

HELP AND FOOD

FOR THE

HOUSEHOLD OF FAITH

VOLUME XXXVII



NEW YORK

LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT

1 EAST 13TH STREET

1919

Printed at the
Bible Truth Press, 1 & 3 East 13th Street
New York

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NOTES

Books and The BOOK! Books produced by our fellow-men—of intelligent, learned, gifted persons—are read with pleasure or profit once, twice, thrice it may be, according to their value. We have understood their meaning, their object, their lessons, and further reading would yield nothing more. The book is set aside.

Not so with **THE BOOK**. It spans the whole history of man upon earth. The simplicity of its language, the naturalness of its narratives, of its biographies, of its histories, appeal to us as *a book of truth*. Even in speaking of wonderful and deepest subjects, as Creation, the incarnation of the Son of God, His life and works of power on earth, redemption by His blood, His resurrection and ascension to glory—all is told in simple language, free from the profusion of adjectives which we are so prone to use in connection with great subjects or mighty issues. The narrator is above human excitement—he is in the hand of One above man as the heavens are above the earth.

But this is *very* far short of the marvels of the Scriptures. As the particles of gold along the stream reveal to the experienced eye mines of unexplored wealth in the neighboring mountains, so do the Scripture narratives, histories or biographies, with the whole Jewish system of sacrifices and ordinances, point to greater and better things than what lies upon the surface: the material and natural things point to spiritual and enduring realities. Here are mines of much unexplored wealth which only the wisdom and knowledge of God could have provided and stored for the blessing

and instruction of His people. To such things our Lord could point His wandering disciples on their way to Emmaus, on the day of His resurrection, when, "beginning at Moses and all the prophets"—in both type and prophecy—"He expounded unto them in all the Scriptures the things *concerning Himself*." Is it any wonder that they afterwards confessed to each other, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke 24: 25-27). In the strength of this, and in their joy to know Him as their *living* Lord, they soon rejoined their company. Does not the truth of Scripture and the person of Jesus still unite His disciples?

The Power of the Truth UNTIL a century ago the truth of the Lord's coming as the Church's present hope had been all but forgotten. The "virgins" had all fallen asleep, and "the blessed hope" lay buried under various traditions in opposition to that hope.

Then came the Voice, as a wind from heaven, reawakening faithful souls to the Lord's own promise: "If I go and prepare a place for you, *I will come again and receive you unto Myself*." And lo, the books of prophecy were reopened. The hopes of the Church and the promises to Israel; the distinctions between the heavenly calling of the Bride and the promises of blessing and glory to Israel upon earth, were distinctly set forth in their order according to Scripture.

As might be expected, the Adversary soon exercised his ingenuity to offset the power of such

truth. If the truth could not be denied, he might discredit it by introducing and mixing with it various pretensions, such as "gifts of tongues," miraculous powers, apostolic and prophetic assumptions mixed with insidious errors as to the person of Christ, as in Irvingism, and more modern forms of these errors. But the lamp of truth soon exposed these impositions and branded the errors as the product of the father of lies. The truth, overwhelmingly opposed in the great House of worldly profession, has maintained itself amid it all, until nearly all those who bow to God's word confess to the recovered truth—the Church's blessed and near hope, disentangled and distinct from the promises to Israel, now also looming up as at hand.

The New York "Prophetic Conference" A conference on the Lord's coming, as the hope of the Church, and of Israel's restoration to their land according to prophecy, and the outlook of present events, was held in New York in the latter part of November. The large "Carnegie Hall," with a seating capacity of 3,500, was entirely filled every day of the conference, with some hundreds unable to be accommodated. It gives joy to say that the whole range of prophetic truth spoken upon was well and truly presented by various and well-known speakers connected with various Protestant denominations. It is another proof how the ears and hearts of God's people have been reopened to prophecy in its various lines and applications. A complete report is announced as in press. Copies may be ordered from this office. Price, in paper covers, 50 cts.; cloth, \$1.00.

MY MOTHER'S MEMORANDUM BOOK

THE other day I turned over the leaves of an old book, in which, more than fifty years ago, my mother had begun entering the names, wages, and other items relating to her servants, making notes as to their service, capacity, character, etc. It set me thinking about my own service—*whom* I am serving, *how* I am serving, and what will be the *result* of my service.

You see, when we were saved—you and I—we became "servants of righteousness," "servants to God" (Rom. 6 : 18-22), or as another scripture tells us, "Ye serve the Lord Christ" (Col. 3 : 24); and when we call Him Master and Lord, we say well, for such He is to us whom He has redeemed to Himself by His blood.

As I looked through my mother's old book, it was wonderful to find how much of it fitted in with what the Bible says about our service, and how her little entries spoke to my conscience; perhaps they will also speak to yours.

"Selina M., a very good and clever, hard-working servant; she was, however, violent at times with her fellow-servants."

Is that what may be written of you in the accounts above? Is your energetic, faithful service marred by a temper that is a trial to fellow-workers? Thus was it long ago, when Paul wrote to two "good, hard-working" servants: "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4 : 2).

It is pleasant to find that Selina, after having been away for a time nursing her sick mother, re-

turned; and that when she left again on the same mission the following year, the entry runs thus: "She is a great loss to me; she has governed her temper, and made no trouble with her fellow-servants this last year. They all seem to regret her very much."

God grant that we, too, may thus grow in grace and in likeness to our Master; that we may never be found beating the men-servants and maidens, as did the evil servant, who thought the master would never come to look into his conduct (Luke 12: 45).

Of another, I read: "A very nice-looking young woman, obliging, and clever in her work, but giddy in her conduct." Alas, if such "little foxes" spoil our "tender grapes" (Song 2: 15), and mar our service for Christ! Give good heed to the apostle's word, teaching "the young women to be sober" (Tit. 2: 4), so that no occasion may be given to speak reproachfully.

"Mary Ann H., an able nurse, but had not patience with the children; none of the little ones liked her, and were glad when she left." Yet, how dear to Christ's heart are the little ones! Do you lose patience with the lambs of the flock? Are you a Sunday-school teacher, a "nurse" in the Church of God, yet lacking patience with the children, so that they do not like you, and are glad to get away from your class, and care not for the truths of God taught by your impatient lips?

Of one who travels with her mistress, it is said: "She was very thoughtful on the journey, and kind to the little ones." How much we might lighten one another's burdens in the wilderness journey

were we more "kindly affectioned one to another" (Rom. 12 : 10), thus fulfilling the law of Christ (Gal. 6 : 2).

I will give you one more entry: "Eliza H., a most excellent servant. She lived with me for more than seven years, and left in a consumption, of which she died. She was much attached to the children, and always thoughtful and attentive to them. She is a very great loss to me; few are to be found like her. Her mind seemed in a happy state, and she was fully prepared for her death." Does it not make you think of him to whom his Lord said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25 : 21). The term of service being ended, there comes the call to come up higher, where "His servants shall serve Him" for ever!

But there is another point in the old book that has struck me very much. I see that in those days the maids were engaged by the year, and their wages paid at the year's end. It seems that as the year ran its course, a girl would draw a few shillings at a time in advance. On each such occasion she would sign her name—sometimes with evident difficulty—sometimes only the initials are scrawled (for those were not days of "graded school" and "high school"), but one way or another she acknowledged having received the money; and when the term of her service was completed, the words "*paid in full*" or "*settled*" are written, and she adds her signature for the last time.

Now we who serve Christ get some of our pay

"advanced" to us, do we not? Yes, a hundredfold more in "this present time" than we have sacrificed for His name's sake. But, dear fellow-Christian, think of the pay-day coming! It will be well to have some arrears to be "settled" on that day in which He will reckon with His servants (Matt. 25 : 19). Not one but shall be "*paid in full*," for He will give to "every man according as his work shall be" (Rev. 22 : 12). Then it will be "made manifest" how each one has served, and "then shall every one have praise of God" (1 Cor. 4 : 5). You will find how God's unforgetting heart has treasured up every thought, word and deed that has been given in loving service to Himself, and you will marvel as He praises and repays you for what His own grace has wrought in you!

H. F. W.

"HOLD MY HAND FOR ME!"

My wee one walked the narrow wall—

What child but hungers thus to go?

Her eyes alert lest she should fall

On the rough bouldered pave below.

At length she stopped, and this her plea,

As though o'erfull of care her cup:

"Please, father, hold my hand for me,

So when I walk, I can look up."

My Father, when I walk the ways

That teem with pitfalls for my feet,

That baby-plea of by-gone days

Shall to my sorer need be meet.

When halting 'twixt fearfulness and care,

In strife with the contents of my cup,

"Hold Thou my hand," shall be my prayer,

"That while I walk, I may look up."

THE BOOK OF JOB

(Concluded from page 324 of Dec. number)

Such is the description of the beast itself; we may well believe that the spiritual reality is inconceivably more dreadful. A Satanic emperor of the world!—fierce, resistless, “breathing out threatenings and slaughter!” Who dare defy him to his face? What weapon can penetrate his armor? The hidden fires of the pit flash in his very “sneezing,” his threats and words, when “he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven” (Rev. 13 : 6). What unbroken stiffness of neck, which causes all to bend before it, filling the earth with ruin and men’s hearts with woe; an orgy of misery, a carnival of despair dances gleefully before him—sword and pestilence and death, the inevitable accompaniments of autocratic and Satanic power. There will be no vulnerable “flanks” in “the Beast,” capable of being “turned” like the flanks of an army; nor will he know pity. From his adamant heart come hatred, scorn, death. Those who have refused the tender pleadings of the Heart of Love, of Him who said, “Come unto Me all ye that labor and are heavy laden, and I will give you rest,” will be crushed by the hard heart of the world-conqueror who knows neither love nor pity.

And will Job harbor in his bosom even the germ of all this horror? Shall independence, self-will, pride, have a resting-place in his bosom to hatch out such offspring of hell? Such is self-will in its essence, and such its full development—“fierce as ten thousand furies, terrible as hell.” Beneath the

fair exterior of man such possibilities lie hidden. Even in the child of God a nature lurks which has these features.

(3) Returning somewhat to the manner of the first part of the description, the Lord dwells upon the invulnerability of this beast. Strong men are afraid of him, through terror and wounds their trembling hand misses its aim (ver. 25, *lit.*). Even if a sword should touch him, it fails to wound—no weapon, whether from a distance or close at hand, can reach a vital spot. Iron is trampled down as straw, brass as rotten wood. The arrow cannot make him flee, the hurtling slingstone is like harmless chaff; darts and spears are mocked by him. The under parts, lying flat upon the earth, are not weak, but like strong sherds. His foaming path through the waters leaves a wake like a ship. "Upon the earth there is not his like, who is made without fear. He beholdeth all high things; he is a king over all the children of pride" (vers. 33, 34).

This is the divine picture of the creature, and can we doubt that He would also draw from it the more dreadful description of "the Beast," and of the self-will which makes him that? "Who is like unto the Beast? Who is able to make war with him?" (Rev. 13 : 4). The "deadly wound" that has been healed is but a fresh declaration of invulnerability. He "shall devour the whole earth, and shall tread it down and break it in pieces" (Dan. 7 : 23). The very "mire" of the people, for the time at least, protects him. The turmoil he creates in the earth, marking it with ruin, shows his pathway. He has no equal upon earth. As the crocodile is king over all proud beasts, so *this* beast is

king over all the children of pride. Shall Job, shall we, do him reverence and help on his kingdom? If not, but one path was open for him, and for us.

4.—*Job completely humbled* (chap. 42 : 1-6).

This portion forms the connecting link between the present part and the last main division of the book. As showing the effect upon Job of Jehovah's words, it belongs to the fourth division; as introductory to the conclusion of the whole book it belongs to the brief fifth division. Following the manner of his first response, we will look at it as an expression of the overwhelming effect which Jehovah's words had upon Job.

Again Job responds to the piercing, humbling words of Jehovah. Again he repeats his confession in a complete way. He acknowledges God's omnipotence, and that He cannot be thwarted in His purposes, which exhibit His power, wisdom and goodness as fully as do His works. There is a complete surrender and reversal of all that he had previously said against God.

Quoting Jehovah's own words, he asks himself, Who is he who darkens counsel?—dares to throw a shadow upon the Almighty! Mysteries there are in His ways, as in all creation and providence; but nothing is gained by rebelling against these mysteries of divine counsel. He, a man without knowledge of the most elementary truths of nature in their "hidden meaning," had uttered things beyond the scope of finite intelligence; had therefore spoken folly. How different he had been from the devout psalmist: "Such knowledge is too wonder-

ful for me. It is high, I cannot attain unto it" (Ps. 139 : 6). He had intruded into the things of God, and had dared to speak evil of divine omnipotence and goodness!

Still applying Jehovah's words to himself, Job himself asks, "Hear, Who is this? and I will speak." It is as though he would abjectly bow to these questions by repeating them, and give his answer to his divine Questioner. And what an answer it is! The only answer human pride can give to God: "I have heard of Thee by the hearing of the ear,"—Job had in a general way been correctly instructed, but he had only learned *about* God;—"but now mine eye seeth Thee"—he had been brought face to face with God, not indeed visually, though there was the awful glory in the sky, but he had had a soul-perception of God by his enlightened reason, and chiefly by conscience. God had drawn near, personally near, and Job was conscious of that ineffable holiness, as well as power, that belong to Him. Previously he had been in the presence of man, and could more than hold his own with the best of them. In God's presence no creature can boast, and Job was at last in that glorious, holy Presence. All the "filthy rags" of an imagined personal righteousness dropped from him, and he stood in all the naked horror of pride and rebellion against God. "Wherefore I abhor"—what? The whole past, every unjust suspicion, every hot accusation, every despairing, restless lament? Yea, more, the author and source of these—"I abhor *myself*." For who can doubt that Job's penitence goes beyond the mere judging of his words; he judged himself. Thus the very absence of the pronoun emphasizes

the thought. "I abhor;" I stand out before all men, described by one word—"abhor."

Thus he takes his fitting place—the place indeed which he had outwardly taken at the beginning—in dust and ashes. He is the true mourner, the real penitent, he mourns—*himself*; he repents of *himself*, a sorrow and a penitence vastly deeper than any mere acknowledgment of actions and words.

These are the words for which we may say the Lord had long been listening. He had not heard them in the days of the patriarch's prosperity, though his piety was unquestioned. We may say, whatever Satan's sinister object was in all these sufferings inflicted upon Job, God's purpose was to elicit just this confession. And why? To humiliate him? No, but to give him the true glory—to privilege him out of the dust to behold the glory of the Lord, and never again to have a cloud upon his soul. Was the experience worth while? There is but one answer. May we all give it.

Division V. (Chap. 42: 7–17).

"The End of the Lord;" the result of the divine ways with Job, restoring him to greater blessing than before.

Job has learned his lesson, and we might well leave him sitting in the ashes, still afflicted but happy in his newly found joy—the full knowledge of God. He might have "halted upon his thigh" for the balance of his days, and he would not have needed our pity.

But it is not like God needlessly to chasten even

in this life of sorrow. "He doth not willingly afflict." We must therefore see "the end of the Lord," the outward recovery and restoration of the sufferer. It is this which is set before us in this brief concluding division of the book.

Brief as it is, it is most important. Job having already taken *his* place, Jehovah makes the three friends take theirs, not merely before *Him*, but before the one whom they had so unjustly suspected and so grievously maligned.

Then the restoration of health, wealth, family and honor are described in a few words, and we get our last glimpse of the patriarch in a happy old age, reaching the close of his life. The divisions are simple :

- (1) The friends restored (vers. 7-9).
- (2) Job's captivity turned (vers. 10, 11).
- (3) Restoration to prosperity (vers. 12-15).
- (4) The end (vers. 16, 17).

(i) God must first maintain His own honor. This is the basis of all blessing for the creature. Were it possible to conceive of His honor being overthrown, all would lapse into hopeless chaos. This is ever prominent in Scripture: "In the beginning, GOD." The first part of the law is devoted to His glory; the opening petitions of the "Lord's prayer" are concerned with that. The gospel is founded upon it, and in eternity heaven and earth will display it to an adoring universe.

We need not therefore be surprised that God turns to Eliphaz and his friends with stern rebuke for their part in the controversy which has, for Job, so happily closed. Addressing Eliphaz, as the

leader of the three, Jehovah declares His wrath against them all, because they had not spoken of Him the thing that is right, as His servant Job had. And yet their entire contention had apparently been for God's righteousness! Had they not maintained this from the very outset, with many a noble description and many a scathing denunciation of evil? Had they not fastened the charge of iniquity upon Job in spite of absolute lack of proof, and in the face of well known facts to the contrary? Zealous for God's honor!—it had been their one theme.

At least apparently so. But God does not accept honor at the expense of truth. It is His glory that *all* His attributes blend in one harmonious light. Can He then accept a vindication of His character and ways that is based upon a false charge? That puts the stigma of wickedness and hypocrisy upon a man of whom He Himself had declared, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Can He allow so monstrous a theory of suffering to pass as that formulated by these men—that suffering is always the unerring finger pointing to wickedness? That it is all in wrath? What then becomes of His testing His own, of the sanctifying effect of chastening?

Truly these men in speaking against Job as they had, were really defaming the character of God. He cannot accept it, nor allow them to go unbuked. He will have nothing to do with them until they make it right, by confession and sacrifice.

"As my servant Job hath." *When* had Job thus

spoken "the thing that is right?" Surely not when pouring out bitter charges against God. Nor indeed do we chiefly think of the flashes of faith expressed in the intervals—"I will trust in Him," "I know that my Redeemer liveth;" nor in the noble words as to wisdom. All most true, excellent and beautiful; all falling in their proper place *after* the confession and repentance we have just dwelt upon.

This is the speaking of Jehovah "the thing that is right;" it is the taking and keeping of the sinful creature's place who cannot understand the least of those perfect ways—ways which are right when they *seem* most wrong. It is the declaration that God is God—Jehovah, the self-existent perfect One, most wise and just and good as well as most powerful; righteous and holy in all His ways, whatever they may be. "Clouds and darkness" may be round about Him, but, blessed be His name, "righteousness and judgment are the habitation," the foundation, "of His throne."

Here then is the lesson Job has learned—learned for himself and for others as well. Let these wise men show their wisdom by coming humbly before God on this ground. He has not banished them, but would have them draw near in the only way man can come, through the sacrifice. Let them take the seven bullocks—perfect submission and service unto death, and seven rams—complete devotion of all energy, and offer these as a burnt offering. Nor is the poor misunderstood Job lost sight of; he will intercede for these, lest they reap the fruit of their folly, "for him will I accept."

How complete the rebuke; how gracious the

restoration ; how tender the association of Job with it all !

And we who have the full light of God's grace, how perfect a picture we have of it here. Man's honor is laid low, his excellent things are seen to be folly, and he is turned from it all—from its good as well as its bad—to the Burnt Offering; to that One who is our perfect, all-sufficient Substitute. As the bullock, we see Him in all the strength of lowly service, "obedient unto death, the death of the cross." As the ram, we see a devotion of energy leading Him to the "supreme sacrifice." Oh, where is human righteousness, human obedience, in the light of that "wondrous cross !"

Notice, it is not a sin-offering the friends are to bring, though it includes the putting away of sin; nor the peace-offering, though it calls into the highest communion. It is the first great offering provided in God's ways, in patriarchal times, in which all is for Him. Thus He who came, displacing all "sacrifice and offering," could say, "Lo, I come to do Thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all" (Heb. 10 : 10).

And with that all-availing sacrifice is linked the intercession of the man who had learned his lesson, and in figure, gloried only in the cross. Let us think of him, standing hand in hand with these friends and confessing their sin as he intercedes for them. No longer does the sharp accusation, "Miserable comforters are ye all" smite them; nor the bitter sarcasm, "Doubtless ye are the men, and wisdom will die with you." Accused and accusers

look away from one another to that Burnt Offering, and see their common acceptance in it.

“ Thus would I hide my blushing face,
When His blest form appears,
Dissolve my heart in thankfulness
And melt mine eyes to tears.”

It is most significant that the book closes, as it had begun, with the Burnt Offering (chap. 1). Christ is the End as He is the Beginning. CHRIST IS ALL.

(2) Now Jehovah can lift His hand from the sufferer, and turn all the grievous captivity into full and prosperous recovery. Job can say, I “have received of the Lord's hands double.” The kindred and acquaintances who had fled from him and despised him, return with gifts and condolences. We need not think of it as heartless or formal. God put it into their hearts to recognize His approval and acceptance of His servant. All his wealth is doubled—cattle, sheep and all the rest. What are such details to Him who is the Possessor of heaven and earth!

Does some suffering child of God whisper, “Oh, that it were so with me, that I could see health and prosperity and dear ones restored.” Ah, what have we even *now*? The knowledge of God in Christ, the indwelling of the Spirit, the full and complete Word of God. And just beyond the sufferings of this “little while,” the “far more exceeding and eternal weight of glory.” Can we repine? Let us rather wait with patience till “the redemption of the purchased possession.” As surely as the captivity of Job was turned, so surely shall every suffering child of God enter into the inheritance

"incorruptible, undefiled, and that fadeth not away."

(3) We now see the full manifestation of this restoration. Not only are all his possessions doubled, but seven sons and three daughters are given him. Is this an exception to the double endowment, or is it a hint that those other children, seven sons and three daughters, are not lost, that he will one day have them restored, and in the resurrection find that everything has been doubled.

The names of the daughters are given, no doubt with divine significance. Jemima, "a dove;" Keziah, "cassia;" Keren-happuch, "a horn of paint," or adornment. These are the fruit of Job's trials. The dove, suggesting the sweetness and love of the bird of sorrow. Cassia, telling of the fragrance that has come from his bruising; and the horn of cosmetic, of the "beauty for ashes" that is now his. Love, fragrance, beauty—these come of our sorrows. Truly there are no daughters so fair as these. Their children cluster about Job's knees to give him the joy of youth even in his old age.

(4) And so the dear man passes from view—"old and full of days." He would once have said, "full of nights," but the light has shone upon him, and he walks in it until the "perfect day." We need not be surprised at the apocryphal ending of some interpreter, "It is written however that he will rise again with those whom the Lord raises up."

"Hast thou considered my servant Job?"

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

S. R.

SOME DIFFICULT TEXTS CONSIDERED

MANY young believers have difficulties as to the meaning and application of certain passages of Scripture, which I desire to consider with them.

Let me first recall a very simple principle, mentioned in the writings of a beloved servant of the Lord, which was a very great help to me as a young Christian. It is this : "*No one passage of Scripture can possibly contradict another.*" The principle is a self-evident one when we bear in mind that *all* Scripture is divinely inspired.

Further, it cannot be too clearly laid down and insisted upon that the believer's acceptance before God, or his eternal security, as it is often put, depends entirely upon the work of Christ. God brought Israel *out of Egypt*, but it was that He might bring them *in to Canaan*. Rehearsing Jehovah's ways with His people, Moses says :

"And He brought us *out from thence* (Egypt) that He might bring us *in*, to give us the land which He swore unto our fathers" (Deut. 6 : 23).

It is deeply interesting to notice that when Israel pitched in the plains of Moab by Jericho, that is to say, when they were just about to enter their promised inheritance, and Satan, through Balak, would bar the way to their entering, Balaam is made to testify that "God is not a man that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23 : 19). Jehovah had to say to His people many times that they were a "stiff-necked" people,

but He will not allow the enemy to curse them or bar their entrance into Canaan. On the contrary, He makes Balaam, the enemy's agent, to say, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. 23 : 21). Marvelous grace! Nothing in their conduct could alter God's purpose toward them. He *had* brought them out; He *would* bring them in.

The believer has been brought out from a bondage greater than that of Egypt. He has been delivered from the authority of darkness and translated into the kingdom of God's dear Son (Col. 1 : 13). He has seen all his sins borne by Jesus on the cross, and He has also seen God raising Him from among the dead as the witness and pledge of His acceptance of and satisfaction with the work there accomplished. The result is that the question of sin has been settled for the believer, who now stands accepted before God in all the blessed value and efficacy of that perfect work—according to God's estimate of its value.

We are apt to stop here, but God's purpose in taking us up in His grace is to conform us to the image of His Son :

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8 : 29, 30).

We have no difficulty in seeing that we have been "called" and "justified," but it may be asked, How can we be said to be "glorified," seeing we

are still down here? It is true that it is not yet an *accomplished* fact, but when it is seen that it is the *purpose* of God which is in question, faith knows it is as good as done. I cannot urge the young believer too earnestly to study this part of God's book; the result will be of the greatest blessing and comfort to their souls.

" Things future nor things that are now,
Nor all things below nor above,
Can make Him His purpose forego,
Or sever our souls from His love."

Let us turn now to those scriptures I referred to at the beginning:

1. "*He that shall endure to the end, the same shall be saved*" (Matt. 24 : 13).

This passage evidently refers to Israel's time of tribulation yet to come. At the close of the previous chapter, the Lord had left the temple, which then became an empty house, and has remained so ever since. In this 24th chapter the Lord tells His disciples of the terrible time of trial which will come upon the nation of Israel because of its rejection of Him. In this coming period of greatest trial iniquity shall abound, and the love of many wax cold; but those who shall look up to, and count upon Jehovah, shall be preserved through it—they shall not deny Him—how otherwise could they endure the fiery trial?

Referring to this period, Jeremiah says, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30 : 7). *The present period of grace is over then*; and the time of Jacob's trouble is in view.

I would ask the reader's attention to ver. 15 of Matt. 24 : "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, then let them which be in Judea flee," etc. Now it is certain that this abomination, causing desolation (that is, the image of the Beast set up in the holy place), is yet future. Jerusalem was taken by the Romans and the temple destroyed only forty years after our Lord had spoken these words; and Israel was broken and set aside for their rejection of Christ, to this day. The proclamation of God's grace has been to the Gentiles since, and is still going out. But after the Church is taken home, God will resume His dealings with Israel, and the events of Matt. 24 will then take place. The disciples to whom our Lord was speaking, are looked at as part of the same people who will be true to Him in that day. Hence He says, "When ye, therefore, shall see," etc. The present period (the Church period) does not come into view in the prophecy of this chapter, and the words of ver. 13 therefore do not really apply to the believer of this day.

2. *"If ye keep in memory what I preached unto you, unless ye have believed in vain"* (1 Cor. 15 : 2).

It may be asked, Can a true Christian believe in vain? Well, what is the special point of this chapter? The chapter itself furnishes the answer: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" (ver. 12). How serious this was is seen from the following verse: "But if there be no resurrection of the dead *then is Christ not risen.*" An appalling result indeed!

Further, "And if Christ be not risen, then is our preaching *vain*, and your faith is also *vain*. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is *vain*; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (vers. 14-18).

The gospel which the Corinthians had "received," and by which they had been "saved," was that "Christ died for our sins . . . and rose again according to the Scriptures" (vers. 3, 4).

If there were no resurrection of the dead, if Christ were not raised, what did their belief avail them? Nothing. They had believed "in vain," or to no purpose. But the apostle emphatically says: "But now is Christ risen from the dead" (ver. 20). That being the case, no one who receives the gospel can possibly believe in vain.

3. *"If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel"* (Col. 1: 23).

In this epistle the Christian is viewed as having a "hope laid up for him in heaven." Now it is one thing to be viewed as in Christ before God, and thus in complete acceptance before Him, but quite another thing to be viewed as crossing the wilderness—what the world has become to the Christian. It is in this time of testing that the true and the false are manifested. It is here that the "Ifs" come in. The wilderness tests everyone, but the Christian is cast upon a faithful God, and is kept:

"And we to the end shall endure,
 As sure as the earnest is given;
 More happy, but not more secure,
 The spirits departed to heaven."

"I give unto my sheep eternal life, and they shall never perish, neither shall any man (any one, not even the devil) pluck them out of my hand" (John 10 : 28). "He that heareth my word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life" (John 5 : 24). There is no "if" in these scriptures. If some passage *seems* to cast a doubt upon our final security, we may conclude that the difficulty arises from our lack of understanding. Let me again emphasize that *no scripture can possibly contradict another*.

4. "*If we hold the beginning of our confidence stedfast unto the end*" (Heb. 3 : 14).

Remember that the epistle to the Hebrews was written to Jews who had professed to accept Christ. They had been brought up in Judaism, which had been set up of God, and had thus a great hold on their hearts. But the whole system came to an end when Christ (in whom all the types of the Old Testament were fulfilled) arose from among the dead, and was received into glory. The nation, too, as God's acknowledged people, was set aside when they put Christ on the cross. To go back to Judaism, then, was to reject the completed sacrifice of Christ, by which atonement for sin was made, once and forever, and never needs to be repeated. Under Judaism sacrifices were offered year by year continually—which could never take away sins, as they were but types of the true Sacrifice made once for all.

It may be asked, What is meant by "The beginning of our confidence?" We answer, It is *Christ* and His *atoning work* on the the cross. Not to hold *that* fast was sad proof that there never was real faith in that soul. No true believer could give it up.

5. "*Let us therefore fear . . . Let us labor therefore*" (Heb. 4 : 1, 11).

In this chapter the believer is viewed as going on to the rest of God, which is yet to come. Will he arrive there? Undoubtedly, if he be a true believer; for it is said in verse 3, "We which have *believed* do enter into rest;" that is, the *believer* shall enter into that rest of God—not those who draw back through unbelief. Verse 6 says that "some must enter therein." Who are these? Clearly those who believe—who continue in the faith. The true believer profits by the warnings of God's Word; the mere professor falls by the way.

6. "*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance*" (Heb. 6 : 4-6).

I would call attention to what the Spirit of God says in verse 9 : "But, beloved, we are persuaded better things of you, and things that *accompany salvation*, though we thus speak." Thus it is clear that the privileges spoken of in vers. 4-6 might *not* accompany salvation. And, to "*fall away*," in Hebrews, is not the same thing as a child of God *falling into sin*. For the latter (sad though it be) there is provision. "If any man sin, we have an

advocate with the Father, Jesus Christ, the righteous" (1 John 2 : 1). The advocacy of Christ leads the soul to confession and restoration of communion interrupted by the sin. But "falling away," in Hebrews, is *apostasy*—a definite giving up of the whole profession of Christ; for such there is no recovery. In such a case it would show that there never was any real faith present.

7. "*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries*" (Heb. 10 : 26, 27).

Under the Mosaic law there was no provision whatever for wilful sins; the guilty person was to be stoned. Here, sinning wilfully is connected with treading under foot the Son of God, and counting the blood of the covenant wherewith he was sanctified an unholy (or common) thing. It may here be explained that sanctification by blood, in Hebrews, is outward—not the same thing as the sanctification of the Spirit, spoken of in 1 Pet. 1 : 2. No true believer can ever be regarded by God as an *adversary*.

The key to this passage, and to the epistle, we might say, is in vers. 38, 39 of this chapter: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe, to the saving of the soul."

Here we have two classes : those who draw back to perdition and those who continue in the faith, to the saving of the soul. Let this distinction be apprehended, and the admittedly difficult passages in this most instructive epistle cease to create difficulty.

Answers to Correspondents

Ques. 1—In the City Mission which I have attended, the preacher spoke well on Abraham offering his son as a picture of how Christ took our place and suffered for our sins. Then he went on to say that our Lord went down into hell, took our place there, and set free a multitude of captives when He rose triumphantly from the dead on the third day. When I spoke to him of this afterwards, he said the Bible teaches it—in Eph. 4 : 8-10 ; Ps. 71 : 20 ; Matt. 12 : 40 ; and many other passages.

Many in the Mission believe this. They get it apparently from a pamphlet, with a chart, by C. J. Baker, which is distributed there. I send you a copy. Will you give a word in **HELP AND FOOD** on this subject ?

Ans.—This is an ancient heresy ; and the mistranslation of the Greek word *Hades* by “hell” in the English Bible perhaps gives some countenance to it. The so-called “Apostle’s Creed,” which is repeated in Protestant churches every Lord’s day, also says, “I believe in God the Father . . . and in Jesus Christ his only Son our Lord . . . who was crucified, dead, and buried ; *he descended into hell*, . . . he ascended into heaven, . . . from whence he shall come to judge the quick and the dead,” etc. But C. J. Baker knows that the Greek word *Hades* and the Hebrew *Sheol* refer not to Hell (*Gehenna*, in Greek), but to the place and state of the soul after death. His error is in applying to the *soul* passages which apply to the *body*. Quoting Matt. 12 : 40, “For as Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth,” he asserts that *Hades* is in the centre of the earth ; that the *soul* of our Lord went down there at death, and led out a multitude of captive souls when He arose triumphant on the third day. All this is misinterpretation of Eph. 4 : 8 and 1 Pet. 3 : 19, 20, as establishing his own ideas.

1. It was the Lord’s *body*, not His soul, that went down in the earth at death. His soul and spirit went to “paradise,” as He said to the repentant, believing thief : “Verily I say unto thee, To-day shalt thou be with Me in paradise” (Luke 23 : 43). Mr. Baker knowing this, and also that the apostle in 2 Cor. 12 : 3, 4, identifies paradise with the third heaven, makes the extraordinary and unreasonable statement that “the location of paradise was changed to the third heaven” when our Saviour arose from the dead ; whilst prior to that it must have been in the centre of the earth (!), where He descended at His death (!), and liberated a “multitude of captives.”

2. As to leading out “a multitude of captives” (for which he quotes a marginal note at Eph. 4 : 8), it is *not* what the Greek

original says. The noun *aiemaloosian* is in the singular number, and must be rendered "captivity"—"Having ascended up on high, He (Christ) led captivity captive;" i. e., as Heb. 2 : 14, 15 expresses it, "That through death, He (Christ) might destroy him that had the power of death—that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The power which Satan exercised over us, which had kept us in bondage and fear, is now broken for us by Christ who died for us and is risen again. Satan, who held men captive, is now the Lord's captive, as Col. 2 : 15 expresses it: "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (in the Cross).

3. As to 1 Pet. 3 : 19, 20, it teaches no such thing as Christ having gone after His death to preach to the spirits in prison. But the passage distinctly says, "When once the long-suffering of God waited *in the days of Noah*, while the ark was preparing." In 2 Pet. 2 : 5, Noah is called "a preacher of righteousness;" by which we justly infer that it was through Noah's testimony that Christ, by the Spirit, preached, "whilst the ark was preparing," to those who, not having heeded the message, are now "spirits in prison," awaiting judgment at the great white throne.

4. Mr. Baker also entirely misapprehends the meaning of the Lord's words to Mary on the morning of His resurrection. She had come to embalm the body of Jesus; but Jesus shows Himself to her alive. Her joy is boundless at having her Lord again, but the Lord wants her to realize He is not to be with them in the flesh as formerly. He is going back to the Father; His work here being finished. So He says to her, "Touch me not"—lay not hold on Me . . . "but go to my brethren (the first time the disciples are called "brethren," as united to Him in resurrection) and say unto them, I ascend unto my Father and your Father, and to my God and your God." *There* is where Mary and the disciples, and we also, henceforth are to know Him. He had already intimated this to them when He said, "Let not your heart be troubled: ye believe in God, believe also in Me . . . I go to prepare a place for you" (Jno. 14 : 1, 2). The supposition that the Lord had to go up to heaven and come back here before any one could touch Him, seems rather absurd, and is disproved by the other women "taking Him by the feet" immediately after, perhaps even before this (Matt. 28 : 9). *Mary* is a representative of the Jewish disciples who expected the Lord to establish His kingdom and reign *then*; they understood not that the Cross, the sufferings of Christ, must take place first, and that a new dispensation with Christ in heaven was to take place before He comes to Israel again, when He will be again bodily present.

NOTES

Idolatry or SOME worship the "*saints*," and *bones*
Worship of saints that have passed away. Some worship the *nails* that pierced His hands, and some *the cross* on which He was crucified. But we worship HIM who was nailed to the cross and died there for our sins, who is risen from the dead, has ascended to heaven, and sits on the throne of God. "And unto them that look for HIM shall He appear the second time," no more to suffer for sin, but "unto salvation."

"To HIM who loves us
And has washed us from our sins in His blood,
And hath made us a kingdom,
Priests to His God and Father,
To HIM be the glory and the might
Unto the ages of ages. Amen."

A Man WHO is he? *You*, dear fellow-Christian;
in Christ you who have fled to Jesus for refuge from the avenger; you who have believed to the saving of your soul; you who "have been washed, have been sanctified in the name of the Lord Jesus, and by the Spirit of our God." We were in fallen Adam, "in the flesh" and all its ruin; by natural birth constituted sinners. Now, by *new birth*, "in the Spirit"—constituted righteous in our new Head, "in Christ" before God. Instead of the "filthy rags" of our ruined condition, He has clothed us with "the best robe" of His own providing—Christ, who is made unto us "righteousness, sanctification and redemption." "In Christ"

—brought to God and blessed with all spiritual blessings in the heavenlies !

“What raised the wondrous thought,
Or who did it suggest?
That we, the Church, to glory brought,
Should with the Son be blest !

“O God, the thought was Thine!—
Thine only it could be—
Fruit of the wisdom, love divine,
Peculiar unto Thee !”

SOME DAY!

The door of the cage will be opened some day,
And the bird will fly upward, away, away—
Away to its freedom in sunshine and air,
Where its plumage will glisten so wondrously fair;
And it will forget, in the day of its flight,
The time of its loneliness, bondage and night.

The summons will come for the Christian some day,
And he will soar upward, away, away—
Away to his home in the heavenly land,
To join all the ransomed, the glorified band;
To be like the Saviour, and no more alone,
To bask in the radiance that streams from the throne.

Then patience, sad heart; 'mid thy sorrow and tears,
Look on to the future and silence thy fears.
Thy Saviour is waiting, and some blessed day
He will say, “'Tis enough, come, My loved one, away :
I've gone to prepare thee a mansion above—
Come, enter thou into it, child of my love.”

A. E. R.

THE ADVERSARY

(NOTES OF AN ADDRESS BY C. CRAIN.)

Read John 8 : 44 ; Ezekiel 28 : 11-19.

IT may seem to us strange that God should have an adversary. When we think of God's moral nature, His character, as it is revealed to us in His Word, it seems a marvelous thing that such an One should have an adversary. But the word of God abundantly shows this, and the question arises naturally, not only in the minds of cavilers and unbelievers, but even in the minds of God's children, Why should He have an adversary? and what is the issue raised by the adversary? What is this adversary seeking to maintain?

I believe the word of God gives clear and unmistakable answers to these questions. There is, of course, a certain mystery about the necessity of the conflict between good and evil, which has not been revealed. But the fact that there is such a conflict is abundantly declared in the word of God; and we have only to use our eyes and look around and see, in what is going on, that there *is* a struggle, a conflict between good and evil.

We shall not speculate on this question, however, but leave it with God. We must not question His wisdom. Surely, if He had seen fit, He could have prevented the coming in of evil, and prohibited this conflict. But He permitted the question to be raised and the conflict to ensue. I believe the Scriptures definitely and clearly answer why God has an adversary—making perfectly clear what the issue is that has been raised by it.

Turning now to the 28th chapter of Ezekiel, I would call your attention to the two parts of this chapter. The first ten verses are a description of one who is called the prince of Tyrus, in the second verse, who was sitting upon the throne of the kingdom of Tyre. But in the 12th verse, it says, "Son of man, take up a lamentation upon the *king* of Tyrus, and say unto him, Thus saith the Lord God," etc. Here, in ver. 12, it is "the *king* of Tyrus," not "the prince." It points, therefore to a different person. There is no question that the *prince* of Tyrus is a man, but is the *king* the same person as the prince? We think it quite impossible to read verses 11-19 without being impressed that we are reading a description of, I will not say a supernatural, but of a super-human being. "Son of man, take up a lamentation upon the *king* of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom and full of beauty." Evidently he is an extraordinary being; and if we give close attention to the next verse, the 13th, we shall see in the symbols employed, a description of the personal perfection, excellency and beauties of this super-human being.

Let me say here a few words on the latter part of the book of Revelation, in this connection. The city of God is described there as the city of the Bride, the wife of the Lamb, in language almost entirely symbolic. Why is that? The Spirit of God, so to speak, is under the necessity of using material things, the uses and character of which we are acquainted with, in order to express spiritual things. That is why the language is exclusively symbolical there; and for the same reason sym-

bolts are used in this 13th verse of Ezekiel, chap. 28, when the Spirit of God describes the personal perfections, excellencies, and beauties of this super-human being. What do we know about super-human beings? Nothing whatever beyond what God has revealed. We have not seen them. We have not seen immaterial, invisible beings. We know there are material and immaterial creations. We have a record of the material creation in Genesis, but there is no record given us of the immaterial or spiritual creation. When spiritual beings have appeared among men, as they have from time to time, they assumed a human form. How else could we have any right idea of invisible things unless they are shown to us in some visible, bodily form? That is what we find here. The Spirit of God uses material things to express or picture invisible ones.

These precious stones, then, are symbols; each stone has its significance. We may not perhaps be able to correctly or fully interpret these symbols, but this at least is evident: they are stones of beauty, of various colors, reflecting various rays of light; they express the beauties and excellencies of this super-human being, spoken of as the "king of Tyrus." Without attempting to enter into the details of this verse, we may say that this "king of Tyrus" is, in fact, a very wonderful creature. Perhaps there never was a creature possessing like excellencies and perfections as the being described here.

We turn now to verse 14. If in the 13th verse we have a description of what he is *personally*, in the 14th verse we have his *official* position. It seems

manifest that he held by God's appointment, the very highest office that any creature can occupy. We might perhaps wonder at this; we might think of Michael, who is called "the archangel," and think *him* to be the highest of all? But we shall see how this creature, who is spoken of as "sealing up the sum, full of wisdom and perfect in beauty," sinned, fell from his exalted position in which by God's will he stood; then how he became a leader of a movement in opposition to God, His purposes and plans. May it not be that Michael, faithfully refusing to be led away, won for himself the title of chief angel, which "archangel" means?

I can say no more as to this; but notice the 14th verse: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Let us call to mind that when man sinned, and God drove him out of Eden, God placed cherubim and a flaming sword at the gate of the garden, on the east, to guard the way to the tree of life. I think we can scarcely fail to reach the conclusion that the cherubim are connected in a special way with God's throne, and are charged with the maintenance of the decisions of the Throne. God's decree, as to men, was: "Dust thou art, and unto dust shalt thou return;" and having driven sinful man out of the garden, He placed these cherubim there, charged with responsibilities of guarding the tree of life. They were to maintain, to carry out, the decree of the Throne. Taking this as a starting point, we find all through the Scriptures that the cherubim have that character; they stand as the

executors of the will of God. Now this particular being described here is not only a cherub, but he is the "anointed cherub," which seems to suggest that this marvelous, most beautiful of all God's creatures, stands at the head of the cherubim; and if we are correct in regarding him so, he was in some special way charged with the responsibility of protecting or maintaining the character of God's throne.

"Thou wast upon the holy mountain of God," seems to be symbolic of the place of power. We know from the Scripture that God's throne is in heaven; the earth is His footstool; the mountain here being His heaven, the place of God's throne, the place of power. In the last part of this verse we have, "Thou hast walked up and down in the midst of the stones of fire." "Stones of fire" suggests manifested display. I do not know that God has indicated anywhere *how*, but it seems that in some way God had proclaimed amongst the spiritual, heavenly beings, His purpose to have one from amongst His creatures to sit with Him on the throne. This is indicated in the 3rd chap. of Revelation, where the Lord says, "Even as I also overcame, and am sat down with my Father on His throne." There we see a Man on the throne of God. The Son of God became a Man, came amongst us, assuming our humanity, and now He is on the throne of God, where He will sit forever and ever.

Now as to verse 15, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." You will remember that in John 8 : 44 the Lord, speaking of this marvelous personage, says that he "abode not in the truth."

He was in the truth once, then, but *abode not* in it. How long he was in, or abode, in the truth, we know not. God's word says nothing as to it. But the time came when iniquity was found in him. And now, mark: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned." Now, in verse 7, we read, "Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." The thought may have arisen in the heart of this super-human being, That throne on which one is to sit with God, is for *me*—casting his eyes, so to speak, upon himself, and conceiving himself to be the most exalted of beings—none is better qualified or more capable for that position than I. Pride would covet it, grasp after it—after equality with God; that was his sin.

Now this fall took place before the creation of man. How long before we know not; but we know this, that when man was created, he was already an apostate; and I think it is not difficult to understand why Satan came in the Garden of Eden, familiar as he was, surely, with all the others, the heavenly creatures. But God had now introduced into creation another creature. At once the thought could rise in his mind, Is he the creature of God's purpose? Would not this explain the reason why he sought man's fall? why he intruded himself to encompass man's downfall?

Directly after man had fallen, the serpent, the tempter, is informed that another Man is going to be introduced; that the woman, who has been the means in Satan's hands to accomplish man's downfall, is going to be the means to introduce another,

a Second Man; and Satan is told that it shall bruise his head, though it will be at the cost of His own heel being bruised. Satan knows now that another man is coming. May we not now infer that all along down through the ages he was seeking for this Second Man?

There is not time to trace this throughout the history, but take for example the persecution of David by Saul. May we not see this super-human being at Saul's back seeking after this Second Man?

Take another illustration, where Athaliah seeks to destroy all the seed royal—all the royal seed of David—only through sovereign grace one was protected and preserved. Is it difficult to see in that act that Satan was seeking after this Second Man? Suppose he had succeeded in accomplishing the destruction of all of the seed royal? What about the promises to David—how could they have been fulfilled? God was watching, and interposed in His sovereign grace to protect the babe. All were slain but the babe, and Satan was unsuccessful.

Once more. In the days of Esther, see what an attempt there was to destroy the whole Jewish nation. Who was behind all this? What spirit stirred up that movement? Surely it was Satan seeking this Second Man.

Satan is wanting that throne. God has purposed to have One to share it with Him, and when the Son of God was born into this world, what an effort on Satan's part to dispose of Him! Again, what a conflict there was after our blessed Lord had been fasting forty days in the wilderness; how fiercely He is assaulted by the arch enemy! He had ac-

complished the downfall of the first man, could he succeed in accomplishing the downfall of the Second Man? But he has to retire in absolute defeat. So Satan leaves Him for a season. Then in the Garden of Gethsemane he makes another attempt on the blessed One, as unsuccessfully as before. And the blessed Second Man comes forth from Gethsemane to go to the cross. There, in obedience to the will of God, He lays down His life; and after three days He takes it up again. In Colossians, chap. 2, there is a grand, a mighty celebration of this triumph. When the Romans celebrated some great triumph of their great conquerors, the notable captives and the vast spoils taken in war were led in procession through the streets. A faint picture, this, of the triumph of the blessed Son of God when He arose from the dead, and led captive him that held man captive; "Having spoiled principalities and powers, He made a show of them openly," so that "the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and appeared to many."

I little doubt that when the blessed Lord Jesus ascended to heaven, these risen ones accompanied Him. What a triumphal procession that was! How Satan and his hosts must have trembled when they beheld a Man passing through the heavens! What was their consternation when they saw Him seating Himself on the throne of God in heaven! From that day to this Satan knows he is a defeated foe. The Man of God's purpose is on the throne, and Satan knows it. But think of his audacity in carrying on the conflict in spite of it, and fighting it out

to the bitter end! The time is coming when the conflict shall culminate in a war in heaven—Satan and his hosts will fight, and Michael and his angels will fight under the banner of the Man sitting on the throne of God—the Man of the Cross; and Satan shall be cast out.

In the light of these things, the questions asked at the outset, Why has God an adversary? and what is the issue which God's adversary has raised? are, I think, fairly answered.

TRIUMPH

"Everlasting glory unto Jesus be!

Sing aloud the story of His victory!
How He left the splendor of His home on high,
Came in love so tender, on the cross to die.

Yes! He came from heaven, suffered in our stead;
Praise to Him be given, our exalted head!
Jesus, meek and lowly, came the lost to save;
He the Victim Holy triumphed o'er the grave.

We in death were lying, lost in hopeless gloom;
Jesus by His dying vanquished e'en the tomb!
Burst its iron portal, rolled away the stone,
Rose in life immortal to the Father's throne.

Christ the Lord is risen, sing we now to-day!
Freed are we from prison, Christ our debt
did pay;
Sing aloud, and never cease to spread His fame!
Triumph, triumph ever in the Saviour's name."

J. W. S.

1 CORINTHIANS 1 : 10

IN this verse the apostle presents his exhortation to the saints in view of their condition which he is going to treat of in the epistle. The beauty of the exhortation is that it directs their hearts at once *to the Lord Himself*. It proceeds from the blessings in Him mentioned in vers. 4-9. Their distinctive features are :

1. The grace of God given *in Christ Jesus*.
2. Enriched *in Him*.
3. *The testimony of Christ* confirmed in you.
4. Awaiting the *revelation of our Lord Jesus Christ*.
5. Confirm you unimpeachable in the *day of our Lord Jesus Christ*.
6. Called into the *fellowship of His Son Jesus Christ our Lord*.

With these precious things set before the saints, the apostle thus proceeds : "I exhort you, brethren, by the name of our Lord Jesus Christ"—the One in whom you have the abounding riches of God's grace, and through whom all comes to you. What a blessed basis for exhortation! How, in a word, it sweeps away all thoughts of man, and sets the soul in the presence of God to be exercised in the light and truth there revealed.

Here we have *authority* (the *Lord's*), from the recognition of which proceeds unity of mind and action. In the power and blessing of that Name, the apostle exhorts that we "all say the same thing."

In the name of "Jesus," *love* is expressed ; the heart's apprehension of which will effectually prevent all breaking apart among the saints. So,

in the power and blessing of that Name he exhorts, "that there be not among you divisions."

"In "Christ" we have power, as the Head of the assembly. The truth as to His Lordship, in His relation to the assembly (Eph. 4), will induce that unity to which the apostle so earnestly exhorts: "Be perfectly united (as members of one body), in the same mind and in the same opinion."

The sufficiency for all this is found in Him by whom the apostle exhorts the saints—the Name unto which we are gathered (Matt. 18), and which we are not to deny (Rev. 3). "Hold fast what thou hast, that no one take thy crown."

The Lord Himself is the authoritative, loving, and unifying power of His people's testimony, unity and fellowship with one another, with ministry in the power of the Holy Spirit. May the full blessing which flows from giving Him the supreme place be ours; to this end the Spirit ever seeks to lead.

J. BLOORE.

(Quotations are from J. N. D.'s Trans.)

**"MY THOUGHTS ARE NOT YOUR THOUGHTS,
NEITHER YOUR WAYS MY WAYS,
SAITH THE LORD."**

A MOTHER's love, how deep, how strong,
The infant's first known bliss,
The sweetest, purest, of earth's joys,
Indeed is this.

But oh, God's love for us, His own,
What *man* could measure this?
'Tis His own perfect gift to us,
Of deepest bliss.

A pardon from a fellow-man,
Is very sweet indeed,
And who would not appreciate,
And for it plead?

To free us from sin's awful curse,
The Saviour had to bleed,
And lives—the proof that we are free —
For us to plead.

Man's discipline but works constrained
Obedience to man's will;
The while his fellow-man remains
Unbroken still.

God's discipline, with peace and joy
The broken heart doth fill;
And, though in love He chasteneth,
Doth comfort still.

Man's polishing but covers sin
When *everything* is done,
And leaves the great eternal work
Not yet begun.

God's polishing doth work in us
The likeness to His Son,
The Spirit's blessed workmanship
In us begun.

Man's sacrifice for fellow-man,
Gives only man's poor best,
It cannot reach the needy soul,
Nor give it rest.

The sacrifice of Thy dear Son,
For us, O God, how blest!
His love, His cross, have won for us
Eternal rest.

High o'er our puny thoughts we'd set
Thy thoughts, O God, and bless
Thy holy ways, so far above
Our foolishness.

H. McD.

GOLDEN BELLS AND POMEGRANATES*

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about" (Ex. 28: 34).

I'VE had them words stuck up in the little back parlor in my cottage a whole year, said a tradeswoman to a friend. They are right over the door leading into the shop. I see them twenty times a day, as I go in and out. Some folks wonders at them, and says some other text would be a sight better. Now, I don't think so at all. I've got a fine array of smarter ones all in gold and colors, and they make my dark little room look bright, and my heart glad, for they're blessed words, all of them, but none ain't like this old card my boy Owen printed for me. The letters, I know, are not all of a size, and the lines aren't straight, and the card is curled and smoky; but I often looks up at the words as I goes about my work, and bless the Lord for the message they brought me a year ago.

