes happens in local gatherings also, and is to be deplored; it is worse, however, when it occurs at large gatherings of God's people, as it affects many, instead of a few.

One is cognizant of the fact that God sometimes uses the humble brother without prominent gift, as His spokesman; but when He prompts a man to speak, His people can readily discern the fact by the power of the message he brings.

Attention is directed to the excellent guide found in the concluding clause of our verse, "*By love serve one another*," as a safeguard against such abuse.

When we are prompted to address our brethren, we might raise the question with ourselves, "Is it love for my brethren, is it serving the Lord Jesus that induces me to speak?" If it can be honestly answered in the affirmative, one should feel free to engage the attention of his assembled brethren—yea, it is his *duty* so to do. Any other motive, like desire for public place, display of knowledge, etc. will not serve our brethren but rather grieve them in the abuse of liberty.

It is well to remember that I cannot best serve my brethren by assuming a place for which the Lord has given me no gift. Secret prayer for those who minister the word would be more fruitful, and approved by the Lord.

R. J. F.

## Young Believers' Department

CALENDAR: July 16th to Aug. 15th, 1920.

### Daily Bible Reading

July 16th, *1 Thess. 1*; July 31st, *2 Tim. 2*; Aug. 15th, *Heb. 9*

Memory Work.....*Ephesians 5: 1-21*

Good Reading .... C. H. M.'s Notes on Numbers, pp. 94 to 201

Monthly Question:—What are the characteristic features connected with the Lord's coming asset forth in the Thessalonian Epistles; and what is the difference between "the day of the Lord" and "the day of Christ" (Phil. 1: 10)?

In the group of Epistles which we read this month we have the first one Paul wrote (1 Thess.), and the last (2 Tim.). The 2d to Timothy, Titus, and Hebrews are supposed to have been written near the end of the apostle's life, from 65 to 69 A. D. What a life of loving service, of wonderful devotion to the Lord and His

people, with suffering (surpassed only by that of the Lord Himself), as we trace his life and labors from his conversion to the end in Rome's prison. It is summed up in his own words, "For me to live is Christ," and he could say, "Follow me." The Spirit of God has brought before us in the Epistles many varied features and experiences of this devoted servant. Let us read and ponder over his life-story which we might well make a subject of closest study.

Notice how in both 1st and 2nd Thessalonians the Lord's coming is referred to in every chapter. Although these epistles are simple in character (the first being written to converts only a few weeks after their conversion), yet a wide range of truth is suggested in them. We have distinct teaching as to the Trinity, the second coming of Christ, the day of the Lord, the threefold nature of man, the Christian walk, sanctification, resurrection; election, assurance, conversion are referred to; the eternal judgment of the wicked, the overthrow of Antichrist, the apostasy, how Satan's power will be manifested, are set forth. The assembly is viewed in its moral relationship and practical life, so that it is spoken of as "in God the Father"—an expression peculiar to these epistles.

The epistles to Timothy give what becomes a man of God, both in connection with the house of God as such, and also in relation to the condition in which it has come through man's failure. Titus has much the same character. In 2 Timothy two evil persons are mentioned in each chapter: consider the forms of evil connected with them. In these epistles, the warnings and instructions given to Timothy in view of the conditions characterizing the last days, are most important for us.

The great truth in Hebrews is that everything centres in and around the person of Jesus, the Son of God.



He is Captain of salvation, Apostle and High Priest, our Forerunner, Minister of the heavenly Sanctuary, Mediator of the new covenant, Leader of faith, the Great Shepherd of the sheep, the One crowned with glory and honor who is coming again to bring us into the rest of God.

Our memory portion has the practical character which we have observed marks our Daily Reading for this month. May we hide His word in our hearts, that we may have truth in the inward parts, and so live by it. The five chapters of Numbers which we are to peruse with dear C. H. M. will afford much practical instruction. Give special heed to the law of the Nazarite.

May the Lord give you all very much from these varied portions of God's blessed Word. They are greater treasure than the riches of Egypt.

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### Correspondence

One writes, "I send this letter as testimony of the blessed promises I have enjoyed from last month's reading and memory work."

Another, writing on behalf of quite a number who regularly meet together, says, "We all heartily enjoy our Y. B. D. meetings, and get much good from them, also enjoy reading Help and Food."

Let us be encouraged to "*consider* one another, to provoke unto *love* and to *good works*, not forsaking the assembling of ourselves together, as the manner of some is; but *exhorting* one another: and so much the more, as ye see the day approaching" (Heb. 10).

I mentioned last month having received an interesting letter of suggestions, and now pass them on for our mutual help. The thoughts expressed have a twofold object in view—that young believers should be exercised about being prepared to fill the ranks, as one and another are called "home;" to become helpers

one of another in our associations, whether in the assembly, the home, in social life, or in business. Two things are mentioned as very necessary for this: freedom from worldly entanglements, and attention to spiritual things, giving them first place.

As to the first object in view—preparation to fill the ranks—the young believer finds himself in need of help. The soldier must be trained, his weaknesses overcome, and his abilities developed. The prime necessity for this is prayerful exercise in secret and diligent study of the Word. “Thy words were found, and *I did eat them*” (1 Tim. 4:12, 15, 16; 2 Tim. 2:15). But when it comes to taking any public part among God's people, the young believer finds hindrances: a prominent one is self-occupation, which is closely allied with the fear of one's brethren, the fear of man. Earnestly seek the Lord for deliverance from self-occupation. Remember it is *before God* we are to minister, and it is *the Lord* we are to serve; this will preserve from going too fast, and from being held back by the fear of man. Sometimes young brothers are hindered by thoughtless or loveless criticism when a beginner lisps out his worship, or gives a word of testimony in the gospel. Let no such criticism be made; let *love* be the spring in correcting where needed. Let encouragement and a helping hand be given, not a “cold shoulder,” or even indifference. Impatience, undue criticism on the one hand, or on the other, monopolizing of meetings by any, either old or young, is certainly to be avoided. Let the nest be stirred up, that the young may learn to fly. Let *dependence upon the Holy Spirit* in all service be a reality. This means exercise and repression of the flesh, with waiting before God, and first of all in the secret place.

There are activities in which young believers may be very helpful, both to themselves and to the assem-

bly. Unite together for street meetings, hospital work, and tract distribution. Let such service be done with united effort, and come together to compare notes, the places visited, districts covered, and cases of interest found by the way. It will give abundant reasons for prayer, for special needs and interests to pray for.

The social life also needs to be considered, and place given to it in a wholesome way. In this connection, let singing be a feature, not only because of the pleasure it affords, but as it can be put to practical account by learning hymns which can be used in lines of service we are following. Then, in conversation, let useful topics and spiritual interests be our general engagements, not the frivolities and novelties of the day. Let us *talk* of the wondrous works, ways, and words of God. A large field of interest is open to us in Missionary work, both home and foreign. A large literature has grown up around the work of Missions which is both very interesting and inspiring. For example, why not take an interest in the work among the lepers in India? Get in touch with those who have charge of such work; do what we consistently can, by sending the gospel and spiritual help to them, with whatever may be for their material comfort. Many such activities might be made subjects of interest in our social gatherings, and furnish opportunities for doing "good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10).

### *Opportunities and Responsibilities*

I give you now the last contribution to this section of our department. I hope others are on the way. Let me hear from you; it may encourage and help many to learn of your experiences and service.

#### *A Teacher's Opportunity*

"Surely in teaching we may find many opportunities. Every

teacher should start the day with a thought which will help mould the character of her pupils. Christian teacher, seek to bring out some simple lessons from your nature-study, poems or stories, which will speak of God's wondrous works. Seek to reflect Christ in your morning talks. God often encourages by advancement of those who are faithful to His Son. Our reading might weave its way into those words of greeting which are so necessary to the success of any school day. And what an influence this may spread to the homes. This week a mother wrote asking me for some bedside prayers to teach her little ones. I visited her and had quite a talk, promising to send her some "prayers" (with a little Testament and a few tracts.) She has sent for more, and the child tells me she reads them to the family every evening. Another occurrence. One of the older boys came to my room asking if anyone had found a pocket Testament. To my astonishment, several asked what a Testament was. After showing them mine and telling about it, this boy told me he carried it in memory of his mother who had died. He has found the Testament, and comes in often to talk of what he has read.

"May the Lord help us to use every opportunity and not be afraid to speak for Him. H. P."

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### *The Question Box*

The three following questions have been sent in, and they relate to matters prominently before men's minds to-day. The consideration of how to answer them should prove helpful.

Q. 22.—Is there any scripture to show we cannot talk to departed spirits?

Q. 23.—What scriptures forbid intercourse with such spirits?

Q. 24.—Is there any scripture to prove that there is no annihilation?

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Please address all correspondence for the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice,

## MANIFESTATIONS OF GOD'S LOVE

THE love of God may be viewed in three distinct aspects. First, the love of compassion; second, the love of complacency; and, third, the love of communion. Or, first, the love of God to the sinner; second, the love of God to the saint; and, third, the love of God to the saint who acts obediently.

First, *God loves the sinner!* Wondrous fact. And for the knowledge of this fact we are indebted to the New Testament. In the Old we find God dealing in mercy, doubtless; for how could He deal with any child of Adam, at any time, save on the ground of mercy? But in the Old Testament man was under trial—not yet declared or treated as formally lost—and he had to learn, through God's varied ways, that his condition was utterly hopeless.

But if, in the Old Testament, the full character of man was not divulged, neither was that of God; both are declared fully in the New—the total depravity of man—the absolute love of God.

"If our gospel be hid, it is hid to them that are lost" (2 Cor. 4 : 3); and also "God is love" (1 John 4).

Take for the illustration of each of these facts the case of the prodigal, in which the gospel is so beautifully pictured. The condition of the man is described as dead toward God, and lost to his father. He had displayed enmity to his father, and had gone as far as sin could take him. Brought to destitution, he repents, and in misery he returns to his father. Now, what was the result? What was the father's conduct towards him? He saw him—had compassion—ran—fell on his neck and

kissed him! A more exquisite concurrence of guilt on the one hand and of grace on the other was never painted. It is absolutely inimitable, and as absolutely true. The sinner—for such was the prodigal—comes to the Father in the confession of his irretrievable ruin; he is met in that condition by the richest expression of the Father's love. Words fail to describe the scene. It is a scene painted by the Master's hand in surpassing beauty, grand in its simplicity, wonderful in its accuracy, captivating in its naturalness. Oh, who but God Himself could thus delineate His own compassion?

That compassion, observe, was spontaneous. There was nought in the prodigal to call it forth. It originated, it had its source in the father's heart. It was not kindled or brought into existence, by anything in the prodigal. Its secret is found in the three precious words, "*God is love.*" That being so, the effect is natural. Love takes its own course. And so, when we turn from illustration to doctrine, we find that "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins" He loved us. Do any ask why? How can this be? How can a *holy* God love those who are "dead in sins"? Can He love sin? Can He tolerate its faintest breath? Is He not pledged by that very holiness—by the fact that "God is light," to judge it?—to express His eternal abhorrence of it in the persons—whether men or angels—who have thus offended against Him? Yes, all perfectly true. But the reason of His love for the sinner is simply and only found in the fact that "*God is love.*" It explains all His tender dealings with us. It reminds us that He "so loved

the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Oh! when the poor guilty soul discovers for the first time that, spite of all demerit, he is an object of God's love, he fears no more, he confides, he rests, and is satisfied!

If my reader, has for years lived in darkness and misery, dreading the day when, perforce, you must meet your unknown God, let me persuade you that He is love, that He gave His Son to prove it, that He wishes your salvation, and that even *you* are welcome—for His love toward a guilty world is one of deep compassion.

Second, *God loves the saint*. Here we have the love of *relationship*, for the term *saint*, so unhappily misunderstood, simply means one brought into the family of God—a child of God. The moment he becomes a true Christian, he is a saint.

Hence we find epistles addressed to the "saints in Christ Jesus"—Whoever is set apart in Christ to God is a saint. Let this fact be clearly grasped. What the conduct and marks of such should be we will consider presently. But when God takes up a prodigal He not only shows him compassion; His love goes further still, He invests him in a robe, gives him a ring and sandals. The robe declares him justified; the ring betokens relationship; and the sandals for his feet indicate a new kind of walk. He must be a saint before he can be a follower of Christ.

Believing in the Lord Jesus Christ, the poor sinner enters upon a new relation with God. He stands forthwith in His favor. The love of God is shed abroad in his heart. He is a child of God.

and God finds pleasure in him by virtue of this relationship.

A parent loves his child, has pleasure in him, finds a source of interest and delight in him that he can find in no other children. This relationship implies complacency. You show compassion to the beggar calling at your door, but delight in him you have not. Why? Because he is not yours. The relationship is not there. Hence, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," who has "predestinated us unto the adoption of children unto Himself, by Jesus Christ, according to the good pleasure of His will." It was His good pleasure that we should be in that relation to Himself. It is the love of complacency.

Third, *God loves the obedient saint*. This is the love that a father feels for a child who is dutiful, obedient, respectful—one to whom the father's will is supreme, and who, at all cost, seeks the accomplishment of this. The relation is just the same; but has a father equal confidence in all his children? Can he communicate with equal frankness the secrets of His heart to all? Nay; community of interest with the father is not the portion of all alike. It is not want of fatherly affection, nor is it partiality, but it is a question of confidence—of communion.

Take the case of Abraham and Lot. Both were saints; the love of relationship was alike in each instance, but God said, "Shall I hide from Abraham that thing which I do?" And "that thing," notice, was the destruction of the city where Lot lived; yet Lot was not the vessel of communica-



tion. Why this preference? Because Abraham had community of thought with God, while Lot's interests lay in Sodom. Solemn truth! Now, obedience to God leads to this exalted privilege; disobedience disqualifies and unfits the soul for it. How can there be community of thought or interest with God when His Spirit is grieved? Impossible. And be assured that the lack of spiritual intelligence in the word of God, so widely and sadly manifest, is attributable to lack of obedience. Meet a saint whose constant desire and effort is to obey God, to carry out His word, to test all His ways in the world or in the Church by that Word, and you find one who, in his measure, has communion with God. Obedience is always the test. "To obey is better than sacrifice." Were this principle of unquestioning obedience but engraven in our souls, how different would be the state of the Church of God! It is a day of great activity, but is it one of obedience? Activity may make much of what is outward, and thus glory in man—in itself; but obedience may and does humble, yet this vessel alone is meet for the Master's use.

In Deut. 7 we find both the love of complacency and that of communion. In verse 8 we read, "The Lord loved you, and because He would keep the oath which He had sworn unto your fathers hath the Lord brought you out;" then in ver. 12, "If ye hearken to these judgments, and keep, and do them . . . He will love thee, and bless thee, and multiply thee." The first is according to His oath to the fathers, and absolute; the second is contingent upon obedience—"if ye do." The same principle is found in John 14: 21, "He that loveth Me

shall be loved of my Father, and I will love him, and manifest Myself to him."

This is the love of *communion*. As Christians we all stand on one communion platform, and in one blessed relationship. Thank God, that is settled and perfect, and the heart can always turn back to it; but how deeply important to cultivate by obedience to Him a spirit of communion with Him, for our own joy, His glory in us, and our reward by and by.

J. W. S.

## OTHERS

(THE SECRET OF A HAPPY LIFE)

LORD, help me live from day to day,  
In such a self-forgetful way,  
That even when I kneel to pray,  
My prayer may be for OTHERS.

Since nothing I can give to Thee,  
Show me how love can useful be  
Seeking for those so near to me—  
Bring help and cheer to OTHERS.

Let "Self" be crucified and slain,  
And buried deep: and all in vain  
May efforts be to rise again,  
That I may live for OTHERS.

OTHERS, Lord, yes, others.

Let this my motto be,  
Help me live for others,  
And thus be serving Thee.

—C. D. M.

## NOTES OF READINGS WITH C. CRAIN

### 5.—ON THE RESURRECTION-BODY

(The 5th chapter of 2nd Corinthians was read.)

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B. C. G.—In view of the fact that “we look not at the things which are seen, but the things that are unseen,” how do you explain the warning of the apostle, in Colossians 2, against “intruding into the things not seen?”

C. C.—When guided by revelation, by the Scriptures, there is no intrusion.

B. C. G.—Ah, that's it; if we hold to what God has been pleased to reveal in His holy Word we have the fullest liberty to look into the things that are unseen.

C. C.—We are not to give reign to our imaginations. We are dependent on revelation for what is otherwise altogether beyond our horizon.

B. C. G.—We can know *nothing* of what is beyond this life by our five senses. We must know it by faith which receives what God has revealed. Now what is the force of “our earthly house of this tabernacle?”

C. C.—It is our present body. A few remarks on the construction of the tabernacle in the wilderness may be helpful. There was an exterior part, and an interior one. To the ordinary Israelite one was visible; the other was invisible to him. It is the same with us; there is what is material and seen, and what is immaterial and not seen. God has so constituted us.

B. C. G.—That is what man *as man* is—without regard to conversion or a second birth. All men are both physical and spiritual.

C. C.—Yes; and death is the end of this condition, at least for a time. While we do not apply the term to the inner man, yet death is, in fact, the taking down of the tabernacle, a separation of the spiritual from the material.

H. A. I.—That is what we have in James, is it not?—"As the body without the spirit is dead," etc. That is what we understand by death. The body is left without the spirit.

B. C. G.—It is the destruction of "our earthly house of this tabernacle."

C. C.—Yes; and so there should be no difficulty about the house being the body, a temporary building or structure. The tabernacle was suited to the wilderness. Our body is suited to this present earthly life.

B. C. G.—Called in Job, "houses of clay."

C. C.—Just so; and it is of the dissolution of the temporary building that the apostle speaks here, "if our earthly tabernacle-house be dissolved."

F. J. E.—That is the body falling into decay. Death would be, then, the separation of the parts of man, but it in no wise involves extinction.

C. C.—Neither the spirit nor the body becomes extinct at death. It is simply a change of condition. By death man passes out of the present condition into another condition of existence. And the resurrection is the passing out of that separated condition into a different condition of existence again. But it is the *same man*, the same identity, all through. Conditions change, but personality abides.

H. A. I.—We are told that our material bodies are completely changed every seven years, and

some say, even more frequently. Yet we have a consciousness of being the same persons. Our personality is unchanged from year to year, and so in regard to the greater changes yet to come. The same life is in the butterfly that was in the grub.

Ques.—You say that our present bodies are material, what of the resurrection-body? Was the resurrection-body of the Lord Jesus material?

C. C.—Yes; only it had become spiritualized. And so with our resurrection-bodies.

Ques.—What then is the condition of the departed believer between death and resurrection? Is the spirit any more secure than when here on earth in the body?

C. C.—The believer *now* is saved; he could not be any more secure than he is at present. In the departed state he is with Christ, at rest; he is not looking for judgment, as in the case of the unsaved.

B. C. G.—It is evident, from the little that Scripture tells us regarding the intermediate state, that believers will be fully conscious and with clearer mentality than here. We shall know even as we ourselves have been known. The wicked too will be fully conscious and awake to what had hitherto seemed of small moment to them.

H. A. I.—We see that in the rich man's concern for his five brethren.

F. J. E.—Will there be physical suffering for the wicked after the resurrection?

C. C.—There are questions we cannot very clearly answer. Scripture does not throw much light on the resurrection-bodies of the wicked. Yet we know they will all be raised. In 1 Corinthians 15 Christ is said to be the first-fruits of them that

slept. This is not said of the wicked, of course, but of the righteous. Yet He will also raise the wicked. Their's will be a resurrection to judgment. But will their bodies when raised be fashioned like ours? Surely they will not be in His image.

B. C. G.—Surely not. But in what does the difference consist?

C. C.—Might we say that they will bear eternally in their bodies the marks of sin? Their bodies will not be raised in glory. Will they not then be of necessity raised in shame? We are told to fear Him who hath power to cast body and soul into hell, into Gehenna. It is the lake of fire, and the body has its part in that awful judgment. It is everlasting destruction, but not annihilation. A tool is made for a certain purpose: it may be destroyed concerning that purpose—not annihilated. So with man. The lost will not fill the purpose for which they were created; in that sense, therefore, are destroyed.

R. F. E.—Is death an incident or a condition?

C. C.—Dying is the incident. Death is a condition.

Ques.—Is there any such thing as annihilation?

B. C. G.—No; there is change, but not annihilation. Nothing is ever absolutely annihilated that God has once created.

R. F. E.—It is said that the wicked will be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, Rev. 14: 10, 11. What does this imply?

B. C. G.—It is not the dissolution of the body.

The lake of fire is the second death. They are cast into the lake of fire *as complete men*.

H. A. I.—“Fear hath torment.” I think it is important to see that torment is largely mental. It is not exactly the same as torture, though both the English words are from the same root. But God is never represented in Scripture as torturing men. They are in torment, but it is the direct result of their own sin. The rich man says, “I am tormented in this flame.” But there is no thought of God torturing him. When this is seen people cannot accuse God of taking pleasure in man's eternal punishment. Judgment is His strange work.

C. C.—Every man who has refused the grace of God in Christ will be judged for his own sins.

But to go back to our chapter. We are told in regard to believers that if the temporary home is destroyed we are to have a permanent home. In the first part of the verse our present home is characterized as earthly; in the second part, our future home is said to be heavenly, “Not made with hands.” But this present body was not made with hands. Why does he then speak of the heavenly body in this way? I believe we have the explanation in Heb. 9: 11, where in the original we read, “But Christ, being come, . . . by a greater and more perfect tabernacle *not made with hands*” (not of this *ktisis*, that is, not of this creation). So the new body is not of this creation, as is the present body. This is what the term, “not made with hands” means. (Read 1 Cor. 15: 44—49). The present body is characterized by suitability to this earth.

The future or resurrection-body will be suited to heaven.

H. A. I.—As to "We have a building of God, a house not made with hands," some prominent teachers have sought to make this apply to a spiritual body between death and resurrection.

C. C.—But we have that answered in ver. 4, where the apostle speaks of our desire *not* to be unclothed. That is, we prefer to live till Christ returns, in which case we would never be unclothed. Otherwise we will be unclothed until the first resurrection and the rapture.

B. C. G.—Death is not putting *on* some kind of a body. It is putting *off* the body that we now have. Resurrection is putting on a new body.

C. C.—And so we desire to be clothed upon with our house that is from, or of, heaven.—that is, heavenly in character, and suited to the glory of that scene.

H. A. I.—Some object that the passage says we *have* a house, etc.; not we shall have one at the resurrection.

C. C.—It is an illustration of how language may be confused. One is reminded of Luther on, "This is my body." Scripture speaks of the things that are not as though they were.

B. C. G.—It is like, "We which have believed do enter into rest."

H. A. I.—Faith sees the unseen things and lays hold of them now.

R. F. E.—What of that word, "The spirit returns to God who gave it." Is this true of both saved and unsaved?

C. C.—Yes; it implies that they have to do with



God, not with Satan. Men go to God to give account.

R. F. E.—It was He who gave the spirit, and the spirit goes back to Him.

B. C. G.—So then, for the believer we see that while he is at home in the body, he is absent from the Lord; but at death he passes *out* of the body; he is said to be "absent" from it, but at home with the Lord.

