

# OUR RECORD

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## *For the New Year*

"God bless and keep thee."—Num. 6:24-26

God bless and keep thee thro' the coming days,  
Give to thy service here His rich increase,  
Make His light shine yet brighter on thy ways,  
And crown thee with His own abiding peace.

Cause thee to prove His all-sufficient grace,  
The fulness of His Spirit's power bestow;  
Supply the daily strength to run thy race,  
And teach thee His blest will to do and know.

Grant thee His presence felt in woe and weal,  
And evermore His joy—all joys above—  
Speak to thy heart more clearly and reveal  
The heights and depths of His unfathomed Love.

Then, when the fleeting years of time are gone—  
Their joys and sorrows as a watch of night—  
With the fair sunrise of a summer morn  
Shall dawn the *Glory of Eternal Light*.

## THAT WHICH REMAINS

A WORD FOR THE NEW YEAR

THOS. D. W. MUIR

As we stand on the threshold of another year, we do well, dear Child of God, to take stock of our spiritual possessions,—that which is ours, of God and His things. One cannot close their eyes to the fact, that with each passing year, the enemy is putting forth greater effort, in various directions, to rob God's people of all he can, and to nullify in their souls the power of the truth of which he does not rob them. We fear many are almost ready, in some things, because of this, to throw up their hands and make a compromise with him, if not actually to capitulate!

We are met by the argument that "the times have changed," and, therefore, we are not to expect men to believe and practice things, that once we, in our simplicity, thought to be possible and proper. The foundations and the superstructure of God's truth are assailed from one quarter or another, and one is apt to conclude, because of the arrogance and positiveness with which such things are asserted, that there may be something in it, and that we may as well give up the contest and go with the crowd,—all being lost to us anyway. So it would seem, if we but listen to the enemy,—and that is what he desires; but, turning to the old Book, we find that, in spite of the bluster of the world and Satan, our riches in Christ are undiminished!

**The living God remains to us!** Of Jehovah, the Psalmist writes (Ps. 102), "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure. . . . Thou art the same, and Thy years shall have no end." Creation may and will change, stable and secure as it may seem to us. We ourselves may change, our friends may change and pass away; but the Lord Jehovah, who is our own God and Father, **endures** for us, and **abides** with us forever!

**The Lord Jesus Christ remains!** Of Him the above Scripture, in Ps. 102, is quoted in Hebrews 1:1-11, "They shall perish, but Thou remainest"—He is "the same yesterday, to-day and forever" (Heb. 13:8), and has assured us that He will never leave nor forsake us (v. 5). As our Saviour, He **died** for us on the Cross, and now **lives** for us on the Throne! Our "Advocate with the Father" (1 Jno. 2:1-2), and our "great High Priest" in the presence of God. On the one hand, as our Advocate, He answers the accusations of Satan, when we sin. On the other, He adds the sweet incense of His own priestly intercession to our prayers and praises, so that they are acceptable with God (1 Pet. 2:5, and Rev. 8:3-4, marg.). Well may we sing, "Hallelujah, what a Saviour!"

**The Spirit of God remains!** Said the Lord Jesus, ere He left His own, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth" (Jno. 14:16-17). Individually and collectively, we have done much to drive Him away,—were that possible,—but this assurance stands true, **"He abides with us forever."** It is still His blessed province and work to "convince the world of sin and righteousness, and judgment to come" (Jno. 16:8), and to lead sinners to Jesus for salvation. He abides with us, to testify of Christ (Jno. 15:26), to teach us all things (Jno. 14:26), to show us "things to come" (Jno. 16:13), and to dictate our prayers (Rom. 8:26-27). And, blessed be God, He still stands ready to lead us, to fill us, and to empower us for worship and for service,—for, apart from the Spirit of God, we can neither worship nor serve.

**The Word of God remains!** Yes, "higher" and "lower" critics may seek one way and another to rob us of the old Book, with its comfort and cheer, its precepts and principles, its promises and prospects. But God has said, "My Word shall endure forever!" From Genesis to Revelation, we have many writers and many themes, but only one Author and one Book! And that Book it like its Author—while all else may perish,—even man's thoughts and his loud-swelling words against God and His truth,—**the old Book remains**, to make wise unto salvation (2 Tim. 3:15), and to thoroughly fit and furnish the man of God for His service (2 Tim. 3:16-17).

There is still in the Word to be found milk for babes (1 Pet. 2:2), as well as meat for those of full age (Heb. 5:13-14). It is an inexhaustible mine of precious things, and will richly repay the most diligent and careful study. Here wisdom is found for the simple,—rest for the weary, — comfort for the sorrowing, — cheer for the disconsolate,—courage for the faint-hearted,—and guidance for the pilgrim. May we with greater diligence, study it, feed on it, and obey it! It is our "life" to do so (Deut. 32:46-47), and to "earnestly contend for the faith once for all delivered unto the saints" (Jude 3).

**The old Gospel remains!** Man has "sought out many inventions," and among them are a variety of "new faiths" and "no-faiths,"—supposed improvements on the Gospel. From time to time various cures for the "world's open sore" are proposed, tried, and one by one discarded, but the old gospel remains! As to its **origin**, it is the **"Gospel of God,"** because it is the conception of His own heart. Its **theme** is Jesus Christ, the Son of God and Saviour of sinners, who died for their sins, and rose again for their justification. Its **object** is the salvation of men,—**"for the Son of Man is come to seek and to save that which was lost"** (Luke 19:10). Its **power** is the Spirit of God, without Whom no preaching is effective (1 Thess. 1:5).

Men may, and do deny the eternity and the literality of the hell to which sinners are hastening. They may deny the necessity or efficiency of the atoning work of Christ. They may add human effort, in the way of prayers, penances, and faithful performances of duty. Ritualism may **add** to the gospel, and thus obscure it. Rationalism, in or out of the professed Church, may seek to **rob** us of God's Truth altogether. But it is still true that "The wicked shall be turned into hell,"—and of that it is our responsibility to warn men. It is still true that "without shedding of blood there is no remission,"—then let us make much of the precious blood of Christ! The day of God's grace is still being extended, and His gospel is still the "power of God unto salvation, to every one that believeth" (Rom. 1:16). May we be diligent in proclaiming it!

**The "Ways that be in Christ" remain!** There are ever "things that accompany salvation" (Heb. 6), and these "things" are manifest in a greater or less degree in all who are really born of God. For instance, **Prayer** is a "natural" outcome of the new nature imparted. The Spirit of His Son in our hearts, leads us to cry, "Abba, Father." We are not saved by prayer, yet no saved person can thrive without prayer! That remains, thank God. The Throne of grace is still accessible to us. May we prize it more!

**Godly living** is still a responsibility and privilege of the child of God. The grace that brought salvation, still teaches us that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this present world. (Titus 2:11-12). To live otherwise is, practically, to deny the gospel! (Phil. 3:18-19).

**Testimony for Christ** is also an accompaniment of salvation. "Ye are my witnesses," said the Lord, ere He left His own; and the commission holds good yet,—we are to "Occupy till He come." Sinners need the gospel, and it is ours to make it known to them. Saints need to be helped on in the ways of the Lord. It is ours to help them, as we ourselves have been helped of God. And, if we seek to fill our little corner for Him, we may expect Him to enlarge our responsibilities, by giving us a larger field.

**Separation unto God.** The path of separation from this world still remains. And that "path," if we are really found walking in it, leads us as to our fellowships. to stand with Him. Who is still the "rejected One," apart from the world socially. politically, and ecclesiastically. For let us remember, that while the world may have changed in its outward ways, it is still the same at heart, and has no room for Christ in its pleasures. politics, or religion! Hence the word now is, as ever, "Come out from among them, and be ye separate;"—that is, "Come out, and stay out!" "Let them return unto thee, but return not thou unto them" (Jer. 15), was the word



of warning to Jeremiah, in his day, and is surely a good word for us in our day, upon whom the end of the age is come! May we be granted grace to manifest a godly consistency in departing from evil, and in thus obeying the truth!

**The "Blessed Hope" remains!** Our Lord's words are true and faithful, He is coming again! Coming to claim His own purchased possession. Coming to raise the sleeping saints, and change the living ones, conforming them all permanently to His own image and likeness! Among His last words to His troubled disciples, ere He went to the Cross, were, "**I will come again**" (Jno. 14:1-3. In Acts 1, the dispensation begins, practically, with the assurance that "This same Jesus—shall so come in like manner." And the Book closes with that soul-encouraging message of the Lord, thrice repeated, "I come quickly!" (Rev. 22:7-12-20.)

Centuries have gone by since those words were spoken, but still He has not come. The world mockingly inquires, "Where is the promise of His coming?" And an apostate church responds, "My Lord delayeth His coming," and joins with the world in its frivolity and feasting. But, beloved child of God, look up! The Lord **is** coming,—our "redemption draweth near!" In a moment He will come! Then, O what bliss,—with Him and like Him forever!

The world, with its vexations and disappointments,—its defilements and sin,—its temptations and failures,—its tears and its trials,—all, all, past forever, and we at Home with Him! Nothing more will **then** be needed to fill our cup of joy. We will be **with** and **like** Himself! Yes, thank God! the "blessed hope" remains to us. Men may put the fulfillment of "prophecies" and a "millenium" of peace between us and that day. Men may bring discredit upon the "hope" by setting dates and linking all kinds of vagaries and even heresies with it. But it is still true that Jesus is coming. He, Himself, has said it!

**The hope** thus set on Him is a **purifying** hope (1 Jno. 3:3), it is an **encouraging** hope (1 Cor. 15:58), it is a **comforting** hope (1 Thess. 4:18). Thus, dear child of God, may we rejoice in what, by grace, remains to us, in spite of every worldly Satanic influence. May the "Living God" be our confidence, the Word of God our stay, the Gospel of God our testimony, the "right ways of the Lord" our practice, and the Coming of the Lord our hope, till Jesus comes, and glory dawns, and we're at Home forever!

"O child of God, thy lot may be

Oft mixed with trial, grief and pain:

Look up! He'll surely come for thee,

He says He'll quickly come again!"

## "ETERNAL LIFE;" OR "CONDEMNED ALREADY"!

By R. McELHERAN

"Except a man be Born Again, he cannot see the Kingdom of God."

Extract from an article on the subject of Eternal Life.

Amongst the many God-given truths taught by the Lord Jesus Christ, none are of more vital importance to **every man** than the great truths of **regeneration**, and **eternal life**.

These, although distinct, are inseparably connected, inasmuch as it is only those who have experienced the former possess the latter. or, in other words, **eternal life** is possessed only by those who have been "born again." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. It is the Spirit that quickeneth, the flesh profiteth nothing." (John 6:63).

Thus we perceive that this is an operation far apart from **natural birth; baptismal, sacramental, or any merely reformatory process**. The highest reach of education, culture, refinement, and even religion, leaves its pupil or subject outside the Kingdom of God. He must be "born again" to enter there.

It is a work of the Holy Spirit to **create anew** by the Word of God. The apostle Paul in writing to the Christians at Rome, says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Chap. 16). And again, in writing to the Church at Corinth, he says: "In Christ Jesus I have **begotten** you through the gospel," (Chap. 4:15). "Of His own will **begat** He us with the word of truth." (James 1:18). "Being **born again** not of corruptible seed, but of incorruptible, by the **word of God**, which liveth and abideth for ever." (1 Pet. 1:23).

Thus the spiritual life has no end. It is eternal. It is inalienable. The man who has it abideth for ever. He is born again. But he has not to be born again and again. That which is **Eternal** needs no repetition. "They shall never perish, and no one shall snatch them out of my hand." (John 10:28). The reason for this eternity of life, this security of life, is evident, it is because the life is divine, Christ is our life. To deprive us of life requires first that the risen Christ be deprived of His life. For we live in Him. And He has said, "Because I live, ye shall live also." It has been well said, "Born once, die twice; born twice, die but once," and it must be so; for, "He that hath the Son, hath life," "hath eternal life." "Life is a present possession, and the life that I have is Eternal. If I could lose it the word eternal would be untrue. For that which may be lost is called perishable, conditional, transitory, but not everlasting or eternal." G. F. T.

**Not hoping but having.** "C. H. Spurgeon tells that in his early years, soon after his conversion, he taught a class of boys in the Sunday School. He was speaking to them one day from the words, "He that believeth on the Son hath eternal life." John 3:36, R. V.),

when one of the lads said, "Teacher, do you believe on Him"? "Yes," said Spurgeon. "And have you eternal life, teacher"? eagerly asked the boy. "I hope so," said Spurgeon, rather timidly, for he had not been accustomed to have the question put to him so straight as that. When the boy heard his hesitating answer, he looked him straight in the face and said, "But don't you know it, teacher? The text says **hath**, and if it ain't true, it ain't true, and if it is true, it is true, and nobody need **hope** anything about it." That straight word from the Sunday scholar never lost its effect on C. H. Spurgeon, who, through his long and faithful preaching of the Gospel gave full and clear testimony to the certainty of salvation.

It is greatly to be regretted, that in the present day of gospel light, there are many upright, religious, well-meaning people who think all will be well with them in the future, because they have been baptised, confirmed, and have joined the Church. Others again are ensnared by that **deceptive teaching** which leads men and women to believe that they are children of God from their birth by reason of their Parentage; yet, with amazing inconsistency, many of them consider it presumptuous on the part of any one to say they were saved, and they think it is humility on their part to express a doubt by saying: "I don't know," "I don't think any one can be sure." "I'm doing my best and I hope to go to heaven when I die."

**First things first.** In worldly affairs we often hear the phrase, "first things first." In spiritual things the same principle is good, for there is a matter of **eternal consequence** which you must experience before you can possess "eternal life," namely: Have you been born again, are you saved"? If not, it is impossible for you to know that you are saved: e. g. A man cannot have the assurance of having that which he does not possess. In like manner, it would be a delusion if you had.

**All true Christians are double-born.** "Where were you born"? said an English bishop to Summerfield. "In Dublin and Liverpool." he answered. "Were you born in two places"? said the bishop. "Art thou a master in Israel, and knowest not these things"? replied Summerfield.

Let me here give the testimony of one who experienced the truth of which we write: "For many a day I considered it the height of presumption for any one to say they were saved, or for any preacher to speak of the doctrine of assurance as being within the reach of all. I had the notion that a few of the excellent of the earth, the learned, and the pious might have some measure of certainty of their salvation when they came to die, and I even hoped that when the final hour drew nigh I might attain to that high standard of religious feeling myself, yet I had no idea that it is a general experience among

men of ordinary Christian standing, or even possible to such. I see now that my ideas were all derived from **men**, and consequently all **wrong**: that my thoughts of assurance proceeded on wrong lines entirely, for I connected a man's salvation with his works, and his assurance of it with some high degree of sanctity, or, as I now see it, legality: and not with Christ, and His perfect work at all. I had a booklet given me in which the word **hath** was underlined in a number of Scripture texts. "He that believeth on the Son **hath** everlasting life." (John 3:36). "He that hath the Son **hath** life." (1 John 5:12). "He **hath** made us accepted in the Beloved." (Eph. 1:6). As I read these words of God, I was surprised, for I never observed them in the Bible. Yet there they were, and as the writer asked—what can **hath** mean but present possession? I was dumfounded: I could not by any possible reasoning get rid of it, I saw it was possible to have "Eternal life" and be accepted by God in Christ here on earth. It took some time to break down my religious pride and to convince me that I could do nothing for, nor even help in my salvation, at length when I saw that salvation was by Christ and acceptance in Christ alone, the **hath** was clear enough, and I knew on the authority of God's word that Everlasting life was mine." What keeps people from having the assurance is, they have not the thing itself. They lack salvation, and the chief reason is because they are taught and believe that it is partly and chiefly to be secured by their own works and their own merit, whereas, God's way is by "**faith in Christ alone.**" We would emphasize this fact, that "Salvation is not in any creed, however true; in any ritual, however beautiful; in any religious organization, however perfect; not in any service, however devotional; nor in works, however sincere; nor in sacrifices, however great." Nevertheless, we believe it is possible to know a great deal about the **way** of salvation, and yet to remain unsaved and perish. "A hungry man needs to **partake** of the food set before him to benefit by it; and a thirsty man needs to **drink** in order to quench his thirst. And in order to be saved, you must appropriate Christ, you must receive Him by **faith** as your personal and only Saviour." "As many as received **Him**, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God." (John 1:12-13).

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When righteous Noah was safe in the ark, then God's judgment came. When Lot was safe out of Sodom, the fire from heaven descended on the cities of the plain; and when the Church is gathered home at the coming of the Lord, then long-delayed judgment will surely fall on this Christ-rejecting world. Reader, are you ready for His coming?

## MOSES THE MAN OF GOD

Notes of an Address by JOHN WATT in Central Gospel Hall, Detroit  
READ EXODUS II AND IV

**There are seven men in the Old Testament who are called "Men of God," and Moses is one of them.** Stephen tells us that he was learned in all the wisdom of the Egyptians and was mighty in words and deeds, but what he learned in Egypt never helped him to deliver the people of God from their bondage to Pharaoh.

"Egypt" in Genesis is different from "Egypt" in Exodus. Joseph was there in Genesis, but in Exodus there is a king who knows not Joseph. In Genesis you see Joseph glorified among the Gentiles,—a foreshadowing of how God shall place everything in the hands of Christ in a day to come, for He will head up in Christ everything in heaven and in earth. But in Exodus we see that Egypt is no longer a home suitable for God's people, and that He is going to take them from under the yoke of Pharaoh. They were in Egypt through no fault of their own: they had gone down in their father Jacob. Now Pharaoh in the book of Exodus is a type of Satan, the prince of this world, who holds men in bondage: but when Pharaoh commands them to build his "treasure cities," God comes down to deliver His people. He does not want them to build up the cities of this world. The first man to build a city was Cain, the murderer, and the mark of that man has been upon every city since then. Our Lord was crucified without a city wall.

**The Deliverer.** God is now going to deliver His people by the hand of Moses, and I seek to draw your attention to his early days and to his training under the hand of God.

**His birth.** Note first his parentage. The father of Moses was a Levite. He belonged to that tribe which has so prominent a place in the Scriptures. Levi's history was bad at the start (Gen. 34:25; 49:5) but at the foot of the Mount he comes out brightly (Exod. 32:26), standing for God in a most difficult day. And the father of Moses takes to wife a daughter of Levi. I would say to all the young Levites here today, see that you follow the example of Moses' father and marry in the "tribe." Choose as your wife one with similar tastes, one with the divine nature: marry "only in the Lord." Do not go outside for a partner, or you will bring upon you the hand of God in government.

Now Pharaoh is afraid of the children of Israel. He watches them: they are not arming nor drilling but in bitter bondage: yet he is afraid of them. And the world is afraid of the people of God:—that is one reason they are hated. Pharaoh said, "Behold the people of the children of Israel are more and mightier than we," and he puts all the males under the sentence of death. Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the

river." The hand of Satan is seen in this decree: he is opposed to the Man-child, and desires to cut off if possible the line of the Messiah. God had said that "the seed of the woman" should bruise the head of the serpent, and Satan is ever on the look-out for the Man-child,—expecting at any moment in Israel's history that He would appear. Thus Moses was born under the sentence of death, but his mother was determined that this child should not be given up to Pharaoh. God had given her the child and she would hold and train him for God: and so by faith she hid him for three months. Compare all this with Herod's decree in Matthew 2. As there was no room for Moses in the world, so there was no room for the Lord in the inn. Moses' parents see in him a goodly child, one "fair to God," (Acts 7:20, marg.), and in this he is a type of Christ, Who was daily God's delight,—the One in Whom He was ever well pleased.

**Then we see the wonderful ways of God in his preservation.**

His mother hid him from the eyes of Pharaoh and his servants, and when she could no longer hide him, she put him in an ark and laid him among the flags by the river side. She did not put him out into the current, for that would be the means of losing him. Alas, how many have pushed their children out into the river and have seen them swept away. God wonderfully preserves this child, hidden by faith, for we see how when his mother shields him from the hands of those that would kill him, he falls into the hands of those that would protect him. Thus it was with the Lord, when He went into Egypt from the hand of Herod.

Pharaoh's daughter comes down to the river and she sees a weeping babe (the word is not "crying" but "weeping" which expression is quite in keeping with the people of God in their sorrows). The daughter of Pharaoh adopts him with a view to his education:—there was wisdom and learning in Egypt: and she purposes to fit him to fill a great position in this world. But his mother trains him for "the testimony:—" and when the due time comes he casts in his lot with his brethren in their affliction: for he never married an Egyptian, nor linked himself up with Egypt. Now Pharaoh's daughter would fain take our children today to train them for the world. Are we doing our part, like Moses' mother? Do we wish them to fill a high position in this world, or do we want to fit them for a place of honor among the saints? In Pharaoh's court Moses was surrounded by the pleasures of sin. He became a learned man, in all the wisdom of the Egyptians; and he became a mighty man, but neither the wisdom nor the might enabled him to deliver the people of God from Egypt.

It is noteworthy that the life of Moses is divided into three distinct periods of forty years each. The first forty years he spent

in Egypt, as the son of Pharaoh's daughter: the next forty years he was tending the flock at the back of the desert: and for the third forty years he was the servant, deliverer, and leader of his people.

**Moses' choice.** "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He would rather be called a son of Abraham than the son of Pharaoh's daughter. He saw that Egypt was marked by the lust of the flesh, the lust of the eyes, and the pride of life. He saw that God was not in the court of Pharaoh, but that He was with the Hebrews. There had never hitherto been laid before any man a greater matter for choice. On the one hand freedom, wealth, pleasure, comfort, honor, princely position; and on the other, bondage, poverty, shame, suffering, and association with a people, who were an abomination to the Egyptians. He refused the one and chose the other.

**Thus "it came into his heart to visit his brethren,"** the children of Israel. He knew them to be the children of God, even though they were slaves and afflicted. He looked upon their burdens, and was moved with sympathy. Seeing one of them suffering wrong, he defends him and avenges him that is oppressed, and he smites the Egyptian. He acts with an arm of flesh, however, and he gives the people of God credit for knowing more than they do. "He supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." He had the heart of a shepherd, but he acted in the energy of the flesh. When we do this there is always surprise at the attitude of our brethren, and disappointment at the failure of our efforts. He saw a sad sight which pained him greatly,—two brethren striving together,—and when he would have set them at one, he found that he was rejected by his brethren and he had to leave Egypt to become an exile.

**In the land of Midian.** You will observe what is said about him there. When the women, whom he helped by watering the flock, returned to their home, their father said, "How is it that ye are come so soon today?" and they said, "An Egyptian delivered us out of the hand of the shepherds." He was not an Egyptian, but a Hebrew: nevertheless there were traits and habits of Egypt about him which needed to be removed, and they were removed at the back of the desert. The reproach of Egypt was rolled away there; every mark of Egypt is a reproach on God's man.

He gets a wife and a home in Midian, but he names his son "Gershom" ("A stranger there"), for he said, "I have been a stranger in a strange land." But better is it to be a stranger in the desert

than a dweller in Egypt. There also he becomes that which was an abomination to the Egyptians.—he becomes a shepherd, and God prepares him by long years of discipline to be a leader of His people. So **“he led the flock** to the back side of the desert.” The back side was the western side, the fertile side that gets the rain and has good pasture. And he himself must there get the refreshing showers if his doctrine is to distil as the dew.—Continued D. V.

## PERAMBAVOOR, NO. TRAVANCORE

Report of an All Day Meeting in India

J. M. DAVIES

**Malabar is a favored part of India.** It is sometimes called the Garden of India. As it receives much more rain than the other parts, it is more fertile, and there is less famine. As one crosses over from Tinnevely, you seem to enter into a different country,—both as to its topography, and the habits of the people. The village system characteristic of other parts of India does not exist. Almost all have their own little plot, and the farmers live on their land. Moreover, Christianity having been established in the country since earliest days,—if the tradition be true that the Apostle Thomas came to India, as in all likelihood it is,—it has resulted in a rich harvest to the preaching of the Gospel during the past 25 years. Especially is this true of Central Travancore, where today there are a large number of assemblies of believers’ meeting simply in the Saviour’s name. Work in No. Travancore, however, is of more recent origin,—with the exception of Parur and Angamali.

It is nine years since a young man felt the call of God to reach out to these hitherto unclaimed parts. He went, not at the suggestion or desire of any missionary, and with no promise from any of financial help. In fact he was warned that we could in no way undertake any responsibility for him. We could promise him nothing. When he commenced his labors in those parts, there was no assembly nearer than Angamali, and oftentimes he suffered need, but God has honored his faith and the testimony of the Gospel.

A year or so later he was joined by an older and more experienced Evangelist, who had been used of God in gathering an assembly in another place. Today the work has spread, and believers meet in three or four places. Recently they decided to have an “all day meeting” once in two or three months, when the believers in these various places could meet together for prayer, praise and ministry. Last Friday was the first. Forty or more were present,—sisters as well as brethren,—some walking about 12 to 15 miles to get there.



The meeting commenced at 10 a. m. The first hour or more was spent in thanksgiving and prayer. This was followed by a few brief testimonies. One young man, who has suffered much for his testimony, telling us how he had been exercised about giving himself more to the Lord's service in the Gospel.

Then followed a word on Philippians 3, drawing attention to the consistency of Paul's consecration (vs. 7-8), and the persistency of his purpose,—“those things which he counted loss on account of Christ.” Many years later he could say, “I count all things loss,” because of the “excellency of the knowledge of Christ Jesus my Lord.”

The “work of faith,” “labor of love,” and “patience of hope,”—which characterized the saints at Thessalonica, may quickly degenerate into the “works, labor and patience” of Revelation 2:2, Faith, Hope and Love being absent! First love, first faith, and first works, can only be maintained by a purpose of heart to cleave to the Lord, and the Word of His grace.