I called myself a Christian, and loved the services; and nobody thought more of our minister's sermons than I. So I was a bit disappointed that evening when a strange preacher came, and gave out them words for his text. "Goin' back," says I, "to Jewish laws and ceremonies? They're all done with now. We're livin' now under gospel light." The fact was, I thought myself one of the most enlightened, never thinkin' how the light was goin' to break in on my heart through them very words.

The preacher began to tell about profession and practice, and how they should go together—sweet

* This tract, first published in England, and therefore not new, is reproduced here for the practical lessons it contains.

sounds and ripe fruit: first a bell and then a pomegranate, not a row of bells alone. He went on tellin' how the bells were golden, and the fruit rich and good. I felt pretty safe about my bells. I hadn't ever been ashamed of my religion, and most everybody knowed what I was. I rang plenty of bells, but I didn't feel quite so sure about their being all golden ones.

The preacher said, "The Pharisees had bells, lots of them, bells when they prayed, bells when they fasted, and bells when they gave alms; but there wasn't any fruit of obedience, mercy and love; and the bells, too, were harsh and grating, not mellow and golden. Peter had bells on his garments. Hear them ring: 'Though I should die with Thee, yet will I not deny Thee.' But how about his pomegranates? On the robe of Nicodemus there hung some pomegranates at first; but he was afraid of the sounding bells of profession, and in the darkness crept silently to the Lord's side. But they rang out sweetly and clearly years after, side by side with rich fruit, when he boldly spoke up for his Master before accusing Pharisees, and dared to anoint that sacred body for burial on the eve of the Passover. But see them, both together, on the garments of our Lord—bells of holy teaching, and precious fruit of kindly deed and gracious miracles."

But what the preacher said at the end was what came down on me. He was tellin' what them bells mean—how they rang on our garments when we had family prayers in our households, and when we went to meetings regular, and gave to collections for the Lord's work, and all them good things. "Well," says I to myself, "I've got all them bells, sure enough," though still I felt just a bit uncomfortable about the pomegranate part of it.

Then he says, "And how do all these bells ring in your neighbors' ears, those of you who have them? Are they making a sweet soft chime so that everybody loves to listen to them? or have they a harsh, rough, ugly sound that goes through you, and makes you stop your ears?"

Well, I hung my head a bit when he said this, for I knew *my* bells weren't very sweet; but I'd always thought that wasn't *my* business; if folks didn't like my ways, I said that was their fault, and only 'cause they weren't converted like me, and their wicked hearts couldn't abide them as served God.

But now I found myself wondering whether the fault weren't a bit mine, after all, and I seemed to hear that great iron bell down at Slocum Station a-ringing and a-ringing fit to craze one; for if there's anything as riles me 'tis a clatterin' bell.

But the preacher hadn't done yet. He was goin' on to tell about the pomegranates — the good fruit that Christians bear to God's glory. Love, joy, peace, long-suffering, and a lot more he spoke of. "Now," thought I, "he's a comin' to good deeds, and I've done a many," and I was goin' on to a lot of good things I'd done; when, all on a sudden, I pulled up. These weren't *fruit* at all. They were bells. I meant them to make a great sound. They weren't *golden* bells either, I was afraid; but ugly, tinkling tin ones! I felt real bad. I couldn't listen to no more; and when the preacher said in closing, "See that your bells are all golden, and that there is a pomegranate to every one," I was hot all over; and after the prayer, I just walked out and straight home in a sort of a daze, and never spoke to no one.

When I got in I sat down and began to think. I was

the Lord's, and must try to serve Him—*that* was clear. I'd been makin' dreadful mistakes, but I wasn't goin' to give up. All I had got to do was just to find out where I'd been goin' wrong, and get the Lord to set 'em straight.

First, I went down on my knees, and asked God to show me the way, and then I took up my Testament, and tried to find the text about the fruit, the "love, joy, and peace." I couldn't turn it up in a hurry, but I came across these words in Colossians—was reading the Revised Version, which I had only bought a week before—"Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any." Here was a row of ripe pomegranates! I knew in my heart that I had not borne much of such fruit. I felt I must do so now. I determined they should hang side by side with real golden bells.

Well, that week was a crooked one. Queer thing, isn't it, how just when one's made up one's mind to do somethin' right, everything goes contrary? I tell ye 'twas hard work that week to bear pomegranates.

Charlotte, that's my eldest, came home on Monday, all on a sudden like, with a sprained knee. She couldn't do nothin', and there was I a-nursin' and a-servin' in the shop by turns all the week through. Charlotte's a good girl, I never had no trouble with her. She'd always been regular at Sunday-school till she went out to service, and she was very patient with all she'd got to suffer. I told her, as I sat beside her, how she must trust the Lord to know best, and as how 'twas His doin' in letting her be lame and helpless for a little. Nice bells were them words; I hope,

golden ones. Now, thought I, the fruit must just come in between every one of them. And there was plenty of room for it.

How I was worried that week: what with the little ones, and the shop, and Charlotte upstairs to wait on! And Charlotte's mistress called one morning. She was very hard and unkind, said as how it was very tiresome to spare Charlotte just then, and made out there weren't nothin' the matter with her. I goes up and gives her my mind, and let fly at her a bit for setting my girl to work as she did with her bad knee. Then she tells me I'm a pretty sort of a Christian to go in a passion like that, and forget my place. Well, I couldn't say much, and when she was gone I felt real sorry. There weren't any pomegranates that day, and the bells were all out of tune.

The next day was a bit better. Mrs. Kerry's youngest little one was cryin' pitiful in the morning, just outside my shop door. He wasn't a child I ever took to—such a mischievous little brat—and his mother owed a long reckoning (she owes it still); but I just picked out a red sugarstick while I was setting the bottles straight in the window and putting them out of the sun, and I pops out and gives it to the little chap. My! how he brightened up, and shoved his fist to each eye to dry up the tears. I don't think he said "Thankee," but that didn't matter, for he run home to his mother as bright as a daisy, and—well, I thought perhaps my bells of profession would sound a bit more softly in her ears when she had found I had "a heart of compassion."

Charlotte was better, too, that day, and in the evening I got out to the service. It did me good, and all seemed just for me. I missed Widow Crabb, who alway

sits just in front. As I went home, something said, "Look in and see her" (she lives near by). I didn't want to at all. I was in a hurry to get back to Charlotte, but, somehow, I went.

Now Widow Crabb has the rheumatics bad, and they don't sweeten her temper; in fact, she is not at all a pleasant person to visit. She was ungracious enough that night, and asked snappishly what I'd come about. I said as I'd only called in just neighbor-like to see how she did, and then I told her some o' the sermon, and about my Charlotte, and tried to comfort her a bit in her pain. She didn't say much, but she looked at me very keen all the time, and as I was getting up to go, she says, "I always knew you was a regular one at meetings, so punctual too, and all that, but I thought you hadn't much feeling for a body, that's why I wondered to see you come in to-night."

Bless you, I *did* feel small when she said that. My bells hadn't sounded sweet to her for certain, and the fruit had been—nowhere. But I think a pomegranate of *kindness* was put on that evening.

Next day some neighbors came in, and we talked about last Sunday's meeting, and what we did; and I very nearly boasted how much fruit I had been bearing. I knew they'd been whisperin' about me, and noticed I was a bit different. But I only said that I knew my bells hadn't been golden, and I hoped they would sound more sweetly now, and then I held my tongue. One pomegranate of *humility* was worth twenty jingling bells after all.

I had a fine chance to practise humility, and meekness, too, a few days later. Charlotte's mistress called again to see how the girl was, and I knew I ought to own as I'd been in the wrong to speak as I did before.

My! How bad I felt, just as if I *couldn't* humble myself and say I was sorry! But I did it, and the lady looked so took aback she didn't seem rightly to know what to say. I really believe she felt worse than I did, and she spoke quite kind-like as she went away, and said that she would spare Charlotte a week longer, so she must have seen a pomegranate between the bells.

As I was saying, I had a deal to worry me then, and Owen was often that tiresome he'd make me down-right cross. Well, I'd been put about terrible one day; what with the shop, and all the gas pipes being torn up just in the path, and one of the little ones down with whooping-cough; and didn't that boy turn up in the evening sent home in disgrace! I'd just got him a good place, and thought he was goin' on first-rate.

Well, as I says, he comes in as sheepish as can be, and I couldn't get nothing out of him, only he'd been turned off all of a sudden. I knew he thought as I should have flared up, and so I should a week or two afore, and boxed his ears too; and so he sits there, dogged-like, ready to give me back as good as I gave. I was real riled to be sure, but I only spoke a bit sharp, and held my tongue, and bid the lad sit down and have his supper.

Owen didn't understand it, nohow, as I could see; and that made me feel right down ashamed to think my boy should be so took back to see his mother *didn't* go in a passion! Well, he eats his supper and never says a word, and then goes off to bed without saying good-night.

I sat still a few minutes thinkin,' afore I raked out the fire, and then them words I read that Sunday night came back just as clear as if they had been spoken in my ears, "Put on therefore, as God's elect,

holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering," and that last word seemed to go on growing bigger and clearer and brighter, and kept ringing, too, in my ears when the others had passed away. *Long-suffering!* How long had I suffered or borne with my boy? If the blessed Lord had not had ten times more patience with me, what would have become of me? And then the hot tears came, tears of shame and sorrow, and the Lord spoke, comforting and forgiving—the God who is full of compassion, gracious and long-suffering.

When I went upstairs, I crept into my boy's room, expecting to find him asleep, for he was dead-tired when he came in. The moon was shining faintly; but I couldn't see the lad's face, and I stood still to listen for his regular breathing. But Owen wasn't asleep, and he saw me, and he says, very quiet-like, "Mother."

I went to my boy, and knelt down in the moonlight by his bed, and kissed him softly, just as I used to do when he was a littly rosy baby in his cot, and I said, "Owen, my boy, what's the matter? Tell mother the trouble, and we'll see if they won't take you on again." I suppose I spoke gentle-like, for the story all came out. Not all at once. Nothing came at first but tears. My big Owen just sobbed as he'd done when he was a little chap in my arms years ago, and had broken his toys. And he then told me about it, and there wasn't no great fault after all. My boy had only been thoughtless and careless, and offended his master, who's got a peppery temper, and he'd sent him off sharp. But this cut me most when my Owen said, "I thought you'd be so wild, mother, and wouldn't listen to nothin', and so I wasn't going to try and tell you. I just meant to put up with all the scolding for a day

or two—I didn't think as you'd believe I'd been *real* bad—and then I meant to run away."

Oh, how those words stung me! My boy, whom I had loved and worked for, whom I would have died for, *he* run away! I had prayed for him ever since he was in the cradle, and I had taught him all that was good, and taken him to meetings, and had watched over him, and was wondering why he didn't grow up no better, and here was the secret of all my mistake. Bells, bells, but no pomegranates! He'd heard plenty of profession, but he had seen very little fruit. A little "long-suffering," and my boy was won. I got him took on again, and he's been a different boy from that day.

I'll just tell you another thing, and I've done my story. In the middle of my shop window there stands a little wire basket. It's mostly full of fine brown new-laid eggs—*real* fresh ones—for I've always kept my own hens. Well, one morning I went down the yard to feed the pretty dears. I had some true Polish ones then, and they were as tame as could be. They'd come peckin' round my feet, and out of my hands too, and from the basket on my arm, if I'd let them. Well, as I was a-sayin', I went down to feed them, and there I saw about the worst I'd ever set eyes on. I could just have sat down and cried. My beautiful pets lay dead, strewn about the yard, all but one, and she had her pretty wing broken, and was so hurt it was pitiful to see her. And this wasn't the work of thieves, for there wasn't one taken away; nor of cats or dogs, for the fowls weren't torn or eaten. Ah, I knew pretty well who had done it, even if the cruel stones lyin' about hadn't told their own tale.

My next-door neighbor, Mrs. Winton, had a spite

against me, I knew, because I'd had coal tickets in the winter, and she got none. She was such a lazy, untidy body, that they wouldn't give her any. She had never been quite the same since, and she would have her fling at me at every chance, about my "cant" and "hypocrisy," and the rest of it. My bells hadn't been golden ones in *her* ears, that's certain.

There was very little doubt those rough boys, Joe and Luke Winton, had stoned my poor pets to death, and that their mother had had some hand in it. My blood boiled in me as I stood there and looked at the poor innocent creatures dead and dying!

When Owen came in he was in a perfect fury, and I had rare work to stop him from dashing in and paying out them two cowards. But we both held our tongues, and after a day or two my temper cooled a bit, and I was real glad I hadn't spoke up when I felt so mad. I had seen Mrs. Winton once or twice in the village, but she always shied off, as though she was afraid of me.

Well, a week after, Owen come in from work, and he says, "Them neighbors of ours have got paid out now, mother."

"What's the matter?" says I.

"Why," says Owen, "Winton fell from a scaffold-ing this morning and hurt himself awful. He's brought home, but they don't think he'll live."

It gave me quite a turn. "Here am I," says I to myself, "a-harborin' angry thoughts towards Mrs. Winton, and she, poor soul, with her husband a-dying!"

I don't know what I said to Owen, for I was struck all of a heap to think I'd been so unforgivin'—I who expected God to forgive my trespasses. A little voice said, "Go in and see how Winton is."

I didn't do it that day, but I had a battle the next, and then I went. I felt mighty awkward over it, and I believe Mrs. Winton felt worse. "I have just come in to ask how your husband is," I stammered, when she opened the door.

"He ain't no better," said she, gruffly enough.

"Is he very much hurt?" I went on.

"Yes, course he is," said she, "or he wouldn't be a-lying here. Did you think he was shammin'?"

I was a bit flustered, and was tryin' to say something kind-like, when she said crosser than ever, "We don't want no one a-pryin' about here, and I can't stand a-gossipin'," and then she shuts the door; and I came home wonderin' what was the use of my goin' after all, when it had been so mighty unpleasant, and didn't seem to do no good.

But I found out a day or two after. Mrs. Winton went by when I was in my little front garden, and she looked dreadfully sad. I asked her how Winton was, and she didn't answer gruff and snappish, only said, very low, that he was worse, and I could see the tears in her eyes. She was worn out, she said, with nursin' him day and night; she never got no rest, but she didn't think it would be for long. I could not say much, such a lump came up in my throat, but I just handed her over the fence the bunch of mignonette I was pickin', and I said, "I'll come in to-night and sit with him, if I may, Mrs. Winton, and then you can get some rest."

I shan't never forget how that woman looked at me. She didn't say never a word; but she took them flowers, and I saw two great tears come tumblin' down on her shawl as she turned away. I suppose she had

seen a pomegranate between the golden bells. Anyway, I knew I might go and help her.

I went—not one night, but half a dozen; and Winton got well, and some time after his wife confessed to me all the story of the poor stoned hens.

We've been close friends ever since. We always sit together at the meetings, and Joe and Luke and my Owen beside us; and it all came out of some patience and forbearance. "Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye."

And the peace of Christ *rules* now; not perfect yet in my heart, He knows, for there is still a deal of sin there. But I ain't ever miserable or despairin'; and, while the golden bells ring out, He is helpin' me to add to each some fruit. "A golden bell and a pomegranate, a golden bell, and a pomegranate, upon the hem of the robe round about." L. TAYLOR.

CORRESPONDENCE

Saluzzo, Piedmont, Italy, Jan. 1919.

My dear Brothers: Your valued parcels of gospel tracts are safely received, and are greatly appreciated. Even some, whose faces I have never seen in places of worship, have asked me for more of these tracts, when I have them, especially *Daniel Mann* and *The Drummer Boy*. We have had a series of largely attended and blessed meetings in various schools, and even stables and barns, and your tracts have stirred the interest of many in these Alpine valleys. I have rarely seen such interest, and it is a solemn time for these parts.

The French tracts are especially needed for these valleys, but Italian tracts for other parts of the country. Brethren that have been liberated from military service have eagerly resumed colportage work, and find open doors, and many wounded hearts to be bound up. They come to ask for tracts. I myself hope to have some printed here. If you have more that you could send, both in French and Italian, how gladly I would receive them.

I have at heart, sometime this Spring, to gather the colporteurs of northern Italy for a few days' prayer, with study of the Word. It is a marvelous thing that none of the brethren nor their sons have been killed or wounded in this terrible war. Your President has received wonderful ovations in all the Italian cities through which he passed.

Thankfully, your brother in Christ, P. BARIDON.

. . . How many fathers, and mothers too—unwittingly, perhaps, but really—hold their children back from the high honor of giving themselves up wholly to Christ's service! Their poor human hearts cling to them, and they feel they cannot let them go; and in their short-sighted love, while ready to sacrifice *themselves*, they are not willing that their children should forego ease and home comforts, worldly position and advancement. They want them to have these things, and Christ too. Oh, when shall we learn that *sacrifice* is the spirit of Christianity—that it is our precious privilege? "He spared not His own Son." "God so loved the world that He gave His only begotten Son." If parents *so love* that they can give their children when the Master says, "I have need of them," He who knows what the word *sacrifice* means, will accept the offering at their hand; and they have His promise that He will repay them "an hundredfold."

* * *

Answers to Questions

Ques. 2.—In Acts 8 : 13 it is said, "Simon himself believed also ; and when he was baptized he continued with Philip," etc. Then in verse 23 Peter says : "I perceive that thou art in the gall of bitterness and in the bond of iniquity." How could Simon be a believer and then be "in the bond of iniquity?"

Ans.—You will see the same thing in John 2 : 23-25 : "Many believed in His name, *when they saw the miracles which He did.* But Jesus did not commit Himself unto them, . . . for *He knew what was in man.*" There is a vital difference between a convicted soul believing in Jesus, coming to Him as the Saviour of sinners, and those attracted by miracles, who believe on Jesus as a great prophet, or one endowed with wonderful powers. Simon was such an one. He had bewitched the people of Samaria by his remarkable tricks and sorcery. But when he saw the miracles done through Philip, and demons cast out of persons, he perceived there was a power at work there with which his tricks and sorceries could not compare ; he believed in the superior power of Jesus whom Philip preached, and he became a professed believer in Jesus. Yet his heart was unchanged. He was the same Simon as before. There was no repentance as to sin, no crying to God for forgiveness, no new birth therefore. So when Peter and John came, and Simon saw that by the laying on of their hands the Holy Spirit was given (with the then usual accompanying manifestations, probably), Simon coveted to have this power too, and offered money to buy it. He thus discovered himself to Peter's spiritual discernment as a man who, though a professed believer in Jesus, was still in his sins, ignorant of God, and "in the bond of iniquity." This shows how many professed adherents to the Christian religion may be strangers to God and His forgiveness, unconverted, yet in their sins, deceiving others and themselves too in a measure, until the mask is torn away ! Then, alas, in the end they will hear the awful words, "*I never knew you :—Depart from Me ye that work iniquity*" (Matt. 7 : 23).

NOTES

World Outlook THE hopes of a world-peace, with a League of Nations to insure this blessing to present and future generations, has become the expectation of a large part of the world. What the immediate outcome of this "Peace Conference" will be, and how much or how little of the high hopes entertained may be realized *for a time*, remains to be seen. It is not for us to predict as to what shall be accomplished, or what turn present events may take, but rather to turn to God's word as to the final issues.

The Lord is long-suffering. It is not His will that men perish in their sins, but that they turn to Him and be saved; and we know not how much He may yet bear with the increasing tide of evil, of pride, and insubjection to His word, and consequent ungodliness, so revolting in Christendom long blessed with the Oracles of God—the Bible.

Christianity's Prospect But these conditions point to a near and overwhelming disaster, foretold in Scripture. Romans 11: 20 affirms that "because of unbelief," Israel, after long patience from God, was cut off from its place of privilege and blessing; and verse 22 tells Gentile Christianity that if it continues not in the faith and in the goodness of God "thou also shalt be cut off." Alas, both past and present conditions clearly proclaim that Christianity *is* to be "cut off." The decree has gone forth that the Lord *shall* spue out this Laodicean church-condition—"neither cold nor hot"—which He hates; which neither completely rejects Christ, nor sincerely loves Him who gave Himself unto death for our redemption.

It is said that Christianity is to "conquer the world for Christ," and it has an appearance of truth in this that it *has* grown, and is now throwing out branches over the world. But let us remember that it is a Christianity shorn of what has ever made it unpopular to the world. It spreads out mainly in the way of the mustard seed and of the leaven in our Lord's parables of Matt. 13: 31-33—by taking a worldly character in place of the heavenly one it bore at the beginning, so that the evil birds (the devourers of the precious seed, of vers. 4 and 19) find lodgment in its branches. Christianity has been leavened too with traditions and superstitions, with church-forms and ceremonies, substituted for the pure truth once delivered to the saints.

The following excerpt from a secular paper of March 2, '19, exemplifies this mode of aggrandizement and adaptation of Christianity to the world:

Three bishops of the Protestant Episcopal Church will go to Rome to lay before Pope Benedict XV a plan for the formation of a league of churches, it was announced yesterday. The Rt. Rev. R. H. Weller, Bishop of Fond-du-Lac, Wisconsin, made the announcement at the Episcopal Church of St. Mary the Virgin, No. 146 West Forty-sixth Street, New York.

The proposed league is to follow lines similar to those embodied in the League of Nations project. All Christian churches, including Roman Catholic, Greek, Russian and Protestant, are to be represented.

Bishop Weller said yesterday: "The people here may think it impossible for such a league to be brought about. They may believe us embarked on an impossible task, though hoping that our mission may not be futile. The idea of a *League of Nations* was laughed at, yet our beloved President Wilson said that it was not an impossibility, and the conferees at Paris actually agreed upon a proposed constitution for such a league." . . .

Bishop Weller has been working for nine years to bring all

churches together on a co-operative basis. A commission was appointed to arrange for a conference in Europe just previous to the outbreak of the war.

The Rise of Atheism Yet, in opposition even to such Christianity as this, a bolder evil is now rising in the world as never before. Open infidelity in the masses is lifting its arrogant head against God, religion, and even morality. This atheistic spirit, lawless and cruel in the extreme, showed itself in the French revolution of 130 years ago, but in increased fury and vastly wider range is now overrunning Russia; it has filtered into Germany, and has ramifications in various parts of the world, waiting for opportunities.

The following is from the *International News Service* of Feb. 28, '19:

SOVIETS OPEN WAR AGAINST RELIGION.

The Russian Soviets have opened a campaign against religion, particularly the Orthodox Greek Church.

The Bolsheviks have decreed that all children born after December 20, 1917, who have not been registered with the Soviets, will be refused food cards. Persons attempting to secure food for the unregistered children will be placed on trial.

Already this ruling has resulted in civil war in the communities of Smolonsk and Kaluga, where many such babies, called by the people "stone sucklings," have died.

Peasants who have stores of food on hand refuse to register their children except with the priests, denouncing the registration with the Soviets as the work of anti-Christ. A feud has developed at Kaluga between the parents of anti-Christ and the "stone sucklings."

The Soviet Guard is supporting the anti-Christ.

Henceforth all christenings, marriages and burials may be solemnized only by authorized members of the Bolsheviks.

To the above may be added the revolting fact that marriage as a divine institution has been abol-

ished in some of the Russian Soviets. More corrupt by far than savages, more beastly than beasts, woman is degraded from being the wife of one man, and the unclean progeny is to be the *State's* property and care!

Another gives the following from Bavaria:

The Munich Congress has adopted several radical measures for the regulation of the non-Socialist press. The Housing Commissioner has received dictatorial power to seize palaces, villas, and barracks, and convert them into lodgings for the working people.

The non-Socialist newspapers are compelled to publish proletarian propaganda, and the *Clerical* organ has been selected to publish a series of articles preaching atheism.

Fellow-Christian, such is the outlook of the so-much boasted world's "*progress.*" Is it not a *Satanic* progress? And why? Because with the development of man's God-given intelligence and capacity, man, exalting himself and refusing God's testimonies, becomes blinded by Satan, the god of this world, is led by the devil even while denying that there is a devil and a hell, where evil and all rebellion is finally to be shut up.

Conclusion Rev. 17: 16 shows that Babylon the Great (corrupted Christianity) shall be destroyed by the atheistic powers; but God, taking the judgment into His own hands, will make a summary end of the infidel powers and their followers, described in Rev. 19: 19-21.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless" (2 Pet. 3: 14).

THE 90th AND 91st PSALMS CONTRASTED

(NOTES OF AN ADDRESS BY C. CRAIN.)

THERE is a striking contrast in these two psalms: the 90th brings before us the first man, the 91st sets before us the Second Man. The first of these two psalms gives us the disaster and ruin brought in by the first man—a disaster and ruin in which all of his race are involved. In the other psalm we have the character of the Second Man and His blessing; and not His alone, but the blessings which He has found for those who put their trust in Him.

Notice the title of the 90th psalm. It is called "The prayer of Moses, the man of God," but it is striking to find that the larger part of it is in fact concerning the first man. In it Moses surveys the first man's world. He considers all that characterizes it. Man, being made in the image and likeness of God, was to abide, to dwell with God; that is what is spoken of in the first verse of the psalm: "Lord, Thou hast been our dwelling-place in all generations."

When God created man and established him here upon the earth, his security and blessing was in abiding under God's sheltering wing. What a privileged, happy creature God had made him! Had he continued abiding with God, no ruin would have come near; never would have been the condition of things which exists to the present day.

In verses 3-6 he says, "Thou turnest man to destruction, and sayest, Return, ye children of men; Thou carriest them away as with a flood; they are

as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." What is in the mind of "the man of God" as he looks about over the first man's world? Generations upon generations are passing away—fleeing away, as it were, before God's rebuke. Let us look a little at the significance of it all.

Although the world has endured many centuries since Moses uttered these words, if we look at the history of men upon the earth with the eyes of Moses, we shall realize that man is a passenger in this world, passing through it rather than a dweller in it. He cannot abide here. Turning his eyes from man to God, Moses says, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." *He* is the eternal—the same from everlasting to everlasting. *He* does not fly away. *He* is not involved in the disaster or ruin of man. *He* dwells in peace eternal from everlasting to everlasting. But man, where are the generations that lived and peopled the earth before the days of the flood? Where are the generations that followed after the flood? Where are the builders of those Egyptian pyramids? All gone; all passed away one after another. Where are the empires of Assyria, of Babylon, of Persia, of Greece? All passed and gone; only their *histories* and their ruins remain—silent witnesses to their past greatness and the truth of God's word! And again, if we look around, what is it we see daily? Funeral processions, following one after another!

Some of us, who have reached what we call advanced years, begin to realize our stay here is coming to an end. Every gray hair is witness that the seed of mortality is in us. And we, too, like the generations of the past, will be here no more. We are but sojourners here, and death is stamped upon man.

If I pass along the streets, and see a fine building, then a day or two afterward find one half of the building has been demolished, I say, It is ruined; it is no longer suited to the purpose for which it was built. Now, death, as regards man, is like the demolition or destruction of one half of the building. When man dies, he is no longer a complete man, with spirit, soul and body. When his body goes to corruption, he is no longer in the condition in which he was created. Death is not indeed an extinction of being, as some affirm. It is ceasing to be in the *form* of being in which he was created. In dying, man passes out of the present form of existence into another. As dead, his spirit and soul are without a body. Using my illustration, we may say one half of the building has been demolished. Just as the half-demolished building is no longer suited for the purpose for which it was built, so man in death is no longer suited for the purpose for which he was created. He is not a complete man.

I think this is a complete argument for the resurrection. If death is a cessation of the present form of being, the passing out of the present into another form, no longer a complete man, implies that one day he is to be a complete man again. Physical death is only a temporary condition.

Scripture says that death is the last enemy that is to be destroyed. The Son of God, who came into the world to undo the works of the devil, is going to wipe out completely the serpent's work; it will be fully accomplished at the last resurrection, when the dead, small and great, shall be raised to stand before the great white throne. Those that have not part in the *first* resurrection, shall be raised to judgment at the second, the *last* resurrection. Physical death shall *then* come to an end. In Rev. 20: 5 we learn there will be an interval of at least 1000 years between the first and the last resurrection, but when the last resurrection occurs, it will be the end of physical death. Brought out of the death-state, they shall be in man's complete state again—not disembodied spirits any more.

What is the significance of death? It is the expression of God's abhorrence of sin. As Moses says in this psalm, "We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before Thee; our secret sins in the light of thy countenance." Death, then, is God's stamp upon sin. Has there ever been any exception? Some will tell me that Enoch did not die, and Elijah was caught up to heaven without dying. But neither Enoch nor Elijah went to heaven by virtue of any power in themselves. Neither Enoch nor Elijah annulled the sentence of death to which they were exposed; they were exempt only by God's sovereign grace. So they are no exception to God's sentence upon man—upon sin.

Now, is it possible for man to recover himself from the sentence of death to which he is exposed?

The law raised this question, and there is great misapprehension as to the law in the mind of many. People think the law of Moses was given to man as a means to get to heaven. But God had another reason for imposing the law upon the nation of Israel. God would have man to learn, by practical experience, his helplessness; that by practical experience men should learn their utter inability to recover themselves. In order to teach the lesson God desired men to learn it was not necessary to impose the law upon everybody. It was sufficient to take up one nation, and work out the question there. This lesson was fully demonstrated in connection with that nation. There it stands for all mankind. Let us look at it.

The law proposed life on the ground of obedience. It did not give life. The law says, "This *do*, and thou shalt live." But while it says what man is to do, it also says, "Cursed be he that continueth not in all the things which are written in the book of the law to do them." Here is the question raised: Can fallen man, on that ground, establish a right to exemption from death? Did any of the children of Israel, to whom the law was given, ever come in God's presence and assert his right to be exempted from death? No; not one! Why? The opportunity was given them, but not one ever succeeded in obtaining the right to be exempted from death. Not one of the nation ever succeeded in establishing a claim to life. *Not one* continued in *all* the things which were written in the book of the law; therefore, the law said: You are under a curse, you must die!

In Romans, chap. 3, we read that "what things

soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." In Israel, God has worked out in a practical way the question of man's competency to establish a right to live, and thus proved that no man is competent to deliver himself from the sentence of death to which he is exposed. It is not only that no *Israelite* is competent to deliver himself from the sentence of death, that no *Israelite* is able to establish a right to live, on the ground of compliance with the conditions imposed upon him by the law, but it proves that *no man* can do it. If none of that nation could establish a right to live, it settles the question definitely and finally for all mankind. No man under less favorable conditions is able to do so. ¶ Apart from God's provision for man, we should say that man's case is hopeless. He is doomed. The stamp of death is upon him, which means, finally to stand before the great white throne to be judged for his sins. "It is appointed unto men once to die, and after this the judgment." Death is the sign that man is on his way to the judgment of God, and apart from God's provision for man, as revealed in Scripture, we have to say that man's case is absolutely hopeless; for the result of having to stand before the great white throne, will surely be the lake of fire; and the lake of fire is "the *second* death"—not another physical death; and to be consigned to the lake of fire, is to be for ever and ever *lost*!

But we turn to the 91st psalm, and there we read about another Man, a Second Man. If the first man found the path to death and corruption, the

Second Man, who is the Lord Jesus Christ, has found the path to life. This Second Man—come into the world in a supernatural way—is a unique Man, a sinless Man, on whom death had no claim. It will be asked, and has been asked, Did He not die? We will look at that directly, but I repeat, He was not a mortal man; no seed of mortality was in Him. He alone of all mankind could stand before God, and say, "Death and judgment have no claim upon Me."

That, in substance, is what is presented to us in the 91st psalm; the perfection of the character of the Second Man—the One perfectly obedient, perfectly submissive to the will of God, absolutely perfect. The eternal God was His dwelling-place. *He* never left that place. In this 91st psalm we have the perfection of His character as a man living here in the world in subjection to the will of God, in perfect obedience to Him; a man therefore who could stand before God and say, Death has no claim upon Me.

Thus, in John 10 : 18, we hear Him say, "I have power to lay down my life, and I have power to take it again. No man taketh it from Me." It is one who is exempt from the claim of death; one who has a right to live; one who has a personal claim on life, with whom there is no presumption in coming into the presence of God and saying, I have a just right to live. And He has come into the world for the purpose of finding the path of life—not for Himself (though in a sense it was true that for Himself He found that path in His sinless holy life upon earth), but for us the path of life is found in His *death*. Thus, in John 10 : 11, He says,

"I am the Good Shepherd : the Good Shepherd giveth His life for the sheep." This unique, perfect and obedient Man, has come into a world where sin and death reign, to provide a path of life for His sheep; and He had to provide it by His death. In coming to those who are under the sentence of death, to find the path of life for them He must enter into death Himself, and He entered it to annul it for us. Of His life He says, "No man taketh it from Me. I have power to lay it down, and I have power to take it again." In the body prepared Him He acquired ability to die, but there was no seed of mortality in Him. In His own unique and blessed person He was the annulment of death and corruption.

In John 11, Jesus said to Martha, "I am the Resurrection and the Life." That is, He is announcing Himself to Martha as the One in whom is the annulment of death and corruption. When our Lord Jesus was here upon earth, He came in contact with lepers. He touched the leper, and the leprosy was banished. The power of life was there to annul leprosy, sin, and death itself. If by His touch He could annul leprosy, He has power to annul corruption in *any* sense, and that is what is meant when He says to Martha, "I am the Resurrection and the Life. He that believeth in Me though he were dead, yet shall he live." He is the annulment of death and corruption. He was capable of entering into the kingdom of death, and did so of His own voluntary will, righteously to abolish its power over us who have fled to Him as our Saviour. Sovereign in death as in life, death had no more power over Him when He was in death than

it had over Him when He was living upon the earth—when He raised the little maid that had just died—raised the widow's son as they were carrying him to the grave—and raised Lazarus who had been dead four days. He was master over death. When He Himself was put to death in the flesh, it had no more power over Him than when He was a living man upon the earth. All being accomplished according to God's will, He arose from the dead absolutely untainted by corruption, having found for us the path of life through His death. He was raised out of death to life, as verse 14 of this 91st psalm expresses it: "Because He hath set His love upon Me, therefore will I deliver Him. I will set Him on high, because He hath known my name." Having in all things glorified the Father in His life upon earth, He was raised from the dead and glorified in heaven.

In Revelation 1 : 18 He says, "I am the First and the Last. I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of death and hades." He is a Man in triumph over death, over the power of Satan, eternally triumphant. He has found the path of life for us; and we, sinners as we are, incapable of delivering ourselves from the sentence of death, we come to Him who died for us and rose again. We put ourselves and our eternal destiny in His hands. We believe in Him, trust Him, and that links us with Him forever. He who lives and believes in Him shall never die.

But some one may say, "Do not believers also die? Do not Christians die?" Ah, my friends, while one after another of us is passing away, there

is an eternal link in our souls by faith in Him who ever liveth in the presence of God, and this means that death has no more claim over the believer than it has over Him who died for us and rose again. The penalty of sin is abolished for the believer in the Lord Jesus Christ; he has forgiveness of sins and eternal life in Christ triumphant.

In John 5 : 24 we read, "He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment." Our sins will be remembered no more. We have eternal life; we have passed out of death into life. Death is annulled for him who believes in Jesus, and in whom Christ now dwells.

MUTUAL ENCOURAGEMENT EVERY DAY

HOW often is the expression heard among the people of God, "*What we need is ministry!*" But, when this is not available, are we to suppose that the people of God are left without provision to meet their need? Far from it. On the contrary, we are told in Hebrews 3 : 13 to

"Exhort one another daily."

In this passage, to exhort means to *encourage*, and one translation renders it, "Encourage yourselves each day." It is not that a speaker publicly exhorts an audience, but that we encourage one another—in a *mutual* way.

No doubt, like David in a day of testing, each must encourage "himself in the Lord his God" (1 Sam. 30 : 6), but Heb. 3 : 13 goes further—we

are to encourage *one another*. While seeking courage to go on ourselves, we shall seek to contribute to the on-going of all. I shall seek to encourage my brother, and he will seek to encourage me: we shall all encourage one another.

Often we *dis*-courage one another. Some time ago a brother was deploring to me the lack of interest in gospel work; yet, although there was a gospel meeting that evening in his locality, *he was absent from it*; and, on enquiry, it was found he seldom came to any meeting except on Sunday morning. He was

Discouraging his brethren every day.

And it is here *we* are tested. We are prone to be affected in the same way; and, feeling mortified at such inconsistency, take the brother to task about it ungraciously. For unless we are walking humbly with our God, the danger is that we shall not know how to speak that good and faithful word which comes from Him who knows so well how to reach the conscience and heart, and an atmosphere of bitterness or depression may result. Could we but know how to get close to that brother's need—which may have its root in discouragement—and get him to see that if things are very weak, there is the more need that he with us make the most of what we have, what a gain it would be!

But some may ask, How can we encourage ourselves each day if we do not see one another each day? Let us at least endeavor to do so. If we think this is impossible, let us put it to the test and see; and if we fail, let us tell God about it. He knows all about us, and never suggests anything impracticable in His Word.

Often, Christians travel to the large business centres in the same trains. Often we discover a brother or sister in the same factory or store, whom we might never have seen had we not been similarly employed. Perhaps our neighbor loves the Lord. Perhaps the mail-carrier, the grocer, the milkman, or doctor is a believer. If we reside in the country, where it is said, "Everybody knows his neighbors;" is there no opportunity in this for spiritual contact? It would seem almost certain that if there is any heart for Christ we can at least

See one Christian every day,

even for a few minutes, or even while passing by. But when we *do* meet a fellow-Christian, how do we employ the occasion? Do we fail to use it because we are in a hurry, or we think the brother doesn't see us? Alas, while we would not be discourteous, if accosted, we may be cold of heart and pass him by without recognition. But let us remember that Christ is in him, and the "bowels and mercies" which are in Christ for us, all will reveal themselves.

God intends that the vital bond between Christians should be turned to good account, and not merely for a few commonplace remarks. If in communion with God, even a sentence spoken in His fear, even a hand-clasp in His name, will be a blessing. Moreover, if cultivated, the habit of turning daily contact into mutual encouragement will grow.

It is not of gifted persons that we speak, but of all the followers of Christ. And gifts are not always accompanied with blessing. Is it not a fact that companies may have gifts with-

out corresponding blessing? The Corinthian assembly was an example of this. On the other hand, is it not equally true that companies of believers may have no special gift or ministry, yet prosper and increase in numbers and in the knowledge of God? With love and spiritual energy they are ready to enter into conversation with the unconverted, turning the drift of conversation toward the gospel, enter into the trials and joys of their fellow-believers, and support one another by prayer; or, with wisdom from above, deal with matters that arise in their midst, and are not averse to seeking counsel when necessary.

What a refreshing atmosphere such places afford! What a savor of Christ!

And what is the secret of it? Love putting to use the knowledge God has given, sharing it in a mutual way, encouraging one another each day.

While valuing public ministry, which our Lord provides for the edification of the Body, let us not undervalue that far-reaching and gracious method of edification, in which all can be contributors to the common good and the glory of the Lord.

R. J. REID.

“Finally, brethren, 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. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you” (Phil. 4 : 8, 9).

DELIVERED AND BLEST!

"Jesus our Lord, . . . who was delivered for our offences, and was raised again for our justification"—Rom. 4 : 25.

O SAVIOUR, Lord, well may our heart rejoice,
As on Thy living face our eyes do rest,
That death to us for ever more is past,
And in Thyself, within the vail, we're blest.

Upon Thy Father's throne above, Thou art
To all the Universe this witness made,
That sin's tremendous guilt shall ne'er be charged
To their account whose load on Thee was laid.

Sweet message this to hearts with fear distressed !
In heaven alone such truth could e'er be born,
Revealing grace divine to sinners great—
E'en those who once Thy head did crown with thorn !

For all mankind Thou hast the ransom paid
With Thy most precious blood upon the tree.
And now the Spirit urgently doth plead
That sinners, one and all, believe in Thee.

O blessed Lord, in God's own word we see
Thou art the proof most sweet that sin is gone !
Like Thee, through grace, we now do long to be,
And wait to sit with Thee upon Thy throne.

Blest prospect this—immortal joys to share
With Thee who once earth's lowly pathway trod,
That Thou might'st lead and bring unto Thy home
Those who by nature were so far from God.

THE KINGDOM OF HEAVEN

IN a large pamphlet, published last year, its author, Mr. Philip Mauro, undertakes to contradict what has been taught by men whom the Spirit of God raised up to recover most important truths, disentangling them from traditions which for centuries had hidden them from God's people, and giving them once more to enjoy what was originally given to the Church in all plainness and simplicity. We are now asked to believe that much of the truth thus recovered, and especially that relating to the kingdom of heaven, is not truth at all, but mere fancy, with no support from Scripture whatever.

The main points taken up in this pamphlet, and insisted upon, may be summed up as follows:

1. That "the kingdom of heaven belongs wholly to this present age;" that it is "purely spiritual in character," and "only what is *real* can have place in that kingdom."

2. That neither John the Baptist nor the Lord ever made a conditional offer of "an earthly kingdom to the Jews;" that God did not, on account of the Jews' refusal of this earthly kingdom, "turn to the building of the Church," leaving the kingdom "in the meantime in abeyance."

3. That the kingdom of heaven "was not foretold in the Old Testament at all, for God had seen fit to keep it hidden in His own secret counsels from the foundation of the world."

4. That "nothing could be farther from the truth of Scripture than the statement that the kingdom of heaven is the sphere of Christian pro-

fession;" that "none can enter that kingdom without conversion and the new birth."

5. That Matthew's Gospel is no more Jewish in character than the others; if, indeed, it is as much so. Those who speak of its Jewish character are chargeable with putting a slight upon this portion of the word of God (!)

6. That the "correspondence between Paul's preaching and John the Baptist's is very close," and "it is very clear therefore, that Paul preached the same kingdom of God as John."

Let us see then what God's word has to say in regard to the above statements.

1. In the Sermon on the Mount, the Lord says : "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many shall say unto Me *in that day*, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity" (Matt. 7 : 21-25). And in the next chapter, when commending the "great faith" of the centurion, the Lord says: "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but *the children of the kingdom shall be cast out* into outer darkness: there shall be weeping and gnashing of teeth" (8 : 11, 12). We leave it to the reader to judge whether these and similar passages teach that "only what is *real* can have place in the kingdom of heaven," and whether it "belongs wholly to this present age," or whether the

title equally applies to the age to come. So also in the parable of the vineyard and husbandmen, "Therefore I say unto you, *The kingdom of God shall be taken from you*, and given to a nation bringing forth the fruits thereof" (Matt. 21 : 43). See also the parable of the virgins in Matt. 25 : 1-13.

In announcing to the Jews that the kingdom of heaven was "at hand," John speaks of the Lord as coming to "thoroughly purge his threshing floor, and gather his wheat into the garner, but He will burn up the chaff with unquenchable fire." Since this was not while our Lord was here upon earth, does it not clearly point to the time when "The Son of Man shall send forth His angels, and they shall *gather out of His kingdom* all things that offend, and them which do iniquity, and shall cast them into a furnace of fire?" They have got in His kingdom, then, during His absence, but are purged out when He comes and takes the administration of the kingdom in His own hands.

2. In Matt. 4 : 23, we read : "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people ;" and in sending forth the twelve (Matt. 10 : 1-23) Jesus said unto them : "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." The evidence they were to give of this follows: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." It requires but a careful reading of

such scriptures to see that the kingdom in power was thus presented to *Israel*? As the King's messengers, they were even to inquire who was worthy to receive them; and the kingdom of heaven, instead of being "purely spiritual," was to be accompanied (and will yet be accompanied) by earthly blessing, in deliverance from the power of the enemy, and from the curse which now rests upon the world. Of such blessings Israel was to have the first testimony.

It is almost needless to say that the Jews were anticipating a kingdom set up on earth in power and glory, of which they were to be the administrators; nor was this idea erroneous, for Israel will yet be the head and not the tail among the nations of the earth. Their mistake and sin lay in not repenting and turning to God, as the Lord and His forerunner urged upon them, and in refusing Him who alone can give them this place in His kingdom.

In the parable of the vineyard the Lord asked the Jews, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" and He adds: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." Their effort to seize the vineyard, and cast out the Heir, was the result of the unbroken pride and self-righteousness, which marked the leaders especially, and the assertion of their national privileges, apart from repentance and humiliation, which led to the actual murder of the "Son." This,

and their subsequent refusal to repent, when "times of refreshing" might yet come from the "presence of the Lord," resulted in their complete overthrow as a nation; in other words, "the kingdom of God was taken from them." It will yet be given to a deeply repentant remnant who, when Christ comes again to them, will exclaim: "Blessed is the King that cometh in the name of the Lord."

This parable of the vineyard sufficiently answers the question whether the Jews had an earthly kingdom offered them which was conditional upon true repentance and submission to the King. It was certainly offered to them, according to the parable, not as a "purely spiritual reign" in the hearts of men, but according to the predictions of the prophets concerning the coming reign of Christ over the earth.

Closely allied with the setting aside of the nation and its hopes of earthly glory, is the bringing out into prominence God's counsel in respect to the Gentiles and the Church. It is when His own people "knew Him not," that, on Peter's confession, "Thou art the Christ, the Son of the living God," the Lord begins to speak of the Church. This confession of Christ's glory was to be the foundation of the new structure ("my assembly"), into which all who are called, by divine grace, whether Jew or Gentile, were to be built, and Christ's interests were to be entrusted into the hands of those represented by Peter, as his new name teaches. But this very fact indicates that the kingdom was about to take on a new form, and its administrators to be no longer the venerable council, as was the case in Israel, but those called by grace.

3. From what has just been considered, it will be seen that there are indeed certain truths connected with the kingdom of heaven which are not found in the Old Testament, but which the Lord speaks of as "mysteries." The kingdom of heaven was not hidden from the prophets of old, for John announced it as "at hand"—an expression which would have no force if it did not refer to something already in expectation. Later, the Lord preached, "The time is fulfilled, and the kingdom of God is near" (Mark 1: 15). No man could foresee that a long time would elapse between the coming of the King into the world and the setting up of His kingdom, both of which the Old Testament spoke of as if they would take place together. This is why John speaks of the Lord's coming as he does. We cannot read Matthew's Gospel intelligently unless we connect in our minds the first coming of the King with His second coming. It is necessary to pass over the present interval and link together the Jewish age, which was passing away with Messiah's advent, with the age which shall be ushered in when He re-appears, and which would have been ushered in, speaking in the terms of the prophets, had Israel received Him. It is not a question here of despising any portion of God's word. The moral lessons are surely needed, and woe to any who refuse them. Nevertheless, we must not confound what Scripture keeps separate.

It is of the present form of the kingdom of heaven, with the King Himself absent, and His affairs entrusted into the hands of His professed followers, that the Old Testament knows nothing. In speaking of these things in the seven parables

of Matt. 13, the Lord was uttering "things which have been kept secret from the foundation of the world."

4. Since the Lord Himself has shown that His kingdom was to go on in its administration, not in His immediate hands, but in the hands of those claiming allegiance to Him during His absence, it follows (what the seven parables of Matt. 13 make very plain) that failure would mark those responsible to direct His affairs among men, and not only that some not truly His disciples might creep in, but even some who are His bitter enemies. Nevertheless, since all such have outwardly signified their submission to Him (whatever they might be at heart), it remains for Him, when He takes the government into His own hands, to sift out those who are not truly His, and deal with them accordingly. This explains, what to many has been a difficulty in Matthew's Gospel (which always has this governmental character), why some who had received forgiveness from the Lord are afterward judged, as illustrated by the parable of the unmerciful servant (chap. 18: 21-35). The forgiveness on the Lord's part was genuine, and would have remained efficacious had that grace really touched the servant's heart. His subsequent dealings with his fellow-servant revealed this, that grace had been exercised toward him in vain, that there was no reality in his profession, and he is dealt with afterward according to his responsibility as a sinner before God. But such illustrations as this set aside the idea that the kingdom of heaven, in its broad, external sense, cannot have in it those who are not truly Christ's. In the coming age, however, it will

be true, that none but those who have Jehovah's law written in their heart will enter it. It is this coming age of the kingdom which the Lord has in view when speaking of the unrighteous being excluded from it.

5. The fact that Matthew's Gospel opens as it does, announcing the genealogy of the Lord as the Son of David, the Son of Abraham, identifying Him to Israel as the promised One, according to various prophecies—to say nothing of the numerous other marks, such as the visit of the Magi in search of the "King of the Jews," sending His messengers to the "lost sheep of the house of Israel," etc.—is evidence enough to most people that it is decidedly Jewish in character. The Olivet discourse, too, has in view the last days of that unbelieving, yet beloved people, before their King appears for their deliverance. Is this speaking disparagingly of it? Is it denying that there are Jewish features in the other Gospels, and Gentile features in Matthew? It merely speaks of what is *characteristic*.

6. No one denies that there is a certain correspondence between one part of Scripture and another. Genesis and Revelation have some correspondence; but the primary features of the two books are very different. One gives us the *origins* and the other the *endings* of God's works, His will and His purposes. So, doubtless, Paul's ministry and that of John the Baptist have some similarities. Who would deny that both "preach the same kingdom of God?" In the larger scope of the work God has but one kingdom, but that kingdom includes a variety of kingdoms. The kingdom

preached by John was the one predicted by the prophets, a kingdom of righteous rule over the earth, which this earth is yet to see, with the wicked cut off, and the meek inheriting the earth. Doubtless this kingdom, in its inner meaning, will be received in the heart of the remnant before it spreads out in power to rule the earth, seeing that this remnant are to be the exponents of it (see Isa. 2 : 3), and seeing that Jerusalem is to be the metropolis of the kingdom (Matt. 7 : 3).

The kingdom of God of which Paul speaks, as consisting in "righteousness, joy and peace in the Holy Spirit," is not *essentially*, or *morally*, different to that government of the earth of which the Baptist spoke, but it is of very different application. The one is spiritual only, the other is a tangible, physical rule over the sons of men by Him who loved to speak of Himself as the Son of Man, and to whom it has been said, "Ask of Me, and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

In conclusion, let it be said, that those views of Scripture which exclude other aspects of truth are dangerous; and any teaching which claims for itself some "new thing," as does the above pamphlet, is to be carefully scrutinized or guarded against (1 Thess. 5 : 21).

If any wish to pursue the subject further, let them consult the publishers, who will be glad to put them on the track of much helpful matter relating to it.

WM. HUSS.



Answers to Questions



Ques. 3.—In the last verse of Exodus, chap. 31, it says that the tables given to Moses were written with the finger of God; and Exod. 34 : 1 seems to give the same thought; but verse 28 of the same chapter seems to say that *Moses* wrote the ten commandments. What is the explanation?

Ans.—Exodus 32 : 16 positively says that "*the tables* were the work of God, and *the writing* was the writing of God, graven upon the tables." The pronoun "*he*" therefore in chap. 34 : 28 (latter part of the verse) applies to God, not to Moses.

Note that verses 11 to 26 give various directions (based upon the law) to be pressed upon the people: they were to be wholly separate from the Canaanites, their worship and their gods, and were therefore not to intermarry; for, by redemption, Israel was God's people, and they were to acknowledge *Him* in all their assemblies, their worship, and in the fruit of their land. *Those* things Moses was to write (ver. 27)—not merely tell them—but *write* them. The subject ends, in verse 28, by a reiteration that the law, the ten commandments, were the very words of *God*.

Ques. 4.—Luke 10 : 9 says: "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Is it a command to the believer now? If not, why?

Ans.—No, not to us now. We are not of the seventy, nor of the twelve whom the Lord sent before His face into every city and place where He Himself would come. Read the whole connection—verses 1 to 11; you will see they were to take "*neither purse, nor scrip, nor shoes; and to salute no man by the way.*" They were sent as the messengers of the King who was coming after them, and His *power* was entrusted to them, that the people might see they were indeed the forerunners of the King. This is more clearly shown in Matt., chap. 10. These messengers of the King were *not* to go to the Gentiles, but only "*to the lost sheep of the house of Israel*" (vers. 5, 6). But the King was rejected by Israel, and His servants persecuted.