Ques.—Do we understand, then, from what has been said, that "the building of God," the house not made with hands; eternal in the heavens, is the resurrection-body—not a spirit-body that we put on when we die? I had always thought it was ours as soon as we leave this mortal body.

C. C.—No; it is clearly *the resurrection-body*. It is heavenly in character and eternal. It does not come from heaven, but it is "of heaven," or heavenly. Our Lord is said to be the Second Man which is "of heaven." His body did not come out of heaven, but it was heavenly in character. So with the resurrection-bodies of the saints. But "present with the Lord" is not the same thing as being in the new body. Read carefully vers. 7 and 8.

H. A. I.—A careful consideration of the entire passage, that is, of the first 8 verses of the chapter, makes this plain. If we see our bodies wasting away, we rest in hope, for we know we shall have new bodies, heavenly in character. In this present mortal body we groan, longing for the time when we shall have our glorified, our resurrection-bodies, provided we are truly the Lord's—If so be that being clothed we shall not be found naked." That is, resurrection itself is not all. Some will be raised and yet be found naked.

They will be uncovered in the presence of God, because never having availed themselves of "the best robe;" so they will not find any joy in the resurrection. So we who are saved groan in this body, but we do not long for death, "not that we would be unclothed." But we do long for the return of the Lord when we shall be clothed upon, and mortality shall be swallowed up of life. Now it is for this God hath wrought us. This is what He has before Him. And He has sealed us with His Spirit in view of this very thing. So we wait in faith, confident that all is well whether left here in the body or called to leave it behind and taken to be with the Lord. There is no hint of a spirit-body between death and resurrection.

C. C.—The difficulty is that people do not understand the expression, "Our house which is from heaven." As I have said it is really "of heaven," that is, heavenly. In Romans 2: 8 we have the same construction. There, "contentious" is really "of contention." It is what is characteristic.

B. C. G.—It says that mortality shall be swallowed up in life. Does this imply that man as at present constituted is all mortal?

F. J. E.—A similar passage is that in 1 Cor. 15, "This mortal shall put on immortality."

C. C.—It refers of course to the body—our mortal body. We wait for the redemption of the body. The man lives on after he leaves the body, while waiting for the new, immortal body.

N. T.—What is involved in departing to be with Christ which is far better? Just what will be our condition in that state? I refer to Paul's words in Phil. 1.

C. C.—It is difficult to speak of what one has never experienced. But "with Christ" is enough for our hearts.

H. A. I.—Would you say something now as to the natural and spiritual bodies of 1 Cor. 15? Some people think of a material, or of an immaterial body when they read that scripture.

C. C.—It is really a soul-controlled and a spirit-controlled body. The word for natural is an adjective formed from the word *soul*. We do not have it in English. The natural body is suited to the soul, which is the seat of man's emotional nature. The new body will be suited to the spirit, which is the highest part of man, the seat of his intelligence. The resurrection-body will be material, but it will be perfectly suited to heaven, as our present one is suited to earth.

N. T.—Is that why the Lord said, "The spirit is willing, but the flesh is weak?"

C. C.—Yes; the present body is often a hindrance to the spirit. That is why "we groan, waiting for the adoption, the redemption of the body."

B. C. G.—The natural man is really the *soulish* man. But if walking aright we will not be controlled by our desires or appetites.

H. A. I.—I think it important that we see that the word of God alone pierces even to the dividing asunder of soul and spirit. It makes it clear that the soul is the seat of emotion, and the spirit of intelligence.

C. C.—And yet we must guard against the thought of two distinct personalities in the one man. Soul and spirit together make up the unseen man. At

death when the spirit leaves the body, the soul, of course, is with it.

B. C. G.—God is said to be the Father of spirits. It is the spirit that gives man pre-eminence above the beast.

C. C.—Adam in innocency had a body suited to the earth. It was of the earth and suited to an earthly existence. Even in his sinless state it was not suited to heaven. It would have had to be spiritualized to be suited to heaven. The resurrection-body will not be capable of decay. It will not need food to repair the ravages of waste and decay, as our bodies do now.

Ques.—In 2 Peter 1:13, 14 what does Peter mean by his decease?

C. C.—It is very striking. He speaks really of his *exodus*, his going out of his body. This would not alter his personality; it would only be a change of condition.

F. J. E.—Would you give a word on verse 9 in our chapter?

C. C.—We labor now as saved ones that we may be acceptable to Him. We are His now, but we want His approbation. We wish to be well-pleasing to Him.

B. C. G.—This contrasts with what we have in Eph. 1 where we are said to be accepted in the Beloved. This is salvation. In verse 9 it is reward, accepted *of* Him, not in Him.

F. J. E.—In Lev. 1 we have the burnt-offering accepted for the offerer. In Eph. 1 we are seen as accepted in Christ, and here we labor to be acceptable to Him.

Now a word as to verse 10.

C. C.—Everything must be manifested before the judgment-seat. I do not think this need be limited to the saints. As we have already seen in verse 3, the apostle has the unregenerate also in mind; so here *everyone* shall be manifested. It is the judgment-seat of Christ in every instance. The Father has committed all judgment unto the Son. And all will come out for review in that day. If the true story of your life did not come out, would you not feel that you had missed something? That story will be, for every saint, the manifestation of the grace of God; for believers do not come into judgment, though we shall give an account for all our service and be rewarded or suffer loss accordingly (1 Cor. 3.). But giving account of our service as saints is not the whole matter. We will be *manifested*; and that will be true of the wicked as well, only their manifestation will be at another time—before the Great White Throne.

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### "I'VE ORDERS NOT TO GO"

"I've got positive orders not to go there—orders that I dare not disobey," said a youth, who was being tempted to a smoking and gambling saloon.

"Come, don't be so womanish, come along like a man," shouted the others.

"No, I can't break orders," said John.

"What orders have you got? Come, show them to us, if you can. Show us your orders."

John took a neat memorandum book from his pocket, and said: "Here it is;" and showed it to the boys.

They looked, and read aloud,—

"Enter not into the path of the wicked, and go

not in the way of evil men. Avoid it; pass not by it; turn from it, and pass away" (Prov. 4: 15).

"Now," said John, "you see my orders forbid my going with you. They are *God's* orders, and, by His help, I don't mean to break them,"—*Sel.*

## ON THE LOW STATE OF PERSONAL RELIGION

### 2.—ITS CHIEF CHARACTERISTIC

(Continued from page 189)

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3: 18).

**I**N a former article we have spoken of the low state of Personal Religion and the causes of it. We assume that our readers have a more or less correct idea of it, but let us consider it in a practical way.

What has been said already will show that personal religion is something more than religious emotions or good impressions on the mind of the individual, which too often terminate with little or no abiding results. The positive characteristic of personal religion is *spiritual growth*—growth "unto the measure of the stature of the fulness of Christ." And to say that it is characterized by *growth* is only to say that the person is spiritually alive. Growth is the sure sign of life in both the vegetable and animal kingdoms. If a vine branch does not put forth leaves and blossoms, and bear fruit, we say it is a dead branch—the sap of the vine is not circulating through it. So with human life. The infant life increases in strength and stature, gradually developing into the definite form and char-

acter which is to characterize it through life. In like manner the spiritual man is to grow and develop to full maturity of likeness to Christ.

Nature, as we know, is everywhere a parable of the spiritual. Natural things form the basis of those beautiful illustrations which are called the "parables" of our Lord. Thus Nature furnishes important parables of religious truths. As organic life manifests itself by natural growth, so does spiritual life manifest itself by growth in grace and the knowledge of the Lord. Spiritual impulses and emotions are not *growth*, though they may indicate, and proceed from, spiritual life. I ask, then, Is your religion one of *growth*? Does it wax stronger against temptations? Is it more steadfast in faith, more constant and fervent in prayer, more bent on subduing the tendencies of the natural will as the years roll on? Are your views of God and of Christ gradually enlarging and growing more precious, while more humbling to yourself? Or is your soul only stirred by passing emotions—like Bethesda's pool stirred at some peculiar times, or is it as "a well of water springing up into everlasting life?"

My reader, it behoves us to be very careful and sincere in our answer to such questions. They are for the heart and conscience to answer. Is my heart's religion a *growing* one? Mark the point, I pray you. It is not whether I have very lively feelings, very warm emotions (these are often constitutional, dependent on physical temperament), but whether I am *growing*. Nor is it whether I am satisfied with my own life, or think I have reached my ideals—no, not this; but simply—Am

*I growing?*—"growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." This word, faithfully applied, will reveal to us our state.

But some reader may ask, Can growth yet be consistent with relapses and backslidings?—of which he is only too conscious. With some assurance I answer, Yes, if it be of infirmity, not of will. Though bruised and weeping, give your hand again to the Lord Jesus; heartily consent to His guidance and humbly trust in His grace. I would not for a moment excuse sin, but at the same time God's people should be instructed that He sometimes brings out of relapses or falls, a burst of penitence, of self-abasement, and ardent desire, as in the case of St. Peter, which gives the soul a powerful forward impulse. Peter had denied Christ in a moment of weakness, or rather, forgot his weakness and exposed himself to the adversary; but he turns from his denial at once when his Master's look recalled him to himself, and weeps bitterly over his fall. Soon after we find that he has grown in grace. We see him throwing himself in the water and wading ashore to meet his Lord—a mute but touching way of saying that his trust in, and affection for, his Lord were deeper than ever.

As an illustration of progress, behold the movement of the in-coming tide. The water will cover that flat, dry beach in two or three hours' time. Yet it is not a progress without some setbacks. Each wave is indeed gaining ground, though wavelets fall back after splashing upon the shore. The great question is whether the heart's purpose



is to go on with the Lord, that He may renew our strength and joy in Him.

Again, let us remember (lest any whom the Lord hath not made sad should be disheartened) that real growth is ever slow. We do not *see* plants growing, but take notice that they *have* grown. Yet growth is not dormant, but an active state. There is no growth in mere spiritual routine, or in the adoption of low standards. To be pleasing to the Lord must be our object, with watchfulness and prayer, considering our ways.

Let us remark, in closing, that if we are not growing, the only alternative is that we are falling back—sad and serious truth! Neither in spirit nor in the body is there a stand still or neutral state. Of every one of us it may be said that he is either rising or falling in his spiritual condition. We are either under the influences of the Spirit of God or under those of the world and the natural mind. One or other of these influences is operating in each one of us. If there be no spiritual growth there must decay—the encroachments of worldliness and sin. Our conversations, our thoughts as we pass along to our daily work, our spirit in the transaction of business, all tend more or less remotely to form our character. Let us look to it, then, that our purpose at least is for the better. If it has been otherwise, let there be, at this very hour, a turning to the Lord who is ready to pardon, whose grace is able to keep and restore to newness of life.

(To be continued.)

## Young Believers' Department

CALENDAR: Aug. 16th to Sept. 15th, 1920.

### Daily Bible Reading

Aug. 16th, *Heb. 10*; Aug. 31st, *2 Pet. 2*; Sept. 16th, *Rev. 6*

Memory Work.....*Ephesians 5: 22-6: 9*

Good Reading....C. H. M.'s Notes on Numbers, pp. 201 to 292

Monthly Question:—Find all the references to the Lord's second coming which occur in our Bible Reading for this month, and note difference of connection and teaching.

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In our Bible Reading for this month we have a great variety of matter given through five different servants of the Lord. The chapters in Hebrews give, first, our entrance into the holiest, then the wilderness-walk in the power and blessing of faith, closing with exhortations to steadfast continuance in the path of faith in view of the end before us, and present separation "unto Him."

The epistles which follow develop the practical character of God's people on earth. James and Peter speak largely of what is external as to the walk of Christians, their manner of life before men. John presents the internal character, the truth of eternal life in the believer, by which the external becomes a manifestation of God in His children. Jude warns in view of departure and apostasy, and shows what is to characterize the Christian in the midst of the condition he so vividly describes. Note that James tests the profession of faith by the works produced. Faith is considered "dead," if it bears no fruit. Throughout, it is a question as to the testimony we render by our daily life as to the reality of the faith we profess.

Peter's subject is largely the government of God.

over His people, and His will for them in present circumstances in which suffering and trial from various sources is experienced, but with the kingdom in view.

In John's epistles we have the manifestation of the divine life in the believer, by which he is known as "born of God." This is by love and righteousness, the result of being in the light, which God is. In the second epistle *the truth* is emphasized, and in the third *love*.

We now commence the wonderful book of Revelation. In its first six chapters we get, first, the vision of Christ in glory in relation to the churches, and His message to them. Then the vision of the throne in heaven, and the Lamb as the Opener of the scroll of judgment upon His adversaries.

In the Notes on Numbers I would call your special attention to the opening pages of our portion for this month. They press a timely message for to-day. Let the young believer take heed to it.

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### A Word of Warning

I want, in love and faithfulness, to pass on a word of admonition to our young people in reference to practices which have come to my notice; and, which, there is cause to fear, are more widespread than may appear. For the things of which I am going to speak mean the undermining of our testimony to Christ, and the destruction of practical Christian life by conformity to the world.

Perhaps some will ask, What is the world? What is worldliness? The term "world" is of frequent occurrence in Scripture, and has various meanings. I will speak of it in one connection only. It is applied to that to which we are *not* to be conformed (Rom. 12:2); to that with which we are *not* to be friends, for if we

are, we constitute ourselves "enemies of God" (James 4: 4). It is that which is not of the Father, from which His children should be separate (1 John 2: 16). It is that evil course of things from which God's people are, by the crucifixion of Christ, separated and delivered (Gal. 1: 4). It is that which knows not the Father—it *crucified His Son*, our Saviour, and is ruled over by Satan, its god and prince.

What then is the world? It is the vast system grown up with man away from God. Since man was driven out of the place in which God had set him in innocence, he is under the influence of Satan. The world, then, is man in disobedience and departure from God. When the Son of God came here in mercy to man the world would not have Him—it crucified Him.

And when we look at the principles and motives of the world, they are, as Scripture says, "the lust of the flesh, the lust of the eyes, and the pride of life." Do not pleasure, gain, vanity, ambition govern people away from God? This is "the world." It is not subject to God nor wills to obey Him; on the contrary it seeks its own objects—self-exaltation, power, pleasure, gain; it does not love Christ; it is blinded and enslaved by Satan who governs them by these selfish motives.

Worldliness does not consist solely of indulgence in certain things, or going to certain places, it is also the view taken of life according to which a certain course is pursued; it is a state of mind marked by love of this present world. If those so minded are our friends and companions, not merely casual acquaintances, you will find it hard, perhaps impossible, to resist indulgence with the world in things contrary to God. You will find it almost impossible not to be found in places of worldly character, and so compromise your Christian testimony; such companionship cannot fail to

develop worldly-mindedness. If the mind formed in us is the mind of Christ which can alone be through prayerful reading and meditation of the Word, examining our conduct and judging ourselves before God—then we are kept from the snares which Satan lays before us.

I want to mention two or three things particularly, because they have ensnared young believers, and are still doing so. They corrupt, defile, and weaken the Christian; they dishonor the Lord's name and destroy Christian testimony.

*The moving picture peril.* Moving pictures are sometimes used for some things that are good, but mostly for the presentation of what is evil. They have a demoralizing influence upon the spectator because of the sort of life they portray. The pleasure-loving, Christ-rejecting world has gone mad for these places of amusement. Is it not usually what gratifies the lust of the flesh, the passions of an evil nature, that draws the crowd who desire to see on the screen what men and women do under cover of darkness? How can a Christian occupy a seat in these places and have a good conscience? Do such things and their atmosphere nourish Christian life, or stimulate Christian feelings? Every honest conscience will say, *No!* Can Christ and Belial join hands, or light and darkness co-mingle?

*The dancing peril.* Dancing has invaded school-life in an amazing manner. School functions can scarcely be closed now without a dance. The modern forms indulged in are especially suggestive of evil; by undue familiarity the way is open for improper conduct—all covered by the supposed respectability of the ball-room or parlor. A clergyman recently wrote, "It is unquestionably true that those who come to love the dance find themselves in the way of a perilous drift.

There is a lure in the dance, a most subtle influence to evil. Moreover, the modern dance wields a peculiar fascination over old as well as young."

Should a Christian dance the night away with worldlings who consult only their own desires? Should he be found where the Lord would have to snatch him from the arms of the ungodly who will share the judgment of a godless world? If the idol-temple, with its dancing, feasting, and revelries, was no place for the Christian of Paul's day, neither are the pleasure-temples of this day, be they called ball-room, theatre, music hall, picture palace, or even "my friend's" parlor in the house of the worldling. Let but your conversation be of the wonderful things of God, of Christ, of eternity, will you prove acceptable company in any of them? If Christ and the holy things of God are to our hearts what our lips say they are, none of those places would welcome us.

*The dress peril.* A clergyman of the Church of England said to me the other day, as we stood talking on the street of a large city, "If only our young women would realize that much of the loose morality of to-day is due to the style of dress adopted!" In the Catholic Cathedral of New Orleans, the officiating priest refused to perform a marriage ceremony because of the bride's attire. The city streets are full of such examples. Beware of the world's fashion, young Christian. Read what Scripture says as to this in 1 Tim. 2: 9, 10 and 1 Pet. 3: 3.

*Some injunctions of the Word.* "We should no longer live the rest of our time in the flesh to the lusts of men, but to the will of God" (1 Pet. 4: 2).

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3: 17).

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3: 23).

"Flee also youthful lusts" (2 Tim. 2: 22).

"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4: 16).

"Keep thyself pure" (1 Tim. 5: 22).

"Whether therefore ye eat or drink, or whatsoever ye do, *do all to the glory of God*" (1 Cor. 10: 31).

"Abstain from fleshly lusts which war against the soul" (1 Pet. 2: 11).

"The grace of God teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2: 12).

Read prayerfully 2 Cor. 6: 14—7: 1. Where will our path be found if obedient to these words, and many other admonitions of God's Word? May the Lord enable us all to make straight paths for our feet and escape the perils which the flesh and Satan beset us with. Shall we not take up our cross daily and follow our precious Saviour? How otherwise can we be His disciples? To be a Christian is not a matter of mere profession; but the life is to show the reality of what the lips speak.

I close with earnest desire that those who have already been caught in the swirl of this world may be delivered, and that this little talk together may be used to safeguard others. May it be laid upon our hearts as a special subject of prayer in all our young believers' meetings.

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### *Opportunities and Responsibilities*

A poor girl who worked as a stenographer for years in a big city offered to go to the foreign field, and was

rejected on account of her health. Since then she has been saving and sending her money, supporting native workers at £6 (about \$30.00) each a year. There is a community in North India where there are more than 1,000 souls that have been brought to Christ solely through native workers supported by this one frail girl. A thousand who have passed from darkness into His marvelous light, *because one girl cared!* How many are in the light because of what you have done?—Sel.

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### *The Question Box*

Q. 25.—*Is there any scripture to warrant the belief of some, that the spirits of departed relatives are ministering spirits to protect relatives or friends on the earth during this dispensation?*

Q. 26.—*Are we supposed to call in the elders of the church in time of sickness—Jas. 5: 14, 15—and are there elders in the assembly?*

Q. 27.—*Where does the soul go in relation to the spirit after death?*

Q. 28.—*Matt. 10: 23. Have not the cities of Israel been gone over as yet?*

Q. 29.—*Matt. 16: 28. How could there be some there that would not taste death before the Son of Man's return?*

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Please address 'all correspondence [for] the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice.



## "THE INIQUITY OF MY SIN"

**I**T is a remarkable thing to find in the *Old Testament*, such exercises and experiences as those recorded in Ps. 32 and 51, Job 42: 1-6 and various other places. Whilst Israel as a nation was brought outwardly near to God, with a system of sacrifices and carnal ordinances as means of worship, it is remarkable to find such exercises and expressions as those above referred to. It shows that in the midst of a nation, whose relation to God was simply external, whose worship was with ceremonies, "which stood only in meats and drinks and divers washings, carnal ordinances, imposed upon, them until the time of reformation," there were those, taught of God, who looked and saw beyond the symbols to their spiritual realities, in drawing near to God.

As the apostle shows in Rom. 4: 6-8, the 32d psalm describes "the blessedness of the man unto whom God *imputeth* righteousness without works," upon the heart-confession of his sin. "I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ceremonies are left behind; it is directly with the holy God he has to do, and is met with sovereign grace! And note that it is not only the wrong done, but the *heinousness* of sin in God's sight that the enlightened, the Spirit-taught soul acknowledges—it is "the *iniquity* of my sin."

But Ps. 51 and Job 42: 6 in another line go deeper still. Reviewing his crime in the presence of God, David beholds his own corruption, and says, "Behold, I was shapen in iniquity, and in sin did my

mother conceive me" (or "warm me," as in her womb, *marg.*). He sees himself with a corrupt nature from the womb, and, like Job, he "abhors himself." In the very face of God's holy law, his corrupt nature has broken out in revolt—broken through God's command; so that his sin against *man* is swallowed up as it were in this breach against *God* his Maker and Redeemer!—"against *Thee*, Thee only (supremely), have I sinned, and done this evil *in Thy* sight." In the presence of God he views himself—takes God's part against himself, with the cry, "Create in me a clean heart, O God, and renew a right spirit within me."

Fellow-Christian, do you know, do you believe and confess to God, that your *nature* is the same as David's? Do you hate and abhor it as he did? It is this deeply solemn truth that is taught us in Romans, chaps. 6, 7, where, with the recognition and confession of it, deliverance is found, by turning from myself to Christ—my righteousness, my sanctification and redemption from sin's dominion and power.

"I was shapen in iniquity," "I abhor myself."  
 "Who shall deliver me?" "I thank God, through Jesus Christ our Lord!"

"For He (God) hath made Him (Christ) who knew no sin, to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. 5: 21).

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### RECOVERY OF THOSE THAT FALL

How is it we see so little recovery of those who have fallen, or strayed away from Christ? Because we feel so little grief for their sin. We fail to feel

it as if it were our own; nor do we feel that unless it had been for God's upholding grace, we ourselves might be in the very thing or condition which we condemn in him. Consider the temptation that has overtaken him as your own, and remember your own weakness; it will enable you to "eat the sin-offering" (Lev. 6: 26), and be better able to help him to his feet, and secure deliverance.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6: 1, 2).

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## A SHORT MEDITATION

(On Luke 15: 5; 10: 39 and John 13: 23.)

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On His shoulders; at His feet; on His breast.

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ALL who are the Lord's know something of the blessedness of our Saviour's love. We were straying far away, but the Faithful Shepherd sought us till He found us, and placed us on His shoulders rejoicing. It is not the joy of the sheep however, that is mentioned in Luke 15, but of the Shepherd's, for how much greater is *His* joy than that of the rescued sheep! He was reproached by the self-righteous, saying, "This man receiveth sinners and eateth with them" (ver. 2), and He answers them by telling them how great was *His*

joy in the recovery of a "lost" sheep!—"He layeth it on His shoulders *rejoicing*," and bids His friends to rejoice with Him. He who puts the recovered sheep on His shoulders is the One of whom it was written of old, "The government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9: 6). How safe is His poor sheep upon such shoulders!

