

HELP *and* FOOD

FOR THE

HOUSEHOLD *of* FAITH

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GOD FOR US

GOD is *for* His people, always. He loves them and brings them near Himself that they may be fully blest. When He separated Israel from all the nations, it was to dwell among them. "I carried you on eagles' wings," He says, "*and brought you unto Myself*;" and the pillar of cloud from the tabernacle spread over the camp by day and the pillar of fire by night was the visible token of Jehovah's presence with them. By His command, too, Moses charged the high priest to bless the people according to these words:

"Jehovah bless thee, and keep thee.

Jehovah make his face shine upon thee, and be gracious unto thee.

Jehovah lift up his countenance upon thee and give thee peace.

And they shall put MY NAME upon the children of Israel" (Num. 6: 24-27).

What an honor put upon a people that but yesterday were a multitude of *slaves* in Egypt! Having redeemed them He now covers them with His glorious Name, in the joy and strength of which they are to journey till they reach their God-given inheritance. And at each fresh journey they were encouraged. As the ark went before them to search out a resting place for them, we read, "It came to pass when the ark set forward that Moses said,

"Rise up, Lord, and let thine enemies be scattered, and let them that hate Thee flee before Thee.

And when it rested, he said,

Return, O Lord, unto the many thousands of Israel" (Num. 10: 35, 36).

And all this, dear fellow-Christian, is pre-eminently the portion of God's children now as we journey through the world with our faces toward that inheritance "incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto the salvation ready to be revealed in the last time"—and which we seem to have nearly reached (1 Pet. 1: 4, 5). *Our* salvation is in view of eternity, and our blessings are where Christ has entered as our forerunner, requiring us therefore to "walk *by faith*, not by sight"—yet it is a much nearer relation and fellowship than Israel's ever was. Hear with what salutation He meets us:

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ!"

And when the Ark comes to its resting place, as it were, among God's people, it is:

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all! Amen."

May this glorious grace be richly enjoyed both by the reader and the writer through the year just begun.

"Ye are my friends, if ye do whatsoever I command you."

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

"PRAISE YE THE LORD"

(Ps. 150: 6.)

O GOD, my soul enraptured is
With love and grace divine;
It saved me from my lost estate
And made me wholly Thine.

My cup with blessing Thou hast filled—
I can but Thee adore;
And with Thy ceaseless love to me
My cup doth oft run o'er.

No effort now to worship Thee;
New life my heart expands;
And praise flows forth to Thee, my God,
With glory to the Lamb!

My heart doth treasure up Thy love—
So boundless, sweet, and free!
My raptured soul with joy exclaims,
"My springs are all in Thee" (Ps. 87: 7).
A. McC.

EXTRACT FROM JONATHAN EDWARDS

"As I was walking, and looking up on the sky and clouds, there came into my mind a sweet sense of the glorious *majesty* and *grace* of God, that I know not how to express. I seemed to see them both in sweet conjunction—majesty and meekness joined together; it was a sweet, and gentle, and holy majesty; and also a majestic meekness—a high, great, and holy gentleness."

"What sweet delight in God came into my soul in reading those words, 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.' I

thought within myself, How excellent a Being that is! How happy I should be if I might enjoy that God, and be wrapped up in Him in heaven! I kept repeating these words of Scripture to myself, and prayed in a manner quite different from what I used to do, with a new sort of affection."

"The holiness of God has always appeared to me the most lovely of all His attributes. The doctrines of God's sovereignty and free grace, in showing 'mercy to whom He would show mercy,' and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. It has often been my delight to approach God and adore Him as a *sovereign* God, and ask *sovereign* mercy of Him."

"I have loved the doctrines of the gospel; they have been to my soul like green pastures. The gospel has seemed to me the richest treasure, the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ has appeared glorious and excellent, most pleasant and most beautiful. It has often seemed to me that it would in a great measure spoil heaven to receive it in any other way."

"Oh, how much pleasanter is humility than pride! Oh, that God would fill me with exceeding great humility, and that He would evermore keep me from all pride. The pleasures of humility are really the most refined, inward and exquisite delights in the world. How hateful is a proud man! How hateful is a worm that lifts itself up with pride! What a foolish, miserable, deceived worm am I, when pride works!"

SANCTIFICATION

*Summary of a Bible Reading at Oakland, Calif.,
Sept. 1921*

OUR subject to-day is not as simple as the one we were last considering (Justification). Its complexity lies in the fact that the terms "sanctification" and "to sanctify" have a primary and a secondary meaning. To "sanctify" primarily means to separate, or to set apart; and this in a double sense—to separate *from* and set apart *to*. What has been separated from its ordinary use, and used for God's service may be said to be sanctified. Scripture speaks of sanctification in different ways and connections. We have sanctification by faith, by blood, by the Word, by the Spirit, etc. There is also a *positional* sanctification, and a *practical* sanctification which implies growth, and which we call "progressive."

As illustrating the primary signification of the terms, we may take John 17: 19. The Lord Jesus says, "For their sakes I sanctify Myself." He is not using the term "sanctify" in the sense of making holy. He speaks of separating Himself from His disciples and setting Himself apart in the glory with His Father, to be up there in heaven an absorbing object for the heart of His disciples on earth.

In John 17: 17 and Jude 1 we have sanctification by *God the Father*. In 1 Pet. 1: 2; Rom. 15: 16; 2 Thess. 2: 13 we have sanctification *by the Spirit*. In Heb. 2: 11 we have sanctification *by the Son*. These passages all show that God is the *source* of sanctification, not man.

Heb. 10: 10 shows us what we call "positional" sanctification. We are sanctified by the will of God through the offering of the body of Jesus Christ *once for all*—a permanent sanctification, an unchanging and abiding place of acceptance with God. This is an accomplished fact. Our realization of it is another matter. The fact is revealed to us, but we enjoy it in varying measures, according to the simplicity of faith and understanding of our place in Christ through grace. All true Christians are in this sanctified position; but if it is mere profession, not a genuine faith in the heart, it is only an *external* relationship with God, and such may turn away from what they have professed, as is shown in verse 29. In such a case it is merely an external sanctification, or outward separation. We may take, as a picture, the case of Rahab and the scarlet line. That scarlet line marked out, separated, her house from the rest. People could come there, but they must *abide* there to be safe. For any one to have gone out of her house would have been despising the scarlet line. So men, by the profession of faith, come into Christianity; and if only outwardly Christians, they give it up, they "draw back unto perdition." But speaking of those in whom Christianity is an inward reality, the apostle says, "We are not of them who draw back" (ver. 39).

We should understand then that there is a vital relationship with the truth, and one that is only external: 2 Thess. 2: 13 speaks of the vital relationship. Their sanctification was that which is effected by the working of the Holy Spirit through belief of the truth; the truth received in the heart—not

merely professed. I hope we are all clear as to these two aspects of sanctification—the vital and the external.

Let us turn to another scripture which speaks of vital sanctification, 1 Cor. 1: 2; "To them that are sanctified in Christ Jesus." Mark, sanctified *in Christ*—not in the flesh, but in Christ. It is an abiding sanctification. It is as unchanging as is the righteousness "imputed" to us, of which we were speaking the other day. It is as in verse 30, "Of Him are ye *in Christ*, who of God *is made* unto us wisdom, righteousness, and sanctification, and redemption." God, viewing us *in Christ*, contemplates us always as *perfectly* righteous, and as *constantly* sanctified.

A warning now is necessary. In speaking of sanctification, or of being sanctified, we should always make it clear that we speak of what we are *in Christ*. We never should claim to be sanctified *in ourselves*. And let none misuse the doctrine of sanctification in Christ to make it a cloak for not living in practical sanctification. This, alas, is a growing evil. It is the development of what we have in 1 Tim. 1: 19 as to Hymenæus and Alexander and such like. The truth, applied by the Spirit to our heart and conscience, separates us more and more from the world, from all evil, and enables us to set ourselves more and more apart unto God.

We read in 1 Thess. 4: 3, "This is the will of God, even your sanctification, that ye should abstain from fornication." I once thought that sanctification meant the *rooting out* of all inbred sin. It is not necessarily the *rooting out* of anything, but separation *to God*, and therefore from all evil.

In 1 Cor. 6: 11 there is an important statement. In verses 9 and 10 mention is made of some of the characteristics of the natural man. The apostle there speaks of the unclean and their deeds: then he says, That is what some of you were once, but now you are a *washed* people. They had been cleansed by faith in the gospel of Christ. Being thus cleansed they had become a justified and separated people. We may note this is said to be "in the *name* of the Lord Jesus (*i. e.*, of what He is to the believer), and *by* the Spirit of our God" (*i. e.*, in the power of the Holy Spirit).

Acts 26: 18 shows how we come into this permanent sanctification. We receive forgiveness of sins and inheritance among the sanctified ones by faith that is in Christ, *i. e.*, faith that lays hold on Him, or builds on Him. Those who have put their trust in Him have, first, forgiveness; then, an inheritance with the sanctified, or separated ones.

We have been speaking of sanctification as an established fact. Sometimes people take 1 Cor. 1: 30 as experience. Note it is not *being* made, but *is made* unto us. It is an abiding fact.

Gal. 5: 24 says: "They that are Christ's have crucified the flesh with the affections and lusts." In chap. 2: 20 it says, "I *am* crucified with Christ," that is *God has done this*, once for all, in the cross of Christ; but here, in 5: 24, it is what *we* did when we submitted to, or accepted, what God has done. It may not have been very intelligently, but in trusting the Christ of the cross it implied the renunciation of the flesh. It was there we assumed the responsibility of "reckoning ourselves dead to sin," to the world, and so on.

In 2 Cor. 4: 10, 11 we have what we are to do *day by day*. Only so far as we "bear about in our body the dying of the Lord Jesus" will the life of the Lord Jesus be manifested in us. That we have died, in Christ's death, is a fact true of all believers, as Col. 3: 5 affirms: "*Therefore* mortify your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." It is bearing about in our bodies *the dying*, that the life of Jesus may be manifested in our daily life. The "*dying* of the Lord Jesus" was His *surrender* to God. God puts us through circumstances to work that out in us. We have the same result in the end of the 10th verse as in the 11th. The dying of the Lord Jesus was *His own* act, not what others did to Him. It is what He submitted to, as God's faithful witness.

Heb. 13: 12, "Wherefore, Jesus also, that He might sanctify the people with his own blood, suffered without the gate." This sanctification by His *blood* shed for us is, of course, permanent and unchanging. In Eph. 5: 25, 26 we have a sanctification *by water, i. e.,* by the Word, by the truth applied to our ways here. A people sanctified once for all, yet need sanctification day by day. Sanctification by blood, we possess abidingly. Neither do we need the sanctification by water in the sense of being regenerated, but we do need to be continually sanctified by the truth—the day by day correction of our ways, which the word of God does if we submit to it. We should not say as Peter said to our Lord, coming to us with the cleansing water of the Word, "Thou shalt never wash my feet" (John 13:

8), but let us own it is our need and His right to cleanse, to sanctify us; and submit to the Word, as our Lord by the Spirit applies it to us.

In 2 Cor. 7: 1 we read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The cleansing of ourselves is putting our feet into His hands, and in direct connection with, "Come ye out from among them (the unsaved, the unclean), and be ye separate." In other words, Christ (not here personally, but by His Word) cleanses His people. It is for us to submit to it.

There is filthiness of the flesh and filthiness of the spirit, lusts of the mind, as well as lusts of the body. Suffer the exhortation: Do we earnestly desire this sanctification by the Word? Do we not often fight against it? that is, resist it, rather than submit to it? There is need of emphasizing this aspect of sanctification. And another thing: let us not be too particular as to who comes to us with the Word. To refuse the washing because of the vessel in which it comes, because of some real or fancied unfitness in the one used, may be to resist the Lord, as well as rob myself of much needed blessing. A good word to keep in mind is, "Hear ye the rod, and *who* hath appointed it."

We might notice 1 Tim. 4: 5: "It is sanctified by the word of God and prayer." God says in verse 4, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." God thus sanctifies, or sets apart, even our food. By thanking God for what He has thus given for our use, we sanctify it to ourselves.

Lastly, in 1 Thess. 5: 23 we have, "The very God of peace sanctify you wholly, and your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." It is for the sanctification of the *entire* man that he prays. He desires the saints to be preserved in holiness, in spirit, and soul, and in body, so that when in the presence of the Lord they may look back over their pathway without regrets. You may say, His standard was very high. Could he have been content with less? Is *our* standard short of that?

Let us close with Jude 24, 25: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." God is able to do it—will do it if we submit to Him.

ONE day I passed beside a smithy's door,
 And heard the anvil sound the vesper chime;
 Then, looking in, I saw upon the floor,
 Old hammers worn with beating years of time.

"How many anvils have you here," said I,
 "To wear and batter all these hammers so?"
 "Just one!" the blacksmith said, with twinkling eye;
 "The anvil wears the hammers out, you know."
 "And, so," said I, "the anvil of God's Word
 For ages skeptic blows have beat upon;
 Yet, though the sound of hammers thus was heard,
 The anvil yet remains; the hammers—gone!"
 —Selected.

NOTES ON PHILIPPIANS

(Continued from page 325, Dec. 1921.)

Perfection in Two Aspects

(chap. 3: 12-16.)

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I^a press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.”

VERY early in the history of the Church men arose who confounded certain spiritual experiences, real or fancied, with the teaching of the Lord^a Himself and His apostles in regard to the first resurrection. We know of two by name, Hymenæus and Philetus, of whom Paul wrote to Timothy that they had erred concerning the truth, “saying that the resurrection is past already,” and by this overthrew the faith of some. Nothing is more detrimental to Christian testimony than making high claims which cannot be substantiated by experience—as some who take the ground of sinlessness, or of the eradication of an evil nature, because their teachers instructed them that this is their privilege as Christians. If after-experience proves that it is impossible to maintain this practically, there is grave danger that they will become utterly disheartened, and possibly renounce the faith entirely, unless preserved by divine grace.

The apostle, therefore, is careful to make it clear that he did not claim to have reached a state of resurrection-perfectness while here upon earth. He uses a word, in this instance, which means completeness, that to which nothing can be added. This state, he declares, he had not already attained. But he had it in view, for he knew that, at the coming of the Lord Jesus Christ, he would be made like Himself, and thus forever free from all tendency to sin. Meantime, he could but follow after, seeking earnestly to lay hold of that for which Christ Jesus had laid hold of him, and in a devoted life to exemplify the power of Christ's resurrection, in which he shared. The 13th and 14th verses might, perhaps, better be rendered as follows: "Brethren, I count not myself to have apprehended; but this one thing, forgetting those things which are before, I press toward the mark for the prize of the calling of God on high in Christ Jesus." What he says is that, one thing only he professes to have apprehended, or laid hold of, namely, that the path of blessing is found in forgetting the things that are past, and seeking to lay hold, practically, of his portion in Christ *from day to day* while ever keeping the goal in view. To do this is to "follow holiness, apart from which no man shall see the Lord." It is a great mistake to make this verse mean that unless one attains to certain experiences in holy living they will be forever debarred from a sight of the Lord; it impresses the fact upon us, rather, that he who will see the Lord is one who follows that which characterized his Master here—an inward and outward separation from all that is contrary to the mind of God.

The calling of God on high, is that *heavenly* calling which is characteristic of the present dispensation of grace. Christ is no longer on earth, His world-kingdom has not yet been set up, but believers are linked with Him as the glorified Man at God's right hand, and they are called to represent Him in this scene. The prize is the reward conferred by His own hand at the end of the race, and toward this Paul was pressing on, counting as dross and refuse all that would hinder his progress.

To his fellow-believers he says, "Let us, therefore, as many as be perfect, be thus minded." Are we then to understand that there is real or implied contradiction here to what has gone before? He has told us that he was *not* perfect. Here he speaks as though he were, and links others with him in this perfection. The fact is, a somewhat different word is here used from that of verse 12. It implies perfection in *growth*—in development. An apple in June may be a perfect apple, so far, but it will have much greater completeness, or perfection in that sense, in August or September. And so with the believer.

The perfection of verse 15 is that of full growth, answering somewhat, if not altogether, to the "fathers" of 1st John, chap. 2. Such have eschewed the world and its follies. Christ has become to them the one object before the soul. To live for Him and seek His glory is the only thing that counts in their estimation. And yet such saints are still compassed with infirmity. They are likely to err in judgment; they may make grave mistakes, and come to wrong conclusions, influenced as we are by early education, by en-

vironment, by mental capacity, and may even be misled as to doctrinal questions. Nevertheless, theirs is the mind of Christ, and they may be comforted by the added words of the apostle that, "If in anything ye be otherwise minded, God shall reveal even this unto you."

Where there is a willingness to be taught of God, the illuminating grace of the Holy Spirit can be depended upon to open up His Word, and guide into all truth. But he would be a bold man indeed, who would dare to say, "I understand all truth, all mysteries are clear to me. I have a perfect apprehension of the divine revelation." Only the boldest egotism could lead anyone to take such ground. How patient, therefore, we need to be with one another; how ready to confess that we know but in part, and we are ever in need of further instruction. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." There are truths and principles laid down in the Word of God so plainly and so clearly, that any Spirit-taught believer may readily see them.

Where these truths are learned, it is our responsibility to walk in them—walk *together* in them, as far as possible, counting on God to reveal to us whatever may be lacking, as we patiently and prayerfully learn from Him through His Word. A wider recognition of these things would lead to more kindly consideration of one another, and tend to make us helpers of each other's faith, rather than judges of a brother's doubtful thoughts.

(To be continued.)

H. A. IRONSIDE.

MY HAND IN THINE

TAKE Thou my hand, my Father,
I cannot go alone;
Put Thine own arm around me,
And hush poor nature's groan.

Take Thou my hand and lead me.
My trembling footsteps guide;
I have no hope or comfort
But at Thy blessed side.

And with my hand in Thine, Lord,
All shadows flee away;
I know the Hand that leads me—
I'll trust it night and day.

Blest Hand, for me once piercéd!
Thou canst but lead a right.
Thou'lt never loose Thy hold, Lord,
However dark the night.

So with my hand in Thine, Lord,
I cannot go astray;
Whatever be my portion,
Thou'rt with me all the way.

H. McD.

MORE IMPORTANT THAN MEMORY

SOME Christians, especially among those advanced in years, are mortified, and some even troubled, over their defective memory in reference to the Scriptures. They find it so difficult to remember or properly quote even the most familiar portions of the Word. They enjoy the reading of them but find it difficult, and often impossible, to remember any detail of what they have read. They mourn over it as if it were a lack of proper appreciation of God's precious Word.

A retentive memory is a valuable gift, surely. The memories of some are phenomenal, and capable of great improvement by cultivation in most persons. It is said of Tertullian, that he learned many portions of the Scriptures so perfectly that he could remember even the punctuation of them. Eusebius, the early church historian, tells of one whose eyes were burned out in the Diocletian persecution, but could repeat from memory large portions of Scripture before immense assemblies. Beza could repeat them in Greek at the advanced age of eighty. Cranmer and Ridley learnt the whole New Testament by heart—the one while on his journey to Rome, and the other during his walks in Cambridge. Dr. Kidston affirms that, if the entire Bible had been lost or destroyed, Prof. Lawson could have restored it from memory. Another servant of Christ, Thomas Vincent, had the whole New Testament and Psalms by heart. These, and others which could be cited, are instances of prodigious memories; and it is a faculty not to be despised, especially by “those who labor in the Word and doctrine.” We have been often pained to hear preachers, some of them men of excellent gift, misquote or give garbled renderings of the sacred Word; so let those who love the Scriptures be diligent, especially while in their youth, to memorize verses, chapters, and even whole books if able; for it is indeed valuable to any believer whether in service for the Lord, or for one's own profit.

But memory is not all, nor is it even the most important thing. It is not so much the quantity we retain of it in our minds as the effect it has

upon our souls. "Sanctify them through thy truth," was our Lord's prayer for us to the Father (John 17: 17).

A Christian once complained to an aged man, that he was much discouraged in reading the Scriptures, because he could not fasten on his memory what he had read. The old man bade him take a pitcher and fill it with water: this being done, he bade him empty it out and wipe the pitcher. The other wondered to what this tended. "Now," said the old man, "though no water remains in it, yet the pitcher is cleaner than it was before; and though thy memory retains not what thou readest, yet thy heart is the cleaner for God's word having passed through it."

So be not discouraged, you Christian of sieve-like memory, who quickly forget what you have read. It is good to remember what we read, surely; yet better still it is to benefit by our reading. For one might retain in the intellect every word yet not be benefited from what is so well remembered: not the mere letter, but the spirit of the Word is what cleanses the soul. The glorious Head of the Church is now sanctifying and cleansing it "with the washing of water by the Word" (Eph. 5: 26). So read it, dear fellow-believer; let its truths be imprinted into your soul; be not over concerned as to your remembrance of its letter or details. God could give you a better memory if He wills it so (and you may apply to Him for it), but give diligence the rather to the earnest and prayerful attention to His Word; and you may, like the tortoise racing with the hare, reach the desired goal of a well-nourished soul, even before those

whose powers of memory are so keen. For here also, as in other aspects of practical Christianity, the race is not to the swift, nor the battle to the strong. While reading God's Word we are in His company; and as when we have been in the company of persons of eminence we may forget much of their discourse, yet the effect of their influence abides with us, and we are made the better or the wiser thereby, so we are blessed by having been in the company of God.

C. KNAPP.

“LIVING WATERS”

“Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4: 12).

“After our long journey through heat and drought,” wrote a missionary in China, “What refreshment we have in the cool, delicious water always at hand here in our dwelling! And the Lord Jesus is a well—a springing well of living water deep down in my own heart. Oh, it is so blessed to prove that His promise is strictly true! that ‘shall’ means *shall*; ‘never’ means *never*—‘shall never thirst’—no, not at anytime! And it is to be a well springing up, over-flowing in a stream of blessing to others.”

“Name of Jesus—living tide!

Days of drought for me are past!

How much more than satisfied

Are the thirsty lips at last!”

CORRESPONDENCE

Parintins, Via Para, Brazil (Upper Amazon), Nov. 1921

My dear brethren:

I am having a happy season here at Cabory Lake among the lowly believers. Lord's Day, after the morning meeting, I had the pleasure of baptizing two more converts—a brother and his wife. This man had for 35 years been a drunkard! It is now six months since he touched any liquor, and his case has been used of God.

There are 21 believers now whom I baptized in the lake, and two or three more next Lord's Day. Together with a brother, we went this week to Pananaru, 20 miles distant, to visit a man, at his request. As we walked there, we had many occasions to speak to people, and sing and pray with them. How ready these country people are to hear! In one place we met a young man who had heard me preach three years ago. He said: "Your preaching was not in vain. I am a better man now. I am reading the New Testament you gave me then, and I hope soon to follow Jesus Christ." His father and mother said the same. Our bag of books, full when we left, was empty when we returned.

In the evening we got to our brother Nelson Cota—fruit of brother Rufino's sowing. We slept on the ground, as carrying our hammocks would be too burdensome, and we would not dislodge brother Cota. Next morning we arrived early at our destination, to the happy surprise of the old man we had come to see. He at once refreshed us with coffee and milk, and after singing we had reading of the Word, to which both himself and wife gave utmost attention. We gave him a Bible, and a Testament to his son. The Lord's care was over us, providing food, which we could not carry, and protecting us from the snakes and insects which infest the country.

I now hope to go back to my family for a few days, before taking a rather long journey with my brother Matthew

who takes his pharmacy in a canoe, selling medicines for the body, and I to preach the gospel of God, "without money and without price." It will give me opportunity to see how the word of God has prospered with him.

In another part of the municipality, the Lord has added to our number Mr. Santos Pereira and wife, with three children; being fairly educated, he may be very useful in the Lord. We pray for a suitable house in Cabory where this brother might go and start a day-school, and be used for a meeting-place, for none at present can comfortably accommodate the believers. About 3 out of every 10 among men can read, though very poorly (much fewer among women); yet even so it serves them a lot after conversion. My earnest prayer is that the Lord may open the way for a day-school. Will you lift your hands to God for this also. May the Lord strengthen our activities for Him.

J. P. RIBIERO.

Answers to Questions

Ques. 1.—What does Jesus mean in Mark 10: 29, 30 by, "He shall receive a hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions." Experience and history show that the closer His people follow Jesus, the poorer they are in this world.

Ans.—This question was asked once of our beloved brother Paul J. Loizeaux (now with the Lord), and he answered, "I've proved the truth of this in my own experience time and again as I go about preaching Christ. Whilst away from mine own, I find not one, but several houses ready to welcome me; and in them are mothers and sisters and brothers showing utmost kindness, and providing the best they have. Whilst others, angered by the truth too plainly preached to suit them, would gladly hoot me away, and have done so at times."

Our Lord speaks here metaphorically, of course. How much of His teaching was in figurative speech and parables, by which

truths were vividly presented in few words, which those in earnest would ponder over, and apply.

Ques. 2.—What is the difference between “transgression,” “iniquity,” and “sin” spoken of in Isaiah 53 : 5, 12?

Also, What is “the assembly of God” in a town or city? Kindly answer in **HELP & FOOD**.

Ans.—“Sin” is defined for us in 1 John 3 : 4, which, correctly rendered, reads : “Every one that practises sin practises also lawlessness ; and sin is lawlessness.” In its essence, then, sin is the insubjection of man’s heart and will to God.

“Transgression” is sin coming out in violation of a known command—like Adam who disregarded God’s prohibition as to the tree of the knowledge of good and evil (Gen. 2 : 17). Rom. 5 : 13, 14 says, “Until the law (before it was given) sin was in the world : but sin is not imputed (*i. e.*, charged as transgression) when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned in the likeness of Adam’s *transgression*.” Men were terrible sinners before the law was given, as since, and under the sentence of death, therefore. Yet man is so unwilling to confess himself a ruined, a lost sinner, that God saw it necessary to give His holy law to *convict* man of his evil heart ; therefore He gave the law. Sin then came out as *transgression*. (See Rom. 7 : 13.)

Iniquity points to what is unjust, unrighteous—malicious swerving from the path of truth and uprightness. “Mine iniquity have I not hid,” said David in Ps. 32 : 5 ; and having confessed it to God, he adds, “and Thou forgavest *the iniquity* of my sin. Selah.” (Pause ; consider this !)

As to “the assembly of God in a city,” it embraces all “them that are sanctified in Christ Jesus” in that place (1 Cor. 1 : 2)—that is, all there who are born of God. But Christendom has become “a great house” with clean and unclean vessels therein ; and the obedient children of God are bidden to “follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart,” and must be in separation from the unclean vessels, as Scripture in many places commands. (See Tim. 2 : 20-22 ; 2 Cor. 6 : 14-18, etc.)

Ques. 3.—Who are the “demons” (mistranslated “devils” in the Authorized Version) so much spoken of in the Gospels? Lately I have heard some say they are the spirits of the wicked that have died—which is contrary to what has been generally believed. I would be glad to have this made plain from Scripture.

Ans.—When the scribes blasphemed the Lord, saying, “He hath Belzebub, and by the prince of demons He casteth out demons” (Mark 3: 22), the Lord answered, “How can Satan cast out Satan?” Demons, therefore, are recognized as subjects to a prince—Satan. If *demons* are cast out, it is the same as casting out Satan their prince. Thus, also, when the exultant disciples returned from their mission, they said, “Lord, even the *demons* are subject unto us through thy name,” He answered, “I beheld Satan as lightning fall from heaven;” for he was indeed being hurled down from his dominion. In Rev. 12: 7-9 this is actually accomplished, the dragon and “his angels” are cast down.

In 2 Chronicles 18: 18-22 a scene in the heavens is revealed to the prophet: the holy angels and Satanic hosts are there, and one of these last, “a lying spirit,” is sent to deceive Ahab to his doom. Revelation 16: 13, 14 is a parallel to this—three demon spirits go forth to seduce the ungodly to their destruction.

Can these passages leave any doubt in unprejudiced minds that the “demons” are Satanic spirits, with Satan as their prince, whose time to be bound and judged is not yet come.

As to the spirits of the ungodly, nowhere in Scripture are they seen at liberty, but utterly unable to pass the “great gulf fixed” by God’s appointment (Luke 16: 26).

But more. In Rev. 1: 18 the Lord says, that *He* has “the keys of hades and of death.” Does He permit the spirits of the wicked dead to return to earth to afflict man? or do they in spite of Him “break jail,” as it has presumptuously been taught of late? But this is affronting the Lord and His power. No; the evil spirits cannot leave hades any more than their bodies can leave the grave till God’s power brings them to judgment.

Young Believers' Department

CALENDAR: Jan. 16th to Feb. 15th

Daily Bible Reading, Jan. 16th, *Job 36*; Jan. 31st, *Ps. 9*;

Memory Work *2 Peter 1: 1-14*. [Feb. 15th, *Ps. 24*

Good Reading, C. H. M.'s *Miscellaneous Writ's.*, Vol. 3, from "The Man of God" to the end of "Gilgal."

Monthly Question:—What psalms particularly present Christ in the work of atonement, and in what aspects do they present it?

Our Memory Work

We begin this month with the second epistle of Peter, and I suggest that we combine with it the epistle of Jude, the subject matter of which is very similar to that of Peter. Both deal with the same classes of persons, the same conditions in the world, and the same end—the Lord's coming in judgment; so it would seem profitable to study both together. The evil character of the days in which we live is also presented in them, for the conditions which prevail around us are a fulfilment of what is there foretold. Let us prayerfully memorize these two epistles, and heed their warnings and exhortations that in the midst of abounding corruption we may abide steadfast, and shine as heavenly lights amid the moral and spiritual darkness of our day.

Our Daily Bible Reading

In these concluding chapters of Job we finish Elihu's wonderful discourse; then God Himself takes up the case and addresses His afflicted saint (chs. 38-40), setting forth His mighty works, His infinite knowledge, and supreme power. Job is humbled, his mouth closed, he 'avows } his entire 'submission^m to God, and

abhors himself. Humbled under the mighty hand of God, he is exalted in due time (1 Pet. 5:6). A great principle of God's ways with us is thus illustrated. Let us keep in mind its valuable lessons. God who sees our tendency to glory in ourselves, weakens us by the way, to hide pride from us; and instead of trusting in our righteousness to trust in His mercy and abundant grace. If His inscrutable ways with us for the present time are bowed to, their solution will come in due time, and issue in fulness of blessing.

We begin to read the great book of Psalms, in which Christ and His people are described through various experiences. They are grouped in five books or main divisions as follows :

Book 1. (Ps. 1-41) : In this part *Christ Himself* is very largely before us as the One in whom God's people, particularly Israel, find all their blessings. He is the centre and object of God's counsels.

Book 2. (Ps. 42-72) : Here *Israel* is mainly the subject. Her ruin and salvation are presented, and the condition and circumstances are that of the godly remnant in the latter days. -

Book 3. (Ps. 73-89) : These psalms have as their central theme *God* in His holy government, dealing with man.

Book 4. (Ps. 90-106) : In beautiful sequence to the last division we may trace through these psalms how the perfect *Second Man*, Christ, comes in, setting aside the natural man, with whom God had to deal in judgment, so that all is established under the hand of the unfailing Man.

Book 5. (Ps. 107-150) : This treats of the consummation of God's wonderful ways, and all creation breaks out in song and praise to God. Millennial days and

eternity itself are in view, when the grand conclusion shall be reached, all sorrow cease, and joy, rest and blessing forever abide, as Revelation 21 depicts.

In reading these psalms are many comforting passages which the Christian may appropriate, although in the main the experiences recorded are in connection with the remnant of Israel in their sufferings from their Gentile enemies, and the apostates of their own nation allied to Gentile power under Satanic leadership in the latter days. Yet many of these outbreathings of their troubled hearts may find an echo in our own as we pass through this world in which the mystery of iniquity is at work, but which will be developed in that coming day.

Our Indian Missionary Work

I spoke a little of this in our last issue and have just received from Mr. Ironside a brief account of a recent visit to this field.

In response to your request for a little information in regard to our Indian Missions, I submit the following :

Bro. H. A. Holcomb, and his daughter Miss Clara, have for many months been working from Chin Lee northward. Chin Lee is a station of the Presbyterians who have shown much cordiality to our brother and sister. They have visited hundreds of camps, and as Miss Holcomb is quite fluent in speaking Navajo, they have been able to give the gospel to many of the heathen. Brother Steffan and I visited them three days at Chin Lee just before they broke up there to go farther north. They expect to open a mission in virgin territory, about 60 miles east of Shiprock, New Mexico. They want to have a small dispensary also, so as to help the sick, and in this way commend the gospel. A good woman worker is much needed as a companion to Miss Holcomb.

At Valentine, Arizona, Jas. P. Anderson and wife are stationed. They have a comfortable mission home, built by the contributions of the Lord's people, and they are doing splendid work, both among the children at the Government School and among the old Indians whom they visit in their camps. At Kingman we had the joy of seeing five of the Walapai men come boldly out and confess the Saviour. We wish this may be the beginning of a great awakening in the tribe.

H. A. IRONSIDE.

This is a work which should claim a very definite share of our interest. We have a direct responsibility to help in this great field of missionary effort which lies at our very doors. Here, as everywhere, laborers are few. Let us definitely pray for those laboring in this needy field. I have been enjoying a ten days' visit at the Mission home of brother Anderson and his wife who labor among the Indians at the Government Indian School at Valentine, Arizona, and I can assure you it is a great pleasure to minister the simple gospel to the Indian boys and girls, young men and women, who attend these institutions. These young people will go back in due time to their tribes, carrying the good news which has given them new life, delivering from the uncleanness, superstition, and idolatry which still prevails among the old Indian people. May our interest be deepened, and may the Lord lead out others to labor in those fields. Few may be able to go, but we *all* can pray for it, and give of our means as the Lord enables. Such giving is "laying up treasure in heaven."

Another Year

I trust we begin another year with increased desire for the things above, and as a result of our little informal talks, greater efficiency for study of the Word.

Some, I know, have been helped and blest; our hope is that many more may be.

We desire increased co-operation in this department, that it may be made as useful as possible. Communications have not been numerous, and questions have ceased. Surely some of you have questions which, if expressed, would not only help you, but others also. May the Question Box be revived.

The number of those successful in our Memory Work has constantly increased. This is encouraging, and many others are engaged in this work from whom we do not hear. Try to interest your Christian friends. Subscribe for several copies of *Help and Food*, distribute them regularly, and pray for the Lord's blessing. I suggest that we make it a definite purpose to double the circulation of our magazine. Let us make this a part of our year's work, and thus make known the good literature the Lord has intrusted to us. Are we not responsible for this? The energy of those who spread *error* is a reproof to us in this.

While we may not be able to enter much in conversation it is simple and easy to pass on a good tract. Carry a small selection of them that you may have something on hand to meet the varied needs of those you meet—both for sinners and Christians. If you take up this in a systematic way you might stamp each tract, in a neat, unobtrusive way, with your name and address, for those who might desire further help.

Let us review the past year, to judge what we must—not to be cast down, but in greater dependance and devotion to press forward, taking up this holy principle, to live “not unto ourselves, but unto Him who died for us and rose again.”

JOHN MARK

WHEN the apostle Peter was delivered from Herod's jail by an angel, he "came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." It is in this incidental way we hear of Mark for the first time. And it is noteworthy that he, rather than his mother, is prominent in the mind of the inspired writer, Mary being identified as "the mother of John, whose surname was Mark."

A delightful home, his was: a pious mother to guide it, keeping it open for the Lord's interests—a home where prayer was wont to be made. How unusual must these advantages have been for one nurtured in such an atmosphere, and how extensive must his knowledge of the Spirit's activities in those early days have been!

The apostle Peter calls him "Marcus, my son," an expression which may describe him as a convert of that apostle. He had listened to the great Pentecostal address, doubtless; knew the man who was healed at the temple's gate called Beautiful; had talked with Stephen and Philip; and no doubt he had become acquainted with Saul of Tarsus about the time his uncle Barnabas commended him to the assembly at Jerusalem.

But a few years having passed, we are now to see him in new circumstances. He has left the shelter of his home and has cast in his lot

With Barnabas and Saul.

Meeting them upon their arrival from Antioch with the bounty of the saints in that region (Acts

11: 30), and hearing their account of the work among the Gentiles, may have produced a desire to accompany them. However, all that we certainly know is that "*they took with them John whose surname was Mark*" (Acts 12: 25).

Setting out from Antioch for their first missionary journey, the two apostles first go to Cyprus: they preach in Salamis in the synagogue of the Jews: "*and they had John to their minister.*" At Paphos, on the south-western coast of the island, they meet the sorcerer Elymas and the deputy Sergius Paulus—the former being smitten with temporary blindness for opposing the gospel, and the latter converted upon believing. Thence the evangelists sail to Perga, on the mainland, and as they are about to get fully into the work for which they had set out, *John Mark returns to Jerusalem.*

Seven years have now passed away, and Paul and Barnabas are preparing to leave Antioch on a second missionary tour, when John Mark reappears. What he had been doing in the interval, how long he remained in Jerusalem, what he did or what passed through his mind in those seven years are questions we would like to be able to answer, but cannot. What we do learn is that Barnabas determined to take him with them, while Paul objected because he had departed from them from Pamphylia, and

Went not with them to the work.

Writers have speculated as to whether Mark's defection at that time was caused by resentment at the increasing prominence of Paul,* or through

* It is notable that up to this time the record is "Barnabas and Saul" (Acts 11: 30; 12: 25; 13: 2), but in the work among the

fear of perils ahead, or home-sickness; but Paul leaves no room for doubt on the matter: He had one fatal defect—he had not kept to his work; he had turned back. It might be supposed that during the seven years of his truancy he had discovered and judged the state which accounted for his lack of application, but he appears not to have done so. There is still a lack of steadfastness and devotedness about him. The root of this defect seems to have been in the idea that the prestige of worthy connections qualifies for service. The fact that he allowed his uncle to seek his reinstatement indicates this trait in Mark. But this is the very thing which needed discipline from God.

No doubt it was good to have lived in Jerusalem and to be an eye-witness of its gospel-triumphs; it was good to associate at home with those prominent among Christ's followers; and it was no small honor to be able to address the devoted Barnabas as his uncle. We need not underrate such advantages; they could have been turned to good account if the grace that was exhibited before Mark's eyes in the circle wherein he moved, had stirred his spirit and exercised his conscience before God; it would have led to spiritual growth. But the mere fact of having possessed such advantages could not add one cubit to his measure, nor furnish one iota of fitness for service. At any rate Paul declares that he will not consent to share campaigns, such as he and Barnabas have been conducting, with one who is not dependable.

Gentiles, Saul becomes "Paul" who now takes the lead; so it is "Paul and Barnabas" (chap. 13: 13, 16, 43, etc.); but when in Jerusalem again it is "Barnabas and Paul" (15: 12).—[Ed.]

The consequent breach between Paul and Barnabas need not be described. We note, however, that

Barnabas took Mark

and sailed unto Cyprus—without Paul.

Here then is the result of the slackness of a brother who thought "more highly than he ought to think" and not soberly according as God had dealt to him the measure of faith (Rom. 12: 3). And though it would be unjust to magnify the failure of one who eventually became devoted and efficient, much would be lost by ignoring the fact that his early ways led to a rupture between apostles of the Holy Ghost's choosing, depriving Barnabas of association with the man to whom the ministry to the Gentiles was committed, and robbing Paul of the solace found in the company of this "son of consolation."

Some years have passed since the breach between Paul and Barnabas occurred because of John Mark's early ways. But God has wrought in his soul. If we turn to 1 Pet. 5: 12-14 we find him in Babylon* with the apostle Peter and with Silvanus (*Silas*). Silas is the brother Paul chose when Barnabas sailed for Cyprus with Mark; moreover he is the brother who, as Mr. Darby says, "preferred *the work* to Jerusalem," while Mark preferred *Jerusalem* to the work. But the fact that Mark is now in the company of Silas betokens a humble and spiritual mind; it has stopped all friction on his account; it turns him back to the work.

But time flies. The apostle Paul is now an old

* "Babylon, then, and for some hundred years afterward, was one of the chief seats of Jewish culture"—(*Smith's Bible Dict'y*).

man, in actual years perhaps 67, but called "Paul the aged" as the result of his labors and sufferings. He is now a prisoner in Rome, and as he is writing to the saints at Colosse, we are greatly cheered to note these words in his letter: "*Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas (touching whom ye received commandments; if he come unto you, receive him); and . . . Justus . . . these only are my fellow-workers unto the kingdom of God, which have been a comfort unto me*" (Col. 4: 10, 11).

Again he writes: "*There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers*" (Phile. 24). And two years later, as he is awaiting his sentence from Cæsar, he writes to Timothy to come to him at Rome—not alone, for he adds: "*Take MARK, and bring him with thee: for he is profitable to me for the ministry*" (2 Tim. 4: 11). Although Luke is with him, this veteran defender of the gospel desires to have two others with him ere he finishes his course, and these two are

Timothy and Mark

What a change!—Mark is now acknowledged as a "fellow-worker," a "comfort," a "fellow-laborer," and "profitable for the ministry." What has made the change?—this: *Mark has learned his lesson.*

Doubtless, to most of the saints Mark had always seemed a very estimable brother, but in Paul's spiritual mind a distinct work in Mark's soul was necessary to support him in the place of activity which he had started to occupy; he can now discern it has taken place, and that he is a very differ-

ent sort of John Mark—he is thoroughly dependable. Where the work of the Lord is, he is. If there is work to be done in Pamphylia, no power on earth now could prevail to turn him back to Jerusalem.

What means this continual reference to his comings and goings from and to *Rome*? Ah, Rome then and Rome now were very different in the Christian point of view. Rome now is the city where “religion goes in silver slippers”—as Bunyan would say. But Rome then was the city that “had not known an apostle except in chains!” Yet to find John Mark we must go to Rome, or if he has gone on the apostle’s errand it will not be long till he is back.

But that is not all. This precious servant of the Lord, before his home-going, leaves us a priceless heritage. He writes a book—a wonderful book—a unique book. What is its theme? Does he relate the scenes he had witnessed in those unforgettable early days of the infant church? No. Does he give us an account of his service at Babylon together with the apostle Peter and Silas? No. Does he describe—as he was well able to do—the latter days of our beloved “Paul the aged?”—or would he inform us that he stood by this faithful witness at Rome at the last? No. John Mark writes of ONE—the One who is worthy of all homage and all praise; he writes

the Gospel of Mark.

Not as Matthew does he especially portray Him as the *anointed King*, lifted up and cast down (Ps. 102: 10) when presented to and rejected by Israel.

Not as Luke does He distinctively set Him forth as *The Son of Man* obedient to God and the vessel of all grace to man. Nor does he, like John, describe *who He is* in the glory of His Person—the eternal God become flesh and tabernacling among us. No doubt all of these glories, though veiled, shine in Him whom Mark describes, for “He could not be hid;” but with the fitness which God gives to the vessel He employs for a given work—even though that vessel be inspired—John Mark writes of Jesus Christ, the Son of God, as

The Servant

in whose entire course no failure was found. He writes of Him “straightway” doing this, or “immediately” doing that, and always at His Father’s business. Mark reveals Him at prayer “a great while before day” with a full working day following—eager to go “into the next towns” with the gospel, while multitudes press upon Him where He is. It is he, too, who informs us that while the privacy of his early prayer is interrupted by his disciples, and the “desert place apart” which He had sought for His disciples is invaded by the people, He is never ruffled by such things, but accepts them as a call for further labors. It is Mark again who forcibly reminds us of His desire to have those benefited by His service to “say nothing to any man” about it, yet relates the praise of those who—though charged to say nothing—say, “*He hath done all things well.*”

R. J. REID.

THE DECEPTIVENESS OF AN UNEQUAL YOKE IN MARRIAGE

A letter of Lady T. A. Powerscourt to a friend.—*Abridged.*

My Dear —

After the encouragement which your letter, received last night, gives, I lose no time in writing. The principal reason which has kept me hitherto from doing so was the fear of making you unhappy without being of any use. But now you give me liberty to say what I think; and as I think much on it, I fear my letter will not be very short.

I was indeed astonished at your reasoning, and much more at N——'s, but not the least astonished at the engagement of your affections, for as I often told you, I expected it; but I am not going to laugh at you. No, for I feel most sincerely for you. I am not ignorant of what it is to give up an object tenderly loved, but I can also say, I am not ignorant of the peace which follows when the lacerated soul is at length able to surrender itself into the arms of Everlasting Love, saying, "*Undertake for me.*" But however painful the struggle, it is short and light compared with what, in the other case, it will entail on yourself and him. Will it be happiness to disappoint the high expectations he has built upon his union with you? Or do you expect to be more amiable than our Jesus, and think you will succeed in walking consistently as a Christian and yet be pleasing to the world?

Do not be angry at my speaking of Mr.—— as an unbeliever; for if not now a believer, it is presumption in you to build upon his seeming anxiety on the "one thing needful." If the Bible is true,

there is a rooted enemy within; and though he may admire the religion of Jesus at a distance, he cannot love to come in contact with it in every turn of life—to have it the subject of conversation, the end to which your every action tends. I say this not only from seeing it around, but the word of God says it; and truly I can say from what I have seen that love-conversions are not to be trusted. I do not say it is hypocrisy in Mr.— or in others I could name; but love for the person really deceives them into love of what is dear to the person.

It was not hypocrisy in Mr.— to admire F—— because she did not join in the dance; and his being so “well inclined,” induced her to see no harm in following the desires of her own heart. *Has he helped her on?* When such uneven weights are put into the scale of the affections, one cannot expect a just verdict. It was not hypocrisy in another I have in mind, to show such anxiety as to sit up nights with dear J——, inquiring into the truth. Alas! you could hardly now distinguish if she is a Christian or not, after holding out against the reproach of it for many years. I could mention another who, when the prize was obtained, opposed and put a stop to her visiting the poor, or having school—put an extinguisher over the Lord's bright light. I could mention another, whose prayers deceived even Christians, now contending for balls, plays, reading novels, etc.

Passing over many others, I remember one, who never meant to deceive, who continued long in religious society, church-going, reading with his wife etc., and though his kindness and affection are as devoted as ever, is she happy in not being able to

speak of our Beloved without exciting the strongest expressions of disapprobation? Is it happiness to have no religious fellowship with one always with you—he despising your pursuits, you not relishing his? Is it happiness, while rejoicing in the glorious promises yourself, to feel that he who is dearer to you than your own life has no part or lot in the matter, knowing he is without God, and consequently without hope? Is this a highly colored picture? Alas! it is far short of what some endure! How often it is persecution! How often separation from every means of grace, and quartering of affections—duties spiritual drawing one way, duties earthly the other, till misery ensues! Is it fair of you, knowing this, thus to deceive, and ruin the future happiness of Mr.— Is it not better to cut it now, when the wound may be healed?

You will say, “Oh, you do not know Mr.—, or you would not so speak; *he* could not deceive, he is so honest.” I believe it; and, remember, I said it was not hypocrisy. From what I have heard, I believe him to be thoroughly amiable, and, I dare say, “well inclined.” But if you have waited for an *earthly* father’s consent, why not for your *heavenly* Father’s? Because you are sure it is God’s *intention* to bring him to Himself, and that by your means, why not wait till Mr.—’s inclinations end in conversion; till *seeking* ends in *belief*? Really, my dear, what is become of your reasoning faculties? Have you been let into God’s counsels? Are you to disobey His will in order to bring them to pass? If you had been united to Mr.— before you knew the Lord, then expected that He would hear your prayers for him, it would be expecting

abounding grace; but is it less than presumption with open eyes to unite yourself to him now, and then expect that, since you have not fitted yourself to God, He will fit Himself to you? I should fear you were leaving yourself without an argument to plead with Him. Would it be excusable for you to run away with Mr.— and marry him elsewhere because you feel certain your father *intends* to give his consent?

But perhaps you will say, "The Lord has not forbidden it." But what says 2 Cor. 6: 14-18? I have again considered this chapter and am still of opinion that it is *exactly in point*. Keep in mind there is no middle state. Read Rom. 8: 5-9 and see that those who are "in the flesh" are not in the Spirit; and if the evidences given of those in the Spirit are not seen in him, he is in the flesh, and is to be considered by the Christian in the same light as an unbeliever, and "*evil communications corrupt good manners.*" If the Israelites were so strongly urged not to mingle with the heathen, lest they learn their works (and they were often chastened for this sin) are we in no danger in making a forbidden alliance to fall under God's discipline? See the effect of their intermarriages in Ezra, chaps. 9 and 10. Did Solomon, with all his wisdom, lead his ungodly wives the good way? or did they lead him the bad?

You may not mind what I say, and I fear all this will be seen some day by Mr.—; but I have said nothing against him, except that he is not now one of God's children, which I gather from yourself.

When I found that writing was useless, I prayed often; but your reasoning on this also is strange. You determine, if you can, to walk into the fire,

yet you tell me to pray that you may not be burned! Would you think it reasonable for me, were I to yield myself to the dissipations of the world, to ask you to pray that I may not be led into temptation? The Lord says to us, "If you love Me, keep my commandments."

I know it is painful to flesh and blood to cut off a right hand, to pluck out a right eye; yet those are not worthy of Him who are not willing to give up all, to "take up their cross and follow Him." Abraham's was a painful trial of faith, when called *to offer up* his Isaac. Would it have proved his love if he had said, "I cannot do that; but if the Lord takes him from me, I shall be resigned?" The trial of your faith must be more precious than gold tried in fire; it will prove itself by giving up the idol—not in being resigned should it be denied by your Father; not by determining, if you can, to do evil that good may come.

As to saying you have consented—I consider it as the enemy's snare. You made a promise you had no right to make, and therefore have no right to keep. The Lord says, "Give *Me* thy heart;" and Mr.— says, "Give *me* thy heart." The Lord says, "If you give me your time, talents, everything—without the heart, they will be nothing." Mr.— says the same. You answer, "I will give it to both." But stop, and remember who it is that says, "How can two walk together except they be agreed?" Remember He will not divide the heart with Belial. Choose, then, whom you will serve. Oh, may you be able to answer in *action*, "Lord, Thou knowest all things; Thou knowest that I love Thee."

ABLE TO SAVE TO THE UTTERMOST

WHILE the Word of God foretelleth
That Man's day is passing fast,
That the long sad reign of Satan
And of sin may soon be past,
May we, conscious of our weakness,
Careful, watchful, prayerful be,
'Midst the perils that foreshadow
Christendom's apostasy.

From the truth to falsehood turning,
Unto darkness from the light,
Though grace still lingers o'er the world
Ever darker falls the night.
Oh the pity!—Men, deluded,
Seek to find on earth their bliss,
To God's glorious gospel blinded
By the smoke from the abyss.

As a chilling wave, lukewarmness
Sweeps o'er Christendom to-day,
While deceiving demon-doctrines
Wield an ever-widening sway.
But, as waxeth worse the evil,
And the darkness denser grows,
God the more His care displayeth,
And the more His grace bestows.

If we should, alas! have wandered,
And our faith have feeble hold,
And the enemy, permitted,
Sifts the wheat and tests the gold,
Christ's behind it all for blessing—
Chastening, searching reins and heart,
Cleansing—for His love desireth
We with Him should have a part.

Though the surging waves of darkness
 Threaten, seek to overwhelm,
 And our feeble faith may falter,
 Christ abideth at the helm,
 To the heart o'erfraught and fainting
 Comes as balm the Voice divine,
 "Fear thou not, for I am with thee;
 I have called thee; *thou art Mine.*"

All His own the Shepherd guardeth;
 Howsoe'er the foe assail,
 Never over e'en the feeblest
 Of the flock can He prevail.
 Ah! the loving hand that holdeth
 Never shall His hold forego—
 God omnipotent, our Father,
 Mightier than our mighty foe.

Blessed be our God and Father—
 Saving, keeping day, by day,
 Ministering grace and mercy
 All along the desert way!
 Blessed be our Lord and Saviour,
 Lamb and Priest upon the throne—
 Succoring, restoring, guiding,
 Watching over all His own!

May we find in Him a covert,
 And our portion, day by day;
 Praying in the Holy Spirit,
 Holding fast the faith alway;
 Ever keep ourselves abiding
 In the changeless love of God,
 Find His mercy all-sufficient—
 Till we reach our blest abode.

CONFERENCE ON
FELLOWSHIP, RECEPTION, AND DISCIPLINE

At Oakland, Calif., Sept. 6, 1921

H. A. I.—In suggesting this conference I had in mind the needs of many young believers, who are not established in what seems to many of us to be clear scriptural principles in regard to assembly life. I would suggest that we take up things in the following order:

First: The scriptural ground of fellowship.

Second: Scriptural reception of believers to the privileges of fellowship.

Third: The scriptural principles of discipline.

C. C.—It might be well to look first at 1st Cor. 1: 8: "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." The Church of God is viewed here on earth in the character of a fellowship—not to be confounded with the fellowship of 1st John 1: 3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ"—that is fellowship of *life* and *nature*. There is of course such a thing as the practical realization and enjoyment of this fellowship; but that is not what I apprehend is the mind of the Spirit of God in 1st Corinthians, when He speaks of the "fellowship *of* his Son."

H. A. I.—That is, we need to distinguish between fellowship *with* the Father and the Son, and the fellowship *of* the Son.

C. C.—Yes. I take the fellowship of the Son to be a fellowship that has been authoritatively established upon earth. The Son is its source, its author; and as such He gives character to it.

B. C. G.—In Acts 2 we read of the apostles' doctrine and fellowship. It carried out this truth practically.

C. C.—We need to consider certain ideas involved in the term "fellowship." First, there is the thought of association in activity.

B. C. G.—It is not something purely individual, as between a saved soul and his Lord, but that in which he is associated with others in the Lord.

C. C.—I might liken it to a corporation in which you have diversities of activities, different departments, but all harmonized and unitedly working together. There is a common aim and object in the various departments. That may give some idea of the fellowship spoken of here.

F. J. E.—Would you say that this verse implies the fellowship of all Christians?

C. C.—Yes; it implies it.

B. C. G.—Certainly. But the plummet must be applied to the wall, to see how we stand practically.

J. W. H. N.—What is the thought involved in the full title, "Jesus Christ, our Lord?"

C. C.—Well, if it is a fellowship to which the Son of God gives character, it is a divine fellowship. The three names, Jesus, Christ, and Lord, express what the Son of God became as incarnate—as man. But He has been refused by the world, and God has accepted Him and given Him supreme sovereignty. He has made Him both Lord and Christ. He controls the fellowship and governs it.

B. C. G.—We are saved by Him, united to Him, and should be *ruled* by Him.

J. W. H. N.—That leads on to the next thing.

C. C.—He has gone up to the Father, but His Name is to be our care. We have His interests to look after, to watch over and care for.

J. W. H. N.—I have thought of that in connection with Philadelphia, "Thou hast kept my word, and not denied my name."

C. C.—Paul writes to Timothy, "That thou mightest know how to behave thyself in the house of God, which is the assembly of the living God, the pillar and ground of the truth." The assembly is upholding Christ before the world. The pillar suggests a monument.

B. C. G.—One might say, a monument with an inscription on it, proclaiming what it means. This is what God has set the assembly for.