Be careful never to take one verse out of its connections, otherwise it is misunderstood or misapplied.

THE WORLD PROSPECTS

“ We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place ” (2 Pet. 1 : 19).

AMONG the many startling changes taking place among nations in these days of world-war and social upheaval, two are of special significance, as viewed in the light of prophecy. First in importance is the deliverance of Jerusalem from the long and cruel dominion of the Ottoman yoke. It has been widely commented on as beginning the fulfilment of those divine promises and prophecies culminating in the establishment of Christ's millennial kingdom—prophecies which have shined as lights in a dark place through the long night of Jewish dispersion and the absence of our Lord.

Secondary only in importance, in view of future developments, has been the release of *Italia Irredenta* from the Austrian yoke as a final step in the successive stages of Italian emancipation; for, ever since the downfall of the Roman empire, Italy has been more or less in subjection to successive conquerors.

Jerusalem, who refused her heavenly King, and “knew not the time of her visitation,” was prophetically doomed to be “trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled.” Imperial Rome, in the 4th century, entered the period of eclipse mentioned in Rev. 17 : 8-12, and from which it has slowly emerged, as predicted in these same verses; while Christendom is swiftly marching on to the foretold apos-

tasy and its judgment, as declared in 2 Thess. 2: 7-12; 1 Thess. 5: 2-4, etc., by which we can already see the closing days of this, the Christian, dispensation.

How suggestive are these recent developments! For, while we have no warrant as to how soon the end may be reached, or how much the present conditions may have to develop, Scripture has plainly foretold Israel's restoration to their God-given land; it also announces the resurrection of the imperial power, with Rome as its centre; and the judgment of apostate Christianity.

A special characteristic of these epochal times has been what is called the spirit of "Progress," which has been insidiously transforming and remoulding the world's *religious*, as well as the political and social outlook. This proud, self-centered spirit, "glorying in man," while boasting its righteousness, and retaining the name of Christianity with more or less of its tenets, when tested by Scripture is found wanting, and savors *not* of "the things that be of God, but those that be of men."

In full keeping with this spirit, the outcome of the world-war is being jubilantly acclaimed as a crowning triumph for Democracy; and the alluring "League of Nations" boasts of new conceptions of man's powers and outlook—the accomplishment of which will be hailed as signaling the advent of a new political, social, and even religious era.

It is not our thought to link the present movement with the future alliance of the ten kings of Rev. 17; 13, who shall support the revived Roman empire; still, looked at in conjunction with present-day social and religious tendencies, it may at least

be regarded as leading to those conditions which sooner or later are to develop in such a coalition.

The leagues of the past have had as their objectives, the safeguarding or furtherance of national interests and ambitions. In this, now so widely advocated, we have an entirely new departure. Renouncing all national aggrandizement, it aims at a world-wide and lasting peace; this ambitious aspiration of the democratized "dwellers on the earth" of to-day has, as its crowning chimera, the elimination of all political discord, economic iniquity and social discontent. A great conception, truly, this alluring vision of a golden age with a Palace of Peace, in a paradise of man's devising, "pleasant to the eyes, and to be desired," as that tree in the garden of old; but, like its prototype in the plain of Shinar, with spire towering to the sky, the foundations of this grand vision rest upon the sand.

The records of the past and the divine prophecies bearing on the future alike forecast the blighting of these hopes. The failure of all man's rule has been demonstrated time and again in the rise and fall of governments through long centuries; and these failures are traceable not to *forms* of government, but to the heart of man away from God. Democracy and Socialism, as the clay in Nebuchadnezzar's grand image, with the iron of imperialism which is to reappear for a brief period, will alike perish in one final catastrophe described in Daniel 2 : 35: "Then was the iron, the clay, the brass, the silver and the gold (of the great image), broken to pieces together, and become like the chaff of the summer threshing floors . . . and the Stone that smote the image became a great

mountain, and filled the whole earth." This is the God-given view of the end of all Gentile power.

Nevertheless, the alluring possibilities of this ambitious conception—the readjustment of the nations along racial lines, and the reconstruction of society on a more or less Democratic and Socialistic basis—thinking thereby to nullify conditions hitherto provocative of war and discontent—strongly appeal to a war-weary world, yearning for the advent of an era of peace, while the *root* of all the strife and sorrow remains untouched and unchanged. Ignore it, deny it, deride it if he will, the truth abides, that man is a fallen yet impenitent creature, in a doomed world lying under the judgment of a long-suffering God.

The teachings of various Humanist gospels to-day, though somewhat conflicting, generally agree in affirming the latent goodness and self-redemptive power of human nature, even whilst the world has been proving with unspeakable sorrow that the natural man, be he cultured or uncultured, is, as the word of God has declared, "not subject to the law of God, neither indeed can be." Plan he ever so wisely, rule he ever so well, it passeth the power of man to subdue man's lawless will to a just obedience to God's law. Grapes are not gathered from thorns, nor figs from thistles.

Christ, God's Anointed, alone can bestow on this war-torn world the blessed balm of lasting peace—peace based on divine righteousness—but He is still the "rejected of men." "We will not have this man to reign over us," stands unrevoked, and Satan is still the god and prince of a world at heart essentially unchanged—changed though it be in

some of its social and moral conceptions through the influence of Christianity—changed greatly in what pertains to material comforts through many discoveries and inventions, which minister not only to man's material prosperity, but to his pride and supposed independence of God; it will swiftly bring in the last and darkest chapter of man's sad story, when the creature "exalts himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." To this terrible climax, the world's present course is swiftly tending.

The divine testimony of prophecy being ignored, the world fails to perceive that "progress" is toward the judgment of God. The world-war has demonstrated how unexpected events may come with bewildering suddenness. The years immediately preceding 1914 witnessed such peace propaganda, that multitudes were led to regard a war of any magnitude in the future as unthinkable. The spread of the humanist gospels of democracy, of socialism, and the brotherhood of man, would, it was confidently affirmed, surely succeed where Christianity had failed in assuring peace on the earth. Surely an age so enlightened and "advanced" could with equanimity look upon war as a scourge of the past. That was but yesterday. How is it to-day? Let the blood and tears, the sorrow immeasurable, of a stricken world tell how illusive are man's most cherished hopes, and how limited his power.

Even the most optimistic as to the progress of the age, must feel that their hopes have been stultified by this unprecedented world-war, which not

only exacted its terrible toll of the manhood of nations, but shook the whole fabric of civilization, and outraged every law, human and divine, while in the homes of the people a noisome pestilence baffled medical science even to diagnose, and is still levying a heavy death toll.

Is the world so blinded by pride, so engrossed in pursuits of wealth and pleasures, that it still fails to see the handwriting on the wall, warning of impending doom? And the redeemed of the Lord—who have by grace been delivered from this blinding power—should they not, with chastened spirit, trim their lamps while waiting for the Lord? The word of God, with faith, would have safeguarded from false hopes and the delusions which men, destitute of the truth, have fostered upon the people who love to have it so—who love to have preached to them what their hearts desire; while the sweet story of the Cross, of Jesus and His love, has little charm for all such. And this willing ignorance of what God's word declares has opened the door to Higher Criticism, to Unitarianism, to New Thought, to Theosophy, to Christian Science, to Russellism, to Mormonism, to Spiritism, etc. In departing from God's word man puts himself into Satan's hands.

Doubtless, our readers are mostly those who have, through grace, been delivered from "this present evil world," and are looking for the coming of our Lord who, before the day of vengeance upon the ungodly, shall call away His beloved Bride to her eternal home in the Father's house. We, then, who know "the terror of the Lord" for the unsaved, shall not *we* seek to "persuade men," as

did the faithful apostle? (2 Cor. 5:11). Shall not *we* humbly seek grace from God that our life and ways may reflect the truth we confess? And shall we not beseech at the Throne of Grace, that the lessons we have been considering may be so impressed upon the hitherto heedless and indifferent that they may be constrained to seek salvation while God in grace still invites—not willing that any should perish, but come to a knowledge of the truth and be saved. W. L. G.

A WORLD WITHOUT THE BIBLE!

IT is difficult to conceive what the world would be without the Bible. Man, the crowning masterpiece of God's creation, made in God's image, with a spirit and soul of never-ending existence would, without this book, be in a far more deplorable condition than the beasts that perish. They live and are satisfied with an abundance of their simple food and comfort, for no immortal spirit is in them that cries out for something beyond; but the spirit of man is ever seeking something, even though he knows not exactly what, as the poet has said:

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry!"

Poor Socrates, spending all his time trying to study out what would be conducive to human happiness, died because he rejected the gods that his people worshiped, yet himself, with no Bible, remained in ignorance of the true God.

Man has a natural conscience which, as the poet says,

“Makes cowards of us all ; ”

and when darkness falls upon the earth, and he looks up to the canopy of heaven, where countless orbs scintillate so brilliantly—so far above him!—he knows that some infinite power has brought them into being, and cries out, “Oh that I knew where I might find Him !” (Job 23 : 3). And, in the hour of anguish, when some loved voice which made music in our life is hushed in death, how dense the gloom where no Bible is, where the word of Him who has the keys of death and hell is not heard—“I am the resurrection and the life : he that believeth in Me, though he were dead, yet shall he live.”

The truth of the soul's immortality is innate in man. We see it even in the heathen and the savage. The one brings food, and the other bows and arrows, to the graves of his dead. Without the Bible we would be a traveler with no guide, a pilot without a compass, a soldier with no weapon ; and, beyond all this, and of infinitely more importance than all else, *a sinner without a Saviour!* For in the Bible *alone* is God's salvation revealed, in His own Son bearing the judgment of the guilty, that whosoever receives Him by faith may not perish but have everlasting life, and dwell with God in everlasting joy. All this we find in God's word, to which He has pledged Himself, and of which “not one jot or tittle shall pass away till all be fulfilled.”

M. F. S.

"FAITHFULNESS IN A DAY OF APOSTASY."

(Read 2 Timothy 4: 1-13.)

THE circumstances in which the apostle Paul was found as the prisoner of the Lord, when penning his second letter to Timothy, largely answer to the place in which faithfulness to the truth is likely to put one in these closing days of the dispensation. Whether believers may be called on to endure actual persecution, even to deprivation of liberty, as Satan's plans are developed, may be an open question; but it is very evident that the gospel of the grace of God, and the great truths connected with the mystery of Christ and the Church, were never in greater disfavor among so-called leaders in Protestantism than at the present time. Rome's attitude toward the gospel has always been distinctly antagonistic, and persecution would be as severe to-day, did she have unrestrained power, as in the bloody centuries just before and after the Reformation. But it is a new thing to find men of prominence in *Protestant* churches, and great semi-religious organizations lined up under the Protestant banner, boldly denouncing the gospel and holding up to ridicule those who preach it. More than that, so much as in them lies, they have not refrained from using the most unprincipled means whereby to hinder the usefulness of men who proclaim salvation through the atoning blood of Christ, and especially those who thus set forth the glorious truth of the Lord's near return.

The falsehoods which have been circulated by certain men in connection with the Chicago University are well known. They have deliberately en-

deavored to make people believe that the very dissemination of literature and the public teaching on the Lord's coming, was pro-German propaganda, financed by German agents! And this, in spite of the fact that they well know that the awful flood of higher criticism and rationalism, which has in certain quarters been carrying all before it for the past fifty years, is distinctly the product of godless German universities. Men of unflinching integrity and loyalty to the word of God have been branded as secret political agents, and their books, so far as possible, proscribed by these audacious and unprincipled leaders in the apostasy.

In addition to this, however, we have the shocking spectacle of Y. M. C. A. leaders deliberately attempting to throttle gospel preaching and the circulation of pure gospel literature among the soldiers in Army Camps, but giving free rein to those teaching the abominable and Christ-dishonoring tenets of the New Theology—new only in name, actually as old as the devil's lie in the Garden of Eden, "Ye shall be as gods."

The writer has had personal testimony from many men who went into Y. M. C. A. work, hoping thereby to have opportunity to preach Christ to those who so sorely needed the gospel message, only to find their efforts thwarted in a very considerable degree by those in authority; and, in many instances, the ban was put on the circulation of sound gospel tracts; permission was refused to distribute these messages of God's grace, while tons of vicious and soul-destroying booklets of such apostates as Dr. Bosworth and others, were spread broadcast through this very agency—bearing the

red triangle on the covers. It would be hard to find a more heretical publication than Bosworth's booklet, "*About Jesus*," in which there is not the slightest hint of His deity, or divinity, or the atoning value of His death. But He is set forth as a mere man, whose temptation in the wilderness was the awful struggle between His better self and His animal propensities—a struggle in which He never fully overcame until in the final conflict in the garden! (We ask pardon even for quoting this false teacher's blasphemous words.)

And what godly Christian has not been inexpressibly shocked by Harry Emerson Fosdick's vulgar, ignorant, and vitriolic attack on every fundamental of the Christian faith, in a recent issue of "*The Atlantic Monthly*," and quoted largely in "*The Literary Digest*." This is the man whose "Meaning of Prayer," "Manhood of the Master," and "Meaning of Faith," have been circulated by hundreds of thousands among all classes of Christians, and every one of them fundamentally unsound. "The Manhood of the Master" is but a counterpart of Bosworth's booklet, or perhaps we should say is its prototype. In "The Meaning of Prayer" the Holy Ghost is never mentioned by this versatile author in one solitary instance, unless we except one or two quotations from orthodox writers, in which the "Divine Spirit" is referred to. In "The Meaning of Faith," the blood of Christ, His substitutionary atonement, His cross of shame, are never alluded to. Think of prayer without the Holy Spirit, and faith that ignores the blood of Christ's cross! Yet this writer exerts to-day a tremendous influence over tens of thou-

sands of professed Christian men and women, particularly of the younger generation.

How solemnly may one apply Jeremiah's words in view of such conditions, "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"

It is a solemn fact that the word of God predicts just such an apostate condition as the last state of the professing Church on earth; and it behooves all lovers of Christ and His truth to bestir themselves to increased faithfulness and devotion in days such as these. Never was there a time when it was so necessary to "Preach the word; be instant in season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine." Faithful preaching and faithful living must go hand in hand. The time has already come when men, generally, will not endure sound doctrine. In accordance with their own carnal desires they are heaping to themselves teachers, whose sentimental platitudes, well-rounded unscriptural periods, tickle their itching ears. Having turned away from the truth, they turn eagerly to all kinds of fables, and are ready to believe anything or everything that hides man's true condition, and obscures the Cross, with the eternal issues that hang upon the acceptance or rejection of the gospel message.

Everyone who desires the Lord's approval, at His soon-coming judgment-seat, may well take to heart the solemn admonition: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." One does not need to be what is commonly called "an evan-

gelist" to do the work of one. Every believer who circulates gospel tracts; everyone who uses his pen to write to his unsaved friends, seeking to impress upon them their need and God's remedy; every personal worker, as well as those who take the public platform, telling out the "old, old story," is doing the work of an evangelist. Gospel days are nearing their close. The dispensation is fast coming to an awful end for those who are in rebellion against God and His truth. The Lord's return is drawing near. Let us spend and be spent for Him in our brief season for faithful testimony.

"Only a little while to spread the truth abroad;
 Only a little while to testify for God.
 Only a little while to tell the joyful story
 Of Him who made our guilt and curse His own.
 Only a little while till we behold the glory,
 And sit with Him upon His throne."

The love of many waxes cold. Imitators of Demas, who loved the present world and left Paul, abound. The times demand men like faithful Luke and "profitable" Mark, who value what is of God, and will stand unflinchingly for His truth whatever the cost.

I would press upon every Christian reader of these lines the importance of turning absolutely away from all fellowship with those who are leading on the apostasy. The call of the Lord is distinct: "From such turn away." "Come out from among them and be ye separate . . . touch not the unclean thing." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "We would have healed Babylon, and she is not healed; forsake her."

"Let us go forth therefore unto Him without the camp, bearing His reproach." "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Christians will be held responsible for every penny they contribute to organizations that are apostate in character, and for every act of fellowship that helps to make it easier for Satan's emissaries to pursue their nefarious work. Faithfulness to Christ demands separation from that which so gravely dishonors His name.

H. A. IRONSIDE.

THE DAWN OF DAY

Not dark Thy ways, O God;
But in the lonesome night,
Our eyes, long blind, could see
Nothing divine aright.

Though dim is yet our sight,
And weak is our desire,
The dawn is growing bright
To which our souls aspire.

For all Thy Word declares
Thy people's portion is
The manna and the springing well,
The height and depth of bliss.

H. C. C.

RECEIVING GRACE AND SHOWING GRACE

Notes of an Address by C. Crain

(Read Matthew 18th chapter, verses 21-35.)

THE subject of the portion I have read, is the responsibility of those who have been the recipients of grace, to exercise grace also themselves. And there is not a person in the world but is a recipient of grace at the hand of God.

You will notice, in the few verses just preceding those I read, that the Lord was speaking to His disciples about recovering a brother who had sinned. Our Lord's words had manifestly impressed them all, and Peter is their mouthpiece. They were made to realize that to carry out the Lord's instructions, they needed much grace in their own hearts.

It requires grace to forgive. Naturally we hold resentment rather than a readiness to forgive. If we feel we have been wronged, to resent it is natural to all of us. The Jewish Rabbis of our Lord's day, and before, had set a limit to the exercise of grace. They had taught that it might be shown in the way of forgiveness three times. You see they were putting a limit to, or to what extent it would be lawful to show mercy. Peter, acquainted with that fact, feels impressed, after listening to the instructions of the Lord, how much grace is to exceed what the Rabbis taught. So he says, "How often shall my brother sin against me and I forgive him?—till seven times?" He evidently felt that grace might be exercised toward an offending brother "till seven times;" but even so he too was putting a limit.

Now, in His answer, our Lord practically tells him that there should be *no* limit. He says, "Not until seven times, but seventy times seven"—implying, of course, that there is to be no limit. When there is an opportunity to show grace, to forgive or exercise compassion, our Lord who in absolute grace came into this world to minister, would have *us* put no limit to the exercise of grace.

There are wonderful things in this parable of the kingdom of heaven. First, the Lord compares the King of the kingdom of heaven to an earthly king. Kings have servants, and servants are responsible to their master. This king, of whom the Lord speaks, has a servant who has become involved in a great obligation, a very great debt. It comes into the mind of the king to reckon with his servants, and they are to give an account of themselves. This particular servant, through lack of wisdom, or carelessness, or living unto himself—there are a hundred different ways in which this may be—has let things slip through his hands, and he finds himself under a terrible obligation; he is heavily in debt, and, what is more, he has nothing wherewith to meet the obligation.

In this servant may we see a picture of Israel, who was to be God's servant; but Israel did not fulfil its responsibilities in its obligations to God. But if this servant pictures Israel, he pictures man as well. Man stands in the relation of a servant to God, is under obligation to God, but he has utterly failed. God can charge man with failing to make good in all his responsibilities to Him.

Now as this servant had not wherewith to pay, his lord commands that he should be sold, with his

wife, his children—all he had, and payment to be made. It is not difficult to see in this picture man, as God's servant, having failed in the discharge of his responsibilities, and now appointed to death and the judgment which comes after death. But the servant says (ver. 26), "Lord, have patience with me, and I will pay thee all." Let us look carefully at this.

Evidently the servant has no right apprehension of his condition. He wants to make a bargain with his lord, as we see men are constantly doing—proposing to make good. They acknowledge freely that men are sinners; they want to make bargains with God, like this servant. A *little* grace will satisfy them. If God will only be gracious enough to give them another opportunity, that will suffice—they will make good in the future. *That* is their idea of grace.

Now I want to call your attention to something which will at first seem a little strange. The king takes no notice of the servant's proposition, but acts towards him as if he never heard it. He did hear it, but he knew the servant was in distress; he knew the ache and burden in the heart of the man, and there was pity and compassion in his heart for the servant. Mark you, the servant did not ask for pity and compassion, he asked for patience; he did not ask that his indebtedness be remitted; his idea is to meet his indebtedness, to make good wherein he has failed. He has no thought that he is *hopelessly* involved in debt. If he had realized that, he would have felt that free, sovereign grace alone would meet his need. But he is simply praying for another opportunity. But

as I have said, his lord does not close the bargain with him. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

Let us look carefully at this. "The lord of that servant was moved with compassion." What moved him? It was the plight of his servant; the fact that he was hopelessly involved touched his heart, and he loosed him. We have previously seen how he commanded him to be sold, his wife, his children, and all that he had. He now withdraws the command, which he might righteously have carried out. The cancelling of this command was pure grace. The servant could in no wise have claimed it. He might have come and said, Here I am hopelessly involved; I have no ability to pay, and it is your sovereign right to command me to be sold, with all that I have. He might have done *that*, and might have added, It is your sovereign right also to show mercy and to act graciously with me as to what is best in the case I am in. But that is not what he did. All he wanted was patience; pledging himself that if his king would show grace to that extent, and give him another opportunity, he would make good.

Yet his lord had compassion, as I have said. He looked upon his servant, he knew his character, his unfaithfulness, his slothfulness, yet he pities him; "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." This is what God has done.

For centuries God was dealing with man in the way of proving him, that He might teach man the lesson of his utter inability to deliver himself from

the judgment to which he was exposed as the consequences of his disobedience. For centuries God was dealing with man on this principle. Is it possible for man to recover himself? All history should teach man his utter inability to pay the debt in his obligations toward God. But God pitied man, and He sent His only begotten Son to this world to be an offering for sin. *That* was grace. God was under no obligation to save us, or to remove the burden resting upon us because of our sins, nor to withdraw the sentence passed upon man. He had said to fallen man, "Dust thou art, to dust shalt thou return," and He was under no obligation to take that back. He never did take it back, but He has sent His Son into the world in absolute grace for our deliverance. In sending His Son to be our Saviour, to bear our sins, He was acting in sovereign grace, as having pity and compassion on men. There never was a man who could come to God and say, You ought to save me, You ought to forgive me. The command that he be sold, his wife, his children, and all that he had, might have been justly carried out. As a matter of righteousness only, God might have swept man off the face of the earth long ago; He might have swept Adam off the earth. When He brought on the flood and destroyed the whole world, He did it in righteousness.

Salvation is of *grace*. It was in *grace* that God sent His Son into the world to be the Saviour of men, to make a sacrifice for sin. Not only that, but sparing even man's life is *grace*. As a matter of righteousness, at any time, God might strike the sinner down. Some of us know cases of men who,

at times when they thought God was going to cut them off, pleaded with God, like this servant, to be spared. Acknowledging themselves sinners, acknowledging that their past was not what it should have been, they say, Have patience with me, restore me to health and life, and henceforth I will faithfully serve Thee. It is a bargain, like this servant said to his lord.

Well, God *did* show mercy. He had compassion; He did not cut them off—that was grace. In a sense, it was forgiving. Instead of executing judgment, as God had a right to do, He forgave. I wonder if there is anyone here who, at death's door, has said to God, "Have patience with me and I will pay thee all." He had pity on you and restored you to health. The opportunity to do better and live right you have had. *Have* you kept the vow made when your life hung in the balance?

I pass on to the 28th verse: "But the same servant went out and found one of his fellow-servants who owed him one hundred pence; and he laid hands on him and took him by the throat, saying, Pay me that thou owest." Do you think that this servant, who owed his lord ten thousand talents, had really *learned grace*? He had not grace enough to show a little grace when he had opportunity to do so. Was there any pity, any compassion in *his* heart when his fellow-servant said, "Have patience with me, and I will pay thee all?" Did he forgive him his debt? Ah, this is what discloses his heart. The plea of his fellow-servant (the plea he had himself made), "Have patience with me, and I will pay thee all," does not touch *his* heart. Alas, how blind were his eyes to the opportunity of

showing mercy according as was shown him. The very fact that he cannot forgive his fellow-servant's small debt shows that his lord's grace so bountifully exercised toward him, had not touched his heart.

There is another thing in these verses (31-34) which is puzzling to many. Did not the lord forgive this servant, they ask? Was there, so to speak, a string to his forgiveness? No, he forgave him freely; he forgave him all the debt. But the permanency of governmental forgiveness depends on how it is received. Why did it prove to be a temporary instead of an eternal forgiveness? It shows that this man was untouched by grace. The root of bitterness in his heart remained unjudged. Like hundreds and thousands of others, he perverted the grace received into an opportunity to press his claim on another.

Oh how sad it is to see men, sitting under the sound of the gospel, feeling somewhat the power of it in their heart, yet with no real self-judgment, no real break-down before God, but contenting themselves with the thought that they will do better!

Grace is in the heart of God in sparing the sinner, who is afraid to die; but this does not mean that in sparing man's life God has no further claim upon him. Unless God's present grace transforms man's heart, he makes himself subject to His eternal judgment by and by. May we so realize the greatness of our sin, the depth of our need, that God's *mercy* may be our only plea with Him; and may His grace so take effect in our hearts that *we* may walk in the spirit and ways of grace.

MY SAVIOUR CRUCIFIED!

"And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom" (Mark 15 : 37, 38).

O my Saviour, crucified!
Near Thy cross would I abide,
Gazing with adoring eye
On Thy dying agony.

Jesus, bruised and put to shame,
Tells the glories of God's name:
Holy judgment there I found,
Grace did there o'er sin abound.

God is love, I surely know,
In the Saviour's depth of woe;
In the Sinless, in God's sight,
Sin is justly brought to light.

In His spotless soul's distress
I have learnt my guiltiness:
O how vile my low estate,
Since my ransom was so great!

Rent the veil that closed the way
To my home of heav'nly day,
In the flesh of Christ the Lord:
Ever be His name adored!

Yet in sight of Calvary,
Contrite should my spirit be,—
Rest and holiness there find,
Fashioned like my Saviour's mind.

MY SAVIOUR GLORIFIED!

"And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy" (Luke 24 : 50, 52).

O my Saviour, glorified!
Now the heavens, opened wide,
Show to faith's exultant eye
One in beauteous majesty.

Worthy of the sweetest praise
That my ransomed heart can raise,
Is that Man in whom alone
God Himself is fully known.

For those clust'ring glories prove
That glad gospel, "God is Love,"
Whilst those wounds, in glory bright,
Voice the solemn, "God is light."

Holy Light, whose searching ray
Brings but into perfect day
Beauties that my heart must win
To the Sinless once made sin!

Hark, my soul! thy Saviour sings;
Catch the joy that music brings;
And, with that sweet flood of song,
Pour thy whisp'ring praise along.

O my Saviour, glorified,
Turn mine eye from all beside;
Let me but Thy beauty see—
Other light is dark to me.

ON THE SECOND EPISTLE TO TIMOTHY

ITS SCOPE AND DIVISIONS

THE second epistle is in many respects in contrast with the first. In the first, the House of God is in order, with every needful appointment for the preservation of godliness and of that which becomes this House. In the second epistle, we may almost say that we miss this House altogether. There is a *foundation* which remains firm, but it has become "a great house," with its vessels not only to honor but to dishonor also. We hear no more of elders, or even deacons—every one has, as it were, to think and act for himself, and it may be in the face of everything against him. We have to purge ourselves from the vessels to dishonor, and "follow righteousness, faith, love, peace, with those that call on the Lord out of a pure heart."

There is no hope preached of recovery from this condition. We have to face it, not in the spirit of cowardice, but with a firm reliance upon Him who remains ever the same for us, and sustained according to counsels which have been toward us before ever the Church or even the world was.

The apostle himself is brighter, if possible, than ever; with the light of eternity in his eyes, and the sense of his good fight being finished, he leaves those that are behind him to face the condition of things without apostolic power at all. The departure of Paul is in this way most significant, and he does not depart with the sympathy and fellowship of all the people of God, as we should have expected would surely be the case. Instead of this, those in Asia have departed from him; of those

around him in Rome only two or three have yielded him unmingled satisfaction. The circumstances are as dreary as can possibly be imagined, but heaven is bright, and the road brightens with the glory upon it to the perfect day which is at hand.

The epistle appeals in a peculiar manner to ourselves. We have seen the decline and all the confusion attending upon it increase only more and more up to the present time, the mercy of God coming in indeed to revive, but only with regard to a remnant, more and more separated from the rest. Even the very movements which have been from God are prone constantly to dwindle and terminate in the flesh; and if there is to be anything, God has to work again, as it were, from the beginning, and to separate, it may be, a fresh remnant from the remnant which has just failed. Strange indeed it is, and yet according to the character of things, that this decay, with all the terrible consequences of it, should not be perfectly obvious to all Christians—that we should have need still to debate about it, and that the dream that the Church is a little leaven in the world which is to convert the world to God should still be clung to by so many who yet advocate it in the present day.

The first division (chap. 1) begins with what is the abiding comfort and security of the soul—that *God* abides, and that “according to the promise of life,” which was given in Christ Jesus before the world began.

The second division (chap. 2 : 1-13) insists upon the conflict of faith, which was now ending for the apostle, the need of strength to meet the conditions,

and of patience, whether in the warfare as a soldier of Jesus Christ or as a husbandman waiting for the fruit of the seed sown. The dead and risen One is the example here. Through death to life, through the cross to the glory, is the divine principle.

We have in the third division (chap. 2 : 14-26) the manifestation of the evil now in an organized form; the whole condition of things is affected by it. The house of God is unduly enlarging. Its enlargement in this way is no cause for joy or triumph, but the very opposite. It is practically the parable of the mustard seed, which, from the smallest of seeds, becomes a tree; which is, after all, poor enough as a worldly show, and its spiritual character strangely affected by the evil introduced—the birds of the air are lodging in the branches of it.

In the fourth division (chap. 3) we go on to the last days, but find that there is nothing but increasing lawlessness, and the persecution of the godly remaining as the constant experience; the opposition of the enemy being, oftentimes, by imitation of that which is of God—the wiles of the enemy being what we have to do with in the large part of the conflict with him. Here we are reminded of how God has furnished the men of God with God-breathed oracles, which are His Word, ready for all emergencies, the one stay of the soul by the power of the Spirit manifested through them in the midst of the wreck of such authority as God had endowed the Church with at the beginning.

In the last division (chap. 4) the apostle bids farewell to the scene of his labors, and leaves to

others the conflict for him now finished. It is plain how the whole epistle is an appendix to the first, a gracious remembrance of our necessity on the part of Him who still abides with us, of all that might otherwise stagger and discourage us. The word is still, and always, what it was at the beginning: "Be strong," and, evermore, "Be strong."

—From "*Numerical Bible*."

"Wherefore take up the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace: over all, taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. Have also the helmet of salvation, and the sword of the Spirit, which is the saying of God: praying at all seasons, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."



Answers to Questions



Ques. 5.—Will you please explain to us this text, "He that shall endure unto the end, the same shall be saved" (Mark 13: 13); it has given us some difficulty.

Ans.—This chapter is occupied with the tribulation through which the Jewish nation is yet to pass because of their rejection of their Messiah when He first came to them.

The disciples were admiring the grandeur of the Temple (ver. 1 and Matt. 24: 1), and the Lord tells them it was doomed to complete destruction. But not only that, there would be "great

distress in the land, and wrath upon this people" (Luke 21 : 23),—a time of great persecution—of apostasy on the one hand, and of faithfulness toward God on the other. (Compare Matt. 24 : 8-13 ; Mark 13 : 6-13, and Luke 21 : 22-24.) Those who will faithfully refuse to worship the Beast, remaining true to God, shall be "saved"—kept for, and have their place in, the Lord's earthly kingdom. Rev. 7 : 1-8 points them out to us, in Israel, and vers. 9-12 shows the multitude from among the Gentiles also ; all these are preserved through "the great tribulation," and shall enter and have part in the kingdom when the King returns to establish it upon earth. Matt. 5 : 1-10 refers specifically to these.

Mark 13 : 13 may be applied to us *morally*, however, in this respect : that the true disciple confesses Christ as his Saviour to the end, whilst the mere professor falls away in the time of trial.

Ques. 6.—The apostle Paul in 1 Cor. 14 : 34 forbids women to speak in the Church, or assembly. How far does that order extend ? Does it include gospel meetings, prayer meetings, Bible readings, and house-to-house readings and *teachings* ?

Ans.—*In the assemblies*, says the apostle—that is, in any *public* meeting : a godly woman will not put herself forward in a public assembly. The beauty of God's order is to have all in its God-given place.

Priority and leadership were given to the *man*. If this be disregarded or reversed, as it was in Eden, disaster follows. Teaching, preaching, praying in public, is taking leadership. A woman doing so, subverts God's order. Helping, serving or ministering is *not* leadership, and in these woman excels man by far. *Helping* God's servants, as did those devoted Philippian sisters with Paul (Phil. 4 : 2, 3), as did faithful Phoebe in Rome and other assemblies (Rom. 16 : 1, 2), as did the sympathetic Dorcas in Joppa (Acts 9 : 36, 39), as did Priscilla, with her husband Aquila, in taking Apollos in with them to instruct him more fully in what he but imperfectly knew—all this is not taking a place of leadership, but of service. Service, ability for service, devoted service, this is true greatness in the sight of God (Matt. 20 : 25-28). Going from house to house to read and instruct in the way of truth, is thoroughly in accord with service.

TRADES' UNIONS AND BENEFIT SOCIETIES

AND THE CHRISTIAN'S ATTITUDE TOWARDS THEM

A TRADE'S UNION I understand to be a number of men of some particular trade united together, or organized for the purpose of resisting real or supposed oppression on the part of their employers, and for the purpose of conserving their own interests as members of the Union. There are many such orders—as Bricklayers' Unions, Stone-cutters' Unions, Carpenters' Unions, Printers' Unions, etc., etc.

There are also many orders of another kind, which may be called Benefit Societies, into which money is paid by the members at stated times with the understanding that, in case of sickness or death of a member, a certain benefit shall go to the sick one, or to the widow and family of the deceased member. Among these may be classed the Free Masons, Odd-Fellows, Woodmen, and the like.

These orders are numerous, and differ in various respects; but they all have one common object, and they all agree in this, that the motive appealed to for joining them is one of *self-interest*. This self-interest is the principle by which they are governed from first to last, so that Trades' Unions seek not only to promote the interests of their own members, but in many cases they seek to *exclude* from the field of labor those who are not members. If a contractor has union men employed, and employs others, the union men refuse

to work, and the contractor must either dismiss the non-members, or have his work suffer. This is mentioned only to show the motives which underlie the workings of these organizations—the motives are essentially selfish. The organization may have selfish motives to contend against in the employer; but, even so, it is selfishness in a struggle with selfishness; and this is not Christianity, though Christians may be involved in the struggle.

It is not the purpose of the writer to take up the cause, on one side or the other, of those engaged in this struggle. There may be wrong or right on one side or on both sides, viewed from a worldly standpoint, but this is not the question. Viewed from the same standpoint, there may be fairly good arguments presented both for and against the existence of such organizations; but neither is this the question. As to these things we have no contention; they belong to the world, and to those who are of it, and there we leave it. What is put forth in this paper is for Christians, with the desire that they may see what should be their attitude, as Christians, towards these various orders; and that the Christian may know what to do, it is essential that he should see what is the origin of these orders.

Need it be said that they are purely of the world? It is indeed within the sphere of Christendom they chiefly flourish, but this is no proof that they are of God. Their source cannot be found in Christianity, nor can one word be found in Scripture for their support. They may, with other human organizations, be referred to in the "bundles" of Matt. 13 : 30; but if so, it is only to show

that they will come under the judgment of God: they are to be burned.

Another scripture shows us what will be the full development of the principle underlying these organizations. This will be manifest in him in whom man's will, unrestrained, and energized by the tremendous power of Satan, will have its full embodiment—the man of sin, the wilful king, the antichrist. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the number of the beast, or the number of his name" (Rev. 13 : 16, 18). The principle is that of *self-will using force*, legally or otherwise, to further its own selfish interests and ends, regardless of the feelings, or consciences, or welfare of others. This principle will be found largely operative in all these combinations of men, whether combined in the interests of capital or labor.

Can a Christian, then, hold membership in one of these organizations, without compromising the name of Christ, by which he has been called? Surely the honest answer of every intelligent and true-hearted Christian must be, No.

But while admitting that all these orders are of the world; and that membership in them places the Christian in a false position—a position in which he is uncomfortable, and unhappy, and hampered as to his Christian testimony—nevertheless, there may be not a few ready to ask what they are to do. They have spent, perhaps, the best part of their lives in learning some useful trade, and they

have wives and families to support, and the time has come when, unless they join the Union, they will, without mercy and without appeal, be thrown out of employment; and they ask, "Must we refuse membership in the Union at such a cost? May we not hold membership, and, while remaining passive as to all the active operations of the society, simply pay our dues, in order that we may be permitted to pursue an honest trade, and thus support those dependent on us?" For such as have households dependent on them for daily bread, these are not mere idle questions; and they call for a serious answer, in a spirit, too, which knows how to enter into the trials of those for whom labor and money and bread are failing. To the meeting of these questions we desire to give ourselves in the fear of God.

The difficulties are admitted; and our desire is to encourage the Christian to take ground where he can meet them, and go through them without weakening the maintainance of divine principles, or compromising the name of Christ.

In the first place, let it be remembered that, if membership in these orders is contrary to the Word of God, no amount of reasoning, nor plea of suffering, can ever make it right. And if it be admitted, as admitted it must be, that these orders are of the world, it must also be admitted that, for a Christian, membership in them is contrary to Scripture; for the blessed Lord, speaking to the Father about the disciples, says, "They are not of the world, even as I am not of the world" (John 17: 15, 16). Thus for a Christian to join one of these orders, would be to do exactly what the Lord prays

the Father he might be kept from doing. Nor will refraining from active participation in the workings of the society remove the difficulty; for, if a member, you pay for its support, and are in your measure responsible for its actings, to say nothing of being under an unequal yoke.

In the second place, we need to remember that suffering is part of the Christian's heritage in this world. We need not *seek* it, but we may *expect* it. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it." "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after Me, cannot be my disciple." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (Luke 9:23, 24; 14:26, 27, 33; John 15:19; 16:33).

These passages show not only that we may expect suffering in this world, but that for Christ's sake we should also accept it. And the Scriptures show that the saints in early days did accept it, taking joyfully the spoiling of their goods, knowing that in heaven they had a better and an enduring substance (Heb. 10:32-34). Many, indeed, suf-

ferred unto death for the name of Christ. Even in Old Testament times, when far less light was enjoyed than we now have, they accepted suffering without question for the testimony which they held. "They were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy) ; they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11 : 37, 38). Ah ! my tried and fainting brother, you have not come to this yet. You may have thought you saw hunger and want just at the door, but you have still been supplied, and have better than a sheepskin or a goatskin for clothing, and better than a den or a cave for a home. Why then should you faint ? "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him ; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12 : 5, 6).

Every trial that God sends is sent in love, and has a purpose of blessing in it ; and instead of despising the chastening, or fainting under the rebuke, we need to be exercised by it, so that it may yield "the peaceable fruit of righteousness," and we may be made "partakers of His holiness."

If called, then, to suffer in being faithful to the Lord, is it not vastly better to accept it cheerfully and without hesitation, looking for His sustenance in it and His blessing through it ? "Be careful (anxious) for nothing ; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God ; and the peace of

God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4: 6, 7). We are not living in days, or at least, in lands, where faithfulness to Christ is being tested by fire and sword. Those who, for Christ's sake, refuse to be members of some Trades' Union, are neither burned nor beheaded. They may suffer inconvenience, they may be hindered from earning good wages, they may be tried in their circumstances—be it so, this is not yet resisting unto blood, striving against sin, and it should only cast the tried one upon God, whose faithfulness will not fail.

In the third place, God pledges Himself, in the most blessed way, to care for all who in faith refuse the unequal yoke. In this connection, special and earnest attention is invited to the last five verses of 2 Cor. 6: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel (or unbeliever)? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*"

Every sentence in this scripture shows the utter inconsistency of Christians holding membership in

these worldly societies. By reasoning, and by command, God appeals to the Christian to be "separate," and not to touch "the unclean." The language is clear and unmistakable. God calls His people to be a separate people, as was said of Israel, "The people shall dwell alone, and shall not be reckoned among the nations" (Num. 23 : 9).

But there is also the blessed encouragement to be separate: "I will receive you and be a FATHER unto you," is the pledge the Lord gives. It is not here a question of how we enter into relationship with God. As Christians, we are already His children. It is here as *acting a Father's part to us*. On condition that we keep ourselves separate, and touch not the unclean thing (a course which may involve trial and suffering) Jehovah Almighty pledges Himself that He will act the part of Father to us, and treat us as His sons and daughters.

Yes, dear tried brother, you may refuse to be a member of what would put you in touch with the unclean, and in consequence, you may be forced from a certain field of labor, and hunger and want may threaten you and your dear ones, but HE has said, "*I will receive you, and will be a Father unto you.*" And will He not redeem His pledge? He shall! "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Has He not said, "Every beast of the forest is mine, and the cattle on a thousand hills?" Has He not said, "The world is mine and the fulness thereof?" Are not the silver and the gold His? and the wealth of the universe? Does He not love us

with a measureless, endless love? And has He not power to carry out the dictates of His love? Ah, yes, He has given us abundant proof of all this; and why should we not trust Him? Why should we appeal to a selfish society governed by the god of this world, rather than leave ourselves in the hands and under the care of such a Father? He has not promised us wealth or luxury or ease in this world, but He does assure us He will be a Father to us in our need, and what is good for us He will surely give.

Be sure, dear fellow-Christian, He will never fail. He *cannot* fail. He may allow you to be tested, He may allow you to suffer for Christ's sake, He may allow you to feel your dependence, He may teach you that gain is not godliness, He may pass you through needed discipline, He may allow the earthen vessel to be broken that Christ the Light of life may shine out, but He will *never* leave nor forsake you, and He will give strength for the day, and make you to know that underneath are the Everlasting Arms.

I would appeal, then, by the Word of God, to every dear Christian brother who may be tried by these questions, for the sake of Christ, for the sake of the truth, for the peace of his own conscience, and for his spiritual joy, to keep himself free—absolutely free from all these defiling links with the world, and to trust Him who forgets not even the sparrows, who numbers the very hairs of our heads, and says, "Fear not, therefore; ye are of more value than many sparrows" (Luke 12: 6, 7).

SEPARATION, OR COMPROMISE?

YOU remember that when God would bring His people out of Egypt, Pharaoh wanted to compromise—of course by that compromise to keep the people as his slaves. Three separate offers he makes to Moses, each of which would have prevented salvation according to God's thought of it. The first compromise was, "*Worship in the land.*"

"And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land."

And still the world asks, Why need you leave us? You are entitled to your opinions, but why be so extreme? Why three days' journey into the wilderness?—why separate from what you were brought up in, and from people as good as you? Ah, they do not know what that three days' journey implies; that the death and resurrection of Christ place you where you are no more of the world than He is! Egypt—luxurious, civilized, self-satisfied, idolatrous Egypt—and the wilderness! What a contrast! Yet only in the wilderness can you sacrifice to God.

Then he tries another stratagem:

"And he said unto them, Go, serve the Lord your God; *but who are they that shall go?*"

"And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go; for we must hold a feast unto the Lord.

"And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye

that are men, and serve the Lord; for that ye did desire."

By their little ones he had them safe, of course—a perfectly good security that they would not go far away. And so it is still. How many are brought back into the world by the children they did not bring *with them out of the world*.

One last hope remains for Pharaoh:

"And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only *let your flocks and your herds be stayed*: let your little ones also go with you."

"Leave your possessions," he says; and how many leave their possessions! Themselves are saved; but their business, their occupation, these are still not sacred things, they are "secular"—what have these things to do with the salvation of the soul? But God says, No: bring them all out of Egypt: yourselves, your families, your property, all are to be Mine. And, in fact, His they must be if we would ourselves keep them, for we cannot keep them of ourselves.

How important it is for us to be right with God! It is not a mere question of points or detail; it is a question of truth of heart to Him, which affects every detail—the whole character and complexion of our lives, indeed. So you must not wonder at a question of *cattle* being concerned with a deeper question of salvation itself—looking at salvation not merely as from wrath and condemnation—but salvation from all sin also. Be persuaded of this that only thus can we find, in the full power of it, what salvation is.

CHRIST'S COMINGS!

He came in love, He came in grace,
Toward Calvary He set His face,
 And on the tree,
 In love for me,
 He took my place!
Oh love divine, oh love supreme,
That He should thus my soul redeem
 From death and hell!
This love doth set my soul aflame;
I praise, I praise His peerless name,
 And shall His glories tell.

He'll come again, some happy day,
And I shall soar with Him away
 From earth's chill night
 To scenes of light,
 With Him to stay!
While boundless ages sweep along,
I'll praise His name in tireless song
 Around the throne:
Like mighty thunders through the skies,
Oh what a burst of praise shall rise
 From all His own!

Beyond that bright and rapturous hour,
He'll come again in regal power
 To hush earth's groan,
 Assume His throne—
 Be Israel's mighty tower!
He'll thrust the prince of darkness down,
He'll rule the earth, He'll wear the crown,
 He'll hold almighty sway:
We long, O Lord, that age to see,
When all creation shall to Thee
 Its homage pay.

ISAAC AT GERAR AND AT BEER-SHEBA

(Read Genesis, chapter 26.)

FROM the opening verses of this chapter we learn that "there was a famine in the land"—the land which God had given to Abraham and to his seed forever, and where Isaac was to dwell. God encourages him afresh to this by this promise: "Sojourn in this land, and *I will be with thee* and will *bless thee*;" and He reaffirms to Isaac the promises made to Abraham (vers. 3-5). This shows us that, even in the path where *God* had put his servant, there were to be trials of faith, and dependence upon God, even as at the present time those who occupy the position and path marked out for us in God's Word, in separation from the world, acknowledging the Lord Jesus as our only Head and Centre must expect testings as to faith and obedience to God's revealed will.

Genesis 22 : 1 affords us an example how God tries or tests His servant Abraham's faith. We also know how He permitted trials to test His servant Paul; and He will test us also, that the trial of our faith may work patience; and patience, experience; and experience, hope, with the love of God shed abroad in our hearts. But we must not be moved from our place of testimony through trial, for it is not our experience which decides whether or not we are in God's path, but it is *the Word of God* which is to be our guide, and settle all such questions for His people.

Egypt is a type of the world, where Isaac was *not* to go. In days of testing, we also may seek relief by departing from the place of God's ap-

pointment. Abraham did this on a similar occasion (ch. 12 : 10). So did Elimelech later on (Ruth, ch. 1) ; but such departures only bring sorrow, shame, and trouble to the child of God, while he who endures the trial in the place where God puts him, increases in blessing.

Isaac did not go all the way to Egypt, but abode in the border-land, in a town of the Philistines, who are a "type of natural men in heavenly things." He dwelt at Gerar—"wandering"—he became a wanderer instead of a pilgrim, as many a child of God has done by departing from the narrow path with God—not going all the way back to the world (Egypt)—but becoming wanderers, in association with natural men in heavenly things, which the world-church largely is.*

Of course in such a place Isaac failed in his testimony (vers. 6-11), as many a child of God has done to his sorrow. But God's eye was upon His servant, and even in Gerar He blessed him, according to His promise, so that Isaac grew until he became very great and had great possessions.

Naturally this excited the envy of the Philistines and brought on strife and contention, for God will not allow His child to remain comfortably at ease in a false position. A Philistine can be at home in Gerar, just as an unsaved worldling can be at ease in a dead profession, but no true child of God can ever be really happy there; nor will he be allowed

*The proper faith of the child of God cannot be exercised at "Gerar," and God allows Isaac to be humbled there, even by a Philistine. Faith is sustained and blessed of God *in the path* He has marked out for His obedient people. [En.

there the refreshments of soul which are right-fully his.

The Philistines had stopped the wells which Abraham's servants had digged, and filled them with *earth*, as a world-church to-day by earthly contrivances stops the pure streams of life and joy in the Lord, which are the blessed heritage of God's own children, and which those who have preceded us in the truth have opened up for the household of faith.

Finally, Isaac departed from Gerar, but only to the *Valley* of Gerar—not completely away from the country of the Philistines. He had not yet returned to the place of God's covenant, so that even while his servants found a well of springing water—type of the ministry of Christ by the Holy Spirit—he was not at peace. The herdmen of Gerar claimed the water, as Protestantism to-day claims much of the precious truth which God gave His people to enjoy in communion with Himself. God has reopened His word to faith; and the living truth, which for long had been lost sight of, is restored for faith to enjoy. Many in our day would enjoy precious truth if it does not lead them too far. Many will take justification by faith, salvation by the blood of Christ and title to heaven through the death and resurrection of the Lord Jesus, and much other precious truth, if only they do not have to go too far from Gerar. They would have the well of springing water, but not separation from what hinders full appreciation of our heavenly calling.

Isaac dug another well at Sitnah—"opposition." Opposition is what is found when the truth as

to separation and practical holiness is maintained. It is sure to meet with opposition on the part of the great world-church, until, like Isaac, the follower of Christ moves out in full obedience and enjoyment of what God has marked out as His people's portion; then they find Rehoboth—"enlargement"—and here the Philistines do not follow them.

Now begins Isaac's true walk with God. He went up to Beer-sheba—"well of the oath"—where his father Abraham had "called on the name of the Lord, the everlasting God" (Gen. 21:33), and where Abraham dwelt after the trial of his faith in offering up his son Isaac.

Thus did Isaac, sustained of God, come out of the land of the Philistines, into the place where God could fully be with him and bless him; and where we also, walking in accordance to His Word, shall be blessed. To Rehoboth—"a large place"—God would bring His people. There, communion is found. "The Lord appeared unto him, and said, *"I am with thee."* Does not our mind revert to the 23rd psalm, "Thou art with me?" Or to Enoch, who walked in such close fellowship with God that one day he was not found? He never returned, for God had taken him to Himself. We remember also the three Hebrew young men in the fiery furnace, and with them a fourth, "like the Son of God." And it is the blessed portion of every Christian to walk with God, to know His blessed presence, and to have secret communion with Him.

Isaac builded an altar there. He had none in Gerar. Now he can *worship*. There is no real

worship except as we walk in fellowship with God. In communion with God we enter into the blessed knowledge of the Son of God—His blessed person, His atoning work, His love to us, the blessed promise of His return, how He has glorified God, and made Him known to us. It is this which enables us to worship.

At Beer-sheba Isaac "called upon the name of the Lord." We do not read of this in Gerar. What a blessed privilege we have in prayer. In worship we offer the sacrifice of praise and thanksgiving: in prayer we make known to God our needs or intercede for others, and offer thanks as well for mercies received. We cannot live and enjoy the full Christian life unless we are a 'praying people. Oh, that God would lead us to be a people of deep, earnest, constant prayer and supplication!

At Beer-sheba the *pilgrim* character of Isaac is shown, for here he is able to walk in *separation from the Philistines*. An obedient walk with God must lead His child not only to separation from the follies and sins of a world away from God, but in separation from an empty profession of Christianity which has but "a name to live," while it is dead—a profession which admits to its ranks skeptics, Higher Critics, unbelievers of many kinds and various characters who, in greater or less degree deny the Person or atoning work of the Lord our Saviour. In association with evil, the child of God not only defiles himself, but in so far, links the holy name of the Son of God with that which is evil.

As citizens of heaven, we are not of this world, but pilgrims passing through, and daily

"Pitch our moving tent
A day's march nearer home."

Can we wonder that thus separated to God Isaac "dugged a well" at Beer-sheba and found abundant refreshment there—"a well of water, springing up to everlasting life," as our Lord said to the woman, who left *her* waterpot to tell the people of her city what and whom she had found.

The Holy Spirit has come to tell us what we have in Christ Jesus, and to guide us into all truth. He is here to glorify Christ and to give to God's people new views of the beauties and perfections of our Lord, as revealed in God's Word. Through the Spirit's guidance we drink afresh and again of this Living Water. At "Beer-sheba," in fellowship with God, we can "dig" into the pages of the Word, and the springs of refreshment will gush forth. May we ever dwell beside this well.