When the Lord brought Israel forth out of Egypt there was not a feeble person among their tribes. (Psa. 105, 37). Yet how soon we read of Amalek smiting the “hindmost” among them, the “feeble” that lagged behind them,—“faint and weary” (Deut. 25:18). Paul, however, “pressed toward the mark,—that is, he pursued the upward calling as a hound does its prey—in order that he might receive the prize. Such consistency of consecration and persistency of purpose can only be maintained as “we know Him and the power of His resurrection.”

The three “early morning” incidents recorded of Abraham, were read to illustrate three things that will be the natural consequence of this experience.

He saw the doom of Sodom, (Gen. 19:27-28).

He sent Hagar and Ishmael away, (Gen. 21:14).

He set out for Moriah with Isaac to worship, (Gen. 22:3-5).

1st—An apprehension of the doom of the wicked, 2nd—A turning away from legality, and making no provision for the flesh; as well as, 3rd—Acceptable worship. These are the evidences of this life more abundant, lived in the power of His resurrection.

**This was followed by a word from our brother who was instrumental under God for the commencement of the work.** He had recently been sick,—nigh unto death, but the Lord has graciously raised him up again. He based his remarks on Acts 16:17-18, the beginning of the work of God in Europe. He gathered from these chapters which give the record of Paul's labors there, some of the essentials for the progress and permanency of any work.

### 1.—God raised up true yoke fellows.

**Timothy**,—who as a son, labored with him in the Gospel.

**Luke**,—the writer of the Acts, who proved faithful to the end.

**Silas**,—one who endured suffering with joy, vs. 16-25.

**Apollos**,—an eloquent man, mighty in the Scriptures.

**Sosthenes**, the chief ruler of the Synagogue, Acts 18:17.

### 2.—God raised up also true fellow-helpers to the truth.

**Lydia**,—who received them into her house.

**Aquilla** and **Priscilla**,—with whom he stayed, and who so apprehended the truth as it is in Christ that they were able to help Apollos later, expounding unto him more perfectly the ways of God.

**Gaius**,—his host, and the host of the whole Church. Rom. 16:23.

### 3.—God raised up assemblies through the message of the gospel.

Each assembly developing some special characteristic which was a real blessing to the apostle. Such was Phillipi,—concerning which we read that from the first day till then, they had had fellowship with him in the Gospel.

In speaking of this our brother sought to urge upon the people that the work of the Gospel was not the responsibility of a mission, or any missionary, but of the assemblies formed. The furtherance of the Gospel depended on their practical fellowship. For instance,—

**Thessalonica**,—also was “an ensample to all who believed.” in their zeal to sound out the word of the Gospel. (1 Thess. 1:7-8), not leaving the work of evangelizing to those who had addicted themselves to the ministry. On the other hand, there was

**Corinth**,—which was the one assembly above any other that caused the Apostle sorrow of heart; the assembly that seemed to remain in childhood stage, to which he was obliged to write at length answers to the questions that occupied their attention—such as eating meat, marriage, etc. And later he had to show proof of his own apostleship.

As he finished his message, and the meeting was closed with prayer, one felt grateful for having been there, and we look forward to another such gathering. After food,—provided for all, we had the joy of witnessing the baptism of a young man, the third son of one who has sought to serve the Lord in the Gospel for years. Brethren, pray for us and for all our Indian fellow laborers in the Gospel, and for all our fellow believers, that we may war a good warfare, living honestly with a conscience void of offence toward God and man.

## THE POTTER'S HOUSE

Jeremiah 18:1-4

The prophet Jeremiah was sent by his God to watch a potter at work, and He taught him a deep spiritual lesson from the process of manufacture of an earthen vessel.

Many arts are carried on in our day so differently from the methods employed in ancient times that we could not learn from watching them what our forefathers might have done. But in the Potter's house even of this day—however superior the material of the finished work to that which Jeremiah's eyes beheld, and whatever motive power may accelerate that work—there are three essentials, and these have remained constant century after century.

**Firstly.** The clay must be well mixed and free from grit.

**Secondly.** It is formed on a revolving table into the desired shape.

**Thirdly.** The hands of the potter with or without a very small piece of wood are the tools employed.

In verse 4 of this chapter we read that the vessel of clay "was marred in the hand of the potter;" and this misadventure we might suppose was due to want of skill on his part—yet not necessarily so.

**On one occasion I watched a potter at work on a jug,** the lower portion of which he successfully completed; but it happened that upon the lump of clay, which his assistant had placed beside him, a small piece of dry putty from the window fell, and as the neck of the jug was being formed this atom of unyielding matter was caught between the finger and thumb of the workman and completely cut off the upper portion of clay. The vessel was "marred in the hand of the potter."

But he did not cast the clay aside; he fashioned it into a creditable basin, as large as the remaining material would permit. Yes, this single piece of grit interfered with the potter's original design; and a single act of pride, covetousness or self-will may hinder the divine Potter from making with the clay a vessel of such proportions as He had planned.

Did God not tell his servant Moses again and again that He should bring Israel into the promised land? Yet Moses by striking the Rock, accompanying the act with his unadvised words, hindered the fulfilment of this declared intention. (Num. 17).

But though the vessel was thus "marred" it was not cast aside. Moses might not as the triumphant leader of his people enter Canaan, but the long and faithful toil of the wilderness journey was not forgotten, and from the top of the mount (Deut. 34), Jehovah gave him to behold the land, north, south, east and west, as probably Joshua never viewed it.

**Have we not known what it is to find our service and testimony hindered,** and the course of it changed by some circumstance wholly unexpected? On looking back we find ourselves not wholly blameless in the transaction. The record of the Holy Spirit concerning the united service of Paul and Barnabas brings us to a point when a "contention was so sharp between them" that they separated from one another. (Acts 15:36-41). The previous happy union was not restored; the consequence of the contention was to sever them as joined-laborers. The divine Potter made of each another vessel as it seemed good to Him to make it.

The consolation to us contained in this lesson is that what remains to the Potter is still His clay, His handiwork; and His infinite wisdom can yet made thereof a vessel unto honor prepared unto every good work, if yielded unto Him.

Again, a circumstance that is in no way connected with ourselves—an accident or breakdown in health—forbids the continuance of our service, and the completion of the work on which the heart has been set. The world calls it "**a collapse,**" as no good thing, it judges, can possibly be effected now. But it is our privilege to know that "all things work together for good to them that love God, to them who are called according to His purpose." Oh for grace to be happy in the position of His day-laborers! And let us remember for our comfort that though a blemish in a brick may cause the mason to cut the corner off with his trowel, yet this very shape may make it rightly fill an angle which a whole brick could not do. So Paul learned to say, (2 Cor. 12:9) "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—

E. K. G.

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**The meaning of the words, "He bowed His head and gave up His spirit"** (John 14:30, R. V.), recorded concerning the death of the Lord Jesus, is the fulfilment of His own words—"No man **taketh** My life from Me," "I have authority to lay down." These words show that the **cause** of His death was not from crucifixion at the hands of men; He yielded His spirit as a voluntary offering to God. There are mysteries connected with the death of the Son of God, into which human reason must not pry, and concerning which God, in His infinite wisdom, has not fully informed us.

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The satisfaction of the heart in the personal nearness of the Lord, the being in His company for the simple joy of it, is true communion; thus it is we have common mind with Him, which is the meaning of communion. When this is the case, we know the mind of our Lord and Master, and this it is which **qualifies** us for every service as Christ's confidential servants: it is well to bear in mind that the amount of our service or the laboriousness of our work do not of themselves constitute us confidential servants.

# OUR RECORD

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## EVERLASTING CONSOLATION

An address by MR. W. J. McCLURE in Central Gospel Hall, Detroit, Mich.,  
November, 1929

(Notes of Dr. H. A. Cameron)

Please read with me at II Theſ. 2:13. The apostle begins by thanking God for something in connection with these saints in Thesalonica. You have noticed perhaps how often he has to thank God for those things that were seen in the saints as the fruit of the Gospel. Look at **Romans** 1:8-9; "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Look next at **1 Cor. 1:4**: "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ." Look now at **Eph. 1:15**: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers"; and look at **Phil. 1:3**: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy." Then turn to **Col. 1:3**: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of the love which ye have to all the saints"; and in **1 Theſ. 1:2**: "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father."

It was some comfort, (was it not?) for all the toils that that dear man of God endured to carry the Gospel to these people, that afterwards they were a source of joy and a cause of thanksgiving. Everybody seemed to know what had been done at Rome, and again at Philippi, and what joy he got from that fact. But there is one exception. I have searched, but I have failed to find, that he gives thanks for the **Galatians**. There is, alas, something very, very different. Look at Gal. 1:6: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel." Then look at chapter 4:19, "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my voice; for I stand in doubt of you." How different that was to the other churches, even to the Corinthians among whom there was so much that he would correct and so much

that would grieve him, and yet there was also that which caused him to thank God on their behalf. On the other hand, look at the Galatians: "My little children, of whom I travail in birth again." Instead of the joy, as in the other epistles, these saints are causing the apostle the same travail as when he first brought them the Gospel, the same pangs as when they were born of God. "My little children of whom I am again in travail until Christ be formed in you. . . . I am perplexed about you." (R. v.) It would not be a source of joy to the Galatians that these were the feelings they caused the apostle. And it cannot be a source of joy to any believer that he is the cause of perplexity to the one that brought him the Gospel. This cannot be something to be glad about or thank God for. I trust by the grace of God that each of you that has been brought to Christ through some servant of God will never be to him the cause of anxiety.

What was the matter with the Galatians? They were taken up with a mixed gospel. They began with grace and then went on to the works of the law, and thus they became a source of sorrow to Paul.

In this second epistle to the Thessalonians (1:3), we read, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly and the love of every one of you all toward each other aboundeth." Here he has cause for thanksgiving for every believer. "Everybody is speaking of your love to Christ, and that ye abound in love to one another." Now that might not be true of every one of us, but in the portion I read from the second chapter we have something that we **can** thank God for on behalf of every one of you irrespective of your condition and whether you are growing or not. Look at it. "But," "But," that little word "But" looks so unimportant, but it fills a very important place here as it always does. It always signifies an important change to what was the subject matter just before, and this change is one going either from good to bad or from bad to good. We like that one in Eph. 2:13, "But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ." Is not that a wonderful change to what precedes it, the dark picture drawn by the Holy Spirit wherein we are described as "without Christ, having no hope, and without God in the world": but after the Spirit of God has drawn that picture He turns from it and says, "Now we are done with that, and we will draw another picture."

Look at what the change is from here; from something and to something. "We are bound to give thanks always to God for you, brethren." What is the change from? Up to this verse the Spirit is telling out the end of that which **professes** to be the church of God, that which is all around us, and to which we belong, for we cannot

disassociate ourselves from Christendom. It surrounds us, we are part of it; but we thank God that we have life, that we are real, for we know Christ. We are not speaking of attainment. We have believed on the Lord Jesus Christ and that is what makes us real. We are the wheat, the treasure, the pearl of great price. All else is lifeless profession, soon to be judged and the apostle takes up the profession in the verses that precede. It began so well at Pentecost but he tells its end, for it becomes worse and worse until it is anti-Christian, not only un-Christian but anti-Christian. In the verses that precede, the professing church instead of having Christ for its heart's adoration is seen to have another in His place. A **man** is brought on the scene and the whole mass of profession believes the lie. They swallow it down with greediness, and they seem as if they cannot have too much of it. For this cause God shall send them strong delusion that they all might be damned who believed not the truth but had pleasure in unrighteousness. Now look: but for the grace of God you and I might have been part of that lifeless profession; without Christ; having a name to live but dead; and had the Lord Jesus come and found me in that state I would have been left to worship the anti-christ. And but for the grace of God you would have been satisfied with the mere name, and content to be a member of some sect with Christ far from you. But thank God it is not that way. That is the point that the apostle is so thankful for. He saw what was coming. He saw where the popular profession of Christendom was going, men worshipping at the feet of the anti-christ, and then these men drinking of the wine of the wrath of God, "for if any man worship the beast . . . the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation." Think of what it might have been with you. Some of you were merely church members and thinking you had all you required, but God came in and made you see that it was a lie, and He led you to Christ, and now you have Christ, and although you are surrounded with this awful thing that God will judge, that judgment is not going to be yours. "But we are bound to give thanks always to God for you, brethren beloved of the Lord." And I say, whether your spiritual state is good or bad, whether you are giving joy or not, if you are saved, here is something that we can get into God's presence and thank God for, namely that this and that dear Christian are not going to have part in that awful deception and be among those that worship the beast.

But look at what follows. We might take up any one of these verses and the time would be too little to consider them to advantage, but let us look at some of the things that follow. First, "we are bound to give thanks to God for you because God hath from the

beginning chosen you to salvation." Is it not precious to know that He thought of me before I thought of Him, that He planned for me before I had heard of Him? "From the beginning"—not from the beginning of our life, nor from the time that we trusted Christ, but back, back in eternity, we were chosen in Christ before the foundation of the world. How that settles one, to think that our salvation was not a passing thought on the part of God! A man comes up to you and tells you a pitiful tale: he is out of work and his wife and children are in need, and you give him a little help, but you had not been thinking of him before and you do not bother much about him afterwards. But our salvation was not the result of some sudden impulse in the thoughts of God. My condition was pitiful enough but it was not my pitiful state that awakened the thoughts of God. "Hath from the beginning chosen you to salvation."

"Through sanctification of the Spirit and belief of the truth." Now you might ask why sanctification comes first and belief comes later? There is a reason for it. You know this, dear friends, that if God had not come in and detached you from the world, you would not have wanted Christ. The first thing that the Holy Spirit does is to detach a man from the things that wholly engage his attention. Here is a man who is hand in glove with the world, or there is a woman who spends her whole time either playing bridge or going to the movies. She does not get saved by giving these things up, but before she is saved she is detached from all that (or "separated" which is the simple meaning of the word "sanctification.") You remember that they brought a blind man once to the Lord Jesus Christ and before He healed him He led him out of the town. He detached him from his busy environment. How often we have seen God begin His work of salvation in that way. It may have been some calamity, loss of friends, or loss of money, or being brought from the old country among strangers here: by some means or other they are separated from their old associations and connections, and thus God gets in His word. It might be the action of the Spirit to lead them to see that the end of these things is death and judgment, and then there is no desire to go on with these. God detaches them, and then the truth is believed, and thus it can be said, "He called you by our Gospel." Those that are saved know what it is to be called. His voice was heard, was heeded, and His word received and believed, and now they know that they were called. A man may discuss election, and allow that it is true and believe in it, but if he has not been called and led to Christ he has no right to discuss it. The only way by which I know that I had a place in the mind and heart of God was that one day, fifty-five years ago, I heard His voice. He called me. What did I obtain? I have not yet been able to com-



prehend the vastness of what I received. I thought I was getting just forgiveness of sins and peace with God. Forgiveness of sins! What a tremendous thing that was, but that was only the first link in the golden chain to which every other blessing is linked. But getting the first I got all the chain.

"To the obtaining of the glory of our Lord Jesus Christ." Look what is on the chain. Think of it. Many a time I have really wished I could get as much joy in this thought as I did in my early days in the thought that I would be like an angel. Of course that was just the teaching I had had. I thought I would in some way or other be metamorphosed, and I used to sing: "I would be like an angel and with the angels stand, a crown upon my forehead, and a harp within my hand." My, what joy it gave me! It was just about as high above me then that I was going to be like Christ, as heaven is above earth. I was satisfied with the thought that I would be like an angel, but if you had told me, "You are going to be like the Lord Jesus Christ, you are going to have a body like His, so that angels, and even the archangel, will be inferior to you," I would not have been able to take it in, but nevertheless it is true. "To the obtaining of the glory of our Lord Jesus Christ." Look at John 17:22. "The glory which Thou gavest Me I have given them." Do not let the word "have given" lessen the thing. What have we got? We have much. **"Now are we the sons of God."** Yes we have a lot. Do not let the word "have given" disturb you. We have bodies that are full of disease and sin, and as our bodies are not perfect we ourselves are not perfect in our behavior. Then what does it mean? It means that the Lord Jesus Christ has already accomplished the work on our behalf, and by and by we shall receive the glory as an actual fact. It looks at the future as if it had already arrived. He says Himself (John 17:4, 11). "I am no longer in the world. I have finished the work Thou gavest Me to do," and yet the greatest work was yet to be done; but He looked upon it as if it were already accomplished, and the fact that He does so, tells us it is sure, and that the time comes when we shall be caught up and we shall be like Him and with Him forever.

Look a little further. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught." Get a grip on it. Do not play fast and loose with it. Have convictions. When you learn anything from God, close your hand on it and get a grip of it. Do not look upon it as something not important. When God does anything He wants you to lay hold upon it and say, "He has done it."

"God hath given us everlasting consolation." That is a wonderful word. "Our Lord Jesus Christ Himself, and God, even our Father, which hath loved us." Just think of the depth of that verse. "Hath

given us everlasting consolation." There is one thing about consolation, it is a word without meaning if you have not trouble. If there is no trouble there cannot be the understanding of the word consolation, for you cannot console a person unless he is in trouble. I go along the street, and I see a little girl and she is crying bitterly as if her heart would break. I cannot pass her and so I say, "What is the matter, my little girl?" "Oh," she says, "my mother sent me to the store to buy something and I have lost the quarter she gave me." I console her at once by putting my hand in my pocket and giving her a quarter. But I go further along the street, and I pass by a door and see a little girl playing: she has several dolls and a baby carriage and she is having a fine time. Fancy my going up to console that girl. She would not know the meaning of consolation, whereas the other girl did.

And we will have troubles till Jesus comes; we cannot escape them. They will come one way or another. Trials will come upon your body, your estate, or your friends. But whatever way they come there is consolation. The wise man (Eccl. 4:1) considered all the oppressions that are done under the sun and beheld the tears of such as were oppressed and they had no comforter; but we are not among such. "He has given us everlasting consolation." Perhaps you console yourself that you have a good healthy body, but disease might come upon you and rob you of your health, and you would lose that consolation. You may console yourself that you have a good bank account but the bank might burst, and that consolation would fly away. You console yourself that you have many true friends, yet friends have been known to turn their backs. But we look up to our Lord Jesus Christ when everything fails and we have everlasting consolation. No end to it. Let things go as they may in the world, we are not of those that need to go around moping and weeping. Many a poor soul has had to face terrific losses in the last month or two because of the crash in the stock market. They have looked upon what they thought would put them on Easy Street for life and seen it go in a day. Their riches have taken wings, and their consolation has flown away. One man that I knew in this country had wiped away in the crash one hundred thousand dollars. He awoke one morning and found all his money was gone. What did he do? He hanged himself. He was one who lived alone, and when the neighbors had not heard from him for two weeks they broke into his house and found his body. The authorities put that body unceremoniously in a box and buried him like an ass. What had happened? He had not drawn upon his everlasting consolation. I preached at the funeral of another man who lost thirty thousand dollars and as a result lost his reason, and he died in a week. What had happened?

His consolation was gone. When dear Job lost his all, as the result of one thing after another sweeping away his flocks, and herds, and houses, and children, there was one thing left—Job had God.

Oh, dear believer, I trust you know where to go for consolation. I trust you are not just living a nice, easy life, trusting to this or that or the other thing which you have and concerning which you say, "My joy is in that."

Notice the last thing, "Comfort your hearts and stablish you in every good word and work." The Revised Version puts it "work and word." First work, that which you can see, and then talk. "Comfort your hearts and stablish you in every good work and word," and see that it is **work** first.

## THE INTERMEDIATE STATE

WILLIAM HOSTE, B. A.

If it has not pleased God to reveal much in His Word as to the actual conditions of this existence, what is known is very clear and amply sufficient to establish, at least, nine positive points. The state of the departed between death and resurrection is:

1. A disembodied state described by the words "unclothed" or "absent from the body" (2 Cor. v. 4, 8).

2. A state of real existence. Though dead to the world and its activities, the departed are not dead to God, "for all live unto Him" (Luke 20:38).

3. A conscious state—not one of sleep or insensibility. "He is comforted, and thou art tormented" (Luke 16:25).

4. A state of recognition and remembrance. "Father Abraham"; "Send Lazarus"; "Son, remember" (Luke 16:24, 25).

5. A state at once entered upon. "Today shalt thou be with Me in Paradise" (Luke 23:43). "The rich man died and was buried, and in hell (hades) he lifted up his eyes, being in torments" (Luke 16:22, 23).

6. A state of being with Christ (for the believer). "To be present with the Lord" (2 Cor. v. 8).

7. A state of blessing for the believer. "To depart and to be with Christ, which is very far better" (Phil. 1:23); of suffering for the ungodly. "I am tormented in this flame" (Luke 16:24).

8. A state of waiting for resurrection glory. "Them that sleep in Jesus will God bring with Him" (1 Thess. 4:14); or for resurrection judgment. "Whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. 20:15).

9. An irrevocable state. The condition of the departed, though not final in degree, is yet fixed as to character. "Between us and you there is a great gulf fixed" (Luke 16:26).

## MOSES, THE MAN OF GOD

JOHN WATT

Notes of an address in Central Gospel Hall, Detroit

(Concluded from January number)

**The mountain of God.** Moriah, Horeb, and Zion, are each spoken of as the Mountain of God. Here at Horeb he learns God and parts with self: here he forsakes his own thoughts, and here the reproach of Egypt is rolled away: and here also he had a revelation of glory which he could never have seen in Egypt. In Egypt were to be found the wonders of nature, the great river, and plenty of man's wisdom and art, but here at Horeb is something beyond nature, a great sight,—a bush burning and yet not consumed, was the great sight that made him turn aside. For turn aside from everything else he must if he would understand the meaning of the burning bush. The wisdom of Egypt gives him no help to learn the significance of this wonderful manifestation.

**The angel of the Lord appeared unto him.** It was impossible for him to see the glory of God in Egypt, and if he still has any hankering after the glory of that country they are now banished, for Egypt's glory pales before the glory of God. And the flesh has no place here: it is beyond man in the flesh: he must put off his shoes from off his feet, for the place whereon he stands is holy ground. And now to Moses is revealed the meaning of that mystery—the bush that burned with fire and yet was not consumed—for this must be understood before he can be the deliverer of his people. Israel was that bush in the midst of the fire, but God was in the midst of them: they were a poor, feeble, and worthless people, but the fires of persecution could not consume them: for God had said, "I have come down to deliver them."

**Moses' commission.** God reveals His name to Moses and says, "I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt." But Moses has now low thoughts about himself. Hitherto he had used the arm of flesh, and he had run before he was sent. Now he will not run even though he is sent. Men who have been schooled in the back of the desert are never forward men. They say like Moses, "Who am I that I should go?"

**The signs.** Moses has still some wonderful lessons to learn, and, as we must pass that way also, they too are for our learning. The first is the lesson of the Rod: the second is the lesson of the Bosom: the third is the lesson of the Water: and the fourth is the teaching of Circumcision. The first has to do with the Devil, the second with the flesh, the third with the world, and the fourth with the home.

**The Rod.** Moses has been for forty years tending the flock and learning how to use the rod, and all that he has learned from God in that period he must use for the people of God. The rod in his hand becomes the rod of God: it is so called on three different occasions: (1) when he takes it into the domain of Pharaoh; (2) when he takes it to smite the rock; and (3) when he takes it up into the mount of intercession.

Out of his hand, when he casts it upon the ground, the rod becomes a serpent, and Moses flees from before it. From this we may learn that power was in the hands of man at the first, but he threw it down and it passed into the hand of Satan. Man flees as the result, for no man can take that rod up again, and wield it for God. Yet at the Lord's command Moses takes the serpent by the tail and it becomes a rod in his hand again. In a coming day the Lord Jesus Christ will take it by the head. All that has failed in the hands of the first man will be taken up in power by the Second Man. He shall take up the rod of government and rule everything for God. He shall be the true Shepherd-King.

**The Bosom.** Moses has learnt what he has in his hand: now he learns what he has in his heart. "The Lord said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom, and, when he took it out, behold his hand was leprous as snow." This proves that the seat of corruption is in the bosom. "The heart is deceitful above all things and desperately wicked," (Jer. 17:9) "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19). The publican in the temple smote upon his breast, saying "God be merciful to me a sinner." He knew that the seat of his trouble was in his bosom, and all that appeared in his hand had come from his heart. You often wonder what is in the bosom of a certain person. Wait until the hand is shown and you will see, for what is in the heart comes out in the hand. Saul had hatred in his bosom against David: he shows his hand and there is a javelin in it and he throws that at David. David had no hatred in his heart toward Saul and when he shows his hand there is a harp in it. And there came a moment when David proved to Saul that there was nothing but good in his bosom toward him. When Saul was asleep in the cave at En-gedi, David's men said to him "Behold the day of which the Lord said unto thee, Behold I will deliver thine enemy into thine hand that thou mayest do to him as it shall seem good unto thee." Then David arose and cut off the skirt of Saul's robe privily: and David, whose heart was right, said, "The Lord forbid that I should . . . stretch forth mine hand against him." After Saul's departure from the cave David cried after him

and told him how, when he was bidden by some to kill Saul. his eye spared him, and holding up the piece of his garment as proof. he said "Know thou and see that there is neither evil nor transgression in mine hand" (see also verses 11. 12. 13, 15).

Judas was the Lord's familiar friend: they had gone up to the House of God together. The Lord knew what was in his bosom but He waits for him to show his hand. Satan enters into his heart as they sit at the Passover together. Judas takes his hand from his bosom and the Lord sees the leprosy and says "Behold the hand of him that betrayeth Me." Then the Lord puts out His hand and gives the sop to Judas to show him the love of His bosom, for while the sop was a private sign to Peter it was likewise a mark of honor to Judas. (John 13:21-32.)

Now the condition of the hand can only be met from the bosom, so the Lord commands Moses to put his hand back again and when he brings it out it is clean. God has met our condition from His bosom. The Psalmist prays "Pluck Thy right hand out of Thy bosom." (Ps. 74:11). He cries for God to bring it forth in judgment but God brings it forth in grace. God has shown us His hand and it proves what is in His heart, namely Love. For God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. And thus it is that men today can pray in God's house lifting up holy hands without wrath and doubting: the hands holy, the heart cleansed, the conscience purged.