J. W. H. N.—That remains true in spite of failure.

C. C.—It is important to apprehend the Spirit's view of the Church, and maintain that. Paul laid the foundation. I do not think that means the foundation in the sense of the base upon which the structure rests, but the principles which the apostle taught. We speak of an *institution* as a foundation—a "Rockefeller foundation" for instance. Now Paul instituted, or laid the foundation of, the Church of God. He made provision for carrying out its responsibilities. It was in that sense he laid the foundation, and those who follow after should be careful to carry out the principles or lines of truth that Paul laid down.

B. C. G.—I think that is important. It is not the thought of laying the foundation of a building

exactly, but of setting up an order of things to be maintained. This special ministry was committed to the apostle Paul. No other apostle gives us truth as to the assembly in this character.

C. C.—We are responsible, therefore, to keep to the apostle's model.

A BROTHER.—You mean, then, that the foundation is a fundamental constitution, or laws, like the constitution of the United States, which is the foundation of the government of this country?

C. C.—Well, I would say we have that in the Word of God, and we should seek to keep to the mind of the Spirit of God in the terms that He has used. But we may regard the apostle as having established the order of the house of God on earth, the assembly of God in its proper form as the Lord's *witness on earth*. He established its order, its activities, its arrangements, its outward form, and its internal relations. All this has been authoritatively done.

B. C. G.—This first chapter is like striking the key-note in music, then all else must be in keeping. Christ has entrusted to us His name (*i. e.*, what His name implies) as a fellowship. As we go on in the epistle, we see the directions given for the guidance of the saints. And a divine Person is to take charge of things—the Holy Spirit—who is to control and direct everything for Christ in the assembly.

C. C.—Then, as we go on in this epistle we find directions which are to govern the activities of the fellowship.

B. C. G.—Neither liberty nor disorder as to these facts is recognized or permitted.

C. C.—If God has called us into the fellowship of

His Son, it becomes us to see to it that we maintain its true character.

W. H.—Would you not say that it is only as we are truly subject to Him that we can really enjoy this fellowship into which we are called?

C. C.—Yes, surely.

S. B.—Isn't that involved in the order of the names?

W. H.—Yes; and we ought to seek to promote this fellowship with our brethren.

J. W. H. N.—Isn't that the theme of the tenth verse?

L. F. C.—Is not this what we understand by "speaking the same thing?"

C. C.—Of course there are limits to everything. "The same thing" here refers to the things they had been taught; not to any matter that might come up.

H. A. I.—We shall never see all alike in everything here, and we must not force one another's consciences.

B. C. G.—If it is a question of *the* faith we should have unity. If it is a question of views as to this or that, there may be divergences. We may honestly differ and yet obey this word.

C. C.—There ought to be no compromise as to the foundation. But there are minor things as to which you may have a thought and I quite another. If I am going to make *my* thought a battle-cry, I form a faction, I may seek to force others to accept what is simply *my* view of things. They may be conscientious in refusing it. Both may think they have the mind of the Lord. We must not insist on agreement in such cases, but each wait on God,

and walk according to the light he has, leaving the other free to do the same.

B. C. G.—That is very important, if we are to walk together in fellowship; and God's Word recognizes such divergences. Paul might have settled the question of meats and drinks with a word. He leaves it an open question for individual exercise.

C. C.—And so I can say to a brother: Very well, I won't ask you to surrender your conscience, and you must not ask me to surrender mine.

L. F. C.—We need to notice, too, that this is an exhortation, rather than a command.

J. W.—The illustration of a corporation, already used, helps here. There are different departments, and men of different abilities and views, but all work together for the common interest.

C. C.—If we respect each other's conscience in such matters, we are seeking to "keep the unity of the Spirit, in the uniting bonds of peace."

B. C. G.—And this scripture shows how we can all be of one mind, even when we are obliged to differ. We can be characterized by the lowly mind, and consider one another.

J. W.—It is always safe to remember that when two disagree one must be wrong, and perhaps both. Therefore, it is wise to be humble-minded, waiting on God for added light.

B. C. G.—As we mingle with God's dear people, we find that they are often intolerant as to unimportant things, and often very easy-going as to matters of grave importance. We need grace to hold an even balance, and not to dominate each other's conscience. Even Paul was not a ruler over the faith of the saints.

H. A. I.—With these principles before us, might we now consider the question of *reception* to the privileges of fellowship? What is the scriptural way for an assembly, or gathering of Christians, to act toward believers seeking fellowship?

C. C.—I should seek to put before such a person what the mind of the Spirit is concerning the house of God. I should consider his state of soul, and show him that fellowship is mutual—he with us and we with him; being careful not to assume an air of superiority which is repellant. A single-minded and godly person I should welcome as a child of God, and give him the truth as fast as he is able to receive it. The sense of responsibility in connection with fellowship is a matter of growth; it is a gradual process.

H. A. I.—It is well for us to stop and consider how little *we* understood of these things when we first entered upon these privileges; how many wrong conceptions we had, and how much we have had to learn since.

C. C.—Yes; and even since, how feebly we have apprehended them! We should be consistently going on, but it is not always so.

B. C. G.—Indeed, there is often a going back. First Corinthians shows how far athwart they were going—making much of servants and becoming sectarian. Even Christian ministry may be used in this way.

F. J. E.—It has been the cause of many divisions in the Church.

W. H.—The danger is that we may lose the sense of Christ's Lordship, and our responsibility to Him. If we lose that, what is there to hold us?

H. A. I.—There are many practical difficulties in the present day, but the principles set forth in this and other epistles do not change. We need wisdom, however, to apply them correctly.

C. C.—One thing I would emphasize: Do not inculcate a spirit of faction; do not occupy people with various divisions, if you can avoid it. Put positive truth before them. "Take heed *how* ye build," says 1 Cor. 3. We have to learn from the Word how to build. Souls must be brought back to Scripture.

J. R.—Is it possible in these days to carry out the fellowship that we have here?

C. C.—It is possible; yet that is not saying that it is being done. We aim at it. In having to do with souls we need to remember that people have consciences, and this is a serious thing. We may do a great deal of harm if we ignore this. If the conscience is really before God, they will go on with God as He shows them the way. We may do them much harm if we simply try to force them to see as we do. Sometimes we attempt to force, rather than attract.

E. A. B.—First, claim kinship with whatever truth we hold in common. Then turn on the light. If saved, we are already one. We do not *make* a fellowship; God has made it, and we need to enter into it and enjoy it.

H. A. I.—But so often we expect people to see it all at once, or else we are impatient with them, and consider them unfit for fellowship.

C. C.—Yes, we expect people to learn in seven minutes what took us seven years.

(Concluded in next number.)



Answers to Questions



Ques. 4.—In our readings of the Bible we have had questions raised which I would be thankful to have you answer. In Rom. 16 : 16 ; 1 Cor. 16 : 20 ; 2 Cor. 13 : 12 ; 1 Thess. 5 : 26 ; and 1 Pet. 5 : 14 we are told to “salute one another with a holy kiss.” It is not done now ; why not ?

Ans.—It was the custom, and *is* so now, in the East ; *men* friends embrace and kiss one another in salutation. (See Gen. 29 : 13 ; 1 Sam. 20 : 41 ; Acts 20 : 37, etc.) Judas even saluted the Lord with a *deceitful* kiss while betraying Him ; Joab also in 2 Sam. 20 : 9. With all Anglo-Saxon peoples, whose nature is cold and undemonstrative, the hand-shake takes the place of the kiss of warmer natures. But women here *do* still greet one another with a kiss. The great point is that the salutation between saints should be a *holy* salutation, not merely formal or unreal.

Ques. 5.—In John 13, the Lord said, after He had washed His disciples’ feet, “I have given you an example, that ye should do as I have done to you.” Though Christians do not so now, is it not a command to be obeyed ?

Ans.—Our Lord’s washing of the disciples’ feet has a far larger meaning than the mere external fact. Note what He says to Peter, “What I do *thou knowest not now* ; but shalt know *hereafter*” (ver. 7), and before morning, at the cock-crowing, how Peter must have felt the need of being washed from the conduct which now made him weep bitterly ! This—the restoration of the soul to holiness and to God—is what our Lord’s significant act meant, and we are bidden to do as our Master did. See John 21 : 15–17, and Gal. 6 : 12.

Again : in Acts 2 : 42 we read that the multitude of believers “continued steadfastly in the apostles’ doctrine and fellowship, and in the breaking of bread, and in prayers.” There is no mention of a formal washing of feet. Why ?—There was none. Manifestly they had understood the Lord’s meaning.

Young Believers' Department

CALENDAR: Feb. 16th to Mar. 15th

Daily Bible Reading, . . . Feb. 16th, *Ps. 25*; Feb. 28th, *Ps. 37*;

Memory Work . . . *2 Peter 1: 15—2: 10*. . . [Mar. 15th, *Ps. 52*

Good Reading, C. H. M.'s Miscellaneous Writ's., Vol. 3,
From "Thoughts on Confirmation Vows" to end of "The
Christian Priesthood."

Monthly Question:—What are some of the things "written in
the Psalms" concerning the Lord (Luke 24: 44).

Our Daily Bible Reading

In reading the Psalms, we see two great classes, *morally*, characterized as follows: (1) The righteous, faithful, humble, oppressed, fatherless, poor, needy, afflicted saints in the earth. In the main, they refer to the believing but sorely tried remnant of Israel. Nevertheless, many of the experiences voiced in these psalms furnish comfort and instruction for the saints of God at any period. The experiences and exercises described in some of the psalms are true of God's people at any time, especially when called to endure opposition and persecution.

(2) A prominent class is characterized as, The ungodly, wicked, proud, deceitful, grievous, corrupt, etc.

We may also observe two great political classes which shows that many of the psalms have to do with the course of government on the earth, and God's purpose in it toward His chosen nation who, under the Messiah, is to be at the head of all world-power. This explains the difference of expressions, in many of the psalms, from what becomes the Christian whose hopes and blessings are heavenly. Our commonwealth is in

heaven, our hope is laid up there, our continuing city is not here but beyond this scene. Because we are not of this world, and may have to experience the world's opposition to Christ, we may have a measure of experience in common with the earthly saints.

Let us note the two political classes afore mentioned.

(1) The nations ("the heathen") in their opposition to and hatred of Israel, and their rebellion against the Lord. (2) Israel, the vessel of God's government in the earth, is to be exalted and made supreme among the nations, with the Lord as their King, and the Ruler over all the earth. We may also trace, as we read this book, the threefold cause for the exercises of soul found in many of the psalms. (1) The power and prosperity of the wicked—the persecutors and haters of the righteous and godly, against whom they devise mischief. (2) The oppressed condition of the righteous, and the godly who trust in the Lord, that cry to Him. (3) The Lord's apparent delay in answering them—hiding from them, as it were, while they wait for Him in their exceeding great trials; it brings great exercises of soul, confession of sins, and pleading for forgiveness. Being unrighteously oppressed and persecuted by their enemies, and conscious of their own uprightness, they cry to God for judgment upon their persecutors as the means of their own deliverance.

While we mark these things which show the dispensational difference between the Christian and the saints who speak in these psalms, let it not obscure the precious instruction, and comfort and blessing which we may gather from this precious portion of God's Word, remembering Paul's exhortation to Timothy in 2 Tim. 3 : 16, 17.

Some Thoughts from our Memory Verses

In this portion of Scripture, we have *obedience* according to *holiness* founded upon *redemption*. Then *purification* through the Word and the Spirit. The *food* by which the new life is nourished; our priestly privilege and *worship*; the *preciousness* of Christ; the *light* into which we are brought through grace; finally, our *responsibility* to set forth the excellencies of Him who has thus blessed us.

To what do we find our thoughts gladly turning when we have a few spare moments from the duties of the day? Do they fly upward to Him who loves us and gave Himself for us? When the pressure of the busy hour is over do we turn to Him as one who is our truest Friend and constant Companion? Better still, are our busy hours used as doing *all unto Him*? If so, how sweet will our communion with Him be in the things made our own through grace—where He is seated in glory. To speak with Him in our hearts, to visualize Him with the eye of faith, to recount to Him the treasure we have found in His love, in His life, in His death, in His glory, this is life worth living.

“ Thus while I journey on my Lord to meet,
My thoughts and meditations are so sweet—
Of Him on whom I lean, my Strength, my Stay—
I can forget the sorrows of the way.”

Thus will the impress of His own image, and somewhat of His own moral perfectness be left upon us. Oh to be more like Him in inward thought and life and service!

The Question Box

Q. 28.—*Does 1st Tim. 2:12 teach that a woman is not even to teach other women?*

If so it would contradict Titus 2:3, 4 where the elder women are instructed to be "teachers of good things" or "of what is right" (N. T.); and "that they may teach the younger women. The original has the force of "to impart, counsel, rebuke, give rules of conduct." In every reliable translation the passage is rendered, "That they may school the young women." The word here is the same as that used for "teach," teach the men (Eph. 4:11; 1 Tim. 4:11; 6:2; 2 Tim. 2:2), indicating that the same kind of work is thought of in connection with women. The same word is used where the apostle says, "I suffer not a woman to teach." The reconciliation of these passages lies in the *sphere* in which woman's work is to be performed. In Timothy the woman's place in relation to man is the subject. Headship and its attendant leadership, God has bestowed upon the man; God's word insists upon this in various places. Public teaching implies authority, which is forbidden to the woman. In such case she is to "learn in silence with all subjection," and "not to usurp authority over the man."

For the use of this word and its cognates ("in silence, or quietness") compare the following passages: 2 Thess 3:12, quietness; Acts 22:2, silence (quiet, N. T.); 1 Pet 3:4, quiet; 1 Tim 2:2, peaceable (quiet, N. T.); 1 Thess 4:11, be quiet; Luke 23:56, rested (remained quiet, N. T.); Luke 14:4; Acts 11:18; 21:14, silent (N. T.).

In 1 Cor. 14:34, where women are commanded to be silent, a different word is used which is con-

nected with public utterance in the way of ministry to the assembly. Compare verses 28 (keep silence), 30 (hold his peace, be silent). This is further confirmed by the use of the word "speak" (vers. 34, 35); the original word here has reference simply to the *fact* of utterance. This scripture, then, clearly prohibits a woman from getting up to pray or to prophesy in public assemblies. Yet it seems also from 1 Cor 11: 5, 13, that she may do both, and in some sense in public; else what is the use of insisting upon her having a covering in acknowledgement of the headship of man, to which she is to own subjection? 1 Tim. 2: 3, 4 would intimate the sphere in which she might engage in both, but always in accord with the place given her according to God's order, hence the instruction of 1 Cor. 11 as to the sign of this. The exhortation of 1 Tim. 2: 8, 9 therefore is not restricted to a place of public worship or assembly, but anywhere, even to one's abode; "In like manner," or likewise, links the injunctions as to prayer with what follows—the deportment and outward appearance of the Christian woman.

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NOTES

THE Pope, Benedict XV, has died ; the head of the Church of Rome has "gone the way of all the earth," and a new head had to be found. For this, fifty cardinals assembled in Rome to select one from among themselves. For six days huge crowds awaited in the square facing the immense structure called St. Peter's for the outcome of the cardinals' ballotings within the closely guarded building, when at last a puff of smoke announced that the new Pope was elected. The following is an extract from the newspapers' reports :

ROME, Feb. 6.—Cardinal Ratti, Archbishop of Milan, yesterday was of little importance to the world ; but Pope Pius XI is to-day a personage of supreme importance. A two-thirds vote by the Sacred College, a puff of smoke from a Vatican chimney, investiture with robe, ring and cap, and forthwith he steps forth as the custodian of the most ancient power in Christendom. Shortly after, the new Pope appeared on the balcony overlooking the square and pronounced his blessing on the multitude in one of the most moving and impressive of the church's historic ceremonies.

The coronation will take place February 12.

Rome, Feb. 12.—The Pope, who has assumed the name of Pius XI, was crowned this morning in the basilica of St. Peter's with an impressive and gorgeous ceremony. He was borne in the papal chair by twelve attendants to the basilica. In the procession marched fifty-six cardinals and a group of attendants bearing the triple crown aloft.

The crowning was in the presence of princes and dignitaries of the Church, diplomatic representatives of foreign countries, members of the Roman aristocracy and many others. Pius XI now occupies the throne

first held by Leo III, who reigned from 795 to 816. Sixty thousand within the cathedral watched the coronation and greeted with cheers the creation of the new Pontiff, and three times this number knelt in the square outside to receive the blessing of the Pope from St. Peter's balcony a few minutes later. Nearly 200,000 people cheered and cried "Long live the Pope!" waving handkerchiefs.

Old Romans who had witnessed the coronation of several Popes, say that the enthusiastic reception accorded the present Pope has never been equaled in their memory.

What means this great show and splendor, scarlet vestments and regal pomp, this great assemblage of princes, dignitaries and diplomatic representatives of nations? Has the Christ that was crucified between thieves and sent back to heaven with hate and mockery become so loved and honored by the world? Speak of Him,—of the blood of atonement, of His promise to come again for His own; speak of Him in assemblages of this world—how will it be received? Ah, you know, we all know, that, in His true character, Christ is no more welcome by the world now than He was then.

What does all this display and enthusiasm mean then? Why, it comes in as part of the "Mystery of Babylon the Great," with whom the nations of the earth commit spiritual fornication, and drink at her cup. It is part of Rome's constant effort to attain to power in the world. And it is notable that the so-called Protestant Governments are now courting the Church of Rome for its influence over masses more and more unsubject to constituted authorities. Powers political and religious may combine to this end, as Rev. 17 : 2 seems to show; the end of which will be in one mighty overthrow, when even the *form* of religion shall be trampled under foot by lawless, atheistic multitudes. Chaps. 17 and 18 of Revelation detail that overthrow.

Christian ! the earth-rejected Head of the Church of God is in heaven, not in Rome. He *died* here for the sheep given to Him by the Father ; and of them He says, " They are not of the world, even as I am not of the world. Sanctify them through the truth : thy word is truth " (John 17 : 16, 17) ; and the Spirit's final call to any of God's sheep that may be found in the world-church is, " Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues " (Rev. 18 : 4).

EGYPT. Only four years ago, Palestine was liberated from the Turkish rule and its oppression of centuries. General Allenby's British forces sweeping out the Turkish army were enthusiastically welcomed as deliverers, and a British protectorate was established.

Then, in result of the world-war, new nations have arisen—peoples of the same race and language have been formed into new nations, carved out from the old empires to which they had been forcibly annexed. And now Egypt is to be made an independent nation, and British forces to retire as soon as a responsible government can be established. Thus " the King of the South " (Dan. 11) may already be in view. It only needs a coalition of the southern and western nations of Europe under a federal head to raise up the empire of " the Beast." " Behold the fig tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand " (Luke 21 : 29-31) --and nearer still is the Church's "blessed hope."

NOTES ON PHILIPPIANS

(Continued from page 16)

Enemies of the Cross of Christ

(chap. 3 : 17-19.)

“Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things).”

THE sentence is incomplete and needs the verses that follow to conclude it properly; but I have purposely left it so that we may consider this portion of it the more carefully, for the next part has to do with another and altogether happier theme. Here, the apostle is occupying us with the responsibilities and snares of the pilgrim path; there, he points us on to the goal when all danger will be forever past, and with it all opportunity to bear faithful testimony to a rejected Lord in a scene of contrariety. How it behoves us to consider the brevity of the time allotted us for witness-bearing! It will soon be forever too late to *suffer* for and with Christ, and this necessarily means too late to an honored place in the everlasting kingdom of our Saviour-God. That which we call “time” is the training-school for the ages to come. What a mistake to fritter away its precious moments—so few at the most, as compared with the eternal ages—in things that are of no lasting profit.

Paul was an example both in life and doctrine for all who should come after him. It was not a prideful egotism that led him to plead with saints to follow him and his faithful companions, as they

followed Christ. He *lived* what he taught. His life was the practical exemplification of his teaching. He was not one man on the platform or in the meeting, and another in private or in business life. For we need to remember that Paul was no gentleman of leisure. He was not a clergyman afraid to soil his hands with honest labor. He wrought night and day tent-making, when funds were low or when he felt the need of setting an example of activity to any inclined to slothfulness; yet all the while preaching and teaching publicly and from house to house with a diligence that few if any have equalled, and none have surpassed. He was careful also as to his personal communion with the Lord, striving to keep a conscience ever void of offence toward both God and man.

That he could not please everybody, even his own brethren, at all times, goes without saying. His work was belittled; his appearance ridiculed, his apostleship denied, and his integrity called in question. There were those who even intimated that he was a crafty deceiver who, by an appearance of frankness, caught with guile the unwary, and at times did evil that good might come! All these charges and insinuations he indignantly refutes in various parts of his writings, while never allowing calumnies to embitter him. He did not return railing for railing, or seek to injure those who would so willingly have injured him. He kept on the even tenor of his way, *living* Christ and *preaching* Christ with unchanged ardor to the very end; his wondrous life stood as an abiding answer to those who would malign him. Therefore he could say, "Be followers together of me," and he could

consistently call upon the saints to mark his ways and to walk in the same paths.

And though centuries have rolled by since wicked men sought to dishonor him, and the executioner's axe severed his honored head from his body by Caesar's order, thus finishing his testimony in laying down his life for his Master's sake, he still remains the pre-eminent example of what the Christian should be, sustained by grace divine while passing through this valley of death's shadow. Let us examine our own ways and see how they measure up to his—not excusing ourselves for failure on the score that times and conditions have changed from those that surrounded him. The same One who wrought effectually in him so long ago, will work in us to-day if there be but a willing mind and a sanctified determination to take his path of unworldliness and devotion to Christ.

Of an altogether different class the next two verses warn us. Many there were, then as now, who, while professing to be in the pilgrim path, walked in a vain show; by word proclaiming themselves Christians but by their actions proving that they were enemies of the cross of Christ. Mark it well: they were not said to be enemies of the *blood* or of the *death* of Christ; their opposition was directed against that which told of His shame and rejection by the world—*His cross*. In that cross, Paul gloried. By it he saw himself crucified unto the world and the world unto him. But the world-lovers refused this. They desired the benefits of His death while refusing to be identified with His *shame*. They lived for self-indulgence, yet made a pretence of piety. The expression, "Whose God

is their belly," really means that they worshiped themselves. "Belly" is self-gratification; and, alas, how many live for self! And yet it is out of this same self, or person, that, when devoted to Christ, living waters shall flow for the refreshment and blessing of others, as our Lord says in the seventh of John. Until self is thus displaced as an object for which to live, and surrendered to God as an instrument to be used by and for Christ, there can be no true pilgrim character.

The apostle declares that for these enemies of the cross the end will be destruction. Consider for a moment the solemnity of this. They lived for self-gratification while in this scene; in the life to come they will be in a condition where the gratification of the smallest desire will be utterly impossible. Our Lord told of one who on earth was clothed in purple and fine linen, and fared sumptuously every day, but when suddenly snatched away from it all by the rude hand of death, he found himself in greatest torment, where not even his anguished prayer for a drop of water to cool his parched tongue could be granted. Such is the destruction awaiting those who live for self, ignoring the claims of the Christ of God. And yet, heedless of all this, they go on in their folly, indifferent alike to the admonitions of Scripture, of conscience, and of the Holy Spirit:—indifferent also to the warnings and entreaties of men of God who, like Paul, have chosen the better part, and know whereof they speak. Casting to the winds all godly counsel and sound advice, like flamboyant fools sporting on the edge of a moral precipice, displaying their heedlessness and folly before all,

they glory in their shame, and exult in that which might well cause them to bow in penitent grief before redeeming mercy. Unlike Mary, who chose that good part never to be taken from her; or like Moses, who chose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, they deliberately reject the good and choose the evil. They put away the hope of heaven for a brief season of sensual or sensuous pleasure here on earth. It is all summed up in the four little words—"Who mind earthly things." Despising the heavenly calling, they choose the earthly, and become indeed "dwellers upon the earth," only to be exposed to the fierce vials of the wrath of God in the day when He arises to shake terribly the earth. No wonder the apostle wept as he wrote of such, and warned them of their peril in pursuing their evil ways.

(To be continued.)

H. A. IRONSIDE

A WAYSIDE SONG

I PRAISE Thee, blesséd God,
 For ways I cannot trace—
 For all the wisdom of Thy Word,
 The glories of Thy grace.

I know that all is well—
 'Tis meet that faith be tried;
 'Tis mine Thy *faithfulness* to tell—
 My footsteps *Thou* wilt guide.

Sustain me lest I fall;
 Direct Thou still my feet,
 That I may give Thee thanks for all,
 The bitter as the sweet.

I'll praise Thee, blesséd God,
 For ways I cannot trace—
 Thy goodness, power, love and truth
 The glories of Thy grace. H. K. B.

CONFERENCE ON RECEPTION INTO FELLOWSHIP

(Concluded from page 50.)

L. F. C.—Would you say a word on 1 Cor. 10: 16 as to the communion of the blood and body of Christ?

C. C.—Chapter 10 gives us the *character* of the fellowship in which we have been called. It characterizes the Christian dispensation. Does any one think that a Christian who is not breaking bread with us has not part in this fellowship?

H. A. I.—Might we not say that we have in this chapter three fellowships, and a table characteristic of each. There is the fellowship of Judaism, and those who are partakers of the altar—that was for all Israel. Then there is the unholy fellowship of demonism, of idolatry, and the table of demons as the expression of it. Lastly, there is the fellowship of the body and blood of Christ, that is Christianity, and the table of the Lord is where it is expressed. All Jews were partakers of the altar. All idolators are at the table of demons; and, in this broad sense, all Christians are at the table of the Lord.

C. C.—Is it not true that wherever Christians meet and partake of the cup, they do this as Christians? There may be connected with their cele-

bration of the supper things that are not scriptural, but it is nevertheless the table of the Lord. I did not leave the Baptist church because they did not have the Lord's table.

F. J. E.—How many Lord's tables are there?

C. C.—One.

H. A. I.—And is there not danger of making the expression "gathered to the name of the Lord," sectarian in principle?

C. C.—What name have Christians but *His* name? What else has gathered them out of the world and its sin but the name of Christ.

W. H.—"Gathered" also suggests a gathering power. The Holy Spirit is the One who gathers to Christ's name.

J. R.—Is there not a difference between the table of the Lord and remembering the Lord's death?

H. A. I.—I should say the table of the Lord is the common possession of all Christians; but as we gather to remember Him at His table, we need to subject ourselves to His word. Some, I fear, make ecclesiastical principles everything, and are very lax as to piety, as to practical life and devotedness. We need to be exercised as to all of these.

B. C. G.—There are two things to be considered—*position* and *condition*. One may be in a right position ecclesiastically and yet be in a bad condition spiritually. We see this illustrated in Ezra and Nehemiah, where the remnant returned from Babylon to the right place, but they were soon in a worse condition than many who remained behind.

H. A. I.—Some people have an ecclesiastical conscience: they make everything of the *place* where the Lord's table is set up, and very little of the

state of soul—of the holiness that is becoming in those eating at the Lord's table.

B. C. G.—“The table of the Lord” is a general term that applies to what is peculiarly Christian. We cannot apply the term “table of devils” to denominational Christian celebrations. Who would not be shocked by such a thought? But if I am associated with the table of the Lord, that should exercise me as to the manner of life or the walk that comports with it.

C. C.—What is needed is not coercion, but to lead souls on in meekness to the apprehension of these things.

H. A. I.—In the Corinthian assembly there was confusion: some said, I am of Paul; some, I am of Apollos, etc., as the special ministry appealed to them. This is the essence of sectarianism.

E. L. R.—Some even said, “We are of Christ.”

H. A. I.—Yes; they were making Christ the head of a party, thus practically unchristianizing others—*we* are of Christ, *you* are not. This is as truly sectarian as to say I am of Paul, or I of Cephas.

J. W.—Too much stress may be laid on 1 Cor., chapters 10 and 11, and too little on chapter 13. This results in legality and hardness, and the power of the truth is lost.

C. C.—There is need of showing people what is Scripture—making *that* the basis of an appeal to them. Scripture principles are clearly defined, and appeal to spiritual persons.

B. C. G.—In regard to this, it is well to remember that we are in the days of departure, and that we find our instruction in 2nd Timothy, which is the prophetic voice in days of declension. In

1st Timothy we have the house of God in order. It is significant that seven times in that letter we get the word "some." *Some* are seen going off the track, whilst the company remains right. In 2nd Timothy the "great house" has taken the place of the house of God, and those who would be faithful are exhorted to purge themselves from the vessels to dishonor.

R.—Are we still part of the house if we purge ourselves out?

W. H.—We are never told to leave the house, but to separate from the unclean that are there.

F. J. E.—We are called to "follow righteousness, etc., with them that call upon the Lord out of a pure heart."

C. C.—Of course the "pure heart" is found in various degrees. If I find a person with an undivided heart, I'll go with him as far as I can. If I find a person who seems to have an upright conscience, I consort with him. If he has an upright heart, he'll walk in the truth. All believers have life, but are they all walking honestly? If we walk with God, we cannot consistently walk with dishonest people.

B. C. G.—If there is uprightness, one can count on God to give added light. Look at Naaman. He is not clear about bowing in the house of Rimmon. Does Elisha make terms with him? No, he says, "Go in peace." He leaves his conscience with God.

C. C.—We may find it necessary to consider the spiritual condition of the person desiring to be received.

B. C. G.—Fellowship means two together. One

comes to what he believes to be of God; both he and those receiving him need to be mutually satisfied that it is a scriptural fellowship.

H. A. I.—Just what testimony would you require for this? In Paul's case, the brethren stood in doubt of him, but Barnabas was able to speak for him. Though exceptional in the first century, is it not almost a pattern case to-day, because of the confusion that has come in?

B. C. G.—Reception is admitting one to all the privileges of fellowship. There should be no haste, therefore, nor forcing in of any one. Let each case be dealt with on its merits.

H. A. I.—We read, "Receive ye one another, as Christ also hath received us to the glory of God." While this, I believe, applies primarily to the reception of believers already in fellowship, is not the principle just as important when it comes to bringing one into these privileges? Unless we use care, how can we receive "to the glory of God?"

C. C.—It is too much overlooked that reception itself is an act of fellowship. It is the *assembly* that receives—not an individual. A brother might come to me and say, "I'd like to meet with you," but as an individual I do not bring him in. I can introduce him—acquaint the assembly with his desire, and brethren who take oversight investigate the case. They pass judgment on his fitness to be in the assembly. If satisfactory, they recommend him; but the reception is by the assembly as such.

H. A. I.—Is there any definite scripture as to how to go about this investigation?

C. C.—Scripture gives no specific rule. The apostle established assemblies and an elderhood in

them as guides. We do not read of establishing an elderhood in assemblies come out from Judaism, for they were perfectly familiar with this order; but among the *Gentiles* the apostle established elders. And what are they? They are elder brethren who exercise oversight—caretaking persons, of experience and maturity. You don't expect young converts to be qualified for such service. These overseers may do the interviewing, the investigating—then introduce the person, so that the assembly in receiving one recommended by them acts on their testimony.

H. A. I.—Take this scripture, “Do all things decently and in order,” or “Do all things respectably and by arrangement.” This seems to me broad enough to indicate the right of an assembly to decide on what seems decent or respectable in a given place. An arrangement is made satisfactory to all. Here, for instance, a person is interviewed; then the name is announced either at a Sunday meeting or a prayer-meeting; then, unless there are objections, the person is received at the next occasion for breaking bread. This seems decent and orderly. In a small assembly this might not be necessary—if all were satisfied, and the person well known.

F. J. E.—If elder brethren report favorably, and one objects, what then?

C. C.—The objection should be considered.

N. B.—Following this there was a lengthy conference on discipline, but notes were not taken. This, however, is considered in printed pamphlets and books.

ASLEEP IN JESUS*

"Our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him" (1 Thess. 5 : 9, 10).

ASLEEP in Jesus! Called to rest
By Him she loved so long, through grace;
The lessons of the desert o'er,
She now beholds her Saviour's face.
Within the veil, where glories shine
No eye hath seen, no tongue hath told,
Where dwells the Majesty Divine
In light no mortal may behold.

Asleep in Jesus! Absent from
The body, present with the Lord,
Who died for us that we should live
With Him, our life, our souls' adored.
From earth's frail tenement released,
From earthly task and vigil borne,
She waits above, in blissful rest,
The glorious resurrection morn.

We sorrow, but we sorrow not
As those bereft who hopeless weep;
Redemption's glories gild our grief
When our beloved fall asleep.
The light that streams from Calvary's cross
O'er all this dark, sad scene of sin,
Reveals a blessed Saviour-God,
Begets a living hope within.

The parting soul might well despair,
When God recalls the life He gave,
Had we no Rock whereon to stand,
Had we no hope beyond the grave.
But, ah! the Rock of Ages cleft,
When justice smote, that grace might flow—
The stroke of death and judgment bore,
That we the love Divine might know.

* On the death of Mrs. W. L. Grant, the author's wife.

And though the things of time might wane
 Her faith had hold of things above,
 And found 'mid weary days of pain
 Abiding rest in Jesus' love—
 That love which sought, and found, and saved,
 Which took all guilt and fear away,
 And shed o'er all life's chequered path
 The light of God's eternal day.

With thankful heart and humble mind
 Her lowly path through life she trod;
 Her deep desire, whate'er her lot,
 To magnify the grace of God—
 Sought not her own, but others' weal;
 Her home, her realm of sweet content,
 In willing service found the joy
 Which flows from love with labor blent.

In weakness, trusting in God's power,
 His mercy strewed her path with praise;
 His grace sufficed in needy hour,
 His love sustained in darksome days.
 Throughout the changing, lengthening years,
 Her Lord to her more dear became—
 Found in His love still deepening depths,
 More glories in His peerless Name.

Ah! many a prayer did "mother" breathe
 That God would all her loved ones bless,
 That all might know and serve the Lord,
 Her precious Saviour's Name confess;
 That He would ever guard and guide,
 And mercy grant and grace bestow;
 And for His glory over-rule
 The path of faith for each below.

And not her own dear flock alone,
 But all akin through nature's ties,
 That all with Him be found above
 When Christ shall bid His saints arise.
 She bore them in the arms of faith
 Up to the sprinkled throne of grace,

And pled *His* mercy, and *their* need,
Before her God and Father's face.

When glory reaps what grace hath sown
And faith gives place to raptured sight,
When we shall know as we are known,
And endless day supplants the night,
Of all her counsels, yearnings, prayers,
The glorious fruitage shall appear;
And lo! her children shall arise,
And call her "blesséd," mother dear.

Our sorrow's cloud is lustered here
By rays from where she lives in bliss;
Yet, ah! the ministry of love,
The voice now stilled, we miss! we miss!
With many a dear remembrance fond
With sweetly hallowed love entwined,
Within the hearts of all her own
Her memory blest shall live enshrined.

And while we hold the memory dear
Of our beloved and blesséd dead,
O'er death's dominion faith can see
The light of Resurrection shed.
The Lord of Life shall soon despoil
The power which has enthralled so long:
Though dark and sorrowful the night,
The Day will break in light and song!

And, oh! when dawns that glorious Day,
What joy untold shall fill each heart,
When all shall re-united meet
Where bliss abides, and naught can part!
And there the Man of Calvary's tree
As Lord of All enthroned we'll see
And with o'erflowing hearts adore;
The swelling song of triumph raise,
With all redeemed Creation praise
God and the Lamb for evermore!

CORRESPONDENCE

Aba, Congo Belge, Jan. 22, 1922.

. . . I have had a bad time with malaria for the past two months, and have been in bed a good deal of the time. This has incapacitated me most of the time, and I have not been able to get much done. As a result, your first letter is late in being answered, but the second came in the last mail. I am feeling much better now, and, in the Lord's mercy, believe that we will be able to go on with our work here again.

Since I last wrote to you I made a trip back to Ter Akara, where I baptized seven natives—boys and young men. It was a refreshing time, with many mercies from the Lord through the trip. There was much cause for rejoicing in the clear testimonies given by these young believers.

It would have made your heart glad to hear these boys confess Christ as they stood in the water and looked up to the bank filled with their own people. There was marked liberty, and no set form of words in what each said, which showed the witness of the Spirit within. It showed that it was not from what they have been taught alone, but from their own experiences. God has surely owned the preaching of His Word among this tribe, and we rejoice that these have found the peace that passeth understanding. One or two of them had been very dull when they first came to the station. From a human standpoint it seemed as though they could never grasp what was being taught. But, praise God, He is able to enlighten all by His Spirit; the Word fell on good ground, and these seven made known their desire for baptism. I had taught these boys the truth of it, but never said that they should be baptized. It is so easy for a native to agree to what the white man tells him is best, and this is Rome's way of getting many followers. But I waited for the Holy Spirit to put the desire in these boys to take this open place in testimony before

their fellows. I rejoiced when they finally did come of their own accord and asked to be buried with Christ in baptism. So the Lord has much encouraged us in the work.

We long to return again to Ter Akara, and go on with those who have made such a good start, and help them to grow. One of these seven is here with us at Aba; the others are all at Ter Akara, and four of them doing regular evangelistic work. Another, with us here at Aba, has also asked to be baptized, and we are to arrange for it a little later. We are kept busy with the work here at Aba—the Lord's place for us for the time being.

We know not when we may go home on furlough; but if we are well, upon the return of Merse here, we would very much like to return to Ter Akara for another year; but if we are not well, it may be best to take furlough this year. However, the Lord will lead in these things as the time comes.

I seem to be over the malaria now, for which I am thankful. Except for a hard cold (due to change of weather to the dry season now beginning), Mrs. Woodhams and our little girl have been quite well. She joins in sending greetings to you and all in the Lord with you.

R. C. WOODHAMS.

. . . What you say about the power of God's Word is indeed true. There is nothing like it. I think so often of the little narrative related a while ago in one of your magazines, concerning Mons. Malan, the French evangelist, reading passages of Scripture to an infidel fellow-traveler in the stage coach, instead of *arguing* with him, as a Christian colonel, another fellow-passenger, thought he should have done.

"Colonel," said Malan, "what is that in your hand?"

"A sword."

"If you faced an enemy, would you stop to argue about the weapon?"

"No; I would plunge it into him."

"Well, that is just what I have done!"

Years afterward he met the infidel in question, and found him a converted man by the scriptures he had read to the skeptic instead of *arguing* with him.

It is so plain to me that the cause of all the present turmoil and sorrow is the sad fact that the Bible is not believed. Why shouldn't people act like pagans, if God's word is not believed? It is only the gospel of God's grace that has made any difference from the old Norsemen, or the Romans, for that matter. But

"In the cross of Christ I'll glory,
Towering o'er the wrecks of time."

What a downfall in everything since the war! And people so easily and quickly get used to it. If it were presented in contrasts, such as:

Scene I.—Society, literature, music, ideals in 1900.

Scene II.—*The same* in 1922: it would certainly prove a great shock.

How deluded people are who think they are going to mend matters by getting up societies and having "drives." It is like a teacher standing before a crowd of rebellious pupils, and feebly pleading, "Dear children, don't you want to sit down and be good, and hear this beautiful poem?"

May things not get much worse while we are left here?—the crime, the sorrows, the starvation in Europe, are all so sad, and one is powerless to help! Life is certainly like Bunyan's great allegory. We are in the City of Destruction; and Mr. Pliable, Mr. Worldly-wise, and poor Ignorance, are seen all around: and are not we liable to lose our "roll" oftener than Christian did? The blessed hope of the Lord's coming—what a comfort it is! I can see, as I never did before, why it was given to us: "Let not your heart be troubled."
C. A.

... Four weeks the doctor has been in attendance. I told him not to hesitate to tell us what he may call "the worst,"

if it is *that* in his view-point, as I am a man with a fixed destiny, through the atonement which removed all fear of departure. I have a good Shepherd and Lord.

The lower limbs are at times ice-cold, as also the upper parts of the body, notwithstanding all the covering that may be put on. My legs are apt to suddenly go from under me. I went down with a fall at the beginning.

Well, enough of this; but I can say that I am absolutely thankful for my sickness, although I am over it but in part. The Lord has certainly made all my bed in my sickness, turning portions of His word into downy pillows.

But I stop, for how can we find words to express what He has for us when we enter into His banqueting house, and His banner over us is *love*! I am comfortably situated, and am followed up with love. Well, how can I thank God sufficiently for it all? There are so many I would enjoy a last talk with—if it be that the end is in view. O brother,

“How shall we meet those eyes!
 Mine on Himself I cast,
 And own myself the Saviour's prize—
 Mercy from first to last.”

A. McC.

Answers to Questions

Ques. 6.—In Matthew 25: 46, we read, “These shall go away into everlasting punishment, but the righteous into life eternal.” Is this their final judgment, or must they appear before the Great White Throne also?

Ans.—Note that Matt. 25: 46 speaks of a *class* who in the Lord's absence have shown by their conduct they were no friends of those whom He calls “these my brethren”—the godly Jewish remnant, who will be hated and fearfully persecuted by the apostates of their own nation and of the world at large. When the King returns to establish His kingdom, the workers of iniquity are gathered out of His kingdom (Matt. 13: 41); they are (by

death we may suppose) cast out of His Kingdom, and their judgment as a class pronounced. But there remains the Great White Throne judgment, where the wicked dead, raised, are *individually* judged according to their works (Rev. 20 : 12), and apportionment is made to each according to divine, *perfect* knowledge (Luke 12 : 47, 48).

Ques. 7.—Do the “quick” in Acts 10 : 42 refer exclusively to the *ungodly* who will be living upon the earth when Christ comes as in Rev. 19?

Ans.—This judgment of “the quick” (the living) is described by our Lord in Matt. 25 : 31–46. The ungodly, “the goats,” are cast out of the kingdom. “The sheep,” the redeemed, have their part in the earthly kingdom of the Son of Man. (See previous answer, No. 6.)

Ques. 8.—Does God elect those who are to be saved, and also elects those who are to be lost? Also, did God hate Esau before he was born, or because of his life or conduct? Please answer in *Help and Food*?

Ans.—Unless God exercised *sovereign* grace none would be saved, for, as it is written of man at large, “When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations . . . and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind,” etc. (Rom. 1 : 21, 28). So Rom. 3 : 11 says, “There is none that seeketh after God.” And when the Son of God came in divine grace seeking sinful man, the Holy Spirit’s record is, “He was in the world, and the world was made by Him, and the world knew Him not”—so sunken in darkness it was; and as to the Jews, “His own,” who somewhat perceived who He was, they said, “Come, let us kill Him,” etc. etc. What hope then of *any* being saved? Just this: “All that the Father giveth Me shall come to Me, and him that cometh to Me, I will in no wise cast out” (John 6 : 37). Let this sink into our hearts, not as a doctrine merely, but as the solemn truth of our natural condition; then God’s election will be realized as a *necessity*.

But God elects none to *perdition*. Not only is it against His nature, but it is proved by numerous and strong statements of Scripture. See Ezek. 33 : 11; Hosea 11 : 8; John 3 : 16; 1 Tim. 2 : 3, 4; 2 Pet. 3 : 9, etc.

As to Esau, Scripture never says he was hated before his birth. Neither does Malachi 1: 2, 3 speak of Esau personally, but of the *nation*—antagonistic as it was to Israel. "God is angry with the wicked every day," yet seeks their salvation.

We advise all concerned to read carefully the pamphlet "Free Grace and Election" (Treas'y of Truth No. 125, 10 cts.) in which this whole subject is fully considered with Scripture.

Young Believers' Department

CALENDAR: Mar. 16th to Apr. 15th

Daily Bible Reading, . . . Mar. 16th, *Ps. 53*; Mar. 31st, *Ps. 68*;

Memory Work . . . *2 Peter 2: 11—3: 7*. . . . [Apr. 15th, *Ps. 83*

Good Reading, C. H. M.'s *Miscellaneous Writ's.*, Vol. 3,
from "Papers on Evangelization" to the end.

Monthly Question:—What psalms are quoted in the New Testament as referring to Christ?

Our Daily Bible Reading

The psalms we are reading, to the 72nd inclusive, are in the second book, or division, of this book of praises. They prophetically express the experiences through which the faithful remnant of Israel will pass in a day still future, and called by Jeremiah "the time of Jacob's trouble." In *Ps. 51* we have David's deep and touching confession of sin, even blood-guiltiness. Historically it refers to the case of Uriah, of whose death David was guilty. Prophetically it points to those who will yet be brought to confess the much deeper crime of the rejection and murder of their Messiah. As David could not excuse himself by pleading that *he* had not killed Uriah, so the remnant in that coming day under conviction of the nation's terrible

crime, will own the guilt of the nation of which they form a part. On this account they will pass through the experiences described in these psalms. How the oppression of evil men is felt—their mischiefs, deceitful workings, denials of God, abounding iniquity, false accusations, persecutions—did not the nation choose a Cæsar and a Barabbas rather than the meek and lowly Prince of Peace? They shall eat then the fruits of their own ways! What they measured out to Christ in His holy life is, in the holy government of God, measured out to them also.

Much of this will come upon them from the apostate nation when returned to their land, and where the faithful remnant also will be found. In many ways the circumstances of the Lord in the days of His flesh with His own little remnant will be reproduced in them at this time. And as He declared judgments upon the hypocritical, self-righteous, and wicked men of His day, so in these psalms we hear the voice of the remnant in similar strains. With them we find mingled notes of confidence and assured victory, springing out of trust in and dependence upon God, while there is rejoicing in His righteousness and truth. What a triumphant close we have in Ps. 72! The Desire of the righteous, yet poor and needy people, has come. He, the King's Son, is now enthroned, the oppressor overcome, peace and blessing in abundance, and the whole earth filled with *His* glory. Blessed issue for Israël and the nations!

With the seventy-third psalm the third book, or division, of the Psalms begins. In this third book we have lessons of God's holiness in His ways with man. This opening psalm brings us in the sanctuary of God's presence where the godly are made to under-

stand His ways (ver. 17). Our ignorance is discovered there, but God also is revealed (vers. 23-28). In consonance with this, the enemy, man's wickedness and rebellion, Israel's waywardness, all find their place, for God is before the soul. If evil conditions and circumstances are looked at, it is from the sanctuary where God is revealed; what He is is celebrated, and rest is found there.

May we not only read, but prayerfully meditate upon these outpourings of the soul, produced by the Holy Spirit, and recorded for our blessing. There is much in them which is not applicable to us, but much of the spirit and exercises breathed in them we may profitably appropriate, remembering, too, that a truly spiritual mind may discern in them much of our blessed Lord's own experiences—of grief, of sorrow, affliction, and persecution received from His own people, and their self-righteous, wicked leaders.

Our Gospel Testimony

A short while ago I wrote a little to you about our *assembly testimony*. I would speak now a little as to our *gospel activities*. These constitute two of the main aspects of our responsibilities. The former has in view the true Centre for God's people and their fellowship together as gathered to Him, out of mere human organizations, thus giving practical expression to the order, government, and worship indicated in the New Testament for God's assembly. In our *priestly* character, our faces are turned to the Lord, in separation from the world. Or, if considered as God's house, we are responsible to maintain His truth and character, remembering that holiness becomes His house forever. In our *gospel* testimony, our faces are turned outward-

ly, and our appeal is to the world. This has the character of Levitical service rather than priestly. The priestly character is in going into God's presence; the Levitical is in bearing the heavenly things toward, or in the presence of, the world. Let us note that the Levitical service depended entirely upon the priests' first accomplishing their part (Num., chap. 4).

We need, then to have both these aspects of fellowship and testimony. Both are to be maintained—not as independent of each other, but rather as going hand in hand unitedly. The evangelist therefore is not to consider himself independent of the assembly's testimony any more than the other "gifts," as pastor or teacher. For they are all given "for the perfecting of the saints; with a view to the work of the ministry, with a view to the edifying of the body of Christ" (Eph. 4: 11, 12, *New Trans.*). The evangelist's work is to have not only the salvation of souls in view, but also the relation of that work to the assembly where the converts are to be nurtured in the ways of the Lord, for their perfecting and edifying. And those who go forth to fill a public place in this way, are to do so not as ordained of men, nor yet as self-ordained, which is still worse, but as sent by the Lord, from the assembly which recognizes them as fit for such work (Acts 13: 1-3; 14: 26; 15: 40). Again, if the work of the evangelist has in view not only preaching to the sinner, but also what Eph. 4 speaks of, does it not imply that he needs to have a measure of experience and understanding of what will help to perfect and edify? This it would seem could only be obtained by a period of association with an assembly, during which a real knowledge of the ways of the Lord may be acquired. In such association, one gifted as an evangelist would

certainly manifest his calling in activities along such lines which would mark him as gifted for it. Then, if wider fields of service are open, he goes forth commended by and with the fellowship of the saints.

The ways and means adopted to carry on evangelical work ought also to be considered, not only from the view-point of how best to reach the people, but also from the view-point of what is consistent with the assembly of Christ. Whatever others may do (who give little or no place to this aspect of the gospel), it can be no standard for those who desire to shape their course in view of the full truth revealed. This, undoubtedly, may limit us in some ways; but if it be the limitation which comes of obedience, we shall be blessed in accepting it without murmuring.

There are many lines of gospel work which may engage young believers beside that of preaching, such as tract distribution in near-by districts. Those who live in the larger towns or cities could work their immediate district around the Assembly Hall where a regular gospel testimony should be maintained; they also might arrange to reach outlying sections of country, not spasmodically, but in a regular systematic manner. I fear that, ordinarily, we do not persevere and abound in the work of the Lord. How many opportunities may be found to speak a word for the Lord, and interested souls may be attracted to our meetings. Let such be always given a cordial welcome, and made to feel that we have a *heart*-interest in souls. Access may be obtained also to various institutions, like prisons, hospitals, etc., where tracts can be given, or simple meetings held, even if only to sing the gospel.

If some of our young men are led to give all their

time to gospel work, and have the commendation of the saints in so doing, what vast fields of *unworked* territory are on every hand, not to mention the great foreign sphere. What distances there are between many of our gatherings! Devoted young men could go to new places, do house-to-house work in a town or village, seek an opening for meetings—in any way seek souls for Christ, and lead them to gather to Him? This may be humble work, with none of the glamor or propaganda of so-called modern evangelism; with nothing to make much of man, but rather much to humble the servant. Be it so; it is fellowship with Christ in seeking the perishing; and let not the saints forget to support and minister to such who are out of sight, as it were—not moving from assembly to assembly in the course of their work.

These closing days are in many respects difficult times. Let us not grow weary. May the Lord stir all our hearts, young and old, with more fervent desire to carry on His work in the gospel, with the young, and in the Assembly, according to the ability the Lord gives to each, remembering our responsibilities. Let us look at things in the light of the day of manifestation. The Lord may sovereignly bless His Word wherever and by whomsoever He wills, but apart from this we want His approval of our ways, methods, and associations in serving Him. This will bring us constant exercise, but it also has its recompense. Not only the quantity of work, but the quality of it is to be considered.

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THE REAL WORLD-WAR:

The Kingdom of Light *versus* the Kingdom of Darkness

“It is appointed unto men once to die, but after this the judgment” (Heb. 9 : 27).

IN these days of wide-spread apostasy in the so-called Christian lands, and many pulpits, it is not rare to hear, as the reason given for the decline of faith and general indifference to religion, what some are pleased to call “the antiquated dogmatics” and “worn-out theology” of Christianity. If by this they meant the superstitious views and notions sometimes held as articles of faith, but not the teaching and spirit of Scripture, that were quite another matter; but when directed against the Bible and its teaching, implying that we have outlived the Scriptures, and need something more “up-to-date” in our day, it is time to face these roving Philistines which infest the land, and expose their views as not only morally destructive but absolutely misleading and false.

This, we conceive, cannot be done more effectually than by letting the truth as it is in Jesus speak for itself; for no amount of persuasive speech will compare in convincing force with the fact of having one's eyes opened to the truth. It was thus the erstwhile blind beggar of the ninth chapter of John's Gospel put to silence the skeptical doctors of the law who endeavored to malign Jesus: his pathetic words to them were, “Whether he be a sinner or no, I know not : one thing I know, that, whereas I was blind, now I see.” And such testimony is worth more than a thousand eloquent

sermons and rhetorical speech devoid of this personal experience with Jesus. Indeed, for all the intellectual forms of unbelief so rampant now-a-days (which tend to animalize human nature, causing it to sacrifice its lofty aspirations for immortality to the debasing satisfaction of sinful pleasures in various forms), there is but one sure deliverance—that which is found in the experimental knowledge of the truth.

The scripture at the head of this paper stands as a beacon-light for travelers from time to eternity. It is a solemn warning to all mankind, which no philosophy can dispose of or screen from view. Are not the facts of sin and death, and the blight and sorrow they occasion, sufficient to convince any thoughtful mind that they involve a moral question which must be settled between the Creator and the creature?

If any would know how the sin-question can be settled in this life, with full assurance of immunity from judgment hereafter, let him hear this declaration by the Lord Himself: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath eternal life, and shall not come into judgment, but is passed from death unto life" (John 5:24). And again, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John 3:16). Spoken nineteen centuries ago, these declarations have not suffered the slightest change: their truth can no more change than the character of Him that uttered them, or of God who sent Him for the redemption of mankind. Indeed, if God's attitude toward

this world should change, the only alternative would be "a fearful looking for of judgment and fiery indignation which should devour the adversaries." But God is longsuffering to usward, not willing that any should perish, but that all should come to repentance. Hence the continued preaching of the gospel of God's grace to this day. It is only God's grace that holds Him in this attitude; and the ungodly, instead of repenting, criticize Him! All this unblushing talk, about "antiquated dogmatics and worn-out theology," is but gross impiety, which marks the rising tide of the predicted apostasy and the reign of lawlessness, instead of the peace so much talked about.

If, after so many years of bitter experience, the world is still bent on making choice of Barabbas, the outlaw, the robber and murderer, in preference to Christ the Son of God, the Saviour and Prince of Peace, God, no doubt, will let it have its choice, with increasing robbers, outlaws and murderers—as the signs of the times seem sufficiently to indicate already.

Another charge which these "blind guides of the blind" make against Christianity is, that its theology has not kept pace with science. It is truly pitiable to see what skepticism is willing to clutch at to make out a case. Theology, if the term be allowed to stand for Bible truth (which it is not always), is *not* in competition with, nor in opposition to, any branch of real science. On the contrary, it will often press them into its service: for science, after all, is but the discovery of nature's laws, created and governed by the same God who inspired the Holy Scriptures; it may indeed be a

handmaid to the faith, but never a competitor nor a rival.