And now we find that the Philistines themselves have to bear testimony to Isaac's blessedness. They say, "We saw certainly that the Lord was with thee." As the Lord says of those who keep His Word and deny not His name (His own real character), "I will make them who *say* they are Jews (God's people), and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. 3: 9). This is the final result of a real separation *to God*. But if they see in us only "a good man," of "square dealings," a good citizen, considerate of others, they see only what a good worldling may show while journeying on the way which leads to perdition. The Philistines' testimony to Isaac was, "We saw certainly that *the Lord is with thee*."

It points to a different *character* as well as a different companionship than the worldling ; just as "they took knowledge of them that they had been with Jesus." Oh, may this character be ours, beloved reader, which is found in separation from the world and its aims, while enjoying true fellowship with Him who has called us by His grace.

F.

ENDURING TO THE END

IT is often explained to young believers that the passage in Mark 13 : 13, "He that endureth to the end, the same shall be saved," belongs to a dispensation to follow the present one, and does not apply to believers now. It is true that it is spoken in our Lord's Olivet discourse, and directly applies to the remnant of Israel, converted in the midst of sore tribulation. But let us be careful that we do not miss its moral teaching and application to ourselves.

It is true that *we* are blessed with all *spiritual* blessings in heavenly places in Christ ; blessing which are common to all the children of God. But because of this, has there not been a tendency to deny to saints of other ages what comes from Christ to faith ? There have been trials and tests of faith, consequently, in all ages of human history, from the days of the first martyr and the first murderer. The eleventh chapter of Hebrews, especially the last part, should silence any thought that martyrdoms belong to this age alone, and that *we* are the great exemplars of suffering faith. In the great tribulation—the time of Jacob's trouble—the test

of faith will be in identification with Christ, and this is the test of faith to-day. They are not saved in a way differing from ourselves or saints of other ages, nor are they preserved and kept through their great trials in any different manner.

There are many scriptures that warn *us* directly, in the same terms really. For example: "To present you holy and unblamable and unreprouvable in His sight, *if ye continue* in the faith, grounded and settled, and *be not moved away* from the hope of the gospel" (Col. 1 : 22, 23), "If *we deny Him* He will also deny us" (2 Tim. 2 : 12). "If a man *abide not in Me, he is cast forth* as a branch . . . and is burned" (John 15 : 6). In all these warnings, the question is never raised of a believer losing eternal life, which makes him a child of God; but the question is solemnly raised whether one who may be careless in life and ways is a real believer.

And these warnings are most seriously needed to-day. They need emphasizing. There is much profession of Christianity now-a-days, and such scriptures as these are a standing warning, that the evidence of life, "eternal life" in the soul, is and must be by continuing in the faith—enduring to the end—by abiding in the Vine. That is, it is a warning voice from God to all, to see that they are *living* branches in the Vine—and in a very special way to those whose ways are faulty.

These scriptures, and many others, such as in Heb., chaps. 6 and 10, are intended to awaken the conscience of mere professors, and God, in His goodness and mercy, warns the worldly-minded, and calls to repentance.

It is good for us all to face these scriptures oftentimes, not omitting that in Mark 13 : 13, letting their keen edge search us through and through. May our teaching never weaken the sharpness of such portions by giving them a dispensational explanation merely. I have long found saints avoiding its edge by saying it "does not apply to us." It is to be feared we have "dispensationalized" away a great many moral teachings of the Word, both for ourselves and the saints of other ages—truths whose moral application know no dispensation.

W. B.

"When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek" (Ps. 27 : 8).

— "In prayer I need not only to *feel the need* of what I ask, but to realize *the presence* of Him to whom I speak. The power of prayer is gone if I lose the sense of seeing Him by faith. Prayer is not only asking right things, but having the sense of the Person to whom I present my petition. If I have not that, the sense of being heard is gone, together with the realization of His love and power."

It is not when we are occupied with our difficult path that we walk securely. We have need to *look up while we walk*. We must needs feel our hand held by the Father's hand to be able to "run with patience the race set before us, *looking unto Jesus*, the author and finisher of faith."

—Selected.

Department for Young Believers

My Dear Young Fellow-Christians:

I HAVE for a long time had a desire to keep up the happy intercourse we have had together—many of us—in various places and at various times. These have been very bright spots in my life, when I could look into your young, earnest faces at the “Young Peoples’ Meetings,” and when I have sought to give you what help I could from my own experience in the Christian life, and from the study of God’s Word.

We who have been a little longer on the way ought surely to have something to say to those younger in the faith. It would be a shame to us if we had not learned some important things that it would help you to know—some rich treasures of truth from God’s precious Word, some cheering thoughts as to prayer, some useful methods of study, some helpful hints as to work for the Lord, some warnings from the mistakes *we* have made, and which we hope *you* will avoid.

Surely there is a great deal to talk about, without taking any high place above you, but just letting our hearts express the deep and loving interest we have in you. One can do this, I think, without losing that happy spirit of comradeship which I am sure we feel toward one another.

So I trust it will be pleasing to the Lord if I undertake this little department especially for young Christians, in the pages of **HELP AND FOOD**, so kindly opened to me by the Editor. The Lord loves that His people have intercourse with one another in His things; this is my reason for making this attempt.

I am speaking to you as if I knew you *all* personally—as I am thankful to say I do many of you. I

count it one of my choice pleasures that I do know you, and I want in these pages, month by month, to widen that happy circle of acquaintance to an indefinite extent, as large as is practicable.

Years ago, when most of you were very little children, it was my privilege to begin the "Letter Box" for Sunday-school scholars, which is still carried on in the *S. S. Visitor*. It is my hope to make this a sort of older Letter Box, in which we can carry on the work begun there into wider fields, with much more detail and method.

The present is only a very informal and introductory address, to awaken your interest and secure your co-operation. Let it be understood at once that it is not meant to displace or interfere with any other line of work among us, rather to help such.

Let me, first of all, ask your prayers that our God and Father will make these pages a real blessing to very many, stirring up faith and love, promoting diligent study of His Word, and quiet efficiency in His service, together with the happy and helpful fellowship that belongs to such employment.

I shall put before you a brief outline of the general objects of this Department, and shall be very glad of any suggestions that any of you may have to offer. This means that letters will be welcome, both of inquiry and of suggestion. We shall probably have a "Question Box," which will be at your service.

As brevity is to be one of our fundamental principles, I must bring this introductory letter to a close, with much prayer that our God and Father may give you, and all His beloved people, a fuller knowledge of, and a deeper joy in, the precious Word of Christ.

Very affectionately yours in Christ our Lord,

S. R.

GENERAL OBJECTS

We may put into several classes the general objects of our Department, each of which will be enlarged upon in due course.

1. *To establish souls in the gospel.*

All Christians, if in communion with God, enjoy the gospel. Many young believers need fuller establishment in that grace of which they have so recently tasted. We must therefore have space for Bible outlines of gospel subjects, illustrations from the Scriptures, and true narratives of conversions, etc.

2. *To stimulate study.*

We are not all students, in a special sense, but we all need to study our Bibles. We shall hope therefore to have helpful suggestions as to methods of study, together with general and special outlines of topics and individual books.

3. *To meet difficulties.*

Young Christians, and old ones too, have their difficulties and perplexities. It is hoped that some of these may be met in this Department. Doctrinal difficulties, questions of conscience, general discouragement, and "hard texts" will all come in for a word from time to time.

4. *To stir up to service.*

We need to keep awake as to our service. Perhaps our young people feel the need for counsel and encouragement in this more than in almost any other direction. And how service is waiting for us! Not to speak of regular attendance at the usual meetings—the Prayer meeting, the Bible Reading, and others—there is visiting, testifying for the Lord, tract distribution, Sunday-school work, and so many other lines of service for all classes. How glad we all shall be if

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true service of *love* shall be, in this way, increased.

5. *The social side.*

Young folks are usually sociable; and here is, at once, one of their great blessings and greatest dangers. So many have been helped by the right hand of friendship, and so many lives have been blighted by the wrong kind. Do you wonder that we shall want to tell about these things? And this must not be in a mere negative way of warning and "don't," but in suggesting what is good and helpful and wholesome.

6. *The earth-side.*

And then there is the whole side of our earthly duties, business, trade, choosing a calling, and acting in it in a way that will please the Lord.

These then are some of the objects of our little Department. Dear young friends, how the heart goes out to you as one thinks of these and other ways of saying a helpful word to you. May the Lord grant abundant blessing in it all!

SOMETHING TO BEGIN WITH

Just at the close, I want to speak of something very definite on which you can start *to-day*, if it does not interfere with arrangements already made. It is the daily reading of a chapter in the Bible. Some time, nearly two years ago, some of us began to read the Bible through, at the rate of a chapter a day. We began at Genesis, and have at this date, April 29th, reached the 9th chapter of Ecclesiastes. You can easily calculate what chapter we are reading when you get this. On May 11th we expect to begin the Book of Isaiah. If you have no regular place of reading, will you not join us in this?

Correspondence for this Department can be sent to MR. S. RIDOUT, care of the Publishers.



Answers to Questions



Ques. 7.—Why do "Christian Scientists" look so peaceful and happy? People say there must be something in a religion that does this. And why is this not oftener said of Christians?

Ans.—Because "Christian Scientists" live in "a fool's paradise." Having taken in the falsehood that there is really no sin, no evil, no suffering—all these things being but "errors of mortal mind,"—the devil, whose existence they deny, deceives them at will.

Of our Lord Jesus it was written, "He is despised and rejected of men; *a man of sorrows and acquainted with grief*" . . . and, "Surely He hath borne our griefs, and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted" (Isa. 53: 3, 4). In passing through this scene of sorrow, of evil, of death, how could our Saviour be any other than "a Man of sorrows and acquainted with grief?"

But, as Christians, it is to our reproach that we are not more constantly "rejoicing in the Lord." But our rejoicing is not in falsely denying that "the whole creation groaneth and travaileth in pain together until now" (Rom. 8: 22), it is *in the Lord*—in the peace that God gives, in the assurance of sins forgiven, in the hope of our Lord's return to take us away with Himself. This is not "a fool's paradise," but faith in God, and His grace triumphing amid the groaning of creation in which we also have a real part. Who but one with deceived mind can deny the suffering, the groaning, that man and beast have been passing through these past four years of war, of famine, of distress and awful wrong! It would be difficult to understand how anyone can receive the shameful deceptions of so-called "Christian Science," had not God's Word told us that "the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4: 4). The very name "Christian Science" is a gross deception, for it is neither Christian nor scientific. It denies sin and atonement; it is therefore *opposed* to Christianity. And as to Science, it is a *burlesque* of that.

Ques. 8.—What is the significance of "Charity," so much spoken of in 1 Cor. 13th chapter?

Ans.—The word "charity" is now usually understood as kindly feelings toward others, as benefactions or gifts to the poor, etc. But this does not express the meaning of the Greek word *agapee*, which is used throughout this chapter. It is correctly rendered *love* in the Revised and all good modern Versions. In 1 John 4: 7-12 this same word *agapee* is used several times, and rightly rendered "love" there. To say "God is charity" (the same word) instead of "God is love," would rightly shock our ears.

But it is difficult to explain, in our human language, spiritual qualities like love, patience, hope, life, etc. So love is described in 1 Cor. 13 by what it *does* and what it does *not*. Verses 1, 2 show that great gifts would leave their possessor barren if he has not love. Verses 4-7 show what love *does* and what it does *not*. Verses 8-13, that love is to continue and flourish in its own home with God when other virtues and gifts have passed away. Love shall never end, for "God is love!"

Ques. 9.—Please explain Rom. 7: 9, "For I was alive without the law once; but when the commandment came, sin revived, and I died."

Ans.—The apostle here speaks of the state of the conscience. A person may (without accusing conscience) do things which, when illuminated by the word of God, convict him as a transgressor. For example, many complacently worship and pray to "the Virgin" and to "the saints" who, when enlightened by God's Word, realize they have been idolaters, and guilty.

The passage, however, speaks of what is deeper still; it speaks of a man's conscience resting on an external obedience to the law. But when, illumined by the Holy Spirit, he realizes the spirituality of the law—that it also applies to *the thoughts and intents of the heart*—then the security in which he rested is all broken up. The law says "Thou shalt not lust," and lust is in his very nature! It is all over with him then; the death-blow has been administered by the very law in which he had trusted. "Who shall deliver me?" is his cry then, which is answered by "I thank God, through Jesus Christ our Lord" (ver. 25). Christ Himself, with whom faith links us, is made our righteousness in God's sight, for we who believe are *in Christ*, not in Adam.

Ques. 10.—"Is not 'paradise,' mentioned in Luke 23 : 43, the same as the 'third heaven' in 2 Cor. 12 : 2, 4? Some of my acquaintances say it means different *degrees* of happiness."

Ans.—2 Cor. 12 : 2, 4, to which you refer, clearly shows that "paradise" and the "third heaven" are one and the same place. Paradise is also mentioned in Rev. 2 : 7 as the place of God's delight; as Eden, the paradise on earth, was the place for *man's* delight, and where God communed with him. Compare also Rev. 22 : 1, 2.

Three "heavens" are mentioned in Scripture; not as degrees of happiness, but spheres of God's power and display. (1) The firmament, or expanse, which God made on the second day, separating the waters above from the waters beneath the expanse, which God called "heaven" (Gen. 1 : 8). (2) In verses 14-17, sun, moon and stars are appointed as luminaries in an infinitely larger sphere, also called "heaven." (3) Then we have "The heaven of heavens cannot contain Thee; how much less this house which I have built" (1 Kings 8 : 27); this naturally suggests the "third heaven" of 2 Cor. 12, as the paradise of God.

Ques. 11.—"Of what nature was the ministry of Anna, the prophetess (Luke 2 : 37)?"

Ans.—It is described in vers. 37, 38: She "served God with fastings and prayers night and day" as a devoted Jewess in His holy temple, keeping her body well in hand by fasting, and giving herself to prayer—for Israel, surely, as well as for individual needs. Therefore this saint of God was able to discern the infant Saviour when He was brought into the temple, and "speak of Him to all them that looked for redemption in Jerusalem," and raise her voice in thanksgiving for what her eyes now beheld. Is interceding for God's people, speaking to them of the Saviour, accounted small ministry? God accounts it as highest and most honorable service, whatever this poor world that loves show may think of it.

NOTES

A PATTERN CHRISTIAN

"Called from above and heavenly men by birth
(Who once were but the citizens of earth),
As pilgrims here, we seek a heavenly home;
Our portion in the ages yet to come."

The Call.—An ardent follower of the religion of his fathers is seeking to establish his own righteousness by compliance to the law and its ordinances. He is a strict religionist, impatient with those who would show him in error, and his zeal flames out against the Nazarene's hated name and against His disciples; his ardent nature and religious zeal urge him to violence against them; he will make them recant or cast them into vile dungeons. Such was "Saul who is also called Paul."

But, lo! a sovereign Voice from heaven calls, "Saul! Saul! why persecutest thou *Me*?"

"Who art thou who says I am persecuting *thee*?"—and the majestic yet tender Voice answers, "I am JESUS whom *thou* persecutest."—Jesus!!—thou, alive? thou whom I've reckoned an impostor and dead! *Thou* alive; and calling to me?

Ah, the astounded and prostrate persecutor is not contending about a system of religion now; he is face to face with a living, glorious Person—JESUS whom he had hated. (Is "religion," or the living, glorious JESUS, controlling the reader's mind?)

The Conversion.—Three days of sightless night!—sightless to all but the vision of JESUS shining upon the persecutor's past days of blind zeal and

mad deeds. No earthly food or refreshment could minister to this broken and helpless man, but the heavenly Voice says of him, "Behold, he prayeth;" and the heaven-sent messenger goes and salutes him with the gracious words, "*Brother* Saul, the Lord, even JESUS, that appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Spirit."

Truly, truly, it was JESUS that had sought and chosen him; not Saul that had chosen and sought Jesus. And now he is appointed to be a messenger of what he had sought to destroy. "He is a chosen vessel unto Me," says the Lord, "to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."

The Path.—Not religious observances now; not to establish his own righteousness any longer; not to seek man's praise or favor, but in love serve HIM, "who loved me and gave Himself for me." "Yea," he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and count them but refuse;" and he goes on "through good and evil report, through honor and dishonor, with stripes and imprisonments, in labors and watchings and fastings"—all for his precious and worthy Lord Jesus Christ, who had called him by His grace. And "for this cause I obtained mercy," he says, "that in me first (*pre-eminently*) Jesus Christ might show forth all long-suffering, *for a pattern* to them which should here-

after believe on Him to life everlasting" (1 Tim. 1 : 16).

The End.—"I have fought *the* good fight (of faith), 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" (2 Tim. 4 : 7, 8).

"Jesus, my Saviour, Thou art mine;
The Father's gift of love divine;
All Thou hast done, and all Thou art,
Are now the portion of my heart."

SHARPENING THE TOOL

"While observing a cork-cutter at work, I saw that after cutting and shaping a few pieces, he always turned to renew the keen edge of his knife. I quickly saw the necessity of this if his work was not to suffer, and this simple incident had a lesson for me. For, to continue in service when out of spiritual condition, it is not an instrument 'meet for the Master's use.' We need to have our seasons apart with Him for self-judgment and heart-searching, for sharpening and resetting, so that we may be ready for any work in which He may see fit to use us. Continual work is not possible to an edge tool. It has to be re-sharpened and kept in a condition fit for its owner's use.

"And so it must be with us. It is written concerning the earliest of the Lord's servants, that they gave themselves to prayer and the ministry of the

Word (Acts 6 : 4). Many have been cast aside as unfit for the Lord's use because they were out of condition for His service. They 'ministered' when they should have been 'in prayer.' To be used of the Lord, we need often to turn aside from the public to speak to God and to examine ourselves. This is needful to maintain a right spiritual condition, especially for those who preach and teach. 'Take heed unto thyself and unto the doctrine' (1 Tim. 4: 16), is a word of great value to all who are actively engaged in the Lord's work. And it cannot be neglected without loss of that spiritual condition and fitness to be used as a tool in the hand of the Lord.

"If we would speak to others of the Word of God, we must be taking it in fresh from Him for our own soul's sustenance; and for this we need to be much with Him in private, to be sharpened and fitted for His use. The tendency of these times is to have everything done in haste, with as little labor as possible. This will not do in the holy service of the Lord. Anything and anyhow will not do for God. He must have us near to Him, as becomes His messengers and ambassadors among men."

—(*Extracted.*)

"What is the greatest discovery you ever made?" asked a young man of the celebrated Sir James Simpson, Bart., the discoverer of the use of chloroform as an anæsthetic. He replied, "The greatest discovery I ever made was that I was a great sinner, and that Jesus was a great Saviour."

LOVE AND GRACE

O H, sovereign love and grace divine [nigh;
That saved, and blessed, and made me
Made meet to see the Father's face—

A sinful worm so vile as I!
No marvel that I'd magnify,
And glory in, a grace so free,
In love that led the Lord of Life
To bow His head in death for me!

He gave *Himself*!—a greater gift
Not all the universe could yield—
Nor could a lesser Life suffice
My soul from endless woe to shield.
Herein is love divine revealed,
A fathomless and shoreless sea—
That beareth me *to endless bliss*,
That bore Him *to the cross* for me!

For me! a guilty slave to sin;
My heritage but death and woe.
He, God's Beloved, whose glories shine
Beyond all creature power to know.
From height so high, He stooped so low
That I might life and glory see,
The image bear, the glory share
Of Him who gave Himself for me.

Unsearchable these depths divine!
Inscrutable God's wondrous ways!
He chooseth things that are despised,
Confounds the wise, and calls the base—
E'en from the dust of death doth raise
A New Creation to His praise—
Sets us in love before His face,
Unto the glory of His grace!

SALVATION OF INFANTS

I BELIEVE the Scriptures do not teach in a formal or doctrinal way the salvation of infants who die as such; nevertheless, I do infer from the *Word* that those who die before they come to years of responsibility, *are saved*. I base this inference on the character of God as revealed in His Word. It is God's will, the desire of His heart, that all men should be saved (1 Tim. 2 : 4). No one can therefore claim that there is any hindrance on God's part. The hindrance lies wholly on man's side—in man's will, in fact : "Ye will not come to Me, that ye might have life" (John 5 : 40); "And this is the condemnation, that light is come into the world, and *men loved darkness* rather than light, because their deeds were evil" (John 3 : 19). Therefore if any one is excluded from being blessed by God, it is their contrary will that hinders.

Now the Lord positively states in Matt. 18 : 14, "Even so *it is not the will* of your Father which is in heaven, that one of these little ones should perish." And I ask, Where there is no *contrary* will, will God's will fail? Surely not. The Lord takes a little child's character as a model for the disciples—in fact, for us all—just because it is the very expression of dependence, of trust, and humility. Therefore Christians are exhorted to become "as little children." Once more I ask, and press it, If a little one dies, can it perish—it being God's will it should *not*, and it not having a will of its own to the contrary?

What a comfort this is to sorrowing parents when their precious little one leaves this world, to

know that the Saviour, who, while upon earth, took the little ones in His arms and blessed them, is willing to receive them in heaven, and to give them a place in His kingdom.

Now let us look at certain objections urged against this, to see if they contradict this inference.

It may be questioned if the Lord in Matt. 18 : 14 refers to little ones, or to those that resemble such (as He had been speaking of both in what goes before in this chapter). This is a weighty objection, if a true one. I do not believe this objection exists at all in the chapter, if carefully looked into. The Lord took a little child, set it in the midst of His disciples, and in order to teach them a much-needed lesson, tells them that except they be converted, which means changed from their self-importance (see verse 1) to a condition of dependence and humility (see verse 4), the very things that characterize a child, and become thus as little children, they would in no wise be fit to enter into the kingdom of heaven. Thus, if any one did become as a little child, what characterizes a little child would characterize him, namely : dependence, trustfulness, meekness, inoffensiveness, without retaliation. Such an one shall meet with offenses in this wicked world, but woe to the one that offends such a truly meek and humble follower of Christ. Mark what a blessed and honorable place such a Christian would occupy in the kingdom. He should be the greatest in the kingdom of heaven.

The Lord having used the little child as an example, takes up the case of little children themselves; at least, I infer that much from what He says in the 10th and 14th verses of our chapter.

The poor and humble in spirit, the Lord tells us, are the greatest in the kingdom. It would be but a very little thing to say of them that shall have such an exalted place in the kingdom, that, "It is not the will of the Father that *they* should perish."

Notice also, that in the first part of the chapter, where the Lord speaks of those that resemble a little child, He is careful to say, "One of these little ones *which believeth in Me*," but no such words are used in the 10th and 14th verses. The Lord's assertion that not one of these little ones should perish, is founded on the precious truth that "the Son of Man is come to seek and to save that which was lost."

It is significant however that the word *seek* is not used by the Lord in this case, as in Luke 19 : 10. We may well ask, Why this omission? Surely little ones are lost as well as grown people, for both alike are sinners by nature, and thus unfit for God. Still, there is a great distinction between them. The little one is not away from God through a perverse will of its own, neither does it hide itself from God like the responsible sinner, who is afraid of God because of a guilty conscience through manifold sins committed. The latter has to be *sought after* by the Son of Man. Not so the little one. No such seeking after is needed in its case. It only needs to be "saved" by the Son, who is as able as the Father is willing. Thus, not only is it the will of God that those little ones should not perish, but the Son has wrought a work which has removed all barriers that sin had raised between a holy God and man, and therefore there is absolutely no hindrance on God's part to bless according to His will.

Therefore I hold that those who believe that little ones, who die as such, are saved, maintain the truth and character of God.

But there may be some who find it difficult to reconcile what I have written so far, with what the apostle Paul states in 2 Cor. 5 : 10, "For we must all appear before the judgment-seat of Christ," quoting only the first clause of the verse—a bad habit which people often fall into in quoting God's word, to their own detriment as well as marring the testimony of truth. The balance of the verse is, "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Thus the judgment is according "to the deeds done in the body." It will be admitted, surely, that no infant can render that solemn account.

A weighty objection, with others, is found in our Lord's word to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

It is true that a being with an evil nature cannot enjoy the presence of God, neither is fit for that presence. Therefore the youngest babe must be born again.

It will be admitted that as regards the new birth, it is wholly the work of God. But mark the difference between a babe, born a sinner, and a responsible person, born a sinner also, but guilty besides on account of sins committed. The difference lies in this, that the guilty one has to have the cleansing power of the word of God applied to him, as well as the quickening power of the Spirit; and when the Lord desired to meet the need of a re-

sponsible, but needy and seeking sinner like Nicodemus, He discloses the mystery of the new birth as much as was needed for such an one to know. God was setting up a kingdom of His own, and to see it, a man must have a wholly *new* nature.

There are indeed mysteries connected with the new birth which our finite mind cannot fathom: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit" (John 3 : 8). While we cannot explain, we know that through the power of the Spirit of God, the "Son of God quickens whom He will" (John 5 : 21); and we further know that if it is a person defiled by sins committed whom He quickens, He uses the word of God in one way or another to reach the conscience in order that there should be a moral work in the soul as well as a new nature imparted. Therefore it is said in the Word, "Ye are clean through the word which I have spoken unto you" (John 15 : 3); and it is by "the washing of water by the Word," that we are sanctified (Eph. 5 : 26). The water (symbol of the Word) acts on man, sinful but responsible, and his thoughts as to God, as to himself and his ways, are changed. He judges himself before God in his conscience; in other words repents, believes God, and is morally changed. The Spirit communicates a new life, and he becomes a child of God, "born of God," made "partaker of the divine nature" (2 Pet. 1 : 4). Thus when new birth is spoken of in connection with sinners guilty before God, the Spirit and the Word are always associated together. Thus hearing and receiving the Word is the only way of

blessing for a responsible being with a conscience to be acted upon. But this truth does not set aside the fact that the Spirit can produce a new nature in one incapable to understand the word of truth. The Son of God, who is the living Word, needs but to speak, and the Spirit can produce divine life in the soul of an irresponsible child.

Now turn to Mark 10 : 13-16, and notice, in the first place, there is no comparison made between little children and such as are like them. In the second place, notice these remarkable words of the Lord in reference to little children : "He took them up in His arms, put His hands upon them, and blessed them," and said, "of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God *as a little child*, he shall not enter therein." If then the Lord would not reject them, but receive them while here in this world, think you He will reject them in heaven? Surely not.

But again, There are those who believe that little ones of *believing parents* shall be saved when they die, but deny this of the little ones of unbelievers. While fully admitting the principle so graciously maintained in God's word of "thou and thy house," why debar *any* infant from this grace? It is right to lay hold by faith of this blessed covenant which God makes with believing parents, but let not this hinder any one from believing that God will not hold those accountable who have not come to years of responsibility. God is "a just God, and a Saviour." If in His moral government, in this present wicked world, He allows, for a wise purpose, the sins of parents to be

visited upon the children (a fact taught in Scripture, and observable around us every day), yet in that which involves everlasting misery or happiness, be assured from the revelation we have in God's word of His character, that irresponsible beings, such as infants of believing or unbelieving parents, will find a place in the kingdom of God.

You may say, "This is but an argument." Well, even arguments have their place, and if they rest on God's word, though they cannot give faith, they may remove wrong thoughts from our minds, and help in the understanding of God's word.

H. P. SCHOLTE.

WAITING ON GOD THROUGH TRIAL

"In quietness and in confidence shall be your strength"
(Isa. 30 : 15.)

THERE is indeed strength given us in being quiet before God. Man is so prone to *do* and *say*, and attend to things himself rather than to allow God to work out things for him, while he patiently and humbly waits before Him. It is one thing to talk about this, and quite another to actually wait before God. It is never right to speak or act hastily. We can always afford to wait until we know or understand the mind of the Lord.

We may have to wait to see or understand the Lord's mind; it humbles us, it subdues our spirit, it often enables us to see partial wrongs in ourselves, things to be corrected in us as well as in others. But let us quietly and confidently wait on the Lord, and our strength and faith and joy in the Lord shall be renewed.

NOT FORGOTTEN!

"Thou shalt not be forgotten of Me" (Isa. 44 : 21).

NOT forgotten, while the banner
Of His everlasting love,
Spread on every wind of danger,
Floats thy trembling soul above.

Not forgotten, while beneath thee—
Proof against thy vain alarms—
With embrace secure, and tender,
Fold the everlasting arms !

Not forgotten, while behind thee,
On the footprints of the past,
Goodness, hand in hand with mercy,
Follows closely to the last.

Not forgotten! Thou hast traced it
On life's pathway o'er and o'er;
Now it rises like a rainbow
Over all that lies before.

See! beneath that benediction,
Lighting up thy desert lot,
With each thorn of sore affliction
Springs a sweet forget-me-not!

Jesus bids thee come and gather
All these tokens of His love:
Thou art His "peculiar treasure;"
This He still delights to prove.

J. M. G.

FASTING AND FEASTING

A STRIKING contrast is presented in Mary Magdalene's attitude and that of the two disciples who accompanied her to the sepulchre on that memorable resurrection morning. Ignorant though she was, her affection for the Lord brought her *first* to the garden where she had seen her every hope buried, and to her surprise she found the stone rolled away.

Carrying the news to Peter and John, they verified her statement, and they became satisfied that the Lord was not there. To their homes they returned, to find solace in human relationships.

"But *Mary stood without at the sepulchre weeping*" (John 20 : 11). Here was a widowed heart; the light of life for her had gone out. She could say: "*Without Him whom my soul loveth, the world is a barren wilderness to me ;*" and her flowing tears bore eloquent testimony to the depth of her sorrow. What a striking illustration of the Lord's own words: "The day will come when the bridegroom shall be taken away from them, and then shall they *fast* in those days" (Luke 5 : 35).

I was interested in reading, a few days ago, an incident which may serve to stir and touch our hearts.

At one of the large cantonments in this country, a young French officer was stationed as instructor in the use of gas-masks. In the mess-hall, one day, the officers were laughing and joking, in which the French instructor did not join. Noticing this, one of the officers said, "There is a dance down at the Club to-night ; will you join us ?" To the surprise

of all, the Frenchman pushed his chair from the table, arose with tears swelling up in his eyes. "I, *dance!*" he said, slowly, "I, dance, when the feet of the enemy are on my native land. NO, gentlemen, no true Frenchman can make merry while the enemy is on French soil; I beg to be excused; I cannot eat."

The American officer, deeply moved, arose and apologized, which was gracefully accepted, but the Frenchman left the room with tears falling from his cheeks. Who can read such an incident without being moved by the true-hearted loyalty of this French patriot? For him mirth was out of place while France lay bleeding.

Fellow-Christian, what of ourselves? The One to whom we owe our everlasting blessing, is *not here*. Oh, let us never-forget that the world gave Him only a gibbet, and for His grave a borrowed tomb. He has been *refused, disowned, cast out*, and we . . . can *we* find joy where He had none? or link ourselves with a world which stands charged with the murder of our Saviour? Can we be content to settle down in this scene, where He is rejected? Oh, for a heart like Mary's! Ignorant though she was, her *all* was in the Person of the Lord Jesus. She counted everything else loss compared to Him.

His company fills the soul of His loved ones with heavenly joy. *This is feasting*; so that while *fasting* as to the things of this world, the heart knows what it is to *feast* with Him. What a royal feast was that which Mary enjoyed when His own familiar voice uttered her name! In communion with Himself she learned the true meaning of

His death and resurrection, and left that garden freighted with heavenly knowledge to comfort the hearts of those more intelligent but less ardent in their love, with the most wonderful message human lips had ever borne. (See John 20: 17).

J. W. H. N.

THE TRAINING OF CHILDREN

BY A MOTHER*

TO whom does my child belong? *Is it mine, or the Lord's?* Surely this question should need no discussion by Christian parents! For do we not recognize, even before they are born, that they are peculiarly "a heritage from the Lord?" And when they come into the world, our first duty is to hold them and offer them to Him.

Now, the keeping of this one fact before the mind of a mother will be the best guiding principle in their training. It is because Christian parents so often forget *whose* their children are, that they make such mistakes in training them. I say then to you, mothers, settle it in your minds that your child belongs to God, and not to you; that you are only stewards for God, holding your children to nurse them and train them for Him.

Now, any parent, however poor, unlearned, or occupied, can do this, if only she has the grace of God in her heart, and will *take the trouble*. A little child, who has been rightly trained, has unques-

* This paper has appeared in *Help and Food* years ago; its importance is our excuse for reproducing it in our pages at this time.—[ED.]

tioning confidence in its parents. What father or mother says, is to it an end of all controversy; it seeks no further proof. This influence, wisely used, will be as an atmosphere around the child's moral nature, safeguarding and moulding all its future life.

I sometimes meet with parents who tell me that at the age of from 15 to 18 their children have become unmanageable, and that they have lost their influence over them. I cannot tell you which I pity most—such children, or such parents. One of the worst signs of our times is the little respect which children seem to have for their parents. There are numbers of boys and girls of from twelve to seventeen years of age, over whom their parents have little or no control. But how has this come to pass? Did these children leap all at once from the restraints and barriers of parental affection and authority? Oh no; it has been the result of the imperceptible growth of years of insubordination and want of proper discipline—the gradual loss of parental influence until they have thrown it off altogether, and resolved to do as they please. Hence the terrible exhibitions we frequently have of youthful depravity, lawlessness, and rebellion.

“Well,” I think I hear some mother say, “I feel my responsibility, and long to train my children in the way they should go, but—*how am I to do it?*”

First, let us look at the meaning of the word “train.” It does not mean merely to *teach*. Some parents seem to have the notion that all they have to do in training their children aright is to *teach them*; so they cram them with religious sentiment and truth, making them commit to memory the

Catechism, large portions of Scripture, many hymns, and so on. All very good, as far as it goes, but this may all be done without any real training such as God requires, and such as the hearts of our children need. Nay, this mere informing the head without interesting or influencing the heart, frequently drives children off from God and goodness, and makes them *hate*, instead of love, everything connected with Christ.

In the early part of my married life, when my dear husband was traveling very much from place to place, I was frequently thrown into the houses of religious families for three or four weeks at a time, and I used to say to myself, "How is it that these children seem frequently to have a more inveterate dislike for religious things than the children of worldly people, who make no profession?" Subsequent observation and experience have shown me the reason. It is because such parents *inform* the head without *training* the heart. They teach what they often do not practise themselves, nor take the trouble to see that their children practise, and the children see through the hollow theories, and learn to disrespect both their parents and their religion.

Mother, if you want to TRAIN your child, you must practise what you teach, and you must *show him* how to practise it also; you must, at all costs of trouble and care, see that he DOES it.

Suppose, by way of illustration, that you have a vine, and that this vine is endowed with reason, and will, and moral sense. You say to your vine-dresser, "Now, I want that vine *trained*,"—*i. e.*, made to grow in a particular way, so that it may

baer the largest amount of fruit. Suppose your vine-dresser goes to your vine every morning, and says to it, "Now, you must let that branch grow in this direction, and that branch grow in another; you are not to put forth shoots here, nor many tendrils there; you must not waste your sap in too many leaves,"—and having told it what to do and how to grow, he leaves it to itself.

This is precisely the way many good people act toward their children. But lo! the vine grows as it likes—nature is too strong for mere theory—words will not curb its exuberance nor check its waywardness. Your vine-dresser must do something more effectual than talking. He must fasten that branch where he wishes it to grow; he must cut away what he sees to be superfluous; he must lop, and prune, and dress it, if it is to be trained for beauty and for fruitfulness. And just so, mother, if you want your child to be trained for God and righteousness, you must prune, and curb, and direct, and lead it in the way in which it should go.

But some mother says, "What a deal of *trouble!*"

Ah, that is just why many parents fail; they are afraid of trouble. But, as Mrs. Stowe says, "If you will not take the trouble to train Charlie when he is a little boy, he will give you a great deal more trouble when he is a big one." Many a foolish mother, to spare herself trouble, has left her children to themselves, and "a child left to himself bringeth his mother to shame!" Many parents *teach* their children in theory the right way, but, by their negligence and indifference, let them grow in just the opposite.

See that mother seated at some important piece

of work which she is anxious to finish—her three little children are playing around her—one with his picture-book, another with his horse and cart, and baby with her doll. It is Monday afternoon; and only yesterday she was giving those children a lesson on the importance of love and good-will amongst themselves. That was the teaching; now comes the training. Presently Charlie gets tired of his pictures, and without asking permission, takes the horse and cart from his younger brother, whereupon there is a scream, and presently a fight. Instead of laying aside her work, restoring the rightful property, explaining to Charlie that it is unjust and unkind to take his brother's toys, and to the younger one, that he should rather suffer wrong than scream and fight, she goes on with her work, telling Charlie that he is a "very naughty boy," and making the very common remark, that she thinks there never were such troublesome children as hers !

Now, who cannot see the different effect it would have had on these children if that mother had taken the trouble to make them realize and confess their faults, and voluntarily exchange the kiss of reconciliation and brotherly affection ? What if it had taken half-an-hour of her precious time ; would not the gain be greater than that which would accrue from any other occupation, however important ? Mothers, if you want your children to walk in the way they should go, you must not only *teach*, you must be at the trouble to *train*.

(*Concluded in next number.*)

Young Believers' Department

CALENDAR FOR THE MONTH

Daily Bible Reading..... June 1st, *Isaiah*, chap. 22.
Memory Work..... *Galatians*, chap. 1.
Good Reading..... C. H. M. on *Genesis*, 100 pp.

Please note the Calendar given above. Our daily reading, a chapter a day, begins with Isaiah, chap. 22, on June 1st., and therefore on the last of the month will have reached chap. 51. Let us try to "keep step."

Memorizing is one of the best ways of improving the mind, and nothing is worth storing up as much as God's word. Probably you already have been doing some work of this kind, and know its value. But there are many who may be glad to unite with us in learning the entire Epistle to the Galatians, at the rate of a chapter a month. Begin promptly, and persevere until you have the whole first chapter in your mind. We won't have to do much urging after that. Better make it a verse a day, till the whole chapter is learned, and then some of you get together, and hear one another recite it. A little pocket-sized copy of the Epistle would make a nice prize. They can be had, bound up with a few other epistles. Let us hear how you succeed.

The next item on the Calendar is Good Reading. Have you ever read C. H. M.'s Notes on the Pentateuch? If you have, all right; I know you like them. But if you have not, let us begin June with a few pages. A little over three pages a day, hardly five minutes' work, will cover the 100 pages, which is our monthly allowance. It has been many years since I read it, and it made the Bible a new book to me. I expect to read it again with you, and we will pray for one another as we do it.

Do You Keep a Note Book?

A note book is one of the best companions we can have. We can make it a sort of journal or diary, or we can simply use it to jot down all sorts of things—thoughts on our daily chapter or memory verses; outlines of addresses, or studies of our Sunday-school lesson. We can write out interesting accounts of conversions, etc. We can put down the names of those for whom we are praying, and note when the answers come. Do not try to make your note book too prim and systematic, but treat it like an old friend to whom you can tell anything. When you have filled one book, get another. They make interesting reading in later years. Carry your book with you in pocket or bag, and use a fountain pen preferably.

"Take Care of Him"

The Good Samaritan was not content with binding up the wounds of the man who had fallen among thieves. He brought him where he would be cared for. Are we like Him? Or do we say, "Am I my brother's keeper?" One of the saddest things is to see a young Christian drift. But it is equally sad to see others *let* him drift. You may say he or she is "not in your set," whatever that may mean; you may say they were not congenial, or that you didn't have time to look after them. But what will the *Lord* say if we do not take care of one another? A story is told of two travelers who were overtaken by a dreadful snow-storm. For a while they pressed bravely along, but gradually the cold began to deaden their feelings, and to lure them to that slumber from which there is no waking in this world. One of them saw the danger of his companion, and began to use all his efforts to arouse him, with happy success. But not only was the *friend*

preserved, the one who had busied himself about him was also fully aroused. We cannot help others without being helped ourselves.

Summer-time

We are near the most delightful season of the year. No need to hurry indoors for fear of the cold; no early nightfall, but the long gloaming, inviting to pleasant walks, and all kinds of attractive things. Then there is the vacation, two weeks for the workers, and all summer for the school-folks. What are we going to do with our summer? I am hoping it is going to be a very enjoyable and healthful one. Some people get colder, as the weather gets warmer. Strange paradox, but true—not for you, I hope. If we begin to neglect the little routine duties, if we let it get too warm to go to meetings, beware!—we are getting cold. If we are not so careful where we go, with whom we associate, we are falling prey to summer-time diseases, which will leave their mark upon us after the bracing winter weather comes on. Summer-time is the best season for pen-air work—giving out tracts, attending open-air meetings, etc. Once we are happily engaged with these, there need be little fear of dull times. May your summer be a happy and useful one.

Team Work

A team of horses must pull together if their full strength is to be utilized. Did you ever see a team trying to start a heavy load? First one pulls, and then the other. Finally the driver, by quiet control, a word to one horse that is holding back, a check on another that is plunging forward, gets them to pull together, and the load is drawn with ease. That is team work. Many a game of ball has been lost through lack of

team work. The side with the strongest individual players may go down before the others who work unitedly under a recognized leader, and for the common end. Now if this is true in earthly things, it holds good equally in spiritual. We are members one of another, and members of the body of Christ. Therefore we are to work together, under our blessed Leader.

How?

Regular attendance at the meetings is one of the elementary kinds of team work. Did you ever attend a prayer meeting where, maybe, fifteen were present out of the hundred or more whose regular place of meeting it was? Were all the absentees sick, or detained by important business, or household duties? Where were many of the young people? It may be we would hear in explanation that this or that one "never attends the week meetings"—they are "dull" or "dry." Perhaps the voice of the young brothers is never heard in public prayer. Perhaps they never ask a question in the Bible Class or Reading Meeting. All this is lack of team work, and we need not be surprised if the state of the meeting reflects it.

The same truth applies in the Bible Class for the young or the Young Peoples' Meeting. Let each one be always present, unless it is out of the question, and each one ready publicly, or privately, to pray or participate. Let the absent ones be visited, not in an uppish way, but in real loving interest, and we will see things move.

In all our work and service let us beware of class distinctions—between young and old, between rich and poor, etc. A rope is made up of many strands, and they do not all begin at the same point; if they did, where would the rope be? Let us be "fitly shoined togedder" (Did you ever read the little booklet, "Hebich's Tub"?—if not, get it).

What Can I Do ?

You must ask this question of the proper Person. "Lord, what wilt Thou have me to do?" is the way it is put in the Bible. We cannot put this or that work in someone's hands, and tell them to do that. The one who has saved us is the one who can give us our work. Let us then ask this question of Him.

But there are some hints and suggestions we can give one another, not as rules, but for your consideration. There are first the great private responsibilities—Bible-reading, prayer, self-judgment—things that are needed if we are to walk with God. Then there is the privilege of confessing the Lord before men. If we are long in a company, at work or otherwise, where they do not know that we are children of God, there is something the matter. Let us show our colors, not in an offensive, harsh way, of course, but clearly and unequivocally, and we will have a joy in our hearts that amply will repay for any rebuff or suffering connected with it.

Coming next to what would be called more exactly "work," there is the steady giving away of tracts. I don't mean the broadcast handing out (which one may sometimes do), but one here and there, perhaps one or two a day, and gradually increasing as you felt enabled. Think of the foreigners all about us—Italians, Poles, and other nationalities. God has brought them to our very doors, it may be that they should be saved through us.

Then isn't there somebody that no one in particular is looking after? Some old person who is very lonely, some sick body who would be much cheered by a visit?

There is plenty to do, if you *really* want to do it. But you must not be legal about it, must not be driven to it with the lash of a bad conscience. God wants your love, and your happy service flowing from that. "The

love of Christ constraineth us." "Rejoice in the Lord, and again I say, Rejoice."

Materials for Young People's Bible Class

First, Some young people, two to twenty in number.

Second, Bibles and note books.

Third, A teacher with a young heart.

Fourth, A convenient room, most any kind.

Fifth, A hunger for the Word.

Sixth, A spirit of reverence.

Seventh, Abiding faith in God.

Do you know where a class is needed? Why not try to start one, by asking the Lord to lead? Perhaps there is room for one in your own Sunday-school.

Correspondence

This is to let you know that your letters are always welcome. There has scarcely been time yet for much in this way, but already we are cheered by assurances that our Y. B. D. is a good thing. Quite a number of orders for the magazine and for sample copies have come in. We want all sorts of questions, suggestions, and things like that. I am hoping to begin a short Bible Class study of some Book, perhaps Matthew, or shall it be John or one of the Epistles? Write, and let us know what you think.

It would be very nice if some of you would write and let us know how things are going on where you live. Once in a while I get such letters, but would be glad to get more. Don't be afraid to criticize; we may need it. "Pray for us."

Correspondence for this Department can be sent to
MR. S. RIDOUT, care of the Publishers.



Answers to Questions



Ques. 12.—Please answer in *Help and Food* a question which has been raised in our small meeting here. In Mark 1 : 12 it says : "And immediately the spirit driveth him into the wilderness." The question is, What spirit? Was it the Holy Spirit? or the evil spirit?

Ans.—The connections leave no doubt that it was the Holy Spirit that led our Lord into the wilderness, where He was to be put to the test, "tempted of the devil." Luke 4 : 1 says, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness ;" "to be tempted of the devil," adds Matt. 4 : 1. Satan never could lead thus the Holy One of God. It was necessary that the Second Man—the last Adam—in coming forth from His retirement and hidden life with God, into His public life as our Representative and Mediator, should be fully tested by him who had ruined the first man. The Holy Spirit therefore leads, or "impells" him to this test, as later He was to lead Him on to the cross.

There is much instruction and great beauty in all this. The first man, Adam, surrounded in the garden by tokens of God's care and goodness, breaks through God's *one* prohibition, and surrenders to Satan's first temptation. The Second Man is urged by the Spirit to meet Satan—not in Divine power, but in human weakness—to defeat Satan in all his wiles. The "saying of God" alone is used by the Second Man. Not once, but *three* times (that is, completely) and Satan is utterly defeated by "It is written ;" "It is written ;" "It is written"—that is by complete obedience to God's word.

We quote, in connection with this, from the *Numerical Bible*, on Matt. 4 : "And here now is His own Beloved ! He uses not the power that is in His hand against the adversary. In conflict between good and evil, power cannot decide ; the good must manifest itself as that, and stand by its own virtue against all odds. The glorious Wrestler is stripped therefore for the wrestling. Son of God though He be, He comes into the poverty of the creature, the conditions of humanity, and these in their utmost strictness. Man, in Adam, had been tempted in a garden specially prepared and furnished for him. The weakness of the creature

was owned, but tenderly provided for, so as to witness to the tender arms of love that were about him ; he had but to shrink into them to be in perfect safety, beyond all possible reach of harm.

"But not so sheltered, not so provided for, is the new Adam, the Son of Man. The garden is gone ; in its stead is the wilderness ; nor is there nurture for Him now from nature's barren breast. For forty days He fasts, and then with the hunger of that forty days upon Him, the tempter comes. It marks the contrast between Him and other men that, whereas a Moses or Elias fasted to meet God, *He* fasts to meet the devil."

Ques. 13.—In John 6 : 44, our Lord says : "No man can come to Me except the Father, which hath sent Me, draw him." Does not God want all to be saved ? Is not salvation free for all ?

Ans.—Yes, surely. In Heb. 2 : 9 it is written, "That He (Christ) by the grace of God should taste death for every man." 2 Pet. 3 : 9 also says, "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance ;" and our Lord Jesus, in that beautiful scripture, John 3 : 16, declares that "God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." No one can read these declarations from God and say that He has not provided for the salvation of *all*, or that it is not His will that all should be saved.

But having thus declared His gracious will, and provided a means of salvation for *all*, what if they for whom He has thus provided, *refuse* His gracious appeal : "*Come ; for all things are now ready ?*" Alas, the next word is, "*They all* with one consent began to make excuse. The first said," etc. (See Luke 14 : 15-24.)

Is God's prepared supper then to be absolutely fruitless ? Will none be there ? Oh, yes ! How, then ? Verses 21-23 give the explanation. They are not *asked* to come, now ; the Servant (the Holy Spirit) is to "*bring in . . . the poor, the maimed, the halt, the blind.*" Yea, "Go out into the highways and hedges, and *compel* them to come in"—their *needs*, their very *misery* are used to compel them to come. They who otherwise would not come, are thus by the Father's will drawn to the Son our Saviour, who says, "All that the Father giveth Me shall come to Me ; and him that cometh to Me I will in no wise cast out" (Jno. 6 : 37).

NOTES

A correspondent who deplores the increasing habit of much story-telling in popular preaching, thinks a warning should be sounded as to this, that young Christians may not trust in emotions but in Christ; not in stories, but in the gospel of God. He says:

"If the emotions are stirred by fleshly means, what is gained but an unreal aspect of things? Making people cry one moment and laugh the next may be done without any exercise of the Holy Spirit as to sin. To make people cry is far from causing them to repent. The human heart may be moved by sentiment without submission to the gospel; and moving the emotions seldom results in permanent peace or true happiness."

In general it may be said that the more *God* and His *word* are relied upon, the more will results be stable and manifest as the work of God in man's conversion. Conversely, we have seen great "revivals" and evangelistic "campaigns," where the human means employed were so conspicuous that it was difficult to perceive if *God* had wrought in any of the many conversions claimed.

In his last letter to his beloved son in the faith, Timothy, the aged apostle Paul urges upon him the need of faith and courage, in view of that departure from the truth which the Holy Spirit had predicted would come. Briefly relating what his own life in the ministry of Christ had been (2 Tim. 3 : 10, 11), he reminds Timothy of the Old Testament Scriptures he had known from childhood, and of

the new revelations he had learned from the apostle himself (which we now have in the New Testament), putting him thus in possession of the body of truth which makes one "wise unto salvation." The apostle then charges Timothy to

Preach the Word !

This is what he himself had done everywhere, as all his epistles bear witness. His preaching had not been "with enticing words of man's wisdom, but *in demonstration of the Spirit* and of power." To the cultured and gifted Corinthians he could write, "I came to you, not with excellency of speech or of man's wisdom, declaring to you the testimony of God." . . . but he preached "Jesus Christ, and Him *crucified* !" and this he had done, that their faith "should not stand in the wisdom of man, but in the power of God !"

As an example of the power of God's word, it is related of César Malan, the well-known evangelist of a century ago, that in a long stage-coach journey a mixed company were thus thrown together in close contact. As Malan was refreshing his spirit by reading the Scriptures, an infidel companion remarked that he wondered at an intelligent fellow-traveler reading this book, fit only for superstitious people, or old women and children. Malan answered the sally by reading aloud a suited passage of Scripture. The infidel restored by asking if he had no better answer than reading from that antiquated book. Malan turned to another Scripture which he again read as his answer. "Did I not tell you," said the vexed infidel, "that I don't believe a word of that — book?" "Whether *you* believe it

or not, this is what it says;" and Malan read other suited passages, of which the adversary took no further apparent notice.

A colonel, a fellow-traveler and friend of Malan, on alighting from the stage-coach said to him privately: "Much as I love and respect you, dear Malan, it seems to me you were not quite fair to your adversary in only reading Scriptures to him in answer to his arguments."

"Colonel," was Malan's ready answer; "what is that you carry at your side?"—"My sword."

"If you faced an enemy in battle would you argue with him that this blade is a weapon?"—"No, I'd plunge it into him."

"Well, Colonel, this is just what I was doing."

Some years after, Mons. Malan was accosted by a stranger who asked, "Pardon me, sir: do you remember me?"—"I do not seem to recall you to mind."

"Do you remember travelling on the way to Lyons in a stage-coach with an infidel who objected to your reading the Holy Bible to him?"—"Yes, *yes*, perfectly."

"Well, I am the man; and I wish to tell you that it led me to read the Holy Bible myself, and to find Jesus as my blessed Saviour!"

A poor, deluded sinner brought to Jesus by reading the Scriptures,—what a joy!

Preach the Word.

THE TESTIMONY OF A YOUNG JAPANESE TO THE BIBLE AND TO CHRIST

AFTER traveling over the distance of 11,000 miles, from the eastern extremity of the earth to the western extremity thereof, I found myself in the heart of your great metropolis. Two years had elapsed; and the same foreign sojourner, who at that time was "without Christ," and knew nothing of the "glad tidings" from heaven, is now standing up amidst the happy sons and daughters of this blessed land to speak of Him who is so near and so precious to us.