And when we have learned a little of our Shepherd's love and care, it creates a desire to *stay by Him*. We learn then to "sit at His feet"—there to learn His mind, His heart and desires. Thus Mary learned what to do; learned of the coming day of trial and sorrow to her precious Lord, and before and in view of His burial poured upon Him the most precious ointment she had "kept"—"Against the day of my burying hath she kept this;" "She is come aforehand to anoint my body to the burying" (Jno. 12: 7; Mk. 14: 8). She had no need to purchase spices after her Lord was crucified, she had learned while sitting at His feet to do it before His death. And the Lord's acceptance of this precious work of faith is told out thus: "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mk. 14: 9).

After learning the blessedness of sitting at His feet, we seek to be *near* Him, like the apostle in John 13: 23—where we may lean upon His breast. There, John could ask, "Lord who is it?"—asked to know a secret unknown to others not so near to the Lord. How often it is this lack of nearness to

the Lord that hinders our understanding of this or that portion of Scripture ! And must this intimacy, this nearness to the Lord, be denied us because He has gone up to His Father ? Listen : " Jesus answered and said unto him, If a man love Me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him " (John 14 : 23). Spiritually nearer to us *now* He may be, therefore, than He was to them *then*. And, blessed be His name, His desire, expressed to the Father in our hearing, is ere long to be accomplished : " 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).

" Lamb of God ! Thy faithful promise,  
Says, ' Behold, I quickly come ; '  
And our hearts, to Thine responsive,  
Cry, ' Come, Lord, and take us home. '

Oh the rapture that awaits us  
When we meet Thee in the air,  
And with Thee ascend in triumph  
All Thy deepest joys to share ! "

M. A.

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## WITH CHRIST, THE CRUCIFIED

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**A** CHILD of Adam—I was lost  
And 'neath God's wrath and rod ;  
By faith in Jesus Christ I have  
Become a child of God—  
Yea, all through Jesus' blood.

And as His child, I now may count  
All earthly things but loss,  
I'm separated from the world  
For aye, and all its dross,  
By Calv'ry's wondrous cross.

I turned to God, from foolishness,  
To wait for Christ from heaven;  
To spend my life in serving Him  
By whom I am forgiven,  
Through Jesus Christ in heaven.

Like Abraham I'd sojourn here,  
And as *Thou* didst, blest Lord;  
Thy cross the starting place for me,  
My compass Thy sure Word,  
Which help doth e'er afford.

My light along the midnight path  
That same blest Word shall be;  
A lamp, to show each forward step  
That leads me home to Thee—  
Saved for eternity.

Amid the labyrinth of snares,  
My pathway runs across,  
Deliver me, O Saviour, by  
The power of Thy cross,  
No matter what the loss.

Then let the world find fault, malign,  
And sneer—'tis but *their* loss.  
I cannot join them, for there stands  
The memory of Thy cross  
'Tween me and all their dross.

Yet, could I join their feasts and plays,  
I'm very sure Thy cross  
Would cast its shadow o'er the scene,  
And I should reap but loss.  
Oh, keep me near Thy cross !

Then, dear young soldier of the cross,  
When tempted oft to share  
In worldly pleasures, ask thyself,  
"Would Jesus meet me there?"—  
O child of God, *take care*.

A speck in Thy vast universe,  
Yet hid not from Thine eye,  
Thy love, oh mystery ! didst seek,  
And could not pass me by :  
And, Lord, I know not why !

But gladly I accept the love  
I cannot understand;  
And trustful as a little child,  
I'd simply take Thy hand,  
Obey Thy least command.

'Tis night without Thee, blessed Lord,  
But morning *must* be near;  
And Thou—my peace, my hope, my joy—  
The darkness soon wilt clear—  
Thus what have I to fear ?

So may we walk together here,  
The path which leads me home,  
By faith; nor question this, nor that,  
But, trusting Thee alone,  
Just wait till Thou shalt come.

H. McD.

# THE LOW STATE OF PERSONAL RELIGION

(Continued from page 217)

## 3.—ON SELF-EXAMINATION

"And Nathan said to David, *Thou art the man!*"

(2 Sam. 12: 7.)

IN this striking passage of Holy Scripture we see King David in disguise brought before his own judgment seat. His judgment, as chief magistrate of his realm, is sought by the prophet upon an imaginary case of wanton and cruel oppression, the very counterpart of that which he had himself committed. David, not recognizing himself under the disguise which the prophet had thrown over him, passes sentence of death and fourfold restitution upon the imaginary offender. No sooner had the sentence gone out of the king's mouth than the prophet unmask the figure which stood at the bar, tears away the disguise, and says to the astonished king, "*Thou art the man.*"

How came it that David was so incensed with cruelty and oppression in a supposed case, when he had remained so long (since his child was born when Nathan came to him, it cannot have been much short of a year) insensible to the far greater evil of his own conduct? The reason is that we never judge of our own conduct in any matter as we do of an abstract case in which we are not ourselves mixed up, and in which our feelings, passions, and prejudices are not interested. Moralists have questioned, and there seems some reason to question, whether a man not utterly depraved *can* do a bad action without justifying it to his own conscience as at least excusable under the circumstances; in other words, whether evil, without a certain pre-



text or palliation, can ever be accepted by the human will; but the pretexts which serve to excuse ourselves will not deceive other men. We judge *them*, as David judged the imaginary offender in the parable, truly, and severely enough.

It is the object of these pages to give some thoughts which may be practically useful on this subject. Self-examination may be called an arraignment of ourselves at our own bar, according to that word: "If we should judge ourselves we should not be judged" (of the Lord).

It is an essential exercise to our spiritual health, to consider seriously before the Lord our conduct, and the secret purposes of the heart, in connection with our stated times of prayer and communion with God. And let it not be thought legality to practise nightly the examination of our conduct through the day that is past. We shall find it a great safeguard for the performance of duty, as well as an excellent preparative for evening prayer.

The necessity of self-examination arises from the fact, so distinctly stated in Scripture, that "the heart is deceitful above all things," and that "he that trusteth in his own heart"—in its estimation of himself—"is a fool." It has pleased God to illustrate this by examples. We take one in the Old and one in the New Testament.

It must have been by subtle evasions and plausible shifts of his own heart, that David, after committing two of the worst crimes of which our nature is capable, so long contrived to keep his conscience quiet, but at length was convicted of the desperate folly of severely condemning in another man the very faults, which, in a greatly aggra-

vated form, he had been palliating and excusing in himself. And it was by trusting in the assurances which his heart gave him of his own strong attachment to his Master, that St. Peter, secure of himself, was betrayed into the weakness and guilt of denying Christ.

May we say that, while all characters are liable to the snare of self-deception, those are more particularly exposed to it, who, like St. Peter and David, are of warm temperaments and quick affections? For affectionateness of disposition readily commends itself to the conscience as that which cannot be wrong; it secretly whispers to one who is conscious of possessing it, "This generous trait in you will cover and excuse many faults," while an acrid, soured character cannot flatter itself that it is right with half the facility of a warm and genial one.

But how shall we bring home to ourselves the dangerousness of trusting, without due examination, to the verdict of our own hearts? Let me do so by supposing a case in which we are all peculiarly apt to be cautious and suspicious,—the goods of this world. Suppose that the chief agent in some great enterprise is a man who, though untrustworthy, has the art of inspiring trust—fair-spoken, prepossessing in manners and appearance, and plausible in glossing over a financial difficulty. Suppose him to be a private friend to some embarked with him in the speculation, and in habits of intimacy with all. If such a person is at the head of affairs, and entrusted with the administration of the funds contributed by all, it is evident that he might impose upon the contributors to almost any extent, until the

great crash comes which announces as with a clap of thunder, that they are bankrupts. Now the peril of such trust in worldly matters supplies a fair image of the peril of a still more foolish and groundless trust in spiritual things. Our hearts are most untrustworthy informants in any case where we are ourselves interested. Not only Scripture assevers this, but we confess it ourselves when we say of a matter with which we happen to be mixed up, "I am an interested party, and therefore I had better not be a judge."

But while this is our confession, there is no one in whom we habitually place more trust than in ourselves. We think we cannot be deceived respecting ourselves; the unkind, the insincere, the untrue, is not our nature; for we have never, as I observed above, admitted these forms of evil, without first palliating and disguising them, and making them look respectable to our own consciences. Faults are admitted—in our temper and our conduct, in our feelings and actions too, for we feel we are in account with God; but we superintend the account with the assurance that we had no very bad intention; and so the whole affair will turn out well in the end.

With these strong partialities to self ever operative within us, and incapable even in the best men, of being detached from us, to what an extent may we be imposed upon in that which most vitally and nearly concerns us, if we do not from time to time call in and examine the accounts! What frightful arrears may we be running up, unawares to ourselves, if we do not sharply check and suspiciously watch this heart which makes the account

between us and God! And how may these accumulated arrears of guilt burst upon our minds with an overwhelming force "when God judges the secrets of men by Jesus Christ according to the gospel,"—when the divine sentence unmasks our sin of those excuses with which we have been palliating it, and brings it home to us with a "Thou art the man!"

The first step in real self-examination is to be fully aware of the deceitfulness of the heart, and to pray against it, watch against it, and use every help to counteract it. But what means *can* we use? We offer a few practical suggestions in answer to this question.

First, *as regards our acknowledged sins.* We must remember that their hatefulness, if they were publicly confessed, would probably be recognized by every one but ourselves, the perpetrators. There are certain loathsome diseases, which are offensive and repulsive in the highest degree to every one but the patient. And there is a close analogy between the spiritual frame of man and his natural. If the moral disease be your own,—rooted in your character, clinging to your own heart, it never can affect you with the same disgust as if it were another man's. Therefore stand as clear as may be of the sin while you sit in judgment upon it.

In the first place, in the case of exceptional and grievous sins, might not another sometimes be called in to sit in judgment, and so a fairer sentence secured than we are competent to give ourselves? If there be the moral courage equal to a perfectly candid avowal—such an avowal as keeps back no aggravating circumstance—and if an adviser is to be had, at once holy, discreet, and con-

siderate, why should it not be related to such an adviser—for his counsel, prayers, and sympathy? In wisdom, surely, Scripture says, “Confess your sins one to another, and pray for one another, that ye may be healed.”

If, however, we are aware that such an exposure could not be made by us in our present state *with perfect integrity*,—that we should be casting about, by palliating touches to regain the forfeited esteem of him on whom we threw ourselves thus confidentially—in other words, that we are not men enough to make ourselves as vile in the eyes of our fellow-creature as we are in God's eyes—then until such moral courage is attained by us (and surely we may pray for its attainment), we must attempt to secure the same end—a fair judgment upon our sin—in another way. To stop short of exposing the whole mischief in confession to a fellow-creature, would only be to deceive him as well as ourselves, and to entangle our consciences more effectually in the snares of hypocrisy. We must take another method, and this method will apply to the more usual and common as well as to the grosser sins, of forming an impartial estimate of the evil which is in us.

Let us then *suppose*, by an effort of the mind, that we confessed it frankly to such and such a person, known for wisdom and goodness—how would he regard us? What is the measure of our sin in his esteem?—which should be the measure of it in ours also. Would there not be a shrinking from revealing to such an one, not merely sins of a gross or glaring character, but such as the world calls trifles,—omissions of private prayer; little acts of dis-

honesty in trade or in respect of an employer's property; falsehoods which have slipped from us in the ordinary intercourse of life; impure or sensual thoughts; allusions in conversation which might lead the mind of others in a wrong direction—things not merely suggested (for we are not accountable for the suggestions of the Devil), but secretly fondled and nourished in the chamber of the heart? If we shrink from making such disclosures to a wise and good man, *why* do we shrink? Because we feel that they would lower us in his esteem, and we have such a regard of man's esteem that we cannot bear to be placed lower in it. If a person to whom we had long given credit for a blameless and pious life should come to us, and confess the very sins to which we ourselves have recently given way, that, however good the character he *maintained*, yet he had lived for such and such days without prayer, had practised or blinked at little dishonesties, or had distorted truth on such and such occasions, we might (and, no doubt, should) sympathize with the distress of mind which the confession evinced, but we could hardly help saying within ourselves, "I should never have expected this from him. I should have thought that he would be true to principle, when the stress of trial came." If this be our estimate of another who had committed our sins, should it not be the estimate which we should form of ourselves? And is not the comparatively lenient view which we take of our own case due to that self-partiality which leavens and vitiates our whole nature? This light in which we see the sin, as it exists in our neighbor, is the true light in which we shall see it

at the last day; and to see it *now* in that light, while at the same time we believe that the blood of Christ has entirely cancelled it, is the great end of self-examination, and the true fulfilment of the precept: "Judge therefore yourselves, brethren, that ye be not judged of the Lord."

But the probe of self-examination needs to be applied to the better, as well as to the worse parts of our conduct. The natural heart is an adept in flatteries, not only suggesting excuses for the evil, but also heightening the colors of the good which, by God's grace, is in us. If *conduct* stands the test of self-examination, the *motives* of it should be called in question. We must do in regard to ourselves what we may never do in regard to others—suspect that an unsound motive may underlie a fair conduct. Our actions take their moral value from the motives which prompt them. Thus to discriminate what is hollow and spurious in them from what is genuine, is the second branch of self-examination.

By way of giving some serviceable hints for this investigation of our motives, it may be briefly remarked that a good part of the religious conduct of persons is usually due to custom. Again; certain proprieties and regularities of behavior, whether devotional or moral, are followed through deference to the prevailing opinions and habits of the company in which we move, as is shown sometimes by the fact that, when out in foreign parts, and no longer under this restraint, those proprieties and regularities are not so carefully maintained. Again; many good actions are done, more or less, because they are in keeping with a man's

position, and gain him the praise of others. Again; works of usefulness, of a social and even of a religious nature may be undertaken from that activity of mind which is inherent in some characters, because naturally we cannot bear to be standing still, or are not constituted for a studious, contemplative life. In works of benevolence one may find very pure pleasure, and it is quite possible that this pleasure, and not any thought of Christ's service for God's glory, may be the motive which actuates in doing it. It is no necessary mark or token of the grace of God.

Gracious or supernatural motives must at the least have respect to God and Christ, the world to come, and the welfare of the soul. The highest of them is the love of Christ; its end the glory of God. But it is probable, alas! that very few actions, even of the best men, are prompted exclusively by this motive, unalloyed with any sentiment of a baser kind. Nay, generally speaking, few are the actions which are done from unmixed motives, and our wisdom is not to be discouraged if we find, upon close self-examination, as we shall assuredly find, that much which looks well before men is hollow and defective when tried by the touchstone of God's Word. Suffice it, if with trembling confidence we are able to make out that we are under the lead of grace, and following that lead. Motives more defecated from the dregs of nature, more purely and exclusively gracious, will come, if we press towards the mark, with a greater measure of spiritual attainment. If our conscience affirms *upon the whole* the presence in us of earnest secret prayer, that is a cause for hum-



ble thankfulness; for how can it be prompted but by the supernatural grace of God?

But we must hasten to bring these thoughts to a close. And let the close of a chapter, whose great scope has been to render the reader dissatisfied with himself, be devoted to assure him that this dissatisfaction will avail him nothing, except as it leads him to a perfect, joyful, and loving satisfaction with his Saviour. To have probed their own wounds, and pored over their own envenomed frames, would have availed the poisoned Israelites nothing, unless, after such a survey of their misery, they had lifted their eyes to the brazen serpent. "Look unto Him," therefore, and be ye healed. Judged by the criterion of the highest motive, nothing can be more miserably defective than the best righteousness of the best man. It flows indeed from the Holy Spirit within him; but even the influences of the Spirit derive an admixture of infirmity from flowing through the tainted channels of the human will and affections. It was not so with the Lord Jesus. In His nature was none of the moral corruption of *our* nature. His heart always beat true to God's glory and man's salvation, as a magnetic needle ever pointing to that great pole, not shaken even for a moment from its steadfastness by the vacillation of lower and less perfect motives. God be praised! He is made our righteousness. Delight in Him, and thou shalt be agreed with God; not having thine own righteousness which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith.

(*To be continued.*)

## "SOWING THE SEED"

"Blessed are ye that sow beside all waters"  
(Isa. 32: 20.)

GO forth to sow, O sowers,  
'Tis precious seed ye bear!  
Where lie the plough's deep furrows,  
Scatter it in with care.  
Sow broadcast by the wayside;  
Some among thorns may fall,  
Some in God's fenced gardens—  
God keepeth watch o'er all.

Blessèd if, "by all waters,"  
Ye have the heart to sow;  
See! oxen "strong to labor,"  
Forth to their service go.  
Though patient toil is needed,  
None can too lowly be—  
None should despise, O Master,  
The humblest work for Thee.

O sowers, be not weary,  
The Lord hath need of you;  
Keep ever 'mid your labor  
The harvest day in view;  
Your LORD will guide your footsteps,  
He'll teach you where to go,  
Ye shall return with singing,  
Who erst in tears did sow.

Whence comes the wind ye know not,  
Nor whither it may blow,  
Watch not the clouds above you,  
Your part is but to *sow*.

God freely gives His sunshine,  
He sends His rain in showers;  
*Sow ye the seed*, have patience,  
And *He* will bring the flowers.

Morn is the time of sowing;  
Yet late is not too late;  
No laborer, willing-hearted,  
Need linger at the gate.  
Go forth, go forth, O sowers!  
'Tis precious seed ye bear;  
Go! at your Master's bidding,  
The "field" is everywhere.

H. K. B.

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FEAR QUIETED

Mr. Spurgeon, in his quaint way, relates how a poor woman when on her death-bed was assailed with fear as to her acceptance with the Lord. "Sir," she said, "I am afraid I am a hypocrite. I am afraid I don't love the Lord Jesus." He answered nothing, but, going to the window, took a piece of paper from his pocket, and wrote on it thus:

*"I do not love the Lord Jesus Christ."*

"There, Sarah," said he, "sign that." She read it and said, "Why, sir, I would be torn in pieces before I'd sign such a thing!"

"Well, isn't it true?" he said.

"No, sir."

"But didn't you say as much a while ago?" She replied "I thought I did not; but since you put it like that, I dare not say I do not; for I hope that I *do*."

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"Herein is love: not that *we* loved God, but that *He* loved us, and sent His Son to be the propitiation for our sins" (1 John 4: 10).

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## SPREAD ABROAD THE LIGHT

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A LADY once saw a large number of lighted lamps all set close to one another in rows on the platform of a railway station. She wondered at the waste of light through so many lamps being all together. But as she looked, a porter came up and began putting the lamps into a dark train that stood near. One lamp was put into each compartment until the whole train was lighted.

The Christian readers of these pages are like the lighted lamps. Once they were darkness, but now they are light in the Lord, and are set here in the world to shine as lights, "holding forth the word of life."

But is there not a danger of too many lights being together sometimes? I am speaking of *service*, not of fellowship. Do you preach the gospel, dear brother? Well, if *you* were not preaching somebody else would. The place would not go unsupplied with a preacher if *you* were unable to be there. But how many dark places in the earth there are where if *you* do not go and preach the gospel nobody else will! There are cities and towns near-by where glad tidings are rarely or never proclaimed.

I do not remember an instance in Scripture of the gospel being preached in the room where the Lord's people gathered for their own meetings, for the breaking of bread, prayer, etc. I am not saying that it is wrong to use the meeting-rooms of Christians for the purpose; I merely say that as far

as I remember Scripture would not lead us to suppose that it was the practice of the early brethren, in apostolic days, to do so.

I was greatly impressed when on a visit with a friend to Majorca, one of the fairest and least known of the Mediterranean islands. We found our way early on the morning of the Lord's Day into the clean, whitewashed upper room where a few disciples had come together to break bread. At the close of the simple meeting we were asked if we would preach the Word for the edification of the believers in the evening.

We said: "Yes; but can't we have a *gospel* meeting?"

"Oh," replied the good brother who was speaking with us, "the gospel is for *the world*; we go out with that, God willing, this afternoon, and return here for our own edification later."

The "going out" meant, we found, a journey of nearly all the brethren and sisters to the cemetery, where for two hours the glad tidings were sounded out in the hearing of crowds of people. Some asked questions, answers were given which led on to a fresh unfolding of the grace of God. Hundreds of benighted Catholics listened to the joyful news.

My friend whispered to me at the close, "That was apostolic!" and so indeed I had felt it to be.

I am not speaking of *methods* now, however, but the need to *spread abroad* with the gospel. The Lord had bidden the apostles bear witness to Him not only in Judea but in Samaria and "unto the uttermost parts of the earth." They, however, and the hundreds of disciples in Jerusalem seem to have

been loth to go beyond the bounds of their city home. And God saw that there were *too many lights together*. He allowed a terrible persecution to scatter them, and the happy result was that "they that were scattered abroad, went everywhere preaching the Word." Philip went down to Samaria, whither Peter and John followed, "preaching the gospel in many villages of the Samaritans." Others, exiled from their homes in Jerusalem, traveled as far as Phenice, Cyprus, and Antioch, "preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned to the Lord."

Thus it always is when there is a healthy God-given vigor and warmth in the Church. You cannot accumulate water in a heap except by freezing it. Nor can you keep a lot of saints all together—if they do not reach out in Christ-like love to the "regions beyond"—without freezing them! And it is to be feared that there are many frozen companies of Christians to-day!

May God stir us up that we may each do our share, as called and enabled by Him, both by prayer and in any other way that He may lead, to spread the light in the lands of darkness, or it may be that in these days that afford us *our last* opportunities, God will permit some persecution to scatter us, as in the days of long ago.

H. P. BARKER

—From "*Handfuls of Purpose*."

## Young Believers' Department

CALENDAR: Sept. 16th to Oct. 15th, 1920.

### Daily Bible Reading

Sept. 16th, *Rev. 7*; Sept. 30th, *Rev. 21*; Oct. 15th, *Gen. 14*

Memory Work.....*Ephesians 6: 10-24*

Good Reading... C. H. M.'s Notes on Numbers, pp. 292 to 390

Monthly Question:—What are the various forms in which Christ is presented throughout the book of Revelation?

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Thinking how valuable to you all would be a careful, prayerful, study of the book of Revelation, I want to urge you all to get Mr. Ironside's new book on this important part of the Word. Its exposition together with an excellent chart which he designed will, I feel sure, be very helpful in grasping the general teaching and structure of the Revelation. This book is now on the press, so send in your orders now, and if you've got a friend or two who would be interested and helped by such a book get extra copies and send them along. It is our distinct responsibility not only to avail ourselves of the immensely valuable literature God has given to us by His servants, but also to spread it abroad, to use every means at our disposal to place it in the hands of others. The energy and persistence with which what is evil and subversive of the truth is being constantly published and spread abroad, ought to give us grave concern, and awaken us to the need of much more diligence and zeal in using the means God has put into our hands.

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In our memory work we finish the wonderful epistle to the Ephesians, and I am sure we have all found it a most delightful and profitable occupation. To have

stored in our memory its blessed statements of the divine purposes, and the glory revealed for the saints, with the practical injunctions given to us in it, is a very great privilege, a mine of wealth from which we can ever draw nuggets of spiritual gold.