The truth of Scripture is divinely complete. As with the sun, nothing can be added to nor subtracted from it, shining undisturbedly and equally for all who will avail themselves of its beneficent rays: so the Bible, as the Word of God, reveals the truth to man in saving power, wherever it is allowed to penetrate his soul. Its theology is not given for professionals to debate upon, nor merely to fill a niche in the world's forum, but it distinctly has to do with our relation with and responsibility to God. We cannot ignore it with impunity, as we may astronomy or geology. We cannot plead ignorance as to our attitude toward God, for He has fully revealed Himself to us in His Son Jesus Christ, and the record of it is contained within the covers of the New Testament. It tells us that, as sinners, we are not on *probation*, but under *condemnation*, from which we must be saved before we can either serve or worship God in truth. It tells us that "the wages of sin is death," but that "the gift of God is eternal life in Jesus Christ our Lord;" so that the moment we believe Him, believe the record He has given us of Him, we truly pass from death into life. It tells us that Christ assumed the responsibility of our sinful state; that He received the wages of sin which we deserved—by His sufferings and death upon the cross. Having accomplished redemption for us, He is now become the risen head of a new and glorified humanity, to give eternal life to all those that turn to Him: in other words, that as He was lifted up as our Substitute *on the cross*, to purge away sin by the sacrifice of

Himself, He is now lifted up *on the throne*, to bring us to God in the merits of that sacrifice.

If, for the schools of modern unbelief, this is "antiquated and worn-out theology," let them take the magnificent comfort of their parentage from apes, with the grand prospect (after having so gloriously surpassed their progenitors) of having to die *like them*, with no other hope but *extinction*, and no other immortality but *oblivion!* These brutish ideals are what unbelief has to give to its disciples?

This, however, is not what Scripture says will be their end. As God has placed every creature in this world in the element suited to its nature—not for its destruction but for its preservation—it is reasonable, as well as scriptural, to believe that God acts in the same manner toward His creatures in the spiritual world. Two spheres are spoken of in this connection in Scripture, corresponding to the nature and moral fitness of the two kinds of people on the other side of death—the one is heaven and the other is hell. More than this is not revealed, nor is more needed to secure a glorious immortality for those whose faith links them with the Man in glory.

For those whose heart is impervious to the light and the glorious gospel of Christ, which beseeches men to be reconciled to God and to take freely the waters of life, it seems like waste to say more. Yet, as God said to Israel of old, "Come now, and let us reason together" (and reason is God's gift to man), it is but logical to appeal to it, especially when God's glory and man's salvation are at stake. Is it *reasonable*, then, to think that

because a man does not believe the Scriptures, therefore he is clear of all responsibility to God? Or that because he does not believe in God, therefore there is no God? That because he does not believe in a judgment, therefore there is no judgment? That because he does not believe in a hereafter, therefore there is no hereafter? If any man were to act on this principle in things of this life, would he not soon find himself under an escort to jail or the insane asylum? It is therefore very important that this unbelief be looked squarely in the face.

And what is unbelief? Is it more trustworthy than the Word of God? Is it a knowledge superior to that given by revelation of the Almighty? Faith is defined in Scripture as "the confidence of things hoped for, the conviction of things unseen." It is in touch with something positive, tangible, and can give a reason for itself. It has a link with God, and is capable of holding spiritual intercourse with Him. But what link has unbelief, and with whom? It is an incontrovertible fact that every thing in the world that is positively wicked, vile, unclean, and abominable, is on the side of unbelief. Is such a thing to be cherished and carried in one's bosom? When a wicked man repents and ceases from his wickedness, he ceases from his unbelief. Faith imparts to him a new nature and changes his character; he escapes from Satan's power, and of a sinner is made a saint. The knowledge of this, which is undeniable, ought certainly to be enough to show the nature and origin of unbelief, namely, that it is a Satanic hypnotism to hold souls in his power and rob them of glory. This is confirmed in the

commission given to Paul by the risen Lord when He appeared to him on the way to Damascus, and transformed him from a persecutor to an apostle, He said to him: "Arise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness to the Gentiles . . . to open their eyes, and turn them from darkness to light, and *from the power of Satan unto God*, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts 26: 16-18).

As the Bible is the only reliable witness to be appealed to for the truth of God, it was necessary for Satan's warfare against the truth to discredit the Bible, if possible, as an unimpeachable authority. This gave rise to the so-called "Higher Criticism," for which intellectual skepticism, seated in places of learning, was enlisted to undermine the faith. But though the ark of the Lord be for a time in the hands of the Philistines, God nevertheless sits upon the throne, and His word is established in heaven: "He that believeth shall be saved, and he that believeth not shall be condemned." It stands written for all *time* and for *all men*.

A. T. E.

A scoffer asked an elderly man, "how do you know Jesus rose?" The old saint answered, "I had an hour with Him this morning."

Friend, do you know that Jesus lives, not only because you read it in the Bible, but because you are enjoying fellowship with Him as your living, loving Friend and Saviour?

THE CHRISTIAN'S PROMISED LAND

THERE is a scene faith's eye beholds
Beyond the narrow bounds of earth :
None have a title to be there
But those who have the second birth ;
It is not stained by sin's foul hand—
'Tis our delightsome Promised Land.

It lies beyond the range of death—
Beyond this darksome vale of tears.
Oh, blissful paradise of rest !
Time is not measured there by years ;
Though boundless ages there shall flow,
No change, no blight that scene shall know.

There, glorified immortals shall,
Through heaven's blest unending day,
Bask in the sunshine of His love
Who bore in death their sins away.
Oh, wondrous love, oh, matchless grace,
That He in death should take our place !

O child of God and fellow-heir,
Our hopes are robed with prospects bright,
We are destined to walk with Him
'Mid scenes of pure unmingled light.
And, what a thought, we yet shall bear
His image bright—His glory share !

And when He reigns as King of kings
O'er all creation's broad domain,
Then shall we, His exalted bride,
Share in the glories of that reign.
Then let the world now have its fling,
We'll wait till Christ is crowned as King.

The world may pity, spurn, reject,
Those who such lofty hopes possess ;
Our souls shall still in Christ rejoice,
And with delight His name confess.

The world shall see on that great day
His saints with Him in full display.

If such a golden future looms
Before our faith-begotten gaze,
How should we then as pilgrims tread
Through earth's unfriendly, checkered maze!
Let faith be strong, and hope be bright,
Until we dwell with Christ in light.

Let patience here possess our souls,
In faith pursue our upward way,
Jehovah's arm for our defence,
Our constant and unfailing stay;
In His own love with joy abide,
Until with Him we're glorified.

C. C. CROWSTON.

NOTES ON PHILIPPIANS

(Continued from page 64)

Heavenly Citizenship

(chap. 3 : 20, 21.)

"For our conversation (or citizenship) is in heaven; from whence also we look for the (or a) Saviour, the Lord Jesus Christ: who shall change our vile body (or this body of our humiliation) that it may be fashioned like unto his glorious body (or the body of his glory) according to the working whereby He is able even to subdue all things unto Himself."

THE Greek word *politeuma* here rendered "conversation" means, as is now well-known, commonwealth, citizenship, or it might almost be transliterated "politics," for it involves all three thoughts. The apprehension of its scope, as here used by the apostle, should help the Christian to understand his true relationship and position regarding the affairs of this life and of the earth.

Philippi was, when Paul wrote, a Roman colony. That is, as a mark of special favor, Roman citizenship had been granted to all the free-born citizens of the former Macedonian capital. This was considered a great privilege. It enabled each Philippian, though dwelling in Macedonia, to say proudly, "My citizenship is in Rome." His responsibilities were directly to the Imperial Power. He had to do with the Emperor, not with the provincial government of Macedonia. Now, apply this to the Christian. Saved by matchless grace, though still living in the world, his commonwealth—the government to which he primarily owes allegiance—is in heaven. He is directly subject to the Lord Jesus Christ, and his conduct is to be regulated by His Word. The realization of this, while keeping him free from entangling alliances with the affairs of this world, will not, of course, tend to lawlessness or insubjection to world-rulers. A Philippian, subject to imperial authority, would not be a law-breaker in Macedonia, inasmuch as the same authority to which he owed allegiance had instituted the government of the country in which Philippi was the chief city. And so the apostle tells us elsewhere, "The powers that be are ordained of God," and he commands Christians to be subject in all things to magistrates, as recognizing the divine authority by which they rule.

But one will search in vain the distinctly Christian part of the Bible—namely, the New Testament Epistles—for any hint that Christians were to seek worldly power or dominion during this present age. Their place is that of subjection, not rule, until Christ Himself returns to reign.

The Emperor, to whom the Philippians owed allegiance, dwelt in Rome. Should he appear in Philippi, he would recognize with special honor those whose citizenship was directly linked with the capital of the empire. *Our Lord* is in heaven, and from there we look to see Him soon descend, when He shall openly confess all those whose citizenship is in heaven—confess them before an astonished and affrighted world. (See 2 Thess. 1: 3-12.)

It is now known, as a result of recent archeological discoveries, that the term *kurios* (the general word for "Lord" in the New Testament) was an imperial title. More than that, this imperial title was never used in reference to the emperors until, through a public ceremony, they were deified, according to pagan conceptions; therefore it was used as a divine title. At the very time that Paul wrote this letter, it was common to address the brutal man who occupied the imperial throne as "our Lord Nero," using the distinctive term just referred to. How marked the contrast, when the Christians, often writhing beneath the bitter persecutions of this unspeakably wicked tyrant, looked expectantly toward the heavens for the return of "our Lord Jesus Christ."

At His coming, the first resurrection will take place; the sleeping saints will be raised, and living saints will be changed. For "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15: 53), and our natural bodies will be changed to spiritual bodies.

It should be remembered that when our Bible was translated in the 17th century, the word "vile"

did not necessarily have the thought of evil connected with it. That was "vile" which was lowly or common: so here "our vile body" is really "the body of our humiliation"—the body which links us with the lower creation; a body common to both saint and sinner. At the Lord's return it will be transformed, and made like unto the body of His glory. In that resurrection-body He came forth from the tomb, was manifested to His disciples, ascended into heaven, appeared to Saul of Tarsus, and in it He shall soon return with glory. The natural body is really *soulish* body, or soulual, if we may coin the word; and a spiritual body is a body suited to the spirit. It is not that one is material and the other immaterial: for both are material, though the one is of finer substance than "this mortal body," and no longer subject to certain laws by which the natural body is now controlled. In *bodies of glory*, then, we shall dwell forever in the city to which we even now belong. It is our own, our native country, as children of God; and we shall never really be at home until we are there with our glorified Lord Himself.

The same divine energy that wrought in Him to raise Him from the dead, shall still work through Him until He subdues all things to Himself. Then, as we learn from 1 Cor. 15: 24-28, He will deliver the kingdom to the Father, that God, in all His fulness—Father, Son, and Holy Spirit—may be all in all forever, and fully manifested in Christ Jesus, who remains eternally our Lord and our Head.

(To be continued.)

H. A. IRONSIDE

FIVE NEW THINGS

WHEN by faith we are introduced into the heavenly family, new things become true of us as our happy portion. Addressing myself to my young fellow-believers, let us consider together five of these "new things."

1. The first scripture I would direct you to is Romans 1: 7, where we learn that God has given us the *new name* of "SAINT."

Writing to Christians at Rome, the apostle Paul addressed them as "saints by the call of God." The name of every unregenerate child of Adam is *sinner*. It matters not what standing he has in the world, be he rich or poor, high or low, God calls him a sinner. As Adam was a sinner, so every person born into his family is a sinner, and nothing can change that but the "blood of Jesus Christ which cleanseth from all sin" (1 John 1: 7). The sinner who admits his lost condition, and turns in faith to the Saviour of sinners, is not only saved, but is given the wonderful name of "saint."

Every child of God, then, is a saint by the call of God—not by spiritual attainment or anything he can do, but as Rom. 1: 7 says, *by the call of God*. It behooves us, then, to consider the spiritual import of such an exalted name, so as to walk worthy of it in a world of sin in which our lot is cast. The term "saint" means a *holy* one; by God's call we are set apart to Himself, to reflect His holy character. In Hebrews 3: 1 we are called "holy brethren," and the way in which we become that is stated in verse 11 of the 2nd chapter: "For both He that sanctifieth (Christ) and they who are sanctified are all of One." His Father has become our Father;

thus we are made holy ones by identification with Christ in His death and resurrection.

What a privilege thus to be a "saint," and what a responsibility also it is to walk according to that dignity. The assembly in Corinth were boasting of their gifts, but the apostle laments, "Ye walk as men" (1 Cor. 3 : 4). Is it not sad, when those whom God calls "saints" walk as natural men? In Eph. 4 : 1 Paul exhorts the brethren in Ephesus to "walk worthy of their calling."

2. *The new nature.* In 2 Peter 1 : 4 we learn that the believer has a *new*, a divine nature, implanted in the soul by the Word of God at new birth. Let us consider how we got this new nature, and how it is sustained. 1 Peter 1 : 23 makes it clear that we are born again by the incorruptible Word of God, and James 1 : 18 tells us that, according to God's own will, the Word of Truth was the means by which we were begotten of God. Without the new birth, there can be no Christianity according to God. But how is this divine nature sustained—how does it grow or develop in the Christian? This is a point which we do well to ponder. 1 Peter 2 : 2 points out the secret of spiritual growth; it is by drinking in the milk of the Word. Not only is this new nature implanted in us by the Word of God, but it also sustains and develops it.

Notice, that we are exhorted "to desire" it; that is, to come to it with purpose of appropriation. If we read our Bibles in a formal, cold matter-of-fact way, we shall experience little benefit; but, as a little babe feeds upon milk, so the Christian should upon the Word of God. The words of Paul in 1 Tim. 4 : 15 are very instructive on this line: "Meditate upon these things," he writes to Timothy, "give thyself wholly to them, that thy pro-

fitting may appear to all." By so doing we shall grow in grace and give good evidence of our calling. There should be no dwarfs in the family of God. God has provided a rich table for us, if we will only avail ourselves of it : there is "milk" for the babes, "strong meat" for the young men, and "Him that is from the beginning" for the fathers—every class is well provided for by our gracious God. As Mephibosheth of old dwelt at Jerusalem, and did eat bread continually at the king's table, so may we. The divine nature will thus develop, and we shall escape the corruption that is in the world through lust.

3. *A new standing*—"in Christ." If we turn to 2 Cor. 5 : 17, we shall see that every child of God is positionally "in Christ;" he has become a "a new creation" and, as such, has a God-given standing, worthy of Him who has called us to His kingdom and glory.

Turning to 1 Cor. 5 : 22, we see that the apostle Paul speaks of two families : the natural family, "in Adam;" the second, the spiritual family, "in Christ." Every person born into the world is "in Adam;" and, as such, death is his portion. But, at conversion, the believer passes out of the Adamic family, and is born into the spiritual family, the family of God. He is now "in Christ;" belongs to a new creation; is linked up to a new Head, even to Christ in glory. The death of Christ on the cross has severed the link that bound us to this ruined creation, and His resurrection has introduced the believer into a new sphere entirely; and as such, it can be said of every believer in Christ, "Old things are passed away, behold, all things are become new." We may well marvel at the amazing grace that has stooped down from heaven to the cross and the grave to meet our

deep need as sinners, and has taken us up from this dunghill world to give us a place on the throne of His glory ! Oh, what effect this blessed truth should have on our lives down here !

Failure in apprehending this exalted position in Christ, may account for much of the loose walk and worldliness of many of God's people. If this precious truth is clearly apprehended, what a powerful motive it becomes to a godly walk here below. If the Christian's standing is not known, can we wonder if the state is also low ? On the other hand, if we think exclusively of our standing, we may forget the practical state which should accompany it ; then the Lord is dishonored. Let us keep both in view.

As the natural traits of fallen Adam are reproduced in his offspring, so, in the power of the Holy Spirit, are the virtues of Christ in the life of the Christian. This is the blessed office of the Holy Spirit, to *reproduce in us* that which was in perfection in our blessed Saviour on earth. If sin be allowed, the Holy Spirit must bring our sin before us, and lead to self-judgment and confession ; then, with heart set on Christ above, and yielding himself to the Spirit's prompting, the saint walks through the world reflecting God's character in holiness, and thus answers to his exalted position. May it be true of us all who are by grace " in Christ."

4. *A new occupation—serving the Lord.* In 1 Thess. 1: 9 we see that what characterized the assembly in that city was that they "served the living and true God." Before their conversion, they served dumb idols. Paul, the great apostle of the Gentiles, came to them, preaching Christ, and many turned to God from their idols. They had no more use for them when Christ was enthroned in

their hearts by faith ; their one desire was to serve Him whose amazing grace had met their deep need. And let us remember that the Christian is not to be idle down here, but that he is *saved to serve*. God is righteous, and holy, and we cannot expect God to approve of our service if it is not according to His nature and character. Every child of God is in this way a servant (see John 13: 13, 14; Rom. 6: 22); and our Saviour-God expects us to yield to Him that *loving* and *intelligent* service of which He is in every way worthy.

There is an important point in connection with service which we must note. We must be guided by the Word of God. "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3 : 6). Paul, the pattern saint in the New Testament, could say that in all his service he was "subject to Christ" (1 Cor. 9 : 21, *New Trans.*); and we do well to pause and ask ourselves, Is what I am doing according to the Word of God? If we are not brilliant, let us be *real*; if we are not gifted, let us be *earnest*; if we are not successful, let us at least be *faithful*. Let us, dear fellow-Christian, imitate those dear saints of Thessalonica, and earn our adorable Master's "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

5. *A new hope*—our Lord's coming. The hope of the Christian is nothing less than the personal return of our absent Lord to take all His redeemed to the glorious rest above. This hope is first brought before us in John 14: 3. There our Lord tells His sorrowful disciples that He would come again and take them to be with Himself. In Phil. 1 : 22 we see that at death the believer departs to be with Christ, but the hope of the believer is for the Lord Himself to come for Him, in fulfilment of that

promise. There is a danger to be avoided here : Be careful not to make of the Lord's coming a mere doctrine instead of the blessed hope that it is, recalling our wandering affections; it separates us in heart and walk from the defilement of the world through which we wend our pilgrim steps. In Titus 2 : 13 the coming of the Lord is called a "blessed hope," for it is then that all our blessings shall be realized. But, even now, may our hearts be occupied with the Blessor Himself, whose death on the cross has given us this blessed, heavenly hope.

In 1 John 3 : 3 the Lord's coming is brought before us as a *purifying* hope ; that is, if it is real in our souls, the thought of His speedy return will lift our hearts above this scene, so that worldly allurements lose their power. The child of God who is really looking for his Lord's return will not be so much concerned about "getting on" as in *getting through*, the world. When this hope is lost sight of, no wonder that worldliness comes in. It was when the servant said, "My lord delayeth his coming" that he began "to eat and drink with the drunken" (Matt. 24 : 48, 49). It was when the saints at Ephesus "left their first love" that they gave up their "first works" (Rev. 2 : 1-5) ; and it was when the professing Church gave up her heavenly hope, putting the world's conversion in its place, that she settled down in the world. Then, instead of the Church converting the world, the world, alas, converted the Church. God put the Church in the world as a testimony to the truth; by uniting it to the world, Satan makes its testimony of none effect—nay, it is even a *false* testimony.

The Lord's word from the glory, "Surely, I come quickly," may soon be fulfilled. We do not look for a "sign," but we listen for "the shout." Our heavenly Bride-

groom who has waited long will give the assembling shout, and call His virgin-bride to her celestial home. Then this scene of temptation will defile our feet no more, and the eternal city with its joy and song will be our place and portion—blessed prospect! May this blessed hope be as bright in our hearts as it was with the saints of Thessalonica, and our hearts will re-echo the prayer of the waiting Bride, "Even so, come, Lord Jesus."

J. F. TURNBULL.

THE POTTER'S HAND

"But now, O Lord, Thou art our Father; we are the clay; and we all are the work of Thy hand"—Isa. 64: 8.

To the potter's house I went down one day
 And watched him moulding the vessels of clay.
 There, precious lessons watching him I drew:
 I watched the process the clay had gone through—
 Trampled and broken, down-trodden and rolled,
 Thus made more plastic and fit for the mould.
 How like the clay that is human, I thought,
 When Heavenly hands this fitness has wrought;
 When self has been cast like dust at His feet,
 And thus to His hand for service made meet.
 Then, lo! it is brought a delicate vase
 Of simple beauty and exquisite grace! . . .
 Was it once the vile clay? Yes. Yet not strange,
 The *Potter* has wrought the marvelous change.

M. F. C.

CORRESPONDENCE

To the Editor of Help and Food :—

In March No. of Help & Food, pages 68, 69, B. C. G., speaking of fellowship at the Lord's table, says : " Fellowship means two together. One comes to what he believes to be of God ; both he and those receiving him need to be satisfied that it is a scriptural fellowship ;" and to the inquiry, " What testimony would you require for this ?" the answer is given, " Reception is admitting one to all the privileges of fellowship. There should be no haste, therefore, no forcing in of anyone. Let each case be dealt with on its own merits."

The neglect of this godly precaution has been fruitful in bringing many into our fellowship who little realize the holiness of the place and the serious responsibilities connected with it. It has been an injury to many dear young people, and damaging to the testimony in many of our assemblies. The Lord grant that, judging ourselves in respect to the past, we may in future keep in view the Lord's glory, and be governed by His divine principles.

In 1 Cor. 14 : 40 we are exhorted to " Let all things be done decently and in order." Now as we all profess to believe that baptism is a mark of discipleship, would you say it is " in order " that Christians are received into fellowship without reference as to whether they ever were baptized ? The fact is that this practice has obtained among us, and in many gatherings there are those who never have been baptized. Allowing for lawful circumstances that may stand in the way (as in the case of those residing in country districts where there are no conveniences for carrying out the rite, and persons are compelled to wait until the summer months), is this to be neglected ?

ALBERT N. DUNNING.

That there has been sometimes a lack of care in receiving at the Lord's table among us, especially of children of Christian parents, has been noted by some, and attention called to it. See Help & Food, 1921, pages 283,

4; 138; and as to household conduct, pages 225, 6; 281-3, &c., &c. The latter part of our correspondent's letter, however, will astonish not a few. We suppose the brother speaks from personal knowledge, not mere hearsay, in saying that "a practice has obtained among us" of receiving into fellowship "without reference as to whether they ever were baptized." There may have been lack of care in this, as in the other, but "a practice" of omitting or neglecting this ordinance of the Lord is not in our knowledge.—[Ed.

Editor of Help and Food :—

. . . I am not able to do justice to the subject on my mind, if I should attempt to write upon it ; but I should be glad if someone more able should point out the danger we run in these days in allowing the newspapers and other secular reading to intrude upon, if not exclude, the season for daily prayer and meditation by a multitude who profess to belong to the Lord. We must expect a race, not of giants, but of *dwarfs* to arise from the reading of the bulk of what comes from the press to-day. The industry of ingenious, romantic minds is remarkable in flooding the world with their compositions ; yet, after all, it is the sober Christian mind that makes for the real welfare of mankind. That which relates to God, warms and expands the human heart ; while the other generally contracts it to its own narrow sphere in self-gratification and mere occupation with others like ourselves. My objection is not to a general knowledge of the events taking place in the world, and published in a "clean" newspaper, but to the mass of enticing stories in which, especially for the young, lies the danger. R. B.

The writer of the above does not seem to lack ability, as he thinks he does, to express the dangers that he sees in the flood of reading matter daily cast upon the world for reading. Something practical and definite in this line will be welcome from any able for this.—[Ed.

A SIGHT OF HEAVEN IN SICKNESS *

BY ISAAC WATTS

OFt have I sat in secret sighs
To feel my flesh decay ;
Then groaned aloud, with frightened eyes
To view the tottering clay.

But I forbid my sorrows now,
Nor dares my flesh complain ;
Diseases bring their profit too—
The joy o'ercomes the pain.

My cheerful soul now all the day
Sits waiting here, and sings,
Looks through the ruin of her clay
And practises her wings.

Faith almost changes into sight
While from afar she spies
Her fair inheritance in light
Above created skies,

Had these her prison walls been strong
And firm without a flaw,
In darkness she had dwelt too long,
And less of glory saw.

But now the everlasting hills
Through every chink appear,
And something of the joy she feels,
While she's a prisoner here.

The shines of heaven rush sweetly in
At all the gaping flaws ;
Visions of endless bliss are seen,
And native air she draws.

* Dr. Watts was always frail. Failing health compelled him to leave the charge of his congregation to which he was much attached, and he greatly appreciated by them. Yet he lived to the fairly advanced age of 74.

Oh, may these walls stand tottering still,
 The breaches never close,
 If I must here in darkness dwell
 And all this glory lose;

Yea rather, let this flesh decay,
 The ruins wider grow,
 Till, glad to see the enlarged ways,
 I stretch my pinions through.

Young Believers' Department

CALENDAR: Apr. 16th to May 15th

Daily Bible Reading, Apr. 16th, *Ps. 84*; Apr. 30th, *Ps. 98*;

Memory Work . . . *2 Pet. 3: 8-18*; *Jude 1-9* [May 15th, *Ps. 113*

Good Reading, C. H. M.'s *Miscellaneous Writ's.*, Vol. 4,
 "Conversion" and "Simon Peter."

Monthly Question:—What is the meaning of "Make your calling and election sure?"

Our Memory Work

We give below the list of those who have recited the 1st Epistle of Peter according to the rules given for a successful recitation. Mr. Ridout's book "From Genesis to Revelation" will be sent to each of them as promised.

John Algreen (4)	The Current,	Bahamas.
Agnes Algreen (4)	" "	" "
Mary Ingram (2)	" "	" "
Mabel Weech (4)	" "	" "
Florence Weech	" "	" "
Carrie Schwartzel (5)	Detroit,	Mich.
Mabel Stockford (5)	" "	" "
Mrs. G. L. Severy (4)	" "	" "
Mrs. D. Fraser (4)	" "	" "
Marie DeVries (2)	" "	" "
Earl Holmes (3)	" "	" "

Margaret Redpath	.....	Zephyrhills, Fla.
Don Powell (2)	.....	" "
Janet Hastings	.....	Old Chatham, N. Y.
S. Helen Hastings	.....	" " "
Clara E. Holcomb (3)	.....	Shiprock, New Mex.
Doris Hood	.....	Montreal, Que.
Mrs. W. S. Banford (2)	.....	Penticton, B. C.
Annie I. Gow (5)	.....	Felton, Del.
Mrs. W. T. Helmer (4)	.....	Cumberland, Ont.
Kathleen A. Holmes (2)	.....	Boyertown, Pa.
Alma C. Grant (5)	.....	Guelph, Ont.
Hazel Grant (2)	.....	Toronto, Ont.
Douglas Ferguson (4)	.....	Ottawa, Ont.

One who repeated this epistle without a mistake writes: "I hope many more will be successful in their efforts, and that all desire not only to repeat it, but *live* it out—which after all is more of a victory, for which He alone can give us grace."

Another says: "Besides being a real pleasure and help, I find that my successful memory work is encouraging my younger brothers and sisters to take up such work; they are finding for themselves the beauty and wonders of God's Word, and I know He will not allow His Word to return unto Him void."

"The Word of God is a picture-gallery, adorned with tribute to the blessed Christ of God, the Saviour of mankind. Here is a prophetic portrait of the Coming One; there, an historic portrayal of Him who has been here a typical sacrifice; there, the bleeding Lamb to whom all sacrifices looked forward; here, a person or an event that foreshadowed the greatest of persons and the events that are the turning-points of history; now, a parable, a poem, an object-lesson; then a simple narration or exposition or explanation, that fill with

divine meaning the mysteries that were waiting for the key that should unlock them. But, in whatever form or fashion, whatever guise of fact, prophecy or history, parable or miracle, type or antitype, allegory or narrative, a discerning eye may everywhere find HIM—God's appointed Messiah, God's anointed Christ. Not a human grace that has not been a forecast or faint reflection of His beauty, in whom all grace was enshrined and enthroned—not a virtue that is not a new exhibition of His attractiveness. All that is glorious is but a phase of His infinite excellence; and so all truth and holiness found in the Holy Scripture, are only a tribute to Him who is *the* Truth, the Holy One of God.”

A. T. PIERSON.

Some Thoughts on our Memory Portion

The Second Epistle of Peter marks declension and apostasy, with warnings and admonitions. Note the prominence of these words, *knowledge, diligence, and remembrance*, which give character to this epistle. As in the first epistle, so in this, the kingdom is in view. With this the government of God is connected, hence *reward and inheritance* are mentioned, in the obtaining of which we may come short, or fail, unless there is diligence in following the path indicated by the apostle.

Consider three things in chapter one: (1) Divine power for all that pertains to life and godliness; (2) God's governmental ways for an abundant entrance into the everlasting kingdom; (3) the sure thing for the Christian—the hope of the Morning Star. This, however, is not developed, as it is not the special object before the Spirit.

In chapters two and three we get the two great forms of evil which characterize the last days: (1) The false and corrupt teaching of evil men; (2) the denial of the Lord's return on the ground of visible stability—*materialism* opposing itself to the Word of God—limiting God to the creature's measure. In the first we have the work of deceiving spirits and demons (1 Tim. 4: 1), and that teaching which is in "the sleight of men, and cunning craftiness whereby they lie in wait to deceive" (Eph. 4: 14). With this evil we have a three-fold development—*rebellion*, as in the angels (2: 4), who may now be, though unseen, the active instigators of these false teachers; *lawlessness*, as in Noah's day (2: 5); *corruption*, as in Sodom and Gomorrha (2: 6). Are not all these being developed in these days? Let us give diligent heed to the closing verses of this epistle (4: 17, 18).

Jude gives a further testimony to the same conditions, calling us to be earnest contenders for the faith once delivered to the saints. Two forms of evil are again before us: (1) The abuse of grace, to satisfy lust; (2) Rejection of the authority of Christ (ver. 4). Then we find that the judgment of God is upon those who do not walk according to the position in which He had originally placed them (vers. 5-7). Verse eight adds another evil to the first two, that of the tongue, against which Michael's example is quoted.

Let us not be careless readers of God's Word, but learn to discern the character of the times, and order our walk accordingly.

Our Daily Bible Reading

Our reading includes the closing psalms of the 3rd division, the whole of the 4th, and the beginning of the 5th, which is the last great division.

In the close of the 3d division we get the blessed issue of God's holy ways with His people—salvation issuing in glory (Ps. 89). The 4th division opens with psalm 90, which speaks of the first man under God's government ; but the next introduces us to the Second Man in fulness of favor with God. Then, rest in blessing, Jehovah's supremacy, judgment of evil and worship follow (Ps. 92-96). Millennial glories occupy psalms 97-101, but the ground of blessing in the humiliation and sufferings of Christ fills Ps. 102. Out of these depths rises universal praise (Ps. 103-106).

Ps. 107 strikes the note of redemption (vers. 2, 3). In view of this God's ways are recounted. Then the King-Priest is confirmed, and the great chorus of praise commences which continues to the end.

The Question Box

A reader from Baltimore asks for further enlightenment as to an answer given in our April 1921 issue, as to the separation taking place at death. Please look up the June number in which the questions raised by the answer are given a full discussion. If further help is desired let us hear of it again.

The Christian's Hope.

- THE LORD JESUS CHRIST.....1 Tim. 1: 1.
1. To be *with* Him..... John 14 ; 1 Thess. 4.
 2. To be *like* Him.....1 John 3 : 2.
 3. To *see* Him...Phil. 3: 20, 21; 1 John 3 : 2.
 4. To *serve* Him.....Rev. 22 : 3, 4.
 5. To *reign* with Him.....2 Tim. 2 : 12.
 6. To *live* with Him.....2 Tim. 2 : 11.
 7. To *appear* with Him.....Col. 3 : 4.

With all the wonders of this before us, is it too much to daily take up *our* cross, denying ourselves, and follow Him, whose love was so great as to suffer for us that we might be glorified with Him? Let us go after **HIM**.

“When one of Verdi’s great compositions was rendered for the first time in Florence it was received with tremendous applause by a huge assembly. Verdi came forward to acknowledge the applause, but stood unmoved by the torrent of enthusiasm which swirled about him. All the plaudits were not powerful enough to turn his gaze from the face of his teacher and master who sat in the audience. Without the master’s intelligent approval, the tumult of the throng brought no happiness to his soul. So with us : What will it profit though we receive the applause of the multitude if we fail at last to be well-pleasing to Christ? On the other hand what shall we care for the condemning voices of the crowd, if we have the assurance that at last we shall hear from the lips of our Master, “Well done, good and faithful servant.” That will be greater compensation for all that we have done for His name’s sake. . . In that day, the things we have done shall speak for themselves.”

WILLIAM EVANS.

“No doubt there is a reason for the lack of spirituality, and consequent conformity to the world which we deplore. Is it not probable that it comes from a fleshly acquaintance with divine truth learned outside of communion with the living God? Truth received in the *mind*, rather than in the heart and conscience with God, leaves the natural man unsubdued; then the Ishmael mocks the little Isaac.”

IN ADAM AND IN CHRIST

ALL mankind has descended from one man—Adam; therefore, all mankind is 'spoken of as "in Adam" (1 Cor. 15: 22). Created in God's image, with life in-breathed by his Maker, man is *by creation* "the offspring of God," as Scripture asserts (Luke 3: 38; Acts 17: 29). But the voice of the tempter was heard; through disobedience a terrible fall resulted, which morally separated man from his Maker and Benefactor. It was *after* this, when cast out of Eden, that Adam had a posterity. Born in the same condition as its head, all mankind is described as "alienated from the life of God" and "dead in trespasses and sins" (Eph. 4: 18; 2: 1).

Out of this condition man cannot extricate himself, and God does not patch up a ruin, nor restore it to its primitive condition, but brings in something new and higher. Therefore when ruin had come in through sin, God at once spoke of a *new* Man to come—not from Adam, but "the Seed of the *woman*," which of necessity implied another source of life. Adam appears to have understood this, for he at once calls his wife, not "Isha" (woman) as at first, in chap. 2: 23, but "EVE" (Living), from whom the promised Seed was to come (Gen. 3: 20).

From that time the children of faith looked for the Promise—dimly it may have been (perhaps not so dim as we may think), but growing clearer and brighter to faith as the weary ages passed; faith and hope continually strengthened by foreshadows and prophecies of Him that was to come, until the glad announcement was heard, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord," and a host from heaven proclaimed, "Glory to God in the highest, and on earth peace, good pleasure in man" (Luke 2: 14, *New Trans.*),

i. e., in Him and through Him now come into the world, God finds afresh His good pleasure in man, as is also shown by His genealogy through the woman in chap. 3, which runs back and *up to God*.

But how can fallen man enter in or have part in God's "good pleasure?" A *new birth* is the answer: a birth in which God's power must be put forth afresh, and on a higher plane than at first in Genesis; a birth in which the Word of God and the Spirit of God combine, as John 3: 5-8 and Jas. 1: 18 declare. The word of truth is presented to the conscience and heart of man, and by the Holy Spirit the precious seed becomes the life-giving power in man's heart. Thus, a ruined man is begotten anew, is born of God, is brought into a new family of whom Christ, "the Second Man," "the last Adam," is Head (1 Cor. 15: 45, 47). It is of these two headships—of Adam and of Christ—that Rom. 5: 14-21 treats.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

O Christian, does it not make your heart bound with joy that *now* you are a child of God—*born* into the family of whom Christ is the Head?—for, says John 1: 12, "As many as received Him (Jesus), to them gave He power (the title) to become the sons of God, even to them that believe on His name;" and 1 John 3: 2 adds: "Beloved, *now* are we the children of God; and it doth not yet appear what we shall be: but we know that when He shall appear, *we shall be like Him*; for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself even as He is pure."

A MEDITATION ON "THE SONG"

(Chap. 2: 1-3.)

I AM the rose of Sharon, and the lily of the valleys." What a wondrous thing grace is—the grace of God to sinners! What mighty changes it effects in those who know it, as to their thoughts, objects, desires, and affections. It gives us the mind of the Lord as to what we are in His sight, and to His heart. Mark it well, and meditate thereon, for the fountain is deep. To know grace is to know God and His full salvation by Jesus Christ, through the teaching and power of the Holy Spirit.

But a little while ago, the bride was confessing, "I am black—black as the tents of Kedar;" and now, through grace, she can say, nothing doubting, 'I am the rose of Sharon, and the lily of the valleys'—the ornament of Sharon, and the beauty and sweetness of the valleys. And mark that she speaks not in general terms of her attractions to the Bridegroom, but in the most definite way—not vainly boasting to others of what she is, but addressing Himself directly, in the happy consciousness of the place she has in His heart. There is full communion, for He immediately adds, "As the lily among thorns, so is my love among the daughters." And further on in the book, He says, "My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her." Such is the distinguishing love and grace of our Lord Jesus Christ, and such is the special place which the bride has in His sight. He always goes beyond her in the expression of affection.

There are many who say, when they hear such truth, "Oh, I am not worthy of such a place." Quite true if

you think of your own worthiness. But what place do you think you are worthy of? If not this one, an inferior one, I suppose. But is this humility? No, friend, it is pride, rather. We are worthy of *no place at all* in His presence. Consequently, any place must be of pure, sovereign grace. To be within the threshold, would be as pure grace as to be on the throne.

The prodigal son, no doubt, thought that it would be very humble in him to say, "Make me as one of thy hired servants." But this was legality of heart, not humility. All such thoughts spring from the natural heart, which is essentially proud and legal, and utterly ignorant both of its own condition and of the grace of God. True humility is seen in confessing that we are not worthy to lift up so much as our eyes to heaven. The prodigal had no more title to be received as a servant than as a son. He had forfeited all claim on the ground of righteousness. He had but one plea to offer; namely, his pressing need. He could only be met in grace. Had he been met in righteousness, he would have been condemned for ever. But grace reigns; nothing is said about his sins. He could not have answered for one of a thousand. The question of sin was settled between God and Christ on the cross. And now, grace shines, and shines in all its heavenly brightness. The Father's heart is the spring, and He has His own joy in it all. He acts from Himself, and as Himself. The prodigal's premeditated speech is interrupted: he never gets to the part which says, "Make me as one of thy hired servants." How could he? Grace prevents; the Father ran to meet him, fell on his neck and kissed him. Reconciliation is expressed and accomplished the moment they meet, and he receives the kiss of peace at once. God having received the atonement on the cross, we re-

ceive the reconciliation the moment we meet Him in Christ.

And now, being reconciled through the blood of the cross, the once lost, ruined, and degraded one is made a son and heir—an heir of God, and a joint-heir with Christ. This is grace—the grace of God in Christ Jesus, to all who believe in *His name*. And, further, the same one shall shine in grace, and be the vessel of its display throughout eternity. Those who have been the subjects of that grace in time shall continue to shine in it for ever. Oh what a place for the once poor, friendless, homeless, outcast to occupy, and that for ever! But God is establishing His character for grace, and such are the suited vessels for its glorious and eternal display in the house of many mansions. "That in the ages to come He might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus" (Eph. 2: 7).

"As the apple-tree among the trees of the wood so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste" (ver.3).

Learned men have searched to ascertain the particular kind of rose and lily that are referred to in the first verse, and the particular kind of tree in the third. Most say that what is here called, "The rose of Sharon," belongs to the lily family, and should be translated, "The Narcissus of Sharon." Learned men have thought that in the first verse we have the voice of the Bridegroom, not of the bride. And many have been more occupied with the flowers than the persons. But surely in the second verse the Bridegroom owns the speaker in the first verse to be His loved one. "As the lily among thorns, so is my love among the daughters." All are

agreed that this is the voice of the Beloved. In the first verse, we have no doubt, the bride is the speaker. She is acknowledging in joy of communion, what He in His grace has made her ; that all her beauty in His sight, as well as the affections of her heart for Himself, are His own creation. And in comparing herself with these humble but sweet flowers, she is only repeating what He Himself has taught her.

But mark that she says, " I am the lily of the *valleys*" —not of the cities. In the quiet vale she finds her native soil, and breathes her native air. There she blooms for the eye of her Beloved, and sheds her fragrance for His refreshment. " He feedeth among the lilies." It was in the city she lost the joys of His presence ; and there she was insulted and unveiled by the watchmen. These were her wandering, backsliding moments. Oh, how much better for her had she never left her native valleys !

My soul, pause here a little, and meditate on these things. At a distance—far from the stream and spirit of this world, in heart far from its attractions, study that which will be pleasing to the eye of Jesus, and refreshing to His heart. Oh, wondrous truth, that He who is seated on the throne of God in heaven, and surrounded with its glory, should yet think at all of such feeble and oft erring ones as we are ! and, most of all, to be pleased and delighted, or grieved and wounded by, the character of our ways ! Alas, that He should be so frequently wounded in the house of His friends ! Is there one thing under the sun that should give thee such unfeigned pleasure as to please Him ? Canst thou think of anything more unworthy of a Christian than his seeking to please himself, and to find pleasure in the things of the world ? Especially when he knows that it

is to grieve the heart of One who died for him on Calvary !

Having well judged thy heart and ways on this solemn subject, let thy care and sympathy go out after others, especially the young of the flock, for the Lord's glory. How beautiful to the eye of Jesus, and how refreshing to His heart, to see those for whom He died walking happily and steadfastly in the footsteps of the flock, and feeding beside the Shepherd's tent where the tender grass is found, and the quiet waters flow. But oh, how grieving to the chief Shepherd, and to the under shepherds, to witness a dear young disciple, who seemed for awhile to be all heart for the Lord, yielding to the arguments of unconverted friends and the attractions of the world, and, by and by, making excuses for a measure of conformity to the fashion of the world !

Must I give up this ? and must I give up that ? such will sometimes say. Rather think, my brother, my sister, on what you gave up in order to enjoy these things—gave up Christ for these follies and vanities ! I mean as to your experimental enjoyment of Him. You know that you cannot enjoy the Lord and these things at the same time. And now you must give up these for Christ. But do you hesitate for a moment ? Look to the cross ! "Oh how He loves"—oh how He dies, and dies for thee—and for these very sins ! Cast thyself at His blessed feet with true godly sorrow. Thou hast offended His eye, thou hast grieved His heart, thou hast dishonored His name ; confess it all to Him ; He shall restore thee, and all thy past sins shall be forgiven and forgotten.

But until this is done, progress, earnestness, and communion with the Lord are interrupted. It is a solemn case of backsliding ; and unless the Lord interpose, who can tell how fast and how far one may run down ? Some-

times an accident will happen and stop one suddenly, but with much damage, the scars of which may remain for ever. O Lord, let Thy grace shine forth ; and allure into the wilderness many who keep too near the world's borders, and cast a wishful glance over the line of separation. Wean them from this present evil world. Let them be arrayed in the meek and lowly beauties of the lily, for Thee alone. Suffer them not to appear adorned for the eye of the world, but bend their heart afresh to hear Thee saying, "As the lily among thorns, so is my love among the daughters." —ANDREW MILLER.

"What need there is for godly and wise pastors among us, to guide and shepherd the flock. Such as would, as the apostle wrote, 'Naturally care for the state of your souls.' And should we not pray the Lord for such pastors and shepherds among the assemblies of God's people? Is not He, in whose name we meet, worthy of having wise overseers to watch and care for His people? There are *some* such, thank God; but in how many places they are lacking, and the saints *worried* by those who, no doubt ignorantly and unconsciously, are used of Satan to mar fellowship and destroy the peace." c. c.

"We sometimes hear preaching on what I would call a low level, as though the sinner's benefit was the beginning and end of all, and *Christ but a means to that end!*"

NOTES ON PHILIPPIANS

(Continued from page 96)

Joy and Peace

(chap. 4: 4-7.)

“Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing 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.”

IN the opening verse of chapter 3 we have already had the exhortation, “Finally, my brethren, rejoice in the Lord.” Undoubtedly, the apostle was, so far as his own mind was concerned, just ready to bring his letter to a close. But, as we have already seen, this was not the mind of the Spirit, and, like his brother-apostle, Jude, on another occasion, he was “borne along” to exhort the saints to “earnestly contend for the faith once delivered.” Now he again refers to that which was so much upon his heart. He would have the saints always rejoicing in the Lord. Joy and holiness are inseparable. A holy Christian is able to rejoice even when passing through deepest afflictions; but a believer who, through unwatchfulness, has permitted himself to fall into unholy ways, loses immediately the joy of the Lord, which is the strength of those who walk in communion with Himself.

The second exhortation is one to which we may well give earnest heed. In the Authorized Version we read, “Let your moderation be known unto all men.” Undoubtedly, “moderation” is a most commendable christian virtue, but there is more to the original word than this. It has been rendered by

some "yieldingness;" this, too, is an excellent translation, so far as it goes, and suggests that resilience of character which many of us sadly lack. Rotherham gives "considerateness," which adds to the thought, and helps us to a better understanding of the mind of the Spirit in this connection. The Revised Version has "forbearance," and "gentleness" in the margin. But if we take all these various terms we shall, I think, find them summed up in the very suggestive rendering given years ago by Matthew Arnold, the English critic, who translated the passage, "Let your *sweet reasonableness* be manifested to all men." What a lovely trait is this in a Christian! It is the very opposite to that unyielding, harshly-dogmatic, self-determined spirit, that so often dominates in place of the meekness and gentleness of Christ. "I beseech you, my brethren," wrote Cromwell to the warring theologians of his day, "remember that it is possible you *may* be wrong." How apt we are to forget this when engaged in discussions as to either doctrines, methods of service, or church principles!

This does not mean that one need be lacking in intensity of conviction or assurance as to the correctness of doctrines, principles or practices which one believes he has learned from the word of God; but it does imply a kindly consideration for the judgment of others, who may be equally sincere, and equally devoted, and, possibly, even more enlightened. Nothing is ever lost by recognizing this, and remembering that we all know *in part*.

How aptly the brief sentence, "The Lord is at hand" comes in, in connection with the preceding exhortation! I take it that the thought is not ex-

actly "The Lord is coming;" it is rather "The Lord is standing by;" He is looking on; He hears every word spoken; He takes note of every action.

"Closer is He than breathing,
Nearer than hands or feet."

With the realization that He is thus, in the fullest sense, "at hand," though unseen, how quickly would strife and dissension cease, and the forbearance and grace ever manifested in Himself be seen in His followers!

And now we have a wonderful promise based on a third exhortation; this time in connection with prayer. Our Lord Himself has warned against anxious thought, and the Holy Spirit expands His teaching by saying, "In nothing be anxious." But how am I to obey an exhortation like this when troubles are surging around me, and my poor, restless mind will not be at peace? I feel I must tell somebody. My exercises are like those of the psalmist, perhaps, who wrote on one occasion, "I am so agitated that I cannot speak" (Psalm 77: 4, *F. W. Grant's Trans.*). What, then, shall I do? To whom shall I turn? It is so natural to worry and fret under circumstances such as these; though I tell myself over and over again that nothing is gained thereby, and my trouble only seems to become exaggerated as I try to carry my own burdens.

But the Spirit of God points the way out. He would have me bring everything, the great things and the little things, perplexing conditions and trying circumstances of every character, into the presence of God, and *leave them there*. By prayer and supplication, not forgetting thanksgiving for

past and present mercies, He would have me pour out my requests unto God. I may feel that I do not know the mind of the Lord in regard to them, but that need not hinder. I am to make known my "requests," counting on His wisdom to do for me that which is best both for time and eternity. Thus, casting my care upon Him, and leaving all in His own blessed hands, the peace of God (that peace which He, Himself, ever enjoys, though storms and darkness may be round about), a peace passing all understanding, shall guard, as with a military garrison, my heart: and, blessed truth, if I but enter into it, my *thoughts*, or "mind," as it is here translated, through Christ Jesus.

But this I cannot do for myself. I may tell myself over and over that I will not worry, will not fret, but my thoughts, like untamed horses with the bit in their teeth, if I may use such an illustration, seem to run away with me. Or, like an attacking army, they crowd into the citadel of my mind, and threaten to overwhelm me. But God, Himself, by the Holy Spirit, has engaged to so garrison my mind, and so protect my restless heart, that my thoughts shall neither run away with me, nor yet overwhelm me. Every thought will be brought into captivity to the obedience of Christ. Thus I shall enjoy the peace of God, a peace beyond all human comprehension, as I leave my burdens where faith delights to cast every care, at the feet of Him who, having not withheld His own Son, has now declared that through Him He will freely give me all things. In this I can rest, for He cannot deny Himself.

A LETTER FROM A TRUE PASTOR TO A NOBLEMAN

My Lord :—

March 10, 1774. .

For six weeks past I have had occasion to spend several hours of almost every day with the sick and the dying. These scenes are to a minister like walking the hospitals to a young surgeon. The various cases which occur exemplify, and vividly explain, many truths, which may be learned indeed at home, but cannot be so well understood, or their force so sensibly felt, without the advantage of experience and observation. As physicians, besides a general knowledge common to them all, have usually their several special branches of study, ministers also, as their gifts differ, are led more closely to consider some particular branch of divine truth.

For myself, if it be lawful to speak of oneself, it is the study of the human heart, with its workings and counter-workings as it is differently affected in the different seasons of prosperity, adversity, conviction, temptation, sickness, and the approach of death. The Lord by sending me hither, provided me a good school for these purposes. I know not where I could have had a greater variety of characters; and as they are mostly a poor people, and strangers to that address which is the result of education and converse with the world, there is a simplicity in what they say or do which gives me a peculiar advantage in judging of their cases.

Though the grand evidence of those truths upon which our hopes are built arises from the authority of God speaking them in His Word and revealing them by His Spirit to the awakened heart (for till the heart is awakened it is incapable of receiving this evidence), yet some of these truths are so deep, so utterly repugnant to the judgment

of depraved nature, that, through the influence of unbelief and vain reasoning, the temptations of Satan, and the subtle arguments with which some men reputed wise attack the foundations of our faith, the minds even of believers are sometimes capable of being shaken. I know no better corroborating evidence for the relief of the mind under such assaults than the testimony of dying persons, especially of such as have lived out of the noise of controversy, and who perhaps never heard a syllable of what has been flaunted against the Deity of Christ, His atonement, and other important truths.

Permit me to relate upon this occasion, some things which exceedingly struck me in the conversation I had with a young woman whom I visited in her last illness. She was a sober, prudent person, of plain sense, could read her Bible, but had read little beside; her knowledge of the world was nearly confined to the parish; for I suppose she was seldom, if ever, twelve miles from home in her life. She had known the gospel about seven years before the Lord visited her with a lingering consumption, which at length removed her to a better world. A few days before her death, I had been praying by her bedside, and in my prayer I thanked the Lord that He gave her now to see that she had not followed cunningly devised fables. When I had finished, she repeated, "No, no, *not cunningly devised fables*—these are realities indeed; I feel their truth, I feel their comfort. Oh, tell my friends, tell my acquaintances, tell inquiring souls, tell poor sinners, tell all the daughters of Jerusalem (alluding to Solomon's Song 5: 16, from which she had just before desired me to preach at her funeral), what Jesus has done for my soul. Tell them that now in the time of need I find Him my Beloved and my Friend, and as such, I recommend Him to them."

She then fixed her eyes stedfastly upon me, and proceeded, as well as I can recollect, as follows : " Sir, you are highly favored in being called to preach the gospel. I have often heard you with pleasure ; but give me leave to tell you that I now see all you have said or can say is comparatively but little. Nor till you come into my situation, and have death and eternity full in your view, will it be possible for you to conceive the vast weight and importance of the truths you declare. Oh, sir ! it is a serious thing to die ; no words can express what is needful to support the soul in the solemnity of a dying hour."

I believe it was the next day that I visited her again. After some discourse as usual, she said with a remarkable vehemence of speech, " Are you sure I cannot be mistaken ? " I answered without hesitation, " Yes, I am sure ; I am not afraid to say, my soul for yours, that you are right." She paused a little, and then replied, " You say true, I *know* I am right. I feel that my hope is fixed upon the Rock of Ages ; I know in whom I have believed. Yet, if you could see with mine eyes, you would not wonder at my question. For the approach of death presents a prospect which is till then hidden from us, and which cannot be described."

She said much more to the same purpose, and in all she spoke there was a dignity, weight, and evidence, which I suppose few professors of divinity have at any time equalled. We may well say with Elihu : " Who teacheth like Him ? "

Many instances of like kind I have met with here. I have a poor girl near me who looks like an idiot, and her natural capacity is indeed very small ; but the Lord has been pleased to make her acquainted with great temptations and proportionately great discoveries of His love and truth. Sometimes, when her heart is enlarged, I

listen to her with astonishment. I think no books or ministers I ever met with have given me such an impression and understanding of what the apostle styles *ta bathé tou theou* (the deep things of God), as I have upon some occasions received from her conversation.

But I am rambling. My attendance upon the sick is not always equally comfortable, but could I learn aright, it might be equally instructive. Some confirm the preciousness of our Saviour by the cheerfulness with which, through faith in Him, they meet the king of terrors. Others no less confirm it by the terror and reluctance they manifest when they find they must die ; for though there are too many who sadly slight the blessed gospel while they are in health, yet most are too far enlightened to be quite thoughtless about their souls if they retain their senses in their last illness. Then, like the foolish virgins they say, " Give us of your oil : " then they are willing that ministers and christian friends should pray with them and speak to them.

Through the Lord's goodness, several whom I have visited in these circumstances have afforded me good hope: they have been savingly changed by His blessing upon what has passed at the eleventh hour. I have seen a marvellous and blessed change take place in their language, views, and tempers, in a few days. I now visit a young person who is cut short in her nineteenth year by a consumption, and I think cannot live many days. I found her very ignorant and insensible, and she remained so a good while ; but of late I hope her heart is touched. She feels her lost state, she seems to have some right desires, she begins to pray, and in such a manner as I cannot but hope the Lord is teaching her, and will reveal Himself to her before she departs.

But it is sometimes otherwise. I saw a young woman

die last week : I had been often with her ; but the night she was removed she could only say, " Oh, I cannot live, I cannot live ! " She repeated this mournful complaint as long as she could speak ; for as the vital powers were more oppressed her voice was changed into groans, which grew fainter and fainter, and thus she expired. Poor thing, I thought as I stood by her bedside, if you were a duchess in this situation, what could the world do for you ? I thought, likewise, how many things are there that now give us pleasure or pain, and assume a mighty importance in our view, which, in a dying hour, will be no more to us than the clouds which fly unnoticed over our heads. Then the truth of our Lord's aphorism will be seen, felt and acknowledged, " One thing is needful : and Mary hath chosen that good part, which shall not be taken away from her."

Your Lordship allows me to send unpremeditated letters. I need not assure you this is one.

Yours, with greatest respect,

JOHN NEWTON.

In answering our prayers, God gives evidence of the notice He takes of our estate, of His loving care for our persons, of the pity He has of our miseries, of His ability to supply our wants, and of His mind to do us good according to our needs.

* *

CORRESPONDENCE

Among the Navaho Indians

Extract from a letter :

We have been in these new parts since last November, among the Navahos. Shiprock is our P. O., sixty miles away in the N. W. corner of New Mexico. About half-way between is a Presbyterian Mission. We have calls chiefly from the men and older boys ; but to reach the women largely it must be in their dwellings, and one must know their language. They are quite open, however, and very hospitable. We have portions of Scripture in Navaho, and about fifty hymns which my daughter helped to fit to Indian tunes, so as to sing the truth, of which they are fond, as well as read to them. In the summer their flocks of sheep and goats are driven where pasture may be found, and they live in hogans (huts) of which I sent you some pictures.*

We have lived on the frontier of these mission fields with the assurance that this is God's place for us, and are very happy in the work. Desert life and its accompaniments are a sort of second nature to us, and we take things as they are. I already was an old man when I came on the Reservation twelve years ago. Our daughter Clara speaks and sings and reads the Navaho. *She* has never used an interpreter, as she was much in the camps of the Navahos and learned the language from them. Our youngest, Marie, a child of our old age, whose playmates were little Indian girls who came to see her, also learned their language, in part, and she loved these children. We helped her to study at home until she was ready for high-school, then she went to Oakland, California, for two years ; then for a time worked in a medical laboratory ; then in a large dispensary. It was war-time then, and teachers' salaries high. She left the dispensary to take a school, and went to Prescott, Arizona, to take her examination to teach in this State. She had

* See April issue of *S. S. Visitor*.

never taught, and the Superintendent said it was no use for her to try. Out of 153 only 31 passed, but she was one of these. She then taught as an assistant in a Gover't school ; this year she is Principal ; and now she writes that she will be here in June to *take up mission work with us !* Our cup runneth over.