The meek, the pure, and lowly Saviour was not acceptable to me. My sin was too great; I could not trust Him, who thus kindly invited all the sinners of this world. But the Lord pitied me. He invited me to come to Him by day and by night.

With eagerness I got hold of many books written by infidel writers against the sacred Bible and against Christianity, and perused them with certain relish. I joined also a society in London, which met every alternate Sunday evening, with the object, as it was called, of spending the dull Sunday evenings in a lively and more profitable way.

All this, I feel sure, was the work of devils, but like the work of devils, it was soon destroyed by the power of Christ, who is superior to all in love as well as in strength.

After a time there arose a curiosity in me to know by my own effort and enquiry what kind of

a book this Bible, against which I had read and heard so much, could really be. I read first the four Gospels, chapter by chapter, and day by day. That which was a mere curiosity at first, now gave place to a real interest and an increasing desire to learn more and more. I proceeded then to the several Epistles, and went on and on with a humble spirit to be taught the truth and nothing but the truth. The whole of the New Testament was thus read through in a short space of time. Then I began with the Old Testament; but it was not necessary to finish the whole of it before God opened my eyes to the solemn truth: "Look unto Me, and be ye saved, all the ends of the earth." I looked up unto Jesus, and in Jesus I have found my personal Saviour. I thanked God, and rejoiced "with joy unspeakable and full of glory."

In Christ Jesus I have discovered the true Son of God, who came down upon the earth to live even as "Man of sorrows and acquainted with grief," and to die a death of shame, in order to restore lost sinners to His and our Father. Verily, "He was wounded for our transgressions, He was bruised for our iniquities." Oh, what shall we do to thank Him for this wonderful work of self-sacrifice and love!

My conversion, as I think is the case with many, was a slow and gradual process. When I went for the third time to hear the earnest appeals of Mr. M., and when he said to us—the numerous undergraduates assembled before him at Cambridge—"Who among you will stand up for Jesus?" I, or rather Christ, raised my right hand, and I exclaimed, "I will!" Oh, it was a heart-thrilling moment—

the final moment of decision—the beginning of a new existence !

When I came back to my rooms, the first thing I did, after thanking God, was to put down the following words in my diary: "Until this day I was dead; this day I was born again; from henceforth I shall be ready to fight any battle under Christ's banner against Satan and all his hosts."

SERVICE — COMMUNION — WORSHIP

(John 12 : 1-3)

Never to be forgotten was that night in Bethany
When those who loved the Master, and sought with Him to be,
Assembled round the table whereon the feast was spread.
There Martha "served," and Lazarus "sat," new risen from
the dead—

Service and sweet *communion*. What could be needed more ?
The ointment made of spikenard from Mary's treasured store,
Devotedness made perfect; faith's triumph in the Lord
Of her who sat at Jesus' feet and listened to His word—
The *worship* that the Father seeks now lavished on the Son
By her who learned His secret, whose heart by Him was won.
The odor of the ointment filled the house upon that day,
And the odor of that ointment will never pass away ;
Wherever in this wide, wide world the gospel seed is sown
The good work wrought by Mary shall also be made known.
And wherever saints are gathered in remembrance of their Lord
To break the bread and drink the cup, responsive to His word,
Service, communion, worship, from those who know His grace,
Should mark their ways while waiting to see Him face to face.

A GLANCE AT ISRAEL'S HISTORY MORALLY CONSIDERED

OF His own sovereign will God chose Israel to be the centre of His government on earth. This is forcibly expressed in the well-known passage of Deut. 32: 8-10, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." Gen. 10: 25 shows that this division took place in the days of Peleg, several generations before there was a nation called "Israel." Nevertheless, in God's foreknowledge, His arrangement of the earth had Israel as His centre. Israel was to be "His portion" among the nations, "*the lot of His inheritance.*" The nations were to be both placed and governed in relation to Israel. Could anything more emphatically declare the pre-eminent place which Israel occupies in the Divine counsels and purposes as to the earth and its government?

But let us remember that God's object in His dealings with His creatures, and creation in general, is to glorify, or manifest Himself to all His intelligent creatures. It is in His Son, made flesh, that His moral perfections are manifested; *He* therefore is the divine centre of God's purposes—both earthly and heavenly, and *He* is the grand subject of all Scripture. Israel is God's centre of earthly government, and the Church of the heavenly sphere, but Christ, as Man, is the centre of all, to the glory of God the Father. In consequence of

Israel's pre-eminence on earth, even the history of nations centres round it. Egypt, Assyria, Babylon, Persia, Greece, Rome, all have contended for Israel's land, and are known in connection with it. While dark traditions, barely pierced by modern researches, hang over the nations of ancient history, in the neighborhood of Israel all is light.

The call of Abraham was out of, and because of, the prevalence of idolatry. In Joshua 24: 2, 3 we read, "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood (*i. e.*, the river Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor: *and they served other gods.* And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."

Under the disguise of idolatry, Satan became the object of worship; for Scripture says, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (1 Cor. 10: 20). The moral effect of this worship of Satan instead of God is briefly, but clearly, set before us in Rom. 1: 21-25. When men gave up God for idols, "God gave men up" to the well-known horrors of paganism.

Two leading objects are pointed out in the Old Testament as God's object in the separation of Israel from other nations. First, they were to be a standing testimony against idolatry—a testimony to the unity of God, that their Jehovah was the one, true, and only God. Second, Israel was designed to be a specimen of the happiness and prosperity of a people under the immediate government of

Jehovah. I quote a few scriptures in proof of the above.

As to the first: Exodus 20: 2, 3, "I am the Lord (Jehovah) thy God, which brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt have no other gods before Me;*" and Deut. 6: 4, "Hear, O Israel: The Lord our God is *one Lord;*" and Isaiah 43: 12, "Therefore ye are my witnesses; saith the Lord, that *I am God.*"

As to the second: Leviticus 26: 3-12, "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and *the land shall yield her increase*, and the trees of the field shall yield their fruit . . . and *ye shall eat your bread to the full, and dwell in your land safely.* And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land . . . for I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you . . . and I will walk among you, and will be your God, and ye shall be my people." All this was conditional on their obedience.

Let us now consider a little the way in which God acted to bring these things to pass.

First, He chose and called Abraham to whom He made unconditional promises that his seed should possess the land of Canaan as an inalienable inheritance. The promises made to Abraham, Isaac, and Jacob, were unconditional; so also were all the dealings of God with the nation of Israel in re-

deeming them out of Egypt, and conducting them in grace, up to Mount Sinai. There, the law was given; the people binding themselves to keep it as the condition of their continued blessing. With what result? All the following history of Israel is the answer to this momentous question. Moses was but a little out of their sight when they worshiped and danced around the golden calf which Aaron made at their request. And this was but the beginning of a course of disobedience and rebellion which characterized them *throughout*.

God had long patience, bore long with their evil ways; intervening in one way, then in another in which He could graciously exercise His long-suffering towards them. The varied institutions of sacrifices and priesthood, the agencies of Judges, Kings and Prophets (all typical of better things to follow), were means employed in God's wonderful grace to hold the people, or turn them back to Himself and their covenant with Him. Each, for the time being, was a link between God and the nation; while all were shadows of good things to come.

Priesthood, royalty, and prophecy, were the three great institutions by which God maintained His connection with Israel. But priesthood and royalty in man's hand soon were corrupted and powerless for good—even sometimes positively active in evil. When the nation had begun to depart from God, after the death of Joshua, and God visited them with one chastening after another, judges were raised up, by whom God delivered them out of the hands of their enemies, and governed them. Throughout this period, the visible link between God and the people was the tabernacle at Shiloh,

with the priests who ministered there. But judges failed more and more, while the priesthood itself became totally corrupted, and God not only gave the people into the hands of the Philistines, but put an end to the order of things which He had instituted in mercy. Everything then was in a state of confusion,—“Every man did that which was right in his own eyes,” until David, the son of Jesse, was raised to the throne.

It was in the counsels of God from the beginning that royalty should be established in Israel, and that He whom we know as the blessed Heir of all things, David's Son and David's Lord, our Saviour and Lord, Jesus Christ, should, amid all His other glories, sit “upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice for ever” (Isa. 9: 7). This was God's purpose from the beginning; but the disclosure of this purpose had to wait for the due time. From Moses to Samuel the government in Israel was a pure theocracy—God was their King. He raised up leaders as Moses, Aaron, Joshua, and the Judges, by means of whom He administered the government of the nation; still there was no King over them but “the King eternal, immortal, invisible.”

It was want of faith in God, and therefore sin, in Israel to say, “That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles” (1 Sam. 8: 19, 20). Thus Saul was appointed according to the desire and mind of the people; but Saul had no more faith than his people had, and disobeyed as they did. In judgment of their request, Saul was es-

tablished over them; as it is written, "I gave them a king in mine anger, and took him away in my wrath" (Hosea 13 : 11).

A new institution was introduced, however; it was with David, the man after God's own heart, that the Kingdom according to God's thoughts and counsels began. Through obedience to God, David subdued the Philistines, and brought back the ark from its isolated place, to be near himself in Jerusalem, where it found a resting-place during the days of the Kingdom. From now on it is with the house, and the throne, of David that Israel stands or falls.

Alas, all fails in man's unfaithful hands! The first of David's successors on the throne, Solomon, so departed from God in his old age that God's rod now had to come upon the house of David. At Solomon's death ten tribes are rent away from the Kingdom, and as God through the prophet had announced, "Unto his son will I give *one* tribe, that David my servant may have a light alway before Me in Jerusalem, the city which I have chosen Me to put my name there."

Israel's kingdom (the ten tribes) began with apostasy from Jehovah; idolatry was introduced by their first king, Jeroboam, and their history is one dark picture without relief of a single godly King. "Until the Lord removed Israel out of his sight, as He had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day" (2 Kings 17 : 23).

The Kingdom of Judah and throne of David still continued for a time through the mercies which God had pledged to that favored line. But, even in Judah, one King arises after another of whom

the sad record runs, "He did *not* that which was right in the sight of the Lord his God, like David his father."

It is from this epoch that prophecy, which has been recorded and preserved for us in the Scriptures, properly dates. It embraces three leading themes. *First*: the prophets' reproofs and pleadings with the people, calling them to repentance and its fruits, promising mercy from the Lord if they will but hearken, and presenting various motives to influence them to do so. *Secondly*: foreseeing the rejection of their message and the consequent hardening of the people in iniquity, they predict the judgments of God which would overtake them. They generally begin with those judgments which were then at hand, and pass on to the final judgments which are connected with and precede the second coming of Christ. *Thirdly*: they predict Christ's coming. But, as His sufferings and His kingdom were both future when they wrote, we find that they blend together, as we might expect, in the same prophecy, without any intimation that He would come more than once. The calling of the Church—the present parenthetical dispensation—being an unrevealed mystery, hid in God, in the Old Testament days, the prophets could not apprehend the long lapse of time that would separate the sufferings from the reign of Christ, which to us is so manifest. Thus in one connection they speak of Christ's rejection and His glorious reign, in which Israel, restored and saved, is to be preeminent among the nations, and the centre of blessing to the whole earth.

How gracious of God it was to bring thus to-

gether light and comfort to His poor afflicted ones among Israel, who really trembled at His word and waited upon God, when the darkness of apostasy and rebellion was overspreading the nation, and when the gloom of approaching judgments was beginning to darken the horizon.

Finally, came the days of Nebuchadnezzar, the Babylonian, and through him the long-threatened judgments upon the house of David, which had utterly corrupted itself, and the nation was given up to captivity. The throne of David was cast to the ground, the royal family, and most of the inhabitants of the land were made captives and transported to Babylon, and the city and temple were given up by God, and overthrown.

Three things resulted from Israel's apostasy and overthrow:

First: the glory that had filled the Temple, which had made Israel the "Kingdom of Jehovah," was seen by Ezekiel to leave the Temple and return to heaven. (See Ezek. 10 : 18 ; 11 : 23.) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea 3 : 4). *Second:* God disowned His people Israel : "Then said God, Call his name *Lo-ammi* (that is, not my people), for ye are not my people, and I will not be your God" (Hosea 1 : 9). *Third:* God's throne at Jerusalem—which was to be exercised through David's heirs—being overturned, the earthly government was conferred of God upon the chief of the Gentiles. It was not simply, as before, that the incursions of surrounding nations were permitted as a chasten-

ing for Israel's sin, but the government of the earth was changed. Nebuchadnezzar did not inherit the throne which God had set up at Jerusalem, but that throne being overturned through Israel's incorrigible wickedness, God put in Nebuchadnezzar's hand dominion over the earth: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thy hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. 2 : 37, 38). These three features have continued to the present day. The partial return from Babylon, in the days of Ezra and Nehemiah, did not reverse, nor cancel, the sentence. There was no return of the glory; Israel remains as "*Lo-ammi*—not my people;" and dominion is still in the hands of the Gentiles.

The visitations of Divine displeasure on Israel, down to the point to which we have traced their history, were mainly on account of idolatry. (In proof, see 1 Sam. 7 : 3; Ps. 78 : 58-61; 2 Chron. 34 : 24, 25; 36 : 14-17.) When Israel itself became idolatrous, what remained but that God should give them up to desolation, as He did! In turning away from the exclusive worship of the only true God, they ceased to be His witnesses in the world; and He then made them an involuntary testimony, according to His word, by the judgments which have pursued them to this day.

To what purpose, then, was the partial return from Babylonish captivity at the expiration of the seventy years? Clearly it was that a remnant of

Israel might be in the land when the hour arrived for Christ's appearance among them. Everything in the whole course of God's dealings with Israel had been steadily pointing onward to Christ. The many typical persons, and all the offerings enjoined upon Israel in the law, were but foreshadows of Him that was to come according to promise. But, alas, when He came, and was presented to Israel in *perfect grace*, accompanied by signs and works of Divine power among them, what was the result?—as a nation they *rejected* Him and crucified Him between two criminals!

Reader, what instruction and what warning for our souls there are in this most solemn history of Israel. In it we see what *man* is—you and I—we all! The nature of evil which expressed itself in persistent turning away from God, and found its climax in the rejection of Christ, is the same nature that you and I possess. If we have received Christ, it is because grace—God's wondrous grace—has wrought in us the *disposition* to receive Him. He has used our very need and misery to bring us to Christ our Saviour. Blessed be God! And this same grace will yet produce in Israel, in a probably near and glorious future, the preparedness of heart to receive Christ, their Messiah, when He comes the second time to establish His kingdom over them in righteousness. Then also the groaning creation shall be delivered from the bondage to which it has been subjected through man's sin, and His kingdom will spread over the whole earth!

“ Even so, come, Lord Jesus ! ”

THE TRAINING OF CHILDREN

BY A MOTHER

(CONCLUDED)

BUT, *how is the training to be given?* The first and most important point is to secure *obedience*. Obedience to properly constituted authority is the foundation of all moral excellence, not only in childhood, but all the way through life. And the secret of a great deal of the lawlessness of these times, both towards God and man, is that, when children, these people were never taught to submit to the authority of their parents; and now you may convince them ever so clearly that it is their duty, and would be their happiness, to submit to God, but with their unrestrained, unsubdued wills, which have never been accustomed to submit to anybody, it is like beginning to break in a wild horse in old age. Well may the prophet inquire, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are *accustomed* to do evil."

God has laid it on parents to begin the work of bringing the will into subjection in *childhood*; and to help us in doing it, He has put in all children a tendency to obey. Watch any young child, and you will find that, as a rule, his instincts lead him to submit. Insubordination is the exception, until this tendency has been trifled with by those who have the care of him.

Now, how important it is, in right training, to take advantage of this tendency to obedience, and not on any account allow it to be weakened by encouraging exceptional rebellion! In order to do

this, you must begin *early enough*. This is where multitudes of mothers miss their mark—they begin too late. The great majority of children are ruined for the formation of character before they are five years old by the foolish indulgence of mothers.

I am sometimes asked, "What do you consider the secret of successful training?" I answer, "*Beginning soon enough*—not letting Satan get the advantage of us at the start." This is the secret of success. "Well, but," mothers say, "it is so hard to chastise an infant." There is seldom need for chastisement where mothers begin early and wisely. There is a way of speaking to and handling an infant compatible with the utmost love and tenderness, which teaches it that mother is not to be trifled with; that, although she loves and caresses, she is to be obeyed, and will be obeyed; and a child that is trained in this way, will not, as a rule, attempt to resist. In exceptional cases it may be tempted to become obstreperous, and the mother must show her authority.

Take an illustration. We will suppose your son of six months old is in a fractious mood, and indisposed to take his morning nap; his nurse has put him in his cot and struggled till she is tired, and the child is tired too. At last you come and take the baby, after he has been rolling and tumbling about, and lay him down with a firm hand, saying with a firm voice, "Baby must lie still, and go to sleep," putting your hand on him at the same time to prevent his rising in the cot, or turning over after you have spoken. Now, if this child has already been trained in this line, he will, as a natural consequence, lie still and go to sleep; but if he has

not been accustomed to this kind of handling, he will perhaps become boisterous, and resist you; if so, you must *persevere*. You must on no account give up; no, not if you stop till night. If he conquers you this time, it will be harder the next, and it will get more and more difficult. Almost all mothers mistake here; they give up because they will not inflict on themselves the pain of a struggle, forgetting that defeat now only ensures endless battles in the future.

Remember, you *must* conquer in the first battle, whatever it may be about, or you are undone. "Ah, but what time and patience this requires!" Yes, but it is only for once or twice, and what is that compared with the time and toil of conquering further on? But you say, "It is so hard." Not half so hard as the other way; for when the child finds the mother is not to be got over, he will yield as a matter of course. I have proved it, I think, with some strong-willed children as ever came into this world. I conquered them, six and ten months old, and seldom had to contend with any direct opposition after. I have a son, who is now preaching the gospel, and a great joy to my heart. The only decided battle I ever fought with him was at ten months old. I do not say that he never disobeyed me afterwards—he sometimes forgot himself, and was disobedient—but I do say that I never remember him setting his will in direct antagonism to mine in all the succeeding years of his childhood. It was a painful struggle, that first contest, but has not the result paid for it a thousand times? O mothers, if you love your children, begin early to exact obedience. If chastisement be necessary,

inflict it; and for every pang you suffer, every tear you shed, you shall reap comfort, honor and glory.

But, perhaps, there are some mothers who are saying, "Ah, I see it now, but it is too late; my children are too old." I say, Better late than never. Begin, and do all you *can*. Perhaps you can never undo *all* the mischief, but you may part of it. Call your children around you; confess your past unfaithfulness in your dealings with them, fall on your knees before the Lord with them, and tell Him of your failure to train them for Him, and ask His help to enable you to do it in the future. Begin at once to exact obedience. Be judicious and forbearing, remembering that your children's habits of disobedience are the results of your *own* folly, and deal as gently as the case will permit; but, at all costs, secure obedience, and never more allow your commands to be trifled with. Now is your chance; a few more years, and it is too late.

Do not be afraid to *use your authority*. One would think, to hear some parents talk of their relations with their children, that they did not possess an iota of God-given right over them. All they dare to do is to reason, to persuade, to coax. There is no command, no firmness, no decision, no authority, and the child knows it by its instincts, just as an animal would. Men are much wiser in breaking in and training their horses than their sons, hence they generally get much better served by the former than the latter.

What a contrast the conduct and fate of Eli present in this respect to the conduct of Abraham! "I know him," said Jehovah, "that he will *command* his children and his household after him."

Not merely remonstrate with and persuade, as Eli did, but "*command*"—he will use his authority on God's side; and, as a consequence, the Lord promised that "they should keep the way of the Lord."

Another important point in training a child in the way it should go, is to train it in the practice of *truth and integrity*. Human nature is said to go "astray from the birth, speaking lies!" and, doubtless, untruthfulness is one of the most easily besetting and prevalent sins of our race. To counteract this tendency, and to establish the soul in habits of truth and sincerity, must be one of the first objects of right training. In order to do this, parents should beware of palliating or excusing the tendency to falsehood in their children. In nothing have I been more amazed than in this. I have actually seen mothers smile at, and almost extol, the little artifices of their children in their attempts to deceive them, and to hide some childish delinquency. No wonder that such parents fail to inspire their offspring with that wholesome dread of falseness which is one of the safeguards to virtue in after-life.

No mother will succeed in begetting in her child a greater antipathy towards any sin than she *feels for it herself*. Children are the quickest of all analysts; instinctively and quickly they detect all affectation of goodness. They judge not so much from what we *say* as *how we feel*. Take an illustration. A person calls to see you, whose society your child knows you neither esteem nor desire, but you are all smiles and gracious words, as if her visit has given you very great pleasure.

What more effectual lesson could you give your wondering little one in deception and double-dealing than this? And yet how common is this kind of thing in many households. A child hurts himself against the table, the mother strikes it, and says, "Oh, naughty table! you have hurt baby;" but the child soon learns that the table was not to blame, and at the same time learns to distrust his mother who said it was.

Again, Charlie is ill, and it is needful for him to take a dose of unpleasant medicine; but he has been so badly trained that his mother knows he will not take it if she tells him it is nasty. So she resorts to stratagem, and tells him that she has got something good, and thus coaxes him to take it into his mouth, but before it is swallowed he detects the cheat, and medicine and mother's veracity are spit out together. In such ways how many children are taught deception and untruth; and you may labor in vain in after-years to make them truthful and sincere—the soil has been spoiled by early abuse.

Mother, if you want your child to be truthful and sincere, you must not only *teach* it to be so, you must be so yourself, and see that your child *practises* what you teach. You must not wink at, nor cover up any falseness or deception in him, because he is *yours*. Sin should be the more dreaded by you, because you see it in those so dear, and those for whom you are responsible.

O parents, don't be deceived; if you want your children to be the Lord's when they grow up; if you want your boy to withstand the unknown temptations of the future—if you want him to come out

a man of righteous principles, integrity and honor—superior to all the doubleness, chicanery, and deviltry of the world, you must train him to look upon everything as dross compared with the joy of a pure conscience and God's approval. If you want your daughter to be a true woman, willing to sacrifice and to suffer in the interest of truth, humanity, and honorable ways, you must inspire her *now* with a contempt for the baubles for which so many women barter their lives and their souls—you must teach her that she must live for Eternity. Day by day, as it flies, you must labor to wake up your children's souls to the realization of the fact that they *belong to God*, and that He has brought them into the world not to look after their own petty, personal interests, but to devote themselves to the promotion of *His*; and that in doing this, they will find happiness, usefulness, and glory.

* * *

"THERE never was such a disappointing life as mine," said an *empty* bucket as it returned to the well. "I never come away from the well full, but that I return empty!"

"THERE never was such a joyous life as mine," said a *full* bucket as it left the well. "I never come to the well empty but that I go away full."

Brother, sister, is your idea of a Christian's life one of *getting* or of *serving*? That makes all the difference. "By love serve one another."

Young Believers' Department

CALENDAR FOR THE MONTH

Daily Bible Reading... July 1, *Isaiah*, ch. 52; July 15, ch. 66

Memory Work..... *Galatians*, chap. 2.

Good Reading..... C. H. M. on *Genesis*, to page 174

With July 1st we begin the last part of the wonderful prophecy of *Isaiah*; we reach the end of the book, chap. 66, on the 15th of the month, and begin *Jeremiah* on the 16th. Morning is the best time to do your reading, in most cases at least. Try to make it a part of your "before breakfast" work, and be sure to read carefully, slowly, and seeking to get the meaning.

Did you get through *Galatians* 1 for June? There are some particularly good verses to hold fast—"Who gave Himself for our sins," etc.; "To reveal His Son in me," etc., and others. Coming now to the second chapter we have a little stiff work, as the sentences are a little involved. But who can afford to miss the last half of the chapter—the very title-deeds of faith? So let us take good hold, and encourage one another. I have found a good way to memorize was to set down in my note-book the first line of each verse, as much as I could write on a line of my book, like the index of a hymn book. This helps to fix the order of the verses in your mind until you can dispense even with this aid.

I am very glad we have taken up C. H. M. for our Good Reading. Isn't it beautiful? So simple and clear, yet so profound. As a mere matter of literary style it is well worth reading. It is said that Mr. Gladstone

particularly admired its beautiful diction. But its value is chiefly that it unfolds this first book of the Bible, and lets us see some of its rich types of Christ and His gospel. Next to its clear gospel teaching, I have been struck by its intense loyalty to the Word of God. That is what we need, the deepening conviction of the all-sufficiency and the perfection of the Word of God.

But shall I tell you one little worry I have had about this Good Reading proposition? How many are availing themselves of it? Are *you*, and *you*, and *you*? It is so easy *not* to begin. Maybe you haven't a copy of the book, or it is loaned, or something. Well, you can get a copy—buy or borrow one—only *don't miss it*. As we did not begin till near the middle of June, I am setting page 174 as the limit for our July reading. This will allow time for all to catch up by the close of July.

I am tempted to propose that we form a list of those who are reading with us. Let's do it. Who will send on their names on a post-card, saying they are at it? Let us see how quickly we can get the first twenty-five, and the first one hundred! While you are at it, you can mention about the daily Bible reading too.

I think it may be well to say a word to more advanced students, who desire to go more deeply into the study of Genesis. Such books as, "Creation in Genesis and Geology," by F. W. Grant; "Meeting-place of Geology and History," by Sir William Dawson; "Modern Science and Christianity," by F. W. Bettex, are most interesting and very helpful, in showing that true knowledge is not against but for the truth of God's Word. Any High-school graduate will be able to enjoy these books. They can be had from the publishers of this magazine.

Five Minute Men

During the past war there was organized a band of public speakers, if I mistake not, who were to present to the public important questions for general welfare, such as War Savings Stamps, Loans, Thrift, etc., and who were supposed to make their appeal in four minutes.

Did you ever calculate how much 5 minutes a day will amount to in a year? *Thirty hours*. And how many pages the size of C. H. M. could be easily read in that time? About 900, or 3 volumes as large as Genesis. Take another 5 minutes, and how many verses of ordinary size could be committed to memory in a year? I think for an ordinarily quick person the first 10 chapters of John's Gospel could be memorized. Worth while?

Who then are going to be "Five Minute Men," and women? Here's your "slogan"—"Five minutes a day means 30 hours a year."

An "Honest Objector" on a Submarine

He was not there as a prisoner, but doing service under the appointment of his Government. Being a Christian, he shrank from the thought of taking the life of his fellow-creatures. But how could he avoid it on a Submarine? Well, he asked the Lord to keep him from anything of that kind. The vessel was ordered to a part of the sea where its duties were to convoy merchant ships, and they never had to fire a torpedo. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass" (Ps. 37 : 5).

Modesty is a beautiful trait. It is shown by having respect for those who are older, a willingness to listen rather than to force itself upon the attention of others.

It does not boast, nor argue beyond the point of politeness. It is cheerful without being too boisterous. Modesty is a beautiful thing.

Correspondence

The letters are beginning to come in, and we must share some of their contents. All have a kind word to say about the Y. B. D. "It is a good thing," "just what we have needed," etc. It is cheering, you may well believe, to get these letters.

One writes: "Our Young People's meeting was most interesting and helpful. We took up different thoughts in Isa. 40 to 43. There were 16 out." This correspondent describes these meetings, which are held every Sunday evening at 6.45, for about half an hour before the Evening Meeting. "We have a few hymns and prayer at the opening. Then a talk is given by one of the boys for at least 5 minutes and longer. Those who have spoken are all in fellowship, between the ages of 14 and 24. The subjects have been varied . . . on Old Testament saints, prophecies, gospel subjects and warnings to believers. The boys have done splendidly with God's help and guidance." There is a great deal more in this very interesting letter, and it speaks of other plans for Bible work which leave things a little more informal, with opportunity for the "girls" to ask questions. It is all very cheering and interesting.

"Most happy indeed and thankful are we *all* that you have been led to open a department for the young people; this is doubtless the answer to the prayers of some of the saints, and begins already to show exercise and fruit. May we, as the Lord leads, give grace and help, come behind in nothing, and may the Spirit bring not a few of us into earnest persistent prayer that what has been started may continue increasingly to stimu-

late, encourage and aid us, that the Lord may be pleased in making us useful to saint and sinner." This is from a young brother who finds an open door for tract work in the great city where he lives.

"I am so glad for the portion for Young Believers, and mingle my prayers with the many others for the help of the dear young people who have to face the world in these perilous times in which we live." This writer then goes on to speak of a difficulty that is by no means uncommon. "There are so many of the children of families of the Lord's people so isolated from the fellowship of young Christians, etc. . . they make companions of those not with us, and often get among worldly companions as well."

What is the remedy for these isolated ones? Let us remember them in prayer, and if you have any suggestions to make as to ways of helping, let us know. The writer makes one suggestion which I may speak of after prayerfully thinking of it a little longer.

We have a letter from a young man who speaks of being very much alone, although in a large meeting with many just a little older than he. Now that should not be. Let him seek to put himself under their influence, and let these older ones not overlook any who may be backward and lonely.

But we must stop, leaving some letters for next time.

Correspondence for this Department can be sent to
MR. S. RIDOUT, care of the Publishers.

NOTES

"Watchman, what of the night? *Watchman, what of the night?*" asks the prophet Isaiah concerning the judgments that were about to fall upon the enemies round about Immanuel's land, after Israel has been dealt with in unsparing judgments. And we may well ask the same at this present time concerning what the Holy Spirit has declared would come upon the Gentile grafted in upon the olive tree of blessing and testimony, when the natural branches (Israel) were broken off this favored place, because of unbelief.

Every one knows, who has the light of truth, with what blessing, and at what cost, the Word of God was restored to the people at the time of the Reformation; and what the Lord's warning to Sardis is (prophetically covering the period of Protestantism), "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and *thou shalt not know what hour I will come upon thee*" (Rev. 3: 3). But as it was said of obdurate Israel, "The Lord testified against Israel and against Judah, by all the prophets and by all the seers, saying, Turn ye from your evil ways . . . Notwithstanding they would not hear, but hardened their necks" (2 Kings 17: 13, 14); thus also, favored Protestantism, brought out of the degradation and superstition of Romanism, is become more guilty than Romanism, having fallen into *sacrilege* and *blasphemy* against God and His Word. Is this too strong, my readers? Here are proofs.

In a circular, sent out by "The Great Commission Prayer League," sounding an alarm as to the present conditions and apostasy in Protestantism, it is stated:

"There are over a quarter of a million Protestant congregations in the world, and it is safe to say that at least four out of every five have become tainted with evil doctrine, and that thousands of these congregations have gone almost bodily into apostasy.

"This is why we say that the whole world is fast becoming one vast missionary field. It will soon be as necessary to send orthodox missionaries to a heterodox Protestantism as to send missionaries to Romanism or Mohammedanism or paganism. If you don't believe this, read the following utterances quoted recently in the *Alliance Weekly*, of New York, the organ of the Christian and Missionary Alliance—remembering that these are the utterances of *ministers* 'cradled and ordained in evangelical churches,' and that there are multitudes of preachers who profess to believe and who talk as blatantly as these men:

"*Says one minister:* 'I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible, and I do not know any worth-while preachers who do.'

"*Says a second:* 'I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of any one. *Salvation by blood is the gospel of the butcher-shop.*'

"*Says a third:* 'Heaven is an antiquated theory that has long been exploded. The Holy Spirit is but a shadowy, impersonal influence of negligible value, and the doctrine of a returning Christ is a foolish and forlorn hope.'

"We shudder to reproduce such blasphemies as the foregoing, and would not do it except to show how far the professing Christian world is getting from the cross of Christ, and how infinitely urgent is the need of a kind of prayer different from that which most Christians offer . . . Thousands of Christians are discarding God's substitution and

accepting that of the devil . . . Thousands in the pulpit have 'departed from the faith,' and millions in the pew have become 'lovers of pleasure more than lovers of God ; having a form of godliness, but denying the power thereof.'

"A few weeks ago a despairing Christian father, a reputable business man, connected with one of the great financial institutions of the United States, wrote as follows to the Great Commission Prayer League :

" 'It is certainly hard to raise children now when there is so much worldliness in the churches. Sunday-school teachers give dances to their classes and take them to picture-shows Sunday evenings ; ministers' children dance and play cards, so our children feel that they are almost ostracized if they do not do the same things. Pray that we may have grace and wisdom to meet the occasion.' "

Recently, in a large New York City congregation it was voted, and carried, to eliminate what hindered a wider circle of fellowship ; so the name "Church of the Messiah" was changed to "*Community Church*," and they congratulated themselves of having "got rid, not only of the Old and New Testaments, but of every vestige of Christianity!!"

In view of such things, one can hardly wonder that the Episcopalian Bishop of Delaware has just severed his connection with the Episcopalian body, with the probable outcome of entering Romanism, where a profession of faith in the great cardinal truths is outwardly maintained, with a pompous ritual, which appeals to the flesh.

After all the foregoing, it is sweet to read of the work of God's grace in the very centre of "Dark Africa," as follows :

From a Medical Missionary in Rhodesia, Central Africa :

"My dear Mr. B——, I have much pleasure in sending you £2. 5s., money we have in hand from our offerings.

"Our little assembly (which more than doubled its number last year—we have over fifty in fellowship) still devotes the offerings of the first Lord's Day in every month for work amongst the Jews. On the second Sunday their offerings are set apart for local evangelistic effort in our rather large parish of several thousand square miles. On the third Lord's Day every month we have begun setting apart gifts for the poor and sick; and the fourth, towards incidental expenses connected with the upkeep of our school-house, and building of a larger place for the numbers who attend our mid-day meetings, daily, and our Sunday meetings.

"Medical work ties me mostly to this hill, but my son last year was very diligent in evangelistic effort, spending over three months trying to evangelize *every* Lunda-speaking village south of us.

"This year several Christians in outlying districts will be baptized, God willing, and gathered into assemblies. We have one little gathering of four, on the Lunge River. I spent one Lord's Day with them recently, and we had such a happy time together in a small hut built by them voluntarily for meetings, with small logs as seats, and a bigger square log as a table, on which was spread a clean white cloth, and a plate with manioc-mush for bread, and a cup of wild red-plum juice for wine. Eight others were present who did not partake of the bread and wine, but have been won through the testimony of these four last years, and will shortly be baptized. I have to-day received 3s. 6d. from them in sums of 3d. and 1d.—their offerings towards evangelistic and other work.

"I know we have your prayers, as you have ours. The night surely is far spent; the glorious day for us and Israel will soon dawn, and we shall see our blessed Lord Jesus, no longer the rejected One, but crowned with glory and honor.

"That this year may prove the richest and best for you and all your co-workers, is the wish of

"Yours affectionately in Christ Jesus, "W. F."

"THIS SAME JESUS"—IN HEAVEN

IN linking the parts of this great mystery—God manifested in the flesh—we have been with angels and with disciples at Bethlehem, in the garden, at the sepulchre, and the Mount of Olives. All the places and offices He fills tell who He is. His sufferings, even in weakness and humiliation, bespeak His person in full divine glory. "He that *descended* is the same also that ascended up far above all heavens, that He might fill all things." In His works, His journeys, His triumphs, the highest and the lowest regions are visited by Him. He has been on earth, in the lower parts of the earth. He has been in the grave, the territory of the power of death. He is now in the highest heavens, having passed by all principalities and powers. His realms and dominions are thus shown to the eye of faith.

Immediately, as we enter the Acts of the Apostles, we are struck with this: that what fills the mind of the apostles, and forms the great burden or thought of all their preaching is, that Jesus, the Man denied and crucified here, was now in heaven. Peter makes it his first and constant business to link with the fact of the ascension of Jesus of Nazareth, all the grace and power which were now ministered from heaven in the midst of the Jewish people. On the descent of the Holy Ghost, the prophecy of Joel becomes naturally, and necessarily, the text of Peter's sermon. But the manner in which he preaches from it is this: he finds Jesus of Nazareth, the crucified One, in it. He declares the Man who had been lately approved of

God in the midst of them by miracles and signs, to be now in heaven, and as the *God* spoken of in that prophecy to have now shed forth the promised Spirit; and moreover, that this same One, spoken of in that prophecy, was the LORD, whose *name* was for *salvation* now, but whose *day* would be for *judgment* by and by.

Peter's sermon and exhortation is upon the text from Joel. It is the Man now in heaven whom he finds and declares in all the parts of that magnificent oracle. If John finds in Jesus on earth full, unsullied glory, Peter now finds in heaven, in the place of all grace and salvation and power, the Son of Man, the Nazarene, who had been despised and rejected here.

So, in the next chapter, it is Jesus of Nazareth, scorned among men, now glorified on high, of whom Peter speaks, and in whose name he acts. The lame beggar at the Beautiful Gate of the temple is healed by the faith of that name; and then the apostle declares that the heavens had received, and would retain this same Jesus till the time when His restored presence should bring refreshing and restitution with it. And being challenged by the rulers, in the chapter that follows, on the ground of this miracle of healing, Peter publishes the same despised Jesus of Nazareth as the Stone set at nought by the builders here, but made "the Head of the corner" in heaven.

This is the Name, and this the testimony. Whether we see the apostles in the face of the power of the world, or in the midst of the sorrows of the children of men, this is their only thought; here all their art is found, their virtue and their

strength; this name of Jesus is all their plea and ground of confidence in the presence of God. The weak One, as men might say—the "Holy Child Jesus"—whom Israel and the Gentiles, Herod and Pilate, the kings of the earth and the rulers, had stood against and refused, this One is the trust of their heart and their hope before God. They know Him in the sanctuary now, as they had known Him among men before.

And mark their different style in using that name. Mark the *assurance* with which they pledge it to the needy, the *boldness* with which they contend for it before the world, and the *tenderness* ("Thy Holy Child Jesus") with which they plead it with God. The beggar at the gate of the temple had been healed by it; and the place where they thus present that name before God is shaken, and they are filled with the Holy Ghost. All power is owned in *heaven* as belonging to that name, as before all power had flowed out of it here upon earth. The world and hell itself are moved at it, for the high priest and Sadducees are filled with indignation, and cast the witnesses of that name into the common prison.

With all this, Peter, in the fullest manner, sets forth the weakness and humiliation of the Jesus whom he was thus again and again testifying to be now exalted to the highest in the heavens. This is very striking in these early preachings. Jesus had been slain, Peter says, set at nought, delivered up, denied, taken, killed, hanged on a tree. He puts no restraint on language like this. And in the same spirit he seems to glory in the despised name of "Jesus of Nazareth." He has it on his lips again and

again. All the forms of sorrow and of scorn which "the Prince of Life," "the Holy One and the Just," wore or carried in His heart, His body, or His circumstances here among men, are remembered and rehearsed by him in his fine, vivid style, under the fresh anointing of the Holy Ghost. This is the One he glories in, all through these chapters of early ministry to the Jews (chap. 2-5). And yet this One who had been thus dealt with here is declared to be God's anointed One, as "Lord and Christ"—that a Man in heaven was David's Lord; that the Seed of Abraham was raised up for blessing; that the promised Prophet, like unto Moses, was ascended on high—this was the word spoken with boldness.

And as this *anointing* of the Holy Ghost thus leads Peter to testify of the Man in heaven, of Jesus of Nazareth, once denied here, but now exalted there, so *rapture* in the Holy Ghost, immediately afterwards, does the same for Stephen. If Peter *speaks* of Him in heaven, Stephen *sees* Him in heaven. The preacher *declares* Him without fear, and the martyr *sees* Him without a cloud: "But he, being full of the Holy Ghost, looked up steadfastly 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" (chap. 7).

Thus, after this manner, the Spirit gives Jesus in heaven to the lips and the eyes of His different witnesses. And it is blessed to add that Jesus in heaven was as great a reality to Peter as He was to Stephen, though Peter knew that mystery under an anointing only, while Stephen knew it under a

rapture in the Holy Ghost. May we, beloved, know it in our own souls in more of the like power. May we enjoy it in the light of the Spirit now, as we shall enjoy it in more than the vision of it for ever.

Ah, beloved, it is the *Person* which gives efficacy to all. Service would be nothing; sorrows would be nothing; death, resurrection, and ascension, all would be nothing if Jesus were not the One He is. His person is the "Rock;" therefore "His work is perfect" (Deut. 32 : 4). It is the mystery of mysteries. But He is not presented for our discussion, but for our apprehension, faith, confidence, love and worship.

J. G. BELLETT.

"Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight" (1 Jno. 3: 21, 22).

"If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15: 7).

"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" (Jno. 14: 23).

"These things I command you, That ye love one another" (Jno. 15: 17).

LEAVE THE MIRACLE TO HIM

"Whatsoever He saith unto you, do it."

WHATSOEVER He bids you, do it.
Though you may not understand:
Yield to Him complete obedience,
Then you'll see His mighty hand:
"Fill the water-pots with water,"
Fill them to the very brim;
He will honor all your trusting—
Leave the miracle to Him!

Bring to CHRIST your loaves and fishes.
Though they be both few and small,
He will use the weakest vessels,
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim?
Listen to the Master's blessing—
Leave the miracle to Him!

Oh, ye Christians, learn the lesson,
Are you struggling all the way?
Cease your moaning, change to *trusting*
Then you'll triumph every day!
"Whatsoe'er He bids you, *do it!*"
Fill the water-pots to brim;
But remember, 'tis *His* battle—
Leave the miracle to Him!

Christian worker, looking forward
To the toil in harvest field—
Does the task seem great before you?
Think how rich will be the yield!
Bravely enter with your Master,
Though the prospect may seem dim;
Preach the Word with holy fervor—
Leave the miracle to Him!

—Selected.

USES OF AFFLICTION

*[Extracts from a letter, from one who for over six months
has been lying in a hospital.]*

“The Lord has been gracious to me in my affliction. Suffering is not pleasant, but it brings close to the Lord, and that is really what God intends. How often, when we are well and strong, we neglect God and His things. He created man to enjoy Himself—to find his joy in God; and God purposed to find His joy in man. So He ever seeks to keep us close to Himself that we might learn of Him. He has far more for us in store than we ever get here; and He has a place for us, but He would fit us for that place. It seems that suffering is His way of fitting us to bring forth the precious fruits of the Spirit in us.

“Suffering also enables to bear heavenly comfort to others who suffer. This is made plain in 2 Cor. i: 3-6. God Himself is the source of all comfort, but it flows mostly through human channels. The Holy Spirit is the Comforter, but He operates through human instrumentality. It is indeed a blessed privilege to be able to touch with the hand of love and sympathy some suffering member of the Body of Christ, and to pour the holy balm of comfort into some crushed and grief-stricken heart. But for this we ourselves must be comforted of God.

“Still the highest end and greatest purpose is fitness and enlarged capacity for the enjoyment of fellowship with God in what He is in the excellency of His Person. He is the God of all grace.

“The entrance of sin into the world has provided an opportunity for the display of His attributes

and character in the wonderful work of redemption through Jesus Christ, the Lord of glory. Angels who have never sinned, and never knew what suffering is, do not know *experimentally* what grace and comfort are. No tears of penitence have flowed from their eyes, and they know not the sweetness of God's forgiving love. They serve God in the vigor of their perpetual youth and purity; they are His ministers of grace and mercy displayed to others, and praise Him who does all things well; but the sinner who washed the feet of Jesus with her tears, and the disciple who leaned on His bosom on that night of sorrow, with all who through grace are made heirs of God, know God and have fellowship with Him, are embraced in the arms of His affection and enjoy the secret of His love. May we not say that the chief end of all our discipline down here is to form and enlarge the human vessel for the eternal display of the grace and glory of God?

"I hear dear F— gave her heart to the Lord Jesus. Good it is to be brought to Him early in life. Often I regret that I did not come sooner. When I think of all the time I spent in rebellion against that blessed One, who loved me to the extent that He was willing to suffer the cross and the agony in the garden, where He sweat great drops of blood, that a poor worm like me might be saved, it makes me shudder. But when I think of the patience, love, and grace that bore with me, it makes me worship and adore.

"I trust this finds you happy in Him. May His grace keep and comfort you. Affectionately your brother in Christ,

T. W. C."

GOD'S SOVEREIGN, ELECTING GRACE

I BELIEVE there are two main reasons why believers in general find it difficult to understand, and consequently are so backward in accepting, the doctrine of election. These are : (1) The entire ruin, enmity, and contrariety of fallen man to God. The other is : (2) The sovereignty of God's *grace*.

As to the first, not bowing to the solemn truth that man is *utterly* ruined before God, it is imagined that man now can choose the good and reject the evil, as he pleases; or what is called *free will*. Thus, if God in His grace, and through the gospel, proclaims salvation, they claim, man in his unconverted condition has the spiritual power, or will, to accept. This supposition changes the whole idea of Christianity, and perverts it. For the question is really this : Is the natural man merely changed, instructed, and sanctified, or do we receive *a new nature* in order to be saved (John 3: 1-8; Gal. 6: 15)?

Now Scripture plainly teaches that man is ruined (Rom. 3: 10-19; Eph. 2: 1-5). It also teaches that the crucifixion of Christ is the end of all the means God had employed to gain the heart of man; it therefore proved that it was impossible. To enter at length into the proofs of this from Scripture, by following God's gracious ways with fallen man, from Adam to the cross of Christ, would require too much space. We shall therefore give but a brief outline.

God created man innocent. He had neither malice, corruption, nor lust; he had only to enjoy with gratitude the good with which he was surrounded ;

but he was bound to obey, for he was a creature, and he had the sense of responsibility to God—a debt of obedience therefore to his Benefactor. But Adam sinned, and separated himself from God in making himself, as far as his *will* was concerned, independent of God. Morally, it was all up with man when Adam sinned, for his innocence was lost, and he had gotten a sinful nature. It was while in this sinful condition and position that Adam became head of the human race (Rom. 5 : 12; Luke 6 : 43). God in His grace, however, immediately proclaimed a Deliverer (Gen. 3 : 15). Man was banished from paradise, and the world began. God then let man have his own will; there was no repression of it until the flood. What was the consequence? The earth was filled with violence and corruption (Gen. 6 : 5-13).

Still, during this terrible state of the world, God in His grace had His witnesses, showing He acted in love in spite of the fearfully depraved condition of man. There were the Abels, Enochs and Noahs, who were nourished and sustained by faith while walking with God, though evil went on, ever increasing.

After the flood God set up government in the hands of Noah (Gen. 9 : 5, 6), in order to keep man in check. Yet, after the flood, not only corruption and violence reappeared—though the latter was kept in check more or less through government, but idolatry arose and reigned—demons taking the place of God in the eyes and imagination of men. (See Josh. 24 : 2 ; 1 Cor. 10 : 19, 20.)

Again God acts in grace in calling out Abraham from amongst these idolators, in order to keep His

name from being utterly lost to mankind. Abraham is chosen by sovereign grace. Being called, he walks by faith—always the gift of God (Eph. 2: 8)—and the unconditional promise is given him that through his Seed all the nations of the earth should be blessed. (Compare Gen. 22: 18 with Gal. 3: 16.) Abraham then becomes the father of a nation, and in course of time God takes this nation and separates it from all the others, and gives it the law, a perfect rule for the natural man. Israel was designed to be a standing testimony against idolatry (Ex. 20: 2, 3; Isa. 43: 12). Notice that God takes one nation *as a sample*; He places it in the most favorable circumstances, and works with it in the most patient way, in order, if it is possible, to get fruit for Himself from man (Luke 20: 9-16)—just as a farmer, to test a boasted seed, takes an acre of the best land, fences it to keep out all harmful things, cultivates it, waters it, does everything possible to get the much desired fruit.

But this highly-favored nation proves to be no better than the rest; in spite of all that God has done, they fall into idolatry. Thus] Satan himself, under disguise, became their object of worship. Israel, who was to be God's witness that He alone is God, completely failed.

But behold the long-suffering patience of God, the Father of mercies; He sends prophet after prophet to recall them back to Himself; and at last He sent "His beloved Son!" God would not judge them without using *every* means to gain their hearts. "God was manifest in flesh," and "God is love!" His love was displayed in relation with the wants, the weakness, the misery

of man. Now certainly, if there is any latent good in man, it will manifest itself in the presence of such grace. Oh, reader, what think you was the final choice of man, when it was left to his *free will* to choose? "Away with Him; crucify Him," was the wild outcry (Luke 23: 21) with which they answered all the tender tones of love of the Man of Sorrows — the lowly, gracious Jesus, who was cradled in a manger, who went about doing good, and ended His life on the cross!

"Now is the judgment of this world," said the Lord Himself just before going to the cross (Jno. 12: 31). The natural man was proved to be under the dominion of Satan, the god (2 Cor. 4: 4) and prince (Jno. 14: 30; Eph. 2: 2) of this world, a slave to sin, under the power of death and judgment (Rom. 3: 19). *This* is the condition and position man has brought himself into by his boasted free will. Man was free in paradise. He used his free choice there, and became a sinner. While in that state, God offered him His Son, but man wanted neither good nor God, but his own sinful will!

It may be claimed that *all* were not so bad, as there was a remnant who *did* receive Him who had been promised—the Christ, the Son of the living God. True, some did receive Him, but they were born of God. They were no better in themselves than the rest, for the Scripture emphatically tells us that those who did receive Him were born, not of blood, nor of *the will* of the flesh, nor of the *will* of man, but *of God* (Jno. 1: 10–13). It was "a remnant according to the election of grace" (Rom. 11: 5, 6). All clearly proving that it is not merely the natural man improved, instructed and sanctified,

but a wholly new nature is needed by man before he can love and obey God (1 Pet. 1 : 2).

Reader, the trial of man is ended. If what I have adduced from Scripture is accepted, you will admit that man is both guilty, lost, utterly ruined; yea, more, "dead in trespasses and sins" (Eph. 2 : 1). Think what this last quotation really means from God's standpoint; this world is a moral graveyard in God's estimation.

Is there no hope then? Yes, God be praised! Not in man, however, but in God—in God's sovereign, electing grace. Why then object to such a glorious doctrine? If it was not for God's electing grace, where would you and I be for eternity? In the lake of fire, prepared not for man, but for the "devil and his angels" (Matt. 25 : 41)—a terrible thought, nevertheless a true one; for if God had left us to ourselves, we would simply have acted according to our own heart, which "is deceitful above all things, and desperately wicked" (Jer. 17 : 9), and according to our own mind, which "is enmity against God" (Rom. 8 : 7). Let us thank and praise God then that, acting in His sovereign grace, He has chosen us in Christ Jesus before the foundation of the world—this wicked world—made so, because man willed it so, not God; for it was "very good" when He created it (Gen. 1 : 31).

But, someone says, I do not object to the thought that we, believers, are chosen in Christ, but to the statement that it was so ordained before time began. Think a moment; should you speak of *time* in connection with the omnipresent and omniscient One? Time is for finite man; with God one day is as a thousand years, and a thousand years as one

day (2 Pet. 3 : 8). The real difficulty lies, not in the statements of Scripture, but in the will and pride of man, who will not admit that "there is no difference;" that all are alike sinners before God, lying under His just condemnation. Once admit *that*, and you will also admit that there is nothing in the exercise of God's sovereignty inconsistent with either justice or goodness when God punishes the wicked for their sins, while He extends undeserved mercy to the objects of His grace. There is no injustice done to one wicked man in the pardon of another. Would you deny to *God* that which you would allow in a mere man, as the President's or the Governor's right to dispense pardon at his pleasure?

Now let us endeavor to clear this doctrine from certain charges, claimed to have been taken out of God's Word, but which place God in a light contrary to the glorious revelation He has been pleased to give us of Himself. We can challenge man, and the devil himself, to prove from Scripture that God ever ordained any being, be it man or fallen angel, to be damned. Read the champion defenders of this false doctrine, be it Calvin or any other, and you will see that, from beginning to end, they give mere arguments based on inference, but not one direct text from Scripture.

In Romans, chap. 9, this question is taken up by the apostle. We only take the difficult points in it, as these are the very ones that are brought up to throw disrespect on the doctrine of election. To Abraham and his seed the promises were made. Isaac was born in the direct line of the promise; but with Isaac's offspring, in the natural order,

Esau should have been the heir, being the first-born. But Jacob is chosen. Why? "That the purpose of God according to election, might stand," says Scripture; "not of works (for they were not yet born), but of Him that calleth" (ver. 11).