Our work for this month will then comprize not only the concluding verses of the epistle, but also a very careful review of the whole, in view of reciting the entire epistle from memory, as we did with Galatians. The conditions will be the same—the recitation of the whole epistle at one time before at least two other persons, with an allowance of two slight verbal errors for each chapter, and to be made by Oct. 31, 1920. Some one will send the names and addresses to me as soon as possible after the above date, and as a memento of their successful work I will send a bound copy of "The Pentateuch" by Mr. Ridout; or if there are some who did not succeed with Galatians, but do with Ephesians, and would prefer the book, "How to Study the Bible" (which was given for the recitation of Galatians), they may have that instead. Please express preference when names are sent.

Shall we follow on with the study of Colossians? It is a good companion to Ephesians, and in many passages it will renew our memories as to the latter, while giving us much as to the precious glories of Christ.

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### *Prayer*

Are we "watching thereunto with all perseverance and supplication for all saints," and "for all men; for kings, and all that are in authority?" What a wide field this presents to us! Let us get away from *self* more and more—in thought, feelings, and activities, seeking to serve *others*. We may do this effectually in



prayer, and action in good works will follow real heart exercise in the secret place before the throne of grace.

"Look not every man on his own things, but every man also on the things of others. Let *this* mind be in you, which was also in Christ Jesus." How the next verses of the chapter shows this in Him, and then shows us the same in beloved Timothy and dear Epaphroditus (Phil. 2). May such precious fruits of grace be found in us all.

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### *Our Missionary Interests*

I would like to speak to you a little about the need of taking a greater interest in Missionary work, and to suggest that we take an active part in sending forth the precious gospel to distant lands. Can we not make it a distinct feature of our young believers' meetings? Could we not devote, not only a little time to acquiring intelligence as to the various fields of labor of immediate interest to us—and about which I want to say a few words here—but also make our fellowship practical by devoting of the funds at our disposal, as the Lord may enable, for the support of laborers, the extension of work under their charge, and the pressing into new fields as the Lord may open doors? Little has been done in this way among us, and it is not a spasmodic effort we should desire, but the establishing of a definite line of activity, and a prayerful persevering, purposeful following of it with a single eye to the Lord's glory.

An interesting proposal appeared in the June "Field and Work," in reference to the work carried on in Japan by Bro. Craig, and in China where Bro. Biggs and family recently went to take up missionary work. The proposal dealt with the necessity of providing suit-

able quarters in both countries for those engaged in the work, which might thus serve as centres from which it would be extended. In addition to these two extensive fields there is the work being carried forward amongst the Indians in Arizona; the work in Porto Rico where three brethren are now laboring; in Trinidad where Bro. Hoze is engaged. Just recently some of us heard from Dr. Secord, who labored so arduously in Guatemala, suffering greatly in every way, and he is exercised about going into an hitherto unworked part of Central America to carry the gospel to those who sit in darkness there. He asks for the prayers of the Lord's people that he may be guided aright, and the need be provided for in connection with going to this new field. Then in Inland Africa there are Dr. and Mrs. Woodhams who went out from us to that distant land. In these cases we have definitely established outposts of gospel work which we should surely keep constantly in mind, and remember not only in prayer, but in practical fellowship. We have distinct responsibility in these specific fields, and if in exercise of heart before the Lord, with His glory alone in view, we unite our efforts as co-workers with those who have thus gone forth, enduring hardship as good soldiers of Jesus Christ, the Lord will reward us with enlarging opportunities and give us wider fields to occupy. What of the untouched parts of India and its teeming millions, Siberia and other parts of Asia, of yet unreached parts of Africa, Mexico, Central and South America? "*Go ye into all the world.*" Who will go? Let us pray that the Lord will raise up and send forth laborers. But shall they go, and we who are left at home with the stuff forget them; and are we forgetful of those already gone? Further, we

ought to remember the extensive work carried on by Bro. Crabtree at Los Angeles, the publication and sending out of the gospel in Spanish to the Spanish-speaking countries. May our hearts be stirred. Let us be those who give ourselves to the Lord in this matter, and know no let in steadfast interest and fellowship.

The correspondence of those who may be interested in these things will be most gladly received.

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### *Correspondence*

I have not heard from many of you lately, though I must acknowledge with real pleasure how regularly I get letters from Detroit. It is very interesting to read the accounts of their meetings, and to note the profitable subjects which occupy them. Just recently they write saying that they had arranged to enjoy their seasons of recreation together, as well as having their joys in Christ together. It should be a real matter of concern for us as to who spend such seasons with us. The company we keep always leaves its impress upon us. Let us remember the word which says, "Exercise thyself unto piety; for bodily exercise is profitable for a little [i. e., 'some small things' rather than 'a little time.']. It is in evident contrast with 'everything'], but piety is profitable for everything, having promise of life, of the present one, and of that to come" (1 Tim. 4: 7, 8, N. T.).

From one who is upon a bed of suffering, the following is sent as expressing the heart's desire—"For grace so to live in the light of Thy divine love for me, that loving Thee above all, I may give to others the sunshine of love which has its source in Thee alone."

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*The Question Box*

There are a number of questions to which no answers have been received. I hope you are not losing interest in this part of our work, and that shortly a goodly number will come in. "Search the Scriptures." They of Berea were more noble because they "searched the Scriptures *daily*;" then shall we be as those who "rejoice at Thy word, as one that findeth great spoil." Questions 20, 21 (Feb.); 22-24 (July); 25-29 (Aug.); all these are on our list for answers, one only having been received for No. 21.

We have also our monthly question, and I wonder if any have been helped by, and found interest in, gathering answers to them. I would be glad to hear from any on this score.

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Let one *purpose* order our thoughts, desires and actions—that Christ shall be magnified in us.

Let one *object* fill our vision and engage our affections, and order our relation to all other things—Christ in glory.

Let one *power* fill, strengthen and lead us—the Holy Spirit, who has come to dwell with us and be in us.

Let one *hope* give satisfaction to the heart, producing purity, restfulness and patience—the coming of the Lord.

Let one *fellowship* afford us our joy and give character to all our ways—fellowship with the Father and His Son Jesus Christ.

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Please address all correspondence for the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice.

# THOUGHTS ON PERSONAL RELIGION

## 4.—PRAYER

*"He that cometh to God"* (Heb. 11 : 6).

THERE would be less formality in prayer, and far more strength and enjoyment in it, if we did but grasp the idea of what prayer really is.

Simple as it is, real prayer requires some effort of the mind in its exercise. For, while we are ready enough to pay some daily tribute of homage to the Throne of Grace, natural slothfulness always recalcitrates against an effort of the mind.

Gradual ascent is as necessary to the mind, in order to its reaching a great idea, as it is to the body to reach a great height. We cannot reach the summit of a mountain without first toiling up its base, traverse its breast, and overcome obstacles to reach the glorious view from its summit. We are still at an infinite distance from the blue vault of the firmament which stretches above our heads, but we have a better and more exalted view of what that firmament is. We have, at least, risen above the fogs and mists which obscure its glory, while the air which encompasses us is transparent to the eye and invigorating to the frame. Let us apply these reflections to the subject in hand.

True prayer is nothing less than "Coming to God," as we read in our text. The bare conception of this "coming to God" is in itself sublime and ennobling in the highest degree. Still, while we are familiar with the idea of it, or the expression of it, the edge of this truth may, by its very familiarity, cease to have its definite, elevating power over our spirit. Let us then seek and pray that the

sublimity and power of it may revive in our minds, and impress our spirit in our "coming to God."

Prayer is the foundation of devotedness in a Christian's life—not mere spasmodic times of prayer, as we may call them, when under stress of circumstances we are compelled to resort to prayer for relief—but the stated times for prayer as an integral part of our spiritual life. How great is this privilege of our "coming to God!" Let me exemplify, however feebly, by a supposition in the things of this life.

Suppose that we enjoyed the privilege of opening our minds to, and consulting in our every difficulty and trial, the wisest, best, and worthiest man upon earth. Suppose that such a person resided near unto us, so as to be at all times easily accessible; that his doors were open day and night with the given assurance that we shall never be denied. We know his sincerity, and are assured that with ability and keen interest he will consult our best interests and welfare. Can there be any doubt that such an one would be besieged for admission to his presence? And if not immediately extricated from distress or difficulty by his advice, it would be a great relief to the mind to hear him say, "This is an intricate case; but I will bear it in mind, and take such measures as are for your greatest welfare and final good." Can it be supposed that we should not avail ourselves of such a privilege, or fail to call upon him in all our cares?

Let us contemplate this privilege, which, not only might be, but *is in fact* our own; yet we either fail to avail ourselves of it, or do so in such a distant, formal manner that it might surprise our-

selves as well as on-looking angels. Still, "He that cometh to God" is the privilege of us all.

And what shall I say of this privilege? Human language fails in the attempt to describe it. All that we can conceive of goodness, wisdom, power, with discernment of results which we cannot see, with absolute control of them; which no opposition can surprise, or perverse agencies can defeat; which turns the very arm of opposition into a minister of His will for our good; then think of such love as is not discouraged by the weakness or even degradation of its object, which clings to the sinner while it abhors his sins—think of such a Being accessible to you, and that it is He who bids you come, "casting all your cares upon Him, for He careth for you" (1 Pet. 5: 7).

But might we not be reasonably barred from this "coming to God" by some feeling of His consuming holiness and the consciousness of our sinfulness? Our own hearts, together with Scripture, assure us of God's antipathy to evil; "He is of purer eyes than to behold iniquity;" His very nature is a consuming fire in view of sin. As the concentrated rays of the sun shrivel and burn all perishable material, something like this would be the fate of a sinner unprotected by the blood of the Lamb in the presence of God. But we know well the perfect and blessed provision He has made in giving Christ to be our righteousness. The Righteous One having endured God's curse upon sin is the shelter for every member of the human family who, without attempt at self-justification, simply throws himself upon the promise, "Him that cometh to Me, I will in no wise cast out." "I am

the way," He said, "No man cometh to the Father but by Me." So that in coming to God, it must be in dependence upon Christ and His atoning blood.

Returning directly to our subject, prayer is the source of strength in which the Christian must meet the duties and difficulties of life. Every real Christian is aware that to reduce prayer to *forms*, is to drain it of all virtue, with no power to guide or comfort. Let us recommend therefore that special attention be paid to the condition of mind needed for prayer. Let the mind be toned down, calmed, solemnized, by taking in the thought of the presence of God, and the sublime idea of coming to Him. We have already sought to indicate what may well occupy the mind in connection with our stated times of prayer. Recall these or such like thoughts. Think of the majesty, wisdom, power, and love of God. What elevating subjects to kindle in our hearts some precious sense of WHO it is to whom we come to present our prayers, supplications, and thanksgivings.

But a ready excuse with many is that their occupation leaves no time for what we have described in connection with prayer. The answer to this is twofold. First, that time may probably be gained by a little self-discipline which every one should readily bestow on what relates to our salvation from the snares we must meet in this world. Let conscience answer whether, despite all this pressure of occupation, time is not continually *made* for engagements of an agreeable nature; and if made for them, why not for more serious engagements? Secondly, in prayer, as in other things, a little done well is better than more done



superficially. Let it be remembered that both the precept and model which our Lord has given us, rather discountenance long prayers. He has counseled us against using vain repetitions, and thinking we shall be heard for much speaking; and what, we call "the Lord's Prayer," is such as to invite the petitioner to pause upon each clause and expand its meaning for himself as he goes along.

But again, lest an honest and tender soul be discouraged at the sense of its emptiness, dulness, and lack of enjoyment in prayer (which we all more or less experience at times) let it not discourage our continuance in the stated times for prayer. This very emptiness and lack of joy which we experience, may turn to real profit, if it but leads us to a deeper apprehension of our nothingness, of our being but dry trees whose help must be from the Lord, to whom we unbosom all this barrenness and drought. Be of good cheer, brother, sister; your Lord sees it all, and He is the smitten Rock from whom the living waters flow to His thirsting people in a dry and barren land.

*(To be continued.)*

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## JESUS!

THE only One who ever came  
To bear our judgment, sin and shame,  
Is He who bears the lovely name  
Of JESUS!

The One by whom God's love was shown,  
The One who left His radiant throne  
And came for mortals to atone,  
Was JESUS!

He came to earth in all its blight—  
A world of sin, a world of night—  
He came the deadly foe to fight,  
On Calv'ry.

How vast, how great the stores of grace  
He lavished on a sinful race!  
In love he took the culprit's place,  
In judgment.

The tomb could not the Saviour keep;  
His was to be a transient sleep;  
His mourners had not long to weep—  
He arose.

And now He lives on high to plead  
For those for whom He once did bleed:  
He meets His people's present need,  
Up there.

Soon, from this lonely vale of night,  
He'll take His Bride to scenes of light,  
He'll share with her untold delight,  
For ever.

O saints of God by blood set free,  
O what a bright eternity  
He won for us at Calvary!  
Adore Him!

Now, let not this vain world allure  
Our hearts from Him who did endure  
The cross, to make our title sure  
To glory.

Oh, may His love our souls constrain  
To serve Him here with might and main,  
Until o'er countless worlds we reign,  
With HIM!

C. C. CROWSTON.

# NOTES ON THE EPISTLE TO THE PHILIPPIANS

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## INTRODUCTORY THOUGHTS

THE account of the labors and sufferings of the apostle Paul and his companions, in Philippi, is given in the 16th chapter of the Acts. They went to Macedonia in response to the vision of the man of that country calling for help, which Paul had seen at Troas. But, when they reached the capital, there was apparently no such man feeling his need and awaiting them. Instead, they came first in touch with a few women who were accustomed to gather for prayer in a quiet place, by this riverside, outside the city. There the Lord opened Lydia's heart to attend to the things spoken by Paul. Others too were evidently reached; among them some brethren, as verse 40 makes clear. But it was when cast into prison that the greatest work was done. The jailer and his household were won for Christ ere the messengers of God's grace took their departure for Thessalonica.

The infant church was very dear to the heart of the apostle, and he was very dear to them. Their love and care were shown after he left them, at various times, and, one would judge, for a number of years. But at last they lost touch with him, apparently during his imprisonment at Cæsarea. It was when he was in Rome that they again got into communication with him; and fearing he might be in need, sent him an expression of their love and care by the hand of a trusted and beloved

brother who was one of themselves, Epaphroditus. Having fulfilled his ministry, this faithful man fell sick, and his illness was of sufficient duration for word regarding it to reach Philippi, and the news of the anxiety of the saints there concerning him coming back to Rome about the time that he became convalescent. Deciding at once to return, he was entrusted with the letter we have before us, which was, one would judge, dictated to him by the apostle.

It would seem that Epaphroditus had communicated to Paul a certain concern that was weighing upon his heart regarding a misunderstanding or a positive quarrel between two women in the assembly—both much esteemed by the saints and by the apostle himself—which if not checked and healed, was likely to prove a source of sadness, and possibly even division in days to come.

This appears to be much in the apostle's mind as he indites his epistle. He seeks to present Christ that the hearts of all may be ravished with Him, and thus all selfish aims disappear, and all that is of the flesh be judged in His presence.

This is ever what is needed when the flesh is at work among believers. Therefore the great importance of this portion of the word of God in the present hour of the Church's history.

The epistle falls very naturally into four divisions, and these are rightly indicated in our common version by the four chapters. The theme of the whole might be put in the three words, "*Christ is all!*" It is the epistle of Christ. It occupies us with Himself; and each separate division presents Him in some different way, and indicates the sub-

jective result in the believer as he is occupied with Christ objectively in the manner presented.

Chapter one sets forth Christ as our Life, and the evangelistic spirit of the gospel mind.

In chapter two we have Christ as our Example, and the lowly mind, or the humble spirit of those who would follow Him.

Chapter three gives us Christ as our Object, and, subjectively, we have the steadfast spirit, the determined mind; that is, the heart and thoughts centered on Himself.

In the last chapter Christ is set forth as our Strength and Supply, and naturally we have with this the confident mind, the spirit of trust that should characterize all who know the resources that are in Him.

It will be readily seen that the epistle is a very practical one. It has to do with our state rather than our standing; with responsibility rather than privilege; with communion rather than with union. In other words, it is an epistle suited to our wilderness journey. It was written to guide our feet while going through this world. It is a pastoral ministry of a very precious kind.

Others have written very fully and helpfully on this part of the Word of God, whose writings are readily obtainable. It is not the present writer's thought to attempt a labored exposition of the epistle, but simply to jot down some notes which embody the results of his own study, and which it is hoped may be used by the Holy Spirit for the edification and comfort of fellow-saints, particularly such as are becoming discouraged because of the way. Much has been gleaned from what others

have set forth, and no pretension is made as to originality of treatment. If Christ Himself becomes a little more appreciated by a few of His own, the object in view will have been attained.

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## CHAPTER ONE.

### *Christ the Believer's Life, and the Evangelistic Spirit.*

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#### SALUTATION, VERSES 1 AND 2.

"Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: Grace to you and peace, from God our Father and the Lord Jesus Christ."

It is noticeable how, in many of his letters, the apostle links up younger and less experienced fellow-laborers with himself, as here in his salutations. He was an apostle by the Lord's call, occupying a unique place as His special messenger to the Gentiles. But he never stands aloof in complacent dignity apart from others who are engaged in the same ministry. He had taken Timothy with him when the latter had not long been in the knowledge and path of the truth, and he testifies later, in this same letter, of the truth that was in him. In his care for the development of the younger brethren, Paul becomes a model for older teachers and evangelists to the end of the dispensation. If others are to follow on in the ways that be in Christ, it is well that more experienced men take a personal interest in their less experienced brethren who manifest a measure of gift, and by associating them with themselves in ministry, lead and encourage them in the path of faith. It is often the other way, and the young are disheartened,

and permitted to slip back into business pursuits, who, if wisely advised and helped, when help was needed, might have become able ministers of the new covenant.

Paul and Timothy take no official title here. They are simply servants of Jesus Christ. The word means *bondmen*. They were purchased servants, and as such, belonged entirely to Him whom they gladly owned as their Anointed Master. They were His by right, and they had renounced all title to do the will of the flesh. Nor is it only ministering brethren who are so designated in Scripture. This is the name that is used of all Christians. Though sons and heirs, we are also bondmen of love, whose delight it should be to yield ourselves unto Him as those that are alive from the dead.

The saints as a whole at Philippi are greeted, and the elders and deacons particularly mentioned. This is unusual. It evidently implies a particular sense of obligation to the elders and deacons on the part of the apostle, probably in connection with ministry of the assembly's gift of love. There may also be the thought of addressing the leaders, or guides, in a special way, in view of the "rift in the lute"—the unhappiness between Euodia and Synteche, which he desired to rectify.

Elders may or not be official. It would be unwise, and going beyond Scripture, for saints in feebleness to-day to attempt to set up or ordain official elders. On the other hand, those measurably possessing the qualifications indicated in the epistles to Timothy and Titus, should be recognized by fellow-believers as God-appointed elders, whose counsel should be sought, and who are re-

sponsible to watch for souls and to take oversight in the house of God,

Deacons are those who minister in temporal things, and should be chosen by the saints for this purpose. The word means *servant*, but is different to that used above. It is not "bondman," but a servant acting voluntarily, and in response generally to the expressed desire of others.

Notice the little word "ALL." It is used very significantly in this epistle—in a way not found anywhere else in the writings of the apostle Paul. Observe its use in verses 4, 7, 8, 25 in this chapter, and verse 26 in chapter 2. Is it not plain that Paul desired to bind all together in one bundle of love in this way, refusing to even seem to recognize any incipient division among them. He greeted them *all*, he thought well of them *all*, he prayed for them *all*. He knew it would in the end be well with them *all*. And so he exhorted them all to stand fast in one spirit.

As customary, in all his letters, he wished them grace and peace. Grace was the general Grecian salutation. Peace was that of the Hebrew. So he links the two together. Grace in its highest sense, favor against desert, could only be known by the Christian. And true peace rests upon the work of the Cross, whether it be that peace *with* God, which is fundamental, or the peace *of* God, which the apostle here would have the saints enter into and enjoy from day to day. Both descend from God, now revealed as Father, the special truth of this dispensation of grace; and from our Lord Jesus Christ, through whom we have been brought into this place of favor.

H. A. I.

(To be continued, D. V.)



"WHEN THOU PASSEST THROUGH THE WATERS!"

(Isa. 43 : 2)

I would not ask one burden less,  
Nor pray my cross might lighter be;  
My hand in His, He'll surely bless,  
Though but one step I now can see.  
Where might I go if I were free?  
What would I do apart from Thee?  
O Lord, I know Thou lovest me,  
And I'll not ask one burden less.

Though dark ahead, and rough the road,  
And oft my weary soul doth groan,  
Yet would I spurn none of my load,  
Nor mourn the false peace I have known.  
Since Christ Himself to me hath shown,  
And whispered, "Sorrow, pain, distress  
Water the field that I have sown,"  
I would not have one burden less.

Ah, no! the pangs I fain would ease,  
The Marah streams I loathe to drink,  
The aching sores no balms appease,  
The treacherous sloughs in which I sink,  
The distance looming black as ink—  
*My need, His love, they'll all express.*  
So then, lest I *from Him* should shrink,  
I would not have one burden less.

What if His care of me should wane,  
And I should lack His sympathy  
Through worldly ease? What were my gain  
If He should walk no more with me?  
Nay, nay, let all my burdens be;  
Let each my need of Him express;  
Though not one step I further see,  
I would not have one burden less.

H. C. CHRISTIE.

## CORRESPONDENCE

### AS TO GOSPEL WORK IN BELGIUM AND FRANCE

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*189 Rue Royale, Dampremy, Belgium.*

*Dear brother in Christ :*

It is a pleasure to write again of encouragement in the work of the Lord in our country (Belgium). I am visiting towns and villages round about in succession with a supply of Testaments and tracts. These last I offer as I have occasion, and when not refused, they often give occasion for interesting conversations. Then when I see real interest, I give a New Testament, as few of our people have ever read and never possessed one.

Thanks be to our Lord for the openings He has given me at Couillet, Bavery, Blanchisserie, Corvée, etc., where His word has been spoken and a number of Testaments given.

At one town in handing the tract "The Good Samaritan" to the village doctor's mother, she looked at it seriously, then at me, and handed it back saying, "You are a Salvationist or a Protestant ; you had better go away *at once*."

"Why should you speak thus?" I asked.

"Because I am a *Catholic*; but your religion—what is it?"

"I believe in God, and His Son Jesus Christ our beloved Saviour," I answered. "Oh, then I can hear you," and she invited me in the house, where we had a most interesting conversation. Before parting she thanked me for the comfort it had brought her grief-stricken heart. She gladly accepted a New Testament and begged that I should call again. Now I have confidence this lady has truly received the Lord Jesus as her Saviour. Satan had sought to shut the door, but the Lord has manifestly opened it in her case.