Pardon me for telling you all this. Of course we were much pleased with all her success, but with none so much as this.

My wife, who is in poor health, spent the winter with our son, 300 miles south of here, and Marie is to come with her in June. We now hope to have a home again out here on the desert—a thing we had well nigh despaired of.

You ask about our living. We have always lived simply. The Navahos keep flocks, and meat is cheap and good. We get a few vegetables, squash and melons from the Indians. Other things we get from a trader twenty-five miles away. Of course, these are more expensive, but social demands are *nil*; so we can live here as cheaply as almost any place. Carl Armerding has once visited us, and Mr. Ironside also.

There are things in this desert life which some count privations and hardships more than they could bear ; so when anyone writes about coming out, I have a fear lest they have not counted the cost.

We have translated into Navaho, Genesis, Jonah, part of Isaiah, some Psalms, Matthew, Mark and John, and some parts of the Epistles. Last year we were in Chin-Lee, and Clara, with a native woman, translated 20 English hymns into Navaho; so we have now about 50 hymns.

The Reservation is nearly the size of Penn'a, with 30 or 40 thousand Navahos in camps of 2 or 3 families each.

Not one in ten of the Navahos has ever been at school or speaks English, though 60 years ago the U. S. Govern't promised one school for every 40 Indian children.

Pray for us, that the Lord may open hearts to the Saviour for their eternal salvation. Our address is,
H. A. Holcomb, Immanuel Mission, Shiprock, New Mexico.

Answers to Questions

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

QUES. 9.—Please inform us as to the following: Is the same fig tree spoken of in Matt. 21: 19; Mark 11: 13, 14, and Luke 13: 6-9? Why should the Lord curse that tree since it says, "the time of figs was not yet?" A minister said they are *all* parables; and another said it was not possible, in the nature of things, that Christ should curse a fig tree. Please answer in *Help and Food*, to which I am a subscriber.

J. M.

ANS.—Matthew and Mark refer to the same occurrence, as the previous verses show. It was during the six days prior to the Lord's crucifixion at the passover (John 12: 1). Fruit, on the fig tree, appears *before* the leaves; and if there be no fruit when the leaves develop, it must remain barren for that year. The *early* variety of fig ripen about June, but, says Dr. Thomson, "It is not at all impossible that there be ripe fruit at Easter in the sheltered ravines of Olivet. If there was no fruit on the leafy tree it might justly be condemned as barren: hence the lesson it was made to teach—that those who put forth only leaves of empty profession, are nigh unto cursing" (*Schaff's Bible Dict'y*). It is said also that unripe figs of the *late* variety, hang through the winter, and ripen about passover time.

But Luke 13: 6-9 is "a parable," or picture, of what the Lord had been doing in the three years of His ministry in Israel. He still was to continue it for a short period; then, if still unfruitful, the tree was to be cut down. Israel *did* reject Christ, and the nation *was* cut off from their land, and their relation with God broken off, until it shall turn in repentance to Him whom they pierced (Zech. 12: 10; Jno. 19: 37; Rev. 1: 7).

The ministers' sayings which you quote are (1) from ignorance of Scripture, and (2) from unbelief. Beware of both.

QUES. 10.—Dear sir and brother : You have given us much help through *Help and Food*, so I wish to ask as to the following : The Second Coming of Christ will be, as I understand, the closing of the day of grace, with judgments poured down upon "them that know not God, and obey not the gospel of our Lord Jesus Christ." Now the question rises in my mind, Is it right for me to pray for the coming of the Lord, with such terrible results to these poor souls ? Or should I leave it to God to deal with them according to His great mercy, as our Saviour said, "No man can come to Me except the Father draw him" ?

J. C.

ANS.—Throughout our Lord's ministry, to the very end, we see Him seeking the lost. He weeps over murderous Jerusalem ready to crucify Him (Luke 19:41). And He was the embodiment of that eternal love in the Father, in the Son, and in the Holy Spirit toward man. The three parables of Luke 15 proclaim this—the Son pursues after the lost sheep ; the Holy Spirit, in a figure, sweeps the house of this world to recover the lost silver, and the Father *runs* to meet the returning prodigal—the Three are *One* in their purpose of grace and love.

If one asks, Why then are not all men saved ? we answer, The mystery of man's will in opposition to God's, and the sovereignty of God in grace, are like two parallel lines, both true and distinct, but which cannot be joined. God's grace and goodness always surpasses his people's faith. When Abraham pleaded for Sodom because of the righteous supposed to be there, God granted every request. It was Abraham that stopped, not Jehovah ; then Abraham utters this grand truth which has been the refuge to how many tempted souls, "Shall not the Judge of all the earth do right ?" (Gen. 18:25). And why should we not from our inmost heart say with the Spirit and the Bride, "Even so, come, Lord Jesus !" when we know the world of unbelievers will be no better, but increase in guilt till our Lord come ? (2 Tim. 3:13). It should make us earnest indeed in praying for and seeking the salvation of souls. It should make Christian parents eager to bring up their children according to the Lord's ways, and not

after the world, that they may justly count on the Lord for their salvation. In view of this, how can Christian parents be indifferent to the associations of their children with the world and its ways—like Lot, seek a place in Sodom, to their destruction (Gen. 19: 14). Oh, that Christian parents did take this to heart in these days of Satanic sophistries and trickeries, in defiance of God and His word.

QUES. 11.—Dear Mr. Editor: (a) What is meant by "greater works" in John 14: 12?—"He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

b. Sometimes, even while reading the Word, an impious thought, which seemingly only an infidel would entertain, darts through a Christian's mind. He does not want it; yet it is there. Is it of Satan? What can one do?

c. A friend interested in the book of Job says, "If no sin can enter heaven, why is Satan allowed there?" Please explain.

d. Also, why not *Easter*?

C. A.

ANS.—(a) "Greater works than these" could hardly apply to the power over creation and nature manifested by the Lord here on earth—as stilling the tempest by His word, feeding multitudes with a few loaves, or raising one dead with his flesh in decay (John 11: 39). But note that the subject of these chapters (12: 20—16), and the great object of the Lord's coming, was to bring man back to God and fellowship with Him. Based upon the work of the Cross, and Christ glorified in heaven, the Spirit was to come and bear witness to Christ with and by the disciples; "The Lord working with them" from the glory, as Mark 16: 20 says. Hence it was works in *spiritual* power, bringing men back to God—"because I go to the Father," says the Lord. So, beginning with five thousand conversions at Pentecost, the triumphs of the gospel of God concerning His Son Jesus Christ spread out far and wide beyond the confines of Jerusalem and Galilee, to the utmost parts of the earth.

ANS.—(b) Yes, of Satan, surely ; and he knows, and we also, how our evil nature allies itself to him, the tempter. "What can one do?"—Do as our Lord did when, through Peter, Satan sought to turn Him away from obedience unto death : "Get thee behind Me, Satan" (Matt. 16: 23). That is using the "sword of the Spirit" against him. (See Eph. 6: 16, 17.)

ANS.—(c) God's time has not come to cast Satan out of the heavens—the places where he has been since the time of his creation (Ezek. 28: 12-16; Job 1: 6), but *remain* there, he shall not (Rev. 12: 7, 8). With the eternal God "a thousand years are as one day," and "His ways are past finding out." Col. 1: 20 shows that the atonement by Jesus Christ reaches to "things in heaven;" and God's holiness shall be maintained everywhere.

ANS.—(d) We read of no such custom with the apostles or the churches in apostolic days. If any keep it really as "unto the Lord," let him do so. See Rom. 14: 5, 6.

Young Believers' Department

CALENDAR : MAY 16th to JUNE 15th

DAILY BIBLE READING: May 16th, Ps. 114; May 31st,

Memory WORK : Jude 10-25. [Ps. 129; June 15th, Ps. 144.

GOOD READING: C. H. M's Miscellaneous Writ's., Vol. 4,
"Christian Perfection," "Levi," and "Glad Tidings."

MONTHLY QUESTION :—What is the salvation we have, and the salvation we are waiting for ?

Our Memory Work

With this month's study we complete the memorizing of two epistles—2 Peter and Jude. I trust you all have found much profit in this work, and that, as a result, you have acquired a truer spiritual judgment as to the con-

ditions which prevail in the world. The current is running very strong, and we need to exercise great watchfulness day by day, for we are in constant danger of being caught in the swift stream of this world's ways. "The Lord shall be thy confidence, and shall keep thy foot from being taken" (Prov. 3: 26). "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet. 4: 7). To be sober means to exercise a right judgment, and for this we must have God's mind as given us in His Word. It means, too, the exercise of self-control. Who can do this apart from knowledge of and enjoyment of God's Word?—it must be the man of our counsel. "Man shall not live by bread alone, but by every word which proceeds from God's mouth."

The time for our recitation will come again with the close of this present portion, and we shall look for the successful ones, according to our usual requirement, to be sent in not later than June 30th. This time we will send to them a very valuable little book entitled, "The Mysteries of God," by Mr. Ironside, giving a comprehensive unfolding of God's purposes in what are called "Mysteries" in the New Testament. Now we hope that many will be able to claim this volume. Try to enlist other young believers in this work, such as you may know outside of your assembly circle.

Some Outlines of Truth

I wish to begin with you some outlines of certain truths which may be both helpful and suggestive for further and more detailed study by yourselves.

First, I would like to take up the Assembly, and, to begin with, consider it as the *one body*, to which every believer belongs.

As to its *beginning* it was not whilst Christ was here, for He says, "I will build mine assembly" (Matt. 16: 18). *When* and *how* it began, we see in Acts 2: 1-4; and 1 Cor. 12: 13 says, "By one Spirit we have all been baptized into one body." That this is the same as the church or assembly (though there is much teaching connected with these different terms) is evident from Eph. 1: 23, "the church, which is His body" (Rom. 12: 4, 5; Eph. 5: 30, *New Trans.*; Col. 1: 18, 24).

From Acts 2: 47 we see there is continual adding to this company of true believers in the Lord Jesus. So the apostle can say "we"—referring to the Corinthians, himself, and others, who were not present at Pentecost; all are participants in this baptism, *all* having 'been given to drink of one Spirit' (1 Cor. 12: 13, *New Trans.*). Now this primarily is the *unity of the Spirit*, for there is but one Body, and one Spirit (Eph. 4: 3, 4).

That *every believer* belongs to, or is part of, this one and only Church or Assembly, or Body, is clearly stated in 1 Cor. 12: 12, 13—the Body is one of many members, and "by one Spirit we are all baptized into one Body."

Since all true believers are joined together into one Body, let us inquire, What was it which they believed? The answer is given in 1 Cor. 15: 1-4: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved . . . how that Christ died for our sins . . . was buried, and that He rose again according to the Scriptures." So with the Ephesians, having heard the gospel, they trusted and believed Christ (Eph. 1: 13). Likewise the Colossians (1: 4-6) and the Philippians (1: 4-7). Thus Christ and Him crucified was the great basic truth of their faith (1 Cor. 1: 21, 22; Gal. 3: 1). Should we consider the subject of what the gospel comprises,

however, it would be needful to bring in many other features of truth. So also with the Thessalonians, they received the gospel, and became followers of those who preached it and of the Lord (1 Thess. 1: 5, 6); their faith in Christ, and suffering for His sake, became an example to other assemblies (spoken of in the plural here, *assemblies*, of which we shall speak later). We have noted the *time* and *manner* of the Church's beginning, of whom it is *composed*, and *what it is* which introduces into it. Let us now ask what is the *character* especially belonging to the Church?

First, this may be gathered from the term itself. The word *ecclesia*, or assembly (rendered uniformly "church" in the Authorized Version, except in Acts 19: 32, 29, 41), means *a called-out company*. The Spirit of God has adopted this word to designate the company of believers united together and to Christ in heaven by the action of the Holy Spirit. It clearly suggests *separation*. But from whom and from what? The distinct place of this company, hence its separateness, is intimated in the three-fold division of 1 Cor. 10: 32 — "Jews, Gentiles, and Church of God." This is further emphasized when we know that this Church or Assembly is composed of believers from amongst both Jews and Gentiles (1 Cor. 12: 13; Eph. 3: 6 with 2: 11-22). They are thus separated, called out, from their natural relation and position in the world to be in this new Body, inaugurated on the day of Pentecost. The Lord prophetically speaks of this in John 10. He would lead out His sheep from the Jewish fold, and bring His other sheep (Gentiles), and unite them in one flock (ver. 16, *New Trans.*). Further, it is separated from the world not only by being thus called apart from it, but also by the fact that it is united to Christ in heaven, and the Holy Spirit here is witnessing

to His exaltation while rejected by the world (John 16: 8-1). And by the Spirit the Assembly is linked with its Head, Christ, in glory. This at once shows its character. In position, relation, and destiny, it is *heavenly*, separate from the world and its course, *for so is Christ*.

Concerning this called-out company, many descriptive terms or expressions are used in Scripture, which we may profitably consider, and hope to do so in a brief way. Then we must gather together, at least in outline, the precious truths as to worship, testimony, and fellowship of the Assembly, and how these truths are to be given practical form in days such as the present. We must think also of the life, the order and government which pertain to the Assembly. But our next outline study will be the aspects in which it bears relation to each of the divine Persons—Father, Son, and Holy Spirit.

Another interesting part of this subject—the Church—is the way in which it is typically presented in the Old Testament. This we hope to touch on as we proceed with our outlines. However, there is nothing in the O.T. types to present the Church as the *Body of Christ*. This aspect belongs entirely to the New Testament.

Again, various names are given to those who compose the Assembly ; each of which has a meaning worthy of our careful consideration, with profit and blessing. Here are some of them which you might look up and consider, both as to the privilege and responsibility which they suggest.

Believers	Acts 5: 14.	|	Members of one Body	
Disciples.	Acts 9: 1.		and of one another.	
Christians	Acts 11: 26.		Living stones . . .	1 Pet. 2: 5.
Saints	Eph. 1: 1, etc.		Sons	} many passages
Strangers and Pil-			Children	
grims	1 Pet. 2: 11.	Priests		

Fellow-citizens..Eph. 2: 19. | Servants..... Rom. 6.
 Soldiers.....2 Tim. 2: 3, 4. | Friends..... John 15: 15.
 Sheep, Lambs, John, chaps. 10 and 21.

Our Daily Bible Reading

We commence with Ps. 114. There is unity of theme through the first four psalms (114-117). They celebrate God, first in His great power (114), then in contrast to the idols of men (115), and as the One who in resurrection-power brings in salvation and blessing for His people—Israel especially (116); finally, all the world is called to worship. Such will be the millennial glory.

Suitably, there follows in Ps. 118, *Christ Himself*, as the Head of all blessing. Note also how parts of this psalm are referred to in the New Testament. Then in Ps. 119 it is *the Word of God*, which beautifully links with the previous theme—Christ, who is the Word, the Truth. Dispensationally, it is Israel under the New Covenant celebrating the law written upon their hearts, as in Ps. 118 we have the Mediator of that covenant.

There follows the fifteen psalms of degrees (120-134). They present, as we may say, the steps in Israel's restoration leading up to the blessed end of which the preceding psalms speak. They present the steps of progress by which God leads up to the great pæan of praise which closes the book, and embraces all creation (135-150). We can find principles in them which govern at all times, and illustrations of God's ways with His people, whether individually or collectively considered.

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SPIRITUAL GROWTH

(1 Pet. 2: 1-3.)

BEFORE there is growth, there must be life. Man, having fallen away from God, is alienated from Him, and has no desire for fellowship with the Author of his being. Hence the need of new birth. So, in a higher sense than when "the Lord breathed into his nostrils the breath of life," there is need of a new inbreathing from God to become spiritually a living soul, endowed with divine aspirations which render us capable of knowing, loving, and serving God. This is produced by the hearing of the gospel, wherein the love of God is revealed to the soul in the gift of His Son whilst we were in our sins and without love to Him.

But life does not develop and expand independently of sustenance from without. A plant does not grow, bloom and bear fruit independently of the sun, the rain, and the air. So with spiritual life. While it is divine, and therefore eternal and indestructible, to develop into maturity it needs to be fed with the "sincere milk of the Word." As the new-born child feeds upon milk, then needs instruction and guidance to develop into what is proper to manhood, so does the child of God need both to genuinely feed upon the precious Word of God, and be trained into spiritual ways, knowledge and strength, which the Holy Spirit delights to do for the "obedient children" who look to Him for guidance and instruction in the truth.

For to "grow in grace" is not solely by knowledge of the sacred text, or letter of the Word; the Holy Spirit must be honored; His guidance and enlightenment, in dependence upon Him, need to be sincerely sought. Yet the Spirit does not effect His work in the soul independ-

ently of the truth, but by its instrumentality. Thus the Spirit and the Word are together operative for the work of God in His people. They are alike essential for sound growth; they cannot be separated without falling into delusions and fanaticism on the one hand, or into mere intellectualism on the other. The first is seen in the vagaries of so-called "Pentecostal movements," "Faith-healing," etc., pretending to be led by the Spirit, while insubject to the Word; and on the other, ignoring our dependence on the Holy Spirit inclines to self-reliance and rationalism.

But again, if we are to grow in grace, there must be a denial of self, and as Peter says, "a putting away of all malice, and all guile, and hypocrisies, and envies, and all evil speakings;" for if the Christian cherishes evil dispositions in his heart, the Spirit is grieved, and there is no advance in the way of holiness and true knowledge of God. It is not merely the gross evils, which offend even the moral man of the world, that the child of God is to lay entirely aside, but the hidden, the secret springs of evil. Be assured, dear Christian reader, that if self-pleasing and self-seeking, even in their fairest forms, bear sway—if they are not judged before God—the power of the Holy Spirit and joy in Christ cannot be fully known.

The Christian is to be subject to Christ. He owes Him his undivided allegiance. By the tenderest considerations he is called to serve Him who "gave Himself for us," and the path of obedience is the way of blessing, of joy, and true liberty.

And besides holiness of life and watchfulness against self, the spirit of child-like humility is to mark the disciple in the school of Christ. This spirit and its ways are lovely in the eyes of God. The little child is taken by the Lord Himself and held up as a sample of His king-

dom: "Of such," of like spirit, "is the kingdom of heaven;" and the Lord took the little ones in His arms and put His hands upon them, and blessed them with a delighted heart (Mark 10: 16). And this child-like spirit in which the Lord would have us abide, is the natural result of walking in communion with Himself; truly there is nothing so *elevating* and so *humbling* as the knowledge of God. The more we know of Him, the more we become sensible of our own nothingness, and the marvels of His grace.

Growth marks those who walk with God. The apostle lamented that the Hebrew converts could bear only that which belongs to babes, instead of food suited to maturity. How beautiful, in contrast, is the Psalmist's description of one who delights in the law of the Lord: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season . . . and whatsoever he doeth shall prosper" (Ps. 1). The *perfection* of this was only in our Lord, surely, but what a delight to God to see us walking in Christ's steps, and what immeasurable blessing to us!

* *

NOTES ON PHILIPPIANS

Our readers will note that an error was made in printing "Notes on Philippians" for June in May No. They should therefore exchange places.

CHAPTER FOUR

Christ, the Believer's Strength, and Confident Mind; Exhortation to Unity

(chap. 4: 1-3.)

"Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodia, and beseech Syntyche, that they

be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life."

THE long parenthesis of the third chapter concluded, the apostle again exhorts to steadfastness and unity. It is very evident that there was incipient division of some nature working in the Philippian assembly. It was in order to meet this, as we have already noticed, that the letter was written; but Paul did not immediately put his finger upon the difficulty. Through the three previous chapters he has been ministering that which should prepare the hearts of the offenders for a final word of exhortation. In this section, he calls them by name, and pleads with them not to let self-interest hinder the work of the Lord.

With expressions of deepest affection, he addresses the assembly as a whole. They are his brethren, dearly beloved, for whom he yearns, and who will be, at the judgment-seat of Christ, his joy and crown. It will be noticed that this expression is analogous to that of 1 Thess. 2: 19, 20. There, addressing the saints who had been won to Christ through his ministry, he could say, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." When, as a servant, he stands at the judgment-seat of Christ, that which will fill his heart with gladness will be the sight of those for whose eternal blessing he had been used while laboring in this scene. Rutherford beautifully expresses the same

thought when, speaking of the town in which he had labored so long, he cries,

“Oh, if one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens,
In Immanuel's land.”

Then he that soweth and he that reapeth will rejoice together, as each servant shall come bringing in his sheaves, and, looking up into the face of the Lord, will be able to say, “Behold I and the children whom God hath given me.”

The crown of rejoicing is the soul-winner's garland, composed of those he has won for Christ. Such must ever stand in a more precious relationship to the one who has been used to their conversion than they possibly can to any other. They are his children in the faith; his sons and daughters in Christ Jesus. Their happy progress in the things of God gladdens his heart, and is, in itself, rich reward for his service in their behalf; while, on the other hand, their failure or break-down by the way, as evidenced by loss of interest in divine things, dissension, worldly ways again taken up, must rend his heart with grief, and also fill him with a certain sense of shame. “Now we live,” writes the apostle elsewhere, “if ye stand fast in the Lord.” And a brother-servant, the apostle John, writing to his converts, says, “And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at his coming” (1 John 2: 28). Notice, it is not that *they* may not be ashamed, but “we,” that is, those who were instrumental in leading them to Christ.

So, it is in view of all this, that Paul earnestly exhorts his beloved Philippians to stand fast in the faith. It is always the effort of Satan to hinder the people of God from steadfastly clinging together, and presenting a united front to the enemy. Alas, that his efforts to introduce dissension so readily succeed because of the flesh in us.

And now, without further delay, and in perfect frankness, the apostle speaks directly to the two offenders against unity, whom he had in his mind from the beginning. And yet there is no sternness, no seeking to lord it over their consciences, but he pleads with them, as though Christ Himself were beseeching, and entreats Euodia and Syntyche. They had been earnest laborers in the gospel, but had fallen out with each other, as we say, and they are exhorted to be of the same mind in the Lord. He certainly does not mean by this that they must think alike in everything, or see all things from the same standpoint. This can never be while we are in this world. The very possession of mind, which differentiates man from the brutes, of necessity gives occasion for differences of judgment as to many things, and so calls for much patience toward one another. No two men ever saw the same rainbow. The slightest difference of position gives each a view at a different angle. The formation and contour of the eye itself has to be taken in consideration. One may discern clearly every distinct shade, while the other may be color-blind, and no amount of argument or persuasion will enable the second to see that which is so clear to the first. And so we may even say no two men have ever read the same Bible. Not that there is

one book from God for one person and a different one for another, but the difference is in our apprehension of things. We are so influenced by our environment, by our education, or lack of it, that we are prejudiced when we least realize it, and, even when we try to be the most open-minded, we are often misled by our impressions and the limitations of our understanding. Therefore, the need of great patience one with the other.

But if what we have been saying is true, how then can we be of one mind? The verse does not end without making that very plain: "I beseech Euodia, and beseech Syntyche," he writes, "that they be of the same mind *in the Lord*." If both alike have the mind of Christ, which is the lowly mind; if both alike seek to be subject to the Lord, even though there may be differences of judgment as to many things, each will respect the other's view-point, and neither will try to force the other's conscience. Thus all occasion for dissension would be at an end. Alas, that we so little realize this, and are often so insistent on what seems to us exceedingly important truth, when nothing vital is at stake, while a brother or sister equally honest and earnest may fail to see things as we see them; and, at the judgment-seat of Christ, it may be manifested that, after all, they, and not we, were right, or perhaps that both were wrong.

I take it that the third verse was spoken by Paul to Epaphroditus personally, who was, I presume, his amanuensis in the writing of this letter. He was about to return to Philippi, having fulfilled his mission, and now, strengthened after his illness, was to be the bearer of this epistle. The apostle

entreats him, as a true yokefellow, to help these women upon his return, to that unity of mind to which he had been exhorting them. He mentions that they had labored with him in the gospel, with Clement also, and with others of his fellow-laborers, whose names, though not given here, are in the book of life. We are not to understand by this that they occupied the public platform, participating, with Paul and Clement and these other laborers, in public testimony; for this would contradict the words of the Holy Ghost through the same apostle, as preserved for us in 1 Cor. 14 and in 1 Tim. 2; but there were many ways in which devoted women could serve the Lord in the gospel. In fact, in oriental, as well as in occidental lands, work for women is of tremendous importance. There were many places where a man could not go, where godly women may have free access. And "laboring in the gospel" implies a great deal more than simply speaking from a platform. In fact, it is a question if this latter be not, in many instances at least, the lesser thing, and the individual heart-to-heart work the greater.

It seems clear that Epaphroditus caught the note of inspiration in these personal words to him, and so he embodied them in this letter; and we can be thankful to God that they have come down to us, for they give us deeper insight into the working of the spirit of grace in the mind of Paul, and will be valuable to all who seek to serve the Lord, until the Church's history on earth is ended.

(To be continued)

H. A. IRONSIDE

THE WAY, THE TRUTH, THE LIFE

When consciousness of sin and need
Constrains the broken, contrite cry,
And leads the weary-laden one
To lift imploring hands on high,
How may a sinful creature reach
A God who seems so far away ?
Ah, list the Voice of love divine :
"COME UNTO ME ! I AM THE WAY !"

While crossless creed and Christless cults
Ensnare the prudent and the wise,
The babe, with truer wisdom, clings
To One whom they reject, despise :
For He alone, the Truth, the Life,
Can life and light divine impart,
Can minister the balm of peace,
And fully satisfy the heart.

No creature-power can doom avert,
Nor conscience purge, nor bliss bestow ;
The vanity of earthly things
Is writ in tears on all below :
But as the rays of morn dispel
The gloom and shadows of the night,
"I am the Way, the Truth, the Life,"
O'er this dark world pours living light.

The Way that to the Father leads,
The Truth that sanctifies, sets free,
The Life He giveth all His own,
That they with Him might ever be.
Thrice blessed chain ! by love designed
To save and bring to God the lost,
With grace and mercy all entwined—
But, oh, how infinite the cost !

For ere one soul absolved could be,
And ere one dead in sins could live,

The Father had to give the Son—

The dearest gift that God could give !
 For righteousness and peace must meet,
 And the atoning blood must flow,
 Ere God could from the mercy-seat
 His blessed gifts of grace bestow.

And ere the new and living Way

Could open wide to all be thrown,
 The way of sacrifice and death

The Lamb of God must tread alone—
 A way that led through all the depths
 Of sorrow, suffering, shame and loss—
 Love's pathway of obedience, through
 Gethsemane to Calvary's cross !

And there man's uttermost of hate

Was answered by transcending grace ;

For, while the Christ *they* crucified,

In love *He* took the sinner's place !

And having borne the due of sin,

And conquered death, and spoiled the grave,
 Exalted to the throne of God

He lives omnipotent to save.

Though Darkness' power, with venom'd might,

To quench the Light hath ceaseless sought,

And guilefully the Serpent's seed

To overthrow the truth have wrought,

Undimmed through all the hours of night,

Flung free o'er all earth's sea of strife,

From Christ the Rock still streams the Light :

"I AM THE WAY, THE TRUTH, THE LIFE !"

While many-tongued apostasy

Increasingly assails the ear,

And fields now whitening fast proclaim

The harvest of the earth draws near,

The One whose love hath borne so long

Still calls and pleads at close of day,

And all who hear His voice still find

IN HIM THE LIFE, THE TRUTH, THE WAY !

W. L. G.

NOTES OF AN ADDRESS

On 2 Kings, chap. 4: 1-37.

BY H. P. BARKER.

I WISH to speak to young Christians this evening, as well as to older ones, and to show, first, the wonderful grace of God to the needy, and then the way to make some returns for the grace which has been received ; for it is of no use to speak of serving the Lord or showing gratitude for His benefits until we have first tasted of His wonderful grace.

Now in the opening of this chapter we have the incident of the destitute woman, with only a pot of oil. She has had four most unwelcome visitors come to her house. First, *Death* knocked at her door and laid hold of her husband, taking him out of the land of the living and crushing her heart.

Then came *Debt*. The poor woman got up to her eyes in debt; so much so that her creditor came to press his claims, and would have carried off her sons to sell them to settle his claims.

Another visitor was *Destitution*, for she had parted with all, and had nothing left but a solitary pot of oil. Poor soul ! *Death, Debt, Destitution !* And now another, *Despair*, followed quickly on the heels of the others. She was at "Wits' End Corner," as we say. What a subject for grace to deal with ! How empty, how helpless, how hopeless she was. It is to such an one God delights to show the riches of His grace. But see what *Elisha*, the man of God, did. Oh, the munificence of grace ! Finding that the woman had this little pot of oil, he bade her go and borrow of her neighbors all the vessels she could—pots, pans, basins—both large and

small ; all *empty* vessels, everything she could procure that would hold oil.

She sent her sons after them, and they brought the vessels to her. She kept on pouring and pouring out of the little pot, until all of the vessels were filled. "Bring another vessel," she cries; but there is not another to be had. Then the oil stayed. Not that God set any limit—the only limit was the capacity to receive the blessing. And Elisha said, "Go, sell the oil, pay thy debt, and then live of the rest." This is what the grace of God has done for us who believe in the Lord Jesus. First of all, God cancels all our indebtedness, points us right to Calvary, and says to us, "There your debt was paid." He has provided for the full payment of our whole debt. Not only that, but as says that little couplet,

" 'Tis not enough to help the fallen,
But to support him after."

That's what Christ has done. He not only gets hold of us, but raises us up from the dunghill and seats us among princes ; not only cancels all our debt, setting us free from the crushing load, but gives us a sufficiency for the rest of our lives.

Now we come to the second incident of the chapter, telling how we may make response to God and extol Him for His wonderful grace. There is only one way to show your gratitude to God, and that is by the obedience and service of love to our Lord Jesus Christ.

Notice, first of all, that this Shunemite woman gets a wonderful impression of Elisha, the one through whom all the blessing is to come to her. She welcomes him. We read, "She constrained him to eat bread . . . as he passed." I think that Elisha here, as elsewhere, is a picture of the Lord Jesus. Now, if you want to show your

gratitude to God for all His grace, the first way to do it is this : to appreciate the Lord Jesus.

There is nothing too wonderful for God to do or to give one who appreciates the Lord Jesus Christ. What God looks for in your heart above everything else is not only to appreciate the *grace*, but *the precious One*, our Saviour, Jesus, who has brought it down to us. He loves to be constrained. The margin of your Bible gives the right thought (equivalent to the Hebrew original) which says, "She laid hold of him"—she would not take "No," for an answer, as we say. The Lord Jesus loves to be "laid hold of" like that. It reminds one of the two disciples on the way to Emmaus, to their home in the country village : "He made as though He would go further." But they "constrained Him to abide with them," Does He not say, "If any man hear My voice and open the door, I will come in to him and sup with him and he with Me ? "

Now, as Elisha turns in and eats bread in this woman's house, she says to her husband, "I perceive that this is a holy man of God, which passeth by us continually." She "perceived." Oh, that *we* had eyes to perceive the blessed Lord Jesus as He passes by. I often find people who study the Scriptures in a rather critical spirit, seeking for the minutest details. But, remember, if a telescope is given you, it is not only to look at it, but by it at the wonderful things it reveals. If God has given us a telescope to view the heavens, let us not stop at the mechanism, marvelous as it is, but view *Himself*. The Scriptures are both telescope and microscope through which God is revealed, where we learn His glories, and get acquainted with His glorious perfections. We may collate every word of Scripture, memorize every word, study it in Greek, English and Hebrew—all very useful

in order to see every little jot and tittle—but we must find the substance of it all ; it bears testimony to Jesus. Unless your soul grows in the knowledge of the blessed Saviour through your Bible-study, it has missed its object. God help us then to learn of *Him*, and be more conversant with *Him* through our studies.

Now this woman asked her husband to make a little chamber on the wall for Elisha, the man of God ; so she prepared a chamber for Elisha, to have his company continually. And, dear young Christians, if our lives are to be blessed with the company of the One who redeemed us, we must prepare for His company, and that not in a haphazard fashion. We must let ourselves out into it. It will mean sacrifice of time, of pleasures, of ambitions. Let us have *purpose of heart* to follow the Lord; for it is those that seek who shall find, and it is only “ the diligent soul that shall be made fat.”

And how are we to prepare ? What does this little chamber speak to us of ? Every item of furniture speaks of something. First, it was built “ upon the wall.” Do you have communion with the Lord Jesus in the secret of your heart ? Your chamber must be built on the wall. What does the wall speak of in Scripture ? It is that which *shuts out* what does not belong inside, and *shuts in* all that belongs there. While it stands for separation from the world and its crooked ways—from all that is not of God, from the godless and Christless—it shuts us in with the blessed Lord Jesus. You cannot have a companion of the world and of Christ in your little chamber on the wall. May not this explain why it is so many Christians keep on such a low level ?

In a certain museum, just inside the door, is a little glass case in which hangs a plain steel key. It lies not at the bottom of the case, nor is it suspended from the top,

but it hangs as if suspended in space. You look and wonder why it does not fall. That is just the point—why does it not? If you stoop down and look, you discover at the top of the case a magnet, which draws the key towards itself. But on close observation you see a hair holding the key to the bottom. The magnet pulls the key upward to itself, but something holds it down. Now, you and I are the key. This world is the glass case. Up there a powerful magnet draws our souls upward to Himself who is going to have us soon—all who are His own—to be with Him forever. Meanwhile something hinders, something is holding us back, something like the thread pulls us down to this world. You know what it is that is holding you down. It may be something innocent in itself, but holding you down and keeping the Magnet from having His full power with you. It may be some earthly ambition; it may be a little love of money; it may be hidden sins, something or other, that is holding you down. May God break that thread or hair, whatever it is, that is holding you; may it be snapped to-night. I sometimes wish for an after-meeting—not so much after a gospel meeting as after a meeting like this—when we all may get down on our faces before God, asking Him to show us what it is that is holding us down—what it is that hinders the freshness, the joy and power of the Holy Spirit among the people of God.

Coming back to our little chamber: there is in it a bed. I think it speaks of restfulness, the very opposite of worry. If, in your little chamber, there is a load of worry about things, I do not think the communion and company of the Lord can be much enjoyed. Turn away from the bustle of this world to be alone in that quiet chamber with Him. Oh, for these times of quiet communion with God:

“ Rest and holiness there find,
Fashioned like my Saviour's mind.”

Then there was the table, which speaks of communion and restoration—both sides of communion. The stool, I think, means restfulness through the day, as the bed speaks of restfulness during the night. We cannot always be shut in in quiet communion with the Lord. We go out into the busy world. Even there we can carry with us the atmosphere of the sweet retreat while engaged in our service, as the little hymn says :

“ Go forth and serve Him while 'tis day,
Nor leave our sweet retreat.”

Lastly, a candlestick is in the chamber on the wall—a light of testimony, seen by others and bringing fruit to God. May God help us thus to shine. As this woman prepared for Elisha this little chamber, so will the Lord Jesus come where there is a prepared heart and where there is a desire for His company.

Elisha is not going to leave all this kindness unrewarded. He sends Gehazi to call the woman, and asks her what he shall do for her. She seems satisfied simply to “ dwell among her own people ; ” but God gives her a son in answer to Elisha's request ; and the mother's affections become enwrapped about this child, her only child, the darling of her heart. The boy goes out with his father in the field ; he is suddenly stricken with pain, and is carried home to his mother, who watches the little life ebb away. Poor heart, what will she do ? Immediately her thoughts turn to the man of God. It appears that Elisha was far away, and the question arises : Why was he not in the little chamber just when he was most needed ? Had she become so wrapped up in her boy that she had forgotten the man of God ?—so wrapped up

in the gift and forgetting the one through whom the gift came?—taken up with the blessing, and forgetting the Blessor? Sometimes it is like that.

I take this as the reason for a great many of God's wise dealings with us, mysterious as they may seem. He sees that we are wrapped up with our blessings, and takes them away so that our hearts may turn afresh to Himself, the Giver. Well, this woman wants to go to Elisha, and her husband, a strange sort of man, who can understand religion on the Sabbath day, but cannot understand it on any other day, says: "It is neither new moon nor Sabbath." All she answers is, "It shall be well"—but not a word about her trouble. God help us to be more like this woman—able to speak and sympathize with others in their troubles, and say nothing about our own!

She goes straight to Elisha. Elisha asks, "Is it well with thy husband? Is it well with the child?" and she answered, "It is well." May God enable us to say, whatever trial comes knocking at our door, "It is well." He soon finds out, however, that the son God had given her was dead, and tells Gehazi to take his staff and lay it on the face of the child; but she cleaves to the master—not to the servant. He alone is competent for her deep trouble, and she cleaves to *him*. So she says, "As Lord liveth and as thy soul liveth, I will not leave thee." She had gotten back to the source of blessing again.

My dear young brother and sister, your great business is thus to cleave to your Lord. Someone says, "I thought He held on to me." We are not talking about that side of it now. A good man will always exhort you to cleave to the Lord, and tell you also that He will cleave to you. Barnabas rejoiced when he saw the grace of God to the Gentile believers, and exhorted them with purpose of heart to cleave to the Lord. We must not be

one-sided. While it is true that the Lord holds on to us, we are to cleave to the Lord and not turn aside to any other.

Elisha arose and followed the woman, whilst Gehazi applies the staff in vain. When Elisha was come into the house, behold, the dead child was laid upon his bed. Having shut the door upon them twain, and prayed unto the Lord, Elisha lay upon the child ; put his mouth upon his mouth, his eyes upon his eyes, his hands upon his hands, and stretched himself upon the child. He identifies himself with the dead. That is what our Saviour did for you and me.

And I have often thought that it is a wonderful lesson for Sunday School teachers. Have you, Sunday by Sunday, sought to identify yourself with your scholars so as to plead for them with God? You want to see these children born again. You want not only to interest them in Bible stories, learning verses, and singing hymns, but you want to see them saved. Well, then, prayerfully and earnestly identify yourself with the children you teach. Just laying the staff on the face of the child will not answer the need. Aim at these dear children being born again, and be at the Saviour's feet for the children entrusted to you.

God help us when we come to God with our petitions, to do so with the sense of the great glory of Him in our souls. We are connected with Christ as those for whom He has wrought the wonders of His grace. As such, we may indeed expect God to hear our petitions and grant our prayers.

CORRESPONDENCE

An aged Christian writes :—

Being unable to go out as I used to, I send out some of those beautiful gospel tracts and booklets with a few words by mail to acquaintances and to others. I have received such nice letters in answer, that, with your permission, I would suggest to young brothers and sisters that they employ some of their activities in seeking to reach others with the precious gospel. One of these letters says : " Since reading your letter and the booklets I have been brought to know that I am saved, and I am so happy that I have written to all my friends about it."

There are also many in the *Bereaved* columns of newspapers to whom some suitable booklet or tract, with a few words, might be sent. Start now, and with prayerfulness over your service, your own mind and heart will be blest and enriched by it.

A. McC.

Dear brother :—

. . . Your correspondent, A. N. Dunning, in April *Help and Food*, has caused some concern as to knowingly unbaptized persons being received at the Lord's table. Will you please say something more as to this in June *Help and Food*.

H. C. C.

This was considered at some length in *Help and Food*, January 1918, pp. 25, 26. As that number, or volume, may be difficult for some to procure, we reprint here the answer then given :—

QUES.—A brother, recently come among us, does not, as we now find, acknowledge water baptism. He says that those baptized by the Holy Ghost need no water baptism. It is making a division here, and we should be glad of what instruction you can give us as to it.

Ans.—It is sad and strange that any who profess to believe God's word should deny that baptism is enjoined upon every disciple of Christ. Scripture is perfectly plain as to it. Let us trace it there.

In Matt. 28: 19 the risen Lord commands the apostles to go to all nations, to teach and to baptize in the name of the Trinity.

In Mark 16: 15, 16 the same command is given, to go and preach the gospel, and the responsibility to be baptized is there put upon those who believe.

After our Lord's ascension and the coming of the Holy Spirit, we see the Lord's command carried into practice (Acts 2: 38, 41). The preaching is, "Repent, and be baptized every one of you in (unto) the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" and verse 41 says, "They that gladly received the word were baptized." Would they have been accounted disciples if they had refused to be baptized? Verse 40 answers the question.

So far, it was among the Jews. Now, in chapter 10, we come to the Gentiles. A godly company were assembled with Cornelius, the Roman captain, and as Peter spoke to them of the salvation by Jesus Christ, the Holy Spirit came upon this Gentile company before they were baptized unto the name of Jesus Christ—which was not the usual order. As the Jews had great prejudice against keeping company with Gentiles, they might otherwise have refused fellowship with Gentile Christians. Peter himself had to be shown that those whom God has cleansed are not to be called "unclean;" therefore God marked them out as cleansed and sanctified, by the Holy Spirit coming upon them. Peter then said, "Can any one forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And *he commanded them to be baptized.*"

If we yet needed anything more, we have it in the epistles. Paul, the apostle to the Gentiles, expounds to us the meaning of baptism, in Romans, chap. 6, as he does the Lord's Supper in 1 Cor. 10: 15-21. Baptism, he says in Romans 6: 4, is a figure of our *burial with Christ*, and he goes on to develop the truth which baptism typifies. Col. 2: 12 speaks in the same way, and Eph. 4: 5 speaks of the circle of Christian profession as the confession of "One Lord, one faith, one baptism." Therefore, to say, "Those baptized by the Holy Spirit need no water bap-

tism," is opposing Acts 10: 48, and contradicts the Lord's own command—a very serious thing indeed.

No intelligent Christian thinks or says that baptism with water has any part in the eternal forgiveness of sins or final salvation. But it *has* to do with our *discipleship* here, and with *governmental* forgiveness in the sense of being owned as disciples of Christ—as in Acts 2: 38. Every loyal soldier is required to put on the army uniform, though we know that some who wear the uniform may not be loyal in heart. Let us not think lightly of our responsibility to confess Christ. See Rom. 10: 8, 10.

To the above we may add that, as circumcision in Israel was the external mark of being children of Abraham, distinguishing them from the heathen world, so is baptism the external mark of the followers of Jesus; it marks out Christianity from *Judaism* as well as from heathenism. The circumcised Israelite might be untrue to the faith and life of Abraham, as the baptized may be untrue to Christ; nevertheless the external sign is not to be neglected or denied.



Answers to Questions



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

QUES. 12.—Was the goat "on which the Lord's lot fell," on the day of atonement in Lev. 16, a type of the sinner?

ANS.—It typifies the sinner's *substitute*, to make atonement for sin. Note the beautiful and precise teaching of that day of atonement. First, a *bullock* was offered to make atonement for the *priestly* household (ver. 6). The priestly household represents the "Church of the first-born" (Heb. 12: 23), joined to Christ, our High Priest, who "has made us kings and priests unto God" (Rev. 1: 6). Then *two* goats were presented for the congregation

of Israel (ver. 7). One of the goats, that on which "the Lord's lot fell," is sacrificed for the people, and its blood is sprinkled upon the mercy-seat as was that of the bullock (ver. 15). It is all typical of *one* and the same atonement, of course; but, in God's foreknowledge, the Jewish nation would reject the Saviour sent to them until in a day yet to come, "the spirit of grace and of supplication" shall be poured upon them, and "they shall look upon Him whom they have pierced . . . *In that day* there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 12: 10—13: 1). What is typified by the *scape-goat* is the *taking away* of sin, on the ground of the goat that was sacrificed. This will be realized by the godly remnant of Israel—"Their sins and iniquities will I remember no more." It explains the need of the *two* goats for Israel—one "the Lord's lot" slain in sacrifice; the other—"the *scape-goat*," when their sins shall be actually forgiven and put away.

All this, and more, is beautifully set forth in *Notes on Hebrews*, by F. W. Grant, which is about to be sent out as No. 133 of *Treasury of Truth*.

QUES .13.—Please explain John 4: 24: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

ANS.—God is not worshiped now with material things, as with blood of bulls and goats and incense, as in the days of types and shadows which pointed to "Him that was to come." Christ having come, those types have no more place in the worship of God; wherever retained, they are rather an insult to God, as if His Son Jesus Christ had *not* come. Chaps. 9 and 10 of Hebrews declare this. Christ having come, and made atonement for sin, God is now revealed in the blessed reality of what He is—in all His attributes. True worship, therefore, is not by external things, or anything the natural man can do, but with a heart that God has made glad by the reception of His grace and love through Jesus Christ our Lord—therefore a *spiritual* and a *true* worship.

Young Believers' Department

CALENDAR : June 16th to July 15th.

DAILY BIBLE READING : June 16th, Psalm 145 ;
June 30th, Prov. 9 ; July 15th, Prov. 24.

MEMORY WORK 1 Thess. 1.

GOOD READING: C. H. M.'s Miscellaneous Writ's., Vol. 4,
"Ministry of Reconciliation" & "The Great Commission."

MONTHLY QUESTION:—What women in the Old Test-
ament are typical of the Church ?

Our Daily Bible Reading

We finish the Psalms, and almost the book of Proverbs, this month, the latter a book of very varied and practical instruction to which we should do well to take constant heed. It gives us the axioms of the wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy (James 3: 17). They are given to us by those who had understanding as to the world, its things and those who are of it. So we have abundant warnings against the "lust of the flesh, the lust of the eyes, and the pride of life," while that which endures, which does not pass away as the world does, is also presented. That which this book enjoins, in practical details of daily life, admirably fits in with the practical teaching of the epistles. The wisdom of this book should have its practical exemplification in those whom God has favored with the highest blessing His grace has bestowed. To whom much is given, much is required (Luke 12: 48).

This book is a divine selection. For while Solomon spake 3,000 proverbs (1 Kings 4: 32), the Holy Spirit chose to preserve only a part of them, and added to them the

words of two other men. Throughout we find what answers the difficulties, the temptations, the evils and the attractions of the world and the deceits of our own hearts.

Chapters 1-9 form the first part, giving, by contrast, the path of evil in which the wicked man and woman are found, and the path, testimony and character of true wisdom, concluding with what leads us to Christ, in whom alone the wisdom of God is perfectly expressed.

Chapters 10-29, entitled as a collection of Solomon's proverbs, form the main division of the book. Characteristically, in this part, the teaching is confined to separate verses, while in the former section we find a paragraph construction.

Each of the last two chapters (30, 31) form separate sections. In the first we have groups of things presented to us, and in the last, a picture of the godly and wise woman.

As specially helpful we recommend Mr. Ironside's book on Proverbs (\$1.50). There is also a good pamphlet by Mr. Darby, "Practical reflections on Proverbs" (10c.). This last only takes up the first six chaps.—very briefly.

Our Memory Work

We commence a new epistle—the first one written by the apostle Paul. If you read Acts 17 you will get the circumstances in which it was written. As you memorize these precious portions of God's word, it is well always to refer to other parts which are linked with the verse or verses which we are studying. Thus we broaden our knowledge of Scripture, and become more familiar with it textually. And how important it is to be furnished with what the Spirit of God can use both for our own blessing and that of others through us. For example, in studying

verse 3 of this month's memory portion, look up other passages in which faith, love, and patience are linked together. Again, in verse 5, we have "much assurance." Are these words used together in other passages? "Assurance" is also connected with *faith* and with *hope*. Always note the context in each case, for thus you will be able to gather some different shade of thought or meaning; for there is no mere repetition in God's Word. He who gave to nature such an infinite variety, whether it be searched with telescope or microscope, has not failed to stamp the same character upon His Book.

Some Outlines of Truth

In our brief remarks last month, we emphasized several prominent facts in reference to the Church, or Assembly. This time let us commence the consideration of its relation to each of the Divine Persons.

There is an exceptional expression in the Thessalonian Epistles—"the assembly...in God the Father." From this we would gather the thought of moral relationship of life. It suggests the character of the life which pervades the assembly. Its existence is in the power and blessing of God known as Father, the source of it all to His people. Hence, its fellowship is in the knowledge and relationship which this implies. If fellowship is "in God the Father," it will be unworldly, as shown by 1 Cor. 1, for the world is not of the Father (1 John 2: 15, 16). This puts the assembly apart from the spirit and ways of the world—a company where God rules by His Word. This should search us out, both individually and as a company. There are special terms used in connection with the assembly which point to special aspects of its relation to God.

Now, in relation to *God*, we find the assembly spoken of in various ways. It was in God's eternal purpose, but remained unrevealed ("hid in God"), until given to and made known by Paul, the apostle to the Church (Eph. 3: 3-9; Rom. 16: 25, 26; Col. 1: 25, 26). Further, the Church is the means *now* of making known the all-various wisdom of God to principalities and authorities in the heavenlies (Eph. 3: 10). This truth, then, was a secret contained in God's purpose, a part of His eternal counsels, and revealed for the first time through Paul. In it is a revelation of God to heavenly beings as well as to us, the administration of which was confided to Paul, made an apostle of Christ from the glory for this purpose. How highly we should value such a revelation—which is not for time only, but for *eternity* when God shall "be glorified in the assembly in Christ Jesus unto all generations of the age of ages" (Eph. 3: 21).

There are special terms used in connection with the assembly which point to special aspects of its relation to God.

His Household (Eph. 2: 19). This term occurs in two other passages which help to define its meaning, Gal. 6: 10; 1 Tim. 5: 8. It is the company of those who are of faith, for which provision is made by Him to whom all own relationship, that is God. If the source of life of the assembly is expressed in the passages from Thessalonians, here it is the fact of *who* provides for and exercises care over the saints that constitute the church; hence, it is to Him, to God alone we must ever look for all supply. With this in view we may well consider what we are *independent* of, ever remembering Him upon whom we are absolutely *dependent*.

His Habitation (Eph. 2: 22). The company of saints who compose the assembly are looked at as God's dwell-

ing-place through the Spirit. With this we might especially associate the thought of *privilege*, as with the household that of *provision*. To gain a conception of what this term implies for us we may think of the Tabernacle, of its materials and structure in their typical meaning. It was built for the Lord's dwelling-place,—“that I may dwell among them.” A study of its details will give a wonderful conception of God's thought as to His habitation, realized as this in Christ and the Church united together, forming the mystery of God now revealed.

His House. This is a little different from that conveyed by “habitation.” In the latter, *dwelling* is very distinctly before us, while the “house” may contemplate other things, as *rule* and *display*, besides dwelling, and we may link with it *responsibility*. Whether present or absent, in his own immediate charge or not, the owner of the house expects and rightly requires that all connected with its order and arrangement shall be according to his expressed mind. This is certainly true of the house of God which is the assembly (1 Tim. 3: 15). “A spiritual house” (1 Peter 2: 5). Peter immediately follows this with another phrase descriptive of God's people, “a holy priesthood,” which gives another and precious view of God's people. To learn the order, arrangements and service, also the character and manner in which all is to be conducted in God's house, let us study the typical teaching of the Priesthood and its regulations given in Exodus, Leviticus and Numbers along with the teaching of the Epistles, particularly first and second Corinthians. Man's will, wisdom, or expediency have no place here. It is God's thoughts and ways in connection with the assembly, which is *God's* house. What righteousness and holiness, as well as blessing and joy, will then be realized.

His Assembly. This you may have noticed, was asso-

ciated with the apostle's reference to the house in 1st Timothy. We have already noticed that this term is descriptive of *the company* to which it is applied. It is God's *called out* company. This means separation to Him who has called us. As in Israel the stranger must not come nigh, so also in the circle of the assembly. While observing this, let us not forget how we are enjoined to treat the stranger who may come among us, as to which both the Old and New Testament give instruction.

Note that the apostle says, "the assembly of the *living* God." It is blessed to realize that we serve "a living and true God" (1 Thess. 1: 9). This links with what we began in this very epistle.

His Temple. Sacredness, reverence, and *worship*, are ideas which cluster around this name of God's people who constitute the assembly. The temple of old was the place of the Lord's manifested glory, where all contributed to re-call His people to Himself. In His temple doth every one (or, every whit of it, *margin*) speak of His glory" (Ps. 29: 9). The assembly then, is to give expression to the truth concerning God's character. "The temple of God is holy;" and again, "Ye are the temple of the living God" (1 Cor. 3: 16, 17; 2 Cor. 6: 16). Consider the context of these expressions; holy and precious instruction is in it.

If we keep in mind what God's thoughts are concerning His people as gathered out to the Lord's name, their blessed Centre, according to God's mind, we shall not treat with lightness, or lack of reverence, any company seeking to represent and set forth the truths of which we have been speaking.

“ IN THE FLESH ” : “ IN THE SPIRIT ”

WHAT is it to be “ in the flesh ” ? Scripture speaks of “ the flesh ” in two ways—in its literal or physical sense, and also in a spiritual sense. In the literal sense it embraces all mankind, as in the following passages : Gen. 6: 13, “ And God said unto Noah, The end of all flesh is come before Me . . . and, behold, I will destroy them with the earth; ” Matt. 24: 22, “ Except those days should be shortened, there should no flesh be saved; ” John 17: 2, “ Thou hast given Him power over all flesh; ” Acts 2: 17, “ I will pour out of my Spirit upon all flesh, ” etc.

In the spiritual sense, “ the flesh ” is the state or condition in which man is since the Fall. By disobedience (which was indeed a revolt against God) man's spirit and soul became estranged from God—from the fellowship of his Creator. In this estrangement from God, man became characterized by the lower part of his triune being—by the flesh. His spirit has all but lost control; the flesh and its passions rule, and thus man is “ in the flesh ”—is characterized by it. God's testimony as to this state is, “ The carnal mind is enmity against God . . . it is not subject to the law of God . . . so then they that are in the flesh cannot please God ” (Rom. 8: 7, 8).

On the other hand, “ in the Spirit ” is also a state, or condition, of those who in new birth have received a spiritual and divine life, having been “ born of the Spirit ” (John 3: 6). In receiving Jesus as the Son of God, the believer has eternal life imparted by the Holy Spirit's power ; for “ as many as received Him (Christ) to them gave He power (or, the right) to become children of God ”—to take their place as such (John 1: 12). The

two classes then are distinguished thus in Rom. 8: 5-9: "They that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit; and the end of each is contrasted thus: "The mind (*margin*, minding) of the flesh is death; but the minding of the Spirit is life and peace."

"But," says the apostle addressing believers, "Ye are not in the flesh (not in the natural man's condition), but in the Spirit (the born-again condition) if so be that the Spirit of God dwell in you." When Christ our Lord took His place on Heaven's throne, He sent the Holy Spirit to dwell with His people on earth to be their Advocate and Guide; hence He is called "the Spirit of Christ," and His presence in the believer is the seal that such belong to Him. So, "if any man have not the Spirit of Christ, he is none of His" (Rom. 8: 9).