**The Water.** The third sign, turning the water into blood, was one of judgment. God speaks once, yea twice, but if His warnings are spurned He must send judgment. And there is no escape: there is blood throughout the land, and everywhere they dig they find death.

Now Moses was well equipped for his service, but he still hesitates: he pleads a lack of eloquence and slowness of speech and tongue and begs the Lord to send anyone else but him. God's answer is "I know that Aaron the Levite can speak well: thou shalt speak unto him and put words into his mouth." Aaron was a speaker but he had no thoughts, and so Moses has to give him the thoughts and the words. The cry today is, as Moses suggested, for men who can speak well, great orators, but the men that God wants are those who have learned things under His hand. As long as Moses was with Aaron he gave him the thoughts to speak; but, when Moses was in the Mount, Aaron gets his thoughts from the people and the result is the golden calf: and later he gets his thoughts from Miriam (Num. 12). He was a thrilling speaker but when he was guided by others he led the people of God astray.

**The incident at the inn.** Moses at last sets out to return to

Egypt but he finds that he cannot go forward to deliver God's people until he is right in his own home. He had neglected to circumcise his son, he had not observed that sign of God's covenant. The result was that the Lord met him and sought to slay him. To save his life Zipporah took a sharp stone and circumcised her son and cast the foreskin at Moses' feet, as if to indicate that his walk was in question. First his hand, then his bosom, and now his feet. He had to learn that the flesh must be judged in the domestic circle.

When the children of Israel were in the wilderness they also overlooked this rite but when they came into the land they made themselves sharp knives and circumcised the children that were born in the wilderness because they had not circumcised them by the way (Joshua 5:7). This is a bitter lesson to learn: we don't like the knife, for it means death to the flesh. You will recall that when God's people came up from Babylon to Jerusalem they brought one hundred priests' garments but only nine and twenty knives. Why so few knives? And we are slow to use the knife upon our members, but we are dead and cannot allow our members to live. We must "mortify therefore our members which are upon the earth." (Col. 3:5).

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### TOO LATE

T. D. W. MUIR

"Too late, you've missed it!" shouted a man, as he saw a traveler, satchel in hand, hurry down to the wharf just in time to see the steamer glide swiftly away. The traveler heard the salute, and, turning towards the man, quietly remarked, "It is a good thing to be in time to be saved, ere the door of mercy is closed forever."

The missing of a boat or train is a common occurrence, and generally, apart from a little annoyance or delay, is of no serious consequence; but, oh, solemn thought! the day is coming when the door of mercy, for many centuries so widely open, will be closed, and that forever. For the Lord Jesus says, "When once the Master of the house has risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer, and say unto you, I know you not whence ye are." (Luke 13:25).

What solemn words are these! Reader, ponder them well. It may be Satan is administering to you that effective opiate of his—"There's time enough yet!" and you have been, and are believing him, though God, in His word, repeatedly warns you to the contrary. Nay, your own senses tell you such a thought is delusive and false in the extreme. Daily you see or hear of men who are suddenly called into eternity. And just as suddenly you may go; for, to you has God said, "Boast not thyself of tomorrow, for thou knowest not what

a day may bring forth." (Prov. 27:1). Why, then, will you procrastinate? Every moment is hurrying you on to an everlasting heaven, or an endless hell! Were the end to come now, where would you spend eternity? It is a plain question. Be honest with your own precious soul, and answer it.

Remember this is God's time, tomorrow is Satan's; for, "NOW is the accepted time, behold NOW is the day of salvation." (2 Cor. 6:2).

## THE TRUE CHURCH

J. R. CALDWELL

In ordinary usage a Church is a building of stone and lime set apart for religious purposes. The term is also used of a national religious community, as the Church of England, of Ireland, or of Scotland. Again, it is applied to a denomination, as "The Free Church," "The Established Church," "The Episcopal Church," "The Baptist Church," etc., each being distinct from all the others. But in none of these senses is it used in Scripture. The Greek word is *Ecclesia*, i. e., "the called out." It is used in Acts 7:38 of the congregation of Israel which was "called out" of Egypt, and, again, in Acts 19:22, of the excited mob at Ephesus, but these two instances of the use of the word "**Ecclesia**" are quite exceptional. In all other places it denotes the congregation of true believers in the Lord Jesus.

**The Church a Building.**—It is first used in Matthew 16:18 by the Lord Himself, "My Church." There we learn it was yet, in the future, to be built. It is a building, but not of brick and mortar. It is composed of "living stones," and these are built up "a spiritual house." All who have believed on the Son of God are living, they have "life eternal," all others are dead "in trespasses and sins." As John writes: "We are of God, and the whole world lieth in wickedness," or "in the Wicked One" (1 John 5:19, r. v.).

Those who are indeed believers, who through faith in Christ Jesus have passed "from death unto life" (John 5:24), who have peace with God and rejoice in hope of His glory (Rom. 5:1, 2), are not merely isolated living stones, they are "builded together for an habitation of God through the Spirit." They are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone" (Eph. 2:20-22). Not one who is spiritually dead has any place or part in that building of God. He may belong to the membership of a National Church, or he may be a member of an orthodox denomination, yet if he has not been "born again,"—if he has not been converted,—turned from darkness to light, from the power of Satan to God, then he is not one of the living stones chosen for a place in the Church which Christ is building.

**The Church a Body.**—But there is another figure used which



brings together into yet closer association all who belong to Christ. They have been by the Holy Spirit baptised in One Body, the Body of which Christ Himself is the Head, and of which all saints are individually members. These compose "the Church which is His body, the fulness of Him that filleth all in all" (Eph. 1:22, 23, and 1 Cor. 12:13, r. v.). The absolute oneness, interdependence, and sympathy of the members of the human body, fitly represent the divine ideal of the Church of God. This is elaborately set forth in 1 Corinthians 12.

**The Church a Unity.**—At the beginning, in Pentecostal days the unity was perfect. "All that believed were together, and had all things common." "The multitude of them that believed were of one heart and one soul." They were filled with the Holy Spirit, and therefore in them Christ was glorified, and love was perfected. Attracted together by the instincts of a divine life, a corresponding principle of **repulsion** separated them from the world and the world from them. "Of the rest durst no man join himself unto them" (Acts 5:13). These two principles are clear in the prayer of the Lord Jesus in John 17. Five times He prays "that they all may be **one.**" Satan has ever opposed the manifestation of this unity, and split up into contending sects the Church which ought in the sight of man to be manifestly **one,** yet as a matter of fact in the anointing of the Holy Spirit all believers are one, and members of His Body, and members one of another.

**The Church a Separate Company.**—But that wondrous intercessory prayer makes no less clear the separation of the Church from the world. "They are not of the world, even as I am not of the world." In the world they indeed are, but not **of** it, and the child of God who is in fellowship with Christ, while he loves all saints, will be separate from the world—a spiritual Nazarite following in the footsteps of his world-rejected Master.

**The Church—How Entered.**—Membership of a so-called Church is usually regarded as a voluntary act, entered upon in connection with some religious ordinance, such as baptism or confirmation, when the child attains an age that warrants such a step. In the Episcopal Prayer Book it is plainly taught that in baptism the child is made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Nothing further of the nature of regeneration or conversion is required in order to membership of **that** Church. The rite of confirmation only is necessary wherein the child baptised in infancy relieves the sponsors of their vows and assumes the responsibility for himself. For all this there is not a scrap of warrant in Scripture. Among Presbyterians it is equally emphatically taught that the child of Christian parents (i. e., of members of some de-

nominal Church) is by virtue of its parentage alone a child of God. "He is a member of the Kingdom,—he is that from his birth." "In baptism the Church receives him into its fellowship because his parents are believers." One would hardly have expected to find such fundamentally erroneous teaching emanating from a Presbyterian minister. Yet it is even so, and the words used above are quoted from a popular work on "The Child in the Church."

How such as hold this can dispose of such passages as "by nature the children of wrath" (Eph. 2:3); "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); "Except a man be born again he cannot see the Kingdom of God" (John 3:3); "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5), is more than we can comprehend. It is clearly an attempt to bring the flesh into the Kingdom of God, and the folly and sin of it will in due time be manifested.

**A Personal Testimony.**—The writer was a member of a Congregational Church long before he knew what it was to have passed from death unto life or to have peace with God. But as soon as, by the infinite grace of God, the glorious light and love of the Gospel entered his heart he found himself in a new atmosphere. He found there were those with whom he had true fellowship, to whom the Word of the Lord was precious, and the Name of the Lord Jesus sweet. But a large proportion of the members of the congregation with whom he was associated, he found were ignorant of any such experience, nor could they understand or sympathise with the new found life and love. Whatever their position as members of a denomination, they had not become members of that Church which is His Body.

**The Outward and the Real.**—Alas, how many are there in every denomination members of an outward organization, and satisfied to go on as professed Christians, observing outward ordinances, attending upon what are called "the means of grace," but all the time ignorant of the life and love, the peace and joy that are known to the humblest, weakest, poorest believer in the Lord Jesus Christ.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such things; but that it should be holy and without blemish" (Eph. 5:25-27). Then shall be manifested in Glory eternal the True Church.

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"I stand upon a Rock," says Chrysostom, "let the sea rage, the Rock cannot be disturbed."

## HOW TO READ THE BIBLE

GEORGE MULLER

It is not only day by day that the Word of God should be read, but we have to read

**Regularly** through the Divine testimony; through the Old and New Testaments; not certain parts only, but regularly onward. We should put a mark where we left off last time, and then go on from there when we come to it again. I know that this is the practice of many, yet because there are some who do not do so, I repeat this deeply-important point. Since the summer of 1829 I have attended to this, and I find continually the blessedness of it. One advantage of this plan is that you never get tired of reading the Scriptures. They are always fresh and new to you.

**Meditatively.** We have to remember that our own intellect cannot fathom them. We must in true humility of soul wait upon God, that He, by His Spirit, would be pleased to instruct us. We must also seek to couple with this, meditation upon the Word of God. It is not enough that we go cursorily through it just to satisfy our conscience. In a greater or lesser degree we should seek to dwell upon what we read.

**Personally.** I have repeatedly alluded to the temptation which Sunday School teachers, or parents, or others are in danger of falling into—that of **reading the Scriptures for others**. I do not mean to say that God will not bring good out of your reading for others, but we should seek to get good out of it for ourselves. How does this suit me? How does this instruct me? Wherein may it improve me? We shall thus carry away a blessing from the Word of God.

**Practically.** There is another point of the deepest importance, and that is this—that we aim after **practising** what we find in the Scriptures. We may be but feebly doing it, nevertheless, this must be the great aim, the holy, godly purpose that, by the help of God, we will carry out in our life what we find in the Divine testimony. If this be lacking, no matter how carefully, how regularly, we read the Scriptures, after all we shall lose the blessing which we seek. Though often, it may be, we shall be like the tree in winter, no blossom seen, yet it is growing downward; so will it be with us. It will be entirely impossible that we remain still; we shall make some progress in knowledge and in grace.

**Persistently.** You see in these days there are tens of thousands of publications issued from the press, and it is Satan's special object to put as many as he can into your hands, so as to keep you from the Scriptures. But be determined rather to tear them in pieces if they keep you from God's Word. I do not mean to say there is no bles-

sing to be found in human writings; most assuredly there is; and God gives blessing through human writings. But if the question is whether I shall read the Word of God or human writings, most assuredly it should be the Word of God.

**An old child of God**, who in his day had sought to serve the Lord Jesus Christ in the Gospel, but who was now thro' advancing years unable for active service, was approached by one, who kindly enquired as to how he was. His reply was, "I am well, dear brother, for time and eternity; for I was in the mire of sin, but the Lord Jesus coming where I was, lifted me out, and now my feet are on the Rock, and my heart is on the Throne, where He is, and where He shall shortly have me, to share the glory with Him!"

**A dewdrop does the will of God as truly as the rain storm**, so the humblest service of the most obscure of God's saints, if done in the name of Christ, will receive His "well done," as the act of a faithful servant, while the ostentatious display of many will be ignored at the judgment seat of Christ. Be content to "fill a little space if God be glorified."

### WORK AND WORKERS

**Wilmington, Del.**—H. G. McEwen and Oswald MacLeod have rented a hall and fitted it up for meetings. This is Brother McEwen's fourth effort here and he hopes to see further fruit in the gospel.

**Arlington, Wash.**—Brethren Albert W. Joyce and Harris are encouraged in their meetings, good audiences of young men and women. Their address at present is c/o S. Hazen, Jr., R. 1, Arlington.

**Englishtown, N. J.**—Mr. and Mrs. W. B. Huxster, from the West Indies, are here on account of Mrs. Huxster's health. Our brother meantime is engaging in gospel work in Neptune and Long Branch, and where openings in the Lord's work are found.

**Westerly, R. I.**—Our brother, H. Hitchman, has had series of meetings in Westerly, So. Manchester, Worcester, Boston and New Bedford, and is encouraged by the large and interested audiences. He is now ministering the Word in Pawtucket.

**Throgs Neck, N. Y.**—After encouraging times in Hillside, N. J., our Brother Benjamin Bradford, had four weeks' meetings in Throgs Neck, a suburb of New York, with resultant convictions and conversions. Brother Bradford hopes to spend the winter in Virginia and Washington, D. C., in meetings which he has not visited for several years.

**Philadelphia, Pa.**—At meetings for Italians here and in Norristown, conducted by the Italian evangelists, Patrizio and Rosania, several have received the grace of God. Brother Patrizio's wife and daughter were both painfully injured in recent accidents but are now, thank God, improved.

**Danbury, Conn.**—The Italian assembly is now located at 10½ Maple Ave. Meetings here are good; three believers were baptized Jan. 3, our Brother Rocco Cappiello reports.

**Peterboro, Ont.**—Brother James Blackwood had some helpful meetings here in December.

**New Haven, Conn.**—An assembly now gathers to the Lord's name in this city. Correspondent is George Thomson, 151 Coldsprings St. Brother J. McCullough (301 Henry Ave., Stratford, Conn.) continues helping in the meetings in New Haven.

# Our Record

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## Memorial Number



## Thos. D. M. Muir

Evangelist

Pastor

Teacher

Born, - - February 25, 1855

Converted to God, July 23, 1874

Died, - - - February 7, 1931



Remember them which had the rule over you, who spake unto you the word of God, whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, and to-day, and forever. (Heb. 13.7)

# Words of Appreciation

Many telegrams and letters, all of them breathing love and sympathy, have been received by our sister, Mrs. Muir. From these and from other communications that have come to hand, we have made excerpts, necessarily few and brief, and reproduce them here, considering that such should be recorded, as they fitly represent the sentiments of all who knew our beloved brother Muir, and that they will strike a responsive chord in the hearts of those who read them. (It will be physically impossible for our dear sister, Mrs. Muir, to acknowledge by personal letter the many messages of sympathy. Friends will kindly understand that it is only on account of her health and grief-stricken condition that such an omission on her part is an imperative necessity.)

**WILLIAM BEVERIDGE, Mechanicsburg, Pa., Evangelist.**

Brother Lamb and I first met our esteemed brother, Mr. Muir, at the Hamilton Conference in 1890. Being entire strangers we felt lonely, but our brother Muir took us in hand and kindly offered to make all arrangements for us. He gave us a word of commendation for brother Jerry Smith at South Middletown, to whose home we went. There from brother Smith we learned much of the early experiences of these dear brethren, which proved a real blessing to us from that day till now. After the work had been begun in Virginia our brother Muir came all the way from Detroit to help in our little Conference. He turned aside from much larger meetings to help the feeble few and his words of grace and truth are still remembered. His presence will be greatly missed. May the desire of our hearts before God find expression in the word of Moses—Numbers 27:16, 17.

**J. ALEXANDER CLARKE, African Missionary.**

I shall always count it one of the blessings of my life that I knew our beloved brother, and had the privilege of being associated with him in the Lord's work. His long life of magnificent service, so loyally and lovingly performed, was not only blessed to hundreds, but will remain a great inspiration for us younger men to follow in his footsteps.

**JOHN T. DICKSON, Barrington, R. I., Evangelist.**

The poor world has lost a true evangelist, who for long years by tongue and pen sought to bring the glorious gospel message to poor sinners, and many have been saved through his ministry. The Church of God has lost a pillar, and God's people generally will feel this loss. Personally I feel it very keenly. Just twenty-one years ago I first heard dear Mr. Muir minister the Word of God, and since then I have held him in highest esteem and have been helped again and again by his ministry.

**WM. FERGUSON, Detroit, Evangelist.**

We have all suffered a great loss in the home-call of dear Mr. Muir. His words of encouragement all seem so real, now that he is gone. May his example cause each of us to live closer to our blessed Lord.

**LEWIS C. GARNHAM, Straffordville, Ont.**

I am writing on behalf of the assembly at Straffordville to express sympathy and Christian love. Again and again those words uttered by brother McClure at the funeral come to our minds: "He was like a great mountain whose magnitude can only be realized in distance"; in other words as time passes we all shall realize how great he was, and how much we have lost.

**W. H. HUNTER, Fair Haven, Mass., Evangelist.**

Forty-one years ago I first met our beloved brother and the esteem begotten in my heart then has grown stronger and stronger through the years.

**MRS. WM. MATTHEWS, Cambridge, Mass.**

As I look over the past I can recall only love and kindness that came to us through dear Mr. Muir, and very especially do I appreciate his taking that long trip east when my precious husband went to be with the Lord, and the kind words he spoke in parting.

**W. J. MCCLURE, Evangelist and Teacher. (Letter to Dr. Cameron.)**

I will comply with your request for a few lines as to the home-call of our beloved brother Muir. But as I do so I feel as I did at the funeral, how hard it is to express one's feelings. We read that "devout men carried Stephen to his burial and made great lamentation over him." I presume they felt that it was easier to make a lamentation at that time, than an oration.

Well, it is hard to realize that forty-five years' fellowship in the things of God has come to an end down here. I met him first in 1882 at the Chicago conference in the old May and Fulton Street Hall. As I look back over those years in which I have been permitted to know him and his work, what most impresses me now is, how faithfully he stuck to old lines. No new methods for him. To the very last, he gathered and held audiences in the same way that he had done fifty years ago in the rural districts of Ontario. Others think that solos, duets and instrumental music are a necessity for gospel work, but to the end brother Muir needed not these things, which are mostly a confession that the power of former days has departed, and the lack is sought to be made up by music and other methods. But it is a vain attempt!

Another memory will not soon leave us, and that was his partnership with fellow-laborers. He shared with others whom he knew were under a strain in the work of God; he did not hoard up, as has, alas, been done by some. I feel that I should say one thing more. Brother Muir was no party man, and for this he had to suffer for years. But to him the bigotry of partisan brethren meant little. A smaller man would have been stamped into an unscriptural attitude toward other believers, but he held on his way. One wreath sent to the funeral had the words on it, "Blessed are the peacemakers." He earned that blessing. For a little while we say, "Good-bye, beloved brother, thou shalt be missed, but we'll meet again in the presence of





THOS D. W. MUIR



## **U. A. M. Muir**

Our dearly beloved and highly esteemed brother went home to be with Christ, at noon, Saturday, February 7th, 1931, at the age of seventy-six years.

After five tedious weeks of painful illness in the hospital, his last word was that it was "good news" to him that that day he would see his Lord's face.

The assemblies in Detroit especially, but also Christians everywhere, have lost, in the death of this eminent servant of Christ, a brother beloved and a preacher and teacher unique. Only those who knew him intimately could properly appreciate his sterling qualities and his consistency as a Christian. To those who knew him as a public minister of the Gospel and minister of the Church, his voice and pen have ever commended him as one outstanding in the annals of the Kingdom.

Unto the services in Central Gospel Hall came a thousand who sought to do him honor. Messages of sympathy and condolence from the extreme limits of this country, and from other lands, were sent by those who could not possibly be present, and as the days are passing letters of appreciation accumulate: all of which exemplify that ancient truth: "Them that honor Me I will honor." Honored he was in life, honored in death, and the remembrance of him shall ever be fragrant. Three generations stand up and call him blessed. Unsaved ones reached through the Gospel of Jesus Christ, as told out by his lips and by his writings, saints edified refreshed and restored by his unfolding of the Scriptures backed up by his practical counsel and sympathy, assemblies planted and fostered by his indefatigable labors, are visible evidences to all of God's blessing upon fifty-one years of unremitting service to the best of Masters, Whose he was, Whom he served, and to Whom he ever ascribed the glory.

The last of the Old Guard is gone. We feel our poverty and our orphaned condition. We shall see his face no more; no more shall we hear his melodious voice in gospel song; no more shall we enjoy his lucid expositions of the Word, or his soul-stirring heralding of the glad tidings; no more feel the warmth of his hand-clasp. But as we part with him upon the strand we hear his benediction in the Spirit-indited farewell of another servant of Christ: "Brethren, I commend you to God and to the Word of His grace," and through the gloom we look up to his Master and ours, and thank our Heavenly Father that we can still say concerning our blessed Lord, "Thou remainest and Thy years shall not fail."

## The Services

*Tuesday, February 10th, 1931, at 2 p. m.*

*At Central Gospel Hall, Detroit*

### 1. Hymn—"Jesus, Lover of My Soul."

Jesus! lover of my soul, let me to Thy bosom fly,  
While the billows near me roll, while the tempest still is high,  
Hide me, O my Saviour, hide, till the storm of life be past;  
Safe into the haven guide, oh, receive my soul at last!

Other refuge have I none: hangs my helpless soul on Thee:  
Leave, oh, leave me not alone, still support and comfort me.  
All my hope on Thee is stayed, all my help from Thee I bring:  
Cover my defenceless head, with the shadow of Thy wing.

Plenteous grace with Thee is found—grace to pardon all my sin;  
Let the healing streams abound, make and keep me pure within.  
Thou of life the fountain art, freely let me take of Thee:  
Spring Thou up within my heart, now and to eternity!

### 2. Prayer. Mr. W. J. McCLURE.

### 3. Address by MR. W. J. McCLURE.

### 4. Hymn—"It Is Well."

When peace, like a river attendeth my way,  
When sorrows, like sea-billows, roll;  
Whatever my lot, Thou hast taught me to say  
"It is well, it is well with my soul."  
It is well with my soul,  
It is well, it is well with my soul.

Though Satan should buffet, though trials should come  
Let this blest assurance control,  
That Christ has regarded my helpless estate,  
And has shed His own blood for my soul.

My sin—oh, the bliss of this glorious thought—  
My sin, not in part but the whole  
Is nailed to His cross; and I bear it no more:  
Praise the Lord, praise the Lord, O my soul!

For me, be it Christ, be it Christ hence to live;  
If death's waters o'er me shall roll,  
No pang shall be mine, for in death as in life  
Thou wilt whisper Thy peace to my soul.

But, Lord, 'tis for Thee, for Thy coming, we wait,  
The sky, not the grave, is our goal;  
Oh, trump of the angel! Oh, voice of the Lord!  
Blessed hope! blessed rest of my soul!

5. Address by MR. C. W. ROSS.
6. "The Blessed Hope." Hymn written by MR. T. D. W. MUIR.

Oh child of God, there is for thee  
 A hope, that shines amid the gloom,  
 A gladsome hope, that thou shalt see  
 Thy Lord, for He will surely come.  
 He'll come—  
 Yes, He'll come and tarry not.

When in this world His hands had made,  
 No room was found for Jesus then:  
 The mountain side was oft His bed,  
 Now, glorified, He comes again.

Exalted now to Heaven's throne,  
 The Saviour there of sinful men,  
 His loving heart yearns o'er His own,  
 And for them, He will come again.

O child of God, thy lot may be,  
 Oft mixed with trial, grief and pain,  
 Look up! He'll surely come for thee,  
 He says, "I quickly come again."

Then joy unmingled will be thine,  
 Earth's tears and trials all forgot,  
 So cheer thy heart, no more repine,  
 His Word is sure, He'll tarry not.

*At the grave, Grand Lawn Cemetery, Redford*

7. Scripture. 1 Cor. 15, 41-58. Read by Mr. C. W. ROSS.
8. Hymn: The Christian's "Good Night."

Sleep on, beloved, sleep, and take thy rest;  
 Lay down thy head upon thy Saviour's breast:  
 We love thee well; but Jesus loves thee best—  
 Good-night!

Until made beautiful by Love Divine,  
 Thou, in the likeness of thy Lord shalt shine,  
 And He shall bring that golden crown of thine—  
 Good-night!

Only "good-night," beloved—not "farewell!"  
 A little while, and all His saints shall dwell  
 In hallowed union, indivisible—  
 Good-night!

Until we meet again before His throne,  
 Clothed in the spotless robe He gives His own  
 Until we know even as we are known—  
 Good-night!

9. Prayer. Mr. C. W. ROSS.

## Address by Mr. W. J. McClure

There is a little word in the first book of Samuel (1 Sam. 20-18) that has been appealing to me in connection with this service: "Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty."

Some of us, if it pleased the Lord to take us away, would not leave much of a gap: we would not be missed very badly. We cannot say that of this dear man that has been taken from us. We are not here to eulogize him: he himself would be the last one that would want that, but we could truthfully take the words of David which he spake concerning Abner and applying them to our dear Brother Muir, we could say, "Know ye not that there is a prince and a great man fallen this day in Israel?"

When we think of our dear brother, of his past life since 1874, of his continuous work for the Lord Jesus Christ, I say when we think of him either as an evangelist, or as a pastor, or as a teacher, we have only to open our eyes and look around, and see here before us the memorial, the monument of his life's work. We might well say, I repeat, that "a prince and a great man is fallen this day."

In the verse that I have read, Jonathan tells David "Thou shalt be missed," and I trust that by the grace of God whatever we may say and whatever other results follow this service today, all will tend to reach our hearts and stir us up, so that if the Lord does not come and we are taken, it may be true of each of us, "Thou shalt be missed."