In verse 13 we get our first difficulty, in the expression, "As it is written, Jacob have I loved, but Esau have I hated." Where is this "written?" It is quoted from the last prophet sent to Israel, in Malachi 1 : 1-5, and written a thousand years after the death of Jacob and Esau.* It was written to show, not only that Israel was absolutely indebted to God's sovereign grace (which is the subject of Rom. chaps. 9-11) for the difference that God had put between Esau and themselves—though both alike offspring of Isaac—but that God's ways with the two branches of Israel's descendants had been in accordance with His purpose. This quotation from Malachi is used by the apostle, not applying it to Esau himself (though we should remember he despised his birthright, selling it for a mess of pottage), but to show God's judgments upon his posterity (Edom), because of their deep hatred of and cruelty to Israel in the day of their calamity. So what is meant in verse 13 is not that God hated Esau before he was born, but hated Edom, who had shown such hatred to God's beloved people Israel.

In further proof of this, let the reader carefully

* Please note also that Esau and Edom are the same. This way of using the father's name for his posterity is very common in Scripture; for example, "Israel" designates God's earthly people, yet it was Jacob's *own* name, given after his remarkable conflict at Peniel (Gen. 32 : 24-28).

compare the following Scriptures: Gen. 25 : 23-34 (note vers. 23 and 30 compared with Rom. 9 : 12); Obadiah; Isa. 34 : 5-8. Thus the issue of God's dealings with Israel and Edom respectively would prove His sovereign, unmerited love for His chosen people.

H. P. S.

(Concluded in next number.)

THE GIFTS OF LOVE

IS there on earth a deeper love
Than His who came down from above ?
A love that saved my soul from hell
Is deeper far than words can tell !

Is there a peace that earth could give,
Which could surpass the peace I have ?
Nay! mine's a peace divinely given;
He is my peace—my Lord in heaven.

Is it through aught that I have done,
I've earned a home beyond the sun ?
Nay! through no righteousness of mine,
But through God's love, supreme, divine.

White though the snows of winter drear,
Radiant the gleam of crystal clear,
A robe that's whiter still than they
Shall be my garb in realms of day.

Soon will my blessed Saviour come,
And take me to that blessed home,
Higher than eagle's wing can soar,
Where pain and death are seen no more.

G. H. FRASER

Young Believers' Department

CALENDAR FOR AUGUST

Daily Bible Reading August 1st, *Jer. 17*; 15th, *Jer. 31*;
Memory Work *Galatians*, chap. 3: 1-14. . [31st, *Jer. 47*
Good Reading C. H. M. Notes on *Genesis*, pages 174 to 243

During the past month, July, we finished in our daily consecutive reading, the prophet Isaiah. Don't you feel as if you would like to start at the beginning and read it again? How grand it is, even as a piece of literature;—how noble the description of the future glories of Christ's earthly millennial kingdom, as in chap. 35; how tender and sweet the 40th chap., "Comfort ye, comfort ye my people;" how inspiring the call to Zion in the last days, "Arise, shine, for thy light is come," chap. 60! How rich it is, too, in what we call Christology, or Scriptures directly referring to our Lord. We have His birth of the Virgin predicted, chap. 7: 14; His earthly ministry and His deity, chap. 9: 1-7; His future kingdom, chap. 11; His rejection and atoning sufferings, chap. 53. But we cannot go into details. I trust we have received profit from it. If you have the time, it would be a good thing to read the entire book through again, rapidly; this will help to fasten it in the mind. But we have already been reading in Jeremiah, and you may have noticed the change. The condition of the nation has become worse, they are fast bringing the judgment of captivity upon themselves; in fact the account of that captivity is included in the book. If national hopes depended upon national faithfulness, it would indeed be the end of everything for Israel. Indeed, the sorrow of it all presses much upon Jeremiah, and makes the name, "the weeping prophet," most appropriate. But the Spirit of God leads him be-

yond the gloom of the present, to the brightness of the coming restoration of the people to the Lord and their land. We must then read carefully each chapter as it comes, and we will be amply repaid.

We are cutting chapter 3 of Galatians in half for the Memory Work during August, as the magazine is quite late in reaching you, but the publishers hope to send it out earlier. This half-chapter leaves time for review and "catching up." You will be interested in reading the communication from "an old brother" (with a young heart), in "Correspondence." It deals with "Memory Work."

Of Good Reading I will not say much. C. H. M. speaks for itself—so simple, rich in the gospel, and withal so pungent. I am dividing the remainder of the book between August and September. So let us try to interest others in this reading. It would be no difficult task (for those who have not yet begun to read the book) to start now, and they could easily finish the volume with us by the last of September, and start with us on Exodus, in October. How many recruits can *you* enlist in this Good Reading?

Correspondence

"A word of cheer is always in season. I want to say I am much pleased because a New Department for Young Christians is added to HELP & FOOD. This I am sure, under your care, will be a channel of much help to young and old. I am especially pleased that you suggest the memorizing of Galatians. This should be a pleasing and profitable employ for all.

"The Bible says:—'Thy word have I hid in my heart that I might not sin against Thee.' How else can we hide the word in our heart if we do not commit it to memory? The first chapter I memorized was Isaiah 55. I did this in England when at Sunday-school. I always

had all my memory lessons by Tuesday night, and kept reading and repeating them from memory the rest of the week. I had to walk six miles to Sunday-school, and the school opened at 9:30 A. M.

"A Korean Christian tells how he memorized the Sermon on the Mount, and repeated it without an error. He says it was a little difficult at first. He would commit a few verses to memory, but soon forgot them. Then he took one verse at a time, learned it, and went out to find some one on whom to practise what he had learned; and when he *practised*, then he remembered. Let us follow his example, his method was a good one. Don't follow the example of a sister who told me the other day she began to learn Galatians but got discouraged and gave up. She was repeating some verses, and her sister said, Wait till I get the Bible and see how you say them. She had been making a few mistakes. Mistakes are common to all of us. The mistakes we make should make us better men and women. I wonder how many of my young friends can tell me the difference between Galatians and Romans?"

"AN OLD BROTHER."

"The more we study the word of God, the more we want to, for what wonders unfold before us as we ponder its pages! We have found this in our Bible Class.

"At 4 P. M., every second Lord's Day, our young people meet and join with the school in the opening exercises. We then repair to the room on the 2d floor and continue our class for about an hour and a half. To eliminate the difficulty of distances we serve a light supper of sandwiches and cake after the class. At this we are joined by the Sunday-school teachers and generally two or three of the pupils. We thus have happy intercourse together until the time for the even-

ing meeting, and it is noticeable that the attendance at the evening meeting is usually larger on these occasions.

"One of the class was appointed as treasurer to take care of the funds, as the expense of the tea is met by contributions from the class. Another acts as buyer, and different ones in turn take charge of the kitchen. Another acts as secretary.

Our leader—an older brother—prepares a set of questions on the subject chosen—half as many in number as the number of young people—and prior to our coming together these are mailed to the members of the class. Each finds his answers at home, and they are taken up in the class. We had some very profitable lessons. Our first subject was, 'Salvation—past, present, and future.' Then we spent several weeks on 'The Titles of the Lord.' We then took up some doctrinal subjects as 'Righteousness,' 'Grace,' etc., and at our last two meetings the subjects were, 'The Holy Spirit' and 'The Trinity.'

During the vacation months the class is discontinued, but should the Lord delay His coming we hope to re-commence it in the autumn with increased profit and blessing.

"For the successful conduct of the class we are very much indebted to both Mr. and Mrs. P." M. E. B.

We thank our young correspondent for such an interesting account of the Young People's meeting. It is most helpful, and I think will stimulate others to attempt similar work for the Lord.

"I have, like a good many others, I expect, read the 'Y. B. D.' with much interest. I think it will fill a long felt want with the young people, and doubt not that much blessing will result.

"It is so easy in this busy life to let the days slip by

with very little time—and sometimes even none—devoted to the study of God's word. This frequently occurs, not from wilful neglect, but because of pressure of manifold duties. The result, however, is disastrous. One cannot expect to maintain a healthy existence spiritually, not to speak of growth, without a constant feeding on spiritual food; nor is it possible without this to withstand the effects of the heavy, impure atmosphere of the world with which we are surrounded, and which we are forced to breathe in our daily lives.

"The fact that a course of study has been outlined for us, and that others in various places are following the same outline, will, I think, furnish the needed stimulus."

We have a letter from a brother who has the Young People much on his heart, and speaks of *opposition* to Young People's meetings! *Why?* By *whom?* That there are dangers, as in everything, we all know—danger of independence of the assembly, of levity, of lack of judgment—plenty of dangers, but let us be on our guard, prayerfully, against these. Is there not a greater danger of *neglecting* the beloved young Christians? Let us counsel together, and get all the helps and hints we can; but let us ask the Lord if He has not something for us to do in this line.

Save the Pieces

Did you ever stop to think of how much value the neglected fragments of many lines of work are? I have a very striking example before me just now in the immense heaps—mountains we might almost call them—of refuse from the coal mines. These vast heaps accumulated till they were in the way; the streams which flowed from the mines became so clogged up that they were choked, and overflowed their

banks, spreading far and wide over the valleys, and covering them with unsightly blackness. Then it was found that these heaps of refuse had immense quantities of fine, but most valuable coal in them; and now the dredgers are at work gathering thousands of tons out of the beds of streams and rivers.

There is something more valuable than coal. It is *time*. Perhaps we all waste a good deal of time, but it is not libel, I think, to say that "we young folks" let immense numbers of golden minutes and hours slip by without yielding any true profit. Just try for yourself to account for the hours and minutes of any day, say to-day. Of course work takes from eight to ten hours; sleep, eight hours; meals, one and a half hours—and so on. But no one can keep your time account but yourself. So take your note-book, and try to see how much of the twenty-four hours you can really account for; the balance will be the *waste*. Now we will not be able to dredge those golden hours that are past from the stream of time. The water that has flowed by the mill grinds no corn. But it is for the present and the future I speak. Let us stop some of this waste. In this way you will find that your complaint of "no time" for Bible Reading, and for Good Reading, and other things, will have ceased. Save the pieces.

Wanted!

Short sketches of your work—its interests, difficulties, and above all its opportunities of work for the Lord. Let me illustrate:

1. The Trained Nurse—her training, work, and chances to witness for the Lord.
2. Office work—stenographer, etc.
3. The School-teacher.
4. The Factory, and men's work generally.
5. In Government employ.

These are only hints. There are plenty of other callings of which we will be glad to hear, and have our interest and prayers aroused. See what you can send—about 150 words. I believe this will be helpful in a number of ways.

Now there is another matter of very great importance, which I think ought to draw out a good many useful thoughts. It is THE HIGH SCHOOL; its value, opportunities, helps, dangers, etc. Some of you have just finished High School. You have things of which you are glad, and some, perhaps, for which you are sorry. Let us hear, in a general way, about these. Others of you are just starting in, or are "mid-seas." It's for you to let us hear about things. These articles would be seasonable for September and October numbers; but let us have them whenever you can.

The Secret Life

We have been talking and thinking of our team-work, things we can do and enjoy together. But there is a life which must be lived *with God alone*—we call it, in a general way, the life of communion. It embraces the intercourse between ourselves and God, and includes secret prayer, self-judgment, confession—and the feeding upon His holy word. We cannot make rules for this life; it must be personal, and largely private. We cannot talk much about it, but we must live it in our own hearts with God. Such a life is happy, free, holy. It will not make us recluses; on the contrary it will fit us to give and to receive much in our intercourse with others.

Are you happy in this secret life?

Correspondence for this Department can be sent to
MR. S. RIDOUT, care of the Publishers.



Answers to Questions



Ques. 14.—In Mark 13th chapter, speaking of those things which are to precede His appearing, our Lord Jesus says, "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" (ver. 32). Is there something that the Father has hidden from the Son? How is it that Christ did not know the hour and the day of His coming again? Matt. 11: 27; Jno. 13: 3; 17: 10 seem to speak differently. Will you explain in **HELP & FOOD**.

Ans.—The Gospel of Mark records preeminently the life of our Lord here as God's *Servant*, in absolute obedience to do and say *all* and *only* what it was the Father's good pleasure to have Him do and say. The time had not come for the revelation of the Father's purpose as to sending back His beloved Son to put the enemies under His feet and to take the kingdom; as God's *Servant*, therefore, He knew nothing of that. Throughout this chapter our Lord reveals the conditions and events that are to precede the time of His appearing at the Second Coming—these things the Father would make known for our instruction and the world's warning; but the *time* of the Son's return, it was not the Father's mind to reveal; therefore His beloved *Servant* wills to know nothing as to it. Oh depth of love's obedience—who can fathom or know it but God Himself!

We know that our Lord said, "I and the Father are one" (Jno. 10: 30); we know He is "the true God and eternal life" (1 Jno. 5: 20); we know He is the Living Word, a discerner of the thoughts and intents of the heart" before whom *nothing* is hid (Heb. 4: 12, 13); but the mystery of His Person in humanity and obedience as well as in deity and sovereignty—how little we are able to enter into!

"The higher mysteries of thy fame
The creature's grasp transcend:
The Father only Thy blest name
Of Son can comprehend.
Worthy, O Lamb of God, art Thou
That every knee to Thee should bow."

ERRATUM, page 170 (July **HELP & FOOD**), 6th line from bottom:
"The infidel *restored*," should read "*retorted*."

LOVE AND BROTHERLY LOVE

"And to godliness brotherly love, and to brotherly love, love"
(2 Pet. 1: 7.)

THE distinction between love and brotherly love is of deep importance; the former is the *source* from whence the latter flows; but brotherly love may be mingled in its exercise with sentiments that are merely human—with individual affection, with the effect of personal attractions, or suitability in natural character. Nothing is sweeter than brotherly affections; their maintenance is of the highest importance in the Church; but these affections may degenerate, and if love—God's own character—does not hold the chief place, they may displace Him—set Him aside—shut Him out. Divine love, which is the very nature of God, is to direct, to rule, and gives character to brotherly love; otherwise, it is that which *pleases us* and governs us.

If divine love governs me, I love all my brethren; I love them because they belong to Christ; and there is no partiality. True, I shall have greater enjoyment in a spiritual brother; but I shall occupy myself about my weak brother, with a love that rises above his weakness, and has tender consideration for it. I shall concern myself with my brother's sin from love to God, in order to restore my brother, rebuking him, if needful. Nor, if divine love be in exercise, can brotherly love (or the name of it) be associated with disobedience. In a word, God is to have His place in all my relationships. To speak of brotherly love in such a manner as to shut out the requirements of what God is, and of His claims upon us, is to shut out God in the most

plausible way, in order to gratify our own hearts. Divine love, then, which acts according to the character and will of God, is that which ought to direct and characterize our whole Christian walk, and to rule our hearts. Without this, brotherly love may easily substitute man for God.

It is not *as* children of God that I love the brethren, unless I love God, of whom they are born. I may love them individually as companions, or I may love some among them, but not as the children of God, if I do not love God Himself. If God Himself has not His true place in my heart, that which bears the name of love to the brethren shuts out God; and that in so much the more subtle a manner, because our link with them bears the sacred name of brotherly love.

If I love them because they are God's children, I should love *all* who are such, because the same motive engages me to love them all.

The universality of this love to all the children of God, and its exercise in practical obedience to His will, these are the marks of *true* brotherly love. That which has not these marks is a mere carnal party spirit, clothing itself with the name and forms of brotherly love. Most certainly I do not love the Father, if I encourage His children in disobedience to Him.

J. N. D.

REJOICE IN HIM

O FELLOW-heir of glory, come
And think upon His love
Who left His bright supernal home—
Those stainless courts above.

Angelic hosts His servants were,
They worshiped at His throne;
All worlds to Him their homage paid—
He ruled in every zone.

Thus boundless glory crowned His brow,
And yet He left it all
To be a lone, a sorrowing Man
In scenes of sin and thrall.

Unbending Justice held us fast
And sternly pressed its claim;
Its iron law proclaimed our doom,
Unsheathed its sword of flame.

But HE came forth, and dauntless stood
Our Surety to be;
That flaming sword was sheathed in Him,
And Justice counts us free.

In freedom set—forever free!
All praise to Him who died!
He's made us heirs—co-heirs with Him—
The Throned, the Glorified!

O fellow-saint, rejoice and sing—
Sing of His matchless grace,
Who from His home in glory came
And suffered in our place.

Unceasing praise our hearts should move
For love so deep and strong;
Our lives should be one joyous day,
One burst of praise and song!

But oft, alas, our bosom-fires
Have little warmth and glow,
This we deplore and sadly mourn,
Since He has loved us so.

But soon, unshackled, we shall rise
To breathe our native air:
Untrammelled then by things of time,
We'll praise Him fully there.

GLORIFIED IN HUMILIATION

"I will put my trust in Him," may be said to have been the language of the life of Jesus. But His faith was gold, pure gold, nothing but gold. When tried by the furnace, it comes out the same mass as it had gone in, for there was no dross. Saints have commonly to be set to rights by the furnace. Some impatience or selfishness or murmur has to be reduced or silenced, as in Ps. 73 and 77. Job was overcome: trouble touched him, and he fainted, though often he had strengthened the weak hands, and upheld by his word them that were falling. "The stoutest are struck off their legs," as an old writer says. Peter sleeps in the garden, and in the judgment-hall tells lies, and swears to them; but there has been One whom the furnace, heated seven times, proved precious beyond expression.

See this Holy One of God in that great chapter, Luke 22, in the hour of the trial of faith. He is first in company with *the sorrow* that was awaiting Him; then with *His disciples*; then with the *Father*; and then with *His enemies*. Mark it all, beloved: how unutterably perfect all is! What unalloyed preciousness, when tried in the fire! But *all* the life of Jesus was this—the life and obedience of faith. In one light of it, it was the Son of God in the form of a servant, humbling Himself even unto death; but in another, it was the life of faith, "I will put my trust in Him," "I have set the Lord always before Me: because He is at my right hand, I shall not be moved." These are His breathings, and we celebrate Him, after our own way, in His life of faith, and sing together of Him—

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

And all this precious life of faith was answered by the care and keeping of God. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” The faith of Him who was serving on earth was perfect, and the answer to it by Him who dwelt in the heavens was perfect (see Psalm 91).

The care which watched over Him was *unceasing*, from the womb to the grave. So had it been of old declared by His Spirit in the prophets: “I was cast upon Thee from the womb; Thou art my God from my mother’s belly;” “Thou didst make Me hope [or, Thou keptest Me in safety] when I was upon my mother’s breasts.” *It was love’s unwearied care throughout.* “Thou maintainest my lot;” “My flesh also shall rest in hope; for Thou wilt not leave my soul in hades; neither wilt Thou suffer thy Holy One to see corruption” (Ps. 22 and 16). This help, and care, and watchfulness, in one aspect of His history, was everything to Him; and He who kept *that* Israel could not slumber in the care of Him.

But all this, instead of being inconsistent with the full divine rights of His person, gets its special character from them. The glory of this relationship, and of the joy and complacency which attended it, is gone, if the Person be not vindicated and honored. Such was the Person, that His *entrance* into the relationship was an act of self-emptying; but He had taken “the form of a servant”

in counsel before the world began; and, as fruit thereof, He was "found in fashion as a man." He was "Emmanuel" as an infant in Bethlehem, as He is now at the right hand of the Majesty in the heavens. All was humbling of Himself, from the womb to the cross. I forget His person, or who He was, if I doubt that. He was the object of the Father's care; and yet Jehovah's Fellow; and we may look at His path in the chastened light with which that divine care and watchfulness invest it, as we may gaze at it in that brightest light and most excellent glory in which His rights and honors as the Son of God present it to us.

By reason of such various truth as this, He could say, "Destroy this temple, and in three days I will raise it up;" and yet the Holy Ghost could say of Him, that the God of peace brought Him again from the dead (John 2: 19; Heb. 13: 20). His enemies, who sought His life, fell before Him at a word; and yet, so did His perfect faith acknowledge God's perfect care and guardianship, that He could say, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" (John 18: 5, 6; Matt. 26: 53). He could, with a touch, heal the ear of the servant, nay, restore it when cut off, when just at the same time He would have His own brows bleed under the crown of thorns. In the perfection of His place, as the emptied One, He would ask for sympathy, and say, "Could ye not watch with Me one hour?" Then, in still greater gloom, He could be above the pity of the daughters of Jerusalem, and honor by the promise of Paradise the faith of a dying malefactor, for His glory shines

even in the deepest moment of His humiliation. And let sinners know that it is not the *compassion* of men His cross seeks, but their *faith*; that it does not ask them in human kindness to *feel that hour*, but in the faith of their hearts, to the full peace of their consciences, to be *blessed by that hour*; not to *pity* the cross, but to *lean* on it, and to know, that though accomplished in weakness, it is the very pillar which is to sustain the creation of God forever.

In such different, but consistent forms, we read the life of the Son of God in flesh. Is the one the less real because the other is true? The tears of Jesus over Jerusalem were as real as though there was nothing in His heart but the sorrow of an ill-requited Lord and Saviour over a rebellious, unbelieving people. And yet His joy in the purpose of divine wisdom and grace was just the same pure reality. The "Woe unto thee, Chorazin!" and then the "I thank Thee, O Father" (Matt. 11 : 21, 25), were equally living and true affections in the soul of Jesus. There was no want of full reality in either; and so "the form of a servant," with all its perfect results, and "the form of God," in all its proper glories, were, in the like way, real and living mysteries in the one Person.

Let us turn aside to gaze more intently at His person, while we are tracing either the acts of His life, or the secrets of His love and truth. It is a part of the obedience of faith to do so. "The fear of the Lord is clean;" but there is a fear that is not altogether clean, having some spirit of bondage and unbelief in it. The refusal to turn and look at such great sights as these may be such. I grant

the "mystery," and that the mystery is "great." So was it a great and mysterious sight which Moses turned to look at; but with unshod feet he might still look and listen. Had he not done so, he would have gone away unblessed. But he listened, till he discovered that the "I AM" in the bush was also "the God of Abraham." A strange spot for such glory to enshrine itself! But so it was. In a burning bramble-bush, the Lord God Almighty was found.

And supposing I go to Calvary, and look there on the smitten "Shepherd," whom shall I discover, if I have an opened eye, but the Fellow of the Lord of hosts? (Zech. 13.) And if I go into the midst of the rabble which surrounded Pilate's judgment-hall at Jerusalem, whom shall I find there? The One spit upon and buffeted and derided, is Him who of old dried up the Red Sea, and covered the Egyptian heavens with sackcloth (Isa. 50 : 3). And I ask, When I have so looked, and by the light of the Spirit in the prophets made these discoveries, am I quickly to retire? If I had bowels, I might ask, Where can I go for richer refreshment of spirit? If my faith discover, in the grieved and insulted Jesus, amid the men of Herod and the Roman officer, the God who did His wonders of old in the land of Ham, am I not to linger on that mount of God, and Moses-like to turn aside and look and listen? I cannot treat the sight as too great for me. I do not believe that such would be the mind of the Spirit. An unsubdued spirit or reasonings of the mind shall be rebuked as they transgress, but to linger there is not transgression but worship. The exercises of our hearts are dull and cold indeed;

and the sorrow is (if one may speak for others), not that we spend too much thought over the mystery of the person of the Son of God, but that we retire to other objects too quickly. Another has well said, "That Person will be the eternal wonder and ornament of the creation of God."

"Wherefore God also hath highly exalted Him," says the apostle in Phil. 2. We are only in new wonders when we read these words. For what, we may ask, could exalt Him? Ere He entered upon His course of sufferings and of glories, He was in Himself infinitely great and blessed. Nothing could personally exalt Him, being, as He was, "the Son." His glory was divine. It was unspeakable and infinite. No other honors could ever increase His *personal* glory. But still we see Him traversing a path which conducts Him to honor and glory still.

Strange and excellent mystery! And these new and acquired glories are, in some sense, the dearest with Him. Scripture entitles us thus to speak; as it does to speak of many things of His grace which the heart would never have conceived. To compare divine things with human is the way of the Spirit's instruction. Let the highest by birth, the son of a king, go forth and acquire dignities: his acquired dignities, though they cannot raise him personally, will be his dearest distinctions; they form the choicest materials of his history in the esteem of others. Such a thing as that is instinctively understood among us. And so is it (in the unspeakably precious mystery of Christ) with the Son of God. According to eternal counsels, He has gone forth to battle; and the honors He

has acquired, the victories He has won, or is still to win, will be His joy for eternity. They are to form the light in which He will be known, and the characters in which He will be celebrated forever; though, personally, He dwells in a light which no man can approach unto. And this He prizes: "Jehovah-jireh" (*the Provider*, Gen. 22: 14); "Jehovah-rophi" (*the Shepherd*, Ps. 23: 1); "Jehovah-shalom" (*the Peace-Giver*, Judg. 6: 24); "Jehovah-tsidkenu" (*our Righteousness*, Jer. 23: 6); "Jehovah-nissi" (*our Banner*, Ex. 17: 15), are all *acquired* honors—they are *chief* with Him in the unspeakable ways of boundless grace! In Ex. 3 He communicates His *personal* name to Moses, saying out of the bush, "I AM THAT I AM." But then He communicates His *acquired* name also, calling Himself "the God of Abraham, the God of Isaac, and the God of Jacob;" and to this acquired name He adds: "This is my name forever, and this is my memorial unto all generations"—words which deeply tell us how He prized that glory which He had acquired in His doings for sinners. As also in the tabernacle, or temple, where His *name* was recorded, it was His *acquired* and not His personal name that was written and read there. The mysteries of that house did not speak of His essential omnipotence, omniscience, or eternal glories, but of One in whom mercy rejoiced against judgment, and who had found out a way whereby to bring His banished ones home to Himself.

Surely these are witnesses of what price in His sight is His name *gained in service for us*. That "God is love," may account for it all, and tells the

secret. If the manifestations are excellent and marvelous, the hidden springs are in Himself.

"Of the vast universe of bliss,
The Centre Thou and Sun :
The eternal theme of praise is this,
To heaven's beloved One :
Worthy, O Lamb of God, art Thou
That every knee to Thee should bow."

J. G. B.

GOD'S SOVEREIGN, ELECTING GRACE

(Concluded from page 216)

BUT the apostle goes still deeper into Israel's history to prove God's sovereignty. In verse 18 we read, "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." The first clause, which speaks of mercy, is a quotation from Ex. 33 : 19. The reader will do well to read chaps. 19, 20, 32 and 33 of Exodus in connection with this subject. From these chapters it will be seen that Israel undertakes to have the promises on condition of obeying all that God would command, but before Moses came down from the mount, the golden calf was made and acclaimed as Israel's God; and thus Israel lost all title to every promise made on condition of obedience.

Now, had God merely acted in justice, they would have been destroyed or cast off there and then; but, acting in His sovereign grace and on Moses' intercession, God declares that He would have mercy on whom He pleased, in order that He might not cut them off. This explains the first clause of the verse.

As to the other clause, "Whom He will He hard-

eneth," the apostle takes the judgments on Pharaoh to illustrate this most solemn principle. What does God mean by this word "hardeneth?" It is impossible that God can make, or tempt, a person to be wicked; James 1: 13-16 is clear proof as to this; but He may "harden," that is, give up the sinner judicially to blindness, to his own will and lust, or to Satan's power. All this is clearly shown in Pharaoh's case, being an enemy of God and of His people—treating God's people in a barbarous, yea, in a devilish way—cruelly murdering the newborn babes of the mothers in Israel. And he not only defied man, but Jehovah Himself. "Who is Jehovah," he says, "that I should obey Him? I know not Jehovah; neither will I let Israel go" (Ex. 5: 1, 2). Well, says Jehovah, thou shalt know, and all the earth too; and Jehovah hardens Pharaoh's heart that he may be an example of God's judgments to those that defy His power.

Now notice the 22nd verse of Romans 9. It is *not* said God fitted the vessels of wrath for destruction, but that He "*endured with much long sufferings the vessels of wrath;*" the vessels which, by Satan's help, fitted *themselves* for destruction; while the 23rd verse emphatically claims that the vessels of mercy were prepared by God for glory—thus proving that whatever there is of good in man must come from God, as the evil is already in us. God's sovereignty, then, consists in His having mercy *on whom He will*, and leaving the rest *to their own will*. As to this latter principle, see Rom. 1: 18-32. I would especially call attention to vers. 24, 25, and 28: "God gave them up." See also 2 Thess. 2: 7-12 as to this judicial giving over by

God. Reader, if you are an unbeliever, what a solemn thought it should be for you!

We have seen that if man is left to his so-called free-will, he will not have Christ. And now, when God commands "all men everywhere to repent," men will not believe what God says, nor repent. Therefore, if God leaves the matter to man's choice, none would be saved; for the natural man is so occupied with the things of this life—with commerce, with family affairs, with pleasures, etc., that there is no ear for God, and thus His gracious invitation is slighted (Luke 14 : 16-24).

Some even go further, and show positive hatred toward God, or deny what they cannot see. What a solemn, yea, terrible condition all this shows! But, God be praised, He claims the prerogative of sovereign mercy, and in various ways compels some to take a low place, to see and confess their sins, their ruin, their need, and thus compels them to come. Therefore he who is saved cannot say it was because he was better than others. On the other hand, he who is condemned must acknowledge that he receives nothing more than the just recompense of his sins.

The reader will do well to note that when Scripture speaks of election, it is not only a question of our salvation, but that God had a certain purpose in view in calling us : "For whom He did fore-know, He also did predestinate to be conformed to the image of His Son, that He (Christ) might be the first-born among many brethren" (Rom. 8 : 28-30). How wonderful! Out of this world which murdered His beloved Son, God has predesti-

nated those whom He calls and justifies to be "conformed to the image of His Son." Thus the believer is not only saved from coming judgment, but is predestined to be with and like our blessed Lord! God has charged Himself with our salvation and glory in order that His Son should have with Himself in the glory, for all eternity, those who should be fit companions for Him—made so by the sovereign power and grace of God. (See Eph. 1: 10, 11.)

Puny man is only occupied with himself, but God is occupied with His Son, and if He takes up sinful man, it is in connection with, and for the glory of His Son, who glorified Him here below. God's character, His moral government, His truth, yea, everything that pertains to God in connection with man, has been wholly falsified in the thoughts and ways of man; but Jesus vindicated, yea, glorified God about it all (see John 17; Phil. 2: 5-11).

But, says the unbeliever, "Why doth God yet find fault? for who hath resisted His will?" (Rom. 9: 19). You see the apostle states this human objection, well knowing it would be made. What is his answer? He simply puts God in His place and man in his: "Nay but, O man, who art thou that repliest against God?" God, according to His sovereign will, can do as He pleases, as a potter can make of the same lump any vessel he likes. So can God make vessels to honor or dishonor. But, mark it well, the apostle does *not* say God has done so; and we have already shown that it is vessels *for glory*, which God fits; while the vessels to dishonor fit *themselves* to this. This is the way God answers any who enters into controversy with Him

about His right and power. He will not reason with any as to it. Man has no right to judge God; it is God who will judge man. But thanks be to God, before He will judge He has the gospel of His grace freely proclaimed unto all: "That through this Man (Jesus) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts 13: 38, 39).

Alas, in spite of this gracious way of acting on God's part, only "as many as were ordained to eternal life believed" (ver. 48).

Now can any blame God if, in spite of all this, men will not receive the offer of grace? God requires nothing from man. It is "without money and without price" that God offers salvation. He desires to gain man's confidence, in order that He may tell him of his ruin, and of His love, of His power and willingness to save. But instead, man listens to God's enemy, who says that God hates him, and that in the face of what Jesus Himself has said, "God *so loved* the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life" (Jno. 3 : 16). And since that foulest deed of man in crucifying the holy Son of God between two thieves, He has sent His ambassadors to proclaim: "Now then we are ambassadors for Christ, *as though GOD did beseech you by us*: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5: 20). Mark, not God reconciled to us, but *we* reconciled to God. Oh, what grace! God taking the place of a beseecher, praying us to be reconciled to Him! And yet in spite of it all man is rejecting!

Again I ask, Is God to blame? And let none say

that Paul meant the elect, for he positively says in 1 Tim. 2 : 4 that God our Saviour's will is "to have *all* men to be saved," just as Jesus says in John 3 : 16. Yes, Paul preached this word of loving invitation to all alike; he positively declared that "*all* who believe are justified;" thus there is absolutely nothing to hinder a truly anxious soul from getting peace with God, though a ruined sinner.

God never puts election before unsaved souls. To such, He says, "*Whosoever will*, let him take the water of life *freely*" (Rev. 22 : 17). The sinner's responsibility lies in this: Will he, or will he not, take what God so freely offers? God knows we have no strength: that we are unable to perform that which He requires, if He would put us under the responsibility of earning salvation. But no; God says, Just listen to Me, believe Me—for He knows that it would break the spell that Satan, sin and the world hold over man. It is the merest folly, the folly of indifference, to say, "If I am one of the elect I shall be saved," while Christ beseeches, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11 : 28).

True it is that "man's extremity is God's opportunity."

But I close. I have not written in order to prove election, for there is no doctrine more plainly taught in Scripture. My desire has been to clear up a few difficulties which arise in man's mind—surely not in Scripture. If I have succeeded in this, I am thankful, and would give God the praise.

H. P. SCHOLTE.

Young Believers' Department

CALENDAR FOR SEPTEMBER

Daily Bible Reading Sept. 1st, *Jer. 48*; 15th, *Ezek. 5*;
Memory Work . . . *Galatians*, chap. 3: 15-29 . . [30th, *Ezek. 20*
Good Reading . . C. H. M.'s Notes on *Genesis*, pages 243 to end.

With our daily quiet plodding, we have come nearly to the close of Jeremiah with the beginning of this month, and will next take up what may be called a postscript, Lamentations, and by the close of the month we hope to be well on into Ezekiel. Did you find some of the chapters in Jeremiah a little hard to read? Was the almost uniform sadness of the prophet painful? But did you notice the wonderful oasis in the midst of the "valley of Baca?" I have a little proposal to make regarding our reading: As we read let us make note of specially interesting or beautiful verses and chapters. I shall be glad to get a line on the past month's reading. You might begin with the August Reading, say the book of Jeremiah, and mention some of the salient features which struck you; about 150 words, or half a page is all we can spare, but I hope a number will take hold of this, and send in notes promptly. Then follow up each month in the same way.

We are now fairly launched in the doctrinal portion of Galatians. No wonder the book was such a favorite with the great Reformer, Martin Luther. May its delivering truths be better known. Of course for September we will review the first half of the chapter along with our month's work of the 2nd half.

And we are to finish Genesis this month! How quickly the time has passed, and how *easy* it has been

to devote a few minutes daily to this. Aren't you glad you began? And how pleasant it will be to place the book on your shelf, toward the close of September, and say, "There, I have actually read that book through." Of course we will all be eager to start with Exodus in October. But above all may we be careful to mingle prayer and faith with our reading, and receive special profit from it.

Correspondence

We have many interesting things in our correspondence this time, and I am very glad to get so many letters from so many different and distant places. Quite a few are sending in their names as going on steadily with the good reading and other work; and just here I would like to repeat the request for *more* readers, and suggest again that *you* who are reading these lines, will try to enlist at least one in this "Calendar work."

Let us now look at some of our letters.

First I must give you extracts of a most interesting communication. It is a neatly type-written report, entitled "First Meeting regarding Young Peoples' Department, held at ——'s home, 29 V—— Ave, D——.

Sang hymns 118 and 124: Mr. A. S. prayed.

Suggestion was made that notes be taken at the meetings for purpose of keeping a record, and as one said: "There are several reasons why this be done, we can kind of keep tab on one another, as the saying is, not that we are going to make that a very great object in the meeting, but I believe that in learning our verse, reading our chapter and reading other books that we will have something to look back to that will be very pleasant."

Present at Meeting: (25 names given).

Schedule: Verse a day in Galatians by memory. July 23rd., 8th chapter of Jeremiah. Reading in C. H. M.'s Notes on Genesis, Page 174 to be finished by July 31st.

Those at present reading chapter a day in Jeremiah are (10 names given); rest promising to do so.

Those who have commenced note book: (6 names).

Suggestions made as follows:

"If question comes in mind, after reading daily chapter in Jeremiah, put the verse down, and at meeting the verse can be taken up and talked over, and at the close of meeting letter can be sent to Brother R. for a little help on that question."

Following already memorizing vers. in Gal.:(5 names).

G. F., when asked as to how he studied verses, stated that he studied a verse at a time; first learning one verse a day and then increasing to two or three, studying from a small pocket Testament he had, sometimes on a street car, at noon, etc.

It was suggested that writing a verse down in the morning and carrying it with you to work, etc., and then, whenever one gets a chance, to study it, is very helpful. Then a nice thing at night to start from beginning, and repeat the verses learned right up to the one for that day.

Portions of July "Help and Food" were read to give us ideas as to studying verses, and reading slowly and carefully, etc. It was suggested that special attention be given to observe carefully last half of 2nd chapter of Galatians, as we study it, as "it is the very title-deeds of faith." Received thought from Mr. R. that "the first line of daily verse be set down in our note-books, like index to hymn book, as this helps to fix the order of verses in our minds."

Following have already commenced reading C. H. M. on Genesis: (Six names given).

Rest of our class promising to start reading Notes. A few pages were then read from C. H. M.'s Notes on Genesis.

Our attention was called to fact that "even five minutes a day devoted to memorizing would make thirty hours a year, in which we could learn so much," and then our attention was further called to the part in "Help and Food" which said, "Who then are going to be five minute men and women?"

2 Tim. 1: 15; 2 Tim. 3: 16, 17 read. As we memorize verses we are furnishing ourselves for the future; we are furnishing ourselves with material thoroughly, to meet whatever comes up.

Ps. 37: 5 :—"Commit thy way unto the Lord, and *He will* bring it to pass."

The following is a portion of a talk given by G. F.:

"We need some kind of a system with these meetings, but the great danger lies in making it mechanical, and that is one of the saddest things.

Some few years ago in our class Mr. C. took up a lesson I will never forget, in Rev., 2nd chapter, and it was very searching to me at that time and it has been to me ever since then, and I believe it is something each one of us ought to apply to our own hearts. We might read it, just a few verses, Rev. 2: 1-3. We read that over, and think it was a wonderful church at Ephesus, but read the next verse (4th). Now I believe that is something that is lacking, and we don't get back to the foot of the Cross; and in the five years I have been saved I realize I have slipped back many a time, and I know it is the condition of each heart, for "As face answereth to face in water, so the heart of man to man." We all need to get back to that first love we had for the Lord Jesus Christ.

How sweet it was when He said, "Thy sins which are

many are all forgiven;" and now when we go back and acknowledge all to Him, when our path has been a wrong path, and confess it to the Lord, we have been brought to a fresh communion with Himself. How it does refresh our hearts!

We read in Lam. 3: 19, 20. The Lord looks back at what He went through to redeem us, and indeed it was a load we cannot fathom. He remembers it continually—how often do we remember?

I think that is the first thing we must remember if we go on. If we realize it the Word will come to our hearts in a fullness it never came to us before, and the learning of verses will not be an idle task—to get verses in mind so that we will not forget them—there will be a joy in them. We don't want to depart from system—*we want to bring something into the system so that it will not be mechanical.*

Teachings are all right. These things of the Ephesian Church are all right. They were passing through persecution, and had faith, and "for My Name's sake have labored"—What was all that? Nothing, unless they had love, and no matter how far we get in learning the letter of scripture written by these men of God, as led of Spirit, still it is not made good in our hearts, unless our hearts are right with the Lord. It is not something gotten in company or in a mass meeting. It is something gotten individually—it must be between ourselves and the Lord. Before we start studying any, let this come about. Bring our hearts before the Lord, and spread it before Him and confess it—bring all to Him—come back to our first love."

And we all agreed with what one said—"Surely everyone here can say Amen to what has been said." Let those thoughts so fill our hearts that we will simply want to know more of Himself.

In reply to inquiry made by one of our sisters as to

what study should be taken up, this suggestion is made—"Why not take up for study among the Young People just the study being taken up in our Thursday night Bible reading, and each one of us come together on Thursday nights with thoughts on that particular lesson. For if we have meetings only once a month interest is sure to wane, as some will not be able to get out each time, possibly, and lose trend of meetings, and so lose interest. The young people should keep closely together and have meetings oftener than once a month—why not do this by linking it with Thursday night meetings? Let all the young people be there. If questions are asked and discussions made on them in meeting, then later a list can be made to forward to Brother R., who will give us possibly the benefit of his thoughts.

So let each one of us come to the Thursday night meetings with the lesson thoroughly studied, and thus we will get more out of the meeting. Then each week we can find out who are reading their chapter in the Word each day, with class, how many reading C. H. M.'s Notes on Genesis and how many learning their verse in Galatians. We have a responsibility to one another."

We have given a good deal of space to this report because it is full of helpful hints and suggestions, especially that of our dear brother about "first love."

"Received the July number 'Help and Food' this evening, and in accordance with your proposal am sending my name for the list of those who are reading with you. I have read 100 and some pages in C. H. M. and am 'keeping step' in the daily Bible Reading. The memorizing of the 2nd chapter of Galatians is a little harder than the first was . . . We young people here in P—— have welcomed indeed the Y. B. D., and are pray,

ing that through the Lord's grace it will be a blessing to many. We especially want our younger girls of 16 or so interested. I myself look back with regret to the time I have *wasted* reading things that did me no good. M. E. McT."

Notice this is from a *young* person.

It is with some hesitation that I insert the next letter; but I believe the prayerful consideration of the question raised will be helpful to many. I thought of giving you my judgment, but have decided to wait and let you say what you believe is the truth. The letter is in a kindly spirit, and we need not be afraid of controversy creeping in.

"One of your correspondents describes their meetings, etc., and farther along speaks of other plans for Bible work which leave things a little more informal with opportunity for 'girls' to ask questions.

"It is this last that is prominently on my mind, i. e., 'Girls to ask questions,' and presumably in these meetings. Now 'girls' may be classed with women. If this is correct I should be pleased to know how this can be reconciled with 1 Cor. 14: 34, 35 and 1 Tim. 2: 11.

"As this is a matter that has exercised my own self and others, I should like the answer to appear in 'Help and Food;' but of course use your own judgment. I am not looking for trouble or even a controversy."

Here is a nice card from a middle western city: "This is just a card to let you know that C., R. and I are up with the work of Y. B. D. We wanted to be amongst the first 25 to enroll . . . But we have profited and enjoyed the work, and that is what counts. It lends interest to think of many of our brethren, whom we

do not know now, but will by and by doing the same studying and reading as we. May the Lord add His richest blessing.

G. B."

"Please put me on your list of those who are reading C. H. M.'s Notes on Genesis. His writings are so very clear and simple and I am enjoying them very much. What mines of spiritual wealth there are in God's Word for those who search earnestly and prayerfully! I regret that I have not spent more time in study.

I am keeping up with the chapter reading and memory work also.

The Y. B. D., I feel sure, will be a great help and blessing to all who are interested.

Yours in Christ, B. L. G."

A number write in quite the same strain, and I am expecting to publish a list of initials in Oct. issue. So be sure to send your names along.

Here is a hint: "Help and Food has just arrived, and I wanted to let you know how much I enjoy Y. B. D. . . . I had been reading C. H. M.'s Notes, and was in Leviticus, but thought it would be nice to start again in Genesis with other young people. I have enjoyed the teaching so much; it is so practical for these times. We are almost alone here, but can enjoy the Lord's things. I miss very much the fellowship of the Lord's people, especially the young. I think therefore Y. B. D. is especially fine for isolated ones.

I. S."

A Practical Lesson in Loyalty

We are staying down at the seashore quite near a Roman Catholic Church, and one cannot but observe the loyalty of the cottagers, many of whom evidently belong to that denomination.

At church-time, week-days as well as on Lord's Days, they flock to the services. Every evening large numbers go there evidently to "say their prayers." As they enter the door hats are removed by the men, and heads covered by the women. Even as they pass the door men will raise or touch their hats as a mark of reverence.

Now it will be said, and rightly, that very much of this is superstition. But many are sincere, and some, we hope, pierce through the crust of formalism and touch the hem of the Lord's garment. But it is of the intense loyalty I would speak. With our far greater light, the knowledge of sins forgiven, and acquaintance with our blessed Lord, do we show us much loyalty as do these of whom we speak?

First, they are away from home enjoying the sun-bathing and the relaxation of cottage life. At such times persons are apt to become a little careless—the Bible is neglected, prayer hurried through, and "the loins of the mind" ungirded. It was the privilege of a few of us to have one little "morning meeting," and to break the bread in remembrance of our Lord. Let us seek to do this wherever we may be, if the "two or three" are present.

Then about reverence. We have no holy building, but is not the Lord's presence our Sanctuary, and what could be more sacred? Shall we not seek to have that "reverence and godly fear" which give the honor to Him to whom it is due? And shall we not learn to be more constant in prayer? to have our set times for intercourse with our God and Father?

May He lead us on in these things, that we may grow in grace, and be those who are marked as true-hearted, devoted to our blessed Lord.

N. B.—Don't forget the "Want List" in our August number. I am hoping to have this department not

only *for* young people, but largely *by* them. It will be most helpful to hear what you have to say about some of the subjects. To make sure that you remember them, here they are again: short papers, about 150 words, on

1. The Trained Nurse.
2. Office work—stenographer, etc.
3. The School-teacher.
4. The Factory, and men's work generally.
5. In Government Employ.
6. The High School; its value, opportunities, helps, dangers, etc.

Now please get busy, for we want some of these for next month's number.

The Hundred per cent Christian

Some years ago a prominent person who had been named for office declared that he would be "a hundred per cent Candidate." The meaning was obvious. He would make his candidacy the one absorbing object, devoting to it all his energy, time and mental powers. And it might be said that was the proper way of looking at it. "Whatsoever thy hand findeth to do, do it with thy might."

But leaving things political to those who follow them, let us talk a little about something of far higher and infinitely greater importance than any earthly thing. We may call it in a general way Christianity, and ask ourselves, "Are we 100% Christians?"

In one sense *yes*; every true believer in the Lord Jesus Christ is altogether saved. He is born of God (he couldn't be *partially* born); completely justified, has peace with God, and eternal life. In short, he is as completely a child of God as if he were already in heaven.

But we can look at it in a practical way, as to the state of our heart, and our daily life. Not to encourage self-occupation, which is an unhealthy thing, we can and should ask ourselves, Is our daily life 100% for the Lord? If not about what per cent would express it?—90? 75? 60? 50?—"half and half." Or would some less number set the value upon what may once have been ardent in faith and love?

Well, let us be honest with ourselves, and if we are compelled to own to a low ebb, let us take fast hold of the Lord afresh, and count upon His restoring grace; thus pressing on toward the goal.

Correspondence for this Department can be sent to
MR. S. RIDOUT, care of the Publishers.



Answers to Questions



Ques. 15.—"What are we to understand by 'the apostles' doctrine' in Acts 2: 42?"

Ans.—It is found in verses 22-24, 32, 36-38 of the same chapter. "The apostles' doctrine" was simply this: That Christ having been rejected and slain, the nation lay under the guilt of this overwhelming crime. But God, according to His own counsel and foreknowledge, had through their wicked deed provided a Saviour in raising Him up from the dead, and had exalted Him in heaven. Forgiveness to the *repentant* was now proclaimed in His name, and baptism to His name was the pledge of this forgiveness—it was cancelling their part in the crime, and separating them from the unrepentant nation.

But when, according to God's purpose and sovereign grace, Paul was called out as the Lord's special minister to the Church, much was added to these foundation truths preached by the twelve—the heavenly calling of the Church—its place as God's witness on earth

in Christ's absence—the glorious hope of being like and with Christ—to meet Him in the clouds at His call, and with Him to enter the Father's house as our eternal abode, all this and more has been added to the doctrine or testimony of the twelve in the early days of Pentecost.

Ques. 16.—"If baptism is the first step in righteousness that could be taken by sinners, and for them, putting them on resurrection ground, as Rom. 6: 4 shows, is it scriptural that any should take their place at the Lord's table without being baptized?"

Ans.—No, it is coming into the Christian company without having put on Christ (Gal. 3: 27). One admitted into the army is required to have the army uniform. The uniform does not make a good or bad soldier, but it is the *badge* of the army. So is baptism—it is externally putting on Christ, it is the first step in discipleship (Matt. 28: 19, 20). If parents understood it aright, in bringing up their children as unto the Lord, training them "*in the way they should go*" (Prov. 22: 6), this badge of Christianity would be put on in connection with the training of the child as unto the Lord.

Just here I must take exception to your expression, "putting them on resurrection ground." Baptism does not put one on resurrection ground, but it is *burial* with Christ—burial of the first man. It is the acknowledgement that God has judged and put away the natural man; therefore we bury it—in hope that, as Christ was raised from the dead, the one we bury will also live by faith in Christ; even as "when the dead man was let down" into the grave of Elisha, when he "touched the bones of Elisha, he revived, and stood upon his feet" (2 Ki. 13: 20, 21). The twelfth verse of Col. 2 has been taken as teaching *resurrection* in baptism. But the word "wherein" is quite as correctly rendered "in whom," i. e., "buried with Christ in baptism, in whom ye are risen through faith," etc., which agrees thus with the general teaching of Scripture.

“STRANGERS AND PILGRIMS ON THE EARTH”

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb. 11: 13).

BLESSED and precious it is to behold this company of pilgrims and strangers on earth—the long line of those who, through faith, obtained a good report. They are witnesses to us of having sought a country undefiled, and a city whose builder and maker *God* is.

The details about these early saints are very scanty, but in the brief words given we see a heavenly character shining through them. From the earliest days of Genesis the saints of God are seen apart from the world; the work of faith and the patience of hope was in them. Cain's family may have their city, their arts and music, while Seth's family are without a place or a name—the earth knew them not.

The Lord had set a mark on Cain, that no one finding him should slay him. The blood of Abel is to remain unavenged, and the family of Seth are observant of this; no attempt is made by them to answer the cry of innocent blood. They know it has come to the ears of the Lord of Sabaoth, and vengeance does not belong to them. Express charge had been given in this, and theirs was simple obedience. If the earth be not cleansed, the elect are to be strangers in it, with a heavenly calling, and this is observed in the family of Seth.

True and beautiful in the mind of God is all this.

It is the way of God, and was apprehended by these saints in the light of God's perfect ways, more than with many of us, beloved, who have been so much instructed in the fuller revelations of this present age. But it is not the schooling only, but the capacity to sit at the lesson that we need.

The Lord began, in Adam, to claim and display His rights on the earth. The man in the garden was to own the sovereignty of God, and the earth was the rest and the delight of the Lord, and the place of His glory. But sin entering and polluting all, and the pollution being left uncleansed, in Seth God called a people away from the earth to an inheritance in heaven. Then in Noah the Lord God re-asserted His rights here, and took up the earth as the place where His elect might find a home, and His own presence be known again. But corruption having come in again, Abraham is separated from kindred, and from country, and from father's house, to be a heavenly stranger on the earth, with his altar and his tent, looking for a city whose builder and maker was God.

Israel, in their day, then take up this mystic tale of the heavens and the earth, and in the land of Canaan become the witness of the scene of God's sovereignty. The ark passes over the river as "the ark of the covenant of the Lord of all the earth." But after Joshua and the elders that had known the works of the Lord had passed away, the apostasy soon followed, and the remnant became strangers among the nation, looking for redemption in Israel.

And now the Church is set for the full testimony of heavenly mysteries again; and strangership here

is the divine idea, till our being taken to meet the Lord in the air.

Now let me observe, that whenever God arises in this progress of His counsels to *assert title to the earth*, He begins by judging and cleansing it, because, the scene of His purposed glory and presence being corrupted, He must take the offence away, for His presence could not brook defilement. Noah's lordship of the earth was, accordingly, preceded by the flood carrying away the world of the ungodly. Israel's inheritance of Canaan under Jehovah, as the God of all earth, was prepared by the judgment of the Amorites and the sword of Joshua. And the future millennial kingdom, when the earth is to be the place of the glory again, is (as all Scripture tells us) to be ushered in by that great action called "the day of the Lord," with a clearing out of all that offend, and all that do iniquity.