Now, if those born of the Spirit are "not in the flesh," as His Word declares, why does "the flesh," the old Adam nature, remain in us who have received Christ? Why is that nature with evil lusts left in us His people—so much tried by it, so often dishonoring God through it? Ah, as Israel was to be tested by the Canaanites left in the land after they had entered to take possession (see Judges 2: 22, 23), so are *we* tested as to siding with God against that insidious enemy left within. Self-indulgent Israelites soon fraternized and intermarried with the Canaanites in the land; they became unfaithful in their allegiance to Jehovah; so the Christian is, alas, but too easily seduced from his allegiance to Christ.

Addressing the Corinthians, the apostle says to them, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity

that is in Christ" (2 Cor. 11: 2, 3). How insidious and treacherous "the flesh" in the Christian is often learned by sorrowful experience.

The *works* of the flesh and those of the Spirit are pointed out in Gal. 5: 17-23. To deny that the flesh is in us still, is self-deception. Our only safety against the flesh is to "walk in the Spirit,"—in the mind and ways of Christ. There, the flesh has no power; and "if we *live* in the Spirit, let us also *walk* in the Spirit," (Gal. 5: 25) is the apostle's admonition.

"The flesh," then, in its spiritual sense, is the *evil nature* we have as children of Adam. "In the flesh" answers to being in and of Egypt, as "in the Spirit" answers to being in and of Canaan.

NOTES ON PHILIPPIANS

(Continued from page 148)

(chap. 4: 8, 9.)

"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."

THESE verses conclude the instructions of the apostle; all that follows being in the nature of a postscript—and, while of deep practical value, not directly addressed to saints as homiletical teaching.

Having throughout the epistle put Christ before his readers in so many different aspects, the apos-

tle now sums all up in this brief exhortation to think on things holy, thus recognizing the Old Testament principle, "As a man thinketh in his heart, so is he." Many have missed the very point, however, which it seems clear he is pressing, by taking all these things in an abstract way. It will be found exceedingly difficult to think on things true, honest, just, pure, and lovely, if there be not some definite, concrete example before the mind. Mere occupation with beautiful sentiments and poetic ideals is not, I take it, what he would here inculcate. But all are found fully exemplified in our Lord Jesus Christ as the perfect Man here on earth; and, in measure, these qualities are reproduced by the Holy Spirit in all who have been made partakers of the divine nature. In a certain sense we may think of these words as linking with the exhortation already given to Euodia and Syntyche, who needed to see in each other what the Spirit had wrought.

Let Euodia look coldly and critically upon Syntyche, and occupy her mind with whatever she can find in her character or ways that is contrary to the virtues here mentioned, and the breach between them will be immeasurably widened. Let Syntyche retort by exaggerating every defect or short-coming in her sister in Christ, and she will soon become so alienated from her that reconciliation will be almost impossible.

But, on the other hand, if Euodia, realizing that Syntyche has been redeemed to God by the same precious blood as herself, and is indwelt by the same Holy Spirit, determines to think of the virtues or anything worthy of praise in her life and

personality; to magnify her graces and minimize her faults, refusing to indulge in unkind criticism, she will be so attracted by what is of Christ in her that she will find herself linked in heart to the one from whom she had previously turned coldly away.

Is not this what we all greatly need in our dealings with each other? In every truly converted soul there are the manifest inwrought virtues of the Spirit of God; things that are honest, just, pure, lovely and of good report—the activities of the new nature. If we think on these things, instead of dwelling upon the failures to which all are liable, our fellowship one with another will become increasingly precious as the days go by. And even when there is actual cause for blame, if we stop to consider the circumstances that may have led up to that which seems to us so blameworthy, Christian pity and compassion will take the place of criticism and unkind judgment, which cannot help to restore, but only serves to drive farther into sin the erring one. "To err is human; to forgive divine." And even a poet of this world has taught us the folly of judging that which the eye cannot see, when, in his quaint Scottish way, he has written,

"We only ken the wrang that's dune,
We ken na' what's resisted."

We may severely blame for things that have already deeply exercised the heart and conscience of the wrong-doer, and been long since cleansed away by the washing of water by the Word as applied by the Lord Jesus Himself.

And, of course, in all our ways, it is important that we should never permit our minds to feed,

like carrion vultures, on the wicked, filthy, and unholy things of the flesh. This is thoroughly natural to the carnal man, and the carnal mind is still in the believer, and will be until the day when our bodies of humiliation shall be changed and made like His body of glory. But we are not to permit it to dominate us, since the Holy Spirit dwells in us to control us for Christ. There is so much that is honest; so much that is just or righteous; so much that is pure; so much that is lovely and loveable; so much that is of good report; so much that is virtuous and trustworthy, that it were folly to be occupied with the opposites, when we might be taken up with positive good.

And, as we meditate on these things, we grow in grace and in the knowledge of our Lord Jesus Christ, for, as we have already noted, all these beautiful traits were fully exemplified in Him, and they have been imparted, in large measure, to each of His servants; probably to none more so than the writer of this epistle. Therefore, without pride, but as an example to the flock of Christ, he can add, "Those things, which ye have both learned, and received, and heard, and seen in me, do." And as thus practically walking, according to the power of the indwelling Spirit, we have the sweet assurance that "the God of peace shall be with you," thus connecting all this with the promise of verse 7 above, where we are assured that "the peace of God" shall garrison the minds and hearts of all who cast their every care on Him. Here we learn that the God of peace will walk with those who seek to walk before Him in piety and holiness of mind and ways.

H. A. IRONSIDE

(To be continued)

INTRODUCTION TO THE BOOK OF JUDGES

BY S. RIDOUT

THE historical books, of which the Judges is the second, form the largest group in the Old Testament. In the Pentateuch the *counsels* of God are the prominent thought. If we were asked, What is the prominent feature in the Pentateuch? we would say, It is God's will and authority. I do not mean that human will does not come in, but still the thought running throughout the entire five books of Moses is *that God has control*.

Unquestionably God has control throughout the whole history of man; but in a special way His will is supreme in the Pentateuch; and therefore we rightly call them the Books of the Law, that is, the books which emphasize and bring out God's will.

In the second division of the Old Testament, The Historical Books, the prominent person is not God but man. I need hardly say that God is not set aside, but that in these historical books He has put the government of things, the responsibility for it, into man's hands to carry out what His will is. They are therefore rightly termed the books of Covenant-history, or the development of what is the expressed will of God in the Pentateuch.

In these historical books, we find that while they all have in common that which I have spoken of, yet they each have their distinctive marks, each their special object. We are going to dwell particularly upon the book of Judges, and I might say it is the one that gives character to the whole division of the Historical Books. It is the book of man's history, a history of his progress and development; and I need hardly say what the results of that must be. The history of man is ever a history of declension, of departure from God; a history of disintegration

rather than unity, of weakness rather than strength, and of the need of God's interposition to deliver. Now while that is the characteristic of all these historical books from Joshua to Esther, yet it is particularly that of the book of Judges.

But let us first of all see how Judges stands in relation to the book of Joshua, for we get much important instruction just there. The book of Joshua is the first one of the historical books, and there are certain features which connect it very strikingly at either end. It is connected at its beginning with the Pentateuch, and at its close with the book of Judges. Take for instance the close of the Pentateuch; Moses about to die, names his successor, giving him his authority from God, and Joshua the successor, God's chosen leader, carries on the work which Moses had begun. Now, when you follow the book all the way through to the close, you find in the same way connections with the book of Judges. Joshua calls the people together, and sets before them the history of God's ways and mercy in the past. Then he warns them as to the danger of apostasy, of departure from God.

It was surely prophetic in Joshua, dear brethren, in view of the history of the Judges, to warn the people as he did; to tell them not merely of the danger that threatened, but of that which would certainly come to pass unless they took the warning. Thus Judges gives us God's power and the man of faith, and also, in figure, the Divine Leader. Typically speaking, Joshua, the successor of Moses, would represent to us the Holy Spirit, making Christ practically our leader into our inheritance.

Canaan, the inheritance of Israel, is a type of our inheritance in Christ in the heavenly places; and as we are told in Ephesians that God hath blessed us with all spiritual blessings in Christ in the heavenly places, so in

Joshua we are told that everything belongs to God's people; God has given it to them; and it is for them to take possession of their inheritance in the energy of faith.

But they must have a God-appointed leader to take possession of this their portion, and that is what Joshua is appointed to do. I want you to notice that he is the divinely appointed leader for the whole people, and throughout the entire book you get the one leader. Now Joshua, as has often been said, is a type of Christ—Christ the leader, in resurrection, just as Moses was a type of Christ, the leader of His people when He was upon earth. That is why typically it was necessary for Moses, the earthly leader, to die, in order that the people might pass into their heavenly inheritance; so it was necessary for Christ to die in order that He might, as risen from the dead, lead His people into the enjoyment of their heavenly inheritance.

But there is more than that. Joshua is a type of Christ risen, but still the actual leader of His people in the conflict in taking possession of what is theirs. Therefore it is Christ as He dwells in our hearts by the Holy Ghost; it is Christ in us, by the Holy Spirit, leading us with divine energy to take hold of all that is given to us. It is ours, and yet has to be taken hold of, the foot has to be planted upon it, as we are told—it is to be *practically* ours. It is by the Holy Spirit's power that we enter into the enjoyment of what is ours. You take a company of Christians for instance: how different is the measure of their enjoyment. They all have one common source of it; they all are Christ's, and all that is Christ's is theirs. Every one of us alike has the same possession; and yet, as I said, how different the measure of our enjoyment. Our inheritance is in Christ, but our enjoyment of that inheritance is by the power of the Holy Spirit dwelling

in us, who leads us to take possession of that which is ours. That is Joshua.

In the first part of the book you see the people brought into the land and gaining their victories from Jericho unto Hazer, till the last king is subdued, and the whole land lies quietly under their hand; it is all theirs. Then, in the second part of the book, you have the land divided among the various tribes, each of them getting that portion which God allotted to them. It is very instructive and refreshing to see that where God is supreme, and the Spirit of God in charge and leading the people, everything depends upon Him and the faith that follows His leading.

Another thought I wish to lay before you is that the book of Joshua represents the history of the apostolic Church being led into possession of its inheritance, under the energy of the Holy Ghost, through inspired men, the apostles, who do not continue in the Church—save in their writings. It is important to note that in the book of Judges it is the opposite. There is no divinely appointed leader as Joshua in the book of Judges; but leaders are raised simply to meet the emergency for a special work, and then pass out of sight. It is important to see this. If the believer in apostolic succession would but take the spiritual meaning of the books of Joshua and of Judges and compare them, he would see that while we have apostles introducing the saints into the truth of the Church and into their heavenly inheritance, we have not apostles to maintain them in that position. That is the history of the book of Judges.

Look at the close of Joshua's history, and you find the aged leader looking, we may surely believe, into his heavenly inheritance with a full assurance of what is before him. I have often been struck with that.

People say there is no revelation of immortality in the

Old Testament; and in a certain sense that is true. But did you ever think of Moses and of Joshua, as they stood facing death, relinquishing everything which they held dear here in this world, without a quiver of uncertainty? Without a fear, without a single doubting question, they give their directions to those they are leaving behind, and pass on—where? Who can doubt with such revelation as that regarding Abraham, that “he looked for a city that hath foundations whose builder and maker is God?” Who can doubt that Moses and Joshua were conscious as to where they would pass when they left this world, that they were going home to the blessed God whom they had seen and served by faith, now were to enter His actual presence? That is very important, and it suggests a most interesting line of study—the intimations of immortality running throughout the Old Testament. I believe we would get rich profit for our souls in taking up such a line of study. But I simply mention it.

The aged leader gathers the people about him, and warns them of what was in their own hearts; for by the Spirit of God he knew what was there. He tells them of the danger of apostasy. He goes further and says, “Put away the strange gods that are among you.” Already those gods had a place in their midst; and already the seeds of destruction and alienation from God were planted in the bosom of the people. I want you to notice a New Testament passage which is in keeping with what I have been saying. Paul gathers the Ephesian elders together. He is the representative in that way of the apostleship, as it were, of all the apostles. He gathers them together and speaks of what is going to come in after his departure. “I know that after my departure”—what do we come to? Other successors to the apostles? Ah, no; but, just like Joshua, he says, “After my departure shall grievous

wolves enter in, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." This is the close of the apostolic Joshua, just as you have the close of the literal Joshua. It is a warning as to the alienation and the departure that comes in when the inspired leaders have been removed.

Now that brings us to the book of Judges itself. I have dwelt upon this because it is very important for us to get the setting of the book correctly, if we are to get into the current of the Spirit's thoughts regarding it. Joshua gives us the possession of what is ours, and Judges gives us the history of what *should have been* progress, but instead we see failure increasing to the end. All through Joshua we are reminded that "there remaineth very much land to be possessed." It was simply conquering the land as a whole, not conquering it in detail. Various boundary lines were marked out for the tribes, and yet as a matter of fact there were large numbers of the enemy still in possession of cities and strongholds in the midst of the tribes. The key thought of the book of Judges, one of the important thoughts in the whole book, is this—*the failure* to make progress. The book of Judges should have been a history of *progress*, but the literal and actual history of Judges is of failure to make progress. Why, you say, is that such a very serious thing? Ah, beloved, let me assure you that failure in God's people to make progress is the root of all the failure and departure from God. We who are familiar with this book of Judges know well how full it is of bitter, shameful failure; and as the history, as it goes on developing, brings out not more brightness but more darkness, until we turn the last leaf of the book with a sigh and confession that if *that* is the history of man, if *that* is the history of the professed

Church of Christ, yea, if that is the history of ourselves, nothing but shame and confusion of face becomes us. Is it not so?

Failure to go on! Dear fellow-believer, let me press it. Where are you? Are you standing still? Are you satisfied with talking about your being in Him in the heavenlies and blessed with all spiritual blessings, and everything of that kind? Is that sufficient for you? Are you just resting upon what Christ has done—just so far? For salvation we cannot rest too absolutely upon what Christ has done, but for possession, dear friends, for enjoyment, for practical ownership of what is ours we cannot rest upon what Christ has done; nay, we must carry on the blessed work in the energy and power of the Holy Spirit.

Let me press this thought. Let us turn it over and look at it personally, and corporately in relation to the whole Church of Christ. If we have been standing still individually, we have been drifting away from God. If there is declension in your heart or mine to-night, if there is a sense of distance from God, a breach with Him, let me tell you the root of it is simply that you have stood still after you were saved and had been brought to Christ. After you realized the fulness of your blessing in Him, instead of pressing on to get more and more of the enjoyment of that place, you let your hands hang down; and the moment Satan saw that you were willing to let him preoccupy that which you were not occupying, that moment, dear friend, Satan gained the advantage, gained an entrance into your heart, and planted there the seeds of whatever present alienation there may be from God. Nay, the seeds even of future alienation. Oh, who can tell what will happen within a year for a Christian who is away from God in his soul? Standing still instead of going forward! You might write that at the head of the

book of Judges. And the result of that was the whole subsequent failure, individually and corporately as well.

Here is the Church of Christ as it came from the apostles' hands. Ah, before even the apostles had left the earth, before Paul was taken home to glory, he not only prophesied of what would take place if they did not go on and hold fast, but that declension had already begun. He writes even in the second epistle to the Thessalonians, "the mystery of iniquity already worketh," and in the second epistle to Timothy, "All they that are in Asia have turned away from me." The apostle John writes in his first epistle, "Already there are many Antichrists." And that was in the bosom of the professing Church! It only shows us how the Church at the very start failed to gain practical possession of the inheritance that was hers, and therefore was exposed to the power of Satan. In all these satanic false doctrines and attacks upon the Church of Christ, which have stood out on the pages of its history from the beginning, we see Satan making use of that which the Church has failed to make use of. That is the history of declension and departure from God.

Now that is looking at the whole subject. You see it is one of intense personal and corporate importance. I believe that in this book of Judges we have God's voice to us at the present time. Surely if we look about there can be no question of failure having come in. If we look at our own history we need have no question as to individual failure. Then let us hearken to what the Spirit of God would say to His people who have failed lamentably and repeatedly, and alas, who are ready to fail again, unless they learn the lesson that God would write upon the very tables of our hearts.

(See *Correspondence*, page 190.)

THE MOTHER'S HAND

THE little child had been fast asleep, but on the mother entering the room with a light in her hand to retire to rest, she woke up, and as the little one looked at her mother, the little face was lighted up with joy and loving recognition, quite content to watch with interest all her movements about the room. But on the mother extinguishing the light, the sudden darkness startled the child with surprise and fear. The mother drew quietly near, and gently placed her hand upon the child's, and in a moment its fears were gone; then, placing its little hand upon its mother's, confiding in her presence and love, in a few moments the child was fast asleep.

It is a sweet picture of faith in the presence of Christ with us. Though sometimes, even after exalted times of enjoyment, the darkness of unbelief, the sense of indwelling sin, through the tempter's efforts fill us with fear; or if trying and mysterious dispensations seem to hide our Saviour's face from our view, we are dismayed. Yet as soon as we draw near to Him in simple faith, His presence calms our spirit; we are lifted out of ourselves, our restlessness vanishes, and we realize the truth of His words of sweet promise--"Thou wilt keep him in *perfect peace*, whose mind is stayed on Thee: *because he trusteth in Thee*" (Isa. 26 : 3).

* *

"I need Thy presence ev'ry passing hour :
What but Thy grace can foil the tempter's power ?
Who, like Thyself, my guide and stay can be ?
Through cloud and sunshine, Lord, abide with me !"

GLORIOUS IN HUMILITY

How beauteous were the marks divine
That in Thy meekness used to shine—
That lit Thy lonely pathway, trod
In wondrous love, O Son of God !

Oh, who like Thee, so calm, so bright,
Thou Son of Man, Thou light of light—
Oh, who like Thee did ever go
So patient through a world of woe !

Oh, who like Thee so humbly bore
The scorn, the scoffs of men, before !
So meek, so lowly, yet so high—
So glorious in humility !

Death—death that sets the pris'ner free—
Was pang, and scoff, and scorn to Thee !
Yet love through all Thine anguish glowed,
And mercy in Thy life-blood flowed !

O wondrous Lord, my soul would be
Still more and more conformed to Thee ;
With heart engaged, along the road,
To trace Thy footsteps, Son of God !

A. C. COXE.

“ God knows the difference between the idle waiting of the slothful, and the honest waiting of a willing heart to have His will made plain, in order to do it.”

“ Say not, O soul, ‘ From whence
Can God relieve my care ? ’
Remember that Omnipotence
Has servants everywhere.”

GOD, THE LIVING GOD

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb. 3: 12).

THE greatest fact in the universe is the fact that God IS. As God was before His universe, creation has its existence by reason of Him, and is sustained by Him in all its immensity, from the greatest star down to the tiny atom. Because He is the Creator of *all* things, therefore He is the greatest Fact, the one Reality in whom and from whom all other realities have their existence.

Why should we need to be reminded that God is the *living* God? Why is it necessary to speak of Him as “living”? We rightly distinguish between a dead and a living man, but by the very fact that God IS, He must be the “living God,” who always was, is now, and ever shall be, the “living God.”

“Change and decay in all around I see :
O Thou who changest not, abide with me.”

It is just because we are so prone to forget God, to forget that He is the great “I AM,” that He has constantly to remind us that He lives. The greatest proneness of man is to forget or to leave out God. In psalm 78 a striking thing is said about Israel—who are just a sample of the rest of mankind—it says of that nation, “Yea, they turned back, and tempted God, and *limited* the Holy One of Israel.” That word “limited” is from a root which means to “rub out” or “erase.” That, alas, is what man has been doing since the beginning of his sad history. He has been trying to erase God from his memory and from his heart. In the first act of sin, of man’s rebellion against God, the underlying idea sug-

gested by the evil one, in partaking of the tree of the knowledge of good and evil, was to raise man to equality with God—"Ye shall be as God." And the inference is, if man could become *as* God, he could do without God—become his own master, direct his own affairs, and be independent of God. In this way God would cease to be God to man—no longer a living Reality to the soul of man, but God only in name. And the history of Adam's descendants has been a sad repetition of the same apostasy from God. Like Israel, so the rest of the human race have sought to remove the living God from their consciousness—limiting, or erasing Him from their account.

What is said of this in the psalm quoted is the more striking, because the incident especially referred to occurs at a time when God was daily working mighty miracles for His people. By a wonderful series of deliverances by His almighty power, God brought the people to the border of the land "flowing with milk and honey," and invited them to go in under His escort and protection; it was just then, mind you, that they "turned back and tempted God and *limited* the Holy One of Israel" (Ps. 78: 41).

Now this is what the apostle is speaking of in the passage before us. He is warning us against having within us an "evil, (or, wicked) heart of unbelief in departing from the living God." It is true that he was writing to those who were Hebrews by birth, and as such in especial danger of giving up Christ in returning to a religion of the flesh, which God had now given up; first, because Christ (to whom the whole sacrificial services pointed) had come and fulfilled all that the types figuratively expressed; and, second, because Judaism could not really bring man to God. But, as we have just said, Israel is

but a sample of mankind everywhere, and if the danger of departing from the living God existed for them, it exists for us too. We must not suppose that the Holy Spirit warns of that which has no danger for us.

The constant effort to eliminate God is illustrated in every false gospel. In the true gospel, God must be everything to the sinner, or nothing. But in the multitudinous voices of the day which come out of the imaginations of man's fallen reason, or direct from Satan, God is not allowed to be ALL in all, and thus virtually becomes nothing. If the God of our salvation shares His glory with the creature whom He undertakes to save from sin and Satan's power, He ceases to be the God He declares Himself to be: "I AM JEHOVAH, that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42: 8). It is just His glory that He, and none other, is GOD—the *living* God; and to share that glory with any of His creatures He cannot, much less with *the gods* of man's inventions.

In the favorite but silly doctrine of "Evolution," we plainly see this attempt to "limit," or erase, God from man's mind. In the most charitable view of it, Evolution places God so far back into the unknown past, that He may as well not exist at all. He has flung a universe into being, or rather planted a tiny germ of life somewhere, out of which all other life has evolved, and He has retired where no one can find Him, leaving the world to itself, to work out its own destiny. In view of this wretched idea, we do well to listen to His challenge of old. "Am I a God at hand, saith the Lord, and not a God afar off? . . . Do not I fill heaven and earth? saith the Lord" (Jer. 23: 23). The same thing may be said of the wicked work of the so-called "Higher Critics." If we take away the miraculous element from the Bible, and

make it a book to be accounted of on the basis of mere human composition, we have certainly erased God from it. And this is exactly what is behind this wicked effort. Satan at one time attempted to take the Word of God from the people by force, but having failed, he endeavors to do the same thing by subtler means, and has enlisted men who have a name for being wise, to rob us of God's Word, and thus of God its Author, by telling us that the revelation of God in Scripture is a myth.

There are other ways still—ways that come closer home to the people of God, in which God is limited by them. In our daily lives, in the incidents which go to make up our lives, we are privileged to see God's hand in everything. If He is our God in salvation, He is also our God in everything else. If He controls the fall of a sparrow, must He not supervise the life, and everything in the life, of every one of His own, and of all His creatures? Why should we not look for Him in all our circumstances, and delight to trace His hand in the details of our life as in the great features of His government? If His wisdom and power are seen in the tiniest flower or insect, as well as in the mighty orbs in illimitable space, why is He not to be found by us in all that goes to make up our lives, in things small as well as great? Let us always look upon Him as the "living God," who loves us and gave Himself for us in the gift of His Son, and has pledged in this way to also "freely give us all things." WM. HUSS

"What will become of those cut flowers to-morrow?—They will fade. So truth that is not held in communion with Christ fades away."

THE SALT OF THE EARTH

THIS is a wretched world, and the reason is not difficult to find—sin, disobedience to God, with its attendant corruption ending in death, has turned this world, which should have been an Eden of delight, into a scene of wretchedness and woe. And yet for these six thousand years the world has been preserved from absolute ruin and chaos. Why did not God destroy the entire human family in the flood? Why did He not overthrow the whole world at the time of Sodom's doom? Why, above all, when His beloved Son was rejected and crucified, did He not smite finally the whole guilty race of Adam? His infinite patience, mercy and love are the answer. His purposes of grace and blessing, for those who would hear His voice of mercy, were not to be thwarted by Satan's plots and man's sin. So, with each signal act of sparing mercy, He continued to work—in the family of Noah—in the nation of Israel—and now, through believers in the Lord Jesus Christ, throughout the world.

During all this time He has had fruit in souls brought to know and to trust in Him. These have in turn become "the salt of the earth," by their lives and testimony, may we say, justifying the forbearance of God, and preserving the earth from complete self-destruction by the awful power of evil. Thus from Seth to Noah there was this testimony. From Abraham onward there has been the same. Yet God is manifestly the One who has wrought; for *He* has begun a fresh work when, for instance, some time after the flood there seems to have been no testimony until the call of Abraham.

So it is after all *His* work, and the glory will be all *His*.

But does not this fact of a preservative element in the earth emphasize the responsibility of those who take the place of being God's witnesses? "If the salt have lost its savor, wherewith shall it be seasoned?" It is this feebleness of testimony to the truth which marks the approaching Laodicean state of the professing Church; it is an indication of the near coming of the Lord Jesus to remove *His* own to heaven, and leaving the world for judgment. Then let those who know the Lord see that the salt of divine grace and truth is not wanting in their lives and testimony. For this, as for all else, the grace of our Lord Jesus is alone sufficient.

S. R.

CORRESPONDENCE

Dear Brother :

I have been reading, or rather *re*-reading, "Lectures on Judges," by S. R., which I believe were given by the Spirit of God for these last days. We have not profited by them as we should—perhaps not realizing our state when they were first given. But the aftermath of war makes manifest that many have either not known or forgotten the truth brought out in these Lectures. Laodicean self-complacency and self-indulgence is what we are to fear. Samson's self-indulgence was his ruin, and he knew not that his strength was gone.

I have been exercised how to get this book read by those who have never read it, and *re*-read by those who have, as I believe it meets the great need among the Lord's people to-day. So I have thought you might put in some-

thing as to this in *Help and Food*. If any have not the book but will carefully read one or two chapters per week, you may send it at half-price, postpaid, and to invalids or such as are unable to pay, *free*, and let me know the cost.

Affectionately in Christ,

H. L. Q.

The Introduction to this book will be found in this number (pages 175-182), and will show its character. Some parts may be found difficult, especially the significance of names and their applications, but the earnest reader will not go unrewarded. We earnestly hope our brother's suggestion will be followed by very many. The price is \$1. in cloth, and 50 cts. in paper covers. Any who desire it at half-price, or entirely free as per above offer, will please say so, and it will be sent at once.

EDITOR.

CORRECTION OF AN ERROR

Our brother H. A. Holcomb, who is laboring among the Navaho Indians in north-eastern Arizona, and whose address is Shiprock, N. Mex., wishes to have the following misunderstanding corrected. In May *Help and Food*, page 131, it reads : " We have translated into Navaho, Genesis, Jonah, part of Isaiah, some Psalms, Matthew, Mark and John, and some parts of the Epistles." The " we " applies to the *missionaries*, not to Mr. Holcomb, personally.

Also, that it was the Christian Indian woman who translated English hymns into Navaho, and Miss Clara Holcomb only helped to fit them to tunes to which they are sung. The omission of parts of the letter caused these misapprehensions.—[Ed.]

Young Believers' Department

CALENDAR : July 16th to Aug. 15th.

DAILY BIBLE READING :.....July 16th, *Prov.* 25;
July 31st, *Eccle.* 9; Aug. 15th, *Isa.* 4.

MEMORY WORK:..... 1 *Thess.* 2: 1-16

GOOD READING: C. H. M.'s *Miscellaneous Writ's.*, Vol.
5, pp. 1-110.

MONTHLY QUESTION:—What is the characteristic
difference between *Ecclesiastes* and other books of
Scripture ?

Our Daily Bible Reading

Completing *Proverbs*, of which book we briefly spoke last time, our reading this month is mainly in two books—*Ecclesiastes* and the *Song of Solomon*—which are very different from *Proverbs*, in character and subject, and are a *contrast* to each other.

In *Ecclesiastes* we have the experiences of a man, possessed of every possible advantage, who set himself to search out all that is "done under the sun." His quest and experiences only result in what he calls "vanity and vexation of spirit;" which permeate all of man's multi-form activities. Though having exceptional wisdom, power and resources, and thus able to test all much more fully than the average man, Solomon writes "Vanity of vanities" upon all of that in which men most loudly boast. What else could be expected when man has built up his world-system in alienation from God? He who is above all is designedly and wilfully forgotten. But He will bring every work into judgment.

Along with this book, read *Rom.*, chaps. 1-3 and 1 *Cor.* 1, which give us a very complete picture of man's way

on the earth. Little wonder that as the prophet looks on to the day of the Lord and its judgments, he exclaims, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? (Isa. 2). What a blessed contrast to know God and the things unseen, which are eternal! This book shows that man cannot possibly find a true centre and satisfaction for his heart in the best and the greatest that the creature can do. God alone can be this, giving fullest joy and satisfaction.

In the Song it is entirely different. There we have *one object which engages* the heart's desire and satisfies it to the full; while in the former book it is a heart unable to find a single object in the whole range of creature-activity which affords rest and satisfaction. In every chapter of the Song, the Beloved and His love engage our attention. Doubtless the primary application is to Christ and Israel, for there are experiences here which are antecedent to the establishment of Israel's full relationship with Christ their King and deliverer; it will find accomplishment first in the Jewish remnant of the last days, and then with the restored nation.

Still, this does not prevent an application of much in this Song to the individual believer now, and also to the Church, with this great difference, that the New Testament presents the Christian and the Church in the enjoyment of abiding relationship with the Lord our Redeemer. This may account for the fact that the New Testament has nothing similar to this book.

Our Memory Work

In these verses we have the characteristics of true servants of God, as exemplified in Paul and his co-laborers. Their conduct was in purity of life (ver, 3):

they did not seek to please men (ver. 4); they used not fleshly wisdom, nor gratified any fleshly ambition (vers. 5, 6); on the contrary, they showed tenderness (ver. 7), truest devotion, self-sacrifice and holy conduct (vers. 8-10). The apostle thus recounts what their life had been among these Thessalonians as patterns of conduct to these young believers. Notice the number of times God is spoken of in these verses—14 in all.

Some Outlines of Truth

Last month we pointed out some aspects of the Church's relation to *God*; now let us look at those which connect with *Christ*.

First, He speaks of it as "My assembly" (Matt. 16: 18), intimating a special relationship into which He would bring all His own, from the time of the Spirit's coming until the building by Christ is complete. This would be at His coming again.

The foundation-rock of the Church is the truth as to the Person confessed by Peter, revealed to him by the Father. From this we learn not only that Christ is *the builder*, but that the gates of hades (the fallen spiritual powers) shall not prevail against the assembly, because "the rock" upon which it is founded is the Son of God.

The fuller revelation as to the assembly's connection with Christ, the Son of God, is given through the apostle Paul, the chosen minister for the revelation of the mystery (Col. 1: 25). Notice that he begins his ministry with this truth, that Christ is the Son of God (Acts 9: 20), linked with His resurrection (Rom. 1: 3, 4), which is the demonstration of His triumph over Satan and all his associated powers. If *He* is the builder, well may we be sure that none shall prevail against His assembly.

Plainly, therefore, the rock cannot be Peter, as some would have us believe; for how could Christ's assembly, on such a foundation, be secure from the powers which the gates of hades represent? This Rock must be essentially divine to secure His assembly from such adversaries. Founded on a mere man it could not be. But it is on Christ, *the Son of God*, and this is triumphantly declared in His resurrection. The fact that these powers may use all their resources unavailingly, clearly shows who the Rock must be. Chaps. 1-3 of Ephesians unfold the marvels of this grace toward the assembly.

The Church is linked with Christ, not only as its foundation and builder, but also in life and union, as intimated by the Lord's words to Paul at the time of his conversion (Acts 9: 1-5). The Church, therefore, is not as a building extraneous to its builder, but those composing this spiritual building are in vital union with Himself. This forms the basis of the "one body," of which He is the Head. Therefore we are "one body in Christ, and everyone members one of another" (Rom. 12: 5), and our very bodies are spoken of as "the members of Christ" (1 Cor. 6: 15). This body of many members is called by His name (1 Cor. 12: 12); and, as we have previously noted, this unity is formed by the Holy Spirit. We are members of Christ, and members one of another (Eph. 5: 30; 4: 25). Of this the human organism, in its many parts and functions, is made the scriptural figure. Thus Christ is spoken of as the Head of the body—the Church (Eph. 4: 15; 5: 23; Col. 1: 18; 2: 19); and He is in the glory of God. His place as Head is taken when seated at God's right hand in heaven (Eph. 1: 19-23). The assembly is associated with Him there. As being His body, it must participate in all that belongs to the Head. This is not, therefore, a revelation of Christ simply dur-

ing time, but for eternity, when full growth shall have been reached, even the measure of the stature of the fullness of the Christ. Until then there is the constant ministry of the Head to the body for the meeting of present needs (Eph. 4: 11-16; Col. 2: 19).

From this truth of the one body united to Christ spring many practical injunctions. Consider for example Rom. 12: 3-16; 1 Cor. 6: 15-20; 10: 14-17; 12; Eph., chs. 4, 5). It is a relation implying not only life, but identification with Christ in glory, in community of interests with Him and with one another. This truth should govern our present Christian fellowship.

Another relation of the assembly to Christ is as His Bride. This we have in Eph. 5: 22-32. It looks forward to future glory. The marriage relation, applied to Christ and the Church, symbolizes the indissoluble bond and affections which are to characterize our eternal relationship to Christ.

Another relation of our Lord toward us is that of Shepherd. We are of the "one flock" of which He speaks in John 10 (*New Trans.*). He accounts us His peculiar people by right of redemption (Titus 2: 14).

Finally, the local assemblies are spoken of as "the assemblies of Christ"—each as the *local representative* of the body of Christ. This implies that in each such company the character of the body at large, the one body, is represented, to practically govern their fellowship.

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A CLEAVAGE IMMINENT IN THE CHURCHES

JUDE, "a servant of Jesus Christ," turned from writing about our common salvation to exhort the believers "*earnestly to contend for the faith once for all delivered unto the saints.*" For the Church of God was made the depositary and defender of that "precious faith:" it was to be "the pillar and ground (or stay) of the truth"—its defender against all the assaults of the enemy. But, alas, as Israel soon turned away from Jehovah who had redeemed them out of Egypt, so also an apostasy was prophesied of in the church. Among many such warnings we quote only the following: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3). "But there were false prophets also among the people (Israel), even as there shall be false teachers among you (Christians), who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Pet. 2: 1).

In these two passages we have a most striking photograph of what is before us to-day, as the following account will manifest. This insidious apostasy from the faith spoken of by Jude, insinuated itself gradually into the Protestant Theological schools some three decades ago, then through the pulpits into the churches, and it now openly and boldly lifts its voice in council assembled. This open renunciation of the cardinal truths on which Christianity rests and which characterizes it from all other mere human religions, was made by the majority of the Northern Baptist Convention gathered at Indiana-

polis, Ind., in June of this year. Because of its immense significance we reproduce here at length the account of it as given in *The North American* of Phil'a, of June 22d as follows:

This convention produced the first open test of strength between two forces which are contending for leadership in the Christian church.

While the first test has come in the Baptist communion, precisely the same cleavage is manifesting itself in other denominations. Among the clergy and members of these bodies there are held two conceptions of the Christian religion which their adherents consider irreconcilable. The one is called primitive, the other modern. The one is based upon super-naturalism, the other upon rationalism. The one requires absolute belief in a faith revealed through an inerrant Bible; the other seeks to harmonize itself with science and a developing civilization. The one holds that religion is essentially individual and static, the other that it is social and evolutionary. The one views it as a preparation for existence beyond the grave, the other as a means of bettering the world here.

Being purely a doctrinal conflict, it is totally absent from the Roman Catholic Church, the creed of which is defined by recognized authority. In the very nature of things, likewise, it does not appear among Universalists, Unitarians and others whose religious ideas are broadly liberal. But in the great evangelical denominations, such as the Baptists, Methodists and Presbyterians, it is causing serious and sincere debate.

Doctrinal discussion, we are quite aware, is outside the province of a secular newspaper; such a journal has no right to uphold or question the religious beliefs of any person or group. Yet the Christian church is an institution which helps to mold the character of numberless individuals, to shape the structure of society, and to influence the policies of governments; and a controversy which may profoundly affect its future course is a legitimate subject for examination. It is unnecessary to assert that our statement of the case is intended to be strictly impartial. Our aim is simply to set forth the terms of the controversy which has divided many adherents of Christianity in their foundation beliefs; and so far as possible we shall do so by quoting representative opinions from each side.

During recent years there has been in the denominations mentioned a growing movement of resistance to what is termed "modernism" in Christian teaching in the pulpits and the colleges. This minority, which includes able theologians and devoted pastors, holds that there is a deplorable departure in the churches from the basic tenets of Christianity, with a pronounced tendency to minimize the authority of the Bible and to substitute for the doctrine of personal salvation a code of ethics and a program of social regeneration by human effort.

The adherents of this anti-modernist movement now have an inter-denominational association, and come together annually in a "conference on the fundamentals of the Christian faith." Its Baptist representatives, for the third time, assembled in advance of the recent church convention at Indianapolis. What made their attitude of interest as their formal effort to have the convention adopt a creed embodying their beliefs. Although they precipitated a warm debate, they failed in their object. The majority seemed to agree with the presiding officer—for the first time the chair at a great church assemblage was occupied by a woman—that "for us Baptists to have an official confession of faith would come perilously near to abandoning one of our fundamental principles.

The minority offered for adoption a statement of beliefs which was drawn up in New Hampshire in 1832, and is still used by many local churches, but it was rejected on the ground that the traditional right of each Baptist congregation to decide the details of its own creed must not be impaired. On motion of the pastor of the church which John D. Rockefeller attends, the convention affirmed instead "that the New Testament is the all-sufficient ground of faith and practice, and that we need no other."

But while this settled the issue at the convention, *it left untouched the real controversy*, which is between irreconcilable interpretations of the same Scriptures. On one side are the Fundamentalists; on the other side are those whom their opponents call Radicals or Modernists or Rationalists, but who prefer to term themselves Liberals or Progressives; and each group considers the interpretations of the other to be fatally false.

The creed of the Fundamentalists is stated uncompromisingly by its adherents. The editor of a Baptist periodical puts it in these terms:

"We believe that the Bible is God's Word; that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct. We believe its history, its miracles, its doctrines and its prophecies. We believe that Jesus Christ, the Saviour of the world, was conceived of the Holy Ghost and born of the Virgin Mary. We believe with the Apostle Peter that Jesus Christ bore our sins in His own body on the tree. We believe in the visible return of our Lord to this earth."

"I know no Christ but the Christ of the Bible," declares the pastor of Tremont Temple, Boston. "Of His holy person seven essential facts are set forth therein. These are: His supernatural birth, His sinless life, His vicarious death, His bodily resurrection, His glorious ascension, His present indwelling of and lordship over the believer, and His triumphant return." It appears, therefore, that the main doctrines upon which the Fundamentalists insist and which their opponents either reject or subordinate are those teaching the supernatural birth, the vicarious atonement, the bodily resurrection and the impending visible return of Christ to the earth.

Against this creed the Modernists or Liberals stand firmly. "We look upon it," declared one of them recently, "as the most insidious heresy that has ever attacked the Baptist communion. Every true Christian in the Baptist household must stand his ground for religious liberty." The editor of a Unitarian paper denounces the Fundamentalists as "a religious Ku Klux Klan," upholding doctrines "fabricated out of a benighted literalism," while a Universalist periodical deplors the movement as an attempt "to re-establish medieval orthodoxy, the dreary dogmas of the Dark Ages."

There is an extremely practical side to the doctrinal dispute so far as the Baptists are concerned, because *the leadership* in the church and *its educational institutions* is for the most part opposed to *Fundamentalism*, while many adherents of the minority group refuse on that ground to contribute to the support of these activities. "I would rather have my child under the care of the devil himself," declared a noted Baptist clergyman at the convention, "than under some of the teachers in our Baptist schools."

This issue arose only a few weeks ago at Crozer The-

ological Seminary, in Chester. Fundamentalists had presented a petition urging the dismissal of a clerical professor of church history upon the ground that he was teaching disregard of basic Christian doctrines. But the trustees decided that "the local Baptist church is the ultimate source to which the individual member is answerable for his doctrinal beliefs." They held, furthermore, that "the cause of truth and righteousness will be more surely advanced by guaranteeing liberty to interpret the Scriptures as a Christian conscience and competent scholarship may justify than by formulating a prescribed doctrinal statement to which conformity of opinion is demanded."

That the conflict will make itself felt in other denominations is widely predicted. "All the so-called evangelicals," says a Universalist paper, "are infected with Fundamentalism." An undenominational organ of the churches finds that "the Congregational and Presbyterian communions are considerably perturbed, and the Disciples even more bitterly torn than they, while up to this date the Methodists and Episcopalians are keeping the controversy in the bounds of fairly good order." On the other hand, a Methodist publication says: "We predict that by the time the next general conference arrives a doctrinal test will furnish one of the outstanding debates, and create a regrettable division."

The seriousness of the split is indicated in the candid utterances of various denominational periodicals. "Many sects," says *The Lutheran*, "have held fast to little points on the circumference of the Christian faith, and have lost their hold on the great center of Gospel truth." *The Presbyterian* deplors the influence in the churches and colleges of preachers and teachers who "belittle, deny and oppose nearly all the fundamental facts of historic Christianity," a tendency which "has become infidelity of a type exceeding that held by Tom Paine and Bob Ingersoll."

The Baptist Watchman-Examiner declares:

"We had been drifting along, paying little attention to doctrinal questions. In high places of leadership among us were men who denied the miraculous birth of Christ, the vicarious atonement of Christ, the resurrection of Christ and the second coming of Christ. It became somebody's duty to call attention to this state of

affairs. The new emphasis which has been given during the last two years to the fundamentals has been the greatest blessing that has come to our denomination in the last quarter of a century."

The controversy has developed a curious paradox. While the Fundamentalists are often called "orthodox" believers, most observers have derived the impression that the "modern" or "liberal" or "rationalized" conception of Christianity is to-day dominant in the churches, and is in practice the "orthodox" faith. Whether the attitude is acknowledged or not, belief in the miraculous or supernatural aspects of Christianity is widely deemed a form of heresy, or at best of sincere delusion. As popular pulpit themes, the doctrines stressed by the Fundamentalists have been largely displaced by current events, social, political and economic problems, and to a great extent are invoked only incidently to embellish homilies on everyday life and conduct. An ardent believer in Fundamentalism puts it this way:

"The modern endeavor is to bring the church down out of the clouds, place it on the level of human experience, meet present human needs in practical ways, and establish a system of natural, rational and universal ethics. Yet if this drift shall continue another ten years, if the repudiation of the Bible as the final and inerrant revelation of God for this age shall continue, we shall have not only a very modern Christianity, a Christianity without miracles, without even a hint of the supernatural, but a Christianity without spiritual power or moral authority, standing as a delinquent on the street corners, and amid the hurry and rush of more vital things begging permission simply to exist."

Such, dear Christian reader, is the present solemn condition in the churches at large. What Scripture has warned us of is being fulfilled before our eyes, and among those well-known to many of us: it is the "falling away" or apostasy from the faith, prior to the "revelation" or appearing of "the man of sin, the son of perdition"—*the Antichrist* (2 Thess. 2: 3-8), which surely brings us very near to the Church's rapture, referred to in verses 1-3 of

this same passage, and fully unfolded in 1 Thess. 4 : 15-17.

“That the conflict will make itself felt in other denominations is widely predicted” says the article, with “a wide reaching cleavage” or division. This indeed is the only hope for a maintenance of truth by the minorities which still cling to the cardinal doctrines of Christianity, in spite of much worldliness and consequent weakness. Such a cleavage or wide-spread division in the churches is what the “Modernists” or “Liberals” wish to avoid, sure as they are that the minority will have to submit; and the enemy’s cunning to this end is manifest in a “unanimous adoption of the New Testament as the all-sufficient ground of faith” while it openly *rejects* the statement of its cardinal truths, expressed in the New Hampshire confession! What hypocrisy and trickery! It will be easy enough to refute Paul and Peter and John as religious zealots, well-meaning and suited to their times, but impossible guides in this enlightened age. As an index to this and what is coming, the presiding officer or Moderator of the convention is a *woman*. Even now “social regeneration” is replacing personal salvation in the teaching of these Modernists.

Christians!—you who will hear the word of the Lord in all this, what does it tell you? “*Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty*” (2 Cor. 6 : 17, 18).

“ENDURING HARDNESS

AS A GOOD SOLDIER OF JESUS CHRIST”

OVER 100 years ago a godly itinerant preacher named Tobias Spicer, connected with the “Methodist Society,” was laboring in the counties of north-eastern New York. In the year 1812 the circuit appointed to him embraced nearly the whole of Warren county, situated about the head-waters of the Hudson. He says in his autobiography, speaking of this region, “It then embraced a newly settled country, rough and poor. The accommodations for a preacher’s family, and their means of support, were very scanty. The only place I could secure for a residence consisted of one room, having only one small window. The room was so small that it could contain only our bed, a table, three chairs, one chest and two trunks. On one side of the fireplace was a little closet which contained our table-dishes and some of our provisions. This room served as our parlor, dining-room, kitchen, and bed-room; and it was also my study. But we were not much mortified to appear thus poor, for many of our neighbors around us were poor also, and we appeared as well as a large portion of our brethren on the circuit. . .

My work on this circuit was very laborious; it extended through ten townships, and I had to preach thirteen times in two weeks . . . I had very frequently to cross the two branches of the Hudson river, over which there was but one bridge. I used generally to ford the river; but when the waters were too high for this, I would set across in a canoe, and let my horse swim after it.

Our preaching places were mostly in private houses, for it was not always that we could get the use of the school-houses.” But there was abundant blessing on the Word

preached, as the preacher records, and sinners were converted.

But here he was not content, and he sought an easier field of labor for the following year; which he obtained through his "presiding elder."

"I mentioned to him some of my trials and difficulties," he writes. "I told him I had a very hard circuit, and hard fare; that I had not much time to study, very few books, and no means by which to procure any more; my clothing was poor, and I could not get any better, for my trifle of property was at present unavailable. I desired he would use his influence to get me appointed the year ensuing to a better circuit. The good old man embraced me in his arms, and talked like a kind father; and he told me he was well satisfied with my labors the past year, and would see what he could do for me for the year ensuing. . . .

At the following conference I was appointed to Saratoga Circuit. This circuit, at that time, was considered the most desirable circuit in the whole district. It embraced a very fine tract of country. It included the entire county of Saratoga, consisting of ten or twelve townships. The country was level, having good roads, the inhabitants generally somewhat forehanded, and several of our societies were quite strong. To this circuit I removed my little family, where I could have accommodations and kind friends. I felt quite thankful to God for so pleasant a field of labor, and to my presiding elder for the interest he had taken in my welfare. But I have the least to say as to my success in the work that year of any year of my itinerant life. I know not that one sinner was converted through my instrumentality. I know not that I was the means of doing any good through the whole year, except, it may be, that I expelled a horse-jockey, who had been

a dishonor to the church for several years. I think I received but one member into the church, and he did not prove any honor to us. One of my successors, who followed me some years after, expelled him. I have no doubt that his expulsion was a greater blessing to the church than his admission.

I must say that, for three months after I first went on this circuit, I never preached once with any liberty; and I did not preach ten times during the whole year with any satisfaction to myself or apparent benefit to others. Before the year closed I heartily repented having used any means to get appointed on this circuit, and I made up my mind never to choose for myself again, or desire my presiding elder to use any influence to get me appointed on a good circuit . . . Accordingly, at the next conference, I said not a word to any man where I desired to go, for I can truly say, I had no desire to go to any particular place. I was resigned to go anywhere."

This interesting bit of biography contains a useful lesson for all called to the work of the ministry. It is not when circumstances are easiest, or when we appear to be most favored of God in temporal things that we are most used of Him in His work. His word speaks of "the afflictions of the gospel," and it is usually when the gospel and its afflictions are found together that fruitfulness abounds. This is an age of great ease and self-indulgence, and the Lord's servants are in great danger of being infected with the same spirit. It is notable in reports and letters from missionaries, that it was when difficulties were greatest, and hardships and trials most severe, that their joy was greatest and the blessing most abundant.

Let us not seek for easy paths or fields, beloved brethren, but be content to live and labor just where it seems God's will for us to be. We must *expect* to suffer. Our

Lord's most devoted servant called to proclaim God's truth said, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2: 10). And he exhorts his young coadjutor and son in the faith to "endure afflictions" which are connected with a devoted service. If it is ease and comfort that we seek, we need not be surprised if we find our ministry barren and our lives less fruitful than formerly.

We are not to *seek* hardships, of course, (like the monks of the middle ages) as if hardships in themselves had merit; but let us not avoid them when duty calls to a path where they abound. What a list of credentials our pattern apostle speaks of in 2 Cor. 6: 4-10—afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings, etc., etc. What a catalogue!—one from which the flesh naturally and constantly shrinks; but is not our Master worthy of it all? And the devoted servant can say with fullest confidence, "I can do all things through Christ which strengtheneth me."

—C. KNAPP.

When Luther began his revolutionizing ministry, it is said that the Pope sent word to some official to stop that monk's mouth with gold, and the official sent back the answer, "The fool doesn't love gold."

The "Successor of St. Peter" had changed places with Simon Magus: *he* offered money to *buy* the gift from St. Peter; the Pope offered money to have it *stopped*.

NOTES ON PHILIPPIANS

(Concluded from page 174)

Ministry in Temporal Things

(chap. 4: 10-23.)

“ But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar’s household. The grace of our Lord Jesus Christ be with you all. Amen.”

I N this the closing section of the epistle, Paul thanks the assembly at Philippi for the practical way in which they had manifested their fellowship in the gospel. They were not of those who are willing to profit eternally through the gospel ministry, but have very little exercise as to the temporal welfare of the servants of Christ to whom

they owe the knowledge of that truth which has made them free. From the beginning of their Christian lives, the Philippian saints had cared, as occasion offered, for the needs of the apostle, even sending to him of their substance when he was laboring in Thessalonica, where he and his companions had gone after being released from the Philippian jail. But years had elapsed since then, and Paul had travelled far, and passed through many varied experiences, often finding it quite impossible to keep in close touch with the different assemblies he had been used of God to establish. Consequently it was not strange that, at times, it should seem as if his dearest friends had forgotten him. But the love was there though they they lacked opportunity to display it. But now they had learned of his circumstances, as a prisoner in Rome for the truth's sake, and they had hastened to show their fellowship with him in his sufferings, by sending Epaphroditus with a gift of love, as we have already noticed.

In acknowledging this, Paul takes occasion to glorify God for His care of him, even when Christian assemblies forgot their indebtedness to him. He had indeed known cold neglect and indifference, but it never soured his spirit nor led him to complain. He noted the cold-heartedness, but he did not find fault. He left it all with the Lord, and committed his own circumstances to Him, assured that *He* never forgot, and was never an unconcerned spectator of His servant's sufferings. So, he accepted it all as a course in the school of God, and he could say, "I have learned in whatsoever state I am to be content." The Lord was

his portion, and he could rest in the knowledge of His unchanging love and care.

It was not in a moment that he entered into this. He, like all disciples in God's school, had to advance in the life of faith by learning practically the things he could now teach to others. But he had taken his degree, so to speak, and he could now declare "I know both how to be abased, and to abound; everywhere, and in all things, I possess the secret (or, I have been initiated) both to be full and to be hungry, to abound and to suffer need." Blessed lessons these! And we may say the soul is never really at rest in regard to the trials and testings of the way until these precious secrets have been apprehended.

John Wesley is reported to have said that he did not know which dishonored God the most—to doubt His love and care, or to curse and swear. Yet every saint would shrink from the latter with abhorrence, while many of us have no sense of the wrong we do when we fret and worry. To rest in faith upon the knowledge that "all things work together for good to those who love God, who are the called according to His purpose," should ever be our attitude. And in a very special sense they who minister in word and doctrine (in entire dependence on the One who has sent them out as His ambassadors) are called upon to exemplify this in their calm dependence upon Him whom they serve.

This leads me to say something upon the New Testament principle for the support of those who labor entirely in spiritual things. And, first, let it be noted carefully, there is no such thing known in scripture as putting the servant of God upon the

low level of a salary basis. The only man mentioned in the Bible to be hired by the year as a "minister" was the recreant Levite who was engaged by Micah of Mount Ephraim, and later by the Danites to be their "father and priest" (Judges, chaps. 17 and 18). Even in the legal dispensation, Jehovah Himself was the portion of the Levites. They were prospered, and cared for, by an accordance with the measure in which God blessed His people and their hearts responded to His goodness. In the Christian economy we have no special clerical or extra-priestly class to be supported as professional men by their so-called lay-brethren. The distinction of clergy and laity is utterly unscriptural and is but part of the Judaizing system that has so perverted the truth of the Church. But there are those who are specially gifted as evangelists, pastors, and teachers, and who, in many instances, though not in all, are called upon to separate themselves from secular pursuits in order to give their time unhinderedly to spiritual service. These of old "went forth for the Name's sake," we are told in 3rd John, "taking nothing of the Gentiles." They were cast entirely on the Lord, and He cared for them through His own grateful people, according to the Word, "Let him that is taught in the Word communicate unto him that teacheth in all good things." And so John, by the Spirit writes, "We therefore ought to receive such that we might be fellow-helpers to the truth." Such servants have a claim upon the people of God, not because they are official ministers, but because they are engaged in making known the truth, and in this service all believers are privileged to share.

But observe carefully:—the servant is never to look to the saints for his support, but to count directly on the Lord, and make his personal needs known only to Him. He need not fear to acquaint the assemblies with special opportunities for ministry to others as occasions arise. Paul did this frequently and earnestly. But rather than mention his personal needs, he would labor with his own hands; nor did he feel he was degrading his calling in so doing—that thus he might provide things honest in the sight of all men, and set an example to any who might be inclined to seek an easy path, and depend upon support by those in better circumstances than themselves.

And so the principle is clear: the servant of Christ is to go forth in absolute dependence upon the One who has commissioned him, and who makes Himself responsible to meet his needs. But the people of God are called upon to be exercised before Him as to what share they should have in the support of those who are thus engaged. No ministering brother has the right or authority to demand support from the saints. They, not he, must judge whether he is worthy of that support. But, on the other hand, if receiving from him in spiritual things, it is, we are told, a small matter that he should reap their carnal things. "They that preach the gospel should live of the gospel" (1 Cor. 9).

For a servant of the Lord to be finding fault because of the smallness of his support is to make manifest at once that his dependence is upon man rather than on God; and for saints to be callously indifferent to the temporal needs of those whom

they recognize as God-sent messengers, is to show themselves out of touch with Him who has given to them the privilege of being in this way fellow-helpers to the truth. Thus should both those who minister and those who are ministered to, be exercised before God as to their mutual responsibilities.

