

The

== TREASURY OF TRUTH ==

ALMANAC & COUNSELOR

WITH DAILY TEXTS FOR

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By S. RIDOUT



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The New Year

“Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isa. 41: 10).

STANDING at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear,
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice.
Onward then, and fear not,
Children of the day!
For His word shall never,
Never pass away.

—Sel.

He that goeth forth and weepeth,
Seed of grace in sorrow bringing,
Laden with his sheaves of glory,
Doubtless shall return with singing.

PRAYER FOR RULERS

(1 Tim. 2: 1-4.)



HERE is danger of neglect of this command of scripture. On the one hand, it is so easy to be absorbed with the events of the world that we forget to turn to God about them; and on the other, in the enjoyment of our own spiritual blessings, to forget our responsibility to pray for our rulers. How many of us make it a practice habitually to entreat daily for God's mercy upon those who have the heavy burden of government? Let us be more regular and believing in this.

We must also remember that the true intercessor for the world will be separate from it. Abraham was outside of Sodom when he prayed for the sparing mercy of God upon it. Christians who are entangled in this world's politics will not be earnest intercessors. Let us see to it that both in public and in private we pray for all in authority.

NATIONAL HUMILIATION



N years gone by it was the occasional custom of so-called Christian nations, in time of special need or stress, to appoint a day for national humiliation and prayer—with fasting. Is it not significant of the present state of the world that we hear so little of this? And yet was there ever a time of greater need than now? Frequent promises and predictions of a speedy termination of the great war have been made, but it still goes on. Untold numbers of the flower of the nations—the young men, strongest and most fit for endurance—have been slaughtered; a vast number have been hopelessly maimed for life; great tracts of country have been turned into wildernesses, and millions of their inhabitants reduced to want and misery,


while prodigious sums, beyond men's wildest dreams, have been spent in the work of destruction! Labor has been diverted from its normal channels, and millions of producers have to be fed and supported in the armies of contending nations. The very foundations of authority are being shaken in some quarters, and chaos threatens.

And yet men are saying, "Peace and safety!" They expect all to be righted soon, while the mystery of lawlessness is thundering at the doors. Is it not time for a national awakening to prayer with humiliation? We are sure God has been sorely grieved at the well-nigh universal pride and apathy. It is a most significant indication of the end of His long patience.

At least let God's people be on their faces, with confession of sin—for themselves, the country, and the nations of the world.

PRIZE-GIVING PEACE

"Let the peace of God *rule* in your hearts"—Col. 3: 15.

HE word for "rule" means "preside" as in a contest, when the victor is awarded the prize. The apostle (Phil. 3: 14) pressed toward the mark for "the prize." There it is the heavenly prize—Christ on high. But here it is the life here upon earth that is in consideration, in the conflict in which we are engaged with the hosts of evil who seek to mar our testimony. The peace of *Christ*, as it should read, is held out to us: "Peace I leave with you, my peace I give unto you" (Jno. 14: 27). If we are in the enjoyment of this peace, in happy communion with the Giver, we will be overcomers. Peace will preside in our hearts—a present prize of rest and joy. There is a reward *here*, as well as at the end of the way. Is this peace ruling in the heart of the reader?

BIBLE FIRST

WE all feel the importance of daily reading some portion of God's word. But *when* shall we read it? We have barely time to get up and go to work, and are so busy all day that night finds us tired and ready for bed without having read our daily chapter. So we take it up in a listless way as a matter of duty, and seem to get very little from it.

Now this is probably better than nothing, but it is very unsatisfactory. Is there not "a more excellent way?"

Yes! Get up a few minutes earlier, and read the Word before you go out into the world. Above all, read it before you read anything else—especially the newspaper. Resolutely give the Lord the *first* place, and He will make Himself *first in our hearts*.

A Moment with the Bible

A MOMENT in the morning ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then, alone with Jesus, in the silence of the morn,
In heavenly, sweet communion, let your duty day be born;
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day,
With a rare, effulgent glory that will brighten all the way.

Trust and Distrust

DISTRUST thyself, but trust His grace;
It is enough for thee!
In every trial thou shalt trace
Its all-sufficiency.

Distrust thyself, but trust His strength;
In Him thou shalt be strong:
His weakest ones may learn at length
A daily triumph-song.

Distrust thyself, but trust His love;
Rest in its changeless glow:
And life or death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In Him, for all, forever!
And joyously thy heart shall own
That Jesus faileth never.

F. R. H.

Light after darkness, gain after loss,
Strength after suffering, crown after cross.
Sweet after bitter, song after sigh;
Home after wandering, praise after cry.

—Sel.

EVENING TEARS AND MORNING SONGS

ART thou weeping, sad and lonely
Through the evening of the days?
All thy sighing shall be only
Prelude of more perfect praise.

—Sel.

Wholesome Mental Occupation

“Whatsoever things are True,
Whatsoever things are Honest,
Whatsoever things are Just,
Whatsoever things are Pure,
Whatsoever things are Lovely,
Whatsoever things are of Good Report;
If there be any Virtue,
And if there be any Praise,
Think on these things”

(*Phil. 4 : 8.*)

Transformation

“We all, with open face beholding as in a mirror
The glory of the Lord,
Are changed into the same image
From glory to glory,
Even as by the Spirit of the Lord”

(*2 Cor. 3 : 18.*)

FOOD SHORTAGE



THE world war has made it imperative for all to exercise great care in the use of food. In countries where heretofore there has been a prodigal waste of God's bounties, a rigid oversight has been established by the Government over the production, sale and use of food. In some lands there is a serious danger of famine. Men must "eat their bread with carefulness."

Let us turn with fresh activity to the abundance of *spiritual* food. There is no lack of rich abundance here. "Eat, yea, drink abundantly, O beloved," is the word; we need never cry, "my leanness." Where is this "bread enough, and to spare"? In God's precious word, just as open for us as ever, and in the fullness of Christ as revealed there to us. Shall we not enjoy this—eat the fat and drink the sweet, and send portions for the needy sinner, starving for lack of the bread of life?

THE "SPARKS OF APPLAUSE"

MR. HERVEY, being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand on his breast, "O sir, you would not strike the sparks of applause if you knew how much corrupt tinder I have within."

—Sel.

A VELVET MOUTH

DR. WM. BATES, the accomplished and courtly non-conformist minister, once complained in the presence of his faithful but unpolished friend, Daniel Burgess, that he found very little success in his work as a minister; when his aged brother smartly replied, "Thank your velvet mouth for that . . . too fine to speak market language!"

—Sel.

THE DEPENDENT AND THE INDEPENDENT LIFE

WE speak of but one life, the Christian life, but want to point out its two aspects—in relation to God and to the world.

Eternal life can never be separated from its source—Christ. “God hath given to us eternal life, and this life is in His Son” (1 Jno. 5 : 11). Man chose an independent life when he disobeyed God, and all our woe has come from that. The essential character of our spiritual life is that it is eternally linked with its source. Who would have it otherwise?

But this life, absolutely dependent upon Christ, is independent of all else. In the Lord’s presence we bow in perfect weakness; before the world we are to be strong and unafraid. This is a seeming contradiction, but in reality it is not. Let us be much before Him in our weakness, and we shall not fear the face of man nor the power of Satan.

“DO NOT LOITER HERE”

SUCH is the somewhat startling admonition to be read upon a placard at the foot of a staircase leading to a place of business in one of our large cities. Express-men and others were in the habit of spending their spare time there during cold weather, defiling it with smoke and spitting, and sometimes hindering those who would ascend the stairs.

But these words suggested another train of thought: “Do not loiter here,” Christian. Do not stand still, but continue your upward journey. There are pleasant and attractive spots on earth, inviting us to repose or enjoyment. Let us remember that “Here we have no continuing city, but we seek one to come.”

Young believer, you have just entered into the wondrous fulness of your salvation; the joy of this fills your heart? But does not that very joy urge you not to loiter here? Let us press forward, not satisfied with present attainment, but "reaching forth unto those things which are before."

You have failed perhaps, dishonored the Lord, and are filled with shame and discouragement. But have you judged your sin and confessed it to the Lord? Then do not waste precious time in mourning over the failure? Let the loins be girded anew, and press forward: "Do not loiter here."

Has a terrible sorrow fallen upon you? Has some dear one been taken, and left you with

"Bitter memories that make
The whole world blasted for their sake."

Then, as you stand by the grave, the grave of your earthly hopes and joys, hear the voice, "Do not loiter here."

Or you have had some great success in business, or, better yet, in the Lord's service, and you have been absorbed with the pleasure and contentment it has afforded, as you dwelt upon its details. But beware, there is danger of pride lurking near; turn to the next duty. "Do not loiter here."

Our home is not here; we seek a better country. The coming of the Lord draweth nigh. Let us think of the home over there.

"DO NOT LOITER HERE."

"WE will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord . . . Our cattle also shall go with us; there shall not a hoof be left behind" (Exod. 10: 9, 26).

“CONVERTED” AUTOMOBILES



SOMETIMES persons speak of the immense increase of these as an indication of the evil state in which the world now is. In so doing they may put the emphasis on the wrong thing. There is nothing evil in the thing itself, and they are an illustration of the marvelous inventive genius with which God has endowed man.

But we may speak of these vehicles as we do of men: there are two classes, the converted and the unconverted. The unconverted are such as are used for unholy purposes. If we see an auto loaded with the thoughtless pleasure-seekers of earth on a “joy ride,” the end of whose mirth is so often heaviness and death—we would call that an unconverted auto.

Nor are these confined to the unsaved. If a Christian uses his auto to go on long pleasure rides on the Lord’s Day, taking him away from the meetings of the Lord’s people, or the work of the gospel, does not his machine need to be converted—turned to another use? If it is used for selfish purposes, or to indulge the flesh in one form or another, must we not say it needs to be changed?

“Do all to the glory of God.” That is the simple test whether the auto is used for godly use or not. There are sick and lonely saints at a distance, and the auto is used to visit them; or to bring the isolated and feeble to the meeting; or to take a company to some school-house at a distance for a gospel meeting; or to give that weary mother a change with an hour’s outing; or to go on a vacation trip loaded with tracts, and giving out the gospel at new points. We need not multiply instances, but will ask one simple question of Christians who have them; “Is your automobile converted?”

☉ Love that wilt not let me go

O LOVE that wilt not let me go,
I rest my weary soul in thee,
I give thee back the life I owe,
That from thine ocean depths its flow
May richer, fuller be.


O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer, be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—Sel.

WHAT THINK YE OF CHRIST?

“ HAVE tried to show you the importance of this question. I have shown that it is the kernel of the Bible, the kernel of Christianity, and the test of character . . . So I ask you personally, What think you of Christ? I would press home the question. It is like a surgeon's knife, which cuts deeply and skilfully. It is God's home-thrust. You cannot

parry it. You must answer it, if not now, then at the judgment day—*What think you of Christ?*

“You men, busy with your professions and your trades—you women, in the home circle and in social pleasures—you bitter doubters, and you sufferers from pain and death—you all who need so sorely to have heaven brought into your lives now, that when your lives are ended you may enter heaven—*What think ye of Christ?*”

“Think of His peerless character; think of His tender sympathy; think of His anguish on the cross; think of His resurrection and His glory now! He is your God-sent Saviour, and will you not accept Him? You need naught but Him. You are complete in Him. Will you not give Him your hearts and your service? Think much of Him . . . confess Him . . . Will you not say, as you think of Christ, He is my *Saviour*, my *Lord* and my *God?*”

G. T. PURVES.

THE HEART'S NEED



Y heart needs Thee, O Lord, my heart needs Thee! No part of my being needs Thee like my heart. All else within me can be filled by Thy gifts. My hunger can be satisfied by daily bread; my thirst can be allayed by earthly waters; my cold can be removed by household fires; my weariness can be relieved by outward rest; but no outward thing can make my heart pure. The calmest day will not calm my passions; the fairest scene will not beautify my soul; the richest music will not make harmony within. The breezes can cleanse the air; but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for mine eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty—but it has not provided for my heart. Provide Thou for my heart, O Lord!

Give it wings. Earth has failed to give it wings; it has often dragged it in the mire. Be Thou the strength of my heart! Be Thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude! Guide it in its gloom; help it in its heat; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in perplexity; lead it through its labyrinths; raise it from its ruins! I cannot rule this heart of mine; keep it under the shadow of Thine own wings!

GEORGE MATHESON.

“He satisfieth the longing soul”—Ps. 107: 9; Acts 2: 26.

NO BACKWARD STEPS

WHEN the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it” (Ezek. 46: 9).

The presence of God forms an epoch in a man's life. It does not leave him as he was. This is the truth so vividly put before us figuratively in this verse. Progress is the keynote in all true Christian life. Let us briefly apply the figure.

Every meeting we attend should leave us further on than it found us. We should have gained some knowledge, have made some advance.

Every experience, of joy or sorrow, if gone through in the presence of God, will lead us onward.

Every year, every anniversary, every day,—should tell the same story. —“*En Avant.*”

light shone; God had in His own way led the young man to the *true* sin offering.

Reader, have you found the true sin offering? No prayers, no tears, no efforts of *yours* can wash away your sins. Scripture says, "Without shedding of blood is no remission" (Heb. 9: 22).

"When blood from a victim must flow,
This Shepherd by pity was led
To stand between us and the foe,
And willingly died in our stead."

Rest, dear reader, in the Great Antitype of the offerings, the Messiah-Saviour, Son of God, who in devotedness to the will of God, and in deep and eternal love to us, died—the Just one, for us the unjust ones, to bring us to God.

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THE CITY OF GOD

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22: 3, 4, 5).

"He which testifieth these things saith, Surely I come quickly.
Amen. Even so, come, Lord Jesus" (ver. 20).

A DIVINE VALUATION OF AGES



IN Leviticus, ch. 27, in connection with the law of vows, we have an estimation of the relative values of male and female at certain ages, the amount at which their life or service is estimated.

From 20 to 60 years,	the male	50 shekels,	the female	30.
From 5 to 20 years,	"	20	"	10
From 1 month to 5 years,	"	5	"	3.
From 60 years & upward	"	15	"	10.

Bearing in mind that the law had only a "shadow of good things to come," and that sometimes its contrasts are more prominent than its resemblances, we may gather some food for sober thought in the table given above.

First, as to the distinction between male and female. The law always gave the female the second place. This was a reminder, not only of the female's more limited capacity for work, but—may we not say?—of the fall, and the place of subjection it gave the woman.

Under grace there is no such distinction in actual value between man and woman. All are equally dear to God, purchased by the same precious blood. In Christ, "there is neither male or female" (Gal. 3: 28). All are equally "kings and priests," all alike members of the Body of Christ, each with some special gift needed in the activities and health of that Body. Such distinctions as there are put more abundant honor upon the weaker members of the Body.

Still, as to public responsibilities, as to rule and teaching in the Church, Scripture does make the distinction in the New Testament which is suggested in our passage (1 Cor. 11: 1-16; 14: 34, 35; 1 Tim. 2).

The practical question therefore is, How does each one measure

up to his responsibilities? Is man's service in the Church of God of greater value than that of woman? We must say that in a large number of cases it is not. In Sunday-school activities, in tract distribution, in visitation, are not many women more active, more earnest soul-winners than men? Instead of *claiming* to be of greater value in service, let the men see to it that they take up the burdens, spend more strength and labor in spiritual service. Only thus can the higher estimate be put upon their lives.

Turning to the relative values of different periods in life, we find that the period between 20 and 60 years is the most important. These 40 years—the length of Israel's wilderness history—the number suggesting full testing under responsibility—have the highest value put upon them. They represent the morning of manhood, its noon and its decline. Even in secular life these years are the most important, both in the sphere of physical and of mental activity. The first 10 years of this period of life show perhaps the greatest bodily vigor; the second, greater mental power; the third, the rich harvest time of service; and the fourth, a maturity of judgment which more than compensates for the waning of physical strength.

So in the spiritual realm; young manhood and womanhood is the time for enduring bodily hardships in the way of pioneer work, visiting, serving the people of God. It is also the time for acquiring those rich stores of truth from the word of God which are more readily learned and retained than in any other period of life. If young Christians are duly diligent in the years from 20 to 40, they will have a weight in the assembly of God in the next 20 years which can scarcely be over-estimated.

The second period estimated under the law was from 5 to 20 years. These are the years of promise. The estimate is not merely for what they *are*, but what, in the mercy of God, they

may *become*. What golden years are these! They reach from the period of infancy, the time of parental training and government, up to the beginning of manhood and womanhood. They are the Sunday-school period, the time of obedience, humility, submission and respect. What responsibilities rest upon those who have the care of the young. What prayer there should be for their early conversion, for their safeguarding from the defilements of sin, from any unequal yoke of entanglement. How needful the formation of early habits of diligence, regularity, Bible reading and service. May the Lord bless our youth.

The third period is that from one month to 5 years, the time of earliest infancy of childhood. This too is a period of uncertainty of life, and of such weakness that no appreciable service can be rendered, but it is the earliest formative period, the time of the mother's care and prayer, in some ways the sweetest period of human life, for the flower is in the bud, and we watch its opening with daily delight and hope. It is the time to which our Lord refers when He says, "Suffer the little children to come unto Me." O Christian parents, bring your children early to the Lord. He puts great value upon them.

Last, we have the time after 60 years have passed. Its position suggests not only the close of life, but the comparatively small importance of this period, due primarily to its uncertainty. At this age the prospects of many additional years become precarious. "The grand climacteric" at 63 is often the signal for a rapid decline in health and strength, giving occasion for disease to sweep off many. Early disregard of the laws of health, improper habits of eating, sleeping or working, now present their bills for payment and find a treasury empty of reserve strength and vitality. Sickness, weakness, bereavement, disappointment (do we make the picture too dark?) are the accompaniments of this period. No wonder that,

its valuation is less than the period from 5 to 20. Old age is coming on—lonely, helpless, decrepit old age!

But turning to grace, rather than law, we hear its voice: "Now is our salvation nearer than when we believed" (Rom. 13:11); "I have written unto you, fathers, because ye have known Him that is from the beginning" (1 John 2:14); "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). Eternal life knows no decrepitude, for it is linked with Him who has the dew of His youth. It looks forward, not backward. It is not lonely, for He has said, "I will never leave thee nor forsake thee." It is not helpless, for it can say, "The Lord is my helper." It is not unlovely, for "the beauty of the Lord" is upon it. Christian old age knows the Son of God—not merely knows *about* Him, but is experimentally acquainted with Him, His grace, His power, His wisdom, His love.

And yet, old age must soberly remember it has not now that strength

"Which in former days moved earth and heaven."

It must husband its remaining resources, must not overtax its powers of mind or body. It must learn judgment in these and other ways. It must not selfishly cling to duties for which it is no longer able, but must cheerfully leave much to younger hands and hearts. Its work will be largely of an advisory character, its faith will be simple, its judgment clear, its affections warm, its hope bright. If it has not a value equal to youth, in one way, its stores of wisdom and experience make old age a priceless example and help. So let us not despise old age.

"O God, Thou hast taught me from my youth: and hitherto I have declared Thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to everyone that is to come" (Ps. 71: 17, 18).

THE BULLOCK FOR THE SIN-OFFERING

HERMANN WARSZAWICK, born in 1855 in the city of Warsaw, comes of a family who has furnished distinguished Rabbis to Judaism.

His father was a merchant in the capital. The boy's early life was spent in the usual way of Russian Jewish children, learning Hebrew literature and studying the Talmud. Coming of a priestly family, the father was anxious to have the boy thoroughly acquainted with the book of Leviticus, and, in God's wisdom, this was used to exercise the boy, and finally lead him to the great Antitype of all the Jewish offerings; for in learning the book of Leviticus, Hermann had the truth borne in upon him that forgiveness of sin could only be through an atoning sacrifice.

One day he ventured to question his father thus:

"Why do we not offer sacrifices now?" The father replied, "Because we have no temple."

"How then do we get forgiven, father?"

"Because we pray for it."

"But, father, did not our fathers pray, and also perform the obligation to sacrifice?—Look, father," said the boy, "It is not said, 'If a soul shall pray for his sin,' but 'Let him bring a young bullock for the sin offering.'"

The father was impatient and said, "I tell you, Hermann, you must not ask so many questions; when our Messiah appears, we will then offer the sacrifices."

The lad, unsatisfied, longed to understand how sin was atoned for, and often thought of "the young bullock for the sin offering."

He was finally sent to a distinguished Rabbi, an uncle, to finish his studies, and on entering the house was received with the solemn pronouncement from Amos: "Prepare to meet thy God"

(Amos 4: 12). This made a deep and lasting impression upon the boy, and longing to be thus prepared, his one wish was to become as holy as his venerated teacher. He fasted and prayed, sought to obey the commandments, thinking in this to find peace, but as time went on he felt himself only more sinful, and longed for the bullock of the sin offering.

His studies finished at length, he married a young Jewess, daughter of a banker in Lodz, Poland. His father-in-law had, at his own cost, erected a large synagogue, and there Hermann preached week after week to large and interested companies. The young man then turned to prophecy, and dwelt much upon the promises made to the fathers of Messiah's coming. The people were interested; but as Hermann dwelt upon the Messiah, they noticed how he finally came to declare from Isa. 53 that *the Messiah was Israel's only hope!*

Many then left the synagogue, and the news soon spread and reached the ears of Christian ministers. Many conversations were held, and much that had been obscure now became plain to Hermann. His people were incensed, they called him renegade, apostate, and refused to listen to him.

Persecution followed. He fled, and came on to Breslau. As he wandered through this city he was attracted by singing, and ventured to enter a church, where he heard a minister speak upon the 10th chapter of John. The verse, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one flock and one Shepherd," specially attracted his attention.

The service over he sought the preacher and finally he saw JESUS as the fulfiller of the types and prophecies. After hours of deepest exercise he arose, saying: "I believe! I believe! Jesus the Saviour died for me!" The darkness was passed; the true

light shone; God had in His own way led the young man to the *true* sin offering.

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