Lately, in one of my evangelical journeys I came up with a demobilized French soldier with whom I entered in conversation. He told me that before this terrible war he had not even believed in God, but through scenes of death and great trials he had been brought to think otherwise. I pressed upon him God's great mercy in preserving him

through it all, and he understood, and owned this. We had much conversation on the word of God and His salvation. Then he confessed faith in our Saviour, and I gave him a New Testament.

Some months ago, I had interviews with a traveling merchant, who owned that to be journeying to eternity, unreconciled with God and unforgiven, was a dangerous and most serious thing. He seemed to be much impressed, and I gave him a New Testament. I have not met him since, but recently learned from his mother-in-law that on coming home after our 2d interview he told his wife that he was converted. Peace has been in the household since, said this lady, instead of frequent quarrels as formerly. Is not the word of God indeed "as a fire and a hammer that breaks the rock?" (Jer. 23: 29). These and many other cases of conversations greatly cheer one on the way. Sincere thanks for the draft sent by our American brethren, with which I have purchased Testaments, Bibles and tracts, for which I am sincerely thankful.

Accept the affectionate greetings of, Yours in Christ,  
Octave Dandoy.

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*Alboussiere, Ardeche, France.*

*Dear Sir and brother in Christ:*

The parcels of gospel tracts you have sent me are received, for which I am heartily thankful. I would let you know that I am but a Colporteur of the Genevan Evangelical Society, in France, and my only aim is to bring souls to our dear Saviour who has so loved us. The sale of Testaments and Bibles forms a sort of introduction for conversations in which my great aim is to introduce my Saviour to them. Usually, after reading some appropriate portion of Scripture, I seek to direct their hearts to the Saviour, and also pray with them. Sometimes I read a gospel tract to those who cannot read.

I am thankful indeed that our friend Mons. Grandjean, of Windsor, Ont., gave you my address, for your tracts are

usually welcome, and well received by the people. I shall be thankful to have more, since you kindly offer to do so. What cause we have for thankfulness to our Lord for His continual goodness and care!

My cordial greetings to Mons. Grandjean with yourselves from,

Your thankful brother in Christ,

Gaillard Siméon.

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*11 Rue d'Aubuisson, Toulouse, France.*

*My dear brother :*

I have recently received the three good parcels of gospel tracts sent me, for which I thank you, and for your letter, enclosing another from a beloved brother in Belgium. I have read with much interest the memoir of your dear brother now with the Lord. His pamphlet "Daniel Mann" I had read some years ago. What a magnificent example of the saving grace of our God!

I have travelled in the Department of the Aisne, and been in various towns there near your birthplace. My father died in Hirson, converted at the last hour. I am in southern France now, as you see. I am near to 60 years, but hope to visit again those parts in the north; especially as my sister is now living in Hirson, which would furnish me a stopping place, as a centre for gospel trips round about.

My joy is to serve our adorable Master and His saints, and seek sinners, lost and estranged from God. What a noble object of life!—not enough appreciated. But it is all of grace.

The work here is not an easy one. France is nominally Roman Catholic—about 4 millions out of 38 to 40 millions, the population of France. It is reckoned there is about 680 thousand Protestants—among whom, alas, Rationalism has made sad inroads. The rest of the 38 or 40 millions are without religion, or open unbelievers. So we must count on *God*. Isolated Christians we must seek out, and help as we are able. The field is large, and the laborers how few!

Thank you for the offer to send tracts according to our

need, and of which I shall avail myself as a help from the Lord.

Accept my sincere and affectionate salutations in our Saviour Jesus Christ.

Ulysse Duez.

*Dear Brothers:* 71 Rue de Charenton, Paris, France.

I thank you *much* for all that you have sent me to the present. I have lately returned from St. Quentin, seeking to carry a little hope and cheer in that poor devastated city and surrounding country. With a dear comrade we have been able to distribute tracts and pamphlets, calling from house to house to announce the good news and pray with one and another. A woman from St. Quentin has written me saying she has been much helped by these tracts, in her great sorrow, and wished for a Gospel (Testament) as she desired to be a believer.

At Argenteuil we had part in the *sufferings* of Christ. While speaking of Him to a few people on the street, a half drunken ruffian attacked me with fists and feet. But I shouted, "Vive Jésus Christ!" which seemed to madden him the more. None attempted to interfere, yet God delivered me; for my comrade, who had been some distance away, coming up, the ruffian turned upon him saying, "Oh, it was *you* that said 'Vive Jésus Christ,'" and launched his fist upon his eye. I had retired a short distance, and again shouted "Vive Jésus Christ;" it delivered my comrade, as the man now came after me, cursing as he went, and we both escaped in different directions. My comrade was thankful it was *he*, not me, that was struck on the eye, as I wear glasses, and might have lost an eye. I was laid up a couple of days with a bruised leg, but am all right again. We are not discouraged by this experience, but ready for another journey, and to pass through like experience, if God permits it.

I was a Roman Catholic, but converted through the Salvation Army. Having received much light, I feel a great responsibility. I dwell at my mother's, and work in an

office for my support and the expenses of my evangelistic journeys in which I have been helped by gifts of tracts and Testaments. I put my address on what I distribute with this offer, "Send for a free copy of the Gospels." I share these things with others, to give as occasion offers and with prayer that the reading may be blest. Tracts and pamphlets which set forth the grace of God to sinners lost will always be welcome.

Your brother in Christ, who greets you sincerely,

Emile Le Texier.

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*12 Place des Pottiers (English Mission) Tunis, Africa.*

*Dear brother in Christ:*

Thank you with all my heart for your good letter, and the four parcels of tracts safely received. Yes, I am young, only 24 years, and need the counsel of those much older and of more experience than myself. Only four years since I gave myself to the Lord. That was in Switzerland, and I was much strengthened in the faith by dear friends in the assembly of which I formed a part. I passed through trying days, for I was compelled to leave my family, as is always the case with Jews, but the Lord has smoothed out many difficulties, and I've had the joy to see one of my brothers giving himself also to the Lord; and He shall yet do more, for He hears the prayers of His people.

For nearly a year I am here with the English mission to the Jews. I came here burning with love for souls; but after seeing the condition of things all around, I was stumbled, and would have left, but was persuaded to continue, having one more year of study in Arabic. My greatest joy and hope is to serve the Lord, and He teaches me to look to Him alone. He knows my heart's desire, and the day will come when that shall be realized. He has given me a converted Israelitess for companion who is preparing herself in Paris for the Lord's work; and when we are ready, and united, we shall go where the Lord may guide, for what He may entrust us with. It is not lack of field and labor

that is wanting, but rather God-given workmen, for there are many cities where there is not one missionary. The American mission in this city has prospered; for the French Evangelist there is filled with the Spirit of God; he is doing much good, and a number of souls have been saved through his labors.

Accept, dear brother, the affectionate salutations of your brother in Christ.

R. Bloch.

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*Tonneins, Quai de la Barre, France.*

*Dear brother in Christ:*

Many thanks for your thoughts of me, and the news as to the people of God, of whom I am always glad to hear.

I have met Mons. Duez of whom you speak; he resides in Toulouse, and he came here from time to time, being in fellowship with us.

My heart is pained as to conditions and needs of the assemblies in France. Many are decreasing in number and some are even dying out. They lack, generally, in efforts for the spread of the gospel around them. Some individuals *do* strive for this, but I speak of the assemblies as such, who are content to have the Breaking of Bread Lord's days and a meeting in the afternoon for edification and exhortation, but no gospel meeting. Many too are so occupied with the affairs of this life, that there is little testimony to the saving power of grace in Christ, or even become a hindrance to it. May the Lord awaken all His own to the sense of our privileges and responsibilities—so great is the need, and so little is accomplished!

I have been a few days in Bordeaux, and visited other assemblies. Some difficulties at one place were relieved, with much exercise, and the Lord will bring it to a good ending, we trust. I was particularly encouraged in visiting people at their homes. With a brother of Niort we visited a woman, in a Roman Catholic centre, converted a year ago. Being much cheered by our visit, she desired we should have a gospel meeting in her home. I then went out with

gospel tracts, inviting persons to come, and we were cheered to find some 45 persons gathered to hear the glad tidings of God.

I had been over a month away from home, and returned here, cheered, and praying the Lord to bless what has been done in His precious name.

Our love to all our friends with you.

Louis J. Germain.

Since writing the above, our brother Germain received a letter from the Bible Society in London saying it was their great desire to place a New Testament in every French family that had none, if they would receive it, and asked if he would undertake to do this for the district in which he labors.—[Ed.]

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*Box 136, Ponce, Porto Rico.*

*Dear brother Mr. L—*

Thank you much for your letter, which enclosed also one from brother M. to whom I am writing.

My dear wife is much affected by the great heat in Porto Rico, but myself and daughter are not so. I am happy as a little bird, with the good opportunities that our gracious Lord grants us in serving Him—blessed be His name! I find I am always short of time, as we have plenty to do—preaching every night, besides visiting and giving of tracts. Another door has been opened to me in a cigar factory, where I am permitted to come and read aloud to the men while they are working. I am now reading to them “The Lord’s Dealings with the Convict Daniel Mann” in Spanish. They said to me the other day, “Don’t forget to come every day to read us these good things.”

Dear brother, pray for these young men.

Brother Ruga is now in Fajardo, but he and his family are to come back the latter part of this month (Aug.), then he intends to go to the States. We enjoy the sweet fellowship of dear brother Hernandez.

Again, with our united thanks, Yours sincerely.

E. Inurrigarro.





## Answers to Questions



**Ques. 5.**—When I am asked, “Have you registered, and are you going to vote at the next election?” what should I answer? I believe for a *woman* to vote is absolutely wrong. Please answer in **HELP AND FOOD**.

**Ans.**—A citizen of England, of France, of Germany, etc., has no right to vote here in the United States, being a citizen of another country. Now the citizenship of the child of God, of a true Christian, is in heaven—he belongs to heaven; he is acknowledged there. “For *our* citizenship is in heaven,” says Phil. 3 : 21. “I beseech you as *strangers* and pilgrims,” writes Peter to fellow-Christians; and our Lord, praying for His own, as He was going back to the Father, says: “I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. *They are not of the world, even as I am not of the world*” (Jno. 17 : 15, 16).

And the world has *rejected* Christ. Over His head, on the cross, they put this inscription, “THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS,” and they mocked and laughed Him to scorn. It was written in *Greek, Latin, and Hebrew*, representing the “*cultured*” world, the world *in power*, and the *religious* world. The Jew openly reviles Him still. Christendom makes a profession of faith in Him where it is popular (having derived many benefits from the light of Christianity), but it soon denies Him where ridicule, or loss, or persecutions are to be borne. The rest of the world (Mohammedanism, Buddhism, etc.) are all opposed to the Christ of God.

Why then should the true Christian, who is “not of the world,” meddle with its politics? Well meaning persons, but ignorant as Christians, often do; but no enlightened Christian can, without disloyalty to Christ.

We honor, obey, and pray for rulers and those in authority, as Scripture instructs us to do (1 Tim. 2 : 1, 2); for government was appointed of God for man’s good upon the earth, in which we are “*strangers and pilgrims.*”

As to women entering politics, voting, etc., they are as much out of their God-given place as a man who would take upon him the

care of the babies and the home. Politics *unwomans* woman; it will ruin home-life. Let the world make and unmake its laws and customs. The God-appointed place for the Christian is not there.

**Ques. 6.**—(Too long for insertion). We answer thus: Yours is received, asking us to pray for your afflicted mother, which we gladly do. Let me say, however, that God's will is not always to heal His people or to free them from affliction. To glorify Him *in the affliction* is often a greater triumph of grace than being made well, though we usually think more of the healing than learning in trial and in submission how God can comfort, and use our physical sufferings for spiritual blessing.

We also believe that medicines will not accomplish what we desire *unless* God is pleased they should; but with God's blessing they may be used as His means to effect physical cure. We believe we should not despise them. They are part of God's creation. He Himself sometimes has commanded His people to use them—see Isa. 38:21; 2 Kings 20:7; 1 Tim. 5:23. Speaking of Luke, the apostle Paul calls him "the beloved physician" (Col. 4:14), which he surely would not have said if a physician was contrary to God's mind.

**Ques. 7.**—Answer to a correspondent. Dear Sister in Christ: In answer to yours received concerning woman's place—if it is *Scripture* one desires to follow, it is simply settled. No amount of *inferences* one may draw from certain examples adduced (which may easily be perverted by the bias of our minds) can set aside or in the least weaken the direct and plain commands given in God's Word.

First, we have the order of *Creation*, which is maintained in the Christian assembly (1 Cor. 10:2-16). By the woman taking the lead, and her husband following her (reversing the order God had established), transgression was introduced in Eden. This is the reason Scripture gives why the woman is not to be a religious teacher, in 1 Tim. 2:8-14. Led by her *heart* rather than by *reason*, she becomes an easy prey to the wily adversary. In affections and service woman is superior to man. It is the mother that forms the inner character of the family—of mankind therefore. The man is the responsible head of all outside relations.

But some may say, *In Christ* "there is neither male nor female." True, *new birth* has no regard to sex. So, before God, "Ye are all

brethren"—Christ's brethren, as members of a new spiritual heavenly family. But does that make us cease to be men and women—fathers and mothers—here in this world? Nay, the natural conditions abide now and here until we are changed in Christ's likeness. In view of this objection (as if creation order were superseded in Christ), Scripture gives us direction in 1 Cor. 14 : 34-38, where the subject of the chapter is, God's order in the assembly *here upon earth*. Man and woman are also types or figures of Christ and the Church, and the saints are to show before the on-looking angels God's order and purpose. How uncomely for the Church to lead or be unsubject to Christ! (Eph. 5 : 22-32 ; 1 Cor. 11 : 10).

As to Luke 2 : 36-38, Joel 2 : 28, or Acts 21 : 9, and other passages, I hardly see that they can be of any real difficulty to one subject to God. Do not godly sisters often refresh and edify and sustain others by conversation, by letters, by example, etc., without in the least entering into any public place such as teaching, preaching, etc.?

If any *will* make a difficulty, of course they can do so—and they do, alas, even speak slightly of "old Paul" and "those by-gone days," etc., as if it was not *Scripture* that he wrote to similar objectors in Corinth, to whom he wrote: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write are *the commandments of the Lord*" (1 Cor. 14 : 37).

**Ques. 8.**—Are we to understand that there is a difference in the meaning of Rom. 4 : 5 and Rom. 5 : 19, and 2 Cor. 5 : 21—that the one is "*imputed*" righteousness" and the other *imparted* righteousness, yet both credited to the believing sinner? ]

**Ans.**—Rom. 4 : 5 speaks of faith in contrast with works as the *ground of acceptance with God*. Christ having met all the claims of righteousness in our behalf, faith, confiding in Christ, comes to God as Abel did with his slain lamb, and was accepted, not on the ground of what he was or had done, but of what his offering represented.

Rom. 5 : 19 and 2 Cor. 5 : 21 speak of *positional* righteousness, *i. e.*, of the believer's standing before God *in Christ* the righteous, instead of fallen Adam. It is not "*imparted* righteousness" in any case.

## Young Believers' Department

CALENDAR: Oct. 16th to Nov. 15th, 1920.

### Daily Bible Reading

Oct. 16th, *Gen. 15*; Oct. 31st, *Gen. 30*; Nov. 15th, *Gen. 45*

Memory Work ..... *Colossians 1: 1-20*

Good Reading... C. H. M.'s Notes on Numbers, pp. 390 to 472

**Monthly Question:**—What incidents in the lives of Abraham, Isaac, Jacob and Joseph present typical teaching concerning the Lord Jesus?

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Again we have begun to read through the Book of all books, and this month sees us well through Genesis. Let us see if we gather any fresh thoughts from its interesting narratives, which are so full of suggestive lessons and typical incidents. It has been called "the seed plot of the Bible." I hope many of us have note books to which we can refer, and so compare the thoughts we had with those which come to us as we now read again these precious pages of God's holy Word. A loose-leaf note book is excellent for this purpose, as we can slip in a new leaf in the Genesis section, with our fresh notes relating to it. Such comparison will not only test us as to any real advance made, but may help us to correct some of our previous thoughts, and so make for progress. If you kept in mind our monthly question and your answer to it, as proceeding with your daily reading, it would prove helpful. Again we might take a key-word for the life of the great men of Genesis, such as: Abraham, *faith*; Isaac, *obedience*; Jacob, *discipline*; Joseph, *devotedness*—and group together the incidents which illustrate the key-thought.

I hope the precious teaching of Colossians will lay hold of our hearts as we memorize it. What a desirable thing it is to have heart and mind filled with the glories of Christ! And this epistle unfolds them in a peculiarly blessed way.

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### *A Bright Young Life*

Of course I could not write freely of him if he were still here. That is one of the unwritten rules we must always observe. We can exhort you, and try to teach you, and scold you in a mild kind of way; but there is much we cannot tell of *you*, simply because you are still with us, for our cheer and help.

But I can write of this dear boy—for he has gone home, after a few years of bright, eager service for his Lord, of joy in Him, and testimony for Him.

I remember him before it became known to me that he was saved. He would walk out in the park, and around the lake alone, as if he was still seeking for peace with God. I do not know just what portion brought peace to his soul: but I do know it was like John 5: 24, or one of those precious verses which have lifted the load from so many hearts.

Then he "bloomed out." Happily at work in the Young People's meeting, and things of that kind. One day he said to me, "I want to get a lot of my friends and companions to come to our house, and for you to give them a gospel talk. That will explain where I stand." Of course, I went, and before the meeting—a large one—began, he and his father and I knelt in prayer for God's blessing. Then we went down-stairs, and standing before them all, our dear boy confessed the Lord to them, and told them that was why he

wanted them to come together. Precious testimony from a young disciple of Christ!

From then onward, it was a constant life of service. He was at work in a Bank, and every day at a certain time they would see him slip down in the basement; well they knew what for—to be alone with God. Do you wonder that in his quiet way he spoke, one by one, to everybody employed in that Bank, from the President down?

Soon he began to have his little meetings, and give out the gospel in a simple, earnest way. He was most useful, and tireless in his study of the Word, and his service for the Lord.

It seemed all too short, this earnest life of loving service. For that dread disease, typhoid, laid hold of him. He did not lose consciousness for long; and at the end it was beautiful. Pointing with his dear weak hand at one of his favorite texts on the wall, he assured his father that he knew all was well, and then fell sweetly asleep. Can you wonder that his memory is so precious to his father and all the family? S. R.

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### *The Question Box*

A few words on the following three questions which have been before us since our July issue may be helpful to some.

Q. 22.—*Is there any scripture to show we cannot talk to departed spirits?*

The parable of the rich man and Lazarus would show this. Both are departed spirits pictured for us in their respective abodes in the intermediate state. The request is denied, indicating that a departed spirit cannot come and talk to us, and hence we cannot to them.

This is so absolute and impossible, that to the rich man's repeated plea Abraham's answer shows that he can only conceive of its being brought to pass (that is, "one from the dead," a departed spirit, coming to hold converse with five men living upon earth) by the *resurrection* of some one—"though one rose from the dead." The only way a departed spirit could do what the rich man desired would be a reincarnation, which "resurrection" implies. Further: David said as to Bathsheba's child, "Now he is dead . . . I shall go to him, *but he shall not return to me*" (2 Sam. 12: 23). The one exception in all Scripture, when a departed spirit visited the earth, is that of Samuel. God intervened in this case to the utter astonishment of the witch. The exception proves the rule.

Q. 23.—*What scriptures forbid intercourse with such spirits?*—that is, departed spirits. I do not know of one scripture which forbids it, for scripture nowhere permits the thought of it being possible. But it does forbid most emphatically the abominable practice of spiritualistic communications, which those who use them falsely call, Converse with departed spirits. Many are deceived into believing that those from whom the messages come are *really* departed spirits—which is a lie. It is demoniacal impersonations. Look up Lev. 17: 7; 19: 31; 20: 6, 27; Deut. 18: 10, 11; Isa. 8: 19, 20; 1 Tim. 4: 1-3.

Q. 24.—*Is there any scripture to prove that there is no annihilation?* The parable of the rich man shows this. He died, but was not annihilated; nor was he given any hope that his anguish would end in extinction; nor would any relief be given him. Further, the Beast and the false prophet, both living men, "were cast alive into a lake of fire." Did this mean annihilation?

No! for 1,000 years later it is said, "The devil who deceived them was cast into the lake of fire and brimstone, *where are* both the beast and the false prophet; and *they* [two of whom were men] shall be tormented day and night for the ages of ages" (Rev. 20: 10, *N. Trans.*). To be "tormented" they must exist; the torment and those tormented have no end. There is no annihilation, therefore. This must hold good as to the rest of the dead who are raised and judged at the Great White Throne, and cast into the same lake. Thus they go "into eternal fire prepared for the devil and his angels." This the Lord calls "eternal punishment" (Matt. 25: 41, 46, *N. Trans.*). The subjects of such dealing must eternally exist; annihilation cannot be the punishment meted out, which in such a case would be mercy; but a mercy impossible to bestow upon those who have died in their sins, and have their character eternally fixed. Not only resurrection, but continuity of existence is proved by the Lord's answer to the Sadducees—God "is not a God of the dead, but of the living; for *all* live unto Him."

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"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4: 23).

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Please address all correspondence for the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice.



## THOUGHTS ON PERSONAL RELIGION

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### 5.—*The Twofold Aspect of Prayer*

"Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141 : 2).

WE have in our previous chapter looked at prayer in connection with our personal needs. We regarded it as an out-pouring of the heart before God in our trials, burdens and wants. This it surely is, but it is also more than this. Let us therefore consider it now in the aspect of *homage* and *intercession*.

In the passage which heads this chapter, the Psalmist very beautifully compares prayer to the incense and sacrifice which were daily offered under the old dispensation as types of what it is now our privilege to offer to God through our Lord Jesus Christ: "Let my prayer be set before Thee as incense, and the lifting up of my hands as the evening sacrifice." And let us connect this with that other scripture of exultant praise, "Unto Him that loveth us and hath washed us from our sins in His own blood, and hath made us kings and *priests unto God* and His Father, to Him be glory and dominion forever." Every Christian therefore is a consecrated priest "to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 1 : 5).

If any ask what are the sacrifices here spoken of? They are, first, our bodies presented as "*a living sacrifice, holy, acceptable to God*"—that is, as His intelligent servants (Rom. 12 : 1). Then our prayers (including under this general term, interces-

sion, thanksgiving and praise, no less than petitions for ourselves) are to ascend as the fragrant incense-cloud, which arose to God from the golden altar in connection with the evening and morning sacrifice upon the brazen altar: the altar representing the *Person* of Christ—"the Altar which sanctifieth the gift."

The view of prayer thus sketched out is very distinct from that which has our personal needs in view; and the importance of it should be manifest to every one; for prayer is to be not only serviceable to man, but honoring to God. As you kneel down before God, therefore, think of yourself not simply as a suppliant for help as to your personal needs, but as a priest to offer thanksgiving and praise to God the Giver of all good—our Saviour—God and benefactor. With this there is to be intercession "for all men, for those that are in authority—that we may lead a quiet and peaceable life in all godliness and honesty"—for the spread of the gospel through the earth, for the saints in their temptations, and our fellow-men in the various trials through which they pass.