But *the call of God* is quite of another character. It proceeds on the principle that God Himself is apart from the earth, and is not seeking to have it as the home of His glory, or the place of His presence; but seeking a people *out of it*, to be His, away from it, and above it.

This was exhibited in Abraham. Abraham was the object of the call of God, and accordingly the Canaanites find no rival in him. He does not dispute with them the title or possession of the soil. He finds them, and he leaves them, lords of it. He desires only to pitch his tent and raise his altar on it for a season; and then to have his bones laid in the bowels of it for another season.

So with the Church in this age. She is likewise

under the call of God. But her call leaves the Gentiles in power, as it found them. "Let every soul be subject to the higher powers." The saints have only to obey them unreluctantly, or to suffer from them patiently, according as the demand made of them is or is not consistent with their subjection to Christ and the call of God. They are not to strive with the potsherds of the earth.

I own, beloved, that I greatly admire this fine expression of the mind of Christ in these earliest saints. They take the only way which the holiness of God could sanction. They are "partakers of *His* holiness." The light they walked in was *God's*; the holiness they partook of was *God's*. It is the light of heavenly strangership in a polluted world. It is a light which reprove the course of this world, and makes manifest other principles and hopes altogether.

After this pattern the Lord would have us: in the world, but not of it; of heaven, though not as yet in it. Paul, in the Holy Ghost, would so have us, taking example from those whose "conversation is in heaven." Peter, in the same Spirit, would so have us, "as strangers and pilgrims" abstaining from fleshly lusts. James summons us, in the same Spirit, to know that "the friendship of the world is enmity with God." And John separates us as by a stroke: "We are of God, and the whole world lieth in wickedness."

It is for the Church, beloved, to walk in this elevation and separateness. What is according to the call of God, and what worthy of heavenly hopes, but this? We breathe but feebly, and glow but faintly, in company with those and like witnesses.

What a temper of soul, it has just struck me, we get in such a chapter as Phil. 4! What a glow is felt throughout it! What depth and fervency of affection! What a shout of triumph the Spirit raises! What elevation in the midst of changes, perplexities, and depressions! The apostle's whole temper of soul throughout that chapter is uncommon. But, if one may speak for others, it is to us little more than the tale of a distant land, or the warmth and brilliancy of other climes reported to our souls by travellers.

Lead us, Lord, we pray thee! Teach us indeed to sing—

"We're bound for yonder land,
Where Jesus reigns supreme;
We leave the shore at His command,
Forsaking all for Him.

"'Twere easy, did we choose,
Again to reach the shore—
But that is what our souls refuse,
We'll never touch it more."

But surely it is one thing to be the *advocate* of Christianity, and another to be the *disciple* of it. And though it may sound strange at first, far easier is it to *teach* its lessons than to *learn* them.

J. G. B.

"How can you prove the divinity of Christ?" was asked of a young backwoods' preacher. "How can I prove the divinity of Christ? *Why He saved my soul!*" was his triumphant reply.

"HE IS NOT HERE!"

(Luke 24 : 6.)

THROUGH a scene of sin and sorrow
Lies our lowly pilgrim way,
All around us death and darkness,
All before us blissful day;
And the Morning Star of promise
Brightly shines our hearts to cheer,
As we follow in the pathway
Of the One who is not here.

Full of deep, divine compassion
For a lost and ruined race—
All His mighty love constraining,
And His glory veiled in grace,—
As the lowly Man of Sorrows,
God the Son, to man came near;
But the world He died to ransom
Cast Him forth—He is not here.

Though no halo of earth's glory
Shone o'er manger, cross, and grave,
Brightly shone His love's devotion,
Stooping down so low to save:
From the wise and prudent hidden,
Unto babes the vision's clear
Of the grace and of the glory
Of the One who is not here.

O'er the world's most pleasing prospect
Lies the shadow of the cross;
In the light of Christ in glory
All earth offers is but dross.
This delusive scene around us
Boundeth all the world holds dear;
We have found our rest for ever
In the One who is not here.

Still the Gentile wields earth's sceptre,
 Still the crown His brow adorns;
 For the King whom God anointed
 Man had but the reed, the thorns;
 And the Jew, in earth's sad story,
 Deep hath writ with blood and tear
 Of a crucified Messiah—
 By His own rejected here.

And the sea of nations heaving
 In the throes of wild unrest—
 Lawlessness and strife prevailing,
 Evil flaunting unrepressed—
 Tell aloud in sin and suffering,
 Sadly graved on every bier,
 That a groaning, marred creation
 Cries aloud—He is not here!

Long 'neath sin and Satan's bondage
 Hath the earth in thralldom lain,
 Waiting the divine Deliverer,
 And Messiah's glorious reign.
 On the world's horizon loometh
 Signs that soon He may appear—
 Signs that gladden, signs that sadden,
 All who're waiting for Him here.

But He cometh as the Bridegroom,
 Ere appearing as the King,
 His beloved Bride enraptured
 To the Father's house to bring;
 And we're waiting and we're looking
 For the Day-Star to appear,
 For our pilgrim hearts are longing
 For the One who is not here.

THE YOUNG CHRISTIAN AND HIS BIBLE

"WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pet. 2 : 1-3).

THE new-born babe instinctively turns to its mother's breast, and the young convert, the soul newly born into God's family by faith in Christ, naturally seeks spiritual nourishment out of God's Word. He may not do this very intelligently, nor is it with the same eagerness in all, but in every truly converted soul there is an instinctive desire for the word of God. It is true that some are converted under such circumstances and in such environments as to greatly obscure or hinder that holy and natural desire, but we speak of what is normal. To these the apostle Peter, who was especially commissioned by the Lord to feed the lambs and sheep of His flock (see Jno. 21 : 15-17), writes: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." Note the expression, "desire," or "*earnestly* desire," as the expression really is.

But young believers sometimes complain of a lack of felt interest in the Bible—a lack of real desire for it. This is a condition to be deplored, and the cause and its remedy is to be sought out sincerely before God. The love and desire for God's Word may be stifled by a hankering after worldly things—the reading of trashy or corrupting books, or the indulgence of sin. In such a condition the soul is not only unable to enjoy God's Word, but is

in great danger of being betrayed into some alarming sin because of its lack of power to resist temptations. We must exhort such an one to betake himself at once to serious and full confession of it to God his Father. Fear not to tell Him *all*—in detail, not generalities. Sincere confession will bring relief to your heart, and be the beginning of breaking the spell of coldness and lack of desire for God's Word of which you complain.

Let us ever remember the apostle's expression, "Desire the sincere milk of the Word, *that ye may grow thereby.*" The Word of God and prayer are the God-appointed means to sustain and increase the spiritual life in the believer. The "sincere milk" may be rightly translated the *pure*, or *unadulterated* "milk of the Word." How many of God's children are given adulterated milk to-day! Ah, and even worse; it may be poisonous food, instead of the pure, the unadulterated milk, that is served out in popular pulpits—discussion of social and political subjects, man's opinions, the world's philosophy—all that is of the present world; or, if on religious and spiritual subjects, the truth may be falsified, the credibility of the Holy Scriptures assailed, or tradition substituted or added to it. Oh, what injury is done to new-born souls by pernicious ministry in many places! "Take heed what ye hear," said our blessed Lord Jesus, the chief Shepherd of His sheep (Mark 4 : 24). So, take heed, dear young Christian, that you do not imbibe the seductive and popular teaching of this day.

An infant, once, made no progress; it was deathly pale, falling back instead of growing. The parents were alarmed, and the doctor was called in. After

careful examination, the doctor asked for the *milk* that was fed to the infant. When an analysis of it was made, it was found to contain adulterants, and the indignant doctor told the parents their child was not only ill-fed, but somewhat poisoned by the food given. Pure milk was obtained, and the babe soon began to improve and to thrive on this proper and pure food. Many of God's children are thus weak, sickly, "ready to perish," as it were, with no development of the life of Christ within because of the deleterious food received. "As newborn babes, desire the sincere (unadulterated) milk of the Word, *that ye may grow thereby.*"

And in this connection be especially on your guard as to the quasi-religious literature everywhere prevalent—denominational organs and "Advocates," Sunday-school Quarterlies, and "Helps," religious novels, etc., many of which are as harmful as the popular teaching above referred to.

We turn now to the specified hindrances to the healthy, normal appreciation of the Word of God by which man lives (Matt. 4 : 4).

"Wherefore laying aside all *malice*, and all *guile*, and *hypocrisies*, and *envies*, and all *evil-speakings.*" The apostle here specifies things which *in* the child of God hinder or destroy his appetite for the food by which he is to grow. Almost any physician can tell us that the most common cause of impaired appetite is improper habits, such as late and irregular hours with tardy rising, improper food or immoderate eating and drinking, and abusing of the body. Spiritually this is the ground taken by the apostle here. He points out the possible or prob-

able causes which hinder our appetite for the Word. He mentions five: malice, guile, hypocrisy, envy, evil-speakings. What a cluster of the "vine of Sodom!"

Before examining them one by one, let us note the verb "laying aside." We find it elsewhere in Scripture: "Let us lay aside every weight, and the sin which doth so easily beset us" (Heb. 12: 1); it has reference to the race we are to run, for which needless things should be dropped, as weights, which hinder in the heavenward race. James 1: 21 also says, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls"—that is, able to deliver the child of God from the snares and pitfalls which Satan puts in our way.

"Laying aside *all malice*" is the first thing mentioned here. Malice is defined as "ill-will," "spite," "disposition to harm others." It is the exact opposite of "*good-will*." In 1 Cor. 5: 8 it is seen in bad company, "The leaven of *malice and wickedness*." In Col. 3: 8 it is put between "anger, wrath, *malice*, blasphemy, filthy communication." In Eph. 4: 31 it is associated with "bitterness, wrath, anger, clamor and evil speaking," put last there as a kind of trailer to other evils. In Peter it is put first as probably more characteristic of the Jew than of the Gentile, as witness the book of Acts, where the bearers of the gospel are pursued everywhere by the Jews.

What a terrible thing to harbor malice in the heart! How unlike our Saviour-God who would have all men to be saved, who wishes ill to none, even to

His enemies. It is easily understood how such an evil mind would effectually prevent a soul's enjoyment of God's holy Word. Let us, then, drive away from our hearts this hateful bird, and fear it as poison which would ruin our soul's happiness and prevent our delight in God's precious Word.

"*All guile*" comes next. Guile is a close associate of deceit. They are paired together in psalm 55: 11; and in 1 Thess. 2: 3 it is one of the unlovely trio—deceit, uncleanness, *guile*. "Behold an Israelite indeed, in whom is no guile," was our Lord's commendation of Nathanael; and here Peter calls upon his fellow-believers to lay aside *all guile*. What is more lovely in a little child than its guilelessness, its beautiful, artless candor! Oh Christian, beware of guile; lock your heart against its entrance.

"*Hypocrisies*"—what scorn attaches to the word! Who does not hate it *in others*? We commonly associate it with an unreal profession of religion, but it is not confined to this. Does not the Spirit of God detect some measure of it at times in the heart of the true Christian? Faithful old Cruden, in his Concordance, defines hypocrisy as "an affectation of the *name*, with a disaffection of the *thing*." True Christians often affect to be, to feel, to believe, and love, more than what is actually true in the heart. It may intrude in our conversations, our professions of love for brethren, for meetings, and may intrude even in public prayer. It is the offspring of pride, and is to be unsparingly judged in our inmost heart. "Pure, and without hypocrisy" is a lovely Scripture combination in Jas. 3: 17, for us to pursue with perseverance. Malice, guile, hypo-

crisy—what a trinity of evil!—all these and more are in our very nature; let us be on our watch against them, remembering that we are “called unto the fellowship of Jesus Christ our Lord” (1 Cor. 1: 9), and as the “elect . . . of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ” (1 Pet. 1: 2).

“*Envies and all evil speakings*” are the last two mentioned; they are morally related, and usually go in company. “Who can stand before envy?” (Prov. 27: 4). It has been aptly defined as “an evil affection of the heart which frets at the good name and prosperity of others.” Pilate knew that “for envy” the chief priests had delivered Christ into his hands to be crucified. “Filled with envy” they cast Christ’s faithful witnesses into prison (Acts 5: 17, *marg.*). “Moved with envy,” Jacob’s sons sold their brother Joseph for slavery in Egypt (Acts 7: 9); and “filled with envy” the unbelieving Jews pursued Paul from city to city (Acts 13: 45; 17: 5). Oh, Envy, Envy, what evils does not Scripture and every-day history lay at thy door!

“Evil speaking” is both the offspring and hand-maid of envy. All the evils mentioned before—as a quartet of inward ills—for very shame lie concealed in the heart, but if unjudged there, give vent in evil-speakings. Alas, that such evil things should ever be seen among the redeemed of the Lord! But it is not by hiding them from ourselves, or closing our eyes to them, that they are overcome, but in judging them before the Lord; and His grace shall triumph over them, and enable the soul to feed in peace upon His word. Then shall we be enabled like David to say, “Search me, O

God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139: 23, 24).

C. K.

(Concluded in next number.)

FELLOWSHIP WITH GOD, OR WITH THE WORLD?

IN Genesis, chapters 18 and 19 we are told of a visitation of the Lord with Abraham. As in the heat of the day he sat at his tent door, he lifted up his eyes and looked, and lo, three men stood by him. One of the three is the Lord thus appearing to him. Yet there is neither fear nor shame in Abraham. There is the happy confidence of a man to whom such an appearance is no uncommon event, yet at the same time with all the reverence and respect of a man who knows in whose presence he is; for whilst "he ran to meet them," he also "bowed himself toward the ground."

What a contrast we have between Abraham here and Adam, when the voice of the Lord God was heard as He walked in Eden in the cool of the day! Adam's accusing conscience made him hide in shame and fear from the Lord; whereas Abraham, like an obedient, trustful child springing into the arms of a loving father, hastens to meet Him. He feels that there is nothing between him and his Lord; but has the filial confidence of one who walks with God.

Two things we are to guard against: One is the hard, legal thoughts of God, which put Him

a great way off from us, as if, being so mighty and so high above us, He scarcely would allow us to draw near to His footstool. Instead of addressing Him as Father, and knowing that He bids us approach the throne with *boldness*, people speak of Him as "the Creator," or "the Almighty," or "Providence." The spirit that prompts such cold reserve and distance is not such as is pleasing and gratifying to Him who has shed His precious life's blood to bring us nigh (Eph. 2: 13). As we read in Romans 8: "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (see also 2 Tim. 1: 7).

The other danger to which persons are exposed is that, in having learnt something of grace, they well-nigh forget *whose* grace it is. The gift has been so much thought of that it has almost shut out the divine Giver. To be at perfect peace, and at our ease in the presence of One whose love to us is supreme, is just what that love desires; but this may be turned into boasting and self-exaltation, and the *bowing* attitude of Abraham is forgotten. Oh, that we might ever recognize that He who invites us to meet Him, though His love is infinite and His grace illimitable, is yet Himself the thrice-holy Jehovah; and though with boldness we approach the throne, yet we must approach it as worshipers. It is only thus we can have true communion with the Lord.

Abraham's request is, "My Lord, pass not away from thy servant." He had but lately known what it was to have God's high priest serve him with bread and wine, and now has come *his* opportunity

of feasting his Lord, "for therefore," adds he, "are ye come to your servant." Yet he makes little of his feast, calling it "a morsel of bread," whilst the Holy Ghost is pleased to give us three verses with the details, telling us repeatedly of his godly haste, the spirit of which was caught both by his wife and his servant. The butter and milk, the tender calf dressed, and the cakes of fine meal, are set before his heavenly visitors, and he stood by them in attendance whilst they did eat.

The Lord then tells Abraham that the cry of Sodom is great, and the sin very grievous; and Abraham, standing before the Lord, makes his pleading intercession in six earnest prayers, in every one of which his petition is most graciously answered, yet he ceases to make request before the Lord has ceased to listen. We read that the next morning Abraham gat up early to the place where the previous evening he had stood before the Lord, "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace" (chap. 19 : 27, 28). How different the quiet shade of the tree on the plains of Mamre, at noontide yesterday, from the smoking furnace of the plains of Jordan upon which the eyes of Abraham looked to-day! Thankful must he have felt that, before the awful judgment had fallen, he had been so earnest in his efforts for the salvation of the city. How terribly real, and how soon, may be the execution of judgment upon this poor world! And yet how asleep are Christians to the danger of the unsaved! A servant of God, when spoken to about the apparent stagnation of the Lord's work

in a certain town, said, "Do the Christians there believe in the reality of heaven and hell?" Alas, such a question might often be asked!

But there are other contrasts which our souls do well to ponder. Abraham at his tent door, Lot at the gate of Sodom—the one a stranger and pilgrim with a tent, the other the man of influence and importance who sat in the gate of the city as a judge (vers. 1, 9). Notice also the readiness of the Lord to receive Abraham's hospitality, whereas even His messengers can scarce be prevailed upon to enter the house of Lot; as if, whilst they sought in mercy to save him from Sodom, they would not countenance his worldly position there.

Again notice how Abraham, who has stood aloof from the affairs of the world, can just at the right moment bring an unseen but almighty power to bear upon the world by prayer, which Lot, the worldly-minded child of God, with all his fancied influence, utterly fails to do.

The same thing is repeated daily. Christians mix up with the world, and join hand-in-hand in many a concern with the world and those who do not take their stand on the Lord's side; they may do so for expediency or for influence, but of what use is their influence? When the time to put it forth arises, those over whom they had hoped to exercise it, refuse to listen.

It was so with Lot and the men of Sodom, even though he calls them "brethren." And oh, Christian parents, mark this solemn lesson: his warning, coupled with his entreaty, is powerless to move his sons-in-law, who had married his daughters. "Up, get you out of this place, for the Lord will destroy

this city!" is his urgent cry to them; "but he seemed as one that mocked unto his sons-in-law." They might have answered him: "Your past conduct belies your words;" for in spite of God's previous warning, when taken captive with the king of Sodom, Lot had settled down inside the city; his home, his wealth, his interests were there. "No, no;" they might say, "do not mock us so; we believe in *deeds* rather than words." But of faithful Abraham, the Lord says, in chap. 18 : 19, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

A lady I knew in America was coming over to England, accompanied by her three children. They were in the disastrous accident in which the *Ville du Havre* went down in mid-ocean. Her life was saved; and on reaching Liverpool, knowing the anxiety of her husband, she telegraphed to him two words—"Saved—alone!"—two words only! The first told him the good news of her safety, but, alas, for the overwhelming sorrow as he learnt by the second that by one blow they were bereft of all their children. Who amongst us shall have to say, on the eternal shores, "Saved—alone?" It is by a life of daily communion with God we may be spared this eternal loss.

Once again: Abraham has learnt so much of God's grace that he is greatly humbled. In his prayer Abraham speaks of himself as "but dust and ashes," and this is what he really felt himself to be in the Lord's presence; whereas Lot in his prayer can unblushingly call himself "Thy servant;" though what an indifferent one he was is but too evident.

Thus with these two men we have striking contrasts as regards their communion with the Lord, their testimony for Him, and their humility in His presence. Two courses so different, even in Christians, lead to great divergence in the end; thus, before this chapter closes we see Abraham in peace and security, looking out upon the sad desolations beneath him, whilst Lot, though saved, is full of trembling and fear; in sorrow and shame he ends his days—"Saved as through fire."

A Christian not living in communion with his heavenly Father is one of the saddest objects; not only he himself stumbles, through walking in darkness, but others stumble over him. True love to our brethren is manifested by our abiding in the light, for then "there is none occasion of stumbling" in us (1 John 2 : 10). Let us see to it then, that we abide in communion with the Lord. H. W. T.

Young Believers' Department

CALENDAR FOR OCTOBER

Daily Bible Reading, Oct. 1, *Ezek. 21*; 15th, 35; 31st, *Dan. 3*
Memory Work.....*Galatians*, chap. 4: 1-16
Good Reading.....C. H. M.'s Notes on *Exodus*, pages 1-95

This month will see us nearly through the "Major Prophets," so called simply because of their greater size, with the exception of Daniel. You will have noticed that each prophet has a character all its own, though a divine unity runs through them all. Jeremiah and Ezekiel write during the same period; the one from within, at Jerusalem, the other among those deported out of Judah to Babylon. Both show the

moral condition of the people most sad—the cause of all their sufferings—while some still made strong outward professions. But the Spirit of God is not merely occupied with the sins of the people and their judgment, but with the purpose and grace of God which was yet to deliver and restore His poor backslidden people.

I want to call your attention again to the importance of a note-book in connection with the daily reading. You will find something in almost every chapter that strikes you, and which you would like to remember. Jot it down in your note-book.

This applies also to the memory work. Set apart in the back of the book as many pages as will allow for an index of the first line of each verse, and fill it in as you memorize. When we are through, you will have an index to the whole of great value in reviewing. You can easily do this now, as it will not take long to catch up the verses from the beginning of Galatians, a dozen a day.

And now we are to begin that wonderful book, Exodus, the history of redemption. What a theme! and how blessedly C. H. M. opens it up, chapter by chapter. Let us enlist the interest of as many as we can in this, old as well as young.

I am in the habit of *marking* the books I am reading, if they belong to me. It helps to fix striking portions in one's mind, and is of interest to others as well as ourselves, who may take up the volume in after-years. For a while I used a lead pencil to mark, but decided that a pen was better, as the marks and writing would not then blur, and there is no need of ever rubbing them out. If neatly done, these marks really embellish the book, and are like footprints for any other reader, who will see that some one else has been traveling this way before him.

As we recommended several books on Genesis for more advanced and detail work, I will mention some for Exodus: "Typical Teachings of Exodus," by E. Dennett, is most excellent, especially on the Tabernacle. Other books on the Tabernacle are "Foreshadows," by Mr. Pressland, and "Lectures on the Tabernacle," by S. R. The writings of Mr. Darby and W. Kelly on the whole book are excellent;* and special recommendation of F. W. G.'s "Numerical Bible" on Exodus is made. I don't suppose you will attempt all of these, but you may want to refer to some special part, and the writings of these may be helpful. Eventually, you should read *all* these books, but do not attempt too much at once.

It is interesting to remember that Mr. Grant finds Galatians corresponds to the book of Exodus. Each has the same numerical place, *too*—the number of help, salvation and deliverance. It is nice to trace these things, as they are most helpful and striking.

That Little Library

While on the subject of books, I want to advise you to *own* your books as far as possible. For instance, I hope some of you have bought C. H. M. on Genesis—then you are free to mark it, and know you always have it on hand for reference or lending.

There is a peculiar charm in owning your books; and by this I do not mean buying a large number all at once. This is not desirable, even if you have the means, which many have not. But buy a book as you need it; if it means a slight pinch, you will value it all the more. Your books will thus have a little history peculiar to themselves. Pretty soon you will have

* These, for the present, are out of print.—[Ed.]

a neat little row looking down brightly upon you in your room.

The Social Question

This little article is more like an opening of the subject than any long talk on my part. So as in all our matters, I hope you will remember *you* have a share.

Nothing is more painful than to see a young Christian discontented, and constantly talking about, "no company," "so lonely," etc. Not that it isn't a very real difficulty, which calls for sympathy and relief, if possible. But we must be plain, and say that a *good deal* of this discontent is selfish. That sounds hard, and I don't want to be hard; so will try to explain. Aren't you thinking about your *own* pleasure, rather than the pleasure of *others*?

Now what about company?—"No one of my age—not many to get together," etc. But think it over. Isn't there *any* one? Suppose they are a little older or younger, can't you have pleasant intercourse? And then, let one whisper it, Isn't there any one to whom you can give pleasure by speaking to them, talking with them, visiting and showing an interest in them?

I believe there is a great reward in this whole matter if we take it up prayerfully and unselfishly. Let us make the best use of what we have, and we will find we are not so lonely as we thought. Now this is only a start, but we will keep at it in love and faith.

"The Summer is Ended"

We read these words when we were going through Jeremiah. They referred to Israel's time of privilege, which they had abused. They solemnly apply to the unsaved, whose summer-time of divine patience is rapidly passing away. But they may well be taken to

heart by us all. The summer is ended, with its enjoyments, opportunities and temptations. What can we say of it? Do we begin the cool weather with strength renewed, with loins girded for what is before us, to make the best use of our time and talents? Or do we find ourselves spiritually relaxed, unready for "the good fight of faith," hampered by fleshly habits, or worldly friendships—in general, "out of communion?" Well, if this last be the case, let us return at once to the Lord, with full confession, and He delights to restore. Let us not waste more time with vain regrets, but finding the Lord's restoring grace, go on our way with renewed purpose of heart.

Stragglers

Stragglers are hurtful to the army in two ways: they are so much useless material themselves, and they injure the morale of the whole body by their example. Don't think for a moment that when you fall out of rank it hurts nobody but yourself. *You*, once in while, go to certain places, *you* indulge in such and such habits; "Well, it's my own business, I am the only loser." Don't you believe it! Somebody else has followed your example, and gone further and stayed away longer. Do you want to be the cause of driving some one into the world? I am afraid we all are in danger of becoming spiritually "soft," and thus becoming laggards instead of "good soldiers of Jesus Christ." May the Lord arouse us.

A Good Pamphlet

In close connection with what I have just been saying, I want to recommend a most excellent pamphlet which a brother has recently sent me; it is called "Worldly Entanglements, or, The Triple Alliance of 895,

B. C." The author is a well-known English brother, H. P. B. I would advise you to get and read this booklet of only 16 pages. You can get it from our publishers.

Correspondence

"First of all we want to express our heartfelt appreciation of your interest in us . . . We are going to ask for a place in your prayers that we may be able to continue in this study, to the praise and glory of our blessed Saviour."

Here is something from "a lonely one," which ought to touch our hearts and stir us to prayer. Do we feel our responsibility regarding these isolated children of God? They have not the incentive of numbers, of meetings, of many young companions; so let us think of and pray for them:

"I am reading C. H. M. on Genesis, and I hope to finish it by Oct. 1st. Do I like it? *Indeed* I do. I also am following the daily reading and memory work.

"I have read this Department with deep interest from the first. I do so appreciate your heartfelt interest in the young people. I'm sure the Y. B. D. will be a great help to all, especially to us isolated ones, who have no one to turn to for advice or encouragement. This Department has a place all its own, and will meet a need which nothing else does (that I know of), especially in objects 3, 5, and 6, as stated in the May HELP AND FOOD. May the Lord richly bless it to us all."

We would only remind our young correspondent that the Lord is with the loneliest of His people as much as if a thousand were together. May this be a greater reality and joy to us all.

"When I first memorized the first two chapters of

Galatians, some time ago, perhaps my 'system' wasn't properly arranged; a two weeks' visit from a relative upset it; but with H. and F. coming each month to check up with, and others keeping me company, the work was so much easier; and now it is a real pleasure—a part of the day to look forward to.

"Already I have been able to use to advantage what I have memorized, in a talk with a 'Christadelphian' on the train. And what an inspiration C. H. M. is—may the Lord use this Department to bless many others as He has me."

This correspondent, for whose letter I am very grateful, also speaks of talking to others about Y. B. D., and trying to enlist their interest. Good work.

The Question Box

I have felt somewhat undecided whether to state the questions and leave you time to send in answers, or to give my own answers.

As is often the case, there is a good deal to be said on both sides; and I shall attempt to combine the good of both features. As we are just beginning, I will give some answers, but with the understanding that you are quite welcome to send in other answers, or express dissent. The questions are all *bona fide*. If I have any questions I will let you know they are from me.

Another thing: Please send in your questions; surely there are things you wish to have more light on. Let the questions come in freely, and then I shall probably leave them open for *your* answers. So you see how interesting this will be—a symposium, in which I will have the privilege of summing up.

QUESTION 1. Did Judas partake of the Lord's Supper (not the Passover, but what the Lord instituted) ?

Q. 2. Is there any Scripture reason for memorizing the Bible ?

Q. 3. Will we be with Christ on the Great White Throne ?

Q. 4. In Gal. 1: 6, what is "another gospel," and why does Paul say it is *not* another gospel ?

ANSWERS: I am going to leave *three* of these questions and wait for your answers, which I hope you will send in promptly.

Q. 3. I suppose there was in the mind of the questioner the thought of 1 Cor. 6: 2, 3, where we are told the saints shall judge the world and angels. You will notice the apostle is speaking of the saints deciding questions of government and behavior. If the affairs of the whole world are one day to come under the government of God's people, how much more the small affairs between brethren ? Similarly the saints will be associated with our Lord in the government and control of the heavenly hosts ; why not then the affairs of every-day life ?

But in the Great White Throne, with its unutterable solemnity, it seems out of place to think of the creature being associated with it. *All* judgment is committed to the Son, and in this last, the *Eternal* judgment, it seems meet that He should pronounce the doom of those who have sinned and have rejected Christ. I think of that awful scene as the final act of God—His strange work. How solemn ! And oh, how blessed that we have been delivered from that "wrath to come!"

Correspondence for this Department can be sent to
MR. S. RIDOUT, care of the Publishers.



Answers to Questions



Ques. 17.—I have had conversations lately with a Christian girl who firmly believes in Divine Healing, and I would like to know why it is not accepted by "the Brethren," if it is right. They have a number of scriptures to uphold their teaching, and wonderful cases to prove their stand. Have you any tract on this subject?—*M. S.*

Ans.—It is incorrect to say that "the Brethren" do not believe in divine healing. What is objected to is the doctrine on which it is usually based, namely, that Christians should claim divine healing on the ground that *Christ made atonement for diseases as well as for sin*; and Matt. 8 : 17 with Isa. 53 : 4 are usually quoted in proof. This, however, is a misunderstanding and misapplication of these scriptures, and leads to serious distortions of the truth. Atonement was made *by death upon the cross*, not in the life and ministry of our Lord upon earth. It was in sympathy with the *consequences* of sin upon man and to manifest His power that our Lord healed the afflicted. He never had, never could have, sympathy with *sin*, but with the misery it has brought to man He did and has sympathy. For what we believe as to healing in accordance to God's Word, read "*Faith's Resource in Sickness*," "*'Divine Healing'—So-called*," "*The Gospel of Healing*," the three, postpaid, 10 cts.

Ques. 18.—Please tell us the difference between *morality* and *spirituality*. Also kindly explain what it is to have "the kingdom of God within you," as in Luke 17: 21.—*L. E. L.*

Ans.—"Morality" is the upright character and honorable conduct of persons with regard to right and wrong toward their *fellow-men*. When *God* is the One before whom these things are exercised, they take a deeper and spiritual character, of course, and it is termed *holiness*.

"Spiritual," as used in Scripture, is conformity to the mind of God, produced in those who know God and obey His word. It is the opposite of "carnal," which is conformity to the ways of the natural man. (See 1 Cor. 2: 15, 16; 3: 1-4.) An unconverted person may be "moral," but only children of God can be "spiritual," or spiritually minded.

As to Luke 17: 21, rightly rendered it reads, "The kingdom of God is *among* you"—not "within" you (see margin). The kingdom of God is the mind and ways of God produced in those that know and obey Him (see Rom. 14: 17; Acts 20: 25). It was perfectly exemplified in our Lord Jesus upon earth. The spiritually blind Pharisees had neither heart nor eyes for this; they only looked for outward displays of power—which was, and shall be, displayed in due time.

Ques. 19.—We are but three families in our little assembly. In coming together for our Bible study, should the women have no part in it?—*L. C. M.*

Ans.—Bible studies among the three families, such as you speak of, are practically conversations at home where the wives and daughters do not feel such restraint, as they *would* feel in public meetings. It is not in punctilious forms and rigid rules that God takes pleasure, but in the loyal, happy subjection of heart in the place He has assigned to each.—See also Answer to Ques. 6, in April *Help and Food*, on this subject.

Ques. 20.—Will you please answer in *Help and Food* as to the following: Is baptism by sprinkling according to Scripture? If so, what are the scripture references?—and if it is not, and immersion is, please give the references as to it.—*R. E. W.*

Ans.—The *form* of baptism cannot be proved by the noun baptism, nor the verb baptize. There were in the law of Moses "divers baptisms" (Heb. 9: 10) and there is a "doctrine, or teaching, of baptisms" (Heb. 6: 2, *baptismos*, same word). Most of these baptisms under the law were by sprinkling, and some by washing of the whole body—See Exod. 24: 6-8 with Heb. 9: 19-23; Exod. 29: 4; Lev. 14: 7; Num. 8: 6, 7; 19: 18-20; 2 Ki. 5: 10, 14, etc. The doctrine, or teaching, of these various baptisms cannot be entered into here; they open into a large and precious line of truth.

In this last reference it is distinctly said that "he *dipped* himself *seven times* in Jordan"—which clearly points to the New Testament doctrine of man's *utter* ruin; so, in the New Testament, baptism is spoken of as *burial* with Christ (Rom. 6: 4; Col. 2: 12), by which we deduce that immersion is the proper mode of baptism for the Christian. But let not our eyes be upon the *mode*, nor even the act of baptism, but upon what it signifies—all hope in the natural man gone; so we bury it with Christ—our only hope is in Him.

NOTES

SOME twenty-five centuries ago a great king had a wonderful dream, in which he saw a great image—a *super-man*, "whose brightness was excellent . . . and the form thereof terrible" (Dan. 2 : 31); and although Daniel made known to the king the interpretation of his dream, and what would befall that great image at the time of the end, we find, in the immediate chapter following, that Nebuchadnezzar did actually set up the image of his dream, with the command that all nations should worship it!

Think not, reader, that this was but a transient, foolish and wicked idea of a world-ruler of long ago who, intoxicated with pride, sets up this image to be worshiped as the representation of himself in his great power; for the same mind—the exaltation and deification of man—is intoxicating this present generation. Man has risen to a wonderful height in his own estimation. No doubt the many discoveries with their scientific applications do show how wonderfully endowed man has been by his Creator—made in God's image, His offspring. But instead of giving glory to God, men are so intoxicated with these developments that, under the leadership of Satan, God our Creator and Benefactor, to whom we owe our existence, our faculties, our all, is ignored, or denied—*man* fills the whole vision, and the great image is set up again.

But there is always something lacking to this human development. This alluring power, this self-exaltation, it brings neither peace nor rest in

this groaning world. It can never be *seven*, the number of completeness, of perfection and rest, to which the 7th day pointed—the rest of God. No, man away from God, will never, never *can*, bring rest. Without God, his greatest efforts and attainments can be but 6, 6, 6, three times repeated—the mark of the Beast and *the number of man* (Rev. 13: 17, 18).

And what will befall this great image “whose brightness was excellent . . . and the form thereof terrible?” A Stone (Christ from on high) “smote the image upon his feet that were of iron and clay, *and brake them to pieces*. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloors, and the wind carried them away, that no place was found for them: and the Stone that smote the image became a great mountain, and filled the whole earth” (Dan. 2: 34, 35). The pride of man shall be abased, and Christ shall reign from pole to pole.

“Jesus, Thy fair creation groans—

The air, the earth, the sea—

In unison with all our hearts,

And calls aloud for Thee!

Come, blessed Lord; let ev'ry shore

And answ'ring island sing

The praises of Thy royal name,

And own *Thee* as their King!”

What touching accounts are given us in the Book of Acts of the meetings and partings of early Christians. In bidding adieu to the elders come from

Ephesus to meet the beloved apostle Paul, we read that they all wept sore," and "*ardently kissed him, falling on his neck,*" as he said they would see his face no more (20: 37, 38). Then they accompanied him to the ship; and, says Luke the narrator, "When we had *torn away from them,* we sailed away." What ardent love, what concern for one another in those little bands, surrounded by the hostile world, and often in peril of their lives!

Arriving at Tyre, these devoted shepherds of Christ's sheep seek and find the few brethren there (whom they seem never to have met before); and on leaving them, these brethren, with wives and children accompanied them to the ship, where they "kneeled down on the shore and prayed." Sweet and tender partings of the pilgrim band from their fellow-pilgrims remaining on the Tyrian shore.

Two or three years later, the beloved Paul, then a prisoner of the Romans, is on a long and perilous voyage to the imperial city, where he is tried for his life. After shipwreck and through many perils, landing is at last made on the coasts of Italy. The brethren at Rome, learning of his arrival, go to meet him as far as *Appii Forum* and *Tres Tabernae*, one forty-three miles from Rome, and the other thirty-three, on the way to *Puteoli*, where the ship discharged. It touches a responsive chord in our hearts to read, "Whom when Paul saw"—these same brethren to whom he had written the Epistle to the Romans some four years before—"he thanked God, and took courage" (28: 15).

It is quite possible we might be somewhat shocked by lack of order in some of the early Christian as-

semblies, as at Corinth, and in Crete, and elsewhere (the saints having just come out of heathenism), and the apostle bids Timothy and Titus therefore to "set in order the things that remained" to be put in order (Tit. 1: 5; 1 Tim. 1: 3, 4). But what love, what joy, what power, and manifestations of the Holy Spirit was experienced among them! Does it not make our hearts long for the joy and power of those early days?

Well, thank God! better days even than Pentecost are before us, when gathered in the Father's house with our Saviour and Lord Jesus. Meanwhile, let us *pray*, as we sing:

"Lord, since we sing as pilgrims,
Oh, give us *pilgrims' ways*!
Low thoughts of self, befitting
Proclaimers of Thy praise.

Oh, make us each more holy,
In spirit pure and meek,
More like to heav'nly citizens
As more of heaven we speak."

We quote the following from an unknown writer:

"Years ago, in the great rush of men to the goldfields of Australia, it happened that a man who kept a store near the diggings, and had brought a lark from England, placed the caged bird on a Sunday morning outside his door. The sun was shining, and the little prisoner began to sing. One and another of the gold diggers passed by and stopped to listen. Others came along and also stopped to listen. The men stood in silence as the little bird

sang. The sweet familiar notes spoke to their rough hearts of home in dear old England. More than one bowed his head, and wiped tears from his face, as the song of the lark brought up memories of loved ones left behind for the sake of gold. Some of them went to their tents, brushed themselves up and returned, sitting down with their caps off, listening to the lark's song on that Sunday morning."

Lord, let us see and hear the sweet singers of heaven, in whose hearts and lives the mind of Christ is rehearsed, drawing our hearts to things above, our eternal home in heaven.

At a conference of ministers, one of them came in late, and, much agitated, asked his brethren to return thanks for his wonderful escape from death; for, coming down a certain dangerous hill, his horse had run away, exposing him to what seemed an inevitable death. Another, an aged man, then arose and asked that thanks be returned to God for him also, for he had come down the same road, with a safe uneventful journey. He counted that he had more to thank God for than his brother minister who had passed through such a trying time.

—*Extract.*

The above contains a lesson for us all. How often we are unmindful of God's gracious care, until some hard shake awakes us to the fact of our constant need of God's care; then we count an escape from danger as something extra to thank Him for, instead of asking why we were put in such circumstances.

APART WITH THEE!

(Ps. 25 : 12)

LORD JESUS, 'tis exceeding gain
To be alone with Thee;
Thy presence here doth ease my pain,
From fear it sets me free.
The message Thou art pleased to send,
In mercy from above,
Appoints the silent hours I spend,
Reposing in Thy love.

I leave awhile the thronging crowd
To be apart with Thee;
I hear not now the strivings loud
That vex the distant sea:
The heavings of its restless tide
Sound faintly on mine ear,
And from Thy haven fair and wide
I see my home so near.

I know not what may be in store;
The charge is Thine to keep:
Perchance my bark need never more
Launch forth upon the deep;
But whether toward the golden strand
Be set the vessel's prow,
Or whether sailing far from land,
Doth not concern me now.

Thou art Thyself, O precious Lord,
My one eternal gain;
Thou art my solace and reward
Alike in ease and pain.
Because Thy love enfoldeth me
No ill can e'er befall;
'Tis perfect peace to rest in Thee,
My Lord, my life, my all !

ALLIANCE WITH ENEMIES

(JOSHUA, CHAP. 9)

"What communion hath light with darkness?" (2 Cor. 6:14)

A GREAT combination of the people of Canaan followed upon the overthrow of Jericho and Ai and the establishment of the law of Jehovah in the centre of the land. The nations, whether of hills, valleys, or the seaboard, gathered themselves together to fight against Joshua and Israel. They recognized the necessity of sinking their differences, and of uniting together to gain their great end—the overthrow of Jehovah's army.

Amongst these combined peoples were the Hivites' four cities—Gibeon, Chephirah, Beeroth, and Kirjath-jearim. The heads of these cities took counsel together, and, while others of their nation sought the sword, they resorted to stratagem in order to gain their end—"they did work wilily."

The open *hostility* of the enemy is easier to meet than his *devices*. When the powers of the world array themselves against the poor saints of God, the latter have to conquer or to die. The early Christians, who had to stand before the great and the mighty of their day, out of weakness gained victories of which we Christians reap the fruit to this hour. At the time of the Reformation also, the few poor men who would obey God rather than man, discomfited kings, emperors, and popes. God was with them and for them, and by His might the victory was won. To their faith and courage Protestants owe their present freedom.

But when the Enemy comes guised as an angel

of light, speaks smooth and flattering words, and argues religiously, let Christians beware. Satan has gained more successes by his wiles, and sowing his tares while men sleep, than by all his strength arrayed to crush God's people. When he fails to *crush*, he tries to *corrupt*: such are his devices.

The command of the Lord bidding Israel to abstain from all union with their enemies, and to which they had said Amen, was frustrated when the ambassadors from Gibeon presented themselves in the camp at Gilgal. These ambassadors had a fair appearance to the elders of Israel. They bore upon them the signs of having come from far, and their credentials looked antique. Thus they obtained a hearing which, had they been better known, would have been denied. The strange fascination that pertains to apparent antiquity for antiquity's sake, is patent to all. - It does not occur to many to ask, "Are they genuine in the light of God's word?" nor even to enquire what the venerable things were when new!

Let the saints beware of "dry and mouldy" bread, for stale fare is not of God's providing for His children. Rent wine-skins, with the wine run out, are like teaching and preaching which retain but the remembrance of the glad past—the joy in the Holy Ghost being gone. Patched-up garments do but indicate that they have served their day, and may be discarded. God's true messengers have their feet shod with the preparation of the gospel of peace, and the longest journey never wears them out. "By their fruits ye shall know them," is the Master's word concerning false teachers and guides. Alas, for the infatuation of tradition in-

stead of Thus says the Word. Let the saints beware of traditions of days long since past; it is a common device of the Enemy to lead them to set aside the living word of God for tradition!

The "old sacks, old wine bottles, old shoes, and old garments" of these "ambassadors" commanded the respect of Israel's princes. The elders took of their victuals, trusted to their own eyes, and sought not wisdom from God. When ambassadors present themselves to us as did the Hivites to Israel, we may safely assume that their wine was grown in the enemy's land, for God's ambassadors carry with them the living energy and unction of His Holy Spirit.

Satan is wily and masterful in his way of dressing up his ambassadors, and coloring their credentials. Where he cannot ruin God's people by open war, he will squeeze himself in amongst them and corrupt the soldiers of Christ. In our own day he is terribly successful with his wiles, and will succeed where men, instead of asking counsel of the Lord, or humbly following His word, betake themselves to the wisdom of their own hearts.

Israel's camp was at Gilgal, where God had rolled off the reproach of Egypt from them, where they had been nationally separated to Himself, and whence they had issued to war against the powers of the land of promise; and to Gilgal, in their daring deception, the Hivites came. And Satan, this day, comes as an angel of light on to the very ground that Christians occupy, and by flattery and deception succeeds in effecting an alliance with them in the camp itself. He corrupts the most sacred truths by introducing error into them, and

spoils heavenly realities by the leaven of evil doctrine.

The place that Israel occupied gave them no sufficient power against the Enemy—a lesson for us Christians! A correct position and orthodoxy are no sufficient barrier to keep out the Enemy. Our resource is, to which, alas, we so slowly resort, “the mouth of the Lord.” Christians have no Urim and Thummim as had Israel, but they have the word of God which liveth and abideth for ever. “Peradventure ye dwell among us, and how shall we make a league with you?” said Joshua to these ambassadors. “We are thy servants,” they softly replied. “Who are ye, and from whence come ye?” Joshua further enquired. Then they talked of *old times*, and spoke of work and warfare in years *gone by*; they were eloquent upon Jehovah’s wonders in Egypt forty years previously, and of victories away from their homes on the other side of Jordan, and so disarmed him of suspicion. But not a word had they to say of the work of God at their very doors at Jericho and Ai; not a sentence had they to utter of God’s command to Israel and their assent to the word of Jehovah—that must be excluded.

So also is it now; the facts of God’s work in by-gone days have become, in our own times, history of which the world is willing to speak; but the effects of God’s truth upon us, its present victories, its demands for present obedience—these are not to be mentioned. Anyone may speak of victories over pagan Rome, or papal Rome, of centuries ago; but the victories of the gospel in the world, upon ourselves, and the Word’s authority over the chil-

dren of God at the present moment, must not be mentioned—as Jericho, Ai and Ebal were carefully ignored by the Hivites. Satan has consummate art in mingling lies with truth, to parry off the edge of the Word.

Flattery overcomes more saints than does the sword. When fierce opposition prevails over its tens, unctuous words overcome thousands. The princes of Israel accepted the testimony of the victuals; they trusted their own wisdom, and asked not counsel at the mouth of the Lord; and so the Hivites gained the day.

Perhaps because the ambassadors presented themselves to the princes, they gained their way the easier. Many a man of position in the things of God; many "a prince in Israel," falls through flattery. Flattering words blind the soul to the reality of things. The truly dependent spirit is often more rare in the "prince" than in the rank and file of God's army. Achan, a prince, brought the accursed thing into the camp, and the error of the princes of Israel is placed before us in a marked way by the Holy Ghost in the book before us.

"To the law and the testimony" must ever be the Christian's test. He must ask counsel at the mouth of the Lord, gain the true wisdom from God's word by the Holy Spirit, and obey the Scriptures.

The truth came out at last. What appeared to come from a venerable distance was a next-door neighbor. At the end of three days the error was discovered, but the princes had committed the people to the alliance; they had opened the way into Israel's bosom for the pretenders, and their

oath had to be respected. And God would not allow the deception to excuse His people for the evil brought in through their neglect in asking counsel at the mouth of the Lord. Gained by deceit, the covenant nevertheless must stand; for had Israel been with God, no deceit could have prevailed. Thus with Christians also, yokes, unequal yokes are entered into—yokes of marriage, yokes in business relations, which faithfulness to others bind upon us. In a limited way, too, the same truth applies where God's command has been neglected in spiritual things; conditions have been brought in among God's people from which we cannot escape. The book of Joshua leaves us with such things upon Israel, and the book of Judges opens with Israel at Bochim—weeping.

H. F. W.

THE YOUNG CHRISTIAN AND HIS BIBLE

(Concluded from page 266.)

THAT ye may grow thereby." The intelligent Christian has a twofold object in the reading or study of the Scriptures: one of these is to inform and familiarize himself with its teachings, in order that he may by this means not only defend himself against the attacks of the enemy, but be able also to assist others against the assaults of the evil one. This we learn from the following passages: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2 : 15); also in chap. 3 : 15, "The Holy Scriptures, which are able to make thee wise unto salvation"—the salvation or deliver-

ance from all that would oppose our progress in the Christian life, draw us aside or drag us down into the pitfalls of Satan. There is a like thought in Ps. 174: "By the words of thy lips I have kept me from the paths of the destroyer."

This is a very necessary use which the believer in Christ should make of his Bible; by it he meets the adversary and overcomes the tempter, even as our Lord and Master met him with the scriptures—"It is written." Thus the word or sayings of God is called "The sword of the Spirit."

But this is not all; there is another and very important object attained by the Christian's habitual reading of Scripture; it is that the soul may be fed—"nourished up in the words of faith and of good doctrine." All real growth of soul is by the truth.

Growth in the truth is essential to the believer's happiness and security from spiritual decay, or backsliding; just as plants to be saved from succumbing to harmful fungus growths and insect pests, must be kept in a state of continuous growth and vigor. The wise husbandman knows this, and uses all means and puts forth every effort to keep his plants in a healthful growing condition, in order that they may resist and throw off those diseases and plagues to whose attacks they are exposed. It is the same with the human body. We are constantly exposed to germs of disease of various kinds; they are almost everywhere—in the air we breathe, the food we eat, the water we drink, the things we handle. And the best safeguard against contagion is to keep the body in a good condition, well nourished, follow regular habits, with cleanliness both of body and mind.

And so it is with the believer's soul; the diseases to which it is constantly exposed may easily arrest its progress and bring decay. Only a vigorous growth can preserve it from falling before the spiritual contagion found everywhere to-day—in books, in the lyceum, the class-room, social meetings, the market, the street, the playground, and where not! It is even found in the pulpit and religious assemblies; it is, in fact, here most prevalent, and that in its most virulent forms—as "Higher Criticism," coupled with a subtle denial of eternal punishment, denial of miracles and what is beyond the mind of man, and the all-but-universal conception of the Unitarian "All-Fatherhood of God and brotherhood of man."

And what is the remedy, the antidote for all this Anti-Christian teaching of the last days? It is given us by this same apostle Peter in his second epistle. In the second and third chapters he warns us of the false teachers that were to come in the last days; and he says, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." But how can the believer avoid this? What is the safeguard or protection against this deadly doctrinal and moral contagion? Listen, hear him, or God, rather, speaking to us through him: "But *grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3: 18). Only this will be our sure protection against being drawn after or into the error of the wicked, or from becoming ensnared by some one of the many false doctrines and cults and denials of faith now so fearfully prevalent.

And so we read, "That ye may *grow* thereby." It is not by keenness of intellect or breadth of knowledge that souls are preserved from being deceived and carried away by some of the multitudinous heresies and false teachings of the times in which we live, but by *feeding* on and *growing* by the nourishment supplied us in the Word of God.

And this is also the believer's safeguard against moral defection, falling into various sins, as, alas, so often happens with God's blood-bought children. "Thy word have I hid in my heart that I might not sin against Thee," the psalmist says (Ps. 119 : 11). By God's word treasured in his heart (from whence are "the issues of life,") he was preserved from sinning against the Author of his being, and the God of his salvation. In a world of moral defilement, found everywhere, in the midst of a scene of universal revolt against God, where the spiritual atmosphere is contaminated, and with the propensity in our very nature to respond to the temptations, what need there is earnestly and constantly to resort to the "sincere milk of the Word, that we may grow thereby," escape the temptations of the wicked, and by God's grace be kept from falling! But if we cease to grow, if we no longer progress in our souls, that moment decline begins, and unless checked by repentance and restoration, we are on the road to shipwreck, either of faith or morals—if not both; or if blameless still as to the outward life, a backslider in heart and atrophied in soul, all joy and power gone, with nothing left but a name to live while dead!

There is a third, a minor object, we may have in the reading of the Bible. The Christian not

only reads, studies and searches the Scriptures to prepare himself against the onslaught of the enemy, and to feed his soul and be kept in a healthy growing state, as we have before pointed out, but he also reads it for his enjoyment. How intensely interesting he finds its well-told histories, how beautiful its poetry, how pungent its moral sayings, how apt and illuminating its parables, how wonderful and grand are its prophecies, its doctrines, enforced by arguments, backed up by examples, and illustrated by things of earth, sea and sky. No doubt God intended we should be charmed and encouraged to the reading of His precious book by the very beauty of its composition, the lure of its matchless literature. Even men of the world, men of culture and of good taste, have recognized this literary excellence of the Bible, as many of them have testified. A president of one of the great mid-west railway systems never left his home without having his Bible in his valise, though making no pretense of being a Christian.

Physiologists tells us how much more digestible, and therefore more beneficial, food becomes to us when eaten with relish or good appetite; and so, when God's Word is read with pleasure, when it is sweet to our taste, its preciousness and sanctifying power will then be realized. We are sanctified by the truth—by God's word (Jno. 17 : 17), whether in its formal study, with eager searching, or reading it with pleasure and delight.

Fellow-believer, let us feed upon the precious Word of God as a "feast of fat things;" let us earnestly desire it, that we may ever "grow thereby." Amen.