This had been the path in which Paul had walked for many years, and as he looked back over the journey and saw how he had been sustained of God, he knew he could count on Him for the future, and so he faced the days to come with the assurance that he could do all things through Christ who was his strength. He who was to him life, example, and object was also his unfailing source of supply for every emergency that might arise, even to a martyr's death.

But while he did not look to man for his supplies, he shows himself truly grateful for the ministry extended to him. He would not take the gift of love sent by his dear Philippian children in the faith as though it were a mere matter of course. He expresses himself in most appreciative terms as he thanks them for their fellowship, and in this he is an example to all Christ's servants, some of whom have been only too neglectful of the finer courtesies which often mean more to the saints than they realize.

Paul received the gift not because he desired to profit by means of their generosity, but because he saw in it an added evidence of the working of the Spirit of grace in their souls, and this was for their blessing, as well as relieving his need. And so he gladly accepted it all, seeing in it "an odor of a sweet savor, a sacrifice acceptable and well-pleasing to God."

Nor would He, for whose glory they ministered the gift to His imprisoned servant, allow them to put Him in their debt, but engaged Himself to supply all their need, according to *His* riches in glory, through Christ Jesus. The more blessed part must always be His, for when we have given to our utmost limit, we have only returned Him a little of His own, and even that He will abundantly repay.

The last three verses give the concluding salutation. Note again how "every saint" is affectionately greeted. He would refuse to the last to recognize any parties among them. And all with him joined in saluting them, particularly some, evidently newly come to the faith, and possibly as a result of coming in contact with him in his prison cell whom he mentions as "those of Cæsar's household," who belonged to the imperial guard.

And so we close our meditations on this instructive epistle with a message of "grace" ringing in our souls.

H. A. I.

Overheard in the Orchard

Said the robin to the sparrow :
 " I should really like to know,
 Why these anxious human beings
 Rush about and worry so."

Said the sparrow to the robin :
 " Friend, I think that it must be,
 They can have no Heavenly Father
 Such as cares for you and me."

—SELECTED.

CORRESPONDENCE

SANNOIS, FRANCE, JUNE 27, 1922.

Beloved Brother:—

I again thankfully acknowledge your precious gifts of literature and the monthly magazines. All of which are much appreciated.

I have been helping Mr. Brooks of Nantes to whom you also send literature. I have the oversight of two halls at Nantes and St. Nazaire for the evangelistic meetings, and we are encouraged by the increasing attendance. A few I believe have truly turned to the Lord. Two Catholic families have recently abandoned their "church," and come to all our meetings; one son has definitely come out on the Lord's side.

All this in the midst of the terrible world currents. Catholicism advancing with giant strides. Bolshevism rampant and Spiritism fast penetrating Protestantism. I enclose a little outline of the work here, which we send to interested friends.

We are situated about eight miles from Paris in a very Catholic district.

At first it seemed impossible to get in touch with the people living in the neighborhood until one of our workers in the house, Mlle. Heldwein, conceived the idea to help the children with their education after school hours. She began by inviting one or two, but 12 came for the first lesson; it has increased to 30 children and young people.

Mlle. Heldwein was soon able to introduce hymn-singing and then stories from the Bible. The next step was to include Sunday afternoon and a second Bible lesson. There have been moreover mixed meetings when the parents came and our room was filled. I cannot do better than translate a description of the work from Mlle. Heldwein's own pen:—

"How do you repent?" I had wrestled in spirit some hours with the lad who asked this question, endeavoring to weed out and destroy all the absurd fables, and blasphemous notions which had been sown in his mind concerning God and the Creation. Several times he interrupted me in our reading of the book of Genesis by saying: "I prefer the explanation of my schoolmaster." Then after reflection he asked dubiously: "How do you know that God created the earth?"

Of the 30 children and young people with whom I have come in contact in this locality, only one among them can

be considered as more than a nominal Catholic (that is to say who goes occasionally to church), and he is the lad I have just mentioned. The remainder had never heard speak of the Lord Jesus.

The first time I opened the Bible before them, their comments and their astonishment might have given me the impression that I was addressing children of a far away pagan land instead of some living within half-an-hour's distance from Paris.

When I asked, if they had ever heard anyone speak of the Cross? With one voice they replied *No!*

These children evidently receive no other religious instruction than that which is given in their homes or at the day school, and the parents are utterly indifferent to this, although they pretend to have "their religion." As to the school influence, from a spiritual point of view it is *deplorable*.

One of the little ones asked me recently on seeing a picture of the child Samuel.

"What is that boy doing?"—He is kneeling.

"Why?"—To speak to God.

"Do you kneel to pray to God?"—Yes.

A few days later, a little hand reached for mine, and the child said: "I've done what you said!" and as she saw my puzzled expression, she continued: "You know! just like the little boy in the picture."

I grasped her meaning: So you knelt down?

"Yes! and my little brother too, and we spoke to God, with our eyes shut."—What did you say to Him?

The little one replied, fixing me with her big eyes, astonished:

"Why, nothing at all!"

One of the boys, 13 years of age, gave his perplexed comrade the following interpretation: The devil? It's just like a cat with mice; and the mice, its you and me.

At Christmas time I offered motto text cards and copies of the Gospels to all comers and I was curious to know what reception they had received from *the parents*.

The first door at which I knocked was that of a market gardener. The mother was preparing a sauce by the fire, whilst singing heartily: "*Ecoutez les chants des anges*" (Hear the angels sing). Upon the walls I recognized the texts, and upon the table the Gospel. I had similar experiences in all the homes. One mother confessed with tears that for 40 years she had not heard anyone speak of God. And *she is a Protestant!*. . . At the end of the third Bible lesson, the children, at their wits' end, asked me how I could know the history of the Lord Jesus after so many centuries?

I showed them my Bible: Several of the class desired

to touch it, and one remarked, in handling the volume with respect: "For such an old book it is very well preserved."

A few days later a youth related with some excitement that his father, to whom he repeated all I had been teaching, remembered he had stored away in an old box, a book of the same sort as my own; after much searching the Bible was recovered where it had been placed and forgotten for 30 years. The boy was very proud that his Bible contained exactly the same facts as the one in my possession.

A young girl 17 years of age, for many evenings was searching in the scriptures all the verses and chapters from which our lessons had been taken, when all in the house were asleep.

I have frequently been astonished at the rapidity with which these young ones understand the meaning of the Cross, and the necessity of the new birth.

Pray for these young people and little ones, for as soon as they seek the Saviour, the devil attacks with rage. We are in touch with from 60 to 70 persons in this suburb of Paris. May the seed sown spring up for His glory and an abundant harvest of souls.

My letter is already long but I must let you know that God has blessed the work in the gospel halls at Nantes and St. Nazaire throughout the winter.

It has meant stiff conflict for many of the young people to free themselves from the terrible entanglements of the world and the Satanic influences bearing upon them.

Praise God they have stood their ground, and give us joy by their growth in grace.

In the Nantes area within a radius of forty miles, every month, at the lowest estimate, 1,000 fairs and markets are held. It has been our joy to visit many of these to announce the precious gospel. Often we take a stand in the market, paying for our place in order to have the same right as others who sell their goods, or we mix with the cattle dealers and others, that out of a conversation we may develop an impromptu meeting. One day, at Nort, a young farmer gave me an opportunity by asserting that Bretons were all Christians.

I affected great surprise. Really? Do you mean, I queried, that these men and women who habitually blaspheme God's name, are followers of Jesus Christ? What more could you do against God if you worshiped the devil?

The men around us were listening and I endeavored to make clear to them that a religion which employed the

sign of the cross to protect sin and the sinner, really encouraged evil, and it was not for such a purpose that the Son of God died on Calvary, but to take away sin, and have the believer to share in His life of holiness. I exposed the fact that men served themselves of a cross with a view to escape the righteous anger of God, instead of turning to a crucified Saviour to be delivered from the power of sin and Satan.

Following on these talks we distribute our Scripture portions and New Testaments.

At Ancenis Mr. Brooks and I were mistaken for two Catholic friars who were holding a mission in the town. The cross we exhibited, however, was by the placard text, John 3: 16.

"Religion is for the old women and children," sneered a young fellow.—Quite right I answered. Come along, all you old people. Listen to the story of God's love to you; and they did listen!

I saw tears in the eyes of more than one, and it seemed as though they would have remained indefinitely under the sound of that message.

I commit these details to your hearts for prayer.

HY. JOHNSON.

Dear brethren :—

June 21st, 1922.

From May 31st to the 15th inst. I enjoyed a good time with the Cabory Lake brethren, visiting also other points of interest. I did not find many new conversions, but was glad to see the believers' steady progress in the faith, and had much intercourse with them. Brother Aristides is working on the house, both soul and body, expecting to open it for meetings and for the school by the first days of August. We are thankful that the Lord has raised such a faithful and whole-hearted worker as this brother is,—a man of noble ancestry, very fine education, of a mild and humble spirit and thoroughly conversant with the needs and ways of this our peculiar native people. In many days, for hours we have talked together of the wondrous ways our Father works in love, as illustrated in this brother's past and recent history: how he was led to trust in Christ after many years of marvelous preservation. So we are bound indeed to say, "Praise the Lord with us!"

With considerable labor, I have succeeded in ascertaining the address of some thirty brethren of the various denominations in Brazil who can read English fairly well; with each of whom I have begun some hopeful correspondence. All of them are men in charge of one or more "churches," with many believers under their influence. I am sending you their names and addresses, that you may have them on file; hoping the Lord will some day raise a steward to pay a subscription of "Help and Food" for them. I am also making a bold order of your pamphlets, having these brethren in view; having been deeply exercised before the Lord for spreading *the Truth* to them, which perhaps you can supply out of your "Free Tract Fund."

Your brother in Christ,
J. Penna Ribeiro.

Answers to Questions

QUES. 14.—Please explain briefly in Help and Food the difference between the Kingdom of Heaven and Kingdom of God.

ANS.—The "Kingdom of Heaven" is the dispensational aspect of the Kingdom of God. It is the establishment of Heaven's rule upon earth, and is found therefore only in Matthew, which links the ministry of John the Baptist and our Lord with the Old Testament prophecies of Messiah the King, and His kingdom *upon earth*.

The "Kingdom of God" is not dispensational, but runs through all the dispensations. It speaks of God's authority over man and the earth; and wherever it is *in heart* submitted to, there it is manifested in man (Rom. 14: 17). The kingdom of God is *among* you (see margin), answered our Lord to the blind pharisees who wanted to see signs and outward display, while Himself, the practical and perfect example of God's mind among them, they had no eyes to see.

Young Believers' Department

Calendar : Aug. 16th to Sept. 15th.

DAILY BIBLE READING: Aug. 16th, Isa. 5 ;
Aug. 31st, Isa. 20 ; Sept. 15th, Isa. 35.

MEMORY WORK: 1 Thess. 2: 17—3: 13.

GOOD READING: C. H. M.'s Miscellaneous Writ's.,
Vol. 5, pages 111-262, "Life and Times of Elijah."

MONTHLY QUESTION:—What passages of Isaiah are
applied in the New Testament to the Lord, His per-
son, life or work ?

Our Memory Work

I have remarked before that the most important feature of this work is not how much we can retain word for word of parts of Scripture (important as that is), for many no doubt find it difficult to attain perfectness. Let not this discourage you, for occupation with God's Word cannot fail to give you a large measure of acquaintance with it textually; then from the habit of recalling from time to time portions we have been seeking to memorize, meditating upon them, we shall reap much spiritual profit.

In the words of another, "We want to be in company with the Lord Jesus. He had a thousand links formed between His soul and the scriptures of God. So it should be with us. His references to it were as the glance of an eye familiar with its object. Fill your vision with the glories of Scripture, and all the clarts of wicked and unreasonable men will be as so many straws. God has put in His oracles all the vindication they require."

Shall we not find our company with Him in and through the precious book of God? To Him its every word was life and power. In it He is everywhere to be found,—He is "the Word," and "the Bread of God."

Our Daily Bible Reading

We are now reading Isaiah—the chief of the major prophets. He surpasses all in wonderful breadth of vision, which is really universal in its scope. The richest figures and forms of expression abound in this book. The prophet's presentations of the glories of Christ and His kingdom are most graphic and glorious, and along with this, as we might expect, redeeming love and grace are interweaved, so that Isaiah has been rightly called "the Evangelical Prophet."

He fully exposes the moral ruin of Israel, but sheds upon this dark background the future glory of the Messiah and His kingdom. This involves the restoration of the nation after Jehovah's judgments have been accomplished. The bringing in of blessing for the nations, and the supreme exaltation of Jehovah's house as the divine centre for the whole earth form bright parts of his prophecies. All is set forth in such rich and varied ways that an attentive reading of this prophet cannot but command our heart's worship, and cause us to rejoice in such a blessed revelation of the purposes and grace of God.

To outline the divisions of this book may be helpful in our reading.

Div. 1 (chaps. 1-12). Israel's failure through independence and rebellion. God coming in in sovereign grace to accomplish final blessing.

Div. 2 (chaps. 13-27). Divine judgments upon the nations and Israel are in view of deliverance from the thralldom of sin. The judgments reach a universal scope, as also the blessing.

Div. 3 (chaps. 28-35). Here the holiness of God shines out in a succession of "woes" pronounced against Israel's sinfulness. By contrast we get the reign of peace, the

out-poured Spirit, and all creation made glad through the revealed glory of Jehovah.

Div. 4 (chaps. 36-39). This is historical, giving us facts of Hezekiah's reign, but prophetic in meaning.

Div. 5 (chaps. 40-48). God's controversy with Israel concerning idolatry, and His ways in grace and government.

Div. 6 (chaps. 49-60). The victory, and He who wins it through rejection and suffering. Here Christ is the great subject. He takes the place of Israel, Jehovah's failed servant, and carries all to a glorious end.

Div. 7 (chaps. 61-66). In this final portion, God's ways with and for His people are presented, consummated as they will be in the glory of the last days.

Throughout, Isaiah gives us the greatest range of subjects, and widest view-point of any of the prophetic books.

Some Outlines of Truth

Let us now briefly consider the Assembly's relation to the Holy Spirit.

We have already spoken of how the beginning and formation of the Body of Christ, which is the Assembly, is connected with the coming and personal presence of the Spirit in the world. This fixes Pentecost as the commencement of its history.

As thus formed and established, it is *the unity of the Spirit*, not only because He forms it, but because He dwells in every member of it; and not only for their individual blessing and direction in their special privileges, responsibility and walk, but also as uniting each member to every other in mutual dependence, interest, and ministry for the good of the whole. He is the sole power for and director of its activities (1 Cor. 6: 19; 12: 4-27; Phil. 3: 3, *N. Trans.*).

Not only is the individual believer spoken of as the temple of the Holy Spirit, but the local assembly is given that place also. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [or, destroy] the temple of God, him shall God destroy; for the temple of God is *holy*, which ye are" (1 Cor. 3: 16, 17). Thus the company of God's people is viewed as God's temple by reason of the Spirit's indwelling, and the evil workman who destroys the character of this temple by his wicked work, shall suffer God's judgment. Holiness is emphasized in both the individual and collective applications of the figure of the temple (1 Cor. 6: 15-20; 2 Cor. 6: 14-18). This should be given the most serious consideration, for He who dwells in us is the *Holy* Spirit. We are called to perfect holiness in the fear of God (2 Cor. 7: 1). This not only implies personal purity, but also that the assembly must be so characterized, and what is unholy is to be judged. This brings in the important subject of discipline and government in their various forms, which we must leave for another occasion.

Another scripture links with our present theme (Eph. 2: 22), "Ye also are builded together for a habitation of God *through the Spirit.*" The thought is similar to that of God's dwelling in Corinthians. Clearly all here is spiritual, not material, as it was with Israel. And since it is by the Spirit's presence that the company thus spoken of are God's habitation, it is there that the Spirit's power and leading are to be realized. *He* is to rule—not man. *His* fruit is to be manifested—not the works of the flesh. The assembly is the sphere for His activities in service and worship, not for human display or leadership. The flesh and its desires, the world in its way and wisdom have no place in such a temple. In the

exercise of both mind and heart each individual must accord the Holy Spirit His place of full control ; and, in waiting upon Him, set aside fleshly impulses or restlessness of mind. How subduing to soul and spirit is the thought of the Holy Spirit's presence and indwelling, whether it be when we come together in the assembly, or in the daily course of life. May the Lord grant us a deeper apprehension of this sanctifying truth. Of course the Spirit's activities are by means of the saints as His instruments, both within and without the assembly. It is He who uses whom He will to God's glory and man's blessing—not human expediency or man's wisdom. Then it is the Word of God which the Spirit uses. It is "the sword of the Spirit"; the source of *food* for God's people, and the *light* for our guidance. How needful therefore to grow in acquaintance with it.

An illustration of John 7: 38, 39.

Upon the site of the submerged cities of the plain, Sodom and Gomorrha, and in all the region of the Dead Sea we are told there is nothing but desolation, no vegetation—a desert. But amid all the death and sterility of the country, there is one little belt of bright green verdure, where waters from a spring flow down from the hills of Bashan and run out in a wandering stream. There, oleanders and small palms flourish, forming one spot where the eye can rest in the midst of ruin and death. So it is in a world lying in moral death that living waters through the believer are to flow out, carrying wherever they pass blessing and spiritual quickening. May God awaken increased exercise in our hearts that we may be wells of refreshment by the way.

HALTING IN CHRISTIAN PROGRESS

"Wherefore, my beloved, . . . work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of His good pleasure" (Phil. 2: 12, 13).

IT is our desire and purpose in this little treatise, to consider and apply directions drawn from Scripture for the advancement of the Christian whose desire is not to stagnate in a mere easy profession of Christianity, but to make progress in the true knowledge of our Lord and Saviour Jesus Christ, and so to be His disciple indeed (Jno. 15: 8). It was with this very object in view that the apostle Peter in his 2d epistle, chap. 1: 5-9, exhorted his fellow-christians, dispersed among the Gentiles, not to rest content merely with having escaped the corruption that is in the world through its lusts, but, giving all diligence to "add to their faith, virtue (or courage); and to virtue, knowledge; and to knowledge, temperance (or self-control); and to temperance, patience; and to patience, godliness; and to godliness, brotherly love, and to brotherly love, LOVE." . . . For, he says, "*If these things be in you, and abound, they make you to be neither barren nor unfruitful in the knowledge (the practical knowledge) of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*"

With this same desire to see development in the practical character of Christianity, I would ask the reader, *How are you progressing in your Christian life and experience?* And if the answer be (as it doubtless is with some) that there is no sensible progress, that their desire for holiness is continually baffled, let us take this confession as a symptom that something is wrong with them,

and seek what that wrong thing is. Let us honestly inquire, What is it that hinders or prevents an *effectual* "working out of your salvation," as the apostle exhorts us to do; and let God's light fall upon both heart and conscience, to detect what is wrong, and be led into the path of obedience and blessing.

Now, in the passage itself which forms our text, we may find the correction of some error standing in the way of progress. "Work out your own salvation, with fear and trembling" writes the apostle. This exhortation implies (whatever Calvin may say to the contrary) that the *human will* has its part to play in the "salvation" of which the apostle speaks—a salvation, an escape, or deliverance, from all the evil influences which proceed either from our own flesh, or from the world, or from the devil, which beset our path.

Let us note, here, that there is to be earnestness in this—yea the earnestness of "fear and trembling" in view of the great adversaries and the momentous issues involved. But to this the apostle immediately adds, "*for it is God that worketh in you, both to will and to do, of His good pleasure.*" It intimates, surely (whatever Armenius may say to the contrary) that we have not of ourselves the power or ability for the working out of this salvation, nor to effect that "holiness without which no man shall see the Lord" (Heb. 12: 14). The effectual power for this is as truly from the Lord, and of God's grace, as the forgiveness of sins. Keeping these things in mind, then, let us look for what stands in the way of Christian progress, and for its remedy.

It is more than likely, if we are halting, or hanging back, in our Christian course, that either we have not honestly and unreservedly surrendered our will to God; or, on the other hand, that we are depending on our own

efforts—virtually saying, It is *I* who am to work, in and by myself, God's good pleasure. Let us look at both of these.

1st. As to the surrender of ourselves we can but repeat the apostle's words, when writing to the Christians at Rome. After he had fully set before them God's marvelous grace in delivering them from judgment and condemnation through Christ's sacrifice, he says: "I beseech you therefore, brethren, by the mercies of God; that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service: and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 1, 2).

There is to be, therefore, a willing and hearty surrender of our will and our members to God—not as a round of cold duties performed, but a *true* self-surrender to Him who loves us and gave Himself for us. Have we done this?—*honestly*, without reserve, with no dark corner in our heart where some cherished sin may hide? Or, is there a keeping back a part, like Ananias and Sapphira, pretending to give the whole while a part is kept back? Well, He who "searches the hearts and the reins" sees through any disguise to which the natural heart is so prone. For, is it not true, that a worldly mind and unbroken will often hides itself under a supposed assurance of salvation, while the life bears witness that the heart is not surrendered to God?

Faith really embraces *obedience* to God, as well as trust in His promises. Abraham's faith appeared no less in his obedience to God's commands than in trusting His promises. When God's will takes the form of a precept or command, Abraham does it without hesitation. When

it takes the form of a promise, he rests assured that there will be its fulfilment. God bids him leave his country and kindred—he leaves them. He is told that his seed shall be as the stars of heaven for multitude, when not only he had no child, but, humanly speaking, no possibility of any; and Abraham “believed Jehovah, and it was counted to him for righteousness” (Rom. 4: 3; Gen. 15: 6). Then God asks him to surrender that son unto death (oh, the grand reach of faith, even under that twilight dispensation!), and Abraham surrenders that beloved and only son (in whom his seed should be called), “counting that God was able to raise him up even from the dead.” Thus was Abraham justified before men *by his works*, and obtained the title of “the friend of God.” It is this whole-heartedness of faith which God so much values.

On the other hand, resistance to the Lord is seen in various forms. It may be in worldly associations and friendships; in the fear of ridicule by standing openly for the Lord; in love of pleasures and “vanity lighter than air;” in secret sins which struggle against being honestly faced in the presence of God. Or it may even be mere apathy and self-indulgence—too idle to move out of the old ruts of bad habits. O Christian, brother or sister, if any of these or other things have bound you, the Lord our Saviour is able to lift you out of it all! Probe your conscience, and give your Lord an honest answer.

2d. As we have already pointed out, we cannot *of ourselves* effect our deliverance from the powers combined against us. It is indeed recognized by those sound in the cardinal truths of our holy faith, that the Atonement is exclusively the work of Christ, and that forgiveness is the free gift of grace on the ground of His atonement. But there is a notion that, after forgiveness, we

are left to ourselves to work out our practical sanctification, independently of Christ. Therefore it is sought by good resolutions, self-discipline, self-denials, and cultivation of good habits.

Let us, therefore, turn again to the apostle's words: "*For it is God that worketh in you, both to will and to do, of His good pleasure;*" and let us put along side of this our Lord's own words in the 15th chapter of St. John: "As the branch cannot bear fruit of itself, except it abide in the vine, *no more can ye, except ye abide in Me . . . for apart from Me, ye can do nothing*" (vers. 4, 5). Let the reader take in this fundamental truth as to deliverance from the power of evil, within and without, that it is Christ in us by whom we are to overcome and bear fruit to God—for "apart from Me, ye can do nothing."

It is most true indeed that a real surrender of our wills to God involves human effort, in every shape that it can scripturally take; but it is equally true that human effort is no savior, and true also that our Lord will not give the honor to our efforts which is wholly His. Watchfulness, self-discipline, self-denial, etc. are *means* and *channels* by which our Lord's power and grace are made effective in us; but let us not magnify them so as to cover His work of grace—nay, they are themselves *gifts of grace* from the Lord; He is our life, working in us His good pleasure. Mark this, reader, our sanctification is in and of Christ—not independent of Him. Let faith touch His sacred Person like the woman of Luke 8, and abide in Him in simple faith, and the precious fruits of the Spirit will begin to grow; the virtue that is in our Jesus will begin to flow into your soul through the channels which faith has opened. This is His own word and teaching—not ours: "Abide in Me, and I in you. As the branch cannot bear

fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me . . . for without Me [separated from Me], ye can do nothing," not advance a step in love, or joy, or peace or holiness. All the power in the branch is from the living energy of the root and stem. So is the Christian's holiness of life. All we have to do is to keep continually open the communication between Christ and the soul by the daily exercise of simple trust in Him, with a surrendered will. May this be the happy and increasing experience of both reader and writer.

—Adapted from "*Thoughts on Personal Religion*" (1861).

JESUS

JESUS, sweetest name on earth,
Given the Saviour e're His birth:

"Thou shalt call Him *Jesus*."

He shall bid His people live,
He who came His life to give—

"Thou shalt call Him *Jesus*."

JESUS the obedient one—

Humble, yet God's holy Son,

Still the Man Christ *Jesus*.

Name above all others given,

Head o'er all in earth, in heaven,

Yes, the lowly *Jesus*.

JESUS, Shepherd of Thy sheep;

How man's sin hath made Thee weep,

Man of sorrows, *Jesus*.

In Thy lonely life on earth,
 Oft times shocked by godless mirth,
 Patient, pitying Jesus.

Men, in mad apostasy,
 Nailed Thee to th' accursed tree—
 Knew Thee not as *Jesus*,
 Cast Thee out, for they were blind,
 Saviour of poor, lost mankind,
 The rejected *Jesus*.

Jesus, risen from the tomb,
 Hath both sin and death o'ercome:
 Power belongs to Jesus.
 God hath raised Him from the dead,
 Bids us now no longer dread
 Death—we're risen with Jesus !

Now set free from Satan's rule,
 We're enrolled in God's great school,
 E're to learn of Jesus—
 Depths of His great love and grace,
 "Till we see Him face to face,"
 E'er to be with Jesus.

Waiting for Thy coming Lord;
 Learning from Thy blessed Word,
 Day by day of Jesus.
 Jesus first, and Jesus last,
 On Thyself forever cast,
 Thou'rt our all, Lord Jesus.

H. McD.

ON THE CHRISTIAN'S HOPE

(1 Thessalonians, chap. 4.)

THE subject of the Lord's second coming is of deepest importance, and of greatest interest to the Christian, for whom it is called, "That blessed hope" (Titus 2: 13). What strange anomaly, therefore, that though Christ is the one object of their *faith*, to some He is not object of their *hope*. Many think that the coming of the Lord means nothing more than that He comes for us when we die; and that at the last there will be one general resurrection and one general judgment. It would be difficult to say what is the hope of such, for all is indefinite; indeed, we may say it is confusion. Even as to the proper object of faith and its blessed results, all is dark and cloudy.

Nothing, surely, can be more natural, in a christian sense, than that He who is the object of our *faith* should also be the object of our *hope*. But simple as this is, it is all important. Let us, then, trace this twofold path a little.

When we know Christ as the One who loves us, and died for us, we have no difficulty in trusting Him: we believe in Him—we have faith in Him. The knowledge of His love creates unquestioning confidence; the testimony of the Word to the power of His blood meets all our anxieties, and we are happy in Him. His love answers every desire of the heart, and His sacrifice every need of the conscience. With every need met, and every desire satisfied, we must be happy, and love and praise the Lord.

But why is He not equally the one proper object of hope? Why is He not the daily *expectation* as well as the daily *rest* of the soul? Most sure and certain we are, that

when a Christian dies his soul is immediately with the Lord in paradise; and a blessed precious truth it is; yet it is never spoken of in Scripture as the *hope* of the Christian. It is, rather, that we shall not die, but be caught up to meet the Lord in the air. There is no necessity why a Christian should die; since Christ has died for him. But if he should die, death to him is called a "falling asleep in Jesus"—a being "put to sleep by Jesus." How sweet, how blessed the thought, O my soul! This is the way a believer dies; the poor body is laid to sleep, and the soul ascends on angels' wings to be with Christ, till the morning of the first resurrection.

But what saith the Scripture? for faith can only rest on the word of God. Many speak of these things as the "peculiar views" of a particular class of Christians; but the one question is, Has God spoken plainly on the subject? On nothing more so; the difficulty is in the selection; but a passage from Paul's first epistle to the Thessalonians may be the most convenient to refer to now. *There* we have a special revelation from the Lord, for the express purpose of giving further truth in detail as to the coming of the Lord Jesus for His own. Carefully read 1 Thessalonians 4: 13-18.

The Thessalonians, evidently, had been converted by means of a gospel that embraced the truth usually called "The Lord's second coming in glory." This is apparent from Acts, chap. 17, where we find their enemies giving a political turn to their accusations, by saying "These all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." No doubt the apostle preached the truth of the Lord's coming to reign in glory. Hence it was, that from the time of their conversion, they were looking for His return. But in the mean time some of their brethren died. This troubled them greatly. Their

sorrow was excessive. Not that they had any fear about the salvation of their friends, but because they would not be present to welcome the Lord, and to be received by Him. Where the apostle heard of their troubles, he wrote to them at once. They were comparatively uninstructed, and also greatly persecuted both by the Jews and heathen. Their opportunities of learning had been very few. The apostle was not allowed to remain long with them after their conversion, because of the persecution; and the books of the New Testament were not then written. But their ignorance and distress only gave the fitting opportunity for the Lord to reveal His mind more fully on this blessed subject.

In this new revelation which the apostle received, and communicates to them, the *order* of events is given. This is important; though no doubt given in the first instance to meet the sorrowing hearts of the Thessalonians, it is also intended for the instruction of the saints of God in all ages: but the best way will be to go over the verses as they stand; and, first, we would notice,

THE SORROW OF THE THESSALONIANS

Ver. 13. "*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*" These warm, earnest-hearted, but young Christians had not been instructed as to how the dead saints could be with the Lord when He comes, and share His glory. They were so full of the expectation of the Saviour's return that they had never thought of any of them dying before He came; so that they were in great trouble when some of their brethren fell asleep. But now observe what the apostle says to them. Does he find fault with them for their too ardent hopes of the return of Jesus? Did he say they

were too much occupied with it? or that they were excited and lacked sobriety? We are familiar with such sayings from many of our fellow Christians; but no such word drops from the pen of the apostle. Their waiting for the Lord is mentioned in each chapter of both epistles, and most surely to their praise. Neither does he seek to comfort the bereaved—as is commonly done—by reminding them that they would soon follow, would soon rejoin their dear departed in heaven. No, indeed; true as that might be, he does not refer to it as a ground of comfort. The Thessalonians are maintained in the thought that they were still to look for the Lord during their life-time, and a fresh revelation is given to assure them that all who have fallen asleep in Jesus will have equally their part in the glory with those who are alive at His coming.

Ver. 14. *“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.”* The first thing that the apostle does is to fix the eye of the sorrowing ones on Jesus—on Him who died and rose again. True comfort is only to be found in looking to Thee, O most blessed Lord, and divine strength to glorify Thee in our deepest afflictions. There we see victory over death and the grave—there we see the One who died, was buried, rose again, and is now in glory. He is the believer's life. We triumph in Him. Our life is connected with Him who thus died and rose again, and belongs to the glory. All who have fallen asleep in Jesus will be raised, and leave the earth even as He did. “There is this difference,” says one: “He went up in His own full right; He ascended. As to us, His voice calls the dead, and they come forth from the grave, and the living, being changed, all are caught up together. It is a solemn act of God's power, which seals the Chris-

tian's life and the work of God, and brings the former into the glory of Christ as His heavenly companion. Glorious privilege! Precious grace! To lose sight of it destroys the proper character of our joy and our hope" (*Synopsis of the Books of the Bible*).

THE ORDER OF EVENTS

Vers. 15-18. "*For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.*" The apostle always wrote, we must remember, under the direct guidance and full sanction of the Spirit of God; but here there is something special—something that was required for the instruction and consolation of the sorrowing Thessalonians, therefore he introduces the new revelation with a "*This we say unto you by the word of the Lord.*" We have a similar instance in 1 Corinthians 11, when the apostle says, "*For I have received of the Lord that which I also delivered unto you.*" *That* was given to correct an abuse as to the observance of the Lord's supper; *this*, to correct a mistake as to the Lord's coming.

But mark the grace of the Lord Jesus Christ to these young disciples: He assures their hearts that, in the order of events connected with His coming, the first that takes place is the resurrection of those who had fallen asleep in Jesus, and that, in place of losing anything by having departed, they will be the first that are ready to go up to

meet the Lord. "The dead in Christ shall rise *first*." So far from those who have fallen asleep in Jesus missing the joyful hour of His coming, they will be raised before the living are changed. This is grace, the grace of the Lord Jesus; at the same time we know that every event connected with His coming shall be accomplished in a moment, in the twinkling of an eye, so that the interval cannot be estimated.

But now, observe with wonder the shining forth of this twofold glory of the Lord Jesus: He rises from His throne, He descends from heaven, He gives the word Himself, the voice of the archangel passes it on, and the trumpet gives a well known sound. The imagery is military. As well trained troops know the orders of their commander by the sound of the trumpet, so will the army of the Lord answer instantly to His call. All the dead in Christ shall rise, and all the living shall be changed; and they shall all enter into the cloud, and be caught up together, to meet the Lord in the air: and so shall they ever be with the Lord. No separation then: therefore the apostle adds, "Comfort one another with these words."

Thus the apostle explains to the Thessalonians how God will bring with Jesus all who sleep in Him. From verse 15 to 18 is a parenthesis, which accounts for what is said in the 14th: "Even so them also which sleep in Jesus will God bring with Him. When the Lord returns in glory all the saints will be with Him; but, previously, He has awakened those fallen asleep, changed the living, and translated both to heaven.

This is the first resurrection—the resurrection of the righteous from among the dead before the millennium. The wicked dead are not raised till after the millennium—the day of judgment (1 Cor. 15: 23; Rev. 20: 5, 11-15).

THE RAPTURE OF THE SAINTS

And now, the saints are gone—all gone—gone to glory—gone to be with the Lord for ever! What a thought—what an event, O my soul! None of the redeemed, none of God's children left in the grave; and not a believer left on the face of the whole earth! all caught up together in the clouds to meet the Lord in the air. But who can think—who can speak of the happy reunions on that morning of cloudless joy? Doubtless the person of the Lord will fix every eye and ravish every heart: still, there will be the distinct recognition of those, who, though long parted from us here, have never lost their place in our hearts. And all will bear the image of the Lord! Though every one will have his own identity, and his own special joy, yet all will be like the Lord, and the joy of each will be the common joy of all. "O magnify the Lord with me and let us exalt His name together," will be a note of praise often sung, as we meet to part no more for ever.

"Bride of the Lamb, awake! awake!

Why sleep for sorrow now?

The hope of glory, Christ is thine,—

A child of glory thou.

Thy spirit, through the lonely night,

From earthly joy apart,

Hath sigh'd for One that's far away,—

The Bridegroom of thy heart.

But lo, the night is waning fast,

The breaking morn is near;

And Jesus comes, with voice of love,

Thy drooping heart to cheer.

He comes—for, oh! His yearning heart

No more can bear delay—

To scenes of full unmingled joy,

To call His bride away."

Yes, heaven is a home, a social place; and surely the blessed Lord who has prepared that home of love will ever have the first place; and He will connect the brightest scenes in glory with the darkest days of the wilderness. This is evident from what the apostle says in the second chapter. At the very moment when he was hindered by Satan from visiting his beloved Thessalonians, who were sorely persecuted, he looked beyond those troublous times and saw his children in the faith around him in the glory:—"For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." But there are many other scenes of earth that will have a bright reflection in the glory. Many cross my mind, some I well remember; but I forbear, their record is on high.

Let us pause here and meditate on this wondrous scene. Who will meet *thee* there? Who will greet *thee* with a joyous welcome in that happy land? Who will clasp *thy* hand, to be sundered no more for ever? But oh! how completely all are changed, and yet how perfectly all are identically the same. One cannot be mistaken for another and not one can be unknown. But chiefest of all thy joys that morning, and from which all thine other joys shall flow, will be to see His face, hear His voice, and behold His glory; or, as St. John says, and sums up all blessedness in two expressions; "*We shall be like Him, for we shall see Him as He is.*" Surely God Himself could not have done more than to make us like Christ; and a richer blessing He could not have bestowed than to give us to *see Him, and be His own for ever.*

(Concluded in next number)

HE COMES

He cometh not to Bethlehem—
He comes not to be born ;
He cometh not in lowly form
Subject to shame and scorn.
He comes not as " the carpenter "
To toil in Nazareth's shop,
He comes not as a homeless man
To sleep on mountain's top.

He comes not to Gethsemane,
Nor Pilate's judgment hall
To be the song of drunkards—
The hate and hiss of all.
He comes not to Golgotha's brow
To meet a felon's doom,
He comes not to the winding shroud
Of Joseph's silent tomb,

He comes, He comes with splendor—
The heavens flashing red !
Ten thousand wreaths of glory
Crown His effulgent head.
He comes with countless angels,
With all His saints in train ;
He comes with awful majesty—
He comes to earth to reign.

God's gleaming shafts of glory
Throw halos round His path ;
He wears a blood-stained vesture,
And on His thigh He hath
A name of conquest written
Which trembling sinners read.
He comes, He comes appointed
Earth's wine-press now to tread !

His thorn-scarred brow is mitred
 With diadems of light ;
 His feet like brass are burning,
 His eyes transpiercing bright,
 His flight is like the eagle's
 Yea, like the lightning's flash,
 Swooping from radiant regions
 Earth's godless powers to smash.

Earth's mastering sword is wielded
 By His almighty hand :
 When He strikes down the nations,
 What foe can hope to stand ?
 All human thrones must perish,
 And man's proud empires fall
 Ere Christ, " the King immortal,"
 Reigns o'er this earthly ball.

Look, look, ye fiery seraphs !
 And gaze, ye mortals, gaze !
 Behold upon earth's blazing throne
 The Christ of ancient days—
 Despised by Jew and Gentile,
 Condemned by human law,
 Before that once-slain Victim
 Bend now with holy awe !

Rejoice, rejoice, ye ransomed !
 Let songs your tongues employ ;
 Dispel all gloom and sadness,
 And let your tears be dry.
 When Christ descends from heaven
 In all His bright array,
 You'll share the full orb'd glory
 Of His long promised day.

Seek not the world's approval,
 Court not its luring smile,
 Be true to Him who's coming,
 Throughout this " little while."

Seek, seek His approbation,
 His holy will discern,
 Hold fast His faithful promise,
 And for His coming yearn.

Then shall His "well done" welcome,
 And His approving gaze
 Increase your joys to rapture,
 Inspire still fuller praise.
 And when He comes forth conquering
 You'll follow in His train,
 And share the countless honors
 Of His all-glorious reign.

—C. C. CROWSTON.

CORRESPONDENCE

With the Indians of Arizona

Beloved Brother:—

Having had occasion to leave our station for a brief journey to southern Arizona, we took the occasion to visit our dear Hopi Indians about Phoenix, and are now ready to return to our desert home among the Navahos of northern Arizona—our daughter Marie going with us.

The Hopi Indians are a small branch of the Pueblos; they number only about 2,500 in ten villages, and our former station was among them. Their Reservation is within the large Navaho Reservation, and the Navahos, who are all shepherds and scattered, come for trade among the Hopis. We had been a year or so among the Hopis, when one of them going by the name of Frank, and his cousin Ruth, were both converted, and I never saw such progress in the Christian life as in these two. Ruth, who was well acquainted with the English language, became our interpreter. Brother Ironsido gave Frank a nice small pocket Bible, which he carried with him everywhere, often lighting a lamp to read it at night for hours.

I arranged to spend several hours a week with him whilst I was doing some secular work to help support our mission among the Navahos, and it was a great joy to see Frank's growth in things spiritual.

His village was very hostile to the gospel, and the Indians felt it a good deal to lose one like Frank. One day, at the prayer-meeting in the mission, which he regularly attended, Frank said, "I would like you to pray for me. They are to have a meeting at the village to consider whether or not they will drive the white men away, and I thought that I might go and tell them of God's word and the gospel."

I wondered if it would be wise for one so recently converted to go before such a meeting. But I was soon convinced that God had put it in Frank's heart. We kneeled in prayer and commended him to God. So he went to the hostile people's meeting, while the white missionaries and their families remained to pray.

We learned that Frank's presence had put a damper on the Indians assembled. Some arose, said a few words in opposition to the white people, and sat down. At last the chief arose and said: "Little Rattle Snake is here (that was Frank); I am chief both of the heathen and the Christian Hopis. If he wants to speak, let him be heard."

"I thought," said Frank to me afterwards, "that if I was to speak for the Lord I should get up in front where they all could see me, and I did." Some say that for near two hours he pressed the gospel upon them.

Think of it, a man converted only a few weeks before, facing such an assembly and preaching the gospel to them! But he was a man of a good deal of force. "I told them," he related to me, "perhaps some of you here have a troubled heart, and I want to tell you how to get rid of it. You all know me. You know my life, how proud I have been, but God humbled my heart as I felt the great burden of my sins. Then when Mr. Ironside preached on '*When I see the blood, I will pass over you,*' I knew that it was for me, and any of you who have a burden on your heart may get rest from it as I did."

Frank became so much concerned for his people that he

gave much of his time in going from one house to another, and spent hours with a single soul.

Mr. J. B. Frey, who is in charge of the Mennonite work at Moencopi, the village where Frank then lived, took him to the Los Angeles Bible Institute for about a year. When he returned he often came over to Oraibi where I was then dwelling (about 50 miles from Moencopi), and where was an assembly of godly Hopis. When he came all would come to see him, and would remain till 10 or 11 o'clock while he explained the Word to them and answered questions. The women and children would go then, but some of the more godly men would remain till morning.

I once asked him, "Frank why don't you go home to rest and come back the next day?" He replied, "We used to sit up all night in our heathen ceremonies, why not when it is for things concerning our God?"

He came over to us in the fall to hold a series of meetings, and the "Flu" came about the same time. The Government doctor was one of the first to be taken down. We knew almost nothing about the disease, and had no doctor. Then Frank was taken with the "Flu." He knew from the first that he would not recover, and told the Indians so, but, for some reason, not to us. As the native Christians came to see him, they would say, "No, Frank, you must not die. You can read and explain God's Word to us; but *we* cannot read, nor preach the gospel to our people. No, you must not die." But he would reply, "Yes, I am going to die, and *you* must tell others about God's Word and His gospel."

I called upon him often, with no thought his end was so near, and we prayed together as was our wont to, but noticed at last that he was a little delirious while walking about the room. To some of his near friends he said, "I'll soon be walking in the streets of the New Jerusalem." During his last hours he was praying audibly for the Hopi people, and especially for his family.

Frank has three children living: two boys, 10 and 6 years; and a little girl, a dear child of about 8 years, a great favorite of her father's. I had not seen her since her father's death. She came and sat by me, tears streaming down her little cheeks while we talked of her

father. They are all in the Mennonite orphanage near Cornville.

It is sometimes asked if any of our Indians are really converted. If I were asked where is the most godly little assembly I know of, I should answer, "At Oraibi, among the Hopi Indians." H. A. HOLCOMB.

P. S.—The Navahos tell us that they used to live away North in Canada, on the MacKenzie river. Many who have studied the race believe this to be true, as Indians there speak their language, and some of the Esquimos are said to have many words in common.

They say that when they lived there, and had much trouble with their neighbors, that their gods told them to get on a certain rock. They got on it and flew down here; and Shiprock is supposed to look like a ship with sails.

The Navahos were robber bands who lived by plunder. They conquered small tribes and made them part of themselves. When the Spanish came and conquered the comparatively peaceful *Pueblo* Indians, and brought sheep, goats, burros and horses to the Pueblos, the Navahos robbed them of these. They and the *Apaches* made one tribe. When gold in California drew men from all parts, and wagon trains crossed the Arizona desert, the Navahos plundered these.

In 1864 old Kit Carson brought them to a small reservation near Santa Fé. Many of them died, and on promise of good behaviour were allowed to return to their former parts. Their chief possessions are sheep, goats, and horses, and therefore they move about in large ranges with scant food for their animals. They grow small patches of corn, melons and squash near small streams or springs often 30 miles from their sheep camps. They sell sheep and wool to buy flour, coffee and tobacco, and clothing and various ornaments. Rugs and blankets are woven by the women, to sell, and for their own use.

They have no towns, only two or three huts together, hence the difficulty in their evangelization. H. A. H.

Young Believers' Department

Calendar : Sept. 16th to Oct. 15th.

DAILY BIBLE READING.....Sept. 16th, *Isa. 36*;
Sept. 30th, *Isa. 50*; Oct. 15th, *Isa. 65*.

MEMORY WORK.....1 Thess. 4: 1-12.

GOOD READING.....C. H. M.'s *Miscellaneous Writ's.*,
Vol. 5, "Life and Times of Elijah."

MONTHLY QUESTION:—Is the ministry of Elijah and
Elisha typical of that of Christ, and in what respect?

Our Memory Work

I am sorry that the successful ones in memorizing 2 Peter and Jude are less in number than for previous portions which we have studied. We began with Galatians and 19 received books. This time we have only 17, as follows:

Alma C. Grant (6)	.....Guelph, Ont.
Dorothy Howard (5)	.....Baltimore, Md.
Mildred Howard (5)	.....Baltimore, Md.
Mrs. W. T. Helmar (5)	.....Cumberland, Ont.
Annie I. Gow (6)	.....Felton, Del.
Margaret Redpath (2)	.....Woodstock, Ill.
Mable Stockford (6)	.....Detroit, Mich.
Carrie Schwartzel (6)" "
Minerva Handy....." "
Helen Hastings (2)	.....Old Chatham, N. Y.
Kathleen A. Holmes (3)	.....Boyertown, Penn.
Mrs. W. S. Banford (3)	.....Penticton, B. C.
Clara E. Holcomb (4)	.....Chin Lee, Ariz.
John A. Algreen (5)	.....The Current, Bahamas.
Agnes Algreen (5)" " "
Malvena Elden (4)" " "
Mabel Weech (5)" " "

We had 30 successful ones for Philippians—the highest

number—may this be exceeded when the test comes on 1 Thess. If I tell you which book will be sent as a reward to the successful ones, it may stimulate interest and effort. The prize will be, "God's Evangel," by F. W. Grant; a book containing fourteen Gospel addresses by him, full of the precious ministry which so endeared this gifted and devoted servant of Christ. To have this volume will more than repay your greatest effort to correctly memorize our present portion.

Some Outlines of Truth

We have considered the assembly as the body of Christ, and also in its relation to each of the divine Persons. Let us now look at the ways in which the term *ecclesia*, or assembly, is used in relation to the Christian company.

The word itself is of various applications. It is used of the tumultuous crowd gathered in the theatre at Ephesus (Acts 19: 32, 41). The town clerk speaks of "the regular assembly;" that was the company of those called together for specific civic interest. Stephen uses the word when speaking of the congregation of Israel (Acts 7: 38). The Lord uses it of the company that was to be formed—"My assembly;" and in the Acts we learn who they are to whom the word is distinctly applied, *i. e.*, to all believers. We also find certain differences which are made clear in the epistles, to these I wish, briefly, to call your attention.

First, it is applied to all believers of this present period, from Pentecost to the Rapture. Neither Israel as a nation (though the term *ecclesia* is used of the congregation), nor even the true children of God in that nation, nor Gentile believers in past dispensations, form part of, or share in the distinctive blessing of "the assem-

bly" of this present period. The Body of Christ (the Christian Assembly), is a divinely formed unity, first formed at Pentecost, but revealed only later through the apostle Paul. Those forming it, whether Jews or Gentiles, are no longer considered as in those natural and earthly relations, but are a new unity, with a heavenly calling, and peculiar blessings in connection with Christ. Though the Church was in God's eternal counsel, it was not manifested until Pentecost, and its full meaning did not come out until revealed through the apostle Paul, the minister of the assembly (Col. 1: 24, 25). It embraces not only all true believers now on the earth, but also those who have died and are now with the Lord. At the Lord's coming this separation will be done away. Then our gathering together unto Him in glory (2 Thess. 2: 1) will be accomplished, and Eph. 3: 21 will be realized. Then the Assembly, brought to its completion and perfection, shall share with its blessed Head in the administration of the fulness of times, and in the display of God's glory for ever.

Secondly, the term "assembly" is used in a narrower sense than that just mentioned; it is used to designate all believers *living on the earth* at any one time (Acts 2: 47; 1 Cor. 10: 32; 12: 28; Gal. 1: 13; 1 Tim. 3: 15). In this aspect of it the apostle writes to Timothy that he may know how to behave himself in it. Clearly, such injunctions, and such ministry as 1 Cor. 12 and Eph. 4 contemplate, can only be considered in relation to a company of saints *on the earth*. In this view, it should have a very large place in the hearts and ways of the saints; for it is not something mystical or invisible that it represents, but a living body of believers, united to Christ and to one another. Those members of the assembly that have gone before, are with Christ, waiting for us on whom

now rest the privileges and the responsibilities to maintain the testimony for the Lord upon earth.

Thirdly, "Assembly" is used in a still more restricted sense, in its application to a local company of believers (*e. g.*, Acts 8: 1; 13: 1; 1 Cor. 1: 2; 1 Thess. 1: 1; Philem. 2; Rev. 2 and 3). Every such company is a part of the whole which it locally represents, and is expected to manifest the characteristic features which pertain to the whole. The apostle says to the assembly at Corinth, "Ye are the body of Christ"—for *they were that locally*—representing the whole body; and the local company is to be the manifest expression of the whole, for the name of the whole is given to it.

Fourthly, we find this term used in the plural—"assemblies." For while geographically and of necessity separated, they are one before God, and one in the Christian fellowship. Let us note that no where is independence of local assemblies, or of the assemblies of a province or country, contemplated in the epistles. The intimations are all to the contrary, fellowship of assemblies with assemblies, and letters of commendation given and received, being the order which prevailed (see 2 Cor. 3: 1, 2; Acts 18: 27, etc.). Anything else would be a practical denial of much precious truth. That such unity prevailed is suggested by 1 Cor. 11: 16; 14: 33; 16: 1; 1: 1, 2; 1 Thess. 2: 14.

In view of what we have said as to the relation of the Assembly to God and to Christ it is significant now to note the expressions, "assemblies of God," "assemblies of Christ" (Rom. 16: 16; 1 Cor. 11: 16; 1 Thess. 2: 14). This places the local assembly in the place of responsibility to act according to the character of these divine Persons. We do not find "assemblies of the Holy Spirit" for an obvious reason. He it is who takes the things of

Christ to show them unto us, and He directs the saints, not to Himself, but to Christ as the object of our worship and Centre of gathering. The Spirit being with and in us, is identified with our place and activity in worship and gathering to Christ.

Finally, the term is used as to the gathering together of the Lord's people, as for example to remember Him in His death, or for meetings as in 1 Cor. 14—"When ye come together in assembly" (1 Cor. 11: 18, *N. Trans.*). Note the use of this term in 1 Cor. 14. This fact leads up to the consideration of the order of service and worship which should prevail in such an assembly, and the government or discipline pertaining to it. This will occupy us next time.

The Question Box

Three interesting questions have been sent in for this issue.

Q. 29.—In Gen. 1: 3 there was light; then in Gen. 1: 14 God put lights in the firmament. How could there be light before the sun was placed in the firmament?

Answer.—We may consider this from two main view points—the spiritual and the scientific. As to the former there are two lines of application—to the individual, and to the dispensations. The whole six days' work presents a beautiful picture of growth up to salvation (1 Pet. 2: 2, *N. Trans.*), giving the great features of new creation.

- 1.—Perfection (ver. 1)Man perfect.
- 2.—Ruin (vers. 2)Man fallen.
- 3.—Regeneration (vers. 3-31)....Man redeemed.

The third part gives us God's work in the soul, accomplished by the Spirit through the Word. It gives us the divine order, both of the truth, and of the spiritual apprehension through experience.

The sun set in its place on the fourth day is typical of Christ's person, set as Man in the glory of God, Ruler over and Blessor of the new creation, which we are, being, like the earth, raised up and made fruitful on the third day. But it is not the revelation of this which comes first in God's work or the soul's experience. First comes the inbreak of light which reveals the moral and spiritual ruin, of which the physical is the type. God is light, and that which reveals man's utter need is light proceeding from Him. But this is not the revelation of Christ, nor consequent occupation with Him, such as the sun suggests. It is rather the revelation of self as God sees it, which at first can only lead to a realization of the ruin—with what I am, as ungodly and a sinner, alienated from God. This is the first step, which leads to the seeing of Christ in His right place and full glory. Light, however, is always connected with Christ, for He is the true light—the light of the world. But this is not realized at the first; it comes in as a result of the spiritual steps which each day's work typifies.

Dispensationally, the three days of light, without the sun being manifested in its place, apply to the probationary ages, at the close of which Christ in His person, place, and glory, is fully revealed. It is like Hebrews 1: 2, 3 with 9: 26 (see *N. Trans.*).

Scientifically, it is no question of the sun having been created only on the fourth day. If scientists claim that they must have the sun to have light, the Genesis account does not deny it to them. All that is stated is that on that day God set the sun in its place in relation to the earth, not at all asserting its creation *at that time*. It is quite legitimate to think that light came from it from the beginning, but its place and glory were not yet revealed, for the accomplishment of certain processes was first essential. In this we may observe how the physical and spiritual join hands, whether the latter be considered in reference to the individual, or the dispensations.

Q. 30.—In Samuel 12: 23 it is said "God forbid that I should sin in ceasing to pray for you." Is it sin not to pray for one weak in faith, or for the unsaved?

Answer.—Notice that it says “sin against the Lord in ceasing,” etc. It is sin against Jehovah because it would be forgetful of, or neglecting the fact, that the honor and glory of His name were linked with this people. Later, they were charged with bringing blasphemy upon God’s name among the Gentiles. This shows how closely God’s honor is linked with the conduct of His people. To cease intercession would be doing in another way just what the people were doing in asking for a king—forgetting and rejecting Jehovah.

Knowing that His name and interest are so bound up with His people’s conduct, it would be sin not to continually seek that He might be glorified in them. Samuel assures them he will not fail in doing this, and will accompany it with needed teaching. This should be the attitude and activity of every truly exercised saint.

Q. 31.—1 Cor. 6: 4 speaks of setting them to judge “who are least esteemed in the church.” If difficult questions come up in assemblies, should we go to those least esteemed to judge?

Answer.—First, it is not difficult questions which are really in view here. It is evidently business matters, which are called small, and pertain to this life, to its ordinary affairs, such as should be easily settled between brethren. It would seem better to read the verse, as some authorities do, interrogatively, not as a command, but rather as a reproof. Then, those who are of little esteem, or of no account in the assembly, who have no place in it therefore, would refer to the “unjust” of verse 1, to whom they had been going with their difficulties (ver. 7). Therefore, because of this, the apostle says, “I speak to your shame” (ver. 5), and goes on to say virtually, Are you going to the world for judgment because there is not a wise man among you?

Correspondence for the Y. B. Dept., please address to
Mr. John Bloore, care of Loizeaux Brothers.