Prayer, like faith, is a perfectly simple thing; but, practically, how constantly hindered is this "coming to God"—what obstacles are thrown in its way! Our adversary, the devil, is well aware of the power of real prayer; all his devices therefore are employed to hinder it. So long as it is a mere routine, a lifeless exercise with no sanctifying power in it, he is quite content, and has no concern as to it; but if it be real communion with God that we seek, then his efforts in one shape or another will be put forth to hinder it. And, besides

this, the carnal mind, the flesh, is in us, hindering, diverting and distracting the soul in its desires for communion with God—and by what very trifles it often does it! The experience of true saints will bear witness to this.

There is, too, a needed state or condition of soul in this coming to God, which is pointed out by our Lord in Matt. 5:23, 24; 6:15, and Jas. 5:16. Therefore we are exhorted to “be sober and *watch* unto prayer” (1 Pet. 4:7); to “pray always with all prayer and supplication *in the Spirit*, and watching thereunto with all perseverance, and supplication for all saints” (Eph. 6:18).

There is a tendency, and this of frequent occurrence, to desist from prayer when the comfort and satisfaction desired by it is not forthwith realized. Such unjustifiable demeanor is traceable, in part at least, to misconception. It is forgetting, or failing to see, that prayer is *an act of homage to God*, as well as an expression of our needs. Prayer is so often regarded simply as a means to obtain inward peace, comfort of mind, or deliverance from trial, that we become utilitarians as to prayer, and are ready to leave off praying when need is unfelt, or sensible benefit is not realized. If it were regarded as *homage* to the Divine Majesty, as well as a means of access to our Provider and Friend, the leaving off of prayer would then appear as a dereliction of duty. Has not prayer often an aspect of peevish indulgence, in which God is merely appealed to for help, but robbed of His due of praise?

Let the Christian, therefore, persevere in presenting himself before God with his tribute of praise, spite of all hindrances—come they from

within or without. It was a quaint but excellent saying of an aged saint, that "a Christian should deal with distractions in prayer as a man would with dogs that run out to bark at him—Go on straight forward, and take no notice of them." This quiet, resolute perseverance is surely most acceptable to God; and be sure of this that, as we persevere in prayer, it will not be long before the treasury of God's bounties will open to us as to the Syro-Phœnician woman who, having taken the lowest place, the Master admiringly turned to her, saying, "O woman, great is thy faith; be it unto thee even as thou wilt."

But with how many, even earnest Christians, has the character of homage in prayer, which has reference to God's glory rather than to man's wants, seemed to have dropped out of sight. Robbed of this character, prayer soon becomes entirely selfish, being narrowed to our own necessities. How desirable therefore to redeem it from this purely selfish aspect, that it may have a wider scope and grander bearing. But keeping in mind what has been said as to its priestly character will help to this desirable end.

First, then, as to intercession, acquire the habit of interceding for others. Consider their wants, trials, difficulties, and bear them in priestly service as you bear your own before the Throne of Grace. The very form of what we call "the Lord's prayer" should teach us this more emphatically than many sermons. Notice how it is constantly "our" and "us." After the first petition with regard to God's honor and glory, it is "give *us*," "forgive *us*," deliver *us*"—it is prayer as members of a family

whose wants, sins, temptations, are upon the petitioner's heart ; it forms the style, and is the burden of prayer as taught by the Lord.

Secondly, let praise, not only thanksgiving, but *praise*, be found in our prayers. We *thank* God for what He is to us, for the benefits He confers upon us, and the blessings with which He visits us. But we *praise* Him for what He is in Himself—for His glorious excellences and perfections, independently of their bearing on the welfare of the creature. In praise, thoughts of self vanish from the mind ; therefore, to delight in praise, counteracts the natural tendency to selfishness which is found in mere prayer.

Remember that, as a priest, thou art called to render praise to God. Merely as a *man*, thou art made in God's image, possessing an immortal spirit by which thou art related to God—His offspring ! Thou art also connected with the lower creatures, in virtue of having soulish sensations and appetites, and with matter also by virtue of thy material body. Thus, in thy songs of praise to God, all Creation in a manner sings in and with thee. And it shall often happen that, if thy heart is numb and torpid, when thou recount to thyself these endowments and mercies of thy God, it shall begin to thaw, and at last burst like the breath of Spring from its icy prison, with the warmth and genial outflow of *praise*. The deadness and distractions thou deplorest shall melt away, and thy harp be strung to celebrate the Divine perfections. Consider that the angels above are offering unceasing praise. Nature, in her every sphere—from the heavens above which declare the glory of God, down to the

dewdrop sparkling with the colors of the rain bow; and as the lark tuning her cheerful song salutes the rising sun, the whole creation sends up a chorus of praise to the throne of God. And thou, redeemed by the Lord who shed His own blood, poured out unto death for thee, hast thou not double praise to mingle with the heavens and the earth in celebrating the wonders of God's power, love and grace—over-abounding to thee? The sense of it shall kindle life in thee; and prayer shall become, not a wrestling, but a solace, bringing light, joy and peace.

E. M. G.

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## PROGRESSIVE STEPS IN THE LIFE OF NICODEMUS

NICODEMUS is introduced to us early in the Gospel of John, and we do not see the last of him until near the close. Three times in all he is spoken of, and it does not seem difficult to see an advance in each occurrence.

The most familiar, and may we not say the most important, is when he first came to the Lord Jesus by night (Jno. 3)—apparently from timidity, the fear of man—and acknowledged, "Thou art a teacher come from God!" The Lord's answer goes to the bottom: "Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God." It was no question of following a teacher, of acknowledging miracles, but the entire nature of man; he himself needs, *must* be, born anew, if ever he is to see or enter God's kingdom — whether in its earthly display for Israel, or the heavenly home prepared for the Church

and shared with other saints of former and later ages. How helpless, and in himself how hopeless, is man in face of this great necessity! And what infinite grace of the Lord to present along with this the great fact of the cross, and life through the crucified One, provided in the love of God. John 3:16 is the fitting and divine companion to John 3:3.

Thus Nicodemus is left with our Lord's full testimony of his need and God's provision for him. We do not know the immediate effect upon him, but we cannot fail to think it produced deep exercise and searching of heart.

We next see Nicodemus a member of the Sanhedrim, or council of rulers (Jno. 7: 50-52), where many of the Pharisees were seeking to make away with the blessed Lord. The opposition and enmity had been steadily increasing. Every act of power, every word of truth and of grace, instead of softening their hearts, only made His enemies more determined to compass His destruction. Here at the Feast of Tabernacles, where His words of grace were so clear, and His testimony so unequivocal, they sent officers to arrest Him. Returning without Him, the officers, in answer to the question, "Why have ye not brought Him?" reply, "Never man spake like this Man!" Again the Pharisees seek to put contempt upon Him: "Have any of the rulers, or of the Pharisees, believed on Him?" As though to answer their question, one of their own council speaks out, pleading at least for fair treatment for the Lord. And if they were willing to give a fair, impartial examination of His acts and words, there would be but one result. Here at least Nicodemus comes out openly and claims the fairness which the law of God demanded when one was accused. He re-

fuses to join in the persecution of one who was not proven guilty; may we not well believe he would have gone further and say he knew He was innocent?

But human and satanic hatred will not be denied. They must go on to the full accomplishment of their awful hatred. The holy Lord, to accomplish His Father's will, does not use His divine power to thwart their wickedness; indeed, He had come into the world to effect redemption by the sacrifice of Himself, and so goes to the cross without a murmur. Blessed Lord! Well could it be said of Him, "Having loved His own which were in the world, He loved them unto the end." And so He goes on until the last prophetic word written of Him is accomplished, and He can say, "It is finished!"—finished all the predictions of His death, all the types and shadows, all the demands of a holy law broken by us; all that the glory of God required justly to let His infinite love and grace flow out to lost, guilty men. All was provided for this—all was finished.

But there, in the eyes of His enemies, is the lifeless body of One whom they branded as an impostor and a malefactor. It was the hour of apparent triumph for Satan and his dupes. The world had its way. But just here at the time of the greatest darkness, the faith of Nicodemus shines out brightest. He, along with Joseph of Arimathea, identifies himself with a rejected, crucified, lifeless Christ! By so doing, they proclaimed their faith in Him, and their separation from those who had rejected Him.

And so may we not think of Nicodemus as identified with the fragrant spices which he brought? Like Mary's, the perfume was not only the tribute of love and devotion to the Lord, but a witness of a faith in Him which had at last shaken itself free from all fear



of man, and in the darkest hour, apparently of the Lord's defeat, proclaimed Him as the Victor, and offered the sweet savor of His victory as a worship and thank offering.

S. R.

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## NOTES ON THE EPISTLE TO THE PHILIPPIANS

*(Continued from page 264)*

(CHAP. 1: 3-11)

**I**N these verses we have the apostle's own introduction to this delightful specimen of early Christian correspondence. His interest in the saints at Philippi did not cease with his leaving their city. Through all the years that had passed he had borne them on his heart, and presented them to God in prayer. There were sweet and blessed memories too that filled him with gladness as he looked back on the season of ministry spent amongst them, and as he learned of their continuance in the grace of God in after days.

He thanks God upon every remembrance of them. There was nothing, apparently, in their past history that had caused him pain or anxiety of mind. And so, in every prayer of his for them all, he preferred his request with joy. Their fellowship with him in the gospel had been consistent from the beginning. It will be noticed what a large place "fellowship" has in this epistle, and also how frequently "the gospel" is mentioned. An assembly of saints walking together in the fear of the Lord, exercised about holding forth the Word of Life to the unsaved, is likely to know more

of real fellowship than a company of believers occupied chiefly with their own affairs, their own blessings—all about *themselves*. On the other hand, no assembly can prosper that fails to recognize the importance of the divine and holy principles given in the Word to guide believers in this scene.

Fellowship in the gospel may be exercised in various ways: by prayer, by participation in the public testimony, by furnishing the means to enable the laborer to go forth unhindered by perplexities and anxieties as to necessary means to carry on his work. Every servant of Christ going forth for the Name's sake; "taking nothing of the Gentiles," should be entirely cast upon the Lord for his support. On the other hand, it should be esteemed a privilege on the part of those abiding at home, to help them by ministering in temporal things; and such ministry will never be forgotten by Him who has said, "Whosoever receiveth a prophet in the name of a prophet shall receive a prophet's reward."

I remember a brother's definition of fellowship. He was a teamster, and was asked, "What do you understand by fellowship?" He replied, "For each one to pull his own trace and keep it tight." The simile is a crude one, but will be readily understood.

It is noticeable that the apostle had no doubt as to the end of every true believer. He was absolutely confident that the One who had begun a good work in them, would never leave off until He had perfected that which He Himself had commenced. But this would only be attained and manifested in the day of Jesus Christ. A godly old brother used

often to say, "The Lord always looks at His people as they will be when they are done." And it is well for us if we can learn to look at them in the same way. An incident is told of an artist who had conceived in his mind a great picture, which he meant to be the masterpiece of his life. He was working on a large canvass, putting in the drabs and grays that were to compose the background, when a friend entered, unnoticed. The artist worked on with enthusiasm, not aware of the onlooker's presence. But, finally happening to turn, he saw him, and exclaimed, "What do you think of this? I intend it to be the greatest work I have ever done." His friend burst into a laugh, and exclaimed, "Why, to be frank, I don't think much of it. It seems to me to be only a great daub." "Ah," replied the artist, at once sensing the situation, "you cannot see what is going to be there. I can." And so it is with God our Father. He sees in every believer that which will be fully brought out at the judgment-seat of Christ, and He is working now toward that end. We too often see the present imperfection and forget the future glory. But, in the day of Jesus Christ, when all shall be manifested, every believer will be conformed to the image of God's blessed Son. Surely we can join with the apostle even now and say, "It is meet for me to think this of you all." Thus to look upon God's people will deliver from much strife, and from disappointment, when we see crudities and carnalities in those from whom we had expected better things.

Paul carried the saints in his heart, and, though himself in prison, he recognized their fellowship

in the defence and confirmation of the gospel, and rejoiced in the manner in which they shared this grace with him. He calls God to witness how greatly he yearned after every one of them in the tender love of Christ Jesus; and in verses 9-11 we have his prayer, which reminds us somewhat of the prayer in Colossians 1. He would have their love abound yet more and more in knowledge and all perception, or discernment. Brotherly love is not a matter of mere sentimentality; it is love in the truth. And this calls for study of the Word of God in order that one may know just how to manifest that love according to each particular occasion. Let us remember there is never a time when we are not called upon to show love to our brother, but we cannot always manifest it in the same way, if subject to the Word of God. Therefore, the need of instruction in that Word, and enlightenment by the Holy Spirit, that we may perceive what is in accordance with the mind of God.

The first clause in the 10th verse is sometimes rendered, "That ye may try the things that differ;" or, as given above, "Approve things that are excellent." The meaning is practically the same. For by testing things that differ, we approve what is excellent. Again the test is the Word of God. That Word is given to try all things, and it will manifest what is truly excellent, thus giving the believer to understand how he may walk so as to please God, that he may be sincere and blameless in the day of Christ.

Attention has often been called to the striking fact that we have here the Anglicized Latin word "sincere," meaning, literally, "without wax"—

used to translate a Greek word meaning "sun-tested." It might seem at first as though there is no connection between the two terms. But we are told that the ancients had a very fine porcelain which was greatly valued, and brought a very high price. This ware was so fragile, that it was only with greatest difficulty it could be fired without being cracked; and dishonest dealers were in the habit of filling in the cracks that appeared with a pearly-white wax, which looked enough like the true porcelain to pass without being readily detected in the shops. If held to the light, however, the wax was at once manifested as a dark seam; and honest Latin dealers marked their wares "sine cera" (without wax). Thus the apostle would have the saints tested by the sunlight of God's truth and holiness, and found to be without wax; that is, he would have them straightforward, and honorable in all their dealings. Anything that savors of sham or hypocrisy is as the wax used to hide the imperfection in the porcelain.

"Blameless" (see also ver. 15 of chap. 2) refers to *motive* rather than to act, I take it. It is not the same thing as "sinless," which would, of course, imply complete moral perfection. "Blamelessness" implies right motives. "The fruits of righteousness" of verse 11 is the same as in Hebrews 12:11, where "the peaceable fruit of righteousness" is the result of exercise under the hand of God. All is through Jesus Christ, unto the glory and praise of God,

H. A. IRONSIDE.

(To be continued.)

## "LET THERE BE LIGHT!"

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"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6.

THE earth was without form and void,  
The deep was veiled in night;  
God's Spirit on the waters moved,  
God said, "Let there be light!"

And there was light: His word of power,  
By which the heavens were made,  
Thrilled through that silent, wondrous hour;  
Creation heard—obeyed.

God, who, when darkness held full sway,  
Thus bade the light to shine,  
Hath in our hearts shed brightest day,  
Hath given us light divine.

The glorious gospel of His Christ,  
Our opened ears have heard;  
For God His new creation forms  
By that same living word.

Now, 'mid earth's solemn second night  
Of ever deepening gloom,  
We wait a burst of heavenly light:  
The Lord Himself shall come.

Soon shall the trump of God be heard;  
The dead in Christ shall rise;  
We, caught up with Him, at His word,  
Shall meet Him in the skies.

Soon shall the shadows flee away  
Before that dawning bright:  
Soon shall we dwell in cloudless day,  
God and the Lamb our Light!

## SOME OUTSTANDING CHARACTERISTICS OF THE PASSOVER

**F**EW types in Scripture are so plainly interpreted by the inspired Word itself as the Jewish Passover: "For our passover, even Christ, hath been sacrificed," writes Paul to the Corinthians. As the blood of the slain lamb sprinkled on the lintel and door-posts of the Israelite's house was the symbol of redemption to him, so the shed blood of the Lamb of God is that which shelters *us* who trust in Christ from judgment for our sins, and faith in that sacrifice makes the grace of God operative on the heart and conscience. The Lord Himself affirms that the believer has "passed from death unto life." "Justice its victim slew," and a righteous God is able to say of believers, "Their sins and iniquities will I remember no more" (Heb. 10: 17).

It was this "passing over," and the consequent deliverance of Israel from Egypt by Jehovah's mighty hand, that was the outstanding event in the history of Israel. It was an event which Jehovah solemnly urged His people to call to mind from year to year: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Ex. 12: 14). Israel's sorrowful history in the land—failing to keep the ordained feasts of the Lord, and following after the abominations of the heathen in the land, provoking chastisements at the hands of Jehovah—is but a repetition of man's constant failure when entrusted with divine things.

Note that in two revivals, all too brief, in Israel's history (in the reigns of Hezekiah and Josiah), we have notable accounts of the restoration of the Passover feast (see 2 Chron. chaps. 30 and 35). Each recovery, however, was followed by greater departure from God and a total neglect of the Passover, until, finally "the wrath of the Lord arose against His people, till there was no remedy" (2 Chron. 36 : 16) ; then He allowed Nebuchadnezzar to take their city, put to the sword thousands of inhabitants, and carry a multitude captive to Babylon. The times of the Gentiles then began, and the land lay desolate, to fulfil the seventy years appointed.

At the end of that period, a remnant of the people returned to the land under the patronage of Cyrus, and the feast of the Passover was resumed in connection with the reestablishment of the house of God (Ezra 6 : 14-22).

According to Jewish tradition that feast has been celebrated year after year without interruption from that time to the present.\*

Joyful as the people were in the reestablishment of the Passover upon their return to the land, the reality of that observance soon waned, and corruption ensued, as we see in Malachi, the last of the Prophets.

Great outward religiousness prevailed with the Pharisees in the times of Christ; their scrupulous observances of the Mosaic rituals (to which they

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\* This, of course, is now but an empty form with no real sacrifice, as they are away from their land and the place where God had appointed to keep the Passover.



had added many traditions of their own—see Matt. 15 : 1-6; Mark 7 : 2-8), had become but a dead form. It is just one more commentary on the melancholy tendency of the human heart to lose sight of the substance and the reality by observances of external forms and ceremonies, the life of them having departed. The Feast of Tabernacles, which was one of the "feasts of the Lord" appointed to the children of Israel (Lev. 23:44), is significantly called "the *Jews'* Feast of Tabernacles" in John 7 : 2. It shows how completely they had lost the original divine conception of it.

Here is a moral lesson of weighty import: blessed, God-appointed ordinances may become mere empty forms. To the pious Jew the annual recurrence of the Passover was a real memorial. As he ate of the flesh "roast with fire" and of the unleavened bread, he was reminded of the wonderful grace of God in passing over the Israelite houses. His thoughts were directed back to the deliverance of his nation from the taskmasters of Egypt. In all this there was surely for the Jew who penetrated beyond the mere outward form, much cause for worship and holy joy; but failure to penetrate the externals of the feast would certainly result in lifeless ceremony.

The Passover, and other ordinances, have been superseded by the great reality which they represented; but all that Scripture tells us about the feast and the circumstance of its observance, becomes luminous with meaning when we remind ourselves that the death of our Lord stands in the same relation to us as the Passover did to Israel of old. To be sure, the Christian feast is infinitely

deeper in significance. The Passover meant an escape from physical death; it spoke of physical deliverance to Israel; of how much greater import therefore is the feast which memorializes the victory of Christ our Saviour over sin, death, and the grave! Yes, the consequences of Christ's victory are spiritual and eternal. The Passover was a memorial looking backward only, but our remembrance of the Lord's death is both memorial and anticipatory—it is “till He come!”

The Passover indeed falls far short of the New Testament feast, yet many of the circumstances attendant upon its observance will be found, on examination, to have typical significance of the most heart-searching character.

Ezra 6 : 21 is beautifully suggestive of the characteristics which the participants in the memorial feast of the Lord are to show. “And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy.” They who kept the Passover were to show by the records that they were Israelites. Those who could not show it had no part in the joyous scenes associated with the reestablishment of the Passover. Those who gather around the table of the Lord trace their spiritual pedigree, their birth into the family of God, through faith in the shed blood of our Lord Jesus Christ; for “as many as received Him (Jesus, the Son of God, our Saviour), to them gave He power [title] to become children of God, even to them that believe on His Name” (John 1 : 12).

These are sons of God and joint heirs with Christ. And this is a matter of *individual* faith. "The faith of our fathers" will not save nor entitle one to a place at the Lord's table. If an Israelite were challenged as to his right to partake of the Passover, he was to refer to the genealogical records to silence all question. The Christian points to Christ and God's record for his title to a place in God's family—not to experiences or an emotional state. Blessed be God, He hath sent forth the Spirit of His Son into our hearts crying, Abba, Father—the witness that He "hath given to us eternal life."

The Israelites who remained in Babylon had no share in the celebration of the Passover. Possibly many of them had acquired business interests in Babylon. Perchance they and their children had formed relations of one kind or another with their conquerors. Others, still, may have stayed in Babylon because they did not care to incur the wearisome difficulties attendant upon the long journey back to the land, or the trials they might meet there. Whatever the reason, the fact was that those who remained in Babylon, children of Israel though they were, had no part in the Passover.

And how trivial are the reasons of one kind and another which sometimes keep the children of God from the full enjoyment of the inheritance which Christ has won for them by His death! Is there lack of spiritual joy? If so, let faith arise to sever every tie that holds captive to the world, or to religious forms that stand in the way of giving Christ the unique place which is His due. Our joy and blessing in remembering our Lord in His death

will be unhindered then, and be to His praise as the very centre of Christian fellowship and communion.

Together with the Israelites who had returned from the captivity there were others who shared in the Passover—"all such as had separated themselves unto them from the filthiness of the heathen of the land to seek the Lord God of Israel." These may have been Israelites who remained in the land and who had not been carried captive into Babylon; or they may have been "strangers" who, like Ruth and Rahab, found a part in Israel by God's grace. In any case, they were characterized by the fact that they sought the Lord God of Israel, and "had separated themselves from the filthiness of the heathen of the land." How this reminds us of the Thessalonian saints who "turned to God from idols to serve the living and true God, and to wait for His Son from heaven." "The Lord added to the Church daily such as should be saved," we read of apostolic times; and the doors of God's house are still open for those who separate themselves *to* the Lord and *from* the filthiness in the land. Let us not talk glibly of "separation truth," with the emphasis on *separation* rather than on the *truth*, which, received in the *heart*, separates from unhallowed associations.

A most important feature of the law, with regard to the Passover, is the emphasis put upon the *place* where it was to be sacrificed. "Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, *in the place which the Lord shall choose to place His name there* . . . Thou mayest *not* sacrifice the passover within any of thy

gates, which the Lord thy God giveth thee; but at the place which the Lord thy God shall choose to place His name in" (Deut. 16: 2, 5, 6). The Israelite might not consult his own convenience or predilections as to the place where the Passover was to be celebrated. Some inconvenience might be incurred in getting there, but he was simply to obey Jehovah's command, to sacrifice the Passover in "the place which the Lord shall choose to place His name."