**What about the Lord's people: will they miss you?** Some years ago I received a communication from a dear brother on the Pacific Coast, telling me of some trouble, and asking for help, but it was help that I could not give and I never answered his communication, although he was one that I greatly respected and he was deeply worthy of it. Months afterwards I happened to be in his city, and I thought "I will go and see the dear brother." I called at the place where he was employed and on inquiring for him I was told, "He is dead." I was thunderstruck. "When did he die?" "Oh, a few days ago." "Where is his family?" They gave me the address. On going to the home I found that they had written to me to come to the funeral. Of course, traveling as I was, I never got the letter, but they thought that I had come in response to that invitation. The funeral had been delayed because some of the sons lived at quite a distance: thus I was able after all to attend the services. And at the grave I saw something that touched my heart deeply. There were a number of big men standing by that grave and the tears were

coursing down their cheeks. I said to myself, "That is the tribute I would like. Keep your brass and marble, and give me this in their place." That dear man was misunderstood by his brethren while he was alive, but now that he was gone this was their tribute to him: there they stood weeping and unashamed. That dear brother was missed.

**What about the unconverted: will they miss you?** Some years ago an old lady in this city made it a daily custom to scatter crumbs of bread for the birds. Day after day in the morning her little feathered friends sat upon the fence waiting, and when the door was opened they were all in a flutter. But a day came when that door was not opened: she was gone; and no one else was found to care for them in that humane work. She was missed. I wonder if the dear unconverted ones will miss you? What about the kindly interest in their souls? What about the effort to bring the Gospel to them, either by the printed page or by the voice? Will it be that they will say, "No man cared for my soul"? Or when you are gone, will they say "You will be missed"? Nothing could be more humiliating to a believer than to drop out of an assembly or a community and not be missed. If you will make it your business to please God in this respect it will no doubt come back to you and to the advantage of God's people. Of course we cannot make that our motive, still is it not something that will reward and make up for any little effort?

But it was also said, "Thy seat will be empty." There are some things in Christian experience that we cannot but be struck with, and one of these things that I have thought of lately is that God does not duplicate His servants. We are no doubt all well aware of some of the great God-given men, such as George Muller, John Nelson Darby, Henry Groves, and Henry Dyer. It was my privilege to meet some of these men, but they are gone now, and no one has been raised up to take their place. There are no more Darby's, or, to come within our own history, we have no Donald Ross's among us; we have no James Campbells, no John Smiths, no Donald Munroes. These men were wonderfully gifted in their line, but they are gone, and God says, "No, I will not duplicate them." This is very solemn. Some might think they are gifted to occupy that seat and fill it, but it is not so. The only thing that we can think of in the case of our dear brother is that, like these others I have mentioned, he has been a most remarkable man, and that now he has gone we shall miss him. It is like living in the proximity of a great mountain. While you are near it, you cannot observe it. It takes distance to get the proper perspective. What we say about our dear brother is not said for his glory but for the glory of Him who raised him up,

but we can unhesitatingly say concerning him, "Thou shalt be missed for thy seat will be empty."

If any thing is to come out of this sad experience for the glory of God it will be because the Lord having removed His servant we realize that that is all the greater reason why we should desire to do more in using the little talent that we have gotten for His glory. Blessed be God He will continue His work, for, "The Lord buries His workmen, but He carries on His work." And while we may say next Lord's Day and the subsequent Lord's Days more than ever, that he is missed, yet thank God his example is with us, and God says, "Remember them that had the rule over you (evidently they had gone to be with Christ) which spake unto you the word of God; and considering the issue of their life, imitate their faith: Jesus Christ is the same yesterday and today and forever." (Heb. 13-7 R. V.)

If I had the ability, and if I had the eloquence that was given to the apostle Paul I would use it to stir you up to live for God. Everything else outside of that will go into small bulk at the end of our days.

Only one life, 'twill soon be past:  
Only what's done for Christ will last.

May the Lord grant that when the time comes that you shall be taken it will be true of each of you that "Thou shalt be missed." The Lord grant that the home call of our beloved brother will give us increased desire to follow up the work that he has done.

In a company like this there are surely some that are unsaved. I would like to ask **you** a question: **Suppose it were your body that lay in this casket where would your soul be?** Over yonder in the city of Dublin there was once a quiet room in which lay the body of an officer of the British Army. He had been a Christian but now he is gone. Into that room came a young man, a promising barrister of a prominent family: his father was president of King's College. Now, while that young man gazed upon the face of his friend this question came forcibly to him: "Shuldhham Henry, if that were your body, where would your soul be?" He made no profession of faith in Christ: he knew that he was not a Christian; and so the answer to his question came back to him, "In hell!" He left that death chamber and he returned into the whirl of society to enjoy himself just as he did before. He played in the card room, attended dances, and frequented the theatres, but ever and anon would come into his memory that pale face and again the question would confront him. "Shuldhham Henry, if that were you, where would your soul be?" and the answer that came at first came back and back again, until

as a burdened sinner he came to Christ. And then his great abilities were given to the preaching of Christ and the building up of His people. He might have been on the wool-sack occupying the seat of Lord High Chancellor, but he got a better position.

It may be that you are unsaved. If you were taken this afternoon, where would your soul be? You ask, "What shall we do?" Is it not nice to see in the very passage that conveys comfort to the Lord's people in regard to death there is the answer to your question? "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. For if we believe that **Jesus died and rose again**, even so them also which sleep in Jesus will God bring with Him." (1 Thess 4:13). There, in the midst of these words of comfort, is the solution of the problem. Yes, there is the foundation upon which, in 1874, our dear brother Muir rested his soul for eternity. And that is the foundation upon which I found rest for, in the very same year, I came to Christ, as guilty, lost and helpless. Yes, here is the answer to it all: "Jesus died," and, thank God, "Jesus rose again." If He had not arisen, we would have been a very unhappy company this afternoon, most miserable, of all men to be pitied. But, thank God, He arose, and at God's right hand I see my clear discharge. "Jesus died." The debt has been paid: God has been satisfied. God attests His good pleasure in the atoning death of His Son by raising Him from the dead and seating Him at His own right hand. And Christ's resurrection is the pledge and pattern of ours. You ask "How do you know that the dead will arise?" "Jesus died": that settles the question of my debt. "He arose": that settles the question of my resurrection.

Our dear brother Muir will rise again at the resurrection of the just. Once more I say, may the Lord grant that, when the time comes that you shall be taken, it will be truthfully said of each of you, "Thou shalt be missed, because thy seat will be empty."

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"I shall sleep sound in Jesus,  
Filled with His likeness rise  
To love and to adore Him,  
To see Him with these eyes.  
'Tween me and resurrection  
But paradise doth stand;  
Then—then for glory dwelling  
In Immanuel's land."

## Address by Mr. C. M. Ross

Turn with me, please, to the book of Acts (Chapter 8:2): "And devout men carried Stephen to his burial and made great lamentation over him. As for Saul, he made havoc of the church entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the Word."

When I realized that I would have the melancholy privilege of speaking at these services, I began to ponder upon the question as to what scripture would be a suitable one to read on this occasion. My links with this dear brother were very intimate and extend over many years, and I felt it would be difficult for me to speak at such a time because of feelings that would be aroused. When I parted from him in Kansas City sixty days ago I thought then of no such thing as death and I still find it difficult to realize the fact, even although I spent three days with him in the hospital and saw him slipping. But when I observed the tears of the dear people of God as they would hear the reports from the hospital, a good report one day and the next a discouraging one, this Scripture came to my mind, "Devout men made great lamentation over him."

There are some people who are so "spiritual" that they think it is unbecoming for saints of God to show emotion in bereavement. They consider themselves so heavenly-minded that it is not right for them to feel, or give expression to feeling. But such a thing is not justifiable. Here was a time when the Spirit of God was moving in the Church in a manner such as was never known before nor since, and when this great man, Stephen, was taken from their midst they made great lamentation over him. I would say to you brethren and sisters, "Weep! It becomes you." I would fain say to the world (though I know I would not be heard), "You weep also. One that sought your best welfare has been taken from you." He will be missed even by the world, although they might not think so, for one intercessor less they have.

Now as I thought of Stephen and compared him with our brother Muir I observed in the two men points of similarity. You remember that Stephen was an outstanding witness for our blessed Lord. He was full of faith and courage, boldly standing at the forefront of the battle, and, although the whole power of the enemy seemed to be directed against him, yet that did not daunt him, for he went on and on till they brought him before the Sanhedrin and accused him of things that he was not guilty of. Still he did not quail before their frowning faces, but boldly stood and bore testimony before the



Council for our blessed Lord. And when I think of our brother Muir I remember him as a man who has stood at the front of the battle. I recall the first time I saw him fifty-two years ago. I had left Scotland as a lad and I was homesick. I had heard of this man and of his aggressive warfare, and when he came to the house and greeted me so kindly that it touched my heart, I said, "There is a friendly man anyway." He was one of five men who at that time were engaged in the work of the Lord: Donald Munro, John Smith, James Campbell, Thomas Muir, and my dear father: just these five who were at that time bearing testimony. Our brother was then a young man, only twenty-four years of age, and he had just come from the field where he was preaching. I esteemed it a great privilege the other day to sit by his bedside. He could not speak much, but he would stretch out his hand and say, "My dear boy," for our friendship could be classed that way.

All of you have known, and most of you have heard, his fearless testimony, for over a long period of years these lips have spoken from this platform. I would like to tell you something of the last time I heard him minister in Kansas City, when he spoke at our conference at Christmas. His theme was "The knowledge of God," and in his address he told a story that made a deep impression on all of us. It was concerning a man who had sent his son to college. One day, after the boy had been in college for about two years, the daughter of the old man went into the room and found him weeping, with his head buried in his hands. "Father, what is the matter?" she cried. "Oh, nothing," he answered, trying to dismiss the thing from her mind. "Something is wrong," she said, "is there any bad word from John?" But he answered again, "It is nothing important." "I know it is something serious," she insisted, and at last he said to her, "Mary, look at these letters, 'Dear father, send me fifty dollars for this,' 'Dear father, I need seventy-five dollars for something else,'" and that was the gist of a whole sheaf of begging letters that he held in his hand: letters forever asking his father to do something for him, and he said to her, "Mary, there is not one word of appreciation of all my love for him, and it hurts me, Mary." And our dear brother wept on the platform: he wept as he said, "I have been preaching for many years, and how little I know about God. I pray to Him for this and that, but how little and how seldom have I gone into His presence and said, 'Father, I thank Thee for what Thou art and for what Thou has been to me and for what Thou has done for me.'" I was ashamed of myself: we were all ashamed. We felt the meaning of it when we saw a man who had lived for God so long speak of his lack of knowledge of God and speaking of it with tears.

You have known here in Detroit how our brother was a man of sympathy and I want to tell you something in that respect. One time when I was in trouble that man came to my home, and he just sat with me and he wept with me. There was nothing that he could say, and there was nothing that he could do, and he was so embarrassed by his inability to help me, that when he went out of the door he slipped a fifty-dollar bill into my pocket. I did not need it, and he knew that I did not need it, but he wanted to show at least his sympathy with me, and I know he has done it many a time in your case as he did in mine.

A brother told me that upon one of these wreaths here was a Scripture, "Blessed are the peacemakers," and in this connection I wish to tell you another experience. There was a difficulty once came up between another brother and myself. It was not a serious difficulty, but I shall never forget how he came to me at the end of a meeting and said, "I want to talk to you about this trouble. You know that it should not exist," and he just beautifully and kindly smoothed out the difficulty like a mother removing the cause of pain in the case of her child. And when I saw that wreath with its motto I just said to myself, "Yes, you have been at it a long time."

I desire to tell you another thing. One of the brethren asked me what I thought should be put upon a wreath from the assembly, and I told him the only thing I could think of was "A faithful minister of Christ" and when I thought of it there came to my memory an experience which our brother had in his early days in Detroit. His wife was just getting well from a prolonged sickness and she needed something to tempt her to eat: she had a craving for just a little piece of chicken. He did not have the money to buy such food and you can imagine his feelings when he knew her desire and his inability to gratify it. But that very day a man who professed to be a Christian, called upon him. Our brother had learned that this man held a serious unscriptural doctrine that precluded him from having any fellowship with him. At the end of their conversation, just as he was leaving, this man took out a roll of bills and said, "I want you to take this." He told me, "Brother Ross, I felt as if Satan was standing there and saying, 'Trust me: take it from me. God has failed you,'" but he answered that man. "No, I cannot take that money." The man answered "The money is all right." "Yes," said our brother Muir, "the money is all right, but the source of it is wrong." And he told me that after the man went out he sat down and wept like a child and then poured out his heart before God. I would like to finish that story. That very night a Christian came to the same door bearing a basket containing bread and vegetables and

a chicken, as a gift for the Lord's sake. There was everthing that could be desired by his sick wife, and again he kneeled down to thank God who had come in so graciously at the time of his misery. By these things men live and characters are formed, and thus you can understand a little of the reason for the boldness and faithfulness of this man in standing for God and God's ways.

One thing more. I read to you what followed the death of Stephen. Saul was moved with hatred and made havoc of the Church. It seemed as if Satan said, "I have removed the champion, and now I will get at the people of God." Oh, my friends, I have no doubt that something like this is in the mind of the adversary at such a time. As Satan stirred up enemies then, such a thing is possible now. May the grace of God preserve us in these days, and let us remember that if God has removed one who has been in the forefront of the battle, we can still look up and say concerning our blessed Lord, "Thou art the same."

But note another thing that followed the persecution, "They that were scattered abroad went everywhere preaching the Word." When the people of God saw this man Stephen so bold, they went forth in like manner bearing witness for Christ. Let the example of our brother arouse us also. When we recall what he has done let it stimulate us to herald the Gospel as he did.

In closing I am going to read to you a poem written by our brother Muir, the theme of which is intimately connected with what we have been reading in the Acts.

### **"Awake! Thou That Sleepest"**

Saints of God, redeemed and precious,

Children of a heavenly birth;

Why do we like veriest worldlings

Grovel low upon the earth?

What though we gain earthly treasures,

Though possessed of wealth untold;

What will all the struggle profit,

If we lose our crown for—gold?

Child of God, His grace has saved you;

Saved to serve a Master true,

For He has in His vast vineyard

Some appointed spot for you.

Has he not redeemed and saved you

That your tongue His praise might swell,

That you might, in working with Him,

Save poor souls from death and hell?

Dare you trifle; while around you  
 Thousands perish day by day?  
 Perish in their sins, not knowing  
 Christ, the true and living way.  
 What though all the world despise you,  
 Christ was hated long ago,  
 You have heard His voice command you,  
 "Preach the Gospel," therefore go!

Not perchance to distance places  
 Will He first direct your way—  
 Home and friends and old companions  
 Need the warning Word today.  
 Go to them, proclaim the message.  
 Warn—entreat to flee from hell,  
 "Preach the Word," be not discouraged,  
 God will fight the battle well.

Stay not there, tell other sinners—  
 Tell the freeman or the slave.  
 God will prove to all who trust Him,  
 That He's mighty still to save,  
 Mighty, for the wondrous power  
 Wrought in Christ, brought from the dead  
 Quickens still, and saves from judgment,  
 All the flock for which He bled.

Hasten, then; for Christ is coming—  
 Coming soon, His own to claim;  
 And each soul won for the glory  
 Swells the honor of that Name!  
 Hasten, ere the shadows lengthen,  
 Love's demands no longer shirk—  
 Time is flying—men are dying—  
 Night draws near, when none can work.

It is our brother's last message from this platform. May God carry it to the hearts of all for His Name and glory's sake. Amen.

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"Deep waters crossed life's pathway,  
 The hedge of thorns was sharp;  
 Now, these lie all behind me—  
 Oh, for a well-tuned harp!  
 Oh, to join Hallelujah  
 With yon triumphant band,  
 Who sing where glory dwelleth,  
 In Immanuel's land!"

## The Story of Mr. Muir's Conversion

AS NARRATED BY HIMSELF

I was born in the little village of Ormstown, in the province of Quebec, on the morning of February 25, 1855. According to the usage of the Presbyterian kirk to which my father and mother belonged, I was "christened" when two weeks old and named after my two grandfathers and an uncle, Thomas Donald William Muir. My father's name was James Proudfoot Muir, and my mother's maiden name Agnes McKinnon. My father was born in Culter, Lanarkshire, Scotland. My mother's people had emigrated from the Isle of Skye and settled near St. Remi, Que., where my mother was born. At the time of my birth my father was in business at Ormstown, but shortly after he sold out the business and moved to Montreal, entering the employ of the Grand Trunk Railway.

We were Presbyterians and faithfully attended the services of the church and loyally stood for the teachings of the denomination as far as we knew them. There was one arrangement which we had as a family, to the effect that if for some good reason we could not go to "our own church," which was at some distance from our home, we might go to a little Baptist mission which was near by. Here, the old gentleman who ordinarily conducted the service, was more successful in putting his congregation to sleep than in awakening them to any concern about their souls. This can be best understood when we say he **read** his sermons, and paper is poor material to carry fire upon.

**My first thoughts of eternity.**—In the year 1869 the old man took a trip home to England, and while he was gone the pulpit of the little mission was supplied from various sources. A young man from Toronto named Richmond was one of these. He had just been married, and on his "honeymoon" took a trip to Montreal to visit some relatives, who happened to be active in the mission. As he had been a worker in the Y. M. C. A. at home he was asked to speak on Sunday in the little chapel. That Sunday I happened for some reason to go to the "mission" instead of the "church," and I shall ever thank God for it. I cannot recall the text or much that was said, but I know I neither fell asleep during the sermon, nor did I get rid of the impressions made on my mind. Ill-defined these impressions were, but I was aroused from my ease, and for the first time in my life I thought of Eternity! He preached again at night, and announced meetings nightly through the coming week. A small turnout brought forth a suggestion from the young preacher that we should go to the street and "sing up a crowd." It was a new thing and it succeeded

in filling the chapel, and nightly he preached the gospel. Though I did not then get saved, yet have I since met those who were saved at that time. It was a fine way, surely, to spend a honeymoon, and one might expect the blessings of God on such a marriage.

In the summer of 1870, my father having disposed of his business affairs in Montreal, went west to Hamilton, Ontario, where, in November of that year, the family followed him, and thereafter that city became our family home. On our arrival in Hamilton, however, we found that there was a change in father. He had through attending some meetings in a hall become more intensely interested in his Bible, and less interested in his "church." This we did not approve of, and mother and I had many talks about it and did all we could to win him back. I became acquainted with the pastor of a church I had been attending, and tried to induce him to come and talk to father, but while he promised to come, he never did so.

In the year 1874 a man and his wife whose home was near the heart of the business part of Hamilton, were constrained by the love of Christ and souls to go to a little park near by and sing and preach the gospel. The wife had a clear and strong voice, and as in those days there were neither street cars nor automobiles, and for that matter little of any kind of traffic on the streets, she was able to reach the ears of many with her song, thus attracting them over to hear her husband preach the gospel. After their meeting they would invite any who cared to do so to come with them to their home near by for conversation on the Scriptures. One night a young Scotchman followed them home, and his knowledge of the Scriptures and of truths from the Word amazed them, so that they wished to know where he had learned these things. His reply was that he was taught them "in the Assembly, back in Aberdeen." They scarce knew what he meant by "the Assembly," but he evidently had something they were looking for, so they expressed a desire for more knowledge of these matters, a desire he was pleased to gratify, until it was long after the midnight hour had passed, before they reluctantly separated. Before they parted, however, he told them of two men of God who were preaching the gospel about 100 miles west of them—Messrs. Donald Munro and John Smith, who, he declared he knew were the very men needed in Hamilton for the carrying on of the work.

The result was that in June, 1874, these two men came to Hamilton and began a series of meetings that lasted for four months. A hall was secured on the third floor of a building in King St. West, and after an open air meeting on the corner of Gore Park, they

marched all who would accompany them to this hall for a further meeting of nearly an hour, when, as they said, they could get at "closer grips" with the people. Few went upstairs, however, apart from a few Christians whom they had attracted by their simple yet earnest presentation of the gospel. An occasional stranger would follow them, but there were no conversions that they knew of. Thus the first month or six weeks went by, and they were feeling very much discouraged about it. Indeed, there was one of them who felt so sure that they were laboring in vain, that he packed his valise, intending to depart on the morrow, but that night God saved three—the first fruit of their labor. Needless to say, the valise was unpacked, and they went on. I was one of the "three" and it came about as follows:

One evening in July we heard, through a friend, of these meetings, and father wanted to go and hear what they preached. So he asked me and my brother Kenneth to accompany him, which we did. I shall never forget the first sound I heard from them. The open air meeting had already begun, and as we walked along King Street, with our faces toward the Park where they were seeking to gather a crowd, I heard a strong voice repeating distinctly over and over the words found in Genesis 6: "And God saw that all flesh had corrupted His way upon the earth." Over and over, as I have said, they were repeated, until by the time we reached the corner a large crowd of people had assembled. The secret of this unique procedure we learned later. Mr. Smith, who usually led the singing, was so hoarse he was unable to sing that night, and as Mr. Munro could not sing, he used the stentorian repetition of his text to attract attention. What results there were with others that night I know not. Personally, I could not get rid of them.

After speaking for nearly an hour on the street we were invited to go to the hall in the next block. About fifteen in all responded, and there for about forty-five minutes we were warned of our danger and entreated to come in faith to Christ for salvation. Behind the platform and tacked to the wall was a large printed bill in the shape of a question—"Friend, thou art traveling to eternity, to an everlasting heaven or an endless hell, which?" During the forty-five minutes we were in that hall, that question burned its way into my conscience, and I went home in deep trouble of soul. "The pains of hell got hold upon me; I found trouble and sorrow."

Two nights later I was back again, and faced the same question.—this time to acknowledge that I was a sinner, and dying as I was would perish forever, but while John 3:36 was being quoted from the platform, I looked away from self and sin, and found peace through faith in the Lord Jesus Christ, the Son of God, who on Calvary "died

for my sins according to the Scriptures, and was buried and rose again the third day, according to the Scriptures." (1 Cor. 15:3.)

Seated by my side was a young man with whom I was slightly acquainted, William L. Faulknor. Like myself, he had been invited to come and hear these men, and their plain, decisive way of preaching the gospel had opened his eyes to see that a religious profession he had, was not Christ, and he was anxious to be saved. Turning to him, I asked, "Will, have you everlasting life?" "No," was his reply, "but I want it. Have you got it?" "Yes," I gladly answered, "I received Christ as my Savior a few minutes ago, and I know I have everlasting life, for His Word has said it." A few moments later dear William Faulknor also trusted Christ and went home rejoicing in the Lord. On a seat behind us sat my brother who, unknown to us, was also in soul anxiety. He too closed in with God's offer of salvation, and became a child of God through faith in Christ. These three cases of blessing that evening accounted for the unpacking of the valise when the preachers got home that night.

## **A Last Message**

**Address Delivered by Mr. T. B. M. Muir**

In Central Gospel Hall, Wednesday, December 31st, 1930

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new and all things are of God Who hath reconciled us to Himself by Jesus Christ." (2 Cor. 5:17).

These words have been before me this afternoon and evening, and they have been taking hold of my heart in my meditations, especially in regard to the closing of the year. This season, since God saved me, has always been to me a season of refreshing. Our life is made up of periods of time. In youth we look forward to many years to come, but when we get older we observe that the periods seem shorter, and when you get to my age you will find that they are made up of moments. The world has a saying that "The young may die but the old must die," but that is not absolute, because we have a secret in that our blessed Lord has assured us that He is coming again, and "Now is our salvation nearer than when we believed," the salvation, not of our souls, but of our bodies, in connection with His coming again.

There are some scriptures that speak of a mighty change wrought in the believer. Time was when we sought the world and the things of the world, both its frivolities and its serious things, things that we thought were important because they were our affairs. But God in His wonderful grace gave us to see the transient char-



acter and folly of these things, and now through that grace we find in Christ and in Him alone that which is truly worth while.

"If any man be in Christ he is a new creature (or a new creation)". The believer becomes part of that which will be manifest by and by. He is anticipating that time when the Lord will change all things and make them such as He Himself desires, but personally and presently the Christian is a new creature, so much so that the unsaved cannot understand the change. The one who has just been saved is an enigma to others. As Peter puts it (1 Peter 4:2-4) "They think it strange that ye run not with them to the same excess of riot." They cannot understand why you do not go in for those things in which they find satisfaction, but the explanation is this: "If any man be in Christ he is a new creature." The only things that satisfy the believer are the things that are connected with God. Others go in for the world and pleasing themselves, but you do not feel that that is your company. You want a company that is God's and with God. It may be you thought that your old associates would make fun of you when you believed, and you have perhaps known by experience that the sneer and laugh of your old companions were very hard to bear, for both old and young have not yet got free from it. We call that "persecution." Those that went through the fires in years gone by would not have thought that that was persecution. But we have discovered anyway that the things which we used to go in for we cannot enjoy now, and so we look forward to that time when God will make all things new, a new heaven and a new earth wherein dwelleth righteousness.

Now please turn to Colossians 1:19: "It pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him I say whether they be things in earth or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled." He will yet extend His reconciling work to the heaven and the earth, but meanwhile **you** hath He reconciled because of the work of the Lord Jesus Christ. If we think that our salvation is the breadth and length and height and depth of God's purposes we are far mistaken. The fact is that God is looking forward to nothing short of new heavens and a new earth. But already the work accomplished by the Spirit of God has made us so that we would be perfectly at home in those surroundings. There are spheres of life which, if we were brought into them, would be very embarrassing to us. Suppose we were transported into the White House. Well, some might perhaps feel at home there because of their previous training, but you and I would feel like a fish out of water; we would realize that we were in what were to us strange surroundings. And so, seeing God has in view a new heaven and a

new earth, if we were unconverted, we would feel dreadfully uncomfortable in that sphere. There was a man called John Curry who was saved down at Montreal. He had been a rough kind of a fellow, a prize fighter and what not, and after he was saved he wrote a little book containing some of his experiences, and in it he told about the dilemma of two men that were running each for a certain boat. It seems that a lively Methodist church were going to have a picnic ostensibly, but really to conduct a revival meeting, and they had chartered a boat for the day. At the same time another boat that was chartered by a lot of sports and prize-fighters was to leave from the same pier. These two men I referred to were seen to be running down the wharf and each jumped on a different boat, thinking that it was the one he wanted to board, but after the boats left the pier each of the men found that he was on the wrong boat. The Methodist found himself on the sports' boat, and the other man soon learned that he was among the Methodists. As soon as the latter started on their trip they began to preach to the sport and so wrought up was he that he wanted the captain to stop the boat. The other man was a fine chap, and he began to preach the gospel to the prize-fighters, and him they wanted to throw overboard. Hence for the new heavens and the new earth we see the necessity of the new birth. A man in Christ has been made a partaker of the divine nature and he enjoys the things that God enjoys and when we reach the new heavens we will be in congenial company. We will find those that we belong to. You remember that when those dear men got away from the Sanhedrin that threatened them, they went to their own company. That was a praying company. No ungodly man would want to be there but that is the very place that a Christian would seek. This is the great change that conversion makes. The man that is in Christ is a new creature.