C. KNAPP.

RICH IN GLORY

THERE are many scriptures which, though not expressly stating the deity of the Lord Jesus, infer it. Among these, the beautiful incentive to Christian giving in 2 Cor. 8 : 9, has its place :

“For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”

“Though He was rich.” This could not be applied to His earthly pathway. The circumstances surrounding His birth all point to poverty. The manger-cradle, the offering brought by Mary on the day of her purification and the Lord's presentation (see Luke 2 : 22-24) was the poorest admissible by the law, which read, “If she be not able to bring a lamb, then she shall bring two turtle-doves or two young pigeons” (Lev. 12 : 8). Then also His Nazareth home and lowly connections: “Is not this the carpenter?” they said of Him.

If we think of His pathway in ministry, it is evident that *earthly* riches *He had not*. Dependent on the ministration of others (Luke 8 : 3), with “nowhere to lay His head,” He certainly was not rich, as this world counts wealth !

The words therefore in 2 Cor. 8 can have but *one* application, viz. : to *a prior existence*—His deity is implied! “He was rich.” Yes ! rich in glory; the One whom the angels worshiped and served; the One who *was* before all things, *for* whom are all things, and *by whom* are all things; the Creator and Upholder, by whom all things subsist—THE ETERNAL GOD !

He laid aside His glory, left His glorious estate,

became poor, and was found in fashion as a man. No creature could rightly leave his first estate: to do so, would be to violate the bounds which God has set. Our first parents did this with direful consequences; a path of self-will has and ever must produce the bitterest fruit. But thus in self-abasement DEITY expressed itself, and the rich grace of a Saviour-God was made known. That mighty down-stoop was taken in deepest love, and out of the depths of His voluntary poverty we have been eternally enriched—rich in *blessing* now, enriched in *glory* by and by. The memory of it all surely bows our hearts in adoration, and we sing :

“Were the whole realm of nature ours,
That were an offering *far too small* ;
Love that transcends our highest powers
Demands our lives, our souls, our all.”

May the memory of that unselfish, infinite grace ever be before us, while we wait the full realization of our hope, and see His face. J. W. H. N.

“In all undertakings of service for the Lord consider what your *purpose* is, not your feelings about it. It is your *purpose* God looks at, not your feelings about that purpose. We may follow our feelings, but God does not deal with feelings; He searches our hearts as we wait before Him. Let emotions come, or go, just as God pleases; they are not sure indicators of your spiritual state, but may be merely indicators of your temperament or physical condition. See that your heart's purpose is right, and leave the rest to God.”

Young Believers' Department

CALENDAR FOR NOVEMBER

Daily Bible Reading, . . Nov. 1st, *Dan. 4*; 15th, *Hosea 6*; 30th,
Memory Work. *Galatians*, chap. 4: 17-31 [*Amos 4*
Good Reading C. H. M.'s Notes on *Exodus*, pages 95-191

SUPPLEMENTARY CALENDAR TO DECEMBER 15TH

Daily Bible Reading, Dec. 1st, *Amos 5*; Dec. 15th, *Micah 5*
Memory Work *Galatians*, chap. 5: 1-13
Good Reading . . . C. H. M.'s Notes on *Exodus*, pages 191-238

You will notice that in the supplementary calendar I have carried the schedule on till the middle of Dec. Hereafter we will have it from the middle of each month to the same time in the next, and in this way avoid any possible delay in the schedule, owing to possible lateness of the magazine.

I expect some of us have found Ezekiel a little hard to read, and have gone on chapter by chapter without getting very much from it, perhaps. However, you have read it through, and of course you *did* find some striking things as you read. I believe if you would *mark* your Bibles, fully noting what strikes you, you would find more profit and enjoyment in your readings.

Some have thought the portions for memorizing were rather small. I have purposely made them so, in order that an increasing number may take up the work. One young sister has already finished the Epistle. Don't be satisfied with anything short of perfection. It can be secured by constant revising, especially by reciting to one another. The remainder of chapter 4 is most important.

"Exodus" speaks for itself. Digest it as you go along. In connection with our Good Reading Department, I hope you are reading the timely article on "The Young Christian and His Bible," begun in the October *Help and Food*. The next article also, "Fellowship with God or with the World," should be carefully and prayerfully read.

To those who have studied Greek at school or college, I would say, Keep up the study of the New Testament in the original. The other day on coming into one of our meeting rooms I noticed a blackboard with Greek words, etc., written on it. I was glad to hear that a class in Greek had been going on for some time. Perhaps in some other places this could be imitated. We do not want to pose as great scholars, but it is nice if a few in each meeting know something of the original tongue in which the Holy Spirit has imparted the truth to us. Let us hear from any others who are doing this work.

Programme for the Coming Year

If the Lord does not come, we hope to continue our work during the coming year and to make our Department more efficient and helpful. The months of the present year have seen the beginning, but there are a number of things about which I want to speak in view of the future.

1. United Prayer. It is our constant daily prayer that the Lord will bless our Y. B. D., and our dear brothers and sisters who are interested in it. I hope you will, if you have not already, join in this prayer.

2. Increased numbers. Every once in a while I am pleasantly surprised to learn of new young people's meetings, and of others who are doing the work; and we all want to have others join us in this. Have you

done all you can in this way? Let these last two months of the year be used in widening the Y. B. D. circle.

3. New features. I hope to have fresh and interesting matter for you, but a good deal depends upon yourselves, by telling of things in your meeting, and what suggestions you have to offer. Send them in by the middle of December, to be available for the opening of the year.

4. Increased circulation. Try to find how many homes do not take *Help and Food*, and see how large a list you can send in for next year. The cost is so little—only 60 cts. a year (for Canada and foreign countries, 70 cts.); and surely some one can take these new subscriptions, and send with the money order to New York, or turn them in to your little Depot, if you have one.

The Nexus

Some time back, I was present at a young peoples' meeting which was considering important questions as to certain features of the work, and one matter under discussion was who were to be invited to attend. So let me say a few words on the subject.

There are two dangers, from opposite sides, as to young peoples' meetings. One is in having so many old people taking part that it overshadows the meeting and silences the young. The other is making the older folks feel as if they were intruders. There is no need for either of these. In fact it is only when a wrong feeling prevails that they will appear. If older folks have the right spirit they will be only too glad to see the young people taking hold, and the younger ones should always value the presence and encouragement of those who are a little further along.

There is also always a link, which I have called the *nexus*, between the young and the old—those who are not exactly the one or the other. Where a loving spirit

prevails such distinctions or barriers disappear. There is really no dividing line between young and old, and to attempt to make one is a mistake. Those who would be most in question are some of the most valuable elements in the young people's work. And the young people recognize this in the main. In short, welcome older ones who with a youthful spirit, enter into the work of the young folks. All will be profited by this.

Correspondence

THE FOLLOWING IS FROM THE BAHAMAS:

"We saw your 'Y. B. D.' in *Help and Food*, and thought how nice and cheering it would be to be in fellowship with such a movement among Christians. You may kindly enter our names on your list of Daily Readers . . . How refreshing it is to know, that although far away from each other, we may be in communion with one common Father." Signed by 12.

"*Help and Food* has just arrived, and I am delighted to see the questions . . . I have done quite a lot of memorizing before, but never have been able to retain what I learned until I commenced Galatians, and learning a verse a day gives one so much time for reviewing. The Notes on Exodus are beautiful; I just love them. They are so necessary, with the *Word*, for spiritual growth, as our daily food for strengthening our bodies."

"The following young people at S— have signified their desire to follow the calendar laid out by you each month in the Department for Young Believers in *Help and Food* (10 names). All seem very much interested, and will try and send you full details after the next meeting."

Hearty welcome to these dear young friends, and

may they be a strong link in our united work and service.

The Character of the Young People's Meeting

You will remember the question was raised by one of our correspondents a while ago. A number have replied, and I will try to cull from their answers what seems to me to be the truth regarding these meetings.

"When I wrote the statement referred to in Sept. *Help and Food*, I was not conscious of saying anything contrary to God's Word, so I am glad that the subject has been brought up . . . I have read carefully 1 Cor. 14: 34, 35, and 1 Tim. 2: 11. This last verse seems to apply more to the class we are having, as our young people's meeting. What scripture have we on which we can act as Sunday-school teachers, or take part in our regular Sunday-school class?"

The two notes following show how God blesses the service of a young sister in an office. The notes are by a Jewess, and speak for themselves.

"Dear Miss—, Here are the books which I have read, and for which I cannot thank you enough. They have torn away many prejudices and have shown me the wonderful truth. I only feel sorry now for the rest of my people, that they do not realize the grave mistake they have made in refusing the Lord Jesus as their Deliverer, for it was Jesus God sent them, and they would not believe it; and I am so joyous to find out for myself that it is He to whom I can turn for comfort. Thank you again for the great happiness which you have brought to me."

The next note, written some time later, shows how God is leading on this dear soul.

"Dear Miss—, Thank you very much for letting me read this little story, 'Charlie Coulson.' I am very

glad to tell you that it did not have to make me more convinced that Jesus is the Messiah. I feel now very happy in the thought that He is my Saviour; and can never thank you enough for helping me to come to Him. This man's story does come home to me, for that is exactly what my experience will be when my own folks hear of my conversion. But my Lord will help me and give me strength to bear my pain, caused because of it. I only pray that my mother will not take it too hard; she is really the only one whom I fear to hurt. But I shall pray that she will not be too pained, and I know the Lord will hear my prayers. I know too that I appreciate your interest, and how happy it has made me."

Let us pray for this dear girl, and that her mother too may be brought into the light.

The Question Box

I am glad to get *some* answers, but not nearly enough to show a *general* interest in this part of our work. Why not give out these questions in the young people's meeting to different ones, who will bring in their answers, and after discussing them, the results could be sent on?

Q. 1. Did Judas partake of the Lord's Supper?

A. 1. "Judas did not partake . . . because we read in John that he went out, it being night, after partaking of the passover."

A. 2. "Judas did partake of the Lord's Supper, because it says, 'And they all drank of it'" (Mark 14 : 23; Matt. 26 : 27).

I think the first answer is correct. The passages in the other Gospels do not give exactly the order in *time*, but the moral order, or order of subject. This explains the *apparent* presence of Judas at the Lord's

Supper. On the other hand, we must not lay too great stress on the *supposed* presence of the traitor, as allowing the unconverted, or wicked person, *now* to partake of the Lord's Supper. "With such an one not to eat" settles that as to our responsibility.

Q. 2. Is there any scripture reason for memorizing the Bible?

A. 1. "The scriptures for memorizing are, I find, Col. 3 : 16; Jer. 15 : 16; Ps. 119, "Thy word have I hid in my heart," etc.

A. 2. "Timothy is spoken of as knowing the Scriptures from a child. (See also 1 Tim. 4 : 6.)"

Q. 3. "Will we be with Christ on the Great White Throne?"

This was answered in October number. But that does not mean other answers will not be welcome.

Q. 4. In Gal. 1 : 6, what is "another gospel?"

A. 1. "I think 'another gospel' refers to going back to the law, when they had been delivered from it."

A. 2. "It is anything apart from the gospel of Christ (Rom. 1 : 16), which is the power of God unto salvation."

There are *two* words used by the apostle here, in the Greek, "a *different* gospel, which is not another;" that is, there can be but one real gospel; anything else is a different thing altogether. Thus there are many kinds of apples, of which we could say there are other varieties, but a peach would not be "another;" it would be a different fruit altogether. Both the answers given are correct.

Here are some more questions for next time. Let us have more answers—and promptly, please.

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

Q. 6. Is there any scripture to tell us king Saul was not a saved man?

SUNDAY-SCHOOL WORK AND LESSONS

It does not seem amiss to speak to the readers of **HELP AND FOOD** on a subject of supreme importance—the care and instruction of the young in the word of God. Humanly speaking, the young are the hope of the future testimony of the Church of God, should the Lord tarry.

The first and chief care rests upon the Christian parents to bring up their children in the nurture and admonition of the Lord. But even where this is done—as is sadly not always the case—the instruction of the home is effectually supplemented by a properly established and conducted Sunday-school; and none appreciate this more than godly, earnest parents.

Apart however from the families of Christians, are the multitudes who care neither for their own nor the salvation of their children. Here is the great field for gospel work. Whether in heathen lands, or country districts, or the crowded cities of our own land, the cry of multitudes of children is, “Come and help us.” There can be no question that for these the Sunday-school is absolutely necessary. Shall the children of God be indifferent to this need?

In connection with this work, it is of the first importance that children should be furnished with properly selected lessons from Scripture. Certain features of these lessons may be named. As the Word of God is inspired, not only in its truths, but in the form in which that truth is presented, it seems clear that the Scriptures should be studied consecutively, and not piecemeal. This applies specially to the great fundamental portions of the New Testament—the four Gospels and the Epistles. These present, in brief, the Person of the Lord Jesus Christ and the effect of His salvation.

It has been thought well therefore to make these two features the centre round which all other lessons are grouped. Thus in a course upon the whole Bible, covering eight years, one half of a Gospel would be given each year, say, four months' lessons. A like period would be devoted

to some of the Epistles—chapter by chapter in both cases. This would be followed by lessons from the historical books of the Old Testament, sufficiently representative to give a fair outline of the book from which they were taken. The remainder of the year would be occupied with briefer outlines of doctrinal subjects, or a series upon the great outstanding features of prophetic teaching. Each year would thus furnish an “outline of sound words” covering the salient truths of our precious heritage—the Bible—and the entire course of eight years supplying instruction in the greater part of the entire Scriptures.

The following proposed schedule for 1920 is submitted for the prayerful consideration of all interested in Sunday-school work. It is hoped to have a weekly study of them in the *Sunday-school Visitor*, issued by the same publishers.

PROPOSED LESSONS FOR 1920

Jan.	4.	The Son of David and of Abraham.....	Matt.	1
	11.	The wise men from the East.....	“	2
	18.	John the Baptist and our Lord's Baptism	“	3
	25.	Our Lord's temptation and call of disciples	“	4
Feb.	1.	The truly blessed—their relation to earth	“	5 : 1-16
	8.	Not to destroy but to fulfil.....	“	5 : 17-48
	15.	True relationship with God.....	“	6
	22.	Simplicity and loyalty.....	“	7
	29.	The works of the King.....	“	8
Mar.	7.	Not the righteous, but sinners.....	“	9
	14.	The disciples sent forth.....	“	10
	21.	A rejected Saviour.....	“	11
	28.	The rejected Pharisees.....	“	12
April	4.	The parable of the Sower.....	“	13 : 1-23
	11.	Other parables of the kingdom	“	13 : 24-58
	18.	The rejection of our Lord manifest.....	“	14
	25.	The Son of God—greater than angels, Heb. chs.		1—2 : 4
May	2.	The Son of Man—lower than angels....	“	2 : 5-18.
	9.	The Apostle and High Priest.....	Heb. chs.	3, 4
	16.	The qualification of the priest.....	“	5
	23.	Holding fast.....	“	6
	30.	The true Melchizedek.....	“	7

June 6.	The Old and the New Covenants.....	" 8
13.	The sanctuary and the sacrifice.....	" 9
20.	Entrance into the holiest.....	" 10
27.	The triumphs of Faith (1).....	" 11 : 1-16
July 4.	The triumphs of faith (2).....	" 11 : 17-40
11.	Enduring to the end.....	" 12
18.	Outside the camp.....	" 13
25.	The seven days of creation.....	Genesis chs. 1-2 : 3
Aug. 1.	The garden and its responsibilities.....	" 2 : 4-25
8.	The Fall and its consequences.....	" 3
15.	The two seeds and their end.....	" 4, 5
22.	Noah and the flood.....	" 6-8
29.	A new test for the earth.....	" 9-11 : 26
Sept. 5.	The call of Abraham.....	" 11:26-12:9
12.	The failure and restoration of Abraham..	" 12:10-13
19.	The great promise.....	" 14-17
26.	The intercessor.....	" 18, 19
Oct. 3.	Isaac.....	" 21-24
10.	Jacob and Esau—a contrast.....	" 25-27
17.	Jacob at Bethel and in Padan-Aram.....	" 28-30
24.	Jacob's return.....	" 31-35
31.	Joseph and his sufferings.....	" 36-40
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14.	Joseph and his brethren.....	" 42-46
21.	Last days of Jacob and Joseph.....	" 47-50
28.	The Deity of Christ.....	Jno. 1 : 1-18
Dec. 5.	The Humanity of our Lord.....	Ps. 16
12.	The life and ministry of our Lord.....	Luke 4 : 16-37
19.	The death of our Lord Gal. 1 : 4, 5 ; 2 : 20, 21 ; 3 : 13, 14 ;	[4 : 4, 5 ; 5 : 24 ; 6 : 14-16
26.	The resurrection and glory of our Lord... Rom. 4 : 23-25 ;	[8 : 31-39

A letter with questions as to New Birth, etc., received too late for answer in Oct. No. has been mislaid, and cannot therefore be answered this month. Will the writer kindly repeat the questions, and oblige the Editor.

UNANSWERED PRAYER

PRAYER is the very essence of communion with God. In prayer, the soul and spirit of man hold converse with God, who is a Spirit. It holds a high place in the Christian life. Our Lord prayed, and taught His disciples to pray. So marked a feature was it of the early Christians that Jews and Romans spoke of them as, "They who call upon the name of Jesus."

Let us look at one phase of this important theme, viz., *unanswered prayer*. How are we to reconcile with this Christian belief and teaching, the number of prayers that are continually offered, and from all that we can see are offered in vain? The cry goes up, but the Father's ears seem closed, as though He did not hear. How many Christians are presenting petitions for some personal object, for which they plead, and their plea is not granted.

A partial solution is to be found in this: men forget that prayer is more than a privilege; there is a law connected with prayer. Just as God has instituted certain laws by which He operates in the realm of nature, so certain laws operate in His spiritual kingdom. And as in nature definite results are dependent upon the observance of certain divinely established laws, even so in the realm of grace God has ordained that certain results can be produced alone by the observance of certain laws or conditions. And as a scientist who would disregard natural laws would fail in his experiments, so if we disregard the spiritual laws conditioning prayer, we cannot expect to have it answered.

What are some of these mistakes, errors and mis-

apprehensions which largely account for what are called unanswered prayers? One cause is the *selfishness* of too many prayers. Prayer was never meant to be all petition, all asking, all seeking, all getting. In fact, the spirit of prayer should be one of happy *dependence and of gratitude*. Our hearts should move us, with prayer, to give glory to God, praise Him for His perfections, and give thanks for His loving-kindnesses, and recount His beneficent providences. But where men think only of *themselves*, of something they want, prayer is radically defective. And this selfishness is shown, too, in asking only for material things. Reverently we may say that God does not like a beggarly attitude in a seeking of earthly gifts.

True prayer is a longing for divine communion. It is the soul in its better hours, in its loftier moods, pouring forth its most ardent love, in deepest and humblest penitence, in highest hopes and aspirations, to the ear of our divine Friend. As some pupil looks admiringly into the face of his noble teacher, or as some child approaches an affectionate father or mother, so our spirit addresses its deepest thoughts and feelings to Him who is kinder than the kindest, nobler than the noblest, friendlier than the friendliest.

Love is the true motive-spring of prayer. As Coleridge's lines run:

"He prayeth best who loveth best
All things both great and small."

This is true prayer where it is worshipful and spiritual, instead of merely material, and where it is an unselfish pleading for the bodies and souls of

others. Such a worshiper will not fail of blessed answer, as he who prays otherwise is most apt to fail.

Another cause of unanswered prayer arises from a misunderstanding as to how God answers prayer. The promise of God is not always that He will answer our petitions by removing particular evils, or by granting specific requests, but that He will give us the grace and strength to meet the emergency and to endure and overcome the trial. This is the meaning of that passage: "But God is faithful who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." That is, prayer was not always meant to take away trial or its pain, any more than a sense of duty in waiting upon the sick takes away the danger of infection; but it preserves the strength of the whole spiritual man, so that we can bear the trial without falling into despondency or sin. A sorrow comes upon you. Omit prayer, and you fall out of God's sustaining in the temptation. You get angry, hard of heart, and restless in times of trial, but meet it with prayer, cast your care upon God, claim Him as your Father, submit yourself to what He permits to come upon you, then the embittering effects of pain and sorrow pass away, and a stream of strengthening and softening grace pours into the soul. Were we to go upon our knees with this aim and purpose when in temptation or trouble, there would not be so many complaints of unanswered prayers. Nay, we would find that, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

Another cause of ineffectual prayer is falling

away from God. Some people pray in times of need, or in straits, when they otherwise do not come to God ; for irreligious people are by no means without occasions when they pray. This was the case with king Saul. "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by visions, nor by prophets."

Our unanswered prayers are chiefly the fault of our low spiritual state. To live in worldliness, in religious apathy and sin, and then seek an audience with God, is well-nigh akin to sacrilege.

The great preacher Spurgeon declared that he had no unanswered prayer. Why? He lived and worked in the presence of God. He prayed with a child's simplicity, and with a child's unquestioning faith. And such a life and such prayers God could not but hear and honor. To turn away from sin, to overcome evil tempers and to walk with Christ in daily fellowship of spirit, are necessary to have power with God, and avoid ineffectual prayer.

Yet another explanation of unanswered prayer is found in our Lord's reply to Zebedee's wife when she came worshiping Him and desiring a certain great favor of Him for her sons James and John. Truly she had followed Jesus from Galilee, and was to prove her fidelity at the cross and sepulchre. She had given her two sons to Christ. She had faith, devotion, and sacrifice to voice her prayer. But Jesus replied, "You know not what you ask," and explained to the disappointed mother that what she thought honor and glory for her sons meant a baptism of trial and pain severer than human nature might be able to endure. Aye, how often our

prayers are unanswered for this reason, "that we know not what we ask." That thorn which we so pleaded to have taken away is a precious discipline of grace. That joy, that prosperity, that prize, for which our soul so yearns, would prove the very worst thing for us, a hurt to our peace of mind and health of spirit. When the Israelites murmured at the manna, and prayed for flesh, we read, "And God gave them their request, but sent leanness into their souls." They knew not what they asked, and their complaining prayer was answered to their hurt, because God would thus show His displeasure. And how often we have asked for things, and felt pained that we did not get them, when God, by withholding the request was saying: "My child, you know not what you ask; but I do, and in love grant not your request to your sorrow and hurt."

Prayer is indeed a precious privilege. For needy sinful men and women to be permitted to come into the presence of the infinitely great and holy God in prayer, to make confession unto Him, to unburden before Him the troubles and cares which weigh heavily upon them, and to present their requests for needed strength, wisdom and guidance, is a privilege that cannot be overestimated.

And to the sincere child of God, let us be assured, there are no unanswered prayers. For either the petition is directly granted, or helping grace is given, which in God's sight is a far richer answer. Let us but ask aright, as directed by the Holy Spirit and the Scriptures, and leave the answer to Him whose Word cannot be broken.

—*Selected.*

"SON OF THE HIGHEST!"

(Luke 1 : 32)

ONCE at the end of ages
A wondrous Child appeared—
ETERNAL and ALMIGHTY—
By angel hosts revered.

O paradox of wonder—
IMMORTAL, yet must die!
He only filled the manger
In death's dark tomb to lie.

Since He was the ALMIGHTY,
No outward power compelled
Him on the cross to suffer—
By *love* He was impelled.

Not all the power of demons,
Nor earth and hell combined,
Could nail Him to the gibbet
Had He been disinclined.

Yes, it was *love* that brought Him,
And love that held Him there,
Upon that tree of anguish,
That we His joys might share

Since He was the ETERNAL,
He only could provide
For man's eternal blessing
By being crucified.

Oh, love supreme—unfathomed!
Oh, love revealed below—
Love that to guilty mortals
Came down through seas of woe!

O ransomed soul, adore Him!
Praise, praise His peerless name,
For coming from the glory
To bear our sin and shame.

Peal forth your happy anthems,
While pressing on your way
To join the choir immortal,
To sing His praise for aye.

For He alone is worthy
Of heaven's endless praise;
To Him all heirs of glory
Shall their hosannas raise.

C. C. CROWSTON.

CHANGED INTO HIS IMAGE

(2 Cor., chap 3.)

WHILST solemnly recognizing man's responsibility to answer for himself, Christianity puts the believer on an entirely different ground. This is the first principle and basis of all Christian truth, that there is a Mediator between man and God. Because man could not come to God, Christ has taken up the cause of man, and worked out an acceptance for him.

Two things are brought out in this chapter as the result of this. "Where the Spirit of the Lord is, there is liberty"—the liberty of grace; and we become the "epistles of Christ," (blotted ones in ourselves, no doubt) but we are not epistles of ourselves, but epistles of Christ, "written with the Spirit of the living God." Though in ourselves most imperfect and failing, the Spirit of God says of a Christian that he is an epistle, or transcript of Christ.

Now the natural thought of many a soul is this: "Well, if that be true, I do not know what to think of myself; I do not see this transcript in myself." No; and you ought not to see it. Moses did not see

his own face shine. Moses saw the glory in *God's* face, and others saw Moses' face shine. We look on the face of Christ in glory (ver. 18), and yet are not afraid; nay, we find liberty, comfort, and joy in looking at it; because Christ in glory is the expression of what by His death and resurrection He has purchased for us, and the Spirit has come to minister this to our souls, through faith. It is Christ alive in the glory that we see: not Christ down here (sweet as that was), but Christ at the right hand of God. Yet though that glory is in the heavens, we may stedfastly behold it. And that glory in which Christ is with God, does not affright us now, because this wonderful truth is seen and declared in the face of a Man who has put away our sins, and who is there in proof of it (Heb. 1: 3).

How comes He there? He is the Man there who down here mixed with publicans and sinners—the friend, the Saviour of such. He is the Man who has borne the wrath of God on account of sin; He is the Man who has borne my sins in His own body on the tree. This is the language of faith. I see Him there consequent upon the putting away of my sin: because He has accomplished my redemption. The more I see the glory of Christ, the more I see the perfectness of the work that Christ has wrought, and of the righteousness wherein I am accepted. The glory now shines in the face of Him who has confessed my sins as His own, and died for them on the cross; of One who has glorified God on the earth, and finished the work that the Father had given Him to do. The glory that I see is the glory of redemption. Having glorified God about our sin, God has glorified Him with Himself there.

When I see Him in that glory, instead of seeing my sins I see that they are gone. I have seen my sins laid on the Mediator: I have seen my sins laid upon my Substitute, and they have been borne away. So much has God been glorified by Christ about my sins that it is the title of Christ to be there at the right hand of God; so I am not afraid to look at Christ there. Where are my sins now? They are put away for ever. He who bore them all has been received up to the throne of God, and no sin can be there.

Now, with open face beholding as in a mirror the glory of the Lord, we are "changed into the same image from glory to glory, even as by the Spirit of the Lord." It is the Holy Spirit, taking of the things of Christ and revealing them to the soul, that is the power of present practical conformity to Christ—delighting in Christ, feasting upon Christ, loving Christ! He is the model, and by the Spirit He is formed in the believer's heart and soul. The Christian thus becomes the epistle of Christ: he speaks for Christ, owns Christ, acts for Christ. He does not want to be rich, he has unsearchable riches in Christ. He does not want the pleasures of the world; he has pleasures at God's right hand for evermore.

Does the heart still say, "Oh, but I do not see this transcript in myself?" No; but you see Christ; is not that better? It is not looking at myself, but looking at Christ, that is God's appointed means for my growing in the likeness of Christ. Would I copy the work of some great artist? It is not by fixing mine eyes on the imitation, and being taken up with regrets about my failings that I shall suc-

ceed, but by looking at my model, by fixing mine eyes there, tracing it in its various points, and getting into its spirit.

Mark the comfort of this. The Holy Ghost having revealed to your soul Christ in the glory as the assurance of your acceptance, you can look without fear, and therefore stedfastly at that glory, and rejoice at the measure of its brightness. Stephen, full of the Holy Ghost, could look up stedfastly into heaven (doubtless in his case it was with more than ordinary power), and see the glory of God and Jesus standing on the right hand of God; and his face shone as the face of an angel; and like his Master, he prays for his very murderers. Stephen, died, saying, "Lord, lay not this sin to their charge;" Christ had died, saying, "Father, forgive them, for they know not what they do." There was the expression of Christ's love for his very murderers. By the Holy Spirit Stephen was changed, and that in a blessed way, into the same image—Christ was shining in his face.

Looking peacefully and happily at the glory of God as seen in the face of Jesus Christ, we walk before God in holy confidence. Instead of being happy and at liberty in Satan's world, the Christian dreads Satan, because he knows himself. At ease in the presence of God, he there drinks into the spirit of that which befits the presence of God, and becomes the "epistle of Christ" to the world.

Well, what a difference! May we more and more make our boast in Him in whose face all this glory is displayed—the Lamb of God who has died for us, and cleansed away our sins by His own precious blood.

—Adapted from J. N. D.

ON BINDING AND LOOSING IN THE KINGDOM AND IN THE ASSEMBLY

(Read Matthew 16:19; 18:18; John 20:23.)

IT is of great importance that we understand the sense in which binding and loosing, or remitting and retaining sins, is committed by the Lord to His people. Let me first say that eternal forgiveness of sins in relation to the throne of God is never put in man's hands. It is God's prerogative alone. When our blessed Lord was here upon the earth, He forgave sins as His sovereign right. He forgave them fully, and eternally, even as He does now from the throne of God in heaven. It should be plain to every one that the forgiveness of sins in connection with the throne of God is never put in the power of, never delegated to, any man. But there is such a thing as government, and discipline, in connection with the kingdom of heaven and in connection with the Church also, though they are quite distinct one from the other.

I call your attention to the fact that in the 16th chapter, the pronouns are all in the singular, "I will give unto *thee* the keys of the kingdom of heaven; and whatsoever *thou* shalt bind on earth shall be bound in heaven; and whatsoever *thou* shalt loose on earth shall be loosed in heaven." But in the 18th chapter, where the Lord speaks of the assembly, there we read, "Whatsoever *ye* shall bind on earth shall be bound in heaven; and whatsoever *ye* shall loose on earth shall be loosed in heaven." In John 20:23 we find again that the plural *ye* is used. From this simple fact we gather that government and discipline in connection with



the kingdom of heaven is *individual*; while government and discipline in connection with the assembly is *collective*.

The expression, "Keys of the kingdom of heaven" suggests authority. We must not hastily conclude, however, that because the Lord is addressing Peter personally, He limits His words to Peter; for while Peter had spoken out his own personal faith, it is representative of the other disciples; and not merely of *them*, but of the family of faith. It was the belief and confession of the disciples that Jesus was the Son of the living God, and in declaring this, Peter confesses what was the faith of his fellow-disciples.

The Lord said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." It is the keys of *the kingdom of heaven*," not the keys of the Church that the Lord speaks of. The keys of *the church* cannot be found anywhere. The keys of the kingdom of heaven is undoubtedly a symbolic expression. The children of faith, as Peter was, are authorized to administer the affairs of the kingdom of heaven. They individually have authority from the Lord to act for Him in the affairs of the kingdom of heaven. They are individually entitled not only to receive into the kingdom, but to teach

what the Lord has commanded. In the last chapter of Matthew, the Lord says, "All power is given unto Me, in heaven and in earth" and He commissions His disciples to go to all nations, discipling them to the name of the Father, the Son, and Holy Spirit, teaching them to observe whatsoever He has commanded—not teach anything we please, but "whatsoever I have commanded you."

I pass on to what is more distinctly before my mind. Not only is the introduction into the kingdom, and the teaching, committed to the children of the kingdom, but *government* therein also.

By way of illustration: Suppose that one with the evil teaching of C. T. Russell should come, saying, "I am a disciple of Christ, and I want to join with you in this work." Knowing him to be a teacher of error which blasphemes our Lord, have I individual authority to deny him any part in the Lord's work? Is the servant of Christ entitled to shut the door upon such an one?—"binding" him, as far as in him lies? This is not going to the assembly for its action upon such an one, but the *individual* exercise of the authority conferred by the Lord upon those that confess Him. Our Lord's words here in Matt. 16: 19 surely *do* give this authority.

As is our responsibility in matters of doctrine, so is it also as to conduct. A person may be quite orthodox in doctrine but wicked in practice. My conduct towards him is to be the same as toward the other. In all this let us remember it is acting in our *individual* responsibility as disciples of Christ, in faithfulness to Him.

We have examples of this in Scripture. In Acts

8: 9-13, we read that when Philip went down to the city of Samaria, and preached Christ unto them, a certain man, called Simon, which beforetime used sorcery, and bewitched the people of Samaria, also believed and was baptized, beholding the miracles and signs which were done through Philip.

There is not the slightest indication that the Spirit of God is casting any reflection upon His servant or his work; but, rather, puts the stamp of His approval upon both. In verses 18-20, however, Simon's inward thoughts and heart are revealed, as he offered money, saying: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Then Peter, acting on his own personal responsibility as a disciple of the kingdom of heaven, binds Simon's sin upon him. It clearly illustrates the binding and loosing in the kingdom of heaven.

We pass on now to the 18th chapter. *Assembly* action is now before us. Here, the Lord commits to those gathered to His name His authority to maintain government and discipline *in the assembly*. Therefore, as already stated, the pronouns now are all in the plural—it is *ye*, not *thou*. It is very apparent that it is not individual but collective responsibility and action we have here. This is plainly shown in two cases to which I shall refer.

The matter of recovering a brother who has fallen into sin is put before us in Matt. 18: 15-20. There is to be individual activity first. The person knowing the fact is first responsible to do everything in his power to recover the brother. The time to make the matter public is not come. He must first endeavor to recover the transgressor

from the sin into which he has fallen. If he fails in this, he is to seek the help of one or two others to recover the brother from his sin. If they succeed the matter need go no further. If they fail, our instructions are, "Tell it to the assembly," and it now becomes the responsibility and concern of the assembly. I mean that there should be no disciplinary action on the part of one or two or more in the assembly, but the assembly *as such* is acting. The assembly receives its information from two or more witnesses, but if these should force their judgment upon the assembly, it is usurpation on their part. No individual or individuals in the assembly has authority from the Lord to act for, or independently of, the assembly as such.

And this is as true with regard to questions of conduct as with doctrine. Both are to be determined by the Scriptures. No individual is to impose upon the assembly *his* standard of holiness or righteousness. The standard is to be found in the word of God. *That* is to be our standard for what we believe and do.

We turn to Scripture for one or two illustrations. 1 Corinthians 5 gives us the case of an immoral man of whom the apostle writes to the assembly at Corinth, and says, "Therefore put away from among yourselves that wicked person" (ver. 15). It is *the assembly* who is directed by the apostle to put away the wicked person from among themselves. The assembly has the responsibility and the authority from the Lord to maintain the truth, righteousness and holiness in the house of God. Is an individual to rise in the assembly and say, "So and so is a wicked person, and I demand that he be

put away? That would be usurping authority and acting in independency. It is for the assembly as such to declare that so or so is a wicked person, and in the name of the Lord to put away the evil from among themselves.

In Acts 9: 23-28, fellowship and reception among the saints is in question. Some three years after Saul's conversion he returns to Damascus, and the Jews take counsel to kill him. "Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he essayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple" (vers. 25, 26). They did not accept him on his own testimony. How long this continued, we are not told, but the fact is recorded that they refused him Christian association until "Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." It is not a matter of Saul's own testimony only now, but of Barnabas. Testimony as to myself may be true, but is not *competent* testimony unless it is confirmed. That is what we have here. Saul's testimony is confirmed by that of another. Then we read, "And he was with them coming in and going out at Jerusalem." He is acknowledged now by the apostles and brethren, and received by the assembly. His reception was not the act of Barnabas, but of the assembly. I believe this is a pattern case which the assembly should follow and act upon.

Of course if the person is well known there is no

need of repeating such introduction. The apostle says of himself in 2 Cor. 3:1, 2—"Need we, as some others, letters of communication to you, or from you?" The Corinthians themselves were the fruits of his labors; and how well known he was in all the assemblies! But it applies to a stranger, or one seeking for fellowship among the saints; and we are to "lay hands suddenly on no man." Here in 2 Cor. 3, we find that letters of commendation were given and received among the assemblies of God. Does an unknown brother come in an assembly, it is our duty to inquire: Where does he come from? Has he a letter from a well-known assembly or brother? and if not, why not? It is easy enough to bring a letter in going to distant parts where one is unknown—there is no difficulty to procure a letter if one is entitled to it. It is right and scriptural to demand one accrediting the bearer by those known to us. Our Lord Jesus even said as to Himself, "If I bear witness concerning Myself, my witness is not true,"—*i. e.*, it is not competent. If the Lord Jesus was willing to subject His testimony to confirmation, we may well regard it as a safe example for us to follow.

And this is not questioning the veracity of the person presenting himself, but of following the Scripture admonition of "laying hands suddenly on no man." Christian fellowship is to be in the light and in truth; it should rest on competent testimony, to the peace of our hearts, and the honor of our Lord.

C. CRAIN.

A WORD OF ADMONITION

WHEN barely out of my teens, I had a desire to serve my Lord and Saviour. Having acquired the printer's trade, though other lines of business were also open to me, a morbid sentiment seemed to press upon me to abandon my means of livelihood to serve the Lord by printing tracts and give them out freely, trusting to the Lord for support.

After forty years I look back with thankfulness to the Lord for preserving me from following the mere feelings of my heart to engage in a course for which I was so unfit, and which would only have involved stumbling and confusion for myself and others. That the Lord regarded the love which had given rise to the thought, I doubt not, but that He preserved me from committing myself to this course, I now count as His mercy.

Romans 12:3, "Not to think of himself more highly than he ought to think," is a word that should be heeded by such as would go forth in the Lord's service to the Church at large, counting upon the Lord, through His people, to care for their temporal needs and of those dependent upon them. If 1 Tim. 5:4-10 is so specific as to relieving the saints at large of business that belongs to other shoulders, surely none should lightly take a position claiming sustenance by the Lord's people.

Moses, in great zeal, was only too ready to begin the deliverance of his brethren, but after forty years in the Lord's school at the back of the desert (earning his own living, evidently), became conscious of his *unfitness*; it was then the Lord constrained him to His service.

Various measures of gift are to be found in members of the assemblies who go on in "honest trades for necessary uses" (Titus 3:14, *margin*), yet obeying 2 Tim. 2:4, "No man that warreth *entangleth* himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier."

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. 4:10), but let us not divert from the real "gifts" which the Lord has given to the Church that sustenance which is their rightful due. Faithful stewards are to be wise in withholding as well as giving.

J. E. H. STIMSON.



Answers to Questions



Ques. 21.—Can you help me about a difficulty I have as to how divine life is implanted in the soul? We understand the sinner is dead—a dead man can do nothing. He can't hear in order to believe. "You hath He quickened." Would it be correct to say, God quickens a man to enable him to exercise faith in Jesus and His work, for salvation? If so, quickening or new birth comes *before* believing or faith, or even repentance.

Let me turn it round a little. How can a dead man repent? If he does repent, has not a divine work of God taken place in his soul? Then he was born again before he really repented.

This seems to remove man from responsibility; yet, "He that believeth not is condemned already," would indicate man's responsibility. Was the jailor, in Acts 16, born again even if he did not know it, when he said, "What must I do to be saved?"

Would it be correct to say that Cornelius was born again before he saw Peter, but not sealed, or in the Christian state? After seeing Peter, he then knew salvation, and was sealed of the Spirit, and in the body of Christ. I am asking a lot, but I would be glad for help.

Ans.—Your difficulty as to new birth comes from misapplying, or misunderstanding the text to which you refer, Eph. 2 : 1—"dead in trespasses and sins"—How dead? Just as the prodigal son was dead to his father: "This my son was dead" when turning his back to his father to follow his own will and wallow in iniquity. "Dead in *trespasses*" shows an active opposition to God. And this is just the condition in which Rom. 1 : 18, 21, 28, etc., shows the sinner to be. It is this heart-rebellion that must be broken to turn the soul back to God. To accomplish this God uses various means, in His sovereign will, "that He may withdraw man from his purpose, and hide pride from man" (Job 33 : 17), and bring him a suppliant at the feet of Jesus. The Holy Spirit using the Word of God convicts of sin, brings to repentance, and thus to faith in Christ the Saviour; as 1 Pet. 1 : 23, 25 says: "Being born again, not of corruptible seed, but of incorruptible—by the Word of God, which liveth and abideth forever . . . and this

is the Word which by the gospel is preached unto you." It is by receiving "the Word of truth" therefore that we are born again (Jas. 1 : 18). So the apostle Paul says to King Agrippa that to the Jews and to the Gentiles he preached "that they should *repent and turn to God*." Our Lord taught, "That whosoever *believeth* in Him should not perish;" "He that *believeth* on Him is not condemned;" "Unless ye believe that I am He, ye shall die in your sins," etc., etc. It is an evil theology, therefore, that teaches that new birth comes before faith or repentance. It annuls man's responsibility to believe God, and it contradicts the testimonies of God (see Rom. 10 : 8-15; Acts 16 : 30, 31; Luke 7 : 50, etc.).

As to Cornelius, Scripture says that he was "a *devout man*, one that *feared God*, and *prayed to God* always." It is clear, therefore, that Cornelius *believed* already, as far as his knowledge went. He "*believed God*," as Abraham did, and was "accepted of Him" (Acts 10 : 35); but there was need of the further message (which Peter brought) that he, a Gentile, was accepted even as the godly Jews were—that he might have the *knowledge* of it as God's own declaration, and a place among the redeemed; *i. e.*, he was to be brought into the full assurance and joy of the saints in this dispensation. God, as it were, *forcing* the Jews themselves to recognize this by giving the Holy Spirit to this Gentile company, even as upon the godly Jews at Pentecost.

Ques. 22.—Please explain the 13th verse of the 10th chapter of Romans.

Ans.—"Calling upon the name of the Lord" in the present dispensation, is the *heart call* of one convicted of sin turning to the Lord for mercy and pardon. It is the result of hearing and believing the testimony of truth and grace, as verses 14, 15 plainly show. The thief on the cross (Luke 23 : 40) is a notable example.

Peter quotes at length in Acts 2 : 16-21 the same passage from Joel 2. There it applies to the time of God's dealing in judgment with the Jews, and the world—the time of "the great tribulation;" and the godly ones who, out of deep trial and affliction, call upon God for deliverance, "shall be saved," *i. e.*, shall be *preserved* through it. They shall be "the meek" who are to inherit the earth under Christ's reign. (See Matt. 5 : 5.)

Young Believers' Department

CALENDAR DEC. 1st to JAN. 15th, 1920.

Daily Bible Reading, . . Dec. 1st, *Amos 5*; 15th, *Micah 5*;
[Jan. 1st, *Zech. 4*; Jan. 15th, *Mal. 4*

Memory Work . . Dec. 1-15, *Gal. 5: 1-13*; Dec. 15-31, *Gal. 5:*
[14-26; Jan. 1-15, *Gal. 6: 1-9*

Good Reading . . Dec. 1-15, C.H.M.'s Notes on *Exodus*, pages
[191-238; to Jan. 15th, p. 238-319

Hereafter the Calendar will extend from the 15th to the 15th of each month, insuring your receiving it in time to continue your work.

I hope you have found the reading of the prophets helpful, though no doubt some of it has been strange—so different from the spirit and language of the New Testament. What a change the presence of our Lord Jesus and His great sacrifice have made. And yet we gather solemn and needed lessons from these prophets. As you see, by the middle of January we will have completed the reading of the Old Testament, those of us who have gone through from Genesis. Perhaps you may encourage some to be regular readers, who have not been doing it before, to join with us in these closing chapters of the Old Testament, and enter with us upon the reading of the New.

Galatians draws to a close. I wonder if you have found, as I have, quotations from this epistle coming up time and again to support some statement. I think we are all very glad to have studied it, and wish many more could have been with us in it. Let me again urge the importance of *strict review* from the beginning. I hope to be able to repeat it from end to end without

a single flaw. How many of you are going to be in that class?

Now here is a little proposition. As a souvenir, I will give a bound copy of "How to Study the Bible" to every one who will recite the entire Epistle to the Galatians from memory *without a mistake*. The recitation must be of the whole epistle at one time, and before at least two others, and must be made by Jan. 31st, 1920. An allowance of *two* slight errors for each chapter will be given, but these must be simply verbal, such as substituting "that" for "which," etc. I think a nice plan will be to have these recitations at the Young People's Meetings. Some one will send the names and addresses to me, as soon after January 31st as is convenient. Remember—only twelve slips allowed, and no prompting!

Are you keeping up with "Exodus?" I do hope our number of readers is increasing. It is one of the most important parts of our work.

Requests for Prayer

I trust the Lord is leading me to open this little space, to be devoted to our requests for united prayer. I feel the seriousness of making the suggestion, for it is not a matter to be undertaken lightly. Prayer means *having to do with* the holy, heart-searching God, "with reverence and godly fear," and yet with entire freedom and confidence, for He is our Father. If rightly engaged in, I am sure it will bring answers of blessing, besides being of the greatest spiritual help in our private lives. To join rightly in this service of intercession, we should not do it in a haphazard way. I would suggest that we set aside a few minutes each day, when we can be alone, and then in a simple way let our "requests be made known unto God." Then

in the Young People's Meetings they could be taken up publicly.

For *what* shall we ask the prayers of God's people? Any *true desires* of which we can speak: the conversion of dear ones, blessing on special meetings or work, requests for guidance, for sustaining in trial—we can't limit our requests, only let them be real and the fruit of exercise in our own hearts. I might mention just one illustration. A short time ago, two of us were much interested in the conversion of an old man. We spoke of it in our prayer meeting, and his case was spread before God, publicly and privately. In a short time, while a brother was talking with the dear old man, he covered his face and began to cry, "God be merciful to me a sinner!" In a few days he had found peace and rest, and we have been thanking the Lord for hearing our prayers.

1. For this service of prayer, that we may be guided what to ask for, and enabled to be real intercessors, and have the joy of many answers, with much blessing to our own souls.

This is our first request; let us all keep it before the Lord. Send in your requests freely, as you believe the Lord would have you.

Please read over again in the November number, "Programme for the Coming Year." I haven't room to repeat it here.

Opportunities and Responsibilities

Under this head we will gather the various articles sent in by our correspondents. The following touches some very important questions, and answers them.

"The position of *Private Secretary* is one that carries trials and temptations, as well as advantages and

opportunities. I mention only one or two instances.

"Part of a secretary's work is to be the go-between or mediator between the employer and any person who would approach him either on business or otherwise, and one of the difficulties is to dispose of those callers who are not to be admitted. Other secretaries who are perhaps in a more difficult position than I, excuse their untruths on the ground that they are simply repeating what they were asked to say, and that the employer assumes the responsibility, even as though he personally were telling the lies. I do not know how the Lord would judge in such a case, but I cannot satisfy my own conscience with such an explanation, and feel that I would rather give up the position.

"On the other hand, a secretary comes in contact with many persons, and if she is in communion with the Lord, there are many opportunities for speaking a word for Him. I have had such opportunities with professors, doctors, superintendents, engineers, stenographers, and office-boys. Whether or not the seed sown has or will bear fruit unto everlasting life will only be revealed in that day when He shall make all things known, but we have His precious promise that His word shall not return unto Him void, and it encourages us to go on and tell out His love at every opportunity that presents itself."

Correspondence

I am sorry I can't show you all the cheering correspondence I am getting, but can give only a few snatches here and there. For instance, here is a splendid report of a young people's meeting at which thirty-nine were present, and many most helpful things were

said. The answers to the Question Box were discussed fully, and will be found in that Dep't. Other questions were also sent in. Helpful hints about the reading of the daily chapter were made—such as not having it for the family reading, but doing it privately and carefully. I must quote the last paragraph of this report: "Practically all present are with the class in Daily Bible Reading, but some are behind on the memorizing of verses, but slowly catching up, and the majority are almost to date with the reading of C. H. M. Notes." Isn't that good?

Another report speaks of much interesting discussion of the subject of Satan and his power; also of spiritism at another session. These were handled soberly, and with practical reference to our dangers and snares. One mentioned, "Satan is busiest when the *Lord* is busiest." Another hint was to ask one another about how we are getting on with our reading, etc., applying "Am I my brother's keeper?" Still another feature was bringing up interesting portions from the readings in Jeremiah and Ezekiel, also questions on Hebrews.

The Social Question (2d article)

Please note that I do not say "the *amusement* question." That is not the point. I am not now going into that side of it. But I do feel the need of seeking some answers to the question, How shall we meet the social instincts of the young?

Here is an illustration, and you will pardon its very *personal* character. A young brother got hold of my birthday date, and wrote to a number of friends asking them to mail me a card of greetings on that date. The result was a most surprising avalanche of letters and cards, full of love, and touching a very tender spot in my heart. They told of help they had received; of

priceless value were those which said, "I was led to Christ through you," or "helped in my Christian life." Then the dear folks at whose house we were staying not only passed the word about the greetings, but secretly arranged for all to come on that evening to their house. We had singing and much loving talk and some addresses, followed by prayers. Refreshments and plenty of informal intercourse closed the evening which we all greatly enjoyed. No distinction of course was made between old and young, and the result was we had the benefit of sober, godly thoughts and prayer of the older ones, and the brightness of the younger. We cannot do without either. Excuse this personal talk, but I feel so strongly about seeking to help in the matter, that I have gone beyond what is usual in print.

I am persuaded that the root of the answer to this social question will be found in one word, "Christian." Let our company be composed of those who know and love the Lord; our intercourse marked by what is pleasing to Him. Our gatherings together will then be marked by the absence of what is so painful—frivolity and worldliness.

Oh, dear young Christians, set your faces like a flint against worldly friendships and companies. Choose—for the Lord has already chosen for you—the people of God as the circle of your interests and pleasures.

The Question Box

Answers and fresh questions are coming in, and I hope our "Box" will soon be overflowing.

Q. 1. Did Judas partake of the Lord's Supper?

Ans. 3. "From John 13 : 30 we learn that immediately after receiving the sop, Judas went out, and

then, through the 17th chapter, Christ is speaking to the rest of His apostles. Next we hear of Judas coming with a band from the chief priests, etc., betraying the Lord with a kiss . . . Judas received the sop at the passover supper, before the institution of the Lord's Supper."

Ans. 4. "'He taketh away the first that he may establish the second' . . . Judas had a right to partake of the passover, as a Jew. But now, when something new was established . . . his hand was not with Him in that."

Q. 2. Is there any scripture reason for memorizing the Bible?

Ans. 3. "The following are scriptural reasons: Ps. 119:11; Josh. 1:8; Deut. 6:1-9; 2 Tim. 3:14, 15; Prov. 7:3."

Ans. 4. "2 Tim. 2:15: A workman knows his tools, and we should know His Word, so as not to be ashamed."

Ans. 5. "John 14:26: The Spirit brings them to our remembrance at just the time we need them most."

Ans. 6. "Jas. 1:23: In order to be doers of His Word, we must know it."

Ans. 7. "1 Pet. 3:15: Give reason for hope. Nice to give scriptural reasons."

No answers to Questions 5 and 6 have yet come in, and a lot more questions have come; so you must "get busy," please, and send in your answers promptly. I hope many will do this. Where you have a Young People's Meeting, you can give out the questions to, say, two persons for a question; they can bring in their replies, which can be discussed at the next meeting, reduced to compact form, and sent off to me. Of

course I am glad and anxious to get individual questions, especially from those who have no meeting.

Q. 7. What is the difference between apostles and disciples? Was it necessary for apostles to be eye-witnesses of Christ's work here on earth, and followers of Him?

Q. 8. Has Satan power over saints to the extent of death? Where is he at present? Does he give power for healing to Christian Scientists?

Q. 9. Heb. 9 : 28 : "Unto them that look for Him," etc. What about those that are not looking for Him? Can this be said now of any believers?

Q. 10. What is the difference between the kingdom of God and the kingdom of heaven?

Q. 11. What is the Lord's thought in the prayer, "Thy kingdom come?"

Q. 12. In Gal. 3 : 20 what is meant by the phrase "But God is one?"

Q. 13. What added nearness of relation is conveyed by the word, "Abba," Father?

Q. 14. In what particulars did Paul want the Galatians to be "as I am?" And why did he assure them they had not "injured him at all?"

I was asked not long ago if I was not overwhelmed by letters. I answered, "NO;" and I do hope many more will write, especially *answers and questions*.

Correspondence please send to S. RIDOUT,

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