ON THE CHRISTIAN'S HOPE

(Concluded from page 239).

THE INTERVAL BETWEEN THE RAPTURE AND THE APPEARING

BUT to where, may I ask, does the Lord conduct His saints after He meets them in the air? To heaven, surely; to the house of many mansions which He has prepared for them, according to His own promise in John 14: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also."

Nothing can be plainer or simpler than these words. The meeting with our Lord in the air seems to be foreshadowed by Isaac meeting Rebekah. We see in her beautiful behavior her reverent love; and we see in his love and kindness the fulfilment of the promises and testimonies of Eliezer: "And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel; . . . and she took a veil and covered herself. And the servant told Isaac all things that he had done." This may be like the Holy Spirit delivering up His sacred charge to the Son of the Father--though He will dwell in the Church for ever. "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife: and he loved her" (Genesis 24).

Having passed into heaven, the saints will then be manifested in the light; as the apostle says, "We shall all stand before the judgment seat of Christ" (Rom. 14: 10, 12). But, observe, this does not mean that the saints, as to their persons, shall stand in judgment. Christ has been judged for them, and they, as He says Himself, shall

not come into judgment. But it does mean that all their *works and ways* will be manifested in the light of His presence, and that we shall then know His estimate of all that we have done for Him. Being in our bodies of glory, there shall be nothing like fear or unhappiness; but when manifested in the light we shall have a perfect knowledge, according to the mind of Christ, of every moment of our past history—the value which He sets upon it, and the praise which He gives (1 Cor. 4: 4, 5).

All that was of self or of Christ in our motives, objects, and service, will then be seen; all that we failed to understand in time will be perfectly known then, at least, as regards our connection with Christ, His Church and service. But, surely, everything of ourselves will be condemned when seen side by side with His patient grace; and we shall pass from His tribunal in admiring wonder and praise at the patience which bore with our ways in the wilderness, and brought us safe to glory. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know, even as also I am known" (1 Cor. 13: 12).

All things being now ready, the marriage of the Lamb takes place, according to the vision of St. John (Rev. 19). "The marriage of the Lamb is come, and his wife hath made herself ready." He presents her to Himself a glorious Church, holy and without blemish (Eph. 5). What a day that will be! What a day even for heaven, so long accustomed to glory! What a mustering of its myriad hosts to do Him honor! But this will be a new glory—the bridal glory of the Lamb! Oh wondrous thought, transcendent glory! The bride ranks with her Bridegroom, as the wife ranks with her husband! *As He is, so she is, where He is, there she is; what He has, that she has.* And all for ever and ever.

"O God, with great delight
 Thy wondrous thought we see,
 Upon *His* throne in glory bright
 The bride of Christ shall be!
 The motives, too, Thine own—
 The plan, the counsel, Thine—
 Made for Thy Son, bone of His bone,
 In glory bright to shine!"

But tell me, O tell me this, my soul, will *thine* eyes behold that glory? Will *thy* heart taste these joys? Will *thy* feet stand in that holy place? Will these nuptial glories be thine? What sayest thou?—answer me. Faith replies: my heart is at perfect rest. As Isaac confirmed all that had been testified of him to Rebekah, so shall the true Isaac confirm all that has been spoken of Him to His Church, which is His body, and His bride.

The marriage scene, and the marriage supper of the Lamb, are little more than announced; they are not described. But the book of Revelation is not the place to speak of the Father's house, and the intimacies of love; but rather of the righteous ways of God, and the establishment of His kingdom on earth. Nevertheless, we are permitted to see the Bride, the guests, the preparations, and to hear of the blessedness of all present. "Blessed are they which are called to the marriage supper of the Lamb." Immense weight is to be attached to the concluding sentence of this brief account of the nuptial scene: "And He saith unto me, *These are the true sayings of God.*" What grace is thine, O most gracious God our Father, to give such double assurance of that blessed future to thy weak and often doubting ones! May we be faithful to our Well-beloved, to whom we are now affianced, and only think of and prepare for that coming day, which will be the summing up of all blessedness and the consummation of all Christian hope.

THE APPEARING IN GLORY

The marriage supper being over, and all things ready, the blessed Lord, as the last Adam, with His heavenly Eve, the glorified saints and the angelic hosts, prepare for the appearing in glory, and for taking possession of the earth. But before accompanying them thither, it may be well to notice what has taken place there since the rapture of the saints, and what things in general have come to.

When the true Church shall have left the earth, the merely nominal part, left behind, shall then be rejected by Christ (Rev. 3: 16). Then the Spirit of God begins to work in the Jewish remnant, and they, as the missionaries of the new testimony, preach "the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The judgment of the living nations in Mathew 25 discriminates as to the results of this testimony; and Revelation 7 shows us the saved multitudes of both Jews and Gentiles by means of "*the everlasting gospel.*" But while the love of God is thus active, and the power of the Spirit is thus manifested, Satan exerts all *his* power to bring up all *his* forces to corrupt the whole earth, and dispute its possession with the Lord's Anointed.

Mere professors, "because they received not the love of the truth that they might be saved," shall be given up to strong delusion, that they might believe a lie (awful doom!) and will be at the mercy of Satan. Antichrist and the false prophet—the one the head of the civil power, and the other of the ecclesiastical—fill the whole scene of the Roman earth with their blasphemies. Outside, the nations are angry and mustering their hosts for battle. The dragon and his angels then are overthrown by Michael and his angels, and their place is found no more in heaven

(or in heavenly places). Satan and his angels being cast down to the earth, and knowing their time is short, concentrate all their evil there (Rev. 12: 7—13). And such will be his power, that when God ceases to hinder his working—as He will do for a time—men will fall down and worship the Beast, and the Dragon that gave him his power. Human sin, in the person of Antichrist, who is also filled with Satan, rises to its greatest height, and all is ripe for judgment. But let us now return to our heavenly company.

The Lord is coming: He is on His way. Look up, my soul, what seest thou? Heaven is open; “and, behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.” But mark, He does not come alone; the armies of heaven follow Him. “And the armies which were in heaven followed Him upon white horses, clothed in fine line, white and clean.” This, we must remember, is a vision which the prophet saw, and not a question of real horses. It is the symbol of the Lord *appearing* in power and great glory. He comes to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. He comes to put down all the wickedness of man and of Satan on the earth. “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked.” The Antichrist, the kings of the earth, and all associated with them, shall be utterly overthrown (Isaiah 11; 1 Thess. 1: 7—9; 2 Thess. 2; Rev. 19).

THE THRONE OF GLORY

Having executed what we may call His *warrior* judgment, He takes His seat as “Son of man, on the throne of his glory,” which we may call His *sessional* judgment.

It is not taking vengeance on the masses by an act of His power, as when He is revealed from heaven with His mighty angels in flaming fire, but calmly discriminating between the righteous and the wicked. He separates them the one from the other. This is the judgment of "the quick" (the living). The judgment of "the dead" does not take place till after the millennium; but *there* no separating of the one from the other will take place. All who stand before the great white throne are judged according to the value of their *own works*; and, consequently, are condemned and cast into the lake of fire. Only those who are owned as in the value of *Christ's work* can be saved. But, some may ask, when will the judgment of "the quick" take place? It is before the millennium commences, according to Matthew 25. Immediately after the Church is caught up, the Lord sends forth messengers to preach the gospel of the kingdom everywhere, and to proclaim the near approach of the King in power and glory (Rev. 14: 6, 7). Those who believe the message and treat the messengers with kindness, are owned as "sheep," but those who despise them perish as "goats." There is no opening of books here as before the great white throne; all turns on the way the message was received. To honor the King's messengers was the proof of faith; to reject them, of unbelief. The Lord remembers this, and counts what was done to His "brethren" as done to Himself. The "sheep" and the "goats," are the godly and the ungodly of the living nations; the Lord's "brethren" are godly Jews, whom He sent out in all the world to preach the gospel of the kingdom.

When the scene is thoroughly cleared of the enemies of the King (as it was at the beginning of Solomon's reign), the millennium in all its glories will be introduced.

THE MILLENNIUM

It may be well to pause here for a moment before speaking of the millennium, and meditate on this solemn scene. Hast thou given it much thought, my soul? In a moment, suddenly, when the world is intoxicated with its own devices, and saying "Peace and safety," the heavens open. The once rejected Jesus of Nazareth comes forth: He is clothed in light and majesty; His breastplate is righteousness; His sword is girded on His thigh: His eyes are as a flame of fire; and on His head are many crowns. Saints and angels follow in His train, and celebrate His praise.

But what of the godless world below? "Every eye shall see Him;" and every heart shall be struck with astonishment, and all the world, with eyes uplifted, shall stand still. But there is no hope for the rejecters of Jesus then. The Lord's hand has laid hold on judgment: "He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Amongst the many lessons which thou mayest learn from these approaching judgments, there is one especially I pray thee to remember: Let the solemn realities of thy Lord's coming and kingdom be so mirrored on thy soul as to move thee to increased earnestness, yea, to burning zeal, in preaching the gospel, and in all thy work with precious souls. True, thou wilt be with the Lord thyself, but forget not those who are in danger of being left behind through the deceitfulness of sin. But to return.

We have seen the heavenlies cleared of Satan and his angels; the earth cleared of its wicked kings; the beast and the false prophet cast into the lake of fire; and now we have the binding of Satan (Rev. 20). Victory is complete! the hidden source of all the evil is bound in the

abyss for a thousand years. The blessed Lord takes the kingdom. "The kingdoms of this world become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever" (Rev. 11: 15). This is the millennium—Christ manifestly governing, and Satan bound. These are the two grand features of that blessed period, and by which it is distinguished from all former dispensations.

What a mighty change! What an immense relief to this groaning earth! Satan and his evil angels banished from the abodes of men: Christ reigning, and His risen saints associated with Him on the throne of His heavenly and earthly glory. Then shall come creation's day of boundless blessedness so constantly spoken of in the Old Testament. The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose; the parched ground shall become a pool, and the thirsty land springs of water. The wild beasts of the field shall become gentle and harmless as the lamb, and warfare and strife shall cease from amongst the children of men. Thus will God reverse the history of man; He will heal his sorrow, relieve his misery; crown him with health, peace, and plenty, and spread joy throughout the restored creation, according to His estimate of the cross of His beloved Son. In that day it will be seen and acknowledged that the cross of the Lord Jesus is the foundation of the millennial glory and blessing (Col. 1: 20).

There are three ways in which Christ will fully reveal and glorify God by—grace, government, and glory. The first He did in His humiliation; the second He will do in the millennium; and the third throughout eternity. Thus the millennium will be the revelation of God in government for a thousand years. All language fails to speak of what its blessedness must be. Satan no longer free to tempt men, and the goodness of God displayed in blessing

men; the heavens above, Israel and the Gentiles below, the earth, the sea, the lower creation—all brought under the government of Christ—all embraced in His wide dominions; and all to the glory and praise of God by Him.

“Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing,
Outstretched His wide dominion,
O'er river, sea, and, shore;
Far as the eagle's pinion,
Or dove's light wing can soar.”

But how terrible and humiliating to man is what we find at the end of the millennium! God will then show that a thousand years of glory will not convert the human soul without His saving grace. The moment Satan is again free, and exercises his power, the unconverted portion of the Gentile nations are deceived by him. He gathers them together in rebellion; but fire comes down from God out of heaven and devours them utterly.

THE GREAT WHITE THRONE .

We have now come to the last and closing scene in the history of man—the day of judgment. All is solemn—most solemn—eternally solemn for all who stand before that throne. “And I saw,” says John, “a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” There need be no difficulty in distinguishing this last sessional judgment from the Lord's coming, the first resurrection, and the judgment of the living nations (Matthew 25). When the Lord comes, He comes from heaven to earth; and the earth, as we have seen, is universally blessed under Him.

But that is not the case here. The first heavens and earth are fled away. It is the resurrection and judgment of the wicked dead at the close of the millennium. All are judged according to their works: the book of life is searched in vain for a single name that stands before the great white throne; all are condemned, and cast into the lake of fire. This is the second death.

But before parting for ever with so many of thy poor fellow creatures, be exhorted, O my soul, to pause, and weigh in faith's balances, the last sight of those countenances, and the final sentence of the Judge. Remember, thou shalt see those faces no more for ever. Therefore be faithful now to God and to thy fellow-men.

At the commencement of the millennium the saints are seen sitting upon thrones in association with Christ. "They lived and reigned with Christ a thousand years" (Rev. 20: 4). This was their time of public reward for service done to Christ during His absence. "The time is come," says the seer, "that Thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great" (Rev. 11: 18). On the great white throne Christ is seen alone. While it was a question of governing the millennial earth, the saints governed with Him; but now it is a question of eternal judgment, and in this He acts alone. Nevertheless, they will be with Him, according to that all-precious word, "For ever with the Lord."

And thus shall it be: the lost and the saved shall then stand face to face—the righteous with the Lord, the wicked standing before Him. What a sight! what a moment! What a difference now between the two companies! the one in bodies of glory shining in the image of Christ; the other in the naked realities of their sad condition. Stripped of every false covering each one must

see his sins in the light of divine holiness and righteousness. All must be there. "And the sea gave up the dead which were in it; death and hades delivered up the dead which were in them: and they were judged every man according to their works." The depths, the unseen world, are forced to deliver up their miserable prisoners, that they may hear from the lips of the once-rejected Jesus their final sentence. The heavens and the earth are fled away, and nothing is to be seen but the great white throne of dazzling brightness, and the glorious majesty of Him who sits upon it. The guilt and anguish of the heart are seen in all faces; and the awful sentence, uttered amidst the dreadful silence of that solemn scene, "Depart from Me, ye cursed, into everlasting fire." "And whosoever was not found written in the book of life was cast into the lake of fire." But the glory and beauty of the Saviour, Jesus, whom they despised in time, and the myriads of happy saints who surrounded Him and who shall be for ever with Him, can never, never be forgotten.

Thus closes the history of man, and the events of time. Eternity begins. The wicked, lost; the righteous, saved; and all the ways of God for ever vindicated. His power now brings in new heavens and earth as the future dwelling place of His children; and God comes down to dwell among them. "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God" (Rev. 21: 1-7).

ANDREW MILLER.

THROUGH A WAKEFUL NIGHT

Now darkness over all is spread,
No sounds the stillness break;
Oh, when shall these sad hours be fled,
Whilst I, alone, do awake?

But, no; I do not wake alone,
Alone I do not sleep,
Around me ever watcheth One
Who wakes with those who weep.

On earth it is so dark and drear,
With Him so calm and bright;
And stars above, in radiance clear
Shine there through all the night.

'Tis when the lights of earth are gone
The heavenly glories shine;
When other comfort I have none,
Thy comfort, Lord, is mine.

Be still, my throbbing heart—be still!
Cast off thy weary load,
And make His holy will *thy* will,
And rest upon thy God.

Many a time the night hath come,
Yet still returned the day;
Many a time thy cross, thy gloom,
Ere long have passed away;

And these dark hours of anxious pain,
That now oppress thee sore,
Will also vanish soon again,
And thou shall fear no more.

For when the night hath lasted long,
We know the morn is near;
And when the trial's sharp and strong
Thy help shall soon appear.

PASTOR JOSEPHSEN.

THE TWO MINISTRIES

TWO ministries, in striking contrast, are presented to us in the 3d chapter of 2d Corinthians. One is the ministry of *law*, with its just demands upon man; and because of man's inability to meet its just claims, became the ministration of condemnation and of death. The other is the ministry of *grace*, in which God provides for the believer what the law demands, but which we could not give—this is the ministration of life by the Spirit, and of righteousness through Christ our Saviour.

Even the ministration of condemnation and death by the law was not without glory (coming from God through Moses as it did), so that Moses, who had seen but "the back parts" of God (Exod. 33: 21-23) had to cover his face before the children of Israel; they could not even stand the reflection of glory in his face, for, under law, man cannot stand what reflects the glory of God; thus it was said to Moses, as minister of the law, "there shall no man see Me and live" (ver. 20).

After Moses, we read of none seeing God, until our blessed Lord, who is "the brightness of God's glory, and the express image of his Person" came into the world. Of Him it has been recorded, "The Word was made flesh and dwelt among us, and *we beheld his glory*—the glory of the Only-begotten of the Father—full of grace and truth" (John 1: 14). And what glory did John behold? Not the display of His Godhead glory and majesty, for we read in Philippians 2, that, though equal with God, our Lord would not cling to the form of God in which He was, but took a *servant's* form, and was made in the likeness of men. What glory then did you see, John? What beauty, which the unbelieving nation saw not? Ah, it was in the Minister of "*grace and truth*" who, to lay hold

of us and deliver us from the condemnation and death in which we lay, took them upon Himself! Has the reader seen that glory in the face of Jesus Christ? Has it satisfied your soul and made you truly His disciple?

“Oh the glory of the grace
Shining in the Saviour’s face,
Telling sinners from above
God is light and God is love!”

I love those words in their order—“full of *grace* and *truth*.” Grace, boundless grace to draw to itself the burdened, weary heart, and fill it with peace and love. Then, truth to cleanse the ways and fit the soul for the enjoyment of God in the light. What a lovely example of this has been given us in the 4th chapter of John, in our Lord’s dealing with a poor sinner standing there before Him, and He in tender grace drawing her out to confide in Him! A sinner in the presence of God, and not made afraid! Oh, what a scene—it is *grace*, precious grace—“The grace of God to me!” Then the light of truth comes out: “Go, call thy husband,” He says. He knows all our ways; He has seen all our past; yet He can say as to another convicted sinner: “Neither do I condemn thee: go, and sin no more;” for He Himself has “borne our sins in His own body on the tree.”

And now, the blessed Lord who died for us is risen, and seated in the glory. Our blessed privilege (too little enjoyed) is to behold Him there. We hear some say, If I could only have seen and heard the Lord as He was here on earth! They think they would have been attracted then. But how many saw Him and *hated* Him; they saw no beauty in Him, and hated Him without a cause. Only *faith* beheld the glory of grace and truth in Jesus; and so to-day. And we Christians, do we value this “light of the knowledge of the glory of God in the face

of Jesus Christ" as we ought? Moses saw but "the back parts;" but John, and we, and all who will may see in the face of Jesus glorified all that God is, revealed to us *in grace*.

True, it says we behold it as in a glass, or mirror, not yet face to face. When we do, we shall be like Him; but I love to think of faith as the glass of a telescope pointed to Christ in glory. It is by faith through the Word that we, believers, behold our Jesus in glory. It is the business of the telescope to bring near things afar off. So faith, through the Word and the Holy Spirit, makes the distant vision near to our heart—"we see Jesus." Oh, dear fellow-Christian, how much do we, in prayer and through the Word, gaze with the telescope of faith upon our precious Jesus? It is thus we are changed into the same image, from glory to glory. Moses did not rub his own face to make it shine. No; but he *looked*; and though he saw but the "back parts" of his Lord, it made his face so to shine that Israel could not look upon it. And so we must look on Him, that He may be reflected upon us.

We have a beautiful picture of this transforming power in the history of Elisha as he followed Elijah, in 2 Kings, chap. 2: "What shall I do for thee before I be taken from thee?" asked Elijah, "Let a double portion of thy spirit be upon me," answered Elisha. A large request, surely! Oh, do you and I desire as much? Is that the burden of our souls to be more like our blessed Master? We know Elijah's answer. In substance it is this: Keep your eyes on me, and it shall be as you request. Brother, sister, keep the telescope of faith on Jesus; so will His image be reflected upon us.

Again, see our dear apostle Paul in 2 Cor., chap. 12. There, in glory, he saw and heard the blessed Lord, no

doubt—for is He not the attraction of all in heaven?—and twice the apostle, to assure us how completely unconscious of himself he was there, tells us he did not know whether he was in or out of the body. Yet, mark it well, when returned to earth the flesh had to be kept down, and even needed a thorn, lest he should be exalted. So, his being caught up even to heaven for a while did not remove the flesh in Paul, neither does occupation with Christ remove the flesh in us, but it will more and more lighten the consciousness of it and the need of battling with it; for as the telescope of faith is turned to the Lord, we shall be changed from glory to glory, *into His image*.

Now, in Philippians 1 : 20, the apostle desires that Christ may be magnified in his body. Perhaps I may call this a reversing of the telescope, which is to bring things afar off near to our view; but the microscope is to enlarge what is near at hand. The world sees not Christ in glory, for it has not faith, but it sees us, near at hand, and we are to exhibit Him to the world. How is this to be? We have an example of it in the apostle: "For to me to live is Christ," he says. Christ was the object of his whole life, since Jesus in glory had appeared to him—to live unto Him and serve Him in all things. "I (the selfish I) no longer live," he says, "but Christ liveth in me; and the life I now live in the flesh (*i. e.* in this body) I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20). Does the world see Christ in *me*, and in *you*, dear fellow-believer? May we so gaze upon the beauty of Christ, that He may be magnified in *our life* before the world.

In that coming day, spoken of in 2 Thess. 1, "He shall be glorified in his saints, and admired in them that believe." The world will then have to say, as it were, What

a wonderful Saviour He is, that He should have taken up such unworthy creatures and fashioned them thus for His glory! "Therefore, my beloved brethren," says the apostle, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58); and let us seek to bring sinners to Him *now*, remembering it will be to late *then*.

A. V. R.

LABOR MADE LIGHT

SISSY W—— had lost her father. Her mother was quite an invalid, and as Sissy was the eldest daughter of a large family, the burden of responsibility and work fell almost entirely upon her.

I was visiting her mother one day. Sissy had been brought to know and trust the Saviour only a few months previously. Mrs. W—— showed me some lines that her daughter had written referring to a hard washing-day. I asked permission to copy them and pass them on. Remember that they were written by one who was but "a babe" in the family of God, only a few months old!

This "looking away to Jesus" is a wonderful thing. If it enables a poor tired girl with a headache to finish up a hard day's washing with "a glad and grateful song," it must be well worth trying! And so it is. Heart occupation with Christ in glory is a real thing; *and it works*.

H. P. BARKER.

These are the lines that Sissy wrote:—

"I AM HIS, AND HE IS MINE"

I was feeling, oh! so tired,
 My head was aching too;
 For the day had seemed a long one,
 With so many things to do.

"Oh! shall I ever finish?"

I murmured with a sigh;
Indeed the work seemed endless,
I felt that I could cry.

Suddenly these words came to me,
As if whispered in my ear:
" 'Tis rest in looking upward,
Upon His face so fair."

Then I looked away to Jesus,
Away from all my care,
Away to where He dwelleth
In glory bright and fair.

And the beauty of the Saviour
Burst on my longing gaze,
And I seemed to see God's glory
Shine in His blessed face,

And that sight so grand, so glorious,
Filled me with joy divine,
As I whispered, in my gladness:
"I am His, and He is mine."

I forgot that I was tired,
That the day had seemed so long;
And the weary task was finished
With a glad and grateful song.

Do *you* ever feel so burdened
With a heavy load of care?
Is the daily task and worry
Often more than you can bear?

Let your eyes look off to Jesus,
Let His beauty hold your gaze;
And He'll fill your heart with gladness,
And your lips shall sing His praise.

REFLECTIONS IN CONNECTION WITH SAUL AND DAVID

(1 Samuel, chaps. 16-30.)

THE solemn death of Saul and of Jonathan with the total discomfiture of Israel, end this touching history. The whole account of Saul and his family, as raised up to withstand the Philistines, is ended: Saul and his sons fall into their hands; they are beheaded, their armour sent in triumph to the house of the Philistines' idols, and their bodies hung upon the walls of Beth-shan. Sad end! as the end of the flesh will ever be in the battle of Jehovah!

Let us briefly retrace the history of David (1 Sam., chaps 16-30). Simplicity of faith keeps him in the place of duty, and contented there, without desire to leave it, because the approbation of God suffices him. Consequently he can there reckon upon the help of God, as thoroughly secured to him; he acts in the strength of God. The lion and the bear fall under his youthful hand. Why not, if God was with him? He follows Saul with equal simplicity, and then returns to the care of his sheep with the same satisfaction. (chap. 16).

There, in secret, with the Lord, he had understood by faith that Jehovah was with Israel; he had understood the nature and force of this relationship. He sees, in the condition of Israel, something which does not answer to this; but, as for himself, his faith rests upon the faithfulness of God. An uncircumcised Philistine falls like the lion (chap. 17). He serves Saul as musician with the same simplicity as before; and, whether with him, or when Saul sends him out as captain of a thousand, David gives proof of his valor. He obeys the king's commands (chap. 18).

At length the king drives him away; but he is still in the place of faith (chap. 19). There is little now of military achievement, but there is discernment of that which became him, when the spiritual power was in him, while the outward divine authority was in Saul's hands. It was the same position as that of Jesus in Israel. David does not fail in this position; its difficulties only the better bringing out the beauty of God's grace and the fruits of the Spirit's work, while very peculiarly developing spiritual affections and intimate relationships with God, his only refuge. It is especially this which gave rise to the Psalms. In chapters 20-26, faith suffices to bring him through all the difficulties of his position, in which it displays all its beauty and all its grace. The nobleness of character which faith imparts to man, here in David—which is a reflection of God's character—produces feelings of natural affection in the most hardened hearts, even as Saul's who, having forsaken God, is forsaken of Him—a state in which sin, selfishness, and despair, combine to harden. Nature in Saul, as in others in like circumstances, awakens under the influence of something superior to its malice—something which sheds its light upon the darkness which encompasses the unhappy sinner who rejects God. It is because faith dwells near to God, as above the evil, that it withdraws nature itself from the power of evil, although nature has no power of self-mastery. But God is with faith; and faith respects that which God respects, as David respects God's anointing in Saul, for it invests one who bears something from God with the honor due to that which belongs to God; it recalls God to the heart with all the affection that faith entertains for Him, and all that pertains to Him. This is always seen in Jesus, and wherever His Spirit is. It is this that gives such beauty, such elevation, to faith,

ennobling itself with the nobility of God, by recognizing that which is noble in His sight, and on account of its relationship to Him, in spite of the iniquity or abasement of those who are invested with an official dignity. Faith acts on God's behalf; it reveals Him in the midst of circumstances, instead of being governed by them. Its superiority over that which surrounds it is evident. What repose it gives to witness this amid the mire of this poor world !

But, although faith, in the place it gives us in this world, suffices for all that we meet with in it, yet alas! communion with God is not perfect in us. Instead of doing our duty, whatever it be, without weariness because God is with us, ready to slay the bear, when we have slain the lion, and, through this, more ready still to slay Goliath—instead of faith being strengthened by victory, nature grows weary of the conflict; then we lose the normal position of faith, and debase and dishonor ourselves. What a difference between David who, by the fruit of grace, draws tears from the heart of Saul, re-opening (at least for the moment) the channel of his affections, and David unable to raise his hand against the Philistines whom he had so often defeated, and boasting himself ready to fight against Israel and the king whose life he had spared ! (chaps. 27, 28).

My brethren, let us abide in the place of faith, apparently a more difficult one, yet the place where God is found, and where grace—the only precious thing in this world—flourishes, and binds the heart to God by a thousand links of affection and gratitude, as to One who has called and known us, who has stooped to meet our need and the desire of our hearts. Faith gives energy; faith gives patience; and it is often thus that the most precious affections are developed—affections which, if the

energy of faith makes us servants on earth, render heaven itself happy, because He who is the object of faith is there, and fills it in the presence of the Father.

Nature makes us impatient with circumstances, because we do not sufficiently realize God, and it draws us into situations where it is impossible to glorify Him. On the other hand, it is well to observe, that it is when man had thoroughly failed, when even David's faith had been found wanting, when in departing from Israel he had thrown himself among the Philistines, it was then that God gave him the kingdom. Grace is above all failure: God must glorify Himself in His people.—*Synopsis*.

We may note here, in the account given of David, that while he is seeking shelter from Saul's malice among the Philistines, there is increasing declension of faith and a consequent reprehensible conduct, until actually, in truth or in pretense, he is ready to take part with the Philistines against Israel and Saul, whose life he had so unselfishly spared aforetime!

Out of such a position, God in mercy delivers him, using the Philistines themselves for this. But God's own chastening hand is now upon David. Ziklag is captured by the Amalekites, the city is burned, and their wives, children, and property are all taken by the spoilers. God's rod brings David to his true self and back to faith in God—"David encouraged himself in the Lord his God."

Having recovered all they had lost, as well as faith and dependence upon God, David conducts himself nobly again, and God's time for him to receive the kingdom is come.

[Ed.

"When conscience charged, and justice frowned,
'Twas grace removed our fears.

"Of grace then let us sing—

A joyful, wondrous theme!

Who *grace* has brought shall *glory* bring,
And we shall reign with Him."



Young Believers' Department

Calendar: Oct. 16th to Nov. 15th.

DAILY BIBLE READING Oct. 16, *Isa.* 66;
Oct. 31, *Jer.* 15; Nov. 15, *Jer.* 30.

MEMORY WORK 1 *Thess.* 4:13—5:10.

GOOD READING..... C. H. M.'s *Miscel. Writ's. Vol. 6*,
from "Christ in the Vessel" to "Jericho and Achor."

MONTHLY QUESTION:—What is the difference as to
time and circumstances connected with the coming of
Christ for His people, and the day of the Lord?

Our Daily Bible Reading

The book of Jeremiah, which we now begin, has quite a different character from Isaiah. The prophet himself is very much before us throughout—in his experiences, sorrow, rejection on every hand, yet bearing the burdens of all, and thus becoming an intercessor for them. These features point us to Another, whose blessed figure we may *now* clearly see, whether it be by comparison or contrast, as the ever suffering Servant of Jehovah (*Isa.* 53) in the midst of a rebellious people.

Along with this we learn how (because of the people's sin and consequent judgment—fulfilling thus the warnings repeatedly given by Moses) the bond between Israel and the Lord is broken. On the basis of the legal covenant they had forfeited everything. It gave God the opportunity to bring in grace—the only hope for Israel, to which again Moses had given witness, and which our prophet richly unfolds in making known the *new* covenant. This, as we know, Paul takes up and shows that the grace of this covenant is already ministered to us (*Heb.* 7-10). Thus Jeremiah prophesies of the people led out of the bondage of the old into the liberty of the

new covenant, and describes the condition and circumstances attendant upon both. Submission to the judgment of God is made the way of blessing. The setting aside of man, the refusal of all confidence in the flesh is clearly brought out, counting simply upon God's mercy and grace.

We find that the various parts of this book are not arranged in chronological order, but that a distinct moral order governs it. The following divisions are indicated.

1. (Chaps. 1-25). The condition of the people exposed, reprov'd, and the call to repentance.
2. (Chaps. 26-29). The instrument of judgment—Nebuchadnezzar.
3. (Chaps. 30-33). Final blessing and restoration.
4. (Chaps. 34-38). Weakness and folly.
5. (Chaps. 39-45). The strong with the weak—a spared remnant.
6. (Chaps. 46-51). Judgments against the nations, including Babylon, leading to the remnant's deliverance.
7. (Chap. 52). The complete ruin. This, in the light of all that has preceded, can only (to the vision of faith that pierces the gloom) give assurance that since the judgment has been so completely accomplished, so will every promise of blessing be fully realized.

The book is full of moral instruction as to the ways of God in government and grace, while also the deep soul exercise of a true man of God in the midst of abounding evil is touchingly given under the guidance of the Holy Spirit. From this we may learn what will be the state of Israel's remnant in the last days, in the midst of even more appalling evil, to which Jeremiah's day distinctly points. The careful reading of our prophet cannot fail of instruction to us who walk amid the ruins of the present dispensation.

Some Outlines of Truth

Having considered the various ways in which the term "assembly" is used, let us now speak of the activities connected with it. This company may meet in a brother's house (Phile. 2; Rom. 16: 5) or have a more public place of assemblage. It is not the place, however, but the *company* upon which God's eye rests; and this company is responsible to display the characteristic features of the Assembly, which is the body of Christ, and of which He is head; His lordship must be kept before us, whatever the activities in which we engage. "There are distinctions of services, and the same Lord" (1 Cor. 12: 5, *N. Trans.*).

Service has the widest possible range. It is not by any means confined to public ministration, as preaching and teaching, but comprises every form of service we may render to one another as fellow-members of the one body:—our giving (or showing mercy) paying honor, distributing to necessities, rejoicing or weeping as sharing one another's burdens, speaking the truth, provoking to love and good works, encouraging one another—all this and more, as serving the Lord in the joy of love after the character of Romans 12.

Our service takes in the whole compass of human relations. The household of faith has first claim, but we are not to forget all men, we are to be doers of good toward *all*, and thus be imitators of God, as dear children. Our service also includes intercessions for *all* saints, for the ministry of the Word, for those who minister, for rulers, for all men (Rom. 12: 7-17; Eph. 4: 25; 5: 1, 9-21; 6: 18-20; 1 Tim. 2: 1, 2; 1 Pet. 4: 7, 8; Heb. 10: 24, 25; 13: 16; Gal. 6: 10; Col. 1: 10; 3: 23).

Central to the whole circle of our activities, whether as assemblies or individuals, is the remembrance of the Lord in the breaking of bread. This spiritual feast is called

the Lord's supper, the Lord's table. In eating the bread and drinking the cup, we announce the death of the Lord. To do this in an unworthy manner makes us guilty in respect to the body and blood of the Lord: carelessness, levity, unjudged sin, conformity to this world which crucified our Lord do not become those who take part in this holy service (1 Cor. 11: 17-34).

Along with all the tender and sacred memories which should be awakened on this occasion, because of Him whom we are called to remember, there is also a witnessing, by the *one* loaf of which we partake, that we are *one body* (1 Cor. 10: 17). How this links together the members of the one body in its fellowship and activities. Hence, this gathering is central to all our service and fellowship. Participation in it is not *for* salvation, but because we are saved (having faith in Christ), our fellowship being with His precious blood shed for us, and His body given for us.

The enjoyment and spiritual blessing of this memorial feast depends upon our spiritual state—in self judgment, in godly walk and associations, as identified with the Lord's table and the holiness which becomes it. How else could we engage in any right way, either in our spirit or audibly, in the worship which belongs to this occasion? Worship must be in spirit and truth (John 4: 23), and "by the Spirit of God" (Phil. 3: 3). Thus man—in his wisdom, energy, desires of the flesh, or what would please him according to nature—is set aside. Nothing of this kind is to rule or be given any place. This judgment of man in the flesh is what the apostle's statement means, "We are the circumcision," in Phil. 3: 3.

Christian worship is not under human authority or direction. To put it there brings in—has brought in—the worst confusion, since it practically denies to the Holy

Spirit His place and prerogative, hindering Him from using whom He will in the assembly, in which *all* are priests and worshipers, free to take part as the Spirit may lead, in accord with the scriptural limitations, which are in fact of that Spirit. Therefore, clerisy, ritualism, or adoption of human expediencies in connection with the worship of the assembly is contrary to the Lord's mind and a grief to the Holy Spirit.

1 Cor. 14 instructs us as to the order of the Christian company gathered in assembly. Human presidency has no place. The general principle is, "Let all things be done to edification." Who like the Spirit of God knows what is needed, and who like Him can select and use those who shall do what is needed, even if it is only the utterance of five words? Any departure from our dependence upon Him can only result in weakness and failure. The path for the people of God is that of faith. We depart from this when ways and means, or persons, take *first* place. God is never the author of confusion, but of order; it will prevail wherever and whenever He is accorded His rightful place.

There are other occasions upon which it is good for the saints to assemble, as for prayer and study of the Word. If it is good and profitable for us individually to persevere in prayer and reading of the Word, it certainly should not fail to be so collectively, for we are members one of another. Our coming together for such purposes afford opportunity for mutual comfort, help and edification, in the mingling of our prayers and exchanging the fruit of our meditations in God's Word. It is a mutual service rendered to one another. Let us value these privileges, and practise and enjoy them all.

There are other forms of service and responsibility at which we must glance, but reserve these for another time.

The Question Box

Q. 32.—How reconcile the two garments mentioned as put upon the Lord by the Roman soldiers—one purple, the other scarlet?

Answer.—Some suggest that in the latter case it is what they actually put on Him (Matt. 27: 28), "a scarlet cloak," *i. e.*, a military mantle of that color. In the other it is rather what they wished to represent by it in mockery; purple—the emblem of imperial place and power—not being necessary to be purple to convey the idea they wished to express, so an old camp cloak of scarlet was used. (See Lange.)

In Mark it is said, "They clothed Him with purple," and in John, "They put on Him a purple robe." It is suggestive to note that the word for "robe" in Matthew is different from that in John; this seems to indicate *two* garments, different in size and color. In Matthew it is the short, scarlet cloak (*klamuda*) worn by Roman officers and magistrates. In John it is the outer garment (*himation*) which was worn over the tunic, or under garment, and so would be the long robe of the eastern costume. This was purple.

Does it not seem that the Lord, being stripped of His own garments, had this long purple robe put upon Him, and then the short scarlet Roman cloak placed over it? Does not the mention of the latter in Matthew perfectly suit the theme of that gospel? It symbolizes the splendor and glory of the world (2 Sam. 1: 24; Rev. 17: 3, 4). It belongs to Israel's King; though mighty Rome, both civil and ecclesiastical, lays claim to it. But Christ enters His glory through suffering. The scarlet obtained from the crushed worm, speaks of both; the word for scarlet-worm is used in Ps. 22: 6, which also is the sin-color in Isa. 1: 18.

In Mark and in John it is the purple robe. In these Gospels we get Christ as the Divine Servant and the Divine Son in manhood. Purple is the royal color, emblem of imperial power (Judges 8: 26; Esther 8: 15). In it there is both red and blue—redemption glory, and heavenly glory—both of which belong to Christ.

“THOU HAST LOVED THEM AS THOU HAST LOVED ME.”

WHAT a mission was laid upon the Son of God in taking humanity and coming here in the world so far gone in estrangement from God—so far that when He came into the world “the world knew Him not, and his own received Him not!” But it was God seeking His lost ones—God in the person of His Son come in love “to reconcile the world unto Himself; not imputing their trespasses unto them,” but come to put them away by the sacrifice of Himself!

The Gospel and Epistle of John are full of this. In them we learn that “the Father sent the Son *to be* the Saviour of the world”(1 Jno. 4: 14); that “God *so loved* the world that He gave his only-begotten Son” for it. That He was sent “*not to condemn the world*” but to save. And, that man’s heart might be won back to God as the source of that love manifested in Jesus, our Saviour repeatedly affirmed that “THE FATHER SENT THE SON” on this errand of love and mercy. This was the constant testimony of our Lord. (See John 3: 17; 4: 34; 5: 23, 24; 6: 38, 40, 44; 7: 16, 18, 28, 29, etc., etc.) Thus God’s love to man, even when estranged from Him, is expressed throughout the New Testament.

Then, to those who receive God’s beloved Son, a title, or right, is given them to call themselves, or take their place as, “children of God” (Jno. 1: 12); and the Father’s love to them is expressed, not only as compassion in sending His own Son for their deliverance, but as *delight* in them: “The Father Himself loveth you,” says our Lord to His disciples, “because ye have loved Me, and have believed that I came out from God” (Jno. 16: 27).

This place and title of “children of God” so much used

by John, expresses our relationship to God through new birth, in which the divine life is communicated in the power of the Spirit to those who through faith receive Christ as the Son of God. And this relationship to God as His "children" is in Paul's epistles exalted to *sonship* by the Spirit's coming to dwell in and uniting the believer to our glorified Head at God's right hand: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal, 4: 6)—the Hebrew and the Greek word for "Father" pointing to a united family in this relationship to God. Thus Paul adds to "children" the fact of an open or public acknowledgement as "sons," conferred upon believers in connection with the exaltation of Christ, establishing the fulness of our acceptance in Him before God.

This glorious grace, in the place given us before God, is reflected in our Lord's high-priestly prayer, in the 17th chapter of John, where we are permitted to hear Him presenting us to the Father, that in His absence from us we might be kept and sanctified: "And now I am no more in the world," He says, "but these are in the world, and I come to Thee. Holy Father, keep through thine own name those whom Thou hast given Me, that they may be one, as We are . . . Sanctify them through thy truth: thy Word is truth." Then He identifies us with Himself before the Father, and we hear these wondrous words from the Bridegroom of our hearts,

"THOU HAST LOVED THEM AS THOU HAST LOVED ME."

O fellow-Christian! do we truly believe this? Is it taking possession of our hearts? We sing, and sometimes say to ourselves and to Him,

"Wonder of wonder, Jesus loved me!"

but here our Bridegroom presents us before the Father

in the same nearness of love as Himself, "*Thou hast loved them as Thou hast loved Me!*" May it sanctify us to Himself to be as "a chaste virgin" espoused to a loving, precious, glorious Husband.

"Father, Thy sov'reign love has sought
 Captives to sin, gone far from Thee;
 The work that Thine own Son hath wrought
 Has brought us back in peace and free.

And now, as sons before Thy face,
 With joyful steps the path we tread
 Which leads us on to that blest place
 Prepared for us by Christ our Head."

"I HAVE SEEN THE SEA"

"The breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge"
 (Eph. 3: 18, 19.)

A LITTLE child was playing by the shore
 Of the broad blue sea,
 And oft he looked away across the waves,
 So wond'ringly:
 It was a new entrancing sight to him,
 That watery waste,
 The tossing billows breaking on the sand
 With foam-wreaths graced;
 And often in his distant inland home,
 With childish glee,
 The boy would say to young and older friends,
"I've seen the sea!"

And so he had; the child made no mistake,
 His words were true;
 But yet, how much of ocean's vast expanse
 Had met his view?
 Only the waves that rippled on the shore;
 While far away

The broad Atlantic in its depth and strength
 Beyond him lay.
 And thus we say we know the love of Christ;
 And so we do;
 'Tis no exaggeration or mistake,
 But sweetly true.

But ah! how much of that unfathomed love
 Do we yet know?
 Only the ripples on the shores of time,
 The nearer flow.
 The mighty ocean of redeeming love
 Rolls deep and wide,
 Filling eternity, and heav'n and earth,
 With its vast tide.
 We know it by a sweet experience now;
 Yet shall explore
 Its breadth and length, its depth and height of grace,
 For evermore. E. R. V.

CONFESSING OUR SINS

"Unless we realize our sins enough to call them by their names, it is hardly worth while to say anything about them. When we pray for forgiveness, let us say, "my temper," or "my untruthfulness," or "my pride," or "my selfishness, my cowardice, indolence, jealousy, revenge, impurity," etc. To recognize our sins, we must look at them in the face and call them by their right names, however humbling it may be. *Honesty* in confession, calls for *definiteness* in confession."—M. D. BABCOCK.

LESSONS FROM THE OPENED HEAVENS

IN Hebrews 3: 1, Christians are said to be “partakers of the heavenly calling;” therefore anything in connection with the heavens ought to be of greatest interest to the children of God. In the New Testament we read of the heavens opened four times, and we cannot but believe that the Spirit of God would lead our souls to meditate with profit on this holy theme. May our hearts be opened to the truth set before us on these occasions.

The first passage in which we read of the heavens being opened is in Matthew 3: 16, 17; it is in connection with our Saviour’s earthly ministry. For the first time in the history of the world, here was a man—a perfect Man—in whom God could rest in perfect delight. The heart of the blessed God could find its perfect satisfaction in Him who stood there on the banks of Jordan. Before this, there was not a man on earth that could fully answer to His heart. He had walked with Adam for a brief season in Eden; He visited Abraham in the plains of Mamre; but the love of His heart could find no complete outlet until His own beloved Son stood as a Man among men. What a blessed Object is here presented to us, dear reader. The Eternal Son having laid aside His glory and come down to this sin-ruined world to reveal to us the Father—the loving heart of our Saviour-God! And as the Father gazed with delight upon that perfect Man, He could not keep silence. He parts the heavens to declare, “This is my beloved Son, in whom I am well pleased.” What a testimony to the personal, moral perfections of Christ the dependent Man! Let each of us ask ourself, Is that Christ the delight of my heart? Can I say that to *me* He is the “altogether lovely?” As we view Him as

the obedient One on earth who pleased the Father in all things, do we love to follow in His path, to hang over His words, and ponder over His acts of mercy and goodness to the needy? If *God* delights in Him thus, may *we* do the same; and as we do so, some moral likeness to Himself will be reflected in our lives. Then, at the end of our journey, what a blessed thing it would be to meet our Father's approval! Let us see to it, dear fellow-Christian, that we are learning the lesson set before us in Matthew 3: 16, 17.

The second place where we read of opened heavens is in Acts 7: 56. But how different were the circumstances. The One who was the Father's delight here upon earth, had by wicked hands been cut off from the earth;

"His path, uncheered by earthly smiles,
Led only to the cross."

He who was loved by the Father was hated of men. But God had intervened: He had raised Him from among the dead and seated Him upon the throne as the accepted Man in the glory of God. Earth had no place for Him, but God had set Him at His own right hand. And as the faithful Stephen charged the apostate nation with the crime of having put to death their own Messiah, and as they are ready to batter down his own body with stones, his face is turned heavenwards, and he sees "the heavens opened." There, the dying martyr sees JESUS. The Son of Man is at the right hand of God! The earth's rejected One is Heaven's accepted and glorified One. The thorn-crowned Victim upon the cross is now the glory-crowned Victor on the throne! What is the effect of all this upon Stephen? He is not occupied about his enemies, but beholds Christ at God's right hand! Let the mad crowd shout against him and revile him. He hears

them not. Let the stones fly about him; he minds not the stones, for he sees JESUS!

Let us pause here a moment, my reader, and ask ourselves, What does Jesus in the glory mean to me? I believe it means this: That the sacrifice of Himself upon the cross has met our need, and has God's full acceptance; that we are now *accepted in Him*, the risen and glorified One, God's beloved Son. The fact of His being in the glory is the absolute proof that our sins are for ever removed from the sight of God.

Let us again ask, How far are we imitating Stephen? When we experience the opposition of the enemies of Christ, or the trials of the way in connection with following our Lord, do we look by faith in the opened heavens and see Jesus, the lover of our souls, smiling upon us? Can we say in such circumstances, "Lord, there is nothing between my soul and Thyself." That is the power of true sanctification. May the Lord enable us, dear fellow-Christians, to fix our earnest gaze upon Him in the glory, and thus be "overcomers."

In Acts 10: 11 we find the heavens opened once more, in a somewhat different connection. It is not Christ Himself, but that which is dear to His heart that we view in this vision. It is His redeemed ones, His Church, that which occupies a unique place in the counsels of God—composed of all true believers in Christ, from the day of Pentecost till His return to claim His own, in fulfilment of His promise in John 14: 3.

The circumstances connected with the revelation of this precious truth to Peter are very interesting. Peter, the apostle to the circumcision, was in Joppa, and while in prayer on the house-top, the heavens were opened and a great sheet, bound at the four corners, was let down from heaven; and in this sheet were all manner of beasts, fowls,

and creeping things. And a voice from heaven says, "Rise, Peter, kill and eat." Being a good Jew, Peter began to object: "I have never eaten what is common or unclean," he says. This was according to the ceremonial law, and the Jews applied it to the Gentiles whom they disdained, and with whom they would not eat. But the authoritative Voice answers, "What God has cleansed, call not thou common." Thrice repeated, the sheet was then received up into heaven again.

Now what is to be deduced from this remarkable vision? God was bringing out the purpose that of old had been hid in His heart. He was beginning to unfold that which He had kept secret from the foundation of the world; that, consequent upon the rejection and ascension of His Son, and as the "fruit of the travail of His soul," He would gather out of a ruined world, sinners from Jew and Gentiles as companions for His Son, the company which He calls, "The Church which is His body" (Eph. 1: 22, 23).

Let us look at the details a little. Notice that the sheet came out from heaven; then was taken back into heaven. What does this imply? Surely this—that the Church's origin is from God, and heaven is its destiny. In Eph. 1: 4 the Church is the special object of Divine counsel in the dateless past, while in chapter 2: 7 of the same epistle we learn that the eternal ages to come will be the scene in which His grace and kindness will be displayed. Mark also that as in the sheet were all kinds of creatures ceremonially unclean, so the Church is composed of sinners of every clime who are cleansed by the blood of Christ. The Voice told Peter that they were "cleansed," and Paul tells the believers in Corinth that they were "washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6: 11).

Into yonder realms of glory, sin or its fruits could never enter; neither could we, until made fit for the "inheritance of the saints in light" (Col. 1: 12). And let us learn a great lesson here, dear reader: it was while Peter was praying that he got this revelation from God. It is as we betake ourselves into our chambers in prayer that our Lord reveals to us His sweet counsels of grace and wisdom. Thus we learn to be intelligent in the things of God. May it be so with us as His people.

The last place in which we see the heavens opened is in Rev. 19: 11. Again it is Christ that is brought before us; that blessed One is the centre of all the divine counsels. His death upon the cross is the groundwork on which, God's eternal purposes rest, and it is the basis of all blessing for guilty man. In vision, the apostle John sees the heavens opened, and He whose name is called the Word of God comes forth in His judicial power and glory. He had come once as the Word "full of grace and truth," dispensing it with lavish hands, and ministering peace to as many as felt their need. As come from the Father's bosom, He told out the love of the Father's heart, and invited sinners to put their trust in Him. But now, in Revelation, He appears, not as the lowly Lamb in self-surrender, but as "the Lion of the tribe of Juda" (Rev. 5: 5)—not as the Saviour of sinners, but as the righteous Judge of all the earth, to bring low all the rebellion and pride of man, and to set up His glorious kingdom. Oh how solemn, dear reader! Let me affectionately ask, Hast thou made the acquaintance of the Lamb of God? Knowest thou Him as thine own, thy personal Saviour? If not, I beseech thee to confess thy sins to Him now, and He will put them all away by His precious blood. "Acquaint now thyself with Him, and be at peace, thereby good shall come unto thee" (Job 22: 21).

The truth brought before us here is simply this: The Lord Jesus Christ is going to come back to the scene of His rejection to put down with divine power all opposition, to own and deliver the repentant remnant of Israel, and to reign to the ends of the earth as the Son of Man. What a glorious day awaits this groaning creation—a day when righteousness will reign, and the glory of God will flood the whole universe. (See Isa. 11: 1-5; Hab. 2: 14.) For a long time the heavens have been silent, but soon they will open again, and He shall come forth to claim the earth for God, and the kingdoms of this world shall become the inheritance of Christ and of the Bride which shall accompany Him. But ere that public event takes place, He shall come silently for His own, and take them away to the Father's house, in the fulness of His own acceptance before the Father; then He shall sweep this rebellious and unclean world with "the besom of destruction" (Isa. 14: 23), and reign in all His glory as "King of kings, and Lord of lords" (Rev. 19: 16).

We have contemplated Him as the obedient One on the earth and witnessed to by the Father (Matt. 3: 16, 17). We have viewed Him as the accepted and glorified Man with God (Acts 7: 54-60). Then we have seen (in type) the object of His affections—the Church which He has sanctified (Acts 10: 9-16); and, lastly, He is manifested as the rightful Heir of the world coming to judge the earth and to establish His kingdom (Rev. 19: 11-16). May the Spirit of God lead our souls to look into these opened heavens while waiting for Him here, and occupying till He come.

J. F. TURNBULL.

REPENTANCE AND FORGIVENESS OF SINS

MAY I speak of a fact too common, alas, to escape observation? We are living in times of superficial conviction. Souls are not plowed up by the Spirit of God, as He would and as they should be. Men say, "Peace, peace," too easily. The sinner is not made to realize the awfulness of his position—a guilty, *lost* and helpless soul on the brink of eternity. I know this is not considered popular preaching, and that it is hardly thought proper or wise to speak of the hell of eternity that awaits Christ-rejectors. As a result, the work of conviction is very superficial, and, even when real, of but shallow depth. But souls must be convicted of sin if they are to receive the gospel. That gospel is not a mere piece of logic to be reasoned about as: "All men are sinners; Christ died for sinners; therefore He died for me." Cold, lifeless acquiescence like this is not faith, nor salvation. It is the awakened soul that realizes what it is to be "lost" that can appreciate, as cold water to a thirsty man, the gospel of the grace of God. Men trim down the solemn fact of man's sin, and thus the Spirit's work of conviction is hindered. What wonder that the professing church is full of unsaved souls!

Let us take an example of this convicting work of the Spirit. I think you will find without forcing, the three features, conviction of sin, righteousness, and judgment. It is the first gospel sermon preached, after the descent of the Spirit at Pentecost, by Peter. We might use his own language as to it, "preached with the Holy Ghost sent down from heaven."

First, as to conviction of sin, he brings home to them the fact of their rejection of Christ: "Him being delivered by the determinate counsel and foreknowledge of God,

ye have taken, and by wicked hands have crucified and slain" (Acts 2: 23). Here the Holy Spirit brings home the fact of their sin. It was not now a question of this and that transgression, but they had refused to believe on Christ—had rejected Him.

Next, he convicts them of righteousness, because Jesus had gone to the Father: "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it . . . Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear" (Acts 2: 24, 33). Clearly, God had manifested His righteousness, and vindicated His beloved Son in thus raising and exalting Him to the right hand of power.

Not so prominently, but still clearly there, the Spirit of God brings home to them the reality of impending judgment: "I will show wonders in heaven above, and signs in the earth beneath, blood and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come" (Acts 2: 19, 20). All nature would quake in the presence of its Judge, and this judgment was imminent.

Thus we have a threefold conviction of sin; and what was the result? "Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles: Men and brethren, what shall we do?" Blessed work! Is there not joy in the presence of the angels of God over *one* sinner that repenteth? and here were three thousand souls crying under conviction by the mighty work of the Spirit of God. Blessed and easy work now for Peter to set Christ before them, and to assure them of free forgiveness in His name.

S. RIDOUT, in "*Lectures on the Holy Spirit.*"

“KEPT BY THE POWER OF GOD THROUGH FAITH”

(1st Peter 1: 5).

KEPT by the power of God
Through faith which doth rely
Upon His oath and covenant—
God *cannot*, CANNOT lie.

Kept by the power of God
From Satan's crafty wiles;
Kept by the power of God
From earth's seductive smiles.

Kept by the power of God
In a godless, Christless world,
Where every dart of Satan
Is at the godly hurled.

Kept by the power of God
In dark temptation's hour;
Kept by the power of God
'Mid demon-hosts of power.

Kept by the power of God
Where every sin is rife;
Kept by the power of God
Through every stage of life.

Kept by the power of God
In slippery paths of youth;
Kept by the power of God
Through His delivering truth.

Kept by the power of God
In manhood's vigorous day;
Kept by the power of God
When many sadly stray.

Kept by the power of God
 In the vale of falt'ring age—
 Led by His mighty hand,
 Cheered by the sacred page.

Kept by the power of God
 Through Jordan's darksome wave:
 Faith looks across the flood,
 Hope gleams beyond the grave.

Kept by the power of God
 Until faith's bark is beached
 On Canaan's shore of glory—
 Until God's home is reached.

Then for His *love* and *power*
 The ransomed pilgrim there
 Shall praise Him evermore,
 And all His glory share.

C. C. CROWSTON.

THE AUTHORITY OF SCRIPTURE OVER MAN

THE Bible is not a book of information in the mere historic sense, but a book of revelation. It is unlike man's book, which tells me of man's things. In the Bible I find things stated which I never could have known had not the Bible told me.