Next, turn please to Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto 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." It is this second verse that I had upon my mind. In this book of Romans we have eight chapters that tell of our ungodly condition naturally and practically, and this goes on till we come to that climax that there is "nothing that can separate us from Christ." Now that is linked up with this twelfth chapter. These "mercies of God" are in Paul's mind and he therefore beseeches them to present their bodies as a free will offering. In Israel's day there were offerings that were compulsory, such as the sin offering and the offerings of the Day of Atonement. When it was a question of sin the Israelites simply **had** to bring an offering.

But when they were happy and wished to enjoy God, there were other offerings which they could sacrifice and these were voluntary offerings. Here in Romans the offering is not a compulsory one: it has nothing to do with salvation. Some people think and say, "If I give myself and my service and all that I have and am, I shall surely be acceptable to God." No, that is not it. But if I, as a poor guilty sinner come to Christ and present Him to God, I am acceptable and I am accepted, but only in Christ. A poor woman came to my meetings in Montreal many years ago, and one night as she left I gave her a tract called "The Substitute," written by J. Denham Smith. She always sat during the meetings at the back of the hall, and went off as soon as the meeting was over, but the night after I gave her that book she was sitting at the front of the hall and her face was beaming. Immediately after the meeting was over she came to me and said, "I lifted up the Lamb to God last night." I did not know what she meant for it was some time since I had read the book, but she reminded me of the contents of the pamphlet and said, "The people did not present themselves to God but they presented the Lamb. I have always lifted myself to God for Him to see if there was something in me to satisfy Him, but now I have found that it must be Christ, the Lamb, and not myself that should be lifted up to God." She had been going about for years trying to make herself fit to come and be acceptable to God, but that night, as she said, she "Lifted up the Lamb." And the work done then lasted to my knowledge for thirty-five years and now she is at home with the Lord. Most people think that they must give themselves, their tears, and prayers, and good works, to be accepted by God. No, that is not it. I have to bring Christ and Christ alone. But, having been accepted, the case is different, for then as the basis of my service He would have me present myself a living, voluntary offering to God. You remember there were four horns on the altar and these were used to bind the sacrifice upon the altar. But that thought is not here. I should lay myself out for God. And do not let us think that that is all there is to it. We are surrounded by a world full of sinners and traps that are gilded over to make them attractive. People will say "there is no harm" in doing this and that and the other thing. Is it of the world? "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world." And God says, "Be not conformed to this world but be ye transformed." Do not be like the world, for God has made you as unlike the world as He can. What then? "Be ye transformed by the renewing of your mind." Here it is a moral transformation by making myself a living sacrifice to God. God would have me to be occupied with things that are above for if I am occupied with things below I will be like the world.

"Glorify God in your body." Is it **my** body? Yes, but my body belongs to Another. You remember how Mr. Clarke told us what happened when a man in Africa was saved by another? That man and all his became the property of the man who saved him. That is just what we have here. We are not to be like the world but put everything to the test to prove what is that good and acceptable and perfect will of God. Here is an acceptance, not of salvation, but of God finding His joy in us. The world will never satisfy you nor God, and it is a grief to Him to see His children trying to get all they can out of the world. But when He sees His child trying to please Him what a difference that makes!

For my last scripture please turn to Philippians 3:20: "For our conversation (our politics or citizenship) is in heaven: from whence also we look for the Savior, the Lord Jesus Christ, Who shall change our vile body that it may be fashioned like unto His glorious body." Here is a mighty and a wonderful change. Here is a transformation that we are waiting for, a change in our body. We shall yet find that His mighty power will change these bodies and make them like unto His own glorious body.

May the Lord Himself speak to our hearts. He **has** changed us by His grace morally: that is conversion. He **will** change us by His power and make us like our blessed Lord, physically:

"Then we shall be where we would be,  
Then we shall be what we should be,  
That which is not now, nor could be,  
Then shall be our own."

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"Oh, well it is forever—  
Oh, well for evermore!  
My nest hung in no forest  
Of all this death-doomed shore.  
Yea, let the vain world vanish,  
As from the ship the strand,  
While glory—glory dwelleth  
In Immanuel's land.

The King there in His beauty  
Without a veil is seen:  
It were a well-spent journey,  
Though seven deaths lay between.  
The Lamb, with His fair army,  
Doth on Mount Zion stand,  
And glory—glory dwelleth  
In Immanuel's land."

## Murds of Appreciation

**ROBERT McCORRY, 137 Queen St. S., Hamilton, Ont., Evangelist.**

It is difficult to realize that our beloved and esteemed brother, Mr. Muir, is gone, and that we shall never see him again upon earth, nor hear the Word of the Lord through his lips. I was glad to be present at the service and the burial. The many flowers and the real sobs and tears showed the high esteem in which he was held by the Lord's people, and that hymn at the grave mingled well with those real sobs and tears. He will surely be missed, not only in Detroit, but amongst the assemblies in general, for his influence covered a large area. However, the purposes of God concerning the Church and this present dispensation are not completed. There is yet much work to be done, if the Lord does not come very quickly. Therefore it is necessary for us to turn to the Great Head of the Church, the Source from whom all real gift comes. Elijah may be caught up to heaven in a whirlwind: but "the Lord God of Elijah" remains with His people. "God buries His workmen but carries on His work."

**HUGH McEWEN, Yeadon, Pa., Evangelist. (Telegram to Mrs. Muir.)**

We feel with you in this hour of sorrow and share the consciousness of loss. The Church has lost a gifted teacher, the Assembly a pastor, the World a faithful herald, and you a beloved husband. In deepest sympathy.

**SAM McEWEN, Matoaca, Va., Evangelist.**

I speak for the Assemblies in Virginia in expressing deepest sympathy for you in your hour of sorrow. We owe a great deal to his care and ministry. Many here are recalling his visits, especially at Conference time, his care over them in the early days of their Christian life, and his ministry comes back to them with freshness.

**EDWARD MILLER, Lake Geneva, Wis. (Telegram.)**

Our loss is irreparable, and we mourn it. He was a man greatly beloved.

**F. W. MEHL, Detroit, Evangelist.**

As a sympathizer in trial and sorrow and as a friend "that loveth at all times" one feels he was without a peer. It was in this character that I and my family learned to know him first of all. In January, 1923, the Lord removed from our home our little son Robert, two years of age. We were unknown to the Assemblies and unknown to Mr. Muir, only he had heard of our labors for the Master in the northern part of Michigan. But, how he sympathized with us in our sorrow and helped us carry the burden! And this was only the first link in a chain of kindness toward us.

This honorable servant shall not be forgotten. His life, his character, his service to us, and to the church, assure us that his name will be cherished and his memory be permanently preserved.

**MRS. C. W. ROSS, Kansas City, Mo.**

For nearly fifty years I have known dear Mr. Muir and never saw him anything but kind and tender. He has been to us a brother beloved, and a real friend in time of need.

**LEONARD SHELDRAKE, Sault Ste. Marie, Evangelist.**

Nothing whatever could have happened that would affect the hearts of the Lord's people like the home-going of this veteran. There is a big gap left in the assemblies; a place is empty that will never be filled again. A few will feel they have lost a brother, but many will feel they have lost a father.

**JOHN WATT, Cleveland, O., Evangelist.**

I feel that the loss to the Church through Mr. Muir's home-call is very great, as he was a unique brother, richly endowed by the ascended Head of the Church with many gifts. I was so glad to have met him and to have had his help last summer. I did esteem and admire him most highly.

Mr. Muir's work will stand, his ministry will continue, for he being dead yet speaketh. He had about him, in a way I have seldom seen in any brother, the element of rule; even if he did not speak a word or move a finger, his very presence brought in order.

**JAMES WAUGH, writing from Los Angeles, Calif., Evangelist.**

I cannot imagine how you all feel in Detroit. Out here many of us are simply dazed and shocked. Personally I have known Mr. Muir for forty years—first saw him at Marble Hall, Glasgow, when he visited Scotland. What an example he has left us; his rare judgment, the evenness and helpfulness of his testimony and ministry, and the constancy of his labors.

At our meeting in Goodyear, Lord's Day afternoon, the subject was the New Heavens and the New Earth. This subject, coupled with some references to Mr. Muir, led to the complete breaking down of the saints there gathered: the whole company was in tears.

**MR. AND MRS. J. E. ALLEN, Long Beach, Calif.**

Our hearts are aching at the loss of one whom we loved so well, nevertheless we are glad that a tribute so fitting was rendered to so noble a man in the honor and esteem shown to him by the Lord's people, and especially those of his dearly loved Detroit, where he began and where he wanted to finish. He began well and his end was that of one of God's noblemen.

**C. G. McCLEAN, Vancouver, B. C.**

Mr. Muir was one of the very few who today show so much of the gentleness and meekness of Christ. Every remembrance of him, both in his writings and speaking, is precious to me, and these I will ever prize.

**MEMORIAL NUMBER.** Extra copies of this March issue and also reprints of the portrait of Mr. Muir may be obtained by those who desire them.

## "Jesus Only"

"And When They Had Lifted Up Their Eyes, They Saw No Man Save Jesus Only." (Matt. 17:8).

Only on Thee, Lord, only on Thee  
Were my transgressions laid;  
Only on Thee was the thorny crown,—  
Only on Thee did Jehovah frown,—  
Only on Thee did the wrath come down,—  
Only on Thee!

Only to Thee, Lord, only to Thee,  
With a sin-burdened soul;  
Only to Thee, or else surely die,—  
Only to Thee for a refuge fly,—  
Only to Thee, and Thou brought'st me nigh;  
Thee, only Thee!

Only in Thee, Lord, only in Thee,  
Resting a weary heart;  
Only in Thee,—for the price Thou'st paid,—  
Only in Thee,—for my peace Thou'st made,—  
Only in Thee, all my fears are allayed—  
Only in Thee!

Only with Thee, Lord, only with Thee,  
Would I seek life below;  
Only with Thee tread this weary way,—  
Only with Thee would I longer stay,—  
Only with Thee would I live today,—  
Only with Thee!

Only by Thee, Lord, only by Thee,  
Led and preserved all the way;—  
Only by Thee in Thy wondrous might,—  
Only by Thee through the shades of night,—  
Only by Thee till the morning light,—  
Only by Thee!

Only for Thee, Lord, only for Thee,—  
Upward I cast my eyes;  
Only for Thee with a longing heart,—  
Only for Thee for that promised part,—  
Only for Thee, for my hope Thou art,—  
Thee, only Thee!

# Our Record

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## Understanding the Times

MR. T. D. W. MUIR

Notes of an address in Central Hall, Detroit,  
"Christmas Eve," December 24, 1930

The close of the year always suggests to me a line of thought to this effect, that the days of the years of my life, few or many, should be characterized by fellowship with the Father and with His Son Jesus Christ. Fellowship is more than "breaking bread": it is a partnership with God in regard to His truth and also in regard to what He is doing, and if we are in that, we are in a fellowship that He Himself has made and brought us into. In this connection I have a thought or two before me.

First turn please to 1 Chron. 12:32. Were we to read the tenth chapter we would find that it ends up with the death of King Saul and the reason for his death. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it; and inquired not of the Lord." We know the story of how the battle ended upon Mount Gilboa, and also how Saul lost his life, but the real reason for his death was that he had not kept the word of the Lord. Then God raised up David whom He had anointed. David had had troublous times but now the way was clear for him to reach the throne, and in this twelfth chapter we get a list of the various men that were used to that end. Now please read at verse 32, "Of the children of Issachar which were men that had understanding of the times, to know what Israel ought to do." I do not know of any time in the Church's history when it was more necessary than it is now for men of that character, men that understand the times and the path that God would have His people occupied with and walk in, in order to be a testimony to Him. If we look at what was before them here for their consideration we shall learn that it was the time to give the Lord's anointed his true place. There were many in Israel who had a leaning towards David and would gladly have seen him on the throne, yet they did not understand that **this was the time to crown him**, but the men of Issachar knew it. And I do not know anything that is more necessary today than the need for men of understanding, men who are studying their Bibles and communing with God by prayer, men of purpose, men of clean lives and apt to lead the people of God into the path that God

has mapped out. These men of Issachar were outstanding men that knew what Israel ought to do, and the reason for it was because they had an understanding of the times. That scripture was in my mind and it lead me to one in the New Testament.

Please turn with me to Romans 13:11, "And that knowing the time, that now **it is high time to awake out of sleep:** for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." This portion begins with a proviso, namely, that we are called upon to know the times. The time that Israel's men of valor had to know was the time that God's anointed should be placed upon the throne. But we are called upon to know the time of night that the world is in, the time for our testimony, to know how near we are to the end of it, how near to the shout when God's ambassadors will be called to Him and thus close that testimony that has been running for two thousand years.

What o'clock is it? Is it time for us to slumber and to sleep, to take our carnal ease, to get a place for ourselves in this passing scene, to conform ourselves to the ways and fashions of the world, or is it a time that God intends that we should be awake to the fact that soon the shout will be heard and we should be alert to hear it?

You remember the parable of the ten virgins, how they fell asleep, all of them. They were waiting for the bridegroom but so little power was this fact having over their souls that they were able to sleep while they waited. But they were awakened by the word, "Behold the bridegroom cometh." He was coming, and he caught them asleep and they were ashamed before him at his coming: and, so that we might not be like them, He tells us that the time is near for His coming and knowing that, it is high time that we should awake. We may have been planning for a twelve-months ahead, we may have been making our arrangements and intending to do this and that like men of the world, but we are now faced with this fact that He is coming. Israel professed to be waiting for the Messiah, but when He did come He found them nearly all asleep. There were a few shepherds that were attending to their duties and He revealed Himself to them, but there were very few others that were waiting for His appearing. And so with us: Christ is coming: His last word is "Behold I come quickly." But while our hearts are a little stirred we turn over and fall asleep, and we have no energy to carry on our testimony. The night is far spent. You remember



the watchman was asked, "What of the night?" and his answer was, "The morning cometh, and also the night." The morning is for the people of God, and the dark, dark night will be the portion of the poor unsaved. We are now living in what to us is the night season, and we are commanded to put off the works of darkness and to put on the armour of light. If we are alive to the conditions we shall look like those that are waiting for the coming of our Lord Jesus Christ.

Let me now turn your attention to 1 Cor. 4:1: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged by you or by man's judgment: yea, I judge not mine own self. For I know nothing as to myself yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God." So far as the apostle knew he was walking honestly, and, as one who walked honestly, he found no reason to condemn himself. Others were judging him and condemning him, but he says, "He that judgeth me is the Lord: therefore judge nothing before the time, until the Lord come." Here the special thought is the coming of the Lord but in respect to His deciding the worth of our work. A man might say concerning another, "That man is of no use to the people of God," and it might be true: none of us is of much use, but the only One who will be able to estimate the work of the saints is the Lord Himself and the time that He will do so will be when He comes to take up the question of our service. And therefore the apostle says, "Do not prejudge men in their service for God. Wait a little while and when He has them before Himself He will bring to light the hidden things and manifest the counsels of the heart." Sometimes what looks like zeal might be only the energy of the flesh or an attempt to keep the conscience quiet. I have known men, who had a bad conscience, become very zealous, instead of confessing to God and having the matter set right. But of that shall we or others know little or nothing. He will bring all to light: not to shame us or to confound us or to disgust us with ourselves, but that we might be able to acquiesce with Him in His judgment.

"The Lord will make manifest the counsels of the heart." Many of our brethren are not public men, and as to our sisters they are simply looked upon as being the wife or the mother of So-and-so, and that is the end of it. The idea of their being servants of God never seems to enter the mind, and yet theirs is a service that He

will acknowledge and concerning which He will bring forth the counsels of the heart in those who had exercised souls. I knew an old lady in Canada in the early days of my ministry. She was over eighty when I first knew her. She had been a hard worker all her life, for she had thirteen children. Her husband died when she was thirty years of age and left her with that large family and so she had to work very hard to raise them. But God had saved her when she was eighteen and through all these years she maintained a character of fellowship with God, and her neighbors knew whom to call when one was sick and dying. They knew her character as a Christian. She did not push herself forward as being a preacher, and she kept her place. And she prayed. We had the privilege of going to that part of the country and the people came out to the meetings. The first Sunday that we were there the news of our coming was carried to the old lady. She could not come to the meeting herself but she said to her son, "Go, John, and see. I have been praying for thirty years that the Gospel might come to this neighborhood and I want to know if what these men preach is the same Gospel that you have heard me tell all these years." And he went and brought back the word, "It is the same old Gospel." Then she said, "When you go back, ask these preachers to come to our schoolhouse and tell them that I have been praying for thirty years for the coming of the Gospel." We went and God gave us fine times. Four of her sons, white-haired men, were saved. We started a little Assembly and eighteen of those in it were called by her name and the others were all related. A life of that kind is a hidden life, but when the Lord Jesus Christ brings forth the life to the light He will make manifest what was in the heart, and if you and I want to have a good record, let us be careful not only of our words and looks but of the very thoughts that are in our hearts.

"And then shall every man have his own praise from God": each for himself and herself will have their own meed of praise from the Lord. But for this we must know the time and walk in the fear of God, walking honestly and sincerely before Him.

Now turn to 1 Peter 4:7: "But the end of all things is at hand: be ye therefore sober and watch unto prayer." In view of the fact that the end of all things is at hand, here is the exhortation of the Spirit of God, "Be sober." That does not mean merely abstinence from liquor. There are many of God's people drunk and yet they have never tasted intoxicating liquors: drunk with desire for pleasure and money and place. And all this instead of knowing that I am no longer my own, but that I am here as a representative for Him! How unreal our lives are because we have not apprehended our responsibility to God.

Please turn to Luke 12:27. "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God and all these things shall be added unto you." "Neither be ye of doubtful mind," that is, according to the marginal reading, "Live not in careful suspense." How many of God's people, free from gross sins, yet are denying the fact of God's care, for they are living a life of careful suspense, worrying about this and that instead of going to God about it. Do we believe that God is the living God, and that He is caring for us? If so, let us trust Him and no longer live in careful suspense.

Let me tell you a little about the time when God gave me the opportunity of serving Him in the early days. I was exercised about going to a certain place to have some meetings because of a letter I had received inviting me, but I had no means of going. I was at that time looking after the little Gospel Hall in Hamilton, acting as janitor, and one night before the people came for the meeting I got down on my knees to pray about this matter. There was an old large-print Testament lying open before me and my eye caught this word, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," and I tried to get something out of it for my guidance. While meditating, there came to my mind what an old man had said about this scripture. He first tried to expound it but he soon got to the end of his tether, and so he gave an illustration explaining it. He said, "My wife asked me to go and get a pound of tea. I said to the grocer, 'How much is it?' His answer was, 'It is a dollar a pound.' 'Oh, I see, a dollar for the tea, and then a cent for the paper and a cent for the string.' 'No, no,' he said, 'I throw the paper and the string into the bargain.' You see, he is not giving away paper and string, but because he is dealing with a valuable commodity called tea, for which he charges a dollar a pound, he gives me the paper and the string. Now the only important thing is the kingdom of God, and all these other things, the food, the raiment, and the shelter, are like the paper and the string. God throws them into the bargain." It was not a very wonderful illustration but I found it meant much to me, because I saw that, if I went to preach Christ's Gospel, God would look after the food and the raiment, and on the strength of that promise I went forth. And has He been true to His word? I say He has. I will not say any-

thing about my part of it, but He has looked after the paper and the string.

These are times when people are going in for gaiety and frivolity, rejecting Christ and keeping "Christmas." What an incongruity! People are saying, "Merry Christmas," and yet at the same time they are rejecting the Christ of God. Let me say to you that are here that, if you die rejecting Christ, where He is you cannot come: you will go down to hell, and the very times that you speak about as happy seasons will come up in your memory and then you will realize how you refused Him and died in your sins.

The time is short, short for the unsaved and short for us who are saved. May the Lord enable us to bear our testimony for Him—in the shop, in the office, in the home, wherever we are, to bear our testimony for Him.

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## Christ the Way

**You ask the way to come to Christ?**—I can only tell you that you have no journey to take,—there is no way to Christ, for Christ Himself is **the whole Way** between God and the sinner! The distance which the awakened sinner would fill up with his prayers and tears, his resolutions and reforms, is one of his own creating, and Satan would keep him long on that self-imposed journey. Christ has come all the way to sinners,—for He is "**the Way.**"—He says so in John 14:6. "I am the Way, and the Truth, and the Life, no man cometh unto the Father but by Me." You cannot take one step pleasing to God,—one step toward salvation, unless you step into Christ, by believing God's testimony concerning Him, His Person, and His work. Christ Himself has filled up the distance between the believing sinner and God. He is the beginning and the end of the way,—the circumference and the Center of God's purposes of grace!

**Christ, "the Way,"** is at the same moment "**the Life.**" The step into Christ is "out of death into life" (John 5:24). Therefore to the seeking sinner we say, "Believe on the Lord Jesus Christ, and thou shalt be **saved.**" What! **saved?** Yes, saved,—as safe as Christ is safe, not **on** the way to be saved, but **in** "the way" of present and eternal salvation;—in Christ, who is "all our salvation." Having believed on Him, go on in Christ, growing up into Him in all things. The believer's walk, so far as it is a walk of faith,—so far as it is pleasing to God, is **all** in Christ. "As ye have received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him." (Col. 2:6). No deepening, or expanding, or building up outside of Him. When by God's grace a sinner is saved, thro faith in Jesus Christ, there is opened to him an eternity of pressing onward,—of exploring and apprehending more and more of what we have in Him. (Phil. 3:10-12). "In Him dwelleth all the fulness of the Godhead bodily," and all God's fulness is for us, to be filled with it, even as our capacities are enlarged by the power of His Spirit which dwelleth in us.—G. T.

## **"Last Words" and "First Words"**

W. J. McCLURE

Notes of an address in Central Gospel Hall

Read John 20 and Matt. 28:9

In this little portion in Matthew and in the chapter we read in John we have two "first words" in resurrection. Now "last words" are usually treasured, and the last words of the Lord Jesus Christ are peculiarly precious unto us. We think of these last words, "It is finished," and "Father, into Thy hands I commend My spirit," and they are very precious to us. But the first words are very striking also. What is the resurrection "first word" in Matthew? "All hail." It is a salutation, and it means "Rejoice." We can easily think what the hours of darkness during the three days meant to the disciples. You can readily understand how disconsolate these dear men were. The two on the way to Emmaus as they walk are sad. "Why are ye sad?" and then they tell how their hearts are burdened. "The chief priests and our rulers delivered Him to be condemned to death and have crucified Him. But we trusted that it had been He which should have redeemed Israel; and besides all this, today is the third day since these things were done." They were disconsolate. But here is consolation: "Rejoice." Why? The mighty work has been accomplished: the great enemy has been defeated: the bands of death are broken: God is glorified. Surely there is reason for these first words in resurrection.

In John 20 we have two "first words." In v. 15 the first words to Mary Magdalene are "Why weepest thou? Whom seekest thou?" One likes to go back to the very beginning of the Book and hear the first words to the woman when sin came into the world. The first words there speak of tears, and oceans of tears have been shed since then: but the predicted Seed has come and He has been to the cross and bruised the Serpent's head. And we might put the one word in Genesis over against the other in John: the sorrow and tears on the one hand, and the "Why weepest thou?" on the other, for here is the Conqueror of that old enemy the Serpent, and now Mary finds the One she sought Who alone could dry her tears.

But look at the other "first word" in v. 19. "Jesus saith unto them, Peace be unto you." To the individual it was "Rejoice." That was the message which read: "No more use for any more tears for He has come." But here to an assembly it is that little word, "Peace be unto you." And look at what accompanied His salutation. Before saying another word "He showed unto them His hands and His side." Is it not clear that He was connecting His words, "Peace be unto you," with the cross? You remember the law concerning the Hebrew servant (Exod. 21). He had the power to go out free, but

as the young woman who was his wife would look at the bloody wound upon the ear of her husband she did not need any words to dispel any dark doubts that came across her mind. That wound said, "I have been to the judges: I will not leave my wife and my children," and that was her peace. And the first word of the Lord Jesus Christ is "Peace," as He shows them the wounds in His hands and His side. "Then were the disciples glad when they saw the Lord." We cannot see Him with our physical eyes, but He is in our midst, and He would say to us also "Peace be unto you," and He would show us the sure foundation of our peace—the marks of Calvary.

## **"The Upward Look"**

W. H. FERGUSON

In Exodus 40, we have the Tabernacle reared up in the wilderness in accordance with the word of the Lord and in verse 33 we read—"So Moses finished the work"; and from verse 34 to the end there is a description of the cloud and its relation to the tent of the congregation, and the fact of its being the visible and constant guide of the children of Israel. A redeemed people now had a **visible** evidence of the leading of the One Who had redeemed them. "When the cloud was taken up—the children of Israel went onward" (v. 36). "If the cloud were not taken up, then they journeyed not" (v. 37). "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (v. 38).