Solomon's prayer at the dedication of the temple (2 Chron. 6) indicates how well he understood that the temple, with all its magnificence, had value only in that it was a "house for the name of the Lord God of Israel." "Since the day that I brought forth my people out of the land of Egypt," Jehovah had said to David, "I chose no city among all the tribes of Israel to build a house in, that my name might be there . . . but I have chosen Jerusalem that my name might be there." Therefore it was in Jerusalem alone, where God's holy temple was, that the Passover might be sacrificed.

The application of this to the New Testament feast is evident. That feast must needs be celebrated at the place, spiritually discerned, where the name of Jesus Christ (all that His name represents) forms the centre of fellowship and communion. Wherever the Christ of God does not form the centre of gathering, there is bound to be corresponding formalism, and failure to apprehend the blessed and holy simplicity of the Christian memorial feast. But where there is a true gathering to that Name, what joy, worship, and praise the Spirit awakes in the hearts of the redeemed!

Another injunction, always found in connection with the Passover, was to eat "no leavened bread with it." Throughout Scripture, leaven is the type of evil, and it is to be excluded in any connection with the table of our Lord, as the apostle says, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5 : 7, 8).

In the feast of Pentecost, the Church is typified under the symbol of two wave loaves of fine flour "baken with leaven" (Lev. 23 : 17). It is the recognition of sin in our nature. That leaven, however (as we see from the next two verses) is perfectly met by the sacrifices presented "with the bread." All this challenges our admiration of the accuracy of Scripture. The leaven of the old nature in the people of God is not eradicated, as some would have it, but perfectly met by the sacrifice of Christ.

Fleshly activities are to have no place at the Lord's table. This is again beautifully set forth in the type. "In the first day ye shall have a holy convocation; *ye shall do no servile work therein*. But ye shall offer an offering made by fire unto the Lord seven days" (Lev. 23 : 7, 8). No *servile work* was permitted in connection with the Passover, and *our* memorial feast proclaims that it is "not by any works that we have done," but by the blood of Jesus Christ, God's beloved Son, that we are cleansed from all sin and given title to take our place as children of God at His table.



## Answers to Questions



**Ques. 9.**—Kindly answer in **HELP & FOOD** why (from Scripture) we should have "stated times" for prayer. I do not see clearly what "times" have to do with the Spirit's intercession, and taking everything to God in prayer.

**Ans.**—Stated times for prayer, as urged in the article referred to (*Oot. Help & Food*), is meant to avoid *lapses* in prayer—all too frequent, with young Christians especially. It is against such lapses, seemingly, that the apostle exhorts the believers in Thessalonica, recently converted from idolatry to Christ, to "pray without ceasing."

As to stated times of prayer, Scripture gives many examples. Daniel 6: 10 is a notable one. That it was Daniel's usual practice is shown by the words, "as he did aforetime." David, a leader in this, did the same: "Evening, and morning, and at noon will I pray" (Ps. 55: 17). "The hour of prayer," attended by Peter and John (Acts 3: 1), was an established custom. The godly Jews in Jerusalem repaired to the Temple for this, according to 2 Chron. 6: 29-33. But the apostle to the Gentiles, to the Church, says to us, "I will, therefore, that men pray *everywhere*"—in contrast, apparently, to the Temple and the synagogues where the Jews were wont to go.

### Young Believers' Department

**CALENDAR:** Nov. 16th to Dec. 15th, 1920.

#### Daily Bible Reading

Nov. 16th, *Gen. 46*; Nov. 30th, *Ex. 10*; Dec. 15th, *Ex. 25*

**Memory Work** ..... *Colossians 1: 20—2: 5*

**Good Reading**, C. H. M.'s Notes on Deuteronomy I. pp. 1 to 107

**Monthly Question:**—What are the chief truths typically presented in that portion of Exodus which we read this month?

It would be fine if some of you would send in written answers to our monthly question, within the scope

of about 200 words. The exercise of putting down one's thoughts in order, in as brief form as possible, is very helpful. It enables us to fasten more firmly in the mind and heart the result of our reading and study—a desirable result for us *all*. And why not share together a little of these things? Let us be helpers together of one another. Let us, as Christians, be co-operative in seeking the good of all.

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A little while ago I had a talk with you on our missionary work, and I am thankful to hear of interest awakening in reference to it. I hope it may increase and crystallize into definite action, as the Lord may lead, and that helping hands will be found to further activity along this line.

There is another matter as to which I would like to stimulate your interest; it is that of having a book and tract depository, in connection with the assemblies in the larger cities, especially, not simply for our own convenience in obtaining what may be desired, but with the distinct purpose and effort to reach beyond our immediate circle with what we have. I believe that with a little enterprise and “push” there are many Christians who might be served and ministered to in this way, and who would be glad to patronize a book-room from which sound evangelical literature could be obtained. This would be a good service for some of you who are young and energetic to take up, if exercised and interested in it for the Lord's sake. You may only be able to begin in a small way, but the field is large, and if commenced and carried on in dependence upon the Lord, with prayerfulness, He will give expansion. Think of it as an aspect of Home Missionary effort. Few of us can take a place in the



foreign field, yet I hope some among us will be led to do so; but are there not some who could more definitely take up work at home? Might we not with a little more consultation and mutual effort realize more co-operativeness of spirit, while maintaining unimpaired what is individual to us? There may be obstacles, and even opposition, but where shall we not find difficulties to test our faith and steadfastness of purpose? Let us be overcomers, serving one and all in the energy of faith and the joy of love.

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*Some Injunctions from the Word*

Be kindly affectioned one to another.

By love serve one another.

Be ye kind one to another, tender-hearted.

Bear ye one another's burdens.

Forbearing one another.

Forgive one another.

Comfort one another.

Edify one another.

And let us consider one another to provoke unto love and to good works.

Pray for one another.

Use hospitality one to another.

For ye are members one of another.

I have not given you chapter and verse, hoping that you would look each up, and read and meditate upon the context.

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It is delightful and profitable to carefully and prayerfully study a single passage. You may do so by considering the external *circumstances* which concern the writer and the subject-matter itself; by considering the *scope* of the context; the *structure* of the passage,

its connection with other scriptures by use of *references*; meditate upon the *words*; endeavor to grasp the idea they present, and make the suited *application*.

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### *Contentment*

To have this is very important for all of us. The absence of it has led how many a Christian, young and old, into by-paths productive of sorrow and regret. The extravagance in the lives of many in these days is opposed to the quiet contentment to which God's Word exhorts us. Man's fall came by his desire for *more* than what God had given. But "godliness with contentment is great gain," says God's Word (1 Tim. 6: 7). Note the remarks which follow this scripture, concerning present circumstances and desires or ambitions which may arise in connection with them. The thought is that of having satisfaction, of complacency. But how? Everything around us tends to the opposite. The same Greek word is used in 2 Cor. 9: 8; there rendered "sufficiency." See the connection. It is because "God is able to make every gracious gift abound toward you, that, having in every way all-sufficiency, ye may abound to every good work" (*New Tr.*) And this is connected with giving of our temporal things for the need of others; it has to do with our material circumstances about which we often allow much discontent. Our sufficiency, or contentment, rests upon the fact that "God is able" is realized and acted upon by us. Hence our abilities or achievements, by which we seemingly realize our purposes and ambitions, are not the source of the "contentment" of which Scripture speaks. God must be the source of it to us, and so contentment is linked with "godliness," or "God-fearing." Many are the prom-

ses God has given which, if taken into our hearts and acted upon, will produce contentment, while diligently fulfilling our responsibilities and duties in daily life, instead of the restless discontent which the spirit of the world produces. Our mind may be in a peaceful, restful state, if, like the apostle, we count that "God is able," and walk as His dear children, obedient to His Word.

To a *young* Christian it was said, "Be a model of the believers, in conduct, in love, in faith, in purity."

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### *Opportunities and Responsibilities*

Profound *silence* has reigned for several months along this line. I hope we are not too busy to embrace them; or careless, so that they slip away; or fearful, so that we shrink back when they are presented to us. "See therefore how ye walk carefully, not as unwise but wise, redeeming the time (*i. e.*, by seizing every good and favorable opportunity), because the days are evil." (Eph. 5 : 16, *New Tr.*)

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### *Requests for Prayer*

No. 7. "I wish you would join me in praying for a young sister who has broken down physically and mentally in connection with her work as a nurse, that the Lord may grant full recovery, if it be His will, and cause blessing to result through her affliction."

Are we making prayer a very real part of our meetings? But, first of all, have we private seasons for prayer, with examination of our conduct with God, for confession of sins and failures, and requests for others?

The end of all things is at hand: be ye therefore sober, and *watch* unto prayer."

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*The Question Box*

There are five questions still before us, which appeared in the August issue. No answers have been received to any of them, nor have additional questions come in. Surely some of you have questions which arise out of your study or reading, perhaps real difficulties or perplexities. Why not present them for help, or solution? It may not only be a benefit to yourself, but also to others.

A word as to questions 25 and 26, Matt. 10:23: *Have not the cities of Israel been gone over as yet?* Not in the connection referred to. The verse says, "Till the Son of Man be come." He was then present, so that the coming spoken of is His *second* coming, shortly before which the Jewish faithful remnant will again preach the message of verse 7—the message which the Lord sent His disciples to preach. That such a message will again be proclaimed, after the rapture, and shortly before the Lord's appearing in glory, is also shown by Matt. 24:14. The remnant testimony of the Lord's day, and that of this still future time, are looked at as one in Matt. 10.

Matt. 16:28. *How could there be some there that would not taste death before the Son of Man's return?* The transfiguration is the answer. Peter affirms they "were eye-witnesses,"—i. e., 'admitted into immediate vision of the glory;' a word used for full initiation into the mysteries of His majesty," (*J. N. D. Trans.*)

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## THE GREAT GOSPEL PARABLES

(Luke 15)

THESE parables are our Lord's answer to the murmuring of the Pharisees—"This Man receiveth sinners, and eateth with them." They are His divinely perfect way of vindicating the love and grace of God. So far from denying the charge the Lord displays the truth and blessedness of that with which they charge Him. To do this He uses not one but three parables, each giving different aspects of the same love and grace, and all blending together to reveal the heart of God. And in this we have displayed the whole Trinity.

### 1.—*The Lost Sheep.* Vers. 1-7.

Fittingly the Lord begins with Himself, the Son. For He had come into the world for this very purpose—to save sinners. The sheep belongs to Him (as all things are His), but has gone astray, beyond all hope of recovery by its own efforts. In fact it does nothing toward that recovery; the Shepherd does it all—leaves all to accomplish this purpose. It includes His coming in flesh, His perfect life as showing His absolute sinlessness, and above all His atoning death—the finished work of divine love, in making possible its saving the lost.

"None of the ransomed ever knew

How deep were the waters crossed,

Nor how dark was the night that the Lord passed through,  
Ere He found the sheep that was lost."

As the work of *saving* was His, so the power to *keep* and bring home is His; and the joy in it all, and over the lost one found is His also. Indeed the joy throughout these parables is looked at as

chiefly on God's part. The reflection of that is in the saved soul.

2.—*The lost piece of money.* Vers. 8-10.

Here the seeker is represented as a woman, and it is not difficult to think of the present work of the Holy Spirit in the people of God, seeking diligently by the light of the Word, and the zeal of love, to reach those hidden in the dust of the world—behind their business, cares, pleasures—whatever hides them. Those who believe in the truth of their sin and of Christ as Saviour are "found." The Spirit's work is accomplished in working "repentance unto life." Again there is joy in the presence of the angels of God.

3.—*The lost son.* Vers. 11-24.

In the first two parables the lost is seen largely or entirely passive. But in the last is seen the working of grace in the person, leading to a sense of misery, a turning to God, and coming with confession to Him from the place of distance and of shame. And yet this is but, we may say, the background upon which to display the love of the Father. It is the Father who is waiting, who sees the poor wanderer at a great distance—for who has ever "repented enough" or come all the way alone? With divine haste, the Father anticipates all, and with the kiss of pardon welcomes the lost to the best in His house—Robe, Ring and Sandals, the Feast—all are the gift of the Father, whose joy He only, with the Son and Spirit, knows in its divine eternal fulness.

To God the Father be the praise now and ever, by the Spirit through Christ Jesus our Lord. S. R.

## INFIDELITY AND SUPERSTITION

**I**T is of the greatest importance for every one of us to be thoroughly established in the grand truth of the divine authority of holy Scripture—its plenary inspiration, its all-sufficiency for all purposes, for all people, at all times. There are two hostile influences abroad, namely, infidelity on the one hand, and superstition on the other. The former denies that God has spoken to us in His Word; the latter admits that He has spoken, but it denies that we can understand what He says, save by the interpretation of the church.

Now, while there are very many who recoil with horror from the impiety and audacity of infidelity, they do not see that superstition just as completely deprives them of the Scriptures. For wherein, let us ask, is the difference between denying that God has spoken and denying that we can understand what He says? In either case, are we not deprived of the Word of God? Unquestionably. If God cannot make me understand what He says—if He cannot give me the assurance that it is He Himself who speaks, I am in no wise better off than if He had not spoken at all. If God's Word is not sufficient without human interpretation, then it cannot be God's Word at all. That which is insufficient is not God's Word.

Plainly then, we must admit either of two things, namely, that God has not spoken at all, or if He has spoken, His Word is perfect. There is no neutral ground in reference to this question. Has God given us a revelation? Infidelity says, "No." Superstition says, "Yes, *but* you cannot understand

it without human authority." \* Thus are we, in the one case as well as in the other, deprived of the priceless treasure of God's own precious Word; and thus, too, infidelity and superstition, though apparently so unlike, meet in the one point of depriving us of a divine relation.

But, blessed be God, He *has* given us a revelation—He *has* spoken, and His Word is able to reach the heart and the understanding also. God is able to give the certainty that it is He who speaks, and we do not want any human authority to intervene. We do not want a poor rush-light to enable us to see that the sun is shining. The beams of that glorious luminary are quite enough without any such miserable addition. All we want is to stand in the sunshine, and we shall be convinced that the sun shines. If we retire into a cellar, we shall not feel his influence; just so with Scripture: if we place ourselves beneath the chilling and darkening influences of superstition or infidelity, we shall not experience the genial and enlightening power of that divine revelation.

God's Word, as well as His work, speaks for itself; it carries its own credentials with it; it speaks to the heart; it reaches down to the great moral roots of our being; it penetrates the very innermost chambers of the soul; it shows us what we are; it speaks to us as no other book can speak.

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\* And who is that authority that claims to give infallibly the meaning of God's word? "It is the church," they answer. And who is that "church," again we ask? Ah, reader, it comes down finally to be *the Pope*, and his advisers!—Popes who have anathematized one another—Popes, many of whom have been of scandalous lives, and advisers intriguing as politicians.—[Ed.]



As the woman of Sychar argued that Jesus must be the Christ because He told her all things that ever she did, so may we say, in reference to the Bible, It tells us all that ever we did; is not this the Word of God? No doubt it is only by the Spirit's teaching that we can discern and appreciate the evidence and credentials with which Holy Scripture presents itself before us; but still it does speak for itself, and needs not human testimony to make it of value to the soul.

C. H. M.

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## "THE TABERNACLE OF GOD IS WITH MEN"

(Rev. 21 : 3)

He is coming! our Beloved!  
We shall soon behold His face,  
Who hath filled our earthen vessels  
With the treasures of His grace;  
Who, through all our desert journey,  
Leadeth onward by the light,  
O'er the path of faith that shineth  
Through the watches of the night.

He is coming! we are looking  
For the Day-star in the sky,  
And the groaning creature waiteth  
The Redeemer from on high:  
For He comes to purge His kingdom,  
And His sovereign throne to take—  
Bid the sword of God in judgment  
And avenging power awake.

But, ere judgment-seals are opened,  
He will come from off the throne,  
With the voice of the archangel  
Home to gather all His own.

And the saints of all the ages  
 His redeeming shout shall hear—  
 Quick and dead, o'er death triumphing,  
 Shall in glorious life appear.

All who trod faith's pilgrim pathway  
 In the ages that have passed,  
 Every promise of Jehovah  
 Shall reap blessedly at last;  
 And the Bride, made meet divinely  
 For His glory by His grace,  
 Shall behold, beyond the desert,  
 Her Beloved face to face!

When Redemption's song resoundeth  
 O'er creation's vast domain,  
 Every tongue shall tribute render  
 To the Lamb that once was slain—  
 Judah's Lion, God's Anointed,  
 Lord of all, by all confessed,  
 Heir of all, shall all inherit—  
 Satan shall be dispossessed!

From the heavenlies, foiled, defeated,  
 All his power on high o'erpast,  
 The accuser of the brethren  
 With his angels shall be cast.  
 To the earth the foe malignant  
 Shall in vengeful wrath descend,  
 For he knoweth his dominion  
 Draweth near its doomful end.

But, ere dawneth earth's redemption,  
 Comes a night of utter woe:  
 Unrestrained, the power satanic  
 As a flood shall overflow.  
 Though the "everlasting gospel"  
 Coming judgment maketh known,  
 In rebellious pride the creature  
 The Creator would dethrone.

For the worship due Jehovah  
Shall the Antichrist demand;  
Then apostate Jew and Gentile  
God shall smite with wrathful hand;  
And when passed the tribulation,  
And while men's hearts fail for fear,  
On the clouds of heaven coming  
Shall the Son of Man appear.

He will come in kingly glory,  
And omnipotent in might,  
To redeem His earthly people,  
And His enemies to smite.  
He will come as the Avenger  
Of unrighteousness, of blood,  
And in fury tread the winepress  
Of the holy wrath of God.

He will come His purchased kingdom  
To redeem from Satan's sway,  
And the nations' hosts embattled  
With the sword divine shall slay:  
Sin's dominion shall be broken,  
And the arch-deceiver chained,  
And the Light shall shed its glory  
Where the power of darkness reigned.

Richly blessing and fulfilling  
Every promise to His own,  
King of kings He'll reign in Zion—  
David's Son on David's throne;  
And the nations, yielding homage  
Unto God's anointed King,  
Shall their glory and their honor  
To His glorious city bring.

From the holy, heavenly city  
There shall living waters flow,  
And the Tree of Life perennial  
Shall its healing leaves bestow;

And to utmost isles of ocean,  
 And from shore to farthest shore,  
 The Sun of Righteousness o'er all  
 Its gladdening beams shall pour.

In the light and love begotten  
 Of the knowledge of the Lord,  
 All kindreds of the earth shall dwell  
 In peace and blest accord:  
 And the jubilant hosannas  
 That a glorious Israel raise  
 Shall before His throne commingle  
 With the Gentile songs of praise.

When the Second Man assumeth  
 Over all His sov'reign sway,  
 All defiling blight shall vanish,  
 And the curse be done away.  
 Earth shall yield in blest profusion;  
 Every creature-groan shall cease;  
 All creation bask in blessing  
 'Neath His benison of peace.

Ah! but e'en the age of blessing  
 And of glories that transcend,  
 Shall, like every age preceding,  
 At the last in judgment end.  
 For the carnal seed of Adam,  
 Born in sin, and sin-defiled,  
 Still impenitent remaineth,  
 And to God unreconciled.

E'en Messiah's reign millennial,  
 Though restraining, judging sin,  
 All unrighteousness suppressing,  
 Changeth not the heart within.  
 And the hosts at heart disloyal,  
 (Though they have obedience feigned)  
 Swell the rebel ranks of Satan  
 When on earth again unchained.

Long the fight 'tween Light and Darkness  
Over all earth's ages spread,  
But the Woman's Seed shall surely  
Bruise at last the serpent's head.  
And when darkness' power embattled  
Dares contest God's sovereign claim,  
Fire divine in judgment endeth  
Earth's sad tale of sin and shame.

But of man 'neath sin's dominion  
Shall the direful fruit be shown,  
When the dead, arraigned for judgment,  
Stand before the great white throne.  
Long hath God forborne with evil,  
But 'twill reap its due at last,  
When the wicked from His presence  
Are in outer darkness cast.

Power and place supreme were given  
Unto the Incarnate Son,  
Things on earth and things in heaven  
All to reconcile in one.  
All the will Divine accomplished—  
All destroyed that held in thrall—  
Christ delivers up the kingdom:  
God shall then be all in all.

For Redemption's full fruition  
Lies beyond time's little span;  
God Himself will tabernacle  
In eternity with man.  
All things new, behold! He maketh;  
Former things will pass away;  
O'er new heavens and earth irradiant  
Dawneth God's eternal day!

And the sons of God angelic,  
Who acclaimed earth's primal morn,  
Shall rejoice with joy exultant  
O'er a fallen world re-born.

They had seen God's gracious purpose  
 Through the rolling years unfold,  
 Now the glorious consummation  
 They'll adoringly behold.

New Jerusalem! God's city!  
 Grace enthroned in light divine,  
 Shall through never-ending ages  
 To His praise and glory shine.  
 And within its pearly portals  
 Ransomed myriads shall adore—  
 All the glories of Immanuel,  
 Blest beholding, evermore!

And the earth, in new creation—  
 Blest abode, divinely fair—  
 Shall in holy, blest communion  
 God's eternal Sabbath share.  
 And the songs of earth and heaven  
 Shall as fragrant incense blend,  
 Gladsome praise and glory giving,  
 That shall never, never end.

O beloved, He is coming!  
 We shall soon behold His face,  
 And in highest heights of glory  
 Learn how deep the depths of grace.  
 All the triumphs and the glories  
 Of our souls' Beloved we'll see—  
 But o'er all His crowning glory  
 Evermore the *Cross* will be!

W. L. G.

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The harp, ere it gives forth its sweet sounds,  
 must have its cords stretched, near to breaking,  
 perhaps. So we who would lead others into the  
 path of faith, and give praise to God, must know  
 experimentally the difficulties of the way.

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# NOTES ON THE EPISTLE TO THE PHILIPPIANS

(Continued from page 293)

## *"Joy in Gospel Testimony"*

(chap. 1: 12-20)

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace [or, Prætorium, *i. e.*, Cæsar's Guard], and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing I shall be ashamed, 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."

**I**T is always a sad sign, and an evidence of spiritual decline, when the heart loses its interest in the message of grace. Some there are so occupied with the deeper truths of the Word of God that they allow themselves to speak slightly of the simplicity of the gospel. Paul was the pre-eminent teacher of the Church, but to his last hour, his heart was filled with gospel zeal, and his sympathies were with the evangelist carrying the Word of Life to men dead in trespasses and in sins. Even in his prison-house he rejoiced that his affairs had really

tended to the progress of the gospel. Satan, doubtless, hoped to hinder that work by locking up the apostle in a jail, but even there it became manifest to all Cæsar's court, and to all others, that his bonds were for Christ's sake. The very soldiers appointed to guard him were brought thus to hear the glorious proclamation of grace to a guilty world; and it is evident, both from the 13th verse, and the 22nd verse of the 4th chapter, that numbers of them believed. Who can fathom the joy that must have filled the heart of Paul as he led one guard after another to the Saviour's feet! Just as when cast into the Philippian dungeon, he and his companion Silas were used to the conversion of the jailor and his household, so here, grace triumphed over all seemingly untoward circumstances, and the prison cell became a gospel chapel, where souls were being born of God, and stern Roman soldiers became themselves the captive servants of One greater than Cæsar.