If you reject the Scripture, you have no revelation from God, and you are making man's mind the measure of your thoughts. You are supposing that knowledge of God is measured by your own power. The question then is, Has God revealed anything that man should have,—anything beyond man? If you measure by your own knowledge, it is, on the face of it, no philosophy at all. How can you dare say that there is no God and no angel, when you

yourself know nothing of them? Your ignorance is no proof that they are not.

If man could apprehend the Infinite, *he* would be infinite; if man were almighty, he would be the Power; but man is neither, and so his place before God is subjection.

The Word of God judges *you*, and without it you are in the dark, but if you judge the Word of God, you have made yourself the Judge: that will not do—Scripture judges you, and if you in this world reject it, what have you got yourself, or to give another in its stead?

God is not to be known in creation merely, but by revelation. If there is a God, and He is good, revelation is a necessity, for one cannot conceive His being light, and leaving man in the dark. But Creation does not give the *character* of God; it does not tell us His heart. Thus I may look at and study St. Paul's Cathedral. I can say, Sir Christopher Wren was a great architect, a man of genius; but whether he was a good son, a good husband, a good neighbor,—I cannot tell from his works. I admit that beneficence is visible in the works of God, but I do not from them alone learn that "God is Love."

If you accept the Scripture as the Word of God, God's thoughts will soon turn man's thoughts out; just as when the sun is shining an extinguisher is put on the candle; its feeble light is eclipsed and not needed; and all our blessing depends on having God's thoughts. "How precious also are thy thoughts unto me, O God! how great is the sum of them!"

The reasoner rejects Scripture as being childish, but who ever clothed such thoughts as God's in such simple terms, thus: "*In the beginning* God created the heaven and the earth." "In the beginning was the Word, and the Word was with God, and the Word was God." "I am that I am." "God is Light." "God is Love." "I am

Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Man covers his little thoughts with big words, but they often will not bear sifting. "Who is this (says God) that *darkeneth* counsel by words without knowledge?"

That man who voluntarily gives up *one sentence* of Scripture, gives up all, and breaks his responsibility to God. He denies God's authority, and all is given up. He gives up the great bond of allegiance to God. Man was created for God, so that if you have not God, you must be infinitely miserable, and how can you have Him if you reject His Word?

Infinite is the mercy which has thus given a revelation; and, remember, "It is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." "I have no pleasure in the death of him that dieth, saith the Lord God." "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth on the Son, hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God *abideth* on him."

CORRESPONDENCE

Ter-Akara, Congo Belge, Africa.

Loizeaux Brothers, New York.

Aug. 24, 1922.

Beloved brothers:—We have been very happy in being able to return here, to what seems to be our own place, and to the people we have learned to know and to love for the truth's sake. It has been very encouraging to see the progress that different ones have made. A good number have openly confessed their faith in Christ, and two more have now asked for baptism, which we hope to attend to as soon as the weather is a little warmer.

The Gospels of Mark, Luke and John, and the First Epistle of John, in their language have been returned from the printer; so the boys who have learned to read are able to have the Word for themselves, which will help the believers to grow. They are very glad to have the Word printed in their own language. One boy, at one of the stations, was so enthused that he read the Gospel of Luke through fourteen times within two months after he received it. I think the average Christian at home would be put to shame by this desire for the Word. But I must add that many, even of those who can read, neglect this privilege for their growth.

Since returning we have had the Lord's Table with the baptized natives. It has been a great joy to meet about our one Lord with these who have so lately been added to the Body from among this people. It was with much concern that we started this, and yet I felt that they were ready now for this truth, and that as the Lord had given this to us all, as believers, I should show them this truth also. The blacks are of such temperament that the white man has to act as his superior, else he gets very puffed up. The Government must of necessity rule and keep the black man as the white man's servant (as to relationship, I mean, not that he is a slave); we too must more or less maintain it for the good of the natives. As to the Lord's

Table this surely must not be, for we are all *one* there, and on common ground. This is the objection of many against having the Lord's Table in the simple way we have it. But the Word is better guide than any reasoning from man's experience, and I could not but see that "servants" and "masters" are one *before the Lord*. So I simply told our baptized boys these things, and that at the Lord's Table none was above another, as we gather to the Lord, not to one another. Except the Spirit had really shown them these things I am sure pride would have been the result, but the Lord proved Himself true again, and I feel sure that these boys have grasped the simple principles of the Lord's Table, and have not used this privilege as an occasion for the flesh.

We have had some very blessed times the past few Lord's days, and there has been real liberty in the Spirit. Some of the older ones are also showing a realization of their responsibility for the order of things, and this is a great encouragement to me. It proves again that when we seek to recognize the Lord as the *real Head* of His Body, and the Table *His* table, in practice as well as in profession, that He acts as such. I feel the need of help from older brothers, but the Lord has been very faithful and has given light as it was needed. I only wish to keep the testimony clear here, and to give these native Christians the privilege which is theirs of gathering to the Lord only.

We have been well since returning here. The cold climate is much more agreeable than what we left. May the Lord keep us all faithful as we await His return for us.

With much love in the Lord,

R. C. WOODHAMS.

Editor of Help and Food :—

I wish some effort might be made amongst us for evangelization in Cuba. It is a great field, which, since Rome's rule was abolished, in their independence, seems to be drifting to infidelity. Some of the denominations are working there, and Mr. Crabtree sends papers to about thirty addresses throughout the island. I just mention

this as a near-by country, untouched by us. I have no plans or guidance as to it, but it is a subject for prayer. I expect to work in the central part of this State the coming winter, D. V.

With love in Christ.

ROGER B. EAMES.

A reprint in *Help and Food* of the following, from the September No. of *Simple Testimony*, is asked by brethren who deeply feel the need of this admonition in America, as well as in Great Britain.

ANSWER TO A CORRESPONDENT

E. G. M., BRISTOL. It is, as you say, quite natural for young men to have a desire for healthy games such as cricket and football, or other forms of exercise such as cycling and swimming. The great difficulty with the former lies, as you suggest, in the fact that they involve companionships with others, which will almost certainly be worldly and undesirable.

The Scriptures recognize that bodily exercise is profitable in a small way, yet they lay all their stress on godliness, which is profitable not for a few small things but for "all things;" and speaking generally the great difficulty confronting the young man is to keep things in their proper place. In taking the necessary bodily exercise it is all too easy to fall under the power of mere pleasure, especially in this pleasure-loving age.

Christianity is not a system of "kill-joys." It does, however, work deliverance for the believer from the world and *its* joys by presenting to us objects and joys that are divine; therefore to see any young believer a votary of games or sports in any form is a sorrowful sight. Think of children of God and heirs of glory spending a large part of their spare time flogging a small leather ball, or kicking a large one! And this, when theirs is the privilege of serving the rejected Lord of glory and thus being honored of the Father (John 12: 26).

Yet we lay down laws for no one. Occasions may arise when the Christian young man may happily engage in

some simple game—for there is nothing sinful of itself in such things. Only always remember the apostle's word, "All things are lawful for me, *but I will not be brought under the power of any*" (1 Cor. 6: 12).

But you ask four specific questions, and we give them with our answers:—

1. "As to these games which necessitate companionships with others who are not Christians—would not this come under the term 'yoking ourselves with unbelievers?'"

Our reply is that it would. You cannot play such games but as descending to their level. We are not thinking of course of such a thing as a Christian young man or two having a game with some boys from their Bible class, etc.

2. "In this case, would you advise us to leave those games alone?"

We should. We believe the Word of God to which you allude in 2 Corinthians 6: 9-18 so directs you.

3. "For instance, I am asked by the fellows in my office to play in their cricket team against an adjoining office. Should I refuse?"

You will do well to refuse. You may be very fond of the game. Are you not therefore more likely to fall under its power? If you can go as a witness for Christ it *might* be different. To go as an enthusiastic cricketer will be no help to them and dangerous for yourself.

4. "In regard to games amongst Christians alone—I suppose that is all right?"

The same danger does not exist in that case as regards your association with the ungodly. Still even so we advise you and your Christian friends to indulge but sparingly in such recreations. Life, especially *Christian life*, is real and earnest. Time is short. Opportunity to learn of Christ and serve Him are soon past. If exercise be needed, why not take a bundle of good tracts and go for a long leg-stretching walk into the country, distributing them prayerfully and getting your companions to go with you? *That* will bring you in more reward in the day of the kingdom than many games of cricket.

F. B. HOLE.



Answers to Questions



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

QUES. 15.—The question was raised in our reading-meeting whether or not there will be distinct nations on earth in the eternal state. Please give answer in *Help and Food*.

ANS.—While Scripture tells us positively of “a new heaven and a new earth” (Rev. 21: 1; 2 Pet. 3: 13), remodeled apparently after they have been purified by fire, we are not aware of any passage that speaks of the *inhabitants* on the new earth, unless it be Isa. 66: 22; if so, it applies to the seed of Israel alone. But in what condition, or how transferred to the “new earth,” is a mystery not revealed. The glory of the new Jerusalem, the heavenly saints’ habitation, symbolized in Rev. 21: 8-27, seems to be in some measure visible to the inhabitants of the millennial earth, which would explain how the kings then on earth render homage to the heavenly city, “bring their glory and honor to it” (ver. 26). But this applies to millennial times, not the eternal state, as “The leaves of the tree of life were for the *healing* of the nations” (22: 2) makes plain.

QUES. 16.—Three cases of sore bereavement about us here have given rise to serious questions. 1st.—A godly woman’s child, whom she dearly loves, is taken from her. 2nd.—Another, a devoted Christian woman’s beloved husband, also a Christian, is taken away. 3rd.—A brother is afflicted with a painful disease, disabling him from earning the family’s living—all these are said, by Russellites here, to be the work of Satan. Some brethren think so too; or as a punishment from God. Answers in *Help and Food* have been very helpful. Please answer as to the above.

ANS.—Death was God’s appointed penalty for sin, as Adam was forewarned (Gen. 2: 7), and sooner or later it

comes to us all as sinful children of Adam (Heb. 9: 27). The *time*, the *means*, and *circumstances* of it are entirely in God's hand. In the case of Enoch and Elijah God intervened that they should *not* see death. In Abraham's case and many others, they "died in a good old age, satisfied with years." In the New Testament, salvation having been accomplished by our great Redeemer's death and resurrection, death is spoken of for the believer as "asleep in Jesus" (or "put to sleep through Jesus," *New Trans.*; see 1 Thess. 4: 14; Acts 7: 16, etc.); for by Christ's atonement, the sting of death, sin, has been taken away for the believer.

Sometimes, as an expression of special displeasure in rebellion, or presumption, or in solemn warning to others, we see death inflicted as a *direct* chastisement from God. (See Levit. 10: 1, 2; Num. 16: 35; Acts 5: 1-5; 1 Cor. 11: 29-32, etc.) In the case of Job we see *Satan*, under God's permission, using various agencies for Job's extraordinary affliction; but even here Satan is absolutely limited—he may not touch Job *personally* (ch. 1: 12); then at the second trial, when permitted to afflict Job's person, he may not touch his *life* (2: 6). It is a fallacy, therefore, to attribute to Satan absolute power to do as he will.

On the contrary it is ever the sweet privilege of God's people to say like Job, "The *Lord* gave, and the *Lord* hath taken away," while we pour our tears at His feet, and trust Him in the dark if we are unable for the present to understand His ways, which to us now are often "past finding out," but will all be seen by and by to be in wisdom and love to us. See Rom. 8: 28; John 11: 4, 6, etc.

"Judge not the Lord by feeble sense,
But trust Him for His grace:
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Young Believers' Department

Calendar: Nov. 16th to Dec. 15th.

DAILY BIBLE READING.....Nov. 16th, *Jer.* 31;
Nov. 30th, *Jer.* 45; Dec. 15th, *Ezek.* 3.

MEMORY WORK 1 *Thess.* 5: 11-28

GOOD READING C. H. M.'s *Miscel. Writ's.*, Vol. 6,
"The Three Appearings" to end of "The Remnant."

MONTHLY QUESTION:—What difference are we to
make between "the day of Christ" and "the day of
the Lord?"

Our Memory Work

One more name has been added to the list of those
successful in learning 2 Peter and Jude.

Doris Hood.....Westmount, Quebec.

With this month's portion we complete 1 *Thess.* I
trust many will succeed in the recitation of this epistle.
The usual requirements will govern—not more than two
minor errors in each chapter are allowed, and the recita-
tion to be before two persons. As previously mentioned
the book to be sent to those who succeed is "God's
Evangel" by Mr. F. W. Grant.

The Word of God

"If we turn to the internal testimony, there is no book
in existence to be compared to the New Testament Scrip-
tures. Nothing in the least degree approaches its simplic-
ity, power, moral depth and moral purity, profound
knowledge of God, adaptation of His love to the heart of
man; none that displays God so much, brings Him for-
ward so constantly, without ever committing itself by
anything unworthy of Him; brings Him down so near
man, and yet only more fully to show Him always to be

God; reveals Him in person, in doctrine, in precept, in His ways, in prophecy; it alone has produced the sense of the sympathy of a pure and perfect God, with the sincere worshiper. It has done more; it has manifested Him as the Friend of publicans and sinners. If with a God of law the unclean leper must stand off from man as well as God, Jesus will touch the defiled one with a holy power that dispels the evil, by which it cannot be contaminated, while perfect, suited love is revealed in the act."

—J. N. DARBY.

Our Daily Bible Reading

At the close of this month we commence reading Eze-kiel—a most important prophetic book. We shall find less pathos, less of that poignant sorrow in his expressions than is found in Jeremiah, but in larger measure the manifestation of the holiness of God, dealing with the people because of sin, culminating in the withdrawal of the divine glory because of moral leprosy in Israel. But our prophet does not close in sorrow, as Jeremiah; he is given to see the returning glory filling the new temple, established in the midst of the restored nation, delivered from all enemies. The majestic visions of the glory which open this book give character to the whole. It is in this light that the people's ways and condition are manifested and judged. In view of this, how wonderful the work of grace which produces the blessed revival, and crowns all with that display of *resurrection*-power in the people, *victorious* power over all enemies, and holy power governing over all, shown in the closing visions.

It is the triumph of the Throne in holy government, and in wondrous grace. We find this not only in relation to Israel, but extending to all the nations, and flowing from the Sanctuary where Jehovah's glory fills the House.

Some Outlines of Truth

Our last remarks were concerning the service and worship of the assembly. There is also the government and discipline connected with it.

Rule, or government, among God's people is spoken of in Rom. 12: 8; 1 Tim. 3: 4, 5; 5: 17; Heb. 13: 7, 17, 24; 1 Pet. 5: 1-5. In 1 Cor. 12: 28 "governments" is mentioned among the "gifts." There is another word connected with this line of work—"oversight," and in Acts 20: 28 those to whom Paul was speaking are called "overseers," they exercised oversight as to the affairs of the assembly. This clearly links with "rule," or rather leadership, which is the real thought in this word. Those called *elders* and *bishops* are entrusted with this work. The former designates the *person*: it simply means one advanced in years, the older men. The latter which is the same word as rendered "overseer," denotes the work that elders are to perform, namely, that of oversight, providing they have the scriptural qualifications (1 Tim. 3; Tit. 1: 6-9). Now the bishop or overseer, was always an elder, but all the older men among the saints may not fill the requirements for the work of oversight. That the elder, bishop, or overseer applies to one and the same person is made clear from Titus 1: 5-7. The words "office of" connected with bishop are an unwarranted insertion. There is nothing like officialism connected with the work of which we have been speaking.

As to "deacons," 1 Tim. 3: 8-13 gives us instruction as to them; and here again the words "office of" are without warrant. The term itself means nothing more than an attendant or servant; indeed it is rendered "servant" in Rom. 16: 1, 2. See also Matt. 22: 13 and John 2: 5. In a number of occurrences it is rendered "minister," and

the context of these passages indicate a wide range in the service performed. Acts, chap. 6, gives us an example. It is really the doing of *any* service which the needs of the assembly require. The one performing this work is a deacon, or a servant. The character prescribed as to such, as well as those exercising oversight, shows the godly care to have all connected with the leadership and service of the assembly reputable and commendatory in the eyes of those without, even though it refer only to the temporal welfare of the saints. Nothing can be of small importance when it relates to that company which is considered as the house of God, and which stands directly responsible for the presentation of the gospel of Christ in its life and proclamation of the Word.

Now as to the idea that deacons, bishops, or elders (the latter two terms referring to one person as we have seen) are to be ordained, and that in the manner now in vogue throughout Christendom, it must be said that there is not the slightest scriptural warrant. The instances of appointment to this work among the saints in the New Testament, give no authority or guidance for a continuation of the procedure. To continue it we must fall back upon our own plans and wisdom. This we should never think of doing in carrying out the order of God's house. What then is this order? First, that such action is only carried out by the apostles, or their delegates, as Titus and Timothy. We never hear of bishops or deacons appointing their successors, nor of the assemblies doing it, nor have we any direction for it; none were designated to take the place of the apostles or their delegates, in such work. Neither ordination nor succession as taught and practised in Christendom have any scriptural foundation.

In every way the assembly is left to a path of faith, in

which dependence upon the Holy Spirit is to be constantly exercised, His authority alone recognized, and His guidance ever sought. This will necessitate the exercise of patience, lowliness, and self-judgment among those where the Spirit's presence and ministry are to be realized. With Him present in and among God's people, and the completed Word of God in our hands, though having neither apostles nor apostolic delegates, we are fully furnished for all responsibility as to ministry, worship, and government. We are simply to recognize and own what the Spirit manifests. That which is of Him will surely fit in with and be according to the Word which is the truth, and He is the Spirit of truth.

We have yet to speak of government in the assembly, but for lack of space must leave it for our next issue.

Do our young readers realize the essential difference between being gathered to the Lord's name alone, and being a member of some purely human organization called "churches"? The organization may be sound in doctrine (though many are not), but even when sound doctrinally, *who* is the centre? *who* has control, and is counted upon to use whom He will for the edification of God's people? If *you* are gathered to the Lord Jesus as the Head of the assembly, see to it, dear young friend, that anything which, in your heart or in your ways, would hinder or prevent fellowship with your Lord, the Head of the assembly, be confessed to Him and separated from, that the Holy Spirit, our Comforter and guide, be not grieved. Each one of us must either be a help or a hindrance to our joy and fellowship in the Lord's presence.

*Correspondence for the Y. B. Dept., please address to
Mr. John Bloore, c/o Loizeaux Brothers.*

“THE LORD IS MY SHEPHERD
I SHALL NOT WANT”

I shall not want *rest*,

“He maketh me to lie down in green pastures.”

I shall not want *refreshment*,

“He leadeth me beside the still waters.”

I shall not want *mercies*,

“He restoreth my soul.”

I shall not want *guidance*,

“He leadeth me in the paths of righteousness.”

I shall not want *support*,

“For Thou art with me.”

I shall not want *comfort*,

“Thy rod and Thy staff, they comfort me.”

I shall not want *food*,

“Thou preparest a table before me.”

I shall not want *joy*,

“My cup runneth over.”

I shall not want *in this life*, [*my life*.”

“Goodness and mercy shall follow me *all the days of*

I shall never want *in the life to come*,

For “I shall dwell in the house of the Lord forever.”

AN OUTLOOK

IN the August No. of *Help and Food* we pointed out the terrible and rapid advance of unbelief in the professing Church as preparatory to the final apostasy, predicted in Scripture, which shall introduce "the man of sin, the son of perdition" *after* the true Church is "caught up to meet the Lord in the air" (see 2 Thess. 2: 2-6 with 1 Thess. 4: 15-17).

The conflict spoken of then was among the representatives of the Baptist Federation of Churches in convention at Indianapolis, in which the "Modernists" (who refuse the cardinal doctrines of Christianity) had the upper-hand. The same is also active among the Presbyterian body. So bold is the destructive teaching of Modernists in the Presbytery of New York, that the Presbytery of Philadelphia felt constrained to make appeal and protest by a circular of recent date, from which we copy the following:

"The Presbytery of Philadelphia begs to remind its brethren of the Presbytery of New York that at the meeting of the General Assembly of the Presbyterian Church in the United States, held in Atlantic City, in the year 1916, numerous overtures were brought up to the Assembly, filled with complaint against the Presbytery of New York, and one from the Presbytery of Cincinnati, asking that the Presbytery of New York be excised from the Presbyterian Church in the United States of America. A conference then was held between the Commissioners of the complaining Presbyteries and the Commissioners of the Presbytery of New York, who expressed their pain and grief that such drastic action should have been proposed with reference to the Presbytery of New York. At

the end of this conference, by the unanimous approval of the conferees, including all the Commissioners from the Presbytery of New York, a paper was presented to the Assembly, and adopted by the Assembly, calling the attention of all the Presbyteries to the requirements of the Confession of Faith as to the licensing of candidates for the ministry. The paper concluded with the following affirmation, solemnly ratified by the Commissioners, sitting in the General Assembly of the Church:

"The General Assembly calls the attention of the Presbyteries to the deliverance of the General Assembly of 1910, which is as follows:

"1. It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

"2. It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

"3. It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God.

"4. It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth to the right hand of His Father, making intercession.

"5. It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The Presbytery of Philadelphia, in deep earnestness, would inquire of the Presbytery of New York if in its opinion the teachings and preaching which are now being

proclaimed in the pulpit of the First Presbyterian Church of New York City are not in open denial of, and hostility to, these ratified declarations of our Church."

Spite of the New York Presbytery's assent to the pronouncements of the General Assembly in 1916, the Modernists' teaching goes on freely. What of it being false to their confession of faith?—they insist on continuing as one body, while openly repudiating their creed. "The new knowledge and the old faith have to be blended in a new combination," proclaims the smooth-tongued orator of a leading Presbyterian Church, who then goes on to enumerate what the Fundamentalists would bind them to, but which the Modernists repudiate. He says:

"They insist that we must all believe in the historicity of certain special miracles, pre-eminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture (which of course we no longer possess) were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy *dénouement*. Such are some of the stakes which are being driven, to mark a dead-line of doctrine around the church. Shall they be allowed to succeed?"

Alas, they know but too well that the mass of church-goers and unconverted church-members are on their side.

And what of the large Methodist Episcopal body? It is well-known that for many years it has been one of the

loosest of "Orthodox" denominations—orthodox no longer. Dr. Munhall, editor of "The Eastern Methodist," has combatted the new theology in that denomination for many years. In answering inquiries, in a recent issue, he says: "I know of no Methodist pastor in the city of New York that believes the Bible is the Word of God, and preaches it." Then he advises inquiring parents *not* to send their sons or daughters to the Methodist Colleges and Universities, which are full of evolution theories and "Higher Criticism."

Well, reader, what is the outlook?—*The Coming of the Lord draweth nigh!* If the Protestant nations which have been so blest and exalted by the Word of God, freely circulated among them, do now reject it, the apostasy is upon us, and the Lord's word to the false church is, "I will spue thee out of my mouth" (Rev. 3: 16). But to them who will keep His word and not deny His name He says: "Behold, I come quickly: *hold that fast which thou hast*, that no man take thy crown" (Rev. 3: 11).

The Age that Dawned and Ends with Christ

THIS dispensation had its birth
 When Christ incarnate came to earth:
 Old dates then ceased, and new began,
 When He came forth from God to man.

Earth's Maker came from scenes of light
 To lift lost man from sin's dark night:
 By love impelled He left the throne,
 Came down for mortals to atone.

Angelic hosts swept through the sky
 Proclaiming Him who came to die;
 The shepherds heard the heav'nly choir—
 Their souls with joy were set on fire.

His star gleamed out across night's zone
To mark His manger—not His throne;
And wise men came from lands afar,
Led by the radiance of that star.

And when they found the peerless One—
The King-elect, God's own dear Son—
They poured their treasures at His feet,
And worshiped Him as it is meet.

His life was brief, but oh how blest!
He came, but not by man's request.
He passed across earth's checkered stage—
A stranger here on pilgrimage.

He left—but by man's murderous hand!
His creatures did His love withstand;
They could not tolerate His grace
Revealed to man's unworthy race!

He lived for God, He died for man—
Fulfilled redemption's glorious plan.
He's gone on high there to abide
Till He returns to claim His bride.

This age shall end when He appears;
He'll change the tide of rolling years;
He shall bring in the age of peace,
Blood-lust shall die, and war shall cease.

Upon His throne, in glory bright,
He'll reign while time wings on her flight ;
And when time's scanty years have passed
He'll reign while endless ages last.

C. C. CROWSTON.

DARIUS, THE MEDIAN

AMONG the other books of the Bible, the so-called Higher Critics have especially assailed the book of Daniel to disprove its historicity, and thus bring to nought the inspiration of the Scriptures.

Secular history seems to establish as a fact that, not Darius the Median, but Cyrus the Persian, conquered Babylon, as the name "Darius the Median" is found neither in the ancient records nor on the monuments. All the evidences seem to ignore Darius the Median as if he had never existed, or at least that he did not succeed Belshazzar as king over the realm of Chaldea, which the Bible statement declares (Dan. 5: 31).

Many an effort has been made by the orthodox writers to remove the difficulty, and make the Bible narrative agree with secular history. Thus a very learned professor has recently made the following statement: "In view of the fact that the Babylonian kings (like the Assyrian kings before them, and the Persian kings after them) were kings over kings, it is entirely consistent with the records of Daniel to suppose that Darius the Mede was only one of those numerous sub-kings who served under the suzerainty of the great overlords, such as Nebuchadnezzar and Cyrus."

Others may suppose the same, but suppositions do not *prove*, especially when Bible statements are against them, and as a result the Critics are not hit very hard.

On the other hand the Bible itself furnishes sufficient proof that all the events it sets before us are *historical facts*, and in full consistency with secular history as far as the latter can be relied upon. But let us see.

Did the *Persians* conquer Babylon? What does the Bible say? When Isaiah in the name of God pronounces

judgment upon Babylon (about 720 B. C.) the words are these: "Behold, I will stir up the Medes against them, which shall not regard silver, and as for gold they shall not delight in it. Their bows shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eyes shall not spare children. And Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrha" (Isa. 13: 17-22).

Turning to Jer. 51: 11, we read as follows: "Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." And in verses 28 and 29 we read this: "Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow; for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant."

According to these scriptures it is a settled question that the *Medes* conquered and destroyed Babylon. But how does that agree with the fact that Cyrus, king of Persia actually did it? It was because Media-Persia was a confederate kingdom—that great world power which is represented by the "breast and arms of silver" in Nebuchadnezzar's image (Dan. 2: 32, 33), which was to follow Babylon in world-dominion. And when Cyrus conquered Babylon, he did it not in his own particular interest, but that of the confederate kingdom, of which at that time Darius was supreme ruler.

How Media and Persia became confederated is not our business to account for, though the fact itself is borne

out by Daniel's words. When he interpreted the handwriting on the wall, he said to Belshazzar, "Thy kingdom is divided, and given to the Medes and Persians," which clearly speaks of a confederate power—and not Persia first, but Media. Isaiah's and Jeremiah's prophecies both ascribe the conquest and destruction of Babylon to the Medes. Jeremiah speaks of "the kings of the Medes, the captains thereof and the rulers thereof, and all the land of his dominion," which seems to include a great deal besides Media proper. Then, consistently with the prediction of Daniel 5: 28, we read in verse 31: "And Darius the Median took the kingdom, being about threescore and two years old." Being the senior, and Cyrus the junior, Darius is acknowledged supreme ruler over the united kingdom.

These facts are supported in Dan. 6: 8 by the words of the nobles who came to Darius, saying: "O king, establish the decree and sign the writing, that it be not changed, according to the law of the Medes and Persians which altereth not." Darius is here acknowledged as king over Media and Persia, with authority to act as such, without responsibility to an overlord.

But the most convincing proof that Darius, as long as he lived, occupied the place of supreme ruler over the united kingdom, is found in chap. 6: 28, where we read: "So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian." Darius and Cyrus are put side by side; Darius is marked as the predecessor of Cyrus, and Cyrus as his successor.

In the light of this statement how can it be said that Cyrus was Darius' overlord? Or, as the "Critics" say, that Cyrus having conquered Babylon leaves no room at all for Darius to come in? Moreover, as we go along, we read in chap. 9: 1: "In the first year of Darius the son of

Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans." The phrase: "Which was made" does not necessarily indicate that he was made king by a higher authority, nor that Cyrus did it. It simply asserts that he became king over the Chaldean realm; nor does it confine him to that realm. Special stress is laid upon this, for it indicates that Daniel, who formerly was a subject of Chaldea, had now become a subject of Media-Persia, which included the province of Babylon.

But, further, in chap. 8 we see a change coming in, though only in form of a prediction. In verse 3 we read: "Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." And in verse 20: "The rams which thou sawest are the kings of Media and Persia." The horns then represent kings, or kingdoms. The fact that the two horns belonged to the same ram shows that the two kingdoms, though distinct from each other, unitedly represented the great world-power of Media-Persia. One horn was higher than the other; and notice that the higher one came up last. No doubt, the higher was Persia. But when did it attain to greater prominence than Media? Was it right after the fall of Babylon? No; for the announcement in chap. 5 would then have been: Thy kingdom is divided and given to the Persians and the Medes; and the nobles in chap. 6 would have spoken of the law of the Persians and the Medes, instead of the Medes and the Persians.

We find this corroborated in the book of Esther which brings us to the time when the Persians had the pre-eminence. Here we read, in chap. 1: 3, of "the power of Persia and Media;" in verse 14 of "the seven princes

of Persia and Media;" in verse 18 of "the ladies of Persia and Media;" and in ver.19 of "the laws of the Persians and the Medes." It is no more Media and Persia, but Persia and Media, showing that, while still a united kingdom, Persia was now the leading power; the higher of the two horns had come up last.

Finally, in chap. 10: 1, 2, we read that the acts of Ahasuerus and the greatness of Mordecai were all written in "the book of the chronicles of the kings of Media and Persia." Here it returns to the former title, Media and Persia. How is this? Because the record, or chronicles, began when the Medes were at the head; therefore its title must be: The chronicles of the kings of Media and Persia. How accurate and reliable is the Word of God in every particular, even in its details!

It was "Darius the Median" therefore who took the kingdom after the fall of Babylon as supreme ruler. And if it should seem to us almost incredible that Cyrus, Babylon's conqueror, could have been content with a second ruler's position in the united kingdom while Darius was alive, this might become very simple if we knew all the circumstances. The Encyclopædia Britannica informs us that, according to Ctesias, an ancient historian, the wife of Cyrus (mother of Smerdis and Cambyses) was the daughter of the Median king. If so, it would seem no more than natural that Cyrus, under moral obligation, should grant to his father-in-law the first place in the united kingdom (Cyrus being king of Persia all the same) till after Darius' death, only two years later (536 B. C.), when Cyrus became head of the empire.

If secular history has no place for Darius the Median, the statements of God's word are nevertheless in full consistency with established historical facts. Modern historians admit that much of the accounts which have come

to us through ancient writers, is legendary, contradictory and unreliable. Better for the Critics it would be, therefore, that instead of laboring to discredit the Bible, they should test their views by research of the Word of God "which liveth and abideth forever." JOHN KOFAL.

THE POWER AND COMING OF OUR LORD JESUS CHRIST

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor, and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (2 Pet. 1: 16-18).

IN considering the subject presented in this scripture, let us note the various aspects in which three of the Gospels describe the Lord in that scene on the "holy mount," and how the Old Testament accords with those descriptions. In this way we may avoid narrowness and see how full is the Bible testimony to the varied glories of Christ.

No doubt watchfulness is necessary lest we become fanciful and spin *webs* from ourselves like the spider, instead of extracting *honey* from without like the bee; for there has been a tendency to speak as if we could tell exactly where one aspect of things begins and where it ends. But Scripture, while uttering its thoughts most distinctly, blends them as the rainbow blends its colors: it avoids sharp lines of cleavage and overlaps its parts,

in keeping with the ways of God, who will not have His Word cut and dried, systematized and labeled by man.

Nevertheless the loss would be great were Christians to slight those distinctions which God has made in His word, merely because some have been rigid in their treatment of them. While the fact of having four Gospels suggests that the presence of the Son of God in this world is the central object of Scripture, requiring a combined testimony in every direction, it also implies a special outlook on the part of each. Both New Testament history and Old Testament types bear witness to this.

It is now many years since men of God, now at home with the Lord, called our attention to these things, with consistent Scripture proofs; and attentive readers could discern that here were no fragmentary ideas, but the cumulative evidence of truth emanating from one mind—God's mind.

Our attention was called, for instance, to the weighed amounts of the spices which compounded with olive oil made the holy ointment (Exod. 30: 22-33); the four ingredients of the incense (ver. 34-38); the four sets of curtains for the tabernacle (26: 1-14); the colors of the four curtains; the four colors of the veil hung upon the four pillars of shittim wood overlaid with gold (vers. 31-33); the four sacrifices typical of the Cross (Lev. 1-7); the four living creatures of Ezek. 1: 5-15, etc.—all setting forth in His life or in His death the One whom the four Gospels describe; and that, not only in their united testimony, but in the distinctive aspect that each one gives.

As an example of this unity with diversity, Ezekiel says the four living creatures "had the face of a man; and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face

of an eagle" (ver. 10)—all answering to the testimony of the four Gospels: Matthew describing Him as the LION, "the lion of the tribe of Judah"—Christ as universal King, but in special relation to Israel. Mark writes of Him in the character represented by the Ox—the patient laborer for man's need. Luke reveals Him more especially as the MAN whose dependence upon God and grace to sinners are everywhere apparent. Then John sets Him before us as pictured by the EAGLE—One who saw our ruined state, in alienation from God, and came down to us in divine love and power.

Let us consider how these things are exhibited in

THE TRANSFIGURATION

We shall look at the Gospels in their reverse order, seeing that JOHN omits all reference to the transfiguration. Is there a purpose in this? Undoubtedly there is. For his aim could not be served by an official display of Christ in the power and splendor of His kingdom. He is engaged in telling us of One who in eternal ages was with God and was God. In varied fulness He unfolds the divine glory of the Stranger who had come from heaven; who, even in this world, could speak of His abiding unity with the Father, "the only begotten Son, *who is in the bosom of the Father.*" The other Evangelists also speak of the divine glory of Jesus, surely; indeed it would have been impossible for them to describe Him at all and omit this great truth; nevertheless this theme is given to *John* in a way not given to the other three. Hence it is he who quite naturally says, "I suppose that even the world could not contain the books that should be written," were the record made of all that Jesus did. This is the spontaneous thought of a

man divinely fitted to write adoringly of the Son of God; for well does he know that no one can say *all* that should be said about the presence of a divine person in this world,

“God manifest, God seen and heard—
The heaven’s beloved One.”

If he can but show us *who* Jesus is, no transfiguration will be necessary; for to faith every word and every work speaks volumes; indeed, in that sense, as others have said, “John’s Gospel is entirely a transfiguration.”

LUKE introduces the subject in this way: “There be some standing here, which shall not taste of death, till

THEY SEE THE KINGDOM OF GOD.”

The cherubic figure of a man appears in Luke’s Gospel. His special theme is Christ in the obedience and grace of manhood, and the kingdom He establishes is one in which *the rights of God* are maintained. This is the very thing which the first man disallowed; he denied his Creator the right to impose the smallest restraint upon the creature, and exercised his own will in disobedience to God. This was sin; and “sin is lawlessness.” Thus Adam involved the race in a state of alienation from God, a state of lawlessness. But in the Second Man and His kingdom the authority of God will be perfectly maintained.

Luke alone tells us that Jesus “took Peter and John and James and went up into a mountain *to pray*.” The perfect Man was keeping the place of dependence proper to man. Hence it was “as He prayed,” He was transfigured. Yes! He who will establish that kingdom in which God’s will is done, refuses to leave for one mo-

ment the path of dependence. At the beginning of His public life, when the devil approached Him with three propositions intended to divert Him from that path, he met the only man who turned to God for guidance at every step. And when near the close of that path the devil again attempted to discover a point of contact in Him, Christ could say: "The prince of this world cometh and hath nothing in Me."

Luke alone gives the subject of conversation between Christ and the two men, which were Moses and Elias: they "*spake of his decease which He should accomplish at Jerusalem.*" The suffering of death, for which He became "a little lower than the angels" is thus shown to be the definite end toward which He set His face stedfastly. No stress of circumstances, no hostility of the Jews, enter into the view of our Lord's death which our Evangelist alludes to in this place. His "decease" is His own voluntary act carried out in the strength of absolute devotedness to God.

Let us note also that "when the voice was past" and Jesus was found alone, "*they kept it close, and told no man in those days any of those things which they had seen.*" Weakness had been exhibited on the mount by the three disciples; they had slept in the presence of His glory, as they afterward did in the presence of His sorrow, but with subdued spirits they realize that these visions are not subjects for the curious nor for the exaltation of the flesh in themselves. If "a man in Christ" keeps the secret of his visions in the third heaven for fourteen years, so do these who take the proper attitude for man in the presence of His glory.

MARK speaks of the manifestation of the Kingdom of

God in these words: "There be some of them that stand here, which shall not taste of death, till they have seen

THE KINGDOM OF GOD COME WITH POWER."

The cherubic figure of the faithful, patient laborer,—the Ox—is characteristic of this Gospel. This Evangelist emphasizes the successful manner of the Kingdom's introduction. Mark (delivered from his own slackness by contemplating the perfect Servant—as the slothful bride is restored by recounting the graces of her beloved; Song 5: 2-16), presents Christ in unfailing energy introducing into this world a kingdom characterized by *power*. The outcome of His toil will be manifested in a kingdom established for the glory of God and the blessing of man; a kingdom in which every detail will be carried out in the power of God, with such success as the world never witnessed before; and of which it shall be said "He hath done all things well."

The presence of Moses and Elias in the heavenly Kingdom no doubt represent the testimony of the Law and the Prophets to Christ, and may be considered also as illustrating the place with Christ, occupied by those who have died in faith, or are translated at the "rapture" without dying.

Mark mentions Elias before Moses—"*Elias with Moses.*" Before his translation Elias, in discouragement, had resigned his commission and requested death. In great despondency he had considered his work a failure and desired Jehovah to remove him out of a world where the power of evil trampled the righteous under foot. But had Elias accomplished nothing? Far from it. Mark lets us see that in that kingdom where no evil shall dare to show its face, the valiant man who had lost heart, together with the "very meek" man who lost his temper when provoked,

having their due place and special honor by the One who never failed, and who shall reward each according to their service and labor.

MATTHEW says: "There be some standing here, which shall not taste of death, till they see

THE SON OF MAN COMING IN HIS KINGDOM."

The cherubic face of a lion is seen here. Matthew calls attention, not to the *spiritual* character of the Kingdom like Luke, nor to its *effectiveness* like Mark, but to the *authority* and *triumph* of the King. When adjured by the high priest to tell them whether He was the Christ, the Son of God, He replied, "Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." It is in this way Matthew speaks of Him, coming to bear universal sway. He tells us in the transfiguration "*His face did shine as the sun.*" He exults in the glory and beneficence of the righteous King who will dispel every baleful influence, and the blessing of His rule extend to the whole earth. He portrays Him in His majesty as "the Sun of Righteousness arising with healing in his wings."

We know how the Lord in an affecting way expressed His desire to take Israel under His protecting wings, "even as a hen gathereth her chickens under her wings," but they "would not." He had even predicted the means which the Romans would employ in their overthrow. Never was a king more kingly. Alas! they said, "He hath no form nor lordliness!" They repented not of their sins although they heard preaching such as Nineveh never heard. They repented not although the kingdom of God was exhibited among them in a power that operated for

the relief of man—healing the sick, casting out demons, and raising the dead. A greater than David was here and rejected even when laying down His life for the sheep; and One greater than Solomon was mocked and insulted by them. But when He comes the second time, the people (crushed under great tribulation rather than accept the foul shelter of “the Beast”) will acclaim Him their Deliverer. With what startling suddenness will the King of kings overwhelm that “wicked one,” and how gladly will He shield that long lost yet beloved people as they shall exclaim, “Blessed is He that cometh in the name of the Lord!” For though they once refused their meek and lowly King, they “shall be willing” in the day of His power, when He shall have poured upon them the spirit of grace and supplication. Having learned their lesson, they shall call upon Him to heal their broken hearts. Matthew envisions Him as King over all the earth. “In that day shall there be one Lord, and his name one.”

Let us also note that Matthew exclusively remarks that at the transfiguration the overshadowing cloud was “a bright cloud”—the Shekinah (sign of the presence of God in Israel), and that the voice out of that cloud expressed the Father’s delight in His Son, “*in whom I am well pleased.*”

In a former day Ezekiel had witnessed the departure of the Shekinah out of the temple, and from the earth (chap. 10); then chapter 43 prophesies its return. It was impossible that the sign of God’s presence could continue among a people who found no pleasure in Him, and in whom *He* found no pleasure; but we know that the “bright cloud” will return, that He will manifest His presence among them in that day, under the rule of the King in whom God is “well pleased.”

R. J. REID.

THE RABBIS AND THE FOX

IT is related that two rabbis on pilgrimage were once approaching Jerusalem, when they observed a fox running along the Hill of Zion. On seeing this, one of the rabbis, Joshua, wept, while the other, Rabbi Eliezer, laughed. "Wherefore dost thou laugh?" Rabbi Joshua demanded indignantly. "Nay, wherefore dost thou weep?" said Eliezer. "I weep," answered Rabbi Joshua, "because I see what is written in the Lamentations of our prophet Jeremiah fulfilled: 'Because of the Mount Zion, which is desolate, the foxes walk upon it.'" "And therefore do I laugh," said Rabbi Eliezer; "for, when I see with mine own eyes that God hath fulfilled His threatenings to the very letter, I have thereby a pledge that not one of His *promises* shall fail; for He is more ready to show mercy than to execute judgment."

And is it not for this very reason, Christian reader, that our souls rejoice even in days such as these in which we live? For while we feel with others the pressure of things, it is all to us a most certain indication that our deliverance draweth very near. These very times are foretold us in God's faithful Word; they are there minutely described, as in 2 Tim. 3: 1-5 and other similar passages. And while we cannot help but mourn the fact that men refuse to believe the precious truth of the gospel, and so shall bring upon themselves "swift destruction," it is to us an evidence of the nearness of our hope.

The conditions under which the world to-day groans, are to faith a confirmation of the sure word of prophecy and an assurance to us that the hour of our being "caught up" is not far distant. "We see the day approaching" in these very conditions that cause alarm to sober men, and to those that are otherwise, cursing and bitterness.

Israel too, like the Rabbis Joshua and Eliezer, may see in the present state of Jerusalem and the Jews not only a fulfilment of the prophesied wrath that was to "come upon them to the uttermost," but also, in this very fulfilment, a certain pledge of the glory that is promised, which glory, like the wrath, shall be accomplished, and that shortly, we believe. Let our hearts take courage, then; for though, like Rabbi Joshua, we may weep for the desolations, we may likewise, with Rabbi Eliezer, rejoice for the certainty that the word of promise shall be accomplished.

—C. KNAPP.

CORRESPONDENCE

From a Hopi Indian Christian's letter to H. A. Ironside on the destruction of the idols of their clan:

Dear brother:—We had some very interesting days since our coming home from the Conference. Our bro. Johnson's old aunt died, and with her the "Bow-and-Arrow" clan came to an end, as far as *succession* is concerned—for the clanship succession belongs to the female line: Dora, her only daughter, being a Christian, and so is her niece. These are the only ones that could continue the clan.

Bro. Johnson proposed to destroy the clan's idols, and said, "The war gods are in my old aunt's home, but I don't know where the altar is. I wish to bring them all out next Sunday and break them to pieces, after reading the *chapter on idols*, before the Hopi Indians and the tourists who have come to see the snake dance. Will that be scriptural?"

As I also believed it according to God's word, he made ready to carry it out. The following evening at our prayer-meeting we put the matter before the Christians, and they all agreed to put away the idols.

The next day, Johnson learned the war gods belonged to another household, but the altar and the idols belonging to the clan were taken to Hotevela by chief Mukimwa. We went there, called the chief from the kiva (the underground association room) and after a lengthy talk obtained our object. Many white tourists were there for the snake dance on the next day, and we invited them to come to see a bonfire of idols.

On Sunday morning two young girls were baptized on their confession of faith in Christ; after which we had the Lord's supper.

Three white strangers then came in, saying they were very interested in antiquities, and wished to see the altar and the idols we had put in the chapel's back room as prisoners on trial for murder. These strangers pleaded to have them sent to the National Museum, as a clue to ancient history. One man said he was a geologist, and the woman a scientist. We knew they might be so, and that Johnson might receive a good sum of money, but we declined.

Finally Johnson, said, "Let my words be final. You have now seen these things. They kept *me* from receiving Christ for many years, and have been the means of sending souls to perdition. Though only wood, under the power of Satan they would yet send hundreds more into hell. Knowledge and money can never save our souls; and I am determined that they shall be burned." I then asked them, "Have you accepted the Lord Jesus Christ as your personal Saviour? Are your future interests resting upon the atoning work done at Calvary?" They dodged the questions by saying they were Congregationalists, and one of them left immediately.

Johnson spoke more to them; they seemed struck, and in silence. After this they gently thanked him for his words, and left. We are praying that God may save them.

That afternoon we loaded the idols and altar pieces and took them up the hill in the lower village where they should be burned. A crowd of tourists had gathered to see these idols that had never been shown before. We had singing, and one of the missionaries that had come from Hotevella and other places offered prayer. Mr.

Karl Friesen addressed the people saying this event was *not* of his urging, but of the Holy Spirit, as Johnson had not even mentioned it to him until all arrangements had been made. Then, while Johnson assembled the idols and altar pieces to be burned, I spoke to our people of their need of Christ, and of a new and better way than the snake dance; and I ended by saying to the tourists, "If *you* do not need Christ in civilization, do let *us* have Him."

Johnson then read Psalm 115: 4-8, and spoke to the crowd in English: "Look at these idols: they have eyes but they see not; they have noses but cannot smell; they have ears but cannot hear, and legs have they, but cannot walk. Yet they have kept me away from Christ for many years. Hundreds of my people have been sent to perdition by them. Should we save them? I would gladly sacrifice myself to save our people from these idols.

"Let me tell you a story which you have not heard before. A blind boy was born to a Hopi family. His parents loved him, and his father made him a smooth staff by which he was led. One day he said he wanted his eyes to be opened. His father couldn't do that, but told him that a great doctor was coming who then would open his eyes. Finally, the doctor came when he was about 36 years old. The operation and the medicines hurt him much; but it was successful. For the first three weeks he saw, but faintly; afterward more. Then, one day, he saw something like a buzzard swoop down on a dead horse. Afterwards, others came—always increasing in numbers.

"Now the interpretation: This boy is myself. The great doctor that opened my eyes is the Holy Spirit. The medicine is the gospel, and it did hurt as it told me of my sins. The stinking dead horse is the snake dance, and the buzzards are the tourists, Friends! feed on the *Living Bread*, not on a snake dance!"

After this Johnson spoke in Hopi to the Indians, urging our people to forsake idols, and accept Jesus.

OTTO LOMAVITA...

Young Believers' Department

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

DAILY BIBLE READING: Dec. 16th, *Ezek. 4*;
Dec. 31st, *Ezek. 19*; Jan. 15th, *Ezek. 34*.

MEMORY WORK: 2 *Thess. 1*.

GOOD READING: C. H. M.'s *Miscel. Writ's. Vol. 6*,
"Life and Times of David."

MONTHLY QUESTION:—What is the difference between David and Solomon as types of Christ, and when will both find their full accomplishment?

Our Memory Work

We begin the study of another epistle which in some respects may be considered supplemental to the one we have just finished. The moral injunctions in both epistles are quite similar. Chapter 2: 13-17 is a particularly rich portion which summarizes the place and blessing of the saints.

The difference between these two epistles may be noted in that the first deals largely with the second coming of Christ, distinguishing the coming *for* and *with* the saints, while the second letter treats of the coming of Antichrist, the events connected with this, and the "day of the Lord," when He shall be revealed in flaming fire, executing judgment upon the ungodly. In the first epistle the day of the Lord is only briefly mentioned (chap. 5). The coming of the true Christ, and the false one, are set before us, with their distinctive features. Note, too, that the Lord's coming is connected with every aspect of Christian life in the first epistle, while the coming of Antichrist and the *day* of the Lord bears upon the moral character and condition of the world through which the

child of God is now passing. Thus being made acquainted with the development and end of the evil at work in the world, we are responsible to walk in separation from it, and, if necessary, suffer for bearing witness for our rejected Lord. May we be in accord with God's thoughts as to the scene around us, and in the secret enjoyment of His holy presence.

Some Outlines of Truth

CONCLUDED FROM NOVEMBER NO.

Now as to government in the assembly. It takes various forms. Let us briefly consider them.

The exercise of government may be considered to commence with reception to the fellowship of the assembly. Those of whom we have been speaking as having the oversight have first responsibility in reception, and should exercise it in visitation of and inquiry concerning those who desire to take their place among the saints. Reception, however, is not by individuals, but by the assembly. It is a matter of fellowship for all, and so opportunity should be given for all to be satisfied. There should be confidence in the person, that there may be the full exercise of Christian intercourse. For reception we must be assured that a person is born of God, lives in a manner becoming the gospel of Christ, and is free from associations contrary to the principles and teaching of Scripture.

Once received, we are under the government and subject to the order of God's house, which, as we have previously noted, is applicable to the company of those gathered according to its truth.

First, there should be continual care for one another, for we are members of the one body, and of one household. This maintained in holiness and love would pre-

vent the development in many cases of what calls for the exercise of other forms of care or discipline.

These other forms may be briefly noted in the following order.

1.—*Disorderly walk* (1 Thess. 5: 14; 2 Thess. 3: 6-16). Here it is individual, not assembly action, though that which necessitates withdrawal from a brother as here enjoined may lead to such a result if his ways are not changed. Exhortation or admonition is, of course, first. If this fails, there is to be the faithful yet loving testimony to the conscience in the withdrawal of one's company. One point to guard is that the disorder involved is not a matter of our own judgment, but that it is such in the light of Scripture. The Word alone must be our guide in all.

2.—*Makers of divisions and occasions of falling* (Rom. 16: 17, 18). Here action is still individual. There are, however, added features here which were not mentioned in 2 Thess., where it was a question of being honorable to provide suited provision for present needs (1 Thess. 4: 10-12). In Rom. it applies to a teaching contrary to the doctrine we have learnt, bringing in fleshly, carnal ways, from which we are to turn away, not in haste, but after due consideration. Obedience in this would effectually check divisions among God's people, and prevent that which stumbles many. A division maker could not effect division without followers.

3.—*One taken in some fault, or trespass* (Gal. 6: 1, 2). The thought here is "a stumbling, a false step." It is not the question of a course of evil but rather some overt act. Here restoration of confidence is to be sought, and the work necessary for it carried on in meekness and self-judgment, sharing at the same time the burden which the erring one bears.

4.—*A man that is a heretic* (Titus 3: 10, 11). This closely links with those referred to in Rom. 16. It is not a question of false doctrines, or the person being fundamentally unsound, though this might develop; but of one in self-will pressing his opinions or specious teaching, forming a party around himself. This state prevailed at Corinth (1 Cor. 11: 18, 19). "Putting away" is not prescribed here, but admonitions. If these are not heeded, he is to be shunned, turned away from. "Perverted" implies a spiritual pride which turns out of the way.

5.—*Rebuke before all* (1 Tim. 5: 20). Here it seems evident that the sin is such as affects the testimony, which calls for public conviction therefore, to produce a due sense of the holiness which becomes the House of God.

6.—*Personal Trespass* (Matt. 18: 15-18). In this case let us first be sure that the trespass is not of a nature which grace would lead us to forgive and pass over rather than take up. Every trespass is not such as demands to be so dealt with; for in many things we *all* offend. But it is sin of such nature as may affect the fellowship of the assembly. 1 Cor. 6: 1-8 may serve as an example. They were aggravating the wrong by going before the unjust, instead of their brethren, as Matt. 18 directs. In any case, the object is to recover the brother, and produce self-judgment. Should such a matter be carried to the assembly and *nothing* result, the case becomes a serious one, calling for that personal attitude which the Lord enjoins. It should be plain that the Lord has in view sin which may finally call for rebuke before all.

7.—*Putting away* (1 Cor. 5). This presents what is final as to assembly action. It is a proved course of evil which is dealt with, being brought to the attention of all by some overt act. In any case it is what is established by competent witnesses, after careful investigation. The

extreme action here contemplated is taken for the good of the whole company, to preserve the purity and sanctity which belong to God's house, and in view of the recovery of the person so dealt with.

Without question this applies to the judgment of wicked doctrines as well as moral wickedness. That which touches the foundation of our holy faith must be rejected by dealing with those who promulgate, or maintain association with, destructive heresies (2 John 9-11).

8.—*Restoration.* Forgiveness and restoration, when the circumstances warrant it, is by the assembly, even as was the reception. It is the loosing of what was bound in the act of discipline. 2 Cor. 2: 1-11 furnishes us with the example.

From this very brief survey of truth as regards the assembly, we may learn what godly care and responsibility rest upon the saints gathered to the Lord's name, in separation from the various religious orders with worldly arrangements according to man's thoughts, rather than God's.

The Question Box

The following questions have been asked in relation to the remarks made upon 1 Cor. 6: 4 in our September number (see Question 31).

1. To whom are assembly questions to be submitted—to those within or those without?

ANS.—1 Cor. 5: 12 answers the question. The "within" and "without" applies to the assembly—being of it, or not of it.

2. Who is responsible for an assembly matter—the assembly as such, or the so-called leaders?

ANS.—The repeated use of "ye" in 1 Cor. 5 shows that the *assembly* is made responsible—not certain individuals in it only. As to those who take the lead among the

saints, some thoughts given in our "outlines" last mon may be helpful.

3. What questions can be brought up in an assemb for judgment that do *not* "pertain to this life?" (1 Co 6: 4).

ANS.—None, if you use the expression in the wide meaning that might be given to it. But the followin verses show the limited use, or application, of this e: pression. The Greek word *biotikos*, from *bios*, refers : the means of living, as in Luke 21: 34—the only othe place we have this word in the New Testament. In 1 Co 5 it is the judgment of *persons*. In 1 Cor. 6 it is judgment of *matters* between brothers in the assemb; questions of interests which might be taken before th world's judiciary. The case in 1 Cor. 5 refers to assen bly government. No one would think of excommunicatin a person through the medium of a worldly tribuna while the matters of 1 Cor. 6 might be so dealt with; bu the apostle writes against such procedure, and calls fo the adjustment of those matters among themselves, an not before the unjust.

We know that the atmosphere which envelops th earth is the great agency through which conditions suited to natural life and its development are maintained on the earth. Without it life, as we know it, would be im possible. In this there is a spiritual lesson for us. Tha divine life, which we have through new birth, can alone flourish in the atmosphere suited to it. Are we carefu to keep ourselves in that moral and spiritual environment from which we may extract the elements which conduce to growth in the mind and spirit of Christ? "Abide in Him." "Keep yourselves in the love of God." "Walk in the Spirit."

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