It is quite evident from this that the children of Israel became **a people of the upward eye!** Every morning as they came to their tent doors they turned their eyes upward towards the cloud that abode over the tent of the congregation. If it remained there they continued to rest in that place; if it were lifted and was about to move onward they prepared to move and journey. At night, did they wish to assure themselves of the protection and care of God over them, they lifted up their eyes and saw the pillar of fire constantly abiding. They were a people who knew the abiding presence, the protection, and the leading of Jehovah through the wilderness.

It would be well for us if, while passing through this desert scene, we knew more of the "upward eye," and the constant looking to the God Who has redeemed us and is guiding us onward to the fulness of the redemption He has accomplished for us. It would save us from many self-seeking ways; it would save us from many days of traveling in forbidden paths, and would make us more useful to God, and to our fellow-men and fellow-servants, as we pass onward to our Redeemer and our Home.

Note now Psalm 5:3—"In the morning will I direct my prayer

unto Thee and will **look up.**" Here we have the **upward look in the morning.** How pleasing to God to see His child the very first thing as he rises from sleep, during which God's eye has rested upon him, give the upward look, and direct his prayer (for guidance, protection and blessing) to His God and Father. A day begun with God means a good day,—a day without God may mean disaster.

Note also Luke 21:28—In this portion of the Scripture, we have distress of nations,—men's hearts failing them for fear and much perplexity, and while it has a reference directly to the days following shortly after the translation of the saints, the principle contained therein is good for His own in all times of trouble and perplexity and distress, as in the present day. The words of our Lord and Master are very practical and cheering—"When these things begin to come to pass, then **look up,** and lift up your heads; for your redemption draweth nigh." **The upward look in difficulty.** What a privilege, and what strength there is in that look, and how quickly the One Who looks on, answers with the word of cheer or deliverance from the trial.

In Hebrews 12:2 the Christian race is set before us. It seems long betimes, the way seems to be rough, and the heart fails. Are we going to be disappointed through not being able to attain? Is Satan to have the advantage and cause us to stumble before we receive the "well done" from our Lord and Master? The strength for the race is to be obtained by "looking unto Jesus." **The upward look in the race** will help us to strive lawfully, it will help us to despise the present reward and seek a future one, it will lift us above both the cheers and the outbursts of disapproval of the on-lookers: we shall be kept true to the course, true to the object before us, true to our blessed Lord, and when the journey is completed and we sit down in His presence, with an eternity of ever-increasing glory and unfoldings of His blessed person and work before us, we shall not be a bit sorry that instead of being much occupied with worldly vanities and its empty fame, we were content to be men and women of the upward and onward look and the upward eye!

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### **Guilt, Grace, Glory**

There is an old story, the substance of which is this—from sin to grace, and from grace to glory. The story has its variations of person, place, time, and circumstance; but the outcome of it is ever the same—salvation is of the Lord.

The first part is this: a sinner buckles on his armour; flings down his challenge to the Almighty; advances to battle against Him; is emboldened by sundry successes; finds a secret pleasure in fighting against so great odds; and laughs at the thunderbolts of heaven.

In the second part matters are reversed. The Almighty advances against the sinner; shoots him through and through with sharp arrows, but they are arrows of light; heaps coals of fire upon his head, but the fire is love; and obtains a victory with the shedding of no blood but that of the Conqueror. The upshot strangely enough is this—the sinner takes up arms and begins to fight in deadly earnest, but against himself. There is now a solemn league and covenant between the Saviour and the loved one, and they are henceforth devoted friends.—J. M.

## In the Cleft of the Rock

DR. J. R. MACDUFF

There is a well authenticated story of a Scottish Highland mother, who, at the close of spring, was suddenly overtaken, in a wild glen among the mountains, by what was long after known as "the great May storm." After attempting in vain, for some time, with her infant in her arms, to buffet the whirling eddies, she laid the child down among heather and ferns, in the deep cleft of a rock: with the brave resolve to make her way home if possible through the driving sleet, and obtain succour for her little one. She was found by the anxious neighbors, next morning, stretched cold and stiff in a snowy shroud. But the cries of the babe directed the searchers to the rock-crevice, where it lay all unconscious of its danger, and from which it was rescued in safety.

Many long years afterwards, that child returned to his native country from distant lands—a disabled soldier covered with honorable wounds. The first Sunday after his home-coming, on going to a city church where the Gospel was told out in Gaelic, the cherished language of his forefathers, he heard an aged servant of Christ unfolding in the Celtic tongue the story of redeeming love. Strange to say, the preacher was originally from the same Highland glen where he himself had spent his youth, and stranger still, that minister of the Gospel was illustrating the heavenly message with the anecdote, to him so familiar, of the mother's love that saved her child! A few days after, the preacher was summoned to visit the death-bed of the old soldier and these were the words with which he was greeted as he stood by the couch of the dying man: "I am the son of the widow. . . . Lay my bones beside hers in the churchyard among the hills. The prayers she used to offer for me have been answered. . . . I have found deliverance in my old age where I found it in my childhood—in **the cleft of the Rock**; but it is **THE ROCK OF AGES!**"

**"Trust ye in the Lord forever,  
For in the Lord Jehovah is the Rock of Ages."**

(Isa. 26:4, margin.)



## David and Jonathan

Address by JOHN WATT in Central Gospel Hall, Detroit

(Read 1 Sam. 18:1-15; 19:1-4; 20:4-33, 42; 22:1-5; 23:16-18; 11 Sam. 17:27)

According as the Lord may help me I desire to bring before you the subject of **devotedness to Christ**, as set forth in David and Jonathan. We all know that David is a most beautiful picture of the Lord Jesus, and Jonathan of a soul who has become attached to Him, and the scriptures which I have read give us the various movements in the life of Jonathan which portray the different relations of the believer to his Lord.

David was God's appointed king just as Saul was the people's choice, for although God "granted them the desire of their heart," it is written "He gave them a king in His anger and took him away in His wrath." There are two things which "God provides for Himself," and which man can have no hand in. First, He provides for Himself a Lamb (Gen. 22:8), and second, He provides for Himself a King (1 Sam. 16:1). The Lamb is for sacrifice, the King is for rule, and it would be as impossible for man to provide the King as it would be for him to provide the Lamb. The people had seen Samuel make his sons judges and they probably considered that they had a right to choose a king, and they got one after their own heart. Saul their first king is a picture of the first man, Adam, who failed in Eden. Dominion was given to Saul, he fell, and brought down the kingdom with him, and the disaster was due to his failing to carry out the word of the Lord. And just as God set aside the first man for his failure, He sets Saul aside, first rejecting him and then removing him. But it is said, "When He had removed Saul, he raised up unto them David." He removed Saul, for the people's choice was not the man of God's purpose. David, the keeper of sheep, and not Saul, the seeker for asses, was God's king.

David was the eighth son of Jesse. In his seven brethren you see the perfection of the flesh which would never do for God, but in David, the eighth son, you have a new beginning, for eight is the resurrection number and speaks of the Head of the new creation. But for God's king suffering must precede glory; he must obey before he rules, and he must learn obedience through the things that he suffered. Thus it was with David, and thus it was with the Son of David.

Let us go back to Bethlehem for a moment. There we see the Lord's anointed king, the beloved son, dwelling in the father's affections. But there came a day when the father sent the son to see how his brethren fared: he sent him with his hands full of bread and cheeses, to take his brethren's pledge. But his brethren rejected

him, and Eliab taunted him, saying, "To see the battle thou art come down." But there had been no fight, and there could be no fight without David. Hence David's simple reply was, "Is there not a cause?" There was the host of Israel on one side, the host of the Philistines on the other, and a valley between: and when David comes upon the scene there is the great champion of the Philistines defying the armies of the living God. Goliath was keeping the people in bondage to fear, for there was none who dared to meet him in battle, although he demanded a man to fight with him. The man of the people's choice was there, head and shoulders above all others, but he was powerless to take up the gauntlet thrown down by Goliath. Jonathan, also the hero of Michmash, was powerless. But David, God's man, was the one to take up the challenge and stand in the breach.

What a picture of our blessed Lord is all this to us. First, the Father finding His delight in the Son; the Son, the Sent One of the Father, coming forth full of grace and truth, His hands filled with blessing for his brethren. Then their cruel treatment, and his calm announcement, "For this cause came I unto this hour." And there is the adversary, Satan, who for forty centuries wielded the power of death and kept men through fear of death in bondage. And at Calvary was the hour of the power of darkness, and for our Lord the valley of Elah.

David refused Saul's armour, as his own weapons though they were not carnal were mighty. He went down to the brook and chose five smooth stones. And why five? That speaks of weakness, but while one was sufficient for Goliath, he had four brothers, and in the five stones we have a foreshadowing that tells us the whole family would be overthrown. Not only did Goliath fall but his brethren fell. And not only did our Lord Jesus Christ defeat Satan, but He conquered principalities and powers, making a show of them openly and triumphing over them in His Cross. (Col. 2:15).

Moreover, in that the stone entered Goliath's forehead we have another foreshadowing of the work of Christ Who as the Seed of the woman should bruise the serpent's head. And just as David stood upon the giant and took the Philistine's own sword wherewith to cut off his head, so the Lord Jesus Christ by the weapon of death, which Satan had wielded so long, destroyed him that had the power of death, that is the Devil, and delivered them who through fear of death were all their life-time subject to bondage. And in similar manner, just as David took Goliath's armour from him, putting it in his tent, so the Lord took from "the strong man" all the armour in which he trusted and spoiled his goods.

We see David go down into the Valley, but we also see him

come up, with the head of the giant in his hands, and he carries it right into Jerusalem. And when he comes up there is a great shout of joy, for the people's fears are now gone. Thus our Lord Jesus Christ came forth from the Godhead's fullest glory, went down into the valley of death, and came up again in resurrection, showing how complete was His victory, and thus our fears should all be gone and gone forever.

The question next is raised, "Whose son is this?" And in the answer I would bring before you the greatness of the Person of our blessed Lord. "What think ye of Christ? Whose Son is He?" When He ascended into the glory the question was raised, "Who is this King of glory?" and the answer is, "The Lord, strong and mighty, the Lord mighty in battle: the Lord of hosts, He is the King of glory." (Psalm 24:8).

David that day won more than a victory over the enemy: he won many hearts to himself. "It came to pass when David had made an end of speaking unto Saul, that the soul of Jonathan was knit to the soul of David and Jonathan loved him as his own soul." Many rejoiced in the victory, but Jonathan became deeply attached to the victor. Many honored David and applauded him and even Saul took him to his own house, but Jonathan loved him and took him into his heart. His love for David was wonderful, passing the love of women, so charmed was he by David. Without any command to that effect he stripped himself of everything that distinguished him as a prince and as a warrior and gave all to David. Saul's armour did not fit David, but what Jonathan in his devotion gave suited David exactly. He gave up his princely robe: he was heir to the throne but in David he saw the one who was fit to fill that throne. If Saul clothed the women of Israel in scarlet, what a wonderful garment his son would have, and yet that robe he gave to David. Then his sword and his bow, these which distinguished him as a warrior: he himself had been unable to meet Goliath, but the man who could cope with the giant was worthy of these. And his girdle where he kept his money is next laid at the feet of David. Virtually he said, "He must increase and I must decrease."

I want to draw your attention for a moment to how this works out in the New Testament. In Philippians II we see how the Lord of glory comes to earth in the form of a servant, how He goes down into death to meet the enemy and comes up again in resurrection, and then how God highly exalts Him, giving Him a Name above every Name. Now see how the One Who had laid the enemy low and is glorified, speaks to Saul of Tarsus, and when He had made an end of speaking the soul of Saul was knit to the soul of the Lord Jesus and he loved Him as his own soul. Then in chapter III we read

of how Saul of Tarsus stripped himself for Christ's sake. All that he trusted in, as a man in the flesh, he gave up for Him. The things that were his gain he counted loss that he might win Christ. And shall we not also fall at his feet and the story repeat and the Lover of sinners adore, singing—

Were the whole realm of nature mine,  
That were an offering far too small,  
Love so amazing, so divine,  
Demands my heart, my life, my all.

Next we have the song of the women. They gave King Saul more praise than he deserved, and they gave David less than he deserved. You would expect that after such a wonderful victory their hearts would have been all for David; but instead of that their song was a mixture of Saul and David, just as ours are often a mixture of self and Christ. They should be "All of Christ and none of self."

(To be continued)

### **The Malady and the Remedy**

DR. THOMAS GUTHRIE

**The Disease—Sin.**—Look first at sin; pluck off that painted mask, and turn upon her face the lamp of the Bible. We start; it reveals a death's head. I stay not to quote texts descriptive of sin; it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—everything that man hates it is; a load of evils beneath whose most crushing, intolerable pressure, "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man a grave? Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives and then damns his soul?—Sin. Who, with icy breath, blights the sweet blossoms of youth? Who breaks the hearts of parents? Who brings gray hairs with sorrow to the grave? Who changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents?—Sin. Who casts the apple of discord on home hearths? Who lights the torch of war, and carries it over happy lands? Who, by divisions in the Church, rends Christ's seamless robe?—Sin. Who is this Delilah that sings the Nazarite asleep, and delivers the strength of God into the hands of the uncircumcised? Who, with smiles on her face, and honied flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and when suspicion sleeps, pierces our temples with a nail? What Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck, to leap with us into perdition?—Sin. Who petrifies the soft and

gentle heart, hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice, into the lake of fire?—Sin. Who, having brought the criminal to the gallows, persuades him to refuse a pardon, and with his own hand to bar the door against the messenger of mercy? What witch of hell is it, that thus bewitches us?—Sin. Who nailed the Son of God to that bloody tree? and who vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him, who was once but little lower than an angel, but little better than a devil?—Sin. Sin! Thou art a hateful and horrible thing; that “abominable thing which God hates.” And what wonder? Thou hast insulted His Holy Majesty; thou hast crucified the Son of His infinite love; thou hast vexed His gracious Spirit; thou hast defied His power; thou hast despised His grace; and, in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot His matchless mercy. Surely, the wonder of wonders is, that sin is not that abominable thing which we also hate.

**The Remedy—A Saviour.**—And how difficult would it be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and am I condemned? He is pardon. To deck Him out, and set Him forth, Nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at His feet. The skies contribute their stars. The sea gives up its pearls. From fields, and mines, and mountains, Earth brings the tribute of her gold, and gems, and myrrh, and frankincense; the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is “the chiefest among ten thousand, and altogether lovely; in Him dwelleth all the fullness of the Godhead bodily.” I offer Him to you—make a free offer of Him, and doing so will challenge you to name a want for which I shall not find a supply in Christ, something that fits your want as accurately, as the works of a key the wards of its lock.

“A Way He is to lost ones that have strayed;

A Robe He is to such as naked be;

Is any hungry, to all such He’s Bread;

Is any weak, in Him how strong is he!

To him that’s dead He’s Life; to sick men, Health,

Eyes to the blind, and to the poor man Wealth.”

## **"I Have Been Crucified With Christ"**

At the time of the Prussian war, a young man who was both a husband and a father, was called to serve in the army, upon which a fellow-countryman of his presented himself, saying that he, having no wife or children dependent on him, was willing to serve in his stead. The offer was accepted and he accordingly took the place of substitute for his friend, went forth into the field, and fell in battle.

After this there was another conscription, and the survivor, through an oversight on the part of the Government, was again required to serve. How do you suppose he answered the summons? He answered it thus: "I am dead. My country has no further claim upon me"; and so it actually was, for he had died in the person of his substitute, and hence, living man though he was, he was exempted from exposing his life upon the field of battle.

So it is with those who are in Christ. We reckon ourselves to be dead. Why? Because He, the Son of God, has died in our stead, and the penalty due to us has been borne by our Surety (Rom. 6:11). By faith we identify ourselves with Him who first identified Himself with us, so that we are dead to sin, both judicially and morally in the person of our Substitute, and can therefore say with the Apostle, "I am crucified with Christ" (Gal. 2:20). (Things New and Old).

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### **No Condemnation**

Rom. 8:28-34

Since I, a guilty, trembling one,  
By sin defiled—yea, lost, undone—  
Have trusted God's beloved Son,  
Who shall my soul condemn?

If God my weight of guilt has laid  
On Christ, whose precious blood was shed  
When He a full atonement made,  
Who shall my soul condemn?

Since He who sits on yonder throne,  
Arrayed in glory all His own,  
Did once for all my sins atone,  
Who shall my soul condemn?

And when this faith gives place to sight,  
And I ascend to realms of light,  
I'll shout from glory's highest height,  
**"None can my soul condemn."**

T. D. W. MUIR.

# Our Record

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## Baptism

Address by MR. MUIR, October 8, 1930

In announcing that a baptism would take place at the end of this service, we mentioned that something would be said upon the teaching of the Scriptures regarding baptism, and, in order that we may have the subject before us, I wish to point out that it runs along these simple lines:—

First: The commission of the Lord Jesus Christ, which gives us our **authority** for baptizing:

Second: The **character** of those that are to be baptized:

Third: The **mode** of baptism: and

Fourth: The **meaning** of baptism.

The subject of baptism is far too large for us to read or even refer now to all the scriptures that deal with it, but one scripture is as good as a dozen for authority. A master who gives an order once is to be obeyed as implicitly as if he had repeated that order a score of times. But we shall read enough of the Word of God to prove the tenor of these points.

First. What is our authority for baptizing any one? Why should we do so, and by whose authority are we doing it? We turn to one scripture for our answer. Please read with me at Matthew 28:16-20. The Lord Jesus Christ had died and had risen again, and He is now in the midst of His disciples, and He is giving them directions as to their behaviour in the days to come. He would have them to be intelligent as to their ways. He says, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

This has been well called "The Great Commission." It is the last word and command of the Lord Jesus Christ as recorded for us in the closing chapter of Matthew's Gospel. Notice how He begins in the 18th verse: "All power is given unto Me." The word here rendered "power" does not mean "strength," but "authority." "All authority is given unto Me in heaven and in earth." It is well for us to remember this, because our authority is derived from Him.

Now comes the commission. "Go ye therefore and teach or (as it is better rendered) make disciples of all nations." That does not mean that you are to make disciples of everybody in all nations, but it means that you are to make disciples **out** of every nation, as we read in the 15th of Acts (2:14) "to take out of the nations a people for His name." It is a selection, or election if you please. "Baptizing them in the Name (not the **names**) of the Father, and of the Son, and of the Holy Ghost," that is the full expression of the Name of Jehovah: the Father, Son, and Holy Spirit, these three equal in power, in honor, and in glory.

And then having done so, "teaching those who have been baptized to observe all things whatsoever I have commanded you." Again you will notice this in connection with the great commission: baptism is not something that is done and that is the end of it. We have here a simple ordinance that brings me into responsibility to do what God commands me in His Word. The ordinance is an initiatory rite to signify that I should walk in newness of life.

And furthermore He who is our authority says, "Lo I am with you alway, even unto the end of the age." When we turn to the other Gospels we find that Mark is the only one besides Matthew who speaks of baptism in connection with our Lord's command to His disciples after His resurrection (Mark 16:16), and there we read: "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." There is the Lord's answer to their carrying out of the commission. He said "**Go:**" "They **went** forth and preached everywhere:" and what is the result? The Lord working with them and confirming the word with signs following.

I do not know, if we had fifty other scriptures, that it would be necessary to read or quote them. These two given to us record the parting words of the Lord to His disciples and what we do tonight is what He commanded us. We have gone forth, into places wherever the unconverted are to be found, we have preached to them, and the Lord has given blessing upon His word from time to time, and the result is that we are enabled to baptize them into the name of the Father, Son, and Holy Spirit. and tonight we are about to do it once more. You ask for our authority, and we put our hand upon the Word and say, "Here it is, the authority of the Lord Jesus Christ:"

Second. Who are they, and what is the character of those that are to be baptized? We have answered that already. Those that believed. Yes, you say, but what did their believing do for them? In answer I want to direct your attention to the Acts of the Apostles, chapter 3:41, where we read that after Peter preached upon the Day of Pentecost: "They that gladly received his word were baptized:



and the same day there were added unto them about three thousand souls." They had "received the word" or, to put it in other words, they had "believed the gospel," and therefore they were baptized. But read with me in Acts 8:4. Following the death of Stephen there had been a great persecution of the Christians, so that they were scattered abroad in Judea and Samaria: "Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them. . . . But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ they were baptized both men and women." It would have been very easy for the Spirit of God to have added "and children" if any such had been baptized, but it does not read so, and the reason is that it simply means only men and women were baptized and the reason that they were so baptized was that they had relieved Philip, they had believed the Gospel.

Then Simon (the sorcerer) himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done . . . And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, 'Give me also this power that on whomsoever I lay hands he may receive the Holy Ghost.' But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou has neither part nor lot in this matter: for thy heart is not right in the sight of God. . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.'

I have read this in order that we might have before us a very solemn fact, namely, that a man might profess to believe and go through the ordinance of baptism, and yet be "in the gall of bitterness and in the bond of iniquity." Here was a man, whose business was a sort of slight of hand, and he thought that he could make more money out of his trade if he could produce this great effect, the giving of the Holy Ghost, and he was willing to pay a big price for it, but it only showed that, in spite of the fact that he had deceived the apostles into baptizing him his profession was merely a sham. Baptism cannot save you. You may be baptized over and over again, and remain an unconverted sinner. There is no salvation in any ordinance nor in any thing or any one, but the Lord Jesus Christ. Baptism did not produce in the man anything that he hoped it would and he was mercifully exposed and lost all his profession.

Now Philip was doing a great work for God. Simon's case was only a little of the chaff that clung to the wheat. But now Philip "Lord, I do confess with my mouth the Lord Jesus and I do believe

was told to leave Samaria and go down to Gaza which was desert. Read what followed (verses 26-35): "and he arose and went. . . . Then Philip opened his mouth and began at the same scripture (Isaiah 53) and preached unto him Jesus." You will notice that there is quite a variety in the expressions used in describing what Philip preached: v. 4, "preaching the Word;" v. 5, "preached Christ unto them;" v. 12, "preaching the things concerning the Kingdom of God and the name of Jesus Christ;" v. 25, "Preached the Gospel;" and here, v. 35, "preached unto him Jesus." These are but various phases of that gospel message which Philip preached: they all brought men to Christ. He had no gospel to preach to them about their works, or their own efforts, or their prayers; it was all and only about Christ. So that the man who was to be baptized must have heard and believed on the Lord Jesus Christ.

And so from the same scripture that the Ethiopian was reading he preached unto him Jesus. And now notice the question that the eunuch asked Philip. "What doth hinder me to be baptized?" It was not "What doth hinder me to be saved?" What was needful for this man, if I may so put it, to be a candidate for baptism was "If thou believest with all thy heart thou mayest." And it was not a mere mental assent to the scripture. I have heard people say, "Do you believe this scripture?" "Yes." "Then you ought to obey the Lord in baptism in order to finish the work." No, it is not so. What would hinder that man from being baptized? If he was not a believer; if he was not saved. He should not be baptized if he had not believed and been saved. Philip's answer was "If thou believest with all thy heart, thou mayest" and he answered and said "I believe that Jesus Christ is the Son of God."

Let me pass that question around to all who are here. Do you tonight believe on the Lord Jesus Christ with all your heart? We read in the Word of God (Rom. 10:9): "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." We had a letter the other day telling us that a woman out on the Pacific Coast had been saved, and we have received since then some information of the details. She was troubled about her soul and on this occasion she was sitting meditating upon what things in her life might give her some reason to think she was saved, and finding none she went to the Bible and read in Romans 10. that wonderful word that "If thou shalt confess with thy mouth . . . and believe in thine heart . . . thou shalt be saved." and she just dropped from the chair where she was sitting to the floor and said, in my heart that God raised Him from the dead" and she arose and

went to the phone and called up this one and that one and confessed Christ to them and told them what had happened.

Here is this man who has been listening to the wonderful story of that One who had been led as a lamb to the slaughter. He asks "Who is this One who was led to the slaughter?" Philip answered "Jesus," and it took hold of his heart and he asks, "What doth hinder me to be baptized?" And Philip says "If thou believest with all thy heart thou mayest," to which he replies, "I believe that Jesus Christ is the Son of God." What an answer! It was the answer of one to whom a revelation of Christ had been made. It was like to what Peter had confessed years before: "Thou art the Christ the Son of the Living God;" and the Lord Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." It is a revelation of Christ to the soul. That is the kind of persons that should be baptized, those that have had Christ revealed to their soul; those and none other should be baptized.

But read on, for we shall learn something else. "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more: and he went on his way rejoicing." Philip's work there was done: he had gone down to Gaza to deliver God's message to that man and now the eunuch is saved and goes on his way rejoicing. If tradition can be believed that eunuch was the founder of the church in Ethiopia. It is there to this day, but a poor corrupt thing now degenerated like the church of Rome, but like the church of Rome it was pure at first. (Continued D. V.)

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## Christ Equal with, yet Subject to, the Father

R. C. CHAPMAN

"He made Himself of no reputation." The Son of God emptied Himself of the state in which He was **not** a servant, **but God's equal**. He had as the Son of God all the properties essential to Godhead and dominion over creation. While He could never empty Himself of Godhead, in which He was equal with the Father, He could empty Himself of the state in which He was equal, and so having taken upon Him "the form of a servant," He is now forever subject to the Father. He never will, and never can, return to the state of being simply God's equal. He is eternally co-equal with and yet eternally subject to the Father. In I Corinthians XV:28 we read: "Then shall the Son also Himself be subject," and in Revelation, "The throne of God and of the Lamb." He is forever the Shepherd and forever the Lamb, and it is the lowly or little Lamb, the diminutive being used.

There is an infiniteness in the lowliness of the blessed Lamb, and He is now at the utmost of His lowliness. Satan took upon himself the form of a **master**, being created a **servant**; instead of serving in obedience he would be lord, and "the condemnation of the devil" is in his self-will; he chose to take to himself what belonged only to God.

What a rebuke to the devil the exaltation of the Son of God will be to all eternity—a mirror in which to see his own folly!

## Service : As Seen in the Levites

W. J. McCLURE

Notes of Address given in New York City,  
During March, 1931

Shall we read, please, Num. 8:1-9: "And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the lampstand . . . And this work of the lampstand was of beaten gold . . . according unto the pattern which the Lord had shewed Moses.

And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them . . . And thou shalt bring the Levites before the Lord . . . ."

Our subject tonight is **service**, as we find it illustrated in the Levites. The late Donald Ross was speaking on this subject in Toronto on one occasion. A lady named Mrs. Montieth attended his meeting; she was a Christian woman, much above the average as to position, education and spirituality, but on hearing the subject dealt with, she remarked that she had never known before that the Levites typified service in the Church. Perhaps we are too prone to take for granted that Christians really know more than they do.

The subject is one which occupies a very large place in the Word of God; indeed it is far beyond any application that I may make of the type. You cannot read the New Testament without seeing that the servant character is a very important aspect of the believer. For one instance of this, the twelfth chapter of John's gospel contains a well-known picture. There you see the believer in his three-fold character: as the **saint**, the risen man, in Lazarus; as the **servant**, in Martha; and as the **worshipper**, in Mary. It is wonderful how things go by "three's" in the Word of God. We shall see that "three" enters largely into what we have to say upon this chapter, just as God seems to have emphasized in nature itself the number three. (gators, but here is a man that over-tops them all. "God Whose I am and Whom I serve.")

Now when we come to Num. 8, we are struck with the manner in which the subject of Levitical service is introduced in this chapter,

for there are two things brought together that don't seem to be very closely related. In the last verse of Chap. 7, we have God speaking, that is **the Word**, and then in the first four verses of Chap. 8, we have the Lampstand, the type of the **Holy Spirit**. At first sight one would say, "What connection has the lampstand here? We have it in Exod. 2:5. Why is it brought in here?" But in this we get one of those remarkable, and apparently incidental proofs of the inspiration of the Bible as the Word of God. For as service is the subject that is in the mind of the Spirit, there are two elements that are necessary in order to render service, namely the **Word of God** and the **Holy Spirit**. We have the Word of God in the Voice speaking unto Moses (Ch. 7:89). That must be first, to direct our service, and then the Holy Spirit to empower us for service. These two, we say, are absolutely. Well here then is our three-fold character, and if we are lacking in one of these features, we are not all-round Christians; for if we are lacking in service, we shall be lacking in worship, and if we are lacking in worship, or service, we shall be lacking in showing forth the risen life; but God means us not to neglect any one of these three characters, since it is only as we display all of them, that God is glorified. Remember then how service has its place, as in **Mary** we have worship, in **Martha service**, and in **Lazarus** the risen man.

When we come to the epistle to the Romans, we find in the sixth chapter that we are made free from a service in which we **had** to serve. We were in bondage, the servants of sin. We were just like galley slaves. The galley slave might point to his bonds and say, "I can't help myself," but God broke our chains and made us free. Free for what? To become the servants of righteousness. It is service still, but it is not the unwilling service that we had to work at, but the willing service that saints should render. Then again you remember that wonderful twelfth chapter of Romans. The opening verse of that chapter brings before us what we have already suggested. "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" or "your intelligent service," that which there ought to be no question about rendering.

Now read Acts 27:23. "God, Whose I am and Whom I serve." In the company that surrounded Paul on that ship, there wasn't a man that had, shall I say, the nobility that he had. There were men on board high up in their profession as soldiers, or may be as navigators, necessary in order to any service that will bring glory to God. What can I do for God if I haven't the Word of God to direct me? And what can I render to God if I am not energized by the Spirit to do His will; that is, according to the twelfth of Romans, that I may render **intelligent** service. A great deal of the professed service of

Christendom had better not been rendered at all. You find certain people with whom it is "preach, preach, preach," or "meetings, meetings, meetings," giving testimony and activity of all sorts. You feel like saying to them, "If you could just sit at the feet of the Lord Jesus for a month or two, you would get a better grip of the meaning of service, and you would be more happy in rendering it." But while that is the mistake of Christendom, we don't mean, that you are forever to be only building yourselves up, that you are to get so occupied with Bible Readings that you have never any time for anything else. You can build yourself up "to death." You can get into such a condition that in studying the Word of God it will reveal very little to you. We believe in study, but not in running the thing to seed. We have known Christians that could discuss points until the uninstructed believer wonders "Where am I?" There was a dear brother (now with the Lord) who was connected with a large jewelry firm, and he used to come to New York on business. On one of his trips here he went to the Bible Reading that used to be held at a certain place, and the night that he was present, there were some old brethren there, some very brainy, educated men, who took up for their discussion the fourteenth chapter of John. This brother afterwards remarked, that he "never knew before there were so many difficulties in the fourteenth chapter of John." The trouble was that these old brethren were much more exercised about words, than about developing the truth that would feed the heart, and the result was that they never got anywhere. Now God wants a balance to be maintained. Don't err on the side that Christendom is erring on: no time for the Bible, and thus service rendered that will only be burned up at the judgment seat of Christ. On the other hand, don't get so occupied with building up yourselves, that you will have no time at all for going out after the unsaved. The first thing to have is the Word of God in your own work. But when you have got the Word that is not enough. You need the Lampstand, that is, the Holy Spirit. Without the Holy Spirit to empower, our service is useless. It may be done zealously, and what we do may be orthodox and correct, but, without the Holy Spirit of God, it will be poor, dry, dead stuff that won't give any glory to God. Do not forget then, that God in putting these two features at the beginning of the section that speaks of Levitical service, is reminding us that we need both the **Word** and the **Spirit**. (Continued D. V.)

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Now unto the King Eternal,  
 Immortal, Invisible, The only Wise God,  
 Be Honor and Glory  
 For Ever and Ever. Amen.

(1 Tim. 1:17.)

## David and Jonathan

Address by JOHN WATT in Central Gospel Hall, Detroit

(Concluded from April number)

The first thing that Jonathan has to learn is that the man whom he loves is in rejection and does not get his rightful place. Saul, consumed with jealousy, speaks to his servants that they should kill David. He was afraid of David. You would have thought that David would have been afraid of Saul: but no, the Lord was with David and had departed from Saul. Saul could not meet Goliath, and when David does what he cannot do, and wins thereby the affection of the people, Saul eyes David from that day forward. "Wrath is cruel, and anger is outrageous: but who is able to stand before envy?" "Envy is like rottenness of the bones." (Prov. 14:30; 27:4). Don't allow envy to come in. When God raises up a brother to do something that you cannot do, don't eye him like Saul, for the next thing will be that, like Saul, you will be casting a javelin at him.

But the more that David is hated by Saul, the more David is loved by Jonathan. "Jonathan delighted much in David," and sought his company. The believer is commanded, "Delight thyself in the Lord," and, when he obeys, his testimony is, "I sat down under His shadow with great delight." And Jonathan spake good of David unto Saul his father. It is easy to speak well of one whom you are delighting in. Jonathan spoke well of David in the very place where David was hated. He was not ashamed to confess him in the doomed house of Saul. Can we speak well of Christ? or are we ashamed of Him? "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Or do we speak well of Him? Is He the Chiefest of ten thousand to our soul? Do we speak well of Him in the place where He is hated, even in this doomed world?

Michal first acts like David's wife, and then she acts like Saul's daughter. She is only once spoken of as David's wife, but she was truly Saul's daughter. When the messengers came to David's house to slay him she helped David to escape through a window, but she herself remained in the house. Seeing that her head and lord was in rejection, she ought to have gone with him, and shared his place outside the camp, but while he was in the outside place all she had was an image. Are we satisfied with an image while our true Lord is in rejection? Have we an idol in the house which prevents our following the Lord?

The next time that Michal saw David was when he was bringing up the Ark, when, as he danced before the Ark with holy joy, she looked out of the window, and, still out of touch with David, she

despised him in her heart. God would not continue the line of testimony through that woman: she was barren from that day forward.

**Obedience.** "Then said Jonathan to David, Whatsoever thy soul desireth I will even do it for thee." (Chap. 20:4). We sing "That grand word 'Whosoever' is ringing through my soul." Here we have that grand word "Whatsoever," which covers everything. Do you love our blessed Lord so much that you can say this? Are you prepared to do His will at all costs? This willingness to obey, this love and devotion, would cover all commandments. Have you carried out the desires of the Lord? You remember when He sat down with His own at the Passover, He said "With desire I have desired to eat this Passover with you before I suffer," and then He passed from that to the Lord's Supper and showed them the way in which they could show their love for Him during His absence: "This do for a remembrance of Me." Do not be like the chief butler who did not remember Joseph but forgot him.

Next we have Saul casting a javelin at Jonathan. He had first cast one at David, and now he hates Jonathan because Jonathan loves David. We must not marvel if the world hates us, for it hated Christ. If the rightful King had the javelin thrown at Him, what can those who love Him expect? The servant will be treated in exactly the same way as his Lord.

But **Jonathan goes back to the city.** He seems to have missed the path of faith here. He gave up his bow, his sword, his robe, and his girdle, but nothing is said of his shoes. He should have followed David into rejection and broken with the city. In John 6, where we read that many went back and walked no more with Him, our Lord said to His own, "Will ye also go away?" Are we not living in a day when things are being given up on all hands? He would look down into our hearts and say, "Will ye also go away?" Jonathan fails in the path of discipleship because he does not break with the city and go out with David. He wanted to be a secret follower of David, but he would not take his place with him outside the camp. In thus evading the path of suffering and reproach, he becomes a solemn warning to us, not to put our own interests first. Of course we are not speaking of salvation, but of discipleship.

By going back to the city **Jonathan avoided the cave of Adullam.** He was not prepared to go all the way, like Ruth and Ittai. He did not "take up his cross and follow," and because he refused to suffer with David he did not reign with him. It is true that he knew David would one day fill the throne, and he wished to be next to him when he reigned, but while he looked for the glory he evaded the suffering. When the mother of Zebedee's children came to the Lord Jesus and



said, "Grant that these my two sons may sit, the one on Thy right hand and the other on the left, in Thy kingdom," the Lord turned to them and said, "Are ye able to drink of the cup that I shall drink of?" Suffering must precede shining in that day of glory.

**Jonathan in the city and David in the cave.** David now becomes a center of gathering. He has four hundred men who have gone outside the camp to him. They were a most extraordinary lot of men, and among them there were not many mighty or noble, but while they were under the leadership of David they had God's king, God's priest, and God's prophet. They had rule from the king, access to God through the priest, and ministry from the prophet; and moreover they had the protection of the kingdom, for David had said, "He that seeketh thy life seeketh my life." But where now is the man that wept on David's neck? He must have known about these four hundred that went out to David, yet he does not go out. We who share in the Lord's rejection today have rule, access to God, a living ministry from Him, and the protection of the kingdom.

Jonathan comes out for the last time and strengthens David's hands, and then goes back to the house. This is the final parting. David abides in the woods and Jonathan goes back into Saul's house. He knew that David would be king and sit upon the throne; he knew that the house of Saul would be overthrown; and yet he remains in a house that God was about to remove. His links with that house were too strong. Have you any links that hinder you from following your Lord outside the camp? When David was ultimately vindicated, when his house was established, Jonathan was not there. If he had suffered with David he would have reigned with him, for David's men came into their own when David was enthroned. He might have reasoned thus with himself, "What an influence I can be in Saul's house. I can speak well of David, and witness for him there," but he did not take the path of suffering and thus he missed the glory. Grace will give all God's saints a place in the Father's house, but our faithfulness shall determine our place in the Kingdom.

When the house of Saul came down on Mount Gilboa, Jonathan came down with it. The body of Saul was stripped by the enemy; not so Jonathan's body; he had stripped himself for David. But he was slain in the high places when he should have been in the woods. How sad this is! David said, "Tell it not in Gath." Don't expose Jonathan. I remember thee and the love of thy youth. Love covers all.

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"There is no teaching like walking with God—nothing so sifting as living under the guidance of His eye."

## **"They that Feared the Lord"**

**Such is the brief description of those who in Malachi's day had God's especial commendation.**

The state of things in Israel at that time we are familiar with. Under the leading of a corrupt priesthood, intent on worldly interests, the form of godliness was kept up with an utter absence of power. To the priests who despised His name while professing to honor it, God says. **"If I be a Master, where is My fear?"** And He reminds them of His covenant of life and peace with Levi, "for the fear wherewith he feared Me." (Ex. 32; Num. 25.) Gracious promises are given to the obedient, and solemn forewarnings of coming judgment to those who go on in their evil ways and disregard God's words, **"and that fear not Me."**

Robbing God of His due in tithes and offerings and giving Him the blind, the sick and the lame of their flocks, Israel complained that there was no "profit" in obeying God, and their words were "stout" against Him—"It is vain to serve God." Evidently they were tempted to give up all acknowledgment of Him, as men are tempted to give up Christianity in our day.

Yet in the midst of all this some were found who **"feared the Lord"** and "spake one to another." While God could pay no respect to the vain show of the hypocrite, in **these** was His delight. "A book of remembrance was written before Him of those that feared the Lord and that thought upon His name," and in foretelling the fiery trial that would come upon "all the proud, yea, and all that do wickedly," God assures these of His preserving care of them as His jewels, His serving children: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

With the passing years reminding us that "the end of all things is at hand"—we may find it helpful to meditate on "the fear of the Lord." It is a most comprehensive inward characteristic, and even to enumerate the scriptures that refer to it would occupy pages. It is the real beginning of that true knowledge and wisdom which we so greatly need in these difficult and perplexing times. While church fellowship in accordance with the Word of God is most important, not mere outward association, even accompanied with careful attention to the letter of the Word, will make up for this "fear of the Lord," the possessor of which, Psalm 111, tells us, "delighteth greatly in His commandments." and surely seeks to obey them. Among the thousands of formalists when Malachi wrote, "they that feared the Lord" found out those who were like-minded, and as they thought upon that Name which was made known to Moses when he was hidden in the cleft of the rock, they sought, under the eye of their

God, to encourage and exhort one another. So may it be with us. There are everywhere to be found godly souls, perplexed with church strifes and confusions, who desire to know more of the Lord. May we have hearts to discern such, and to help them, to our mutual comfort and joy.—Anon.

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## **Nettles or Roses - which?**

HARRY MOORHOUSE

What a grand thing it is to be in the world, as we are, and to have communion with Christ and with God—every action pure and sanctified! I have some plants in my garden, and people used to come and admire these plants. After they had gone out of the garden they would say, "What a sweet savour there is about me!" Do you know where they got it? There was one plant sent to me and I did not think I had it in the garden at all: I thought it had been spoiled. But I had put it there and it bloomed and blossomed. The flower was not a very pretty one; it had not much show about it. But you could not touch the plant without receiving a sweet savour from it, and the more you pressed it, the sweeter was the savour it gave out. There are some Christians just like that flower. You go to their home and you see nothing particular there, no show, no grandeur,—perhaps it is the home of some poor Christian woman. You go away, and all the day there is such a sweetness clinging about you, and you wonder where it came from. It is from that lovely plant. The world perhaps did not admire her much. She never stood on a platform and preached. She never displayed her eloquence or beauty of language. But you have touched her, and you have carried away some of the sweetness that was there.

There are some other Christians who remind me of what happened when I was a boy. I used to visit a friend, and she would say to me, "Wouldn't you like to take some roses home to your mother?" "No," I said, "I would rather take some nettles." My mother used to take nettles and boil them, in order to make a kind of spring drink. So I said I would take some nettles. We went to gather them, and got pretty well stung. As we were going home in the train, an old lady came in, and she said, "Oh, dear me, they are nettles!" So it is with Christians; they might carry roses if they would, but it seems as if they had got a bag of nettles, and everybody that touches them is stung. It is an awful thing to have a bad tongue, but some of us seem to be contented with that; we sting everybody. My friends, it is as cheap to carry roses as nettles. Let us leave the nettles, and carry the roses; let us be sweet Christians, and not stinging ones.

## Missionary Experiences

R. ERNEST JONES

Province of Kiangsi, China

It may interest the Lord's people first of all to hear of some of His gracious ways in dealing with His servant who seeks to obey the command, "Go ye . . . Lo I am with you." It is now nearly forty years since I launched forth into the deep, but the initial experiences of the Lord's leadings at that time are indelibly fixed in my memory. My first interest in the foreign field was aroused by a friend giving me a copy of the *Echoes of Service*. I was too busy at the time to look at the paper but at night on opening it the first letter I read was one from China. After reading this letter, I was so impressed that sleep failed me, and about three o'clock in the morning I rose and gave myself to prayer, telling the Lord that I was willing to do whatever was His will for me to do. It was not long after this that the Lord commenced to open my way to serve Him in Central China. The assemblies of South Wales showed full fellowship with me in my going forth, and by September 1891 my passage ticket and outfit were all provided; on the 26th of that month the friends gathered at High Street Station, Swansea, to bid me farewell, and my railroad ticket having been provided for me as far as London, I started my journey.

I had made it a matter between the Lord and myself, that to Him alone I would divulge my needs and to Him only would I make known my requests, and so no one knew that I was leaving Swansea with just sixpence in my pocket. The train journeyed on, but on the way it stopped at a station, where I saw a friend on the platform, who greeted me, and as we were parting, he shook hands with me and in doing so he left two shillings in my hand, thus increasing my sixpence to half a crown, for which I had much to praise God, for now I had more than sufficient to pay my journey from Paddington Station to Wimbledon, where I had to remain for a few days. On reaching Wimbledon, I found that friends had kindly provided accommodation for me, as I was to stay there from Saturday till the following Friday, on which day Mr. Price and I were to sail from the Royal Albert docks for China.

I had to make a trip to London in the meantime and after visiting the city, I returned to Wimbledon, on Thursday evening, with just one half-penny left out of my half-crown. This sum was all I possessed in the way of money, and one realized that it was far short of what would be needed to take me to the docks on the following morning. However, it brought me into very close touch with the Lord, Who was the only One to whom I could look for aid. After

much prayer, I felt assured that He would not fail me. Many thoughts came through my mind as to how the Lord would provide, one thought being that He would send me some letters. The following morning I was down to breakfast early and eagerly listened for the post-man's knock. In due course the post-man came and the lady of the house brought in many letters, which were all distributed to those around the table, but there was none for me. Soon after this Brother Price called, and he asked if I was ready to go to the station. I replied "Yes," and we started, still having just the half-penny in my pocket, and wondering how I was going to buy my ticket to London. We came in sight of the station, and my friend suddenly stopped, saying that "he was sorry." I asked him what he was sorry about, and he said, "Why, I have forgotten to give you your letters." I inquired, "From where did you get letters for me?" to which he replied, "They were addressed to my house." He then handed me three letters. On opening the first, I found a Postal Order for 12 shillings. We were near to a Post Office and it did not take long to change it, thus enabling me to get my ticket for London. On opening the second letter, I found it was just an ordinary communication; the third letter, however, contained a cheque for twelve pounds, but it was a "crossed cheque," necessitating its deposit in a bank, and, not having a banking account, it was of little use to me, as I had no time to get into touch with friends who could change it for me. We soon reached Liverpool Street Station, and there I met a brother who, as soon as he saw me, asked if there was anything he could do for me. I replied that he could cash a cheque for me if he liked. He wanted to know the value of it, and when I told him it was for twelve pounds, he replied that he had just that amount, twelve sovereigns, in his pocket. When I told him it was a "crossed" cheque, he said it would be all right if I would endorse it and make it payable to him. This was soon done, and thus the Lord had abundantly supplied my need for the long journey that lay before me. This twelve pounds had a further history, however, as we shall see.

When on board ship the following morning, owing to other passengers being in the same cabin with us, Brother Price and I decided to have our Bible reading in the saloon. Before we finished our reading that morning others passengers joined us, and as each day passed the number increased, and by the end of the week many of the passengers in the first and second saloon had united with us, and thus our private Bible reading became a public meeting. As we were on an Australian steamer, it was necessary that we should change at Colombo, Ceylon, for another vessel to continue our journey. The day previous to our arrival at Colombo, having some expenses to meet, my twelve pounds were reduced to eleven pounds, and these I placed safely in my cabin box. Before meeting time, we

were informed, to our great joy, our friends were going to carry on the meeting as they continued their voyage to Australia, and we were given to understand that they were taking charge of the meeting from that day. On our going into the meeting, we found that instead of being a Bible reading on that occasion, they had changed it to a prayer meeting, in which Brother Price and I were to be commended to the Lord for His work in China. Towards the close of the meeting, a brother from an Australian assembly said that he had been asked by his fellow believers to give us a little gift, and he thereupon handed to each of us a packet and on opening mine, I found twenty-two pounds. After the meeting, on going to my cabin to place this gift along with the rest of my money, I found when I opened my cabin box that everything had been disturbed, and there was no sign of my money. Someone had entered our cabin and stolen the money while we were at the meeting. Thus, before I knew of my loss, the Lord had graciously provided me with double the sum I had previously had, again proving that there is nothing too hard for the Lord to do.—(To be continued D. V.)

### **"Salvation Is Free"**

Hark! sinner, hark! we have tidings so true.  
 Tidings of pardon and blessing for you!  
 God, in His word, says that Christ on the tree  
 Died for guilty sinners, and "Salvation is free."

Hear the news, sinner, free! free! free!  
 Why not believe it, 'tis good news for thee;  
 Jesus, the Just One, has died on the tree,  
 Died for guilty sinners, and "Salvation is free."

Guilty you are, yet we know very well  
 Jesus has suffered to save you from hell;  
 Thou now condemned, justified you may be,  
 Jesus paid the ransom and "Salvation is free."

Trust not in "doing," it cannot avail,  
 Good resolutions and works can but fail;  
 "Grace, grace alone," is the saved sinner's plea,  
 "Not of works," the Scriptures say "Salvation is free."

Trust not in "feelings," your heart is depraved,  
 Trust only Jesus, and you shall be saved;  
 Tears of repentance, though real they may be,  
 Ne'er can purchase heaven, for "Salvation is free."

T. D. W. MUIR.

# Our Record

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## Baptism

Address by MR. MUIR, October 8, 1930

(Concluded from May number)

**Third.** The **mode of baptism.** "They went down both into the water." Why did they do that? I remember seeing in a Family Bible a beautiful picture of this very scene: there was a man representing Philip on the one side of the stream, and the eunuch was upon the other side of the stream with head bent down, and with a little shell Philip was pouring a little water on the eunuch's head. Is it not wonderful how people will get taken up with that kind of thing? The word "baptize" means to dip, to immerse, to bury out of sight in water: and it never means to sprinkle.

We have looked at our authority for baptism, the Lord Jesus' command; at the subjects of baptism, believers; at the mode of baptism, immersion in water and being brought up again; and now we must consider—

**Fourth.** The **teaching** of baptism. Please read with me in Romans 6:1-14. We might turn to other scriptures but this portion will suffice us. "Shall we continue in sin that grace may abound?" Who are the "we" that are here referred to? Everybody? No. The world? No. He addresses this letter to people in the city of Rome whom he describes as "beloved of God, called saints" and whom he later speaks of as "the church." This epistle therefore becomes the possession of all that are called of God, those who have believed the gospel, those who are sanctified in Christ Jesus and therefore called saints. If you are a believer in the Lord Jesus Christ you are one of these to whom he writes, called saints.

The Apostle has been taking up the fact that whereas sin once reigned in these people now grace reigns. This brings before us the very practical character of baptism: in fact I do not know of anything more practical.

"Shall we continue in sin that grace may abound?" The answer and the only answer that can be given is "God forbid." "How shall we that have died to sin live any longer therein?" Note that it does not read "died in sin." We **were** "dead in sin"; that was our natural condition. But the point here is "we that have died **to** sin." Do you get the thought? Here is a slave and he is under the power of his master, and one day his master in a temper commands this slave to

be whipped, and as the result of the beating the slave dies. What happens? The master has lost a servant, but the slave also has lost a master. If the owner of that slave commands him to do this or that or the other thing there is no response for the slave has died to that master.

Death is brought before us in the Word of God in a two-fold aspect. We read of death physical and death spiritual. We see death physical in our loved ones departing from us by passing through the article of death. We say "They died at such a time." I met a woman some time ago who had a son in the war. After asking her about her own welfare I said "And how is your boy?" She looked strangely at me and said "Do you not know?" "Know what?" I asked her. She answered, "That he died on Armistice Day. Just before the hour of the armistice a stray shot killed him." He died to everything. His officer might command him to do something but he would answer not, for he was dead, physically dead. But we read of another death, "the second death, which is the lake of fire." The first is true of all in Adam, but the second will be true of those who die in their sins. It is described as a baptism in the lake that burneth with fire and brimstone.

But in this scripture death is looked at in another way altogether, and it is true only of Christians. When the Lord Jesus Christ died on the Cross He died for me. His death therefore was my death, the judgment He bore was my doom. He took my place upon that cross and I adore that Man Who died for me. We have an ordinance in which we remember this. As we gather at His table we sit and watch Him in His suffering at Calvary, and as we take the bread and cup we say "He loved me and gave Himself for me. He died for me and for my sins."

But tonight we are not going to show that forth; not merely are we going to say "Christ died for me" but that "I died with Christ." God saw me put to death on account of my sins: when Christ died I was put entirely out of God's sight. That was all He could do with me, for I was unmendable. Like the old tinker to whom a boy once brought a kettle; after he held it up to the light and saw it was full of holes he said to the lad: "It is past mending." And God held me up to the light and said "Past mending. Put him to death." For I see in the cross of Christ not only that He died for me but also in that death I died with Him. And that is what baptism teaches.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death . . . If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection . . . Likewise reckon ye also yourselves to be



dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof." It does not read: "Let not sin therefore remain in your mortal body." Some people say that "The sin no longer remains, all is pure, nothing of the old nature is left, we are going on now without any sin in us." They are deceived of course; sin is in the mortal body, but I am not to let sin reign there. I am to be the master now. What is the remedy? "Reckon yourself to be dead unto sin." What a wonderful marvelous deliverance is given us: through death we are brought right on to resurrection ground. God Himself hath said it. "Ye have died. Reckon yourselves therefore to be dead indeed unto sin but alive unto God through Jesus Christ our Lord."

### Service: As Seen in the Levites

*Duplicated from* ~~the~~ *May*

W. J. McCLURE

Notes of Addresses given in New York City,  
During March, 1931

Shall we read, please, Num. 8:1-9: "And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the lampstand . . . And this work of the lampstand was of beaten gold . . . according unto the pattern which the Lord had shewed Moses.

And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel; and cleanse them . . . And thou shalt bring the Levites before the Lord . . ."

Our subject tonight is **service**, as we find it illustrated in the Levites. The late Donald Ross was speaking on this subject in Toronto on one occasion. A lady named Mrs. Montieth attended his meeting; she was a Christian woman, much above the average as to position, education and spirituality, but on hearing the subject dealt with, she remarked that she had never known before that the Levites typified service in the Church. Perhaps we are too prone to take for granted that Christians really know more than they do.

The subject is one which occupies a very large place in the Word of God; indeed it is far beyond any application that I may make of the type. You cannot read the New Testament without seeing that the servant-character is a very important aspect of the believer. For one instance of this, the twelfth chapter of John's gospel contains a well-known picture. There you see the believer in his three-fold character: as the **saint**, the risen man, in Lazarus; as the **servant**, in Martha; and as the **worshipper**, in Mary. It is wonderful how things

go by "three's" in the Word of God. We shall see that "three" enters largely into what we have to say upon this chapter, just as God seems to have emphasized in nature itself the number three. Well here then is our three-fold character, and if we are lacking in one of these features, we are not all-round Christians; for if we are lacking in service, we shall be lacking in worship, and if we are lacking in worship, or service, we shall be lacking in showing forth the risen life; but God means us not to neglect any one of these three characters, since it is only as we display all of them, that God is glorified. Remember then how service has its place, as in **Mary** we have worship, in **Martha** service, and in **Lazarus** the risen man.

When we come to the epistle to the Romans, we find in the sixth chapter that we are made free from a service in which we **had** to serve. We were in bondage, the servants of sin. We were just like galley slaves. The galley slave might point to his bonds and say, "I can't help myself," but God broke our chains and made us free. Free for what? To become the servants of righteousness. It is service still, but it is not the unwilling service that we had to work at, but the willing service that saints should render. Then again you remember that wonderful twelfth chapter of Romans. The opening verse of that chapter brings before us what we have already suggested. "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" or "your intelligent service," that which there ought to be no question about rendering.

Now read Acts 27:23. "God, Whose I am and Whom I serve." In the company that surrounded Paul on that ship, there wasn't a man that had, shall I say, the nobility that he had. There were men on board high up in their profession as soldiers, or may be as navigators, but here is a man that over-tops them all. "God Whose I am and Whom I serve." Isn't that noble? He owns God's claims upon him and seeks to meet them. Service, you see, grows out of relationship. We belong to God just as the Levites belonged to God. God, as it were, bought them, and they were His for service. So the Apostle puts this first, **I belong to God.** "God Whose I am and Whom I serve."

Now when we come to Num. 8, we are struck with the manner in which the subject of Levitical service is introduced in this chapter, for there are two things brought together that don't seem to be very closely related. In the last verse of Chap. 7, we have God speaking, that is **the Word**, and then in the first four verses of Chap. 8, we have the Lampstand, the type of the **Holy Spirit**. At first sight one would say, "What connection has the lampstand here? We have it in Exod. 25. Why is it brought in here?" But in this we get one of those

remarkable, and apparently incidental proofs of the inspiration of the Bible as the Word of God. For as service is the subject that is in the mind of the Spirit, there are two elements that are necessary in order to render service, namely the **Word of God** and the **Holy Spirit**. We have the Word of God in the Voice speaking unto Moses (Ch. 7:89). That must be first, to **direct** our service, and then the Holy Spirit to **empower** us for service. These two, we say, are absolutely necessary in order to any service that will bring glory to God. What can I do for God if I haven't the Word of God to direct me? And what can I render to God if I am not energized by the Spirit to do His will; that is, according to the twelfth of Romans, that I may render **intelligent** service. A great deal of the professed service of Christendom had better not been rendered at all. You find certain people with whom it is "preach, preach, preach," or "meetings, meetings, meetings," giving testimony and activity of all sorts. You feel like saying to them, "If you could just sit at the feet of the Lord Jesus for a month or two, you would get a better grip of the meaning of service, and you would be more happy in rendering it." But while that is the mistake of Christendom, we don't mean that you are forever to be only building yourselves up, that you are to get so occupied with Bible Readings that you have never any time for anything else. You can build yourself up "to death." You can get into such a condition that in studying the Word of God it will reveal very little to you. We believe in study, but not in running the thing to seed. We have known Christians that could discuss points until the uninstructed believer wonders "Where am I?" There was a dear brother (now with the Lord) who was connected with a large jewelry firm, and he used to come to New York on business. On one of his trips here he went to the Bible Reading that used to be held at a certain place, and the night that he was present, there were some old brethren there, some very brainy, educated men, who took up for their discussion the fourteenth chapter of John. This brother afterwards remarked, that he "never knew before there were so many difficulties in the fourteenth chapter of John." The trouble was that these old brethren were much more exercised about words, than about developing the truth that would feed the heart, and the result was that they never got anywhere. Now God wants a balance to be maintained. Don't err on the side that Christendom is erring on: no time for the Bible, and thus service rendered that will only be burned up at the judgment seat of Christ. On the other hand, don't get so occupied with building up yourselves, that you will have no time at all for going out after the unsaved. The first thing to have is the Word of God in your own work. But when you have got the Word that is not enough. You need the Lampstand, that is, the

Holy Spirit. Without the Holy Spirit to empower, our service is useless. It may be done zealously, and what we do may be orthodox and correct, but, without the Holy Spirit of God, it will be poor, dry, dead stuff that won't give any glory to God. Do not forget then, that God in putting these two features at the beginning of the section that speaks of Levitical service, is reminding us that we need both the **Word** and the **Spirit**.

The first time that we meet the tribe of Levi (mentioned in a tribal way) is in Genesis 49:5-7. Now it is rather remarkable that on the first occasion in which we have Levi mentioned in this way, he is connected with a curse, and we don't need to think very deeply to see how that reminds us of our own natural condition. God hasn't a servant but what He found first linked up with a curse. There is not one of us in this meeting tonight but what God first found under the curse of a broken law. I don't, of course, mention the peculiar circumstances in connection with Levi here,—I only take that as a suggestion that all God's servants were first found by Him under the curse. But turn to the third chapter of the book of Numbers, verse 6. There we read, "Bring the tribe of Levi near." In Gen. 49:7 God said He would "Scatter them." Now the command is, "Bring the tribe of Levi near." Oh, how very gracious that is! How like God, and how like the grace that has gone out after us! At first our place was under the curse of a broken law, "But now in Christ Jesus, ye who once were far off, are made nigh." (I like that word **made nigh**. It speaks of something that is done solidly) "made nigh by the blood of Christ." (Eph. 2:13). For just as it was in the case of Levi, God's purpose was to "bring them near," so also was God's thought about ourselves. But Levi must be brought near upon a righteous ground and if God is to have service from us He must have it in a perfectly righteous way. Let us see therefore how this chapter illustrates the manner in which we are brought nigh.

"The Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin offering and the other for a burnt offering, unto the Lord, to make an atonement for the Levites." (Num. 8:12). Isn't that beautiful? Here the work of Christ is brought out, both as regards **justification** and **acceptance**,—the sin offering dealing with sin, dealing with what we were as guilty rebel creatures against God, and the burnt offering dealing with what God has made us in Christ. In the one you see God's judgment visited upon our sins, in the other you see our acceptance in Christ, but whether it is the one or the other, there is perfect identification, for in both cases they put their hands upon the head of the sacrifice. As I look back to the cross and see the Lord Jesus Christ bearing sin's tremendous load and hear Him cry, "My God, My God, why hast

"Thou forsaken Me?" I behold the sin offering aspect before me, and I identify myself with that. I say "That was my judgment, and there is my sin offering," and I realize the righteousness that caused God to turn away His face from Christ. But that righteousness has been satisfied and thus I also see Him as the burnt offering, the Lord delighting in Him as He offered Himself to God, in fulfillment of the fortieth Psalm, and as I put my hands upon His head, I say that "As He is towards God so am I. Accepted in the beloved."

Now look please at verse 7 of Chapter 8: "Thus shalt thou do unto them to cleanse them. Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean." The "water of purifying" here is the water of expiation or separation of Chapter 19, speaking of the work of Christ and the Word of God. These Levites are about to bear the sacred vessels and as we read, "Be ye clean that bear the vessels of the Lord," (Isa. 52:11), so here we have their practical cleansing. The work of Christ is seen in the sprinkling upon them of the ashes of the heifer and the running water, and notice as I say "sprinkle" how that reminds us of our beginning. First "the blood of sprinkling," and then after that the work that we carry out by the power of the Spirit of God, typified in the shaving of the flesh and the washing of the clothing. Now what do these two things suggest? That they have a very definite meaning you cannot for a moment question. One might say, "I don't know," and of course that might be, but our not knowing doesn't hinder the fact that there is a definite meaning. Now if you are going to be a servant of God (I am not speaking about giving up your employment and going out to preach), if you are going to be a servant of God in your daily life, or in the assembly, if you dear brethren and sisters aspire to any little service for the Lord Jesus Christ, you will have to know spiritually and experimentally what these things mean, or you will mar your service. Hair is the evidence of the strength of the flesh, and the razor speaks of the application of God's Word. If you are not using the sharp edge of the Word of God upon your daily life and conversation habits will grow and manifest themselves that will mar your service. For instance how would you like to hear someone get up to preach whom you had seen just before the meeting in a towering passion. I knew a man of whom it was said that after he had abused his wife at home, he would go and preach on the meekness and gentleness of Christ. Suppose that someone hears you tell a story that hasn't the ring of truth, or something else that you ought not to tell, and then he sees you get up to preach. Or suppose you make an appointment with a brother, and when the time comes you show no real conscience in keeping your appointment, and you waste

his time and cause him worry, and then you get up and preach before him. These are but a few of the things that shaving by the Word of God will keep down. On these things the child of God ought to use the razor of God's word so diligently that people will say, "Isn't he the even tempered man!" Dear friends, if God's word gets its place in your life and mine, if we are using the sharp edge of the Word of God upon our words and ways, people will think we are paragons as far as our temper is concerned, and yet it isn't our natural disposition, but the word of God controlling our disposition. Someone said to Martha Washington, "Your husband has got one of the worst tempers of any man that I have ever met;" and she was just about to resent it, when the man hastened to add, "But I never yet met a man that has kept it under control as he does." A man that has got a violent temper, but is controlled by God, is a man that amounts to something, but if that temper is allowed to manifest itself he is not fit to carry the vessels.

What about the "washing of the clothes"? Clothes speak of associations, and I cannot serve God acceptably if I am linked up with this thing and that thing which are contrary to God's Word. I can't be yoked with worldly associations politically or socially, if my service is to be pleasing to God, for all my partnerships must be tested by the water of the Word. A young lady came to me at the close of a meeting and asked me to put my signature upon a petition against vivisection. I told her I could not sign it. In the first place I informed her that I wasn't a citizen, but apart from that I could not sign it. "Surely it is a good work?" "That may be, but," I said, "as another has put it, if I saw a man's ass that has fallen into a hole I should go and pull it out, but I should not go and join a society for the pulling out of asses." "Isn't this a good work?" might be said in regard to many a thing, and it may be good, just as plowing is good, but even plowing must be done in God's way. In that labor an ox and an ass could not be yoked together. (Deut. 22:10). So with regard to your associations. Be clear that you are not in something that the Word of God condemns, for if you are you will mar your service. Bring the clothes to the water. Test these things by the Word of God and then act accordingly.—(Concluded D. V. in July number).

**"Christ** loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25). "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." (Psalm 119:9).

## Elijah

Notes of an Address by JOHN WATT in Central Hall, Detroit

Read 1 Kings xvii, xviii, xix, 1-15.

This afternoon I would seek to draw your attention to Elijah and the difficult days in which he lived. He is one of the very few men in the Old Testament who receive the title "Man of God." There is only one so called in the New Testament and that is young Timothy (1 Tim. 6:11). A man of God is one who comes to the front and stands for God in a dark and difficult day, and no one stood out more clearly for God than Elijah. His ministry was in the days of that wicked king, Ahab, who did evil in the sight of the Lord, going further even than Jeroboam who set up false altars in order to take the people of Israel away from God's center. Ahab erected altars to Baal and established a new order of priesthood which was not God's order. If altars are raised to Baal there must needs be priests to wait upon them. That was why God's prophets were cut off, for if the false gets a place it means that God's truth must be dispensed with.

Ahab's wife, Jezebel, was a very wicked woman, one who urged him along an evil course and helped him on the downward road. She was the means of introducing into Israel many heathen practices, whereby much wickedness was indulged in amongst God's people, and she it was who gave orders for God's prophets to be cut off. And it was during Ahab's reign that Jericho was rebuilt in defiance of God's command to the contrary. The word was "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." (Joshua 6:26). But despite that word a Bethelite, who ought to have been giving his attention to God's house, lent himself to the enemy to re-establish that wicked city. Is not all this exactly what we have around us in Christendom today,—a manifest apostasy? There is a mingling of the world with the Church, the introduction of heathen practices, the setting up of an order of priesthood which has no warrant in the Scriptures, and the serving of altars which are not the Christian altar (Heb. 13:10). Many today are so busy rebuilding Jericho that they have no interest in God's House.

Now there would have been no need for Elijah's ministry if the people had gone on with God, but because of the departure he was specially raised up for such a day, and he came in with a ministry calculated to bring the nation back to the Lord God of Israel. God called for a famine in the days of Joseph: here he calls for a drought. The land of Israel was watered by the dew and rain of heaven and these He withholds, which was the very best thing He could do for the people at that time as a means to bring them back to Himself.

Thus the heavens were closed and regulated by Elijah's word. The prophet's first act was to shut the heavens, whereas the Lord's public ministry was commenced by the opening of the heavens.

Elijah earnestly contended for the unity of the Godhead, and for the unity of Israel. His name means "Whose God is Jehovah." In the midst of apostate Israel which had turned to the worship of Baal, he maintained and defended this truth. They would have put God on a level with the heathen gods, but Elijah stood for the truth of the Living God, and proved to them that Baal could give them no answer. He proclaimed Israel's God and Israel's faith, and the Living God supported him. He was out-and-out for God and not merely a secret disciple like Obadiah and the seven thousand. These may have been quite sound in the faith but they were not prepared to earnestly contend for it like Elijah whose bold example they should have had courage to follow.

It is said of Elijah that he "stood before the Lord." Here we have his secret history with God. He stood before the Lord ere he stood before Ahab, and if we desire to know how to stand before men we should first learn what it is to stand before God. The reason we are so powerless in the presence of men is because we stand so little in the presence of the Lord. The Cherubim in Ezekiel first stand (1:25) and then run (verses 7, 14); and it is said of one of David's mighty men (the Tachmonite, II Sam. 23:8) that "he sat in the seat," but also that "he lifted up his spear against eight hundred whom he slew at one time." If we first knew how to sit before the Lord (I Chron. 17:16) we also would do wonders when we rise. This is what Elijah was in private before he appeared in public. He was a man who knew communion with God: first the ear and then the tongue.

Now as soon as Elijah delivered his message, "the word of the Lord came unto him saying, "Get thee hence, and turn thee eastward and hide thyself by the brook Cherith, that is before Jordan." **Eastward:** that is the opposite way to what nature would take, for in Gen. 11:2 we learn the way that man naturally journeys. And, **hide thyself:** Here is another lesson that it is imperative for a servant of God to learn, for the man who hides himself is sure later to be told, "Go, show thyself." The seraphim hid themselves (Isa. 6) and the cherubim in Ezek. 1, covered their hands and their bodies with their wings. Alas, we want to appear before we have learned to disappear.

**Hide thyself by the brook Cherith, that is before Jordan.** Cherith means "cutting," and Jordan is "the river of death." There it is that Elijah must learn the truth of circumcision: the cutting off of the flesh, death to the flesh, no confidence in the flesh. The children of



Israel had to learn this lesson at Jordan and Gilgal, and we also must needs today hide ourselves by Cherith, which is before Jordan, in order to learn the same. See Colossians II, III, where the whole matter of the signification of circumcision is dealt with. Elijah needed Cherith, just as Moses needed the desert, Ezekiel the river side, and John the Isle of Patmos. At Jordan, if we learn its lesson, we also shall know the meaning of having "no confidence in the flesh."

**His food.** "Thou shalt drink of the brook, and I have commanded the ravens to feed thee there." The raven is the first bird mentioned in Scripture, and it is an unclean bird. It fed upon flesh, and was quite at home in a scene of death, and for this reason it did not return when sent forth from the ark (Gen. 8:7). If God's people would not obey Him, He would get the birds to carry out His will. "I have commanded the ravens," He says, and, if Israel be disobedient, these birds were ready to do His bidding, and they carry to the prophet bread and flesh. Where the food came from I do not know, but God is ever able to sustain His servant who seeks to bear His testimony.

Three times we read of Elijah's food. (1) He was fed with bread and flesh brought to him morning and evening by ravens: (2) On bread and water brought to him by a Gentile: and (3) With a cake baked on the coals, and a cruse of water, ministered to him by an angel. Here it is bread and flesh, for "strong meat belongeth to them that are of full age." Milk is for babes, but a man of God must be fed on strong meat in order to stand for God. Bread, flesh, and water, were the means of his sustenance: and if we are to stand for God in an evil day we must feed upon Christ (as set forth in the bread and flesh) and we must be filled with the Spirit (as set forth in the water).

"It came to pass after a while that the brook dried up because there had been no rain." Elijah's first message was "No rain, but according to my word," and he is now made to feel the power of his own word for the brook dries up. Elijah himself has to suffer with the people. How often we give out things without feeling the power of them! The Lord would have us realize the message in our own souls before we give it out to others, for how can ministry affect our hearers if it has not affected us? How can it form them if it has not formed us? How can it hold them if it does not hold us? We must learn to suffer with those to whom we minister.—(Concluded, D. V., in next issue).

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"Grow as the palm tree, but, in thy consciousness, thou must remain like the hyssop on the wall, and become daily less, and more dependent on Him that bears thee, or thy course is not the right one."

## **"My Heavenly Vision"**

A. T. SCHOFIELD, M. D., M. R. C. S., London

I was in my fifteenth year, in 1860, at the time of my conversion, and the experience known generally as the new birth has lasted with me for seventy years, and has been the dominating power in my life. I think that event may be compared with Paul's experience on the way to Damascus, there being in his case as in mine a definite turning point in life and which in spite of every effort to nullify its power, maintained its force through life. I will endeavor at any rate with accuracy and brevity to describe what actually occurred in my "heavenly vision."

At fifteen, one summer's evening, I arrived at Mr. Charles Hammer's Private Academy at 23 West Parade, Rhyl. As a new school-boy I went upstairs to get ready for dinner, and found my bedroom. There were two beds, and the boy who was to occupy one, and who afterwards became the well-known head of one of our most popular missions, was busy dressing. Hearing me enter he turned round, and having asked me if I was the new boy, said, with no further preamble, "Are you a Christian?"

I answered without hesitation. "No, I am not," for I knew well that he did not refer to my social or church position, but to my real state before God, regarding which, being religiously brought up, I was quite clear nothing good could be said, and with whatever envious eyes I might regard those who had truly trusted their Saviour, I knew well I was not amongst the number.

The boy stared at me. "But would you not like to be one?" he asked timidly. "It's no use liking," I said scornfully; "I know well I never shall be a Christian."

"There's a prayer meeting to-night," he said; "would you not like to be prayed for?" "As to that," I replied in an airy manner, "they can just please themselves, for it will do me no atom of good, I've been prayed for often enough."

As I had a slight cold I went to bed early while they were all at this meeting. When my young mentor returned I shammed sleep, for I wanted no more of his talk, so saying his prayers first, he soon turned in, and off he went to sleep. "That's all very well, my fine fellow," I said, glaring at him; "you can go to sleep, and I cannot, for you're all right and I'm all wrong."

So I lay and tossed, thinking it a strange thing that God should look down, as I truly believe He did, into that little room and see two boys on two beds, one all right and the other all wrong. I tossed about with uneasy snatches of sleep until nearly 2 a. m., asking myself why I couldn't quietly rest like that boy?

Suddenly there came to my consciousness rather than to my mind the words, "Because you won't take it," and then came my "heavenly vision," which after all was rather prosaic. "Take what?" I said. And as I lay in my bed, lo, I saw in my mind that I was very sick of a mortal disease, and that by the bedside was a table, and upon it a bottle of medicine which I was perfectly sure would cure me. And there was I asking, "Why am I not cured? Why am I not cured" and the answer was, "Because you won't take it?" This seemed to me absolutely ridiculous. "My word," I said, "if that's all, I'll soon be well, for **take it I will and now?**"

And then I saw that my sickness meant my state, and that this alone was the cause of my sleeplessness. The remedy clearly was belief, true, personal belief in Christ my Saviour. "Well, if that's all," I said, "I won't wait another moment." But how was I to do it? Of course I had known the Gospel story since I could speak, but it had never seemed to do me the least good. I could not "take it" as I could medicine, but I saw that "taking it" meant the act of "believing."

Then to my horror I saw that to believe in the medicine could do me no good, and could never cure me, I must do more than believe in its value, I must "take it." So here was I at fifteen plunged at 2 a. m. into divine metaphysics. But the Spirit of God was hovering over that young boy, for I thought, "I cannot do better than to settle it now."

So I knelt up in my bed, and solemnly and from my heart said aloud, "O God! I **take** Thy Son, Jesus Christ, to be my Saviour this night," and feeling I could do no more, I dropped asleep. The crisis was over.

When I came down to breakfast I still felt pretty much as usual, although conscious that I had undoubtedly taken an irrevocable step in the night. Still, I was surprised I did not feel as happy as I supposed I ought to feel.

The other boys had left the table, and the master came and sat by my side. "We were praying for you last night," he said; "I'm so sorry you are not a Christian."

Now, then, what on earth was I to do? I didn't feel particularly like a Christian; but then I had told God something in the night that I was determined not to go back on. I was in a terrible dilemma; when in a moment the Holy Spirit flashed into my mind the words, "If thou shalt believe in thy heart and confess with thy mouth, thou shalt be saved." I had clearly done the first; it only remained with me to do the second. So without one particle of feeling I said, "**But I am one.**"

"You a Christian!" the master said incredulously, "but you told us you were not!"

"No more I was last night," I said.

"But when did you become one?" he said, completely puzzled.

"About 2 o'clock this morning," I replied.

"But who spoke to you?" he asked.

"No one," I said, and then after a pause, "unless it was God."

"But what happened?" So I told him all, and then demanded if that made me a Christian.

"It does," he said, and immediately I was filled and flooded with a wave of joy perfectly indescribable. I rushed out of the house, threw my cap into the air, and ran round and round the playground to let off, as it were, some of the steam. I then stood still, and looked at myself critically. "What, you," I said, "a Christian! It can't be you!" Yes, indeed, it was myself, incredible as it appeared, but now the ego was a new self. I don't know that I felt either pious or good. But one thing was certain, whereas I was blind, now I could see; I was lost, now I was saved. And now I must hurry up and get others saved too. Such were my first thoughts.

No doubt all this seems very childish to the superior person, but it really was not. It was supernatural and divine, and its after effects on two lives—my brother's and my own—through long years of stress and trouble proved its divine origin and character.

Accomplished in a moment, it has endured a lifetime, and I feel sure the more thoughtful of my readers will not dismiss a true record of an experience which has changed a man's entire life as unworthy of serious consideration.

I have mentioned my brother. He was at home at that time, and remembering this, off I went to my desk, and on some miniature notepaper I wrote words that almost scorched the page. I implored him then and there without delay to take Christ as I had done for his Saviour. My mother found him walking up and down the dining-room with my little letter in his hand, and his tears falling thick upon it. She soon was able to make all clear to him, and that night he wrote me a little note that all was well. My letter was returned to me at his death, when he had become for years a well-known missionary in Inland China, over thirty years after, amongst his treasured effects; and doubtless was the beginning of his remarkable career.

As for myself, it would be wearisome to dwell on my great joy. I felt as a bird let loose, and I wanted all others to be free and happy too. I never travel, even now, by the Irish Mail but I look down on

that line of railway cottages outside Rhyl, where, having changed all my money into little Gospel books, I went, a small school boy, from door to door trying to make others as happy as myself.

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## **Missionary Experiences**

R. ERNEST JONES,  
Province of Kiangsi, China

### **A Surgical Operation**

Encouraged by the kind reception we had on several occasions when we visited the city of Teianhsein with the Gospel we assuredly gathered that the Lord would have us labor there. But after having rented our house and settled down we found a complete change in the attitude of the people. From friendliness they had turned quite hostile, and were soon endeavoring to turn us away, even going so far as to threaten my life. One morning I was called to the front of the compound, and on going to the entrance of our hall I found a large crowd of people on the street. On my enquiring what was the matter I was told that I should soon know. It was not long before I saw being carried towards the hall on the shoulders of some men a Chinese bed, a kind of bamboo couch. This was brought to where I was standing, and I could see there was someone lying on the bed, but owing to its being covered with a dirty cloth, it was impossible to make out anything else. A kind of head-man was standing alongside the couch and I asked him what it was all about. He replied that they had brought me a patient, and they wanted to know if I would heal him. If I healed him, they would be my friends, but if not, they would destroy my property as well as myself. I then asked him what was the matter with the patient. He replied, "Never mind what is the matter with the patient; are you going to cure him?" I then said, "Well, let me see the patient." He answered, "No, you cannot see the patient, neither will we let you know what is the matter with him. But you must tell us if you are going to heal him." The more I talked to him and to the others, the more determined they were that