In the 14th verse, the apostle speaks of another cause of joy. While he was going about from place to place preaching the Word, there were gifted men who held back, feeling, perhaps, that they were in no sense on a par with him, and so they permitted the timidity and backwardness of the flesh to hinder their launching out in a work to which the Lord was beckoning them. But now that he is in dur-  
ance, and can no longer go about from place to place in this happy service, numbers of these men came forward, and, for the Name's sake, went forth preaching the Word boldly, without fear. On the other hand there were some restless men, who had not commended themselves as fitted for evangelis-



tic work, and while he was free, were kept in a place of subjection, but now that he was incarcerated they saw their opportunity to come to the front, and went forth preaching Christ indeed with their lips, though their hearts were filled with envy and strife. But no jealous or envious thoughts entered the mind of Paul. He rejoiced in those who preached the Word through good will, out of love, knowing that he was appointed for the vindication of the gospel; and, though he could not rejoice in the spirit that moved the others, he, at least, was gladdened to know that it was Christ who was being preached. And so he was thankful for every voice telling out the story of the Cross. Nor would he permit anything to rob him of this joy.

How marked is the contrast between the spirit here exhibited, and that which often prevails today. How seldom, in fact, do we see this simple unalloyed rejoicing that Christ is preached, let the aims and methods of the preacher be what they will. Untold harm is often done by harsh, captious criticism of young and earnest men, who often have much to learn, and offend by their uncouthness, by their lack of discernment and understanding of the ways of the Lord, who nevertheless do preach Christ, and win souls. And God has said, "He that winneth souls is wise;" or, as the Revised Version so strikingly puts it, "He that is wise winneth souls." Often have anxious souls been really hindered by the criticism of their elders in matters of this kind. Oh, for more of the spirit of Paul that would lead us to rejoice unfeignedly whenever Christ is preached, even though there be much to exercise our hearts and lead to prayer—and it may

be to godly admonition at times, so far as methods and expressions are concerned, which, if rightly dealt with now, may soon disappear as excrescences, when the earnest evangelist grows in grace and in the knowledge of the truth.

The 19th and 20th verses show us how the apostle *relied upon the prayers of the people of God*, and how encouraged he was by this abounding gospel testimony. He felt that it presaged his own deliverance, and pointed to the time when he would again be free according to his earnest expectation, and hope, to preach Christ openly and widely if it should be the will of God, or else to glorify Him in a martyr's death. He had but one ambition, and that, that Christ Himself should be magnified in his body whether by life or by death. No matter what he himself might be called upon to toil or suffer, if the One whom he had met on that never-to-be-forgotten day on the Damascus turnpike, were exalted and honored—this would satisfy him. It is this utter absence of all self-seeking that commends any true servant of Christ. We see it strikingly in John the Baptist, who said, "He must increase, but I must decrease." It should be the one supreme characteristic of the evangelist, pastor, or teacher. And where this spirit of self-abnegation *for the glory of the Lord is really found*, it must commend the ministry, though it makes nothing of the minister. Oh, that one might enter more fully into it!

H. A. IRONSIDE

(To be continued.)

## "ANXIOUS FOR NOTHING"

(Phil. 4: 6, 7)

THE peace of God instead of earthly care! What a blessed substitute! How infinite God's peace! How innumerable our cares! And yet the heart and mind that is burdened by care may find perfect relief in the enjoyment of the peace of God.

Now, what is the secret? How can this relief—and more than relief—be found? We can understand the effort of the stoic philosopher, who sets his teeth and bravely determines to master the ills of life; but to become possessed of the peace of God amid sorrows and tears and difficulties, is altogether beyond the natural man's comprehension. It is none the less true.

Let us examine our passage:

*"Be careful for nothing!"*

The word "nothing" covers the whole range of wilderness anxieties.

The child of God should be most careful about sin, but apart from that he should be careful or anxious about nothing!

Here is the blessed remedy: *"By prayer and supplication with thanksgiving, let your requests be made known unto God."*

This is exercise, deep, earnest and precious. It is not carelessness nor indifference. There is prayer; there is supplication; there is making requests known to God; and there is the blending of thanksgiving with every prayer. This signifies close personal dealing with God.

*"In everything,"* no matter how small, nor how great or complex, let each request of the burdened heart be laid before Him.

The Bible teems with instances of prayerful men, who spread all kinds of requests before God, from kings on their thrones to prisoners in their chains, and never was a deaf ear turned to the lowly and believing suppliant.

Supplication is prayer intensified; it is importunity; its root idea is the sense of want. The word is oftentimes used by the apostle Paul; but it must carry no legal, or selfish element; it must be sustained by thanksgiving; for remember that the Christian has received infinitely more than he can ever request. His blessings far exceed his greatest wants. God loves a thankful suppliant, and in this happy spirit the requests are made known to One who assuredly knows all about them, but who waits for the cries of the wearied child, so that He may pour in the flood of His own incomprehensible peace. As God's peace enters, care departs; the soul is tranquilized. No direct answer may have been gathered—the thorn may remain in the flesh—but the heart and mind are set at rest by the deep, eternal calm that marks the throne on high. See the reflection of that calm as it shone in the face of Stephen; see it in the words of Paul: "*I am ready to be offered*;" recall it in the bold language of the three men who had to face the fiery furnace of Nebuchadnezzar, when they said: "*We are not careful to answer thee in this matter . . . We will not serve thy gods, nor worship the golden image which thou hast set up.*" And witness the Son of God as their companion in that fiery ordeal.

Aye, and thousands of others of lesser fame rise to bear brilliant testimony in lives of labor for Christ or on beds of pain; in scenes of tumult or amid the bitter worries of daily desert life to the reality of that wonderful peace of God, which, weak and failing as they have been, has garrisoned heart and mind for days and months and years of varied pilgrim experience.

This is perhaps one of the finest and most exquisite visible proofs of the genuineness of the faith of Christ. May reader and writer know the depths of God's peace better, so that we may reflect the glory of that place where alone the peace of God can be found.

## EXTRACTS

It is better to be the Lord's servant than the church's idol. It is better to be the Lord's servant than the world's master.

IN the battles fought by men, some must win, some lose, but in the Christian conflict every fighter wins.

GOD and His works are alike in this: the more narrowly they are inspected the more beautiful and glorious they appear. Man and his works are alike in this: the more closely they are inspected the more their defects are exposed.

THE strongest graces in a Christian are only the shadows of the excellencies of Christ.

I SHALL be rich when I am emptied of myself and filled with my Redeemer's glories.

A CHRISTIAN's comforts may sometimes freeze in his own heart, but the wells of salvation out of which he draws them can never be frozen over.

IN the presence of the wonders of the Scriptures what babes are we! At the best we are like a little child, who has crept up to the threshold of a treasure house, and, who looking in, comprehends not a thousandth part of the wealth upon which he gazes; and may be our childlike apprehension accounts for some of that lack of reverence which is common to children. We should better understand, if we more earnestly sought to be instructed. "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

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## Answers to Questions



**Ques. 10.**—Dear Mr. Editor, will you please explain Romans 1 : 20, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

**Ans.**—The invisible God has manifested Himself (that is, in part revealed Himself) in His works—as all workmanship manifests its maker. In every part of the world man has this testimony to the awful majesty, the power, the wisdom and goodness of the Creator stamped upon all His works. "The heavens declare the glory of God, and the firmament sheweth His handiwork" (Ps. 19).

Why then do not men *everywhere* worship Him, the only and true God, whose glorious works are clearly seen in the heavens above and in the earth all around? Why do they worship the miserable works of their own hands rather than the Creator? Verses 21 and 28 tell why. For, in turning away from God, the Holy One, man is deceived by the Devil. Not because of darkness, which he cannot help, will God judge man, but because of the light which he refuses. The heathen (having the light of creation) are inexcusable for dishonoring their Maker; but Christendom, having the added light of Christ and revelation, the testimony of God's Word, has much greater guilt in turning away both from the light of creation and of revelation.

**Ques. 11.**—Please give us your thoughts on Matt. 6 : 22, 23, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."

**Ans.**—What the eye is to the body, the heart's purpose is to the inward man. The Lord uses natural things as symbols of the spiritual. The eye, receiving the light of the sun, becomes the lamp to guide the body. In like manner, if the spiritual eye (the conscience) be "single" (pure), illuminated by the word of

God, it will produce a consistent life to the glory of God. A man fixing his eyes on the point he desires to reach, makes a straight path to it; on the other hand, if the heart's motive is not pure with God, moral darkness is sure to result; and how great then will that darkness become!

## Young Believers' Department

CALENDAR: Dec. 16th, 1920, to Jan. 15th, 1921.

### Daily Bible Reading

Dec. 16th, *Ex. 26*; Dec. 31st, *Lev. 1*; Jan. 15th, *Lev. 16*

Memory Work.....*Colossians 2: 6—3: 4*

Good Reading, C. H. M.'s Notes on Deuter'ny, pp. 107 to 208

Monthly Question:—Note twelve great elements which enter into the Tabernacle service, and find the interpretation, or spiritual meaning, of each. For example: *the victim, the blood, the fat*, etc.

In our daily reading we have entered upon the account of the Tabernacle. It expresses, in figures, the way of communion between God and His people, on the ground of redemption; all exhibiting in this connection the glory of the person and the work of Christ.

The metals mentioned typify divine glories:—*gold*, the deity of Christ; *wood*, the humanity of Christ; *silver*, the work of atonement; *brass*, enduring righteousness, maintained in the sacrifice of Christ. As to the materials of the tent, the *white linen*, in the vail and entrance curtains, speaks of His spotless purity. *The blue*, His heavenly character; *the purple*, His kingly character; *the scarlet*, of the suffering yet glorified One; the *goat's hair*, of the sinner's Substitute; the

*rams' skins*, of His consecration unto death; the *badger skins*, of His separation and holy resistance to evil. The *brazen altar* preeminently speaks of Christ's offering of Himself to God for us; *the laver*, of His cleansing us by the Word; *the table*, Christ as the bread of our communion; *the lampstand*, Christ as the theme of our worship; *the ark*, Christ as the propitiatory. All these types and shadows are figures of how we are linked with our blessed Lord.

In Leviticus, chaps. 1-6, we get the ritual of sacrifices, in which, under a wonderful variety of symbols, the perfect sacrifice of Christ is presented, both in its Godward and manward aspects. In connection with both these lines of truth, let us urge you to procure Mr. Ridout's book on the Tabernacle, and Mr. Grant's on "The Atonement," in which the whole typical system is expounded, and the New Testament's teaching upon it unfolded.

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In our memory verses for this month, note the following words of prime importance for study and meditation: *Received, Walk, Rooted and Built Up, Complete, Dead, Buried, Risen, Quickened, Forgiven.*

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of hosts" (Jer. 15: 16).

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### *The Successful Ones.*

It is a pleasure to note that the number of those who have persevered in our memory work, and achieved the recitation of Ephesians, has increased over those who were successful with Galatians—*four more*, thus



far. We hope that additional names may yet come in, though overdue. Here is the list:

*Ruth Hawn.....	Avonmore.....	Ontario, Can.
Marguerite Couch.....	Ottawa.....	" "
Mrs. Wm. T. Helmer.....	Cumberland.....	" "
J. Douglas Ferguson.....	Cumberland.....	" "
*Alma Grant.....	Guelph.....	" "
*Bessie Lyall.....	Guelph.....	" "
John A. Algreen.....	The Current.....	Bahamas
Agnes Algreen.....	The Current.....	"
Malvena Elden.....	The Current.....	"
Mabel Weech.....	The Current.....	"
May Ingram.....	The Current.....	"
*Annie I. Gow.....	Fulton.....	Delaware
Mrs. M. M. Cowell.....	Camden.....	New Jersey
Frederick B. Cowell.....	Camden.....	New Jersey
*Edna Tinley.....	Baltimore.....	Maryland
*Dorothy Howard.....	Baltimore.....	"
*Mildred Howard.....	Baltimore.....	"
Ralph West.....	Brooklyn.....	New York
Mrs. G. L. Severy.....	Detroit.....	Michigan
*Mrs. D. Fraser.....	Detroit.....	"
*Carrie Schwartzel.....	Detroit.....	"
*Mabel Stockford.....	Detroit.....	"
Earl Holmes.....	Detroit.....	"

\*Indicates those who were also successful in memorizing Galatians

### *Missionary Notes and Current Events of Interest*

Some of you may have heard that Miss Mercy McCandless, of Philadelphia, Pa., has decided to go to the *foreign field*. Believing that others would be interested, I wrote to her, asking for information which could be passed on, that our prayers may be intelligent.

She writes (Nov. 6):

"I expect (D. V.) to leave for Africa in a few weeks. The district in which I will be is Inkongo (near Lusambo), River

Sankuru, Belgian Congo. On Dec. 3rd I expect to sail for England, where I will join those with whom I am going. We go to Belgium to take the steamer for the Congo, up which we go as far as the River Sankuru, and then south. It is a several weeks' journey. The brother and sister with whom I am going (Mr. and Mrs. Wilson), have been there for some time, but had to come back to England because their little boy was unable to stand the climate.

"In regard to the work, Mr. Wilson writes: 'We now have the New Testament in the language of the natives where we are, also Genesis and Exodus; and Mr. Westcott is hoping soon to have other parts of the Old Testament finished. Then I myself have learned a new language, of a tribe beyond us, and am hoping soon to send the Gospel of Luke to be printed in their language. This tribe inhabits a district 200 miles long, and at present there is not a single missionary among them; and I think I am the only white man who has learned their language. *If twenty brothers and sisters were to go with us there would be work for all.*'

"I did not expect to write so much, but felt it would be of interest to you to know a little of the work those out there are doing. I can never tell you what the memorizing and reading has meant to me—what real help and joy! I trust it will continue, and many be led to study their Bibles more.

"I hope to keep up with the reading and memorizing, if possible, even if I am no longer in the States."

Our prayers, interest and love follow our dear young sister in going to the "Dark Continent" with the True Light, and we hope that she may find opportunity from time to time to write to the Y. B. D., so that we may keep in touch with her in this good work.

Let us not forget that we owe *practical* fellowship with those who go out.

Miss McCandless is the *third* messenger who has gone from us to Africa, the other two being Dr. and Mrs. Woodhams.

I suggest that any who wish to minister to those in the *foreign field*, send their gifts to Loizeaux Brothers, 1 East 13th St., New York City, who will acknowledge the receipt of such gifts, and see to their distribution as directed by the givers; or, if left to their discretion, it will be sent according to the known needs. The receipts sent will bear a specific number for identification, and a quarterly statement will be printed, showing the contributions, and to be identified, not by the name of the giver, but by the receipt number.

The following is quoted from one familiar with foreign work: "Generally speaking, unless the remittances are more than \$50, it is *far better* to send the sum to a central fund at home, because (a) it saves the missionary much labor in acknowledging; (b) it avoids waste, often of a substantial amount in exchange, postage, etc.; (c) it helps to prevent inequality."

As to current events which should be of interest to us, and might well be made subjects of prayer that God may bless His Word, I cull the following:

"Among the Balkan States the Bible is at a premium, because of the growing demand for the Scriptures. Before the close of the war many Serbian soldiers were formed into associations for the regular reading of the Bible. They are called "New Christians," and are now scattered throughout Serbia, spreading the gospel. Likewise in Greece such societies are springing up; while in Bulgaria, a national society, formed for the nation's restoration, makes Bible reading one of its chief means to attain the end in view. In Roumania the desire for the Word is such as to far outreach the supply. In Czecho-Slovakia, where for years the words "Church," "Christianity," and even "Christ," have been synonymous with crime, tyranny, and oppression, a great change is working, especially among the student bodies in the universities, among whom infidel-

ity has prevailed heretofore. Now they are being awakened to enthusiasm in Bible study. A Christian Student Movement is now firmly established. The fires that smoldered about John Huss have leapt again to flame in the liberty of the new Republic, and God's truth is marching on."

The writer adds: "A great movement is under way in the Catholic Church to break away from Rome: 200,000 have joined this movement; they stand for a married priesthood, an open Bible, and the whole position maintained by Huss at the beginning of the Reformation five centuries ago."

Shall we not earnestly pray that this extension of Bible circulation and pronounced turning of men to it, may be greatly used in bringing many precious souls to the Lord Jesus? "Out of the eater came forth meat." God is sovereign, and even out of such an "eater" as the Great War, He can bring forth meat, sweet and precious to the taste of our blessed Lord. Let us unite in prayer that it may be so, and thus enjoy it with Him.

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### *Some Correspondence*

"Christian fellowship is what is so much needed, especially in these last days, when the children of God themselves, instead of being more conformed to the image of their Lord, their hearts are chilled by the world and its ways, and the mutual help and affection seem lost . . . The Y. B. meetings have steadily continued. The growth in numbers has not been phenomenal, but spiritually there has been improvement. I can see in many ways the effect of the constant study of these Old Testament Scriptures in broadening minds and hearts in the Lord's things. In prayer and worship meetings the scope has been enlarged, new themes and thoughts relating to the sufferings of Christ, the duty and responsibility of the child of God, have been expressed. Also a deeper fellowship in the gospel has been manifested."

*Ottawa, Ont.*

These are encouraging results, and much to be desired in all our gatherings. May the Lord grant growing interest and blessing. Another writes:

"To-night we meet again to continue on the two last monthly questions. These have been very profitable, in that they produce more searching." *Detroit, Mich.*

"It is suggested that when we come together for social gatherings, we talk over these questions more in detail, as we do not have much time in our meetings to go over them as we should." *Schenectady, N. Y.*

A very good suggestion indeed. Let me add another: When we come together, as above mentioned, suppose we make it a practice of singing the hymns in "Hymns of Grace and Truth," as well as in "The Little Flock." The book entitled "Melodies and Chants" is a compilation of tunes for "The Little Flock."

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"Sing unto Him, sing psalms unto Him; talk ye of all His wondrous works" (Ps. 105 : 2).

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3 : 16).

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Please address all correspondence for the Young Believers' Dept., to

John Bloore, care of Loizeaux Brothers, till further notice

## SUNDAY-SCHOOL VISITOR LESSONS for 1921

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IN presenting this outline of proposed lessons in the *S. S. Visitor* for the coming year, it may not be amiss to give an outline as to the parts of scripture which are to be before us.

Our lessons last year brought out the truth of Christ as King, and the character of His kingdom; then we studied concerning Him as the Great Priest, and the precious truths connected with Him in that place, finally getting many suggestions as to His Person and work from Genesis, and other portions of the Word considered in our closing lessons.

With the New Year we take up the last half of Matthew, in which we have, very largely, the path of discipleship as connected with the Lord's rejection. Then we have some intimation as to the Assembly, His great prophetic discourse, and finally the account of the Cross and the Resurrection.

This is to be followed with studies in Exodus. The beautiful types of this book will occupy us with our blessed Lord as the Redeemer, Deliverer, and Head of His people, and their relation to Him. In these pages we shall find the person of the Redeemer, the redemption effected by Him, and the unity of the redeemed in their relation to God, and much correlated truth, of which Christ is the great object.

Then we go on to the Thessalonian Epistles, in which we see the precious freshness of first love in the newly established assembly, and the reality of what Christian testimony should be. This we find connected in a variety of ways with the blessed hope of the Lord's second coming, which is mentioned in every chapter of the first epistle, and has also a prominent place in the second.

The year's study closes with doctrinal subjects of fundamental import.

As we pursue our lessons may a prayerful, dependent

spirit mark us, counting upon God to open up His Word, and give us of its wonderful treasures.

"Open Thou mine eyes, that I may behold wondrous out things of thy law."

### PROPOSED LESSONS FOR 1921 (D. V.)

- Jan. 2. The heart of man and the heart of God told  
[out. Matt. 15—16: 12  
9. Thou art the Christ, the Son of the living  
[God. Matt. 16 : 13-28  
16. The Transfiguration and Sequel..... " 17  
23. Relationships of Grace and Responsibility  
[in the Kingdom. " 18  
30. Earthly relationship ; and one thing need-  
[ed for Discipleship. " 19  
Feb. 6. Mercy even in reward..... " 20 : 1-28  
13. The King approaches Jerusalem..... Matt. 20: 29—21: 17  
20. No fruit for God..... " 21: 18-46  
27. The marriage of the King's Son..... " 22: 1-14  
Mar. 6. Questions to and from the Lord ..... " 22: 15-46  
13. Judgment upon the hypocrites..... " 23  
20. The Lord's coming in relation to the Jews " 24 : 1-44  
27. The testing of profession at His coming " 24: 45—25: 30  
April 3. The judgment at His coming upon the  
[nations. " 25 : 31-46  
10. The last Passover and the New Memorial. " 26 : 1-29  
17. In the Garden..... " 26 : 30-56  
24. Before the High Priest..... " 26 : 57-75  
May 1. Before the Roman Governor..... " 27 : 1-31  
8. The Cross and the Sacrifice..... " 27 : 32-66  
15. The Victory and the Resurrection..... " 28  
22. The condition of bondage and the Deliverer. Exodus 1—2  
29. God's revelation through the Deliverer... " 3—4: 17  
June 5. God's claim of His own, the enemy's re-  
[sistance. " 4 : 18—7: 7  
12. The world manifested in the light of nature " 7 : 8—8: 19

19. The world in contrast with God's people      " 8:20-9:12
26. The world manifested as under wrath from  
[heaven.      " 9:13-11:10
- July 3. The Passover—salvation realized.....      " 12
10. Sanctification.....      " 13
17. Deliverance and Victory.....      " 14-15:21
24. Wilderness-grace—the bitter made sweet,  
[and bread from heaven.. Exodus 15:22-16:36
31. Wilderness-grace—water, conflict, and  
[judgment by the way. Exodus 17-18
- Aug. 7. Law proclaimed.....      " 19-24
14. The ark, table, and lampstand.....      " 25
21. The Tabernacle.....      " 26
28. The altar, the court, and the light.....      " 27
- Sept. 4. The Priests—their garments.....      " 28
11. The Priests—their consecration, and the  
[incense altar.      " 29-30:10
18. Instructions for the path.....      " 30:11-31
25. The breach, the mediator, and restoration      " 32-34
- Oct. 2. God dwelling among His people....      " 35-40
9. True conversion..... 1 Thess. 1
16. The character of true witnesses, and the  
[opposition of evil.      " 2
23. Love abounding, and sanctification.....      " 3-4:12
30. The coming and the day of the Lord.....      " 4:13-5:11
- Nov. 6. Ways according to the Truth.....      " 5:12-28
13. The day of revelation and judgment..... 2 Thess. 1
20. The full development of evil.....      " 2:1-12
27. The manifestation of the saint in the midst  
[of conflict. 2 Thess. 2:13-3:18
- Dec. 4. Sin ..... Rom. 3:1-20; Eph. 2:1-10
11. Pardon and Justification..... Rom. 3:21-31; Ps. 32
18. New Birth; Eternal life.. John 3:1-13; 1 Pet. 1:18-23;  
[John 3:14-36; Rom. 6:22-23; 1 John 1:1-4; 5:11, 12
25. Testimony and service. Phil. 1:5-14, 27-30; Phil. 2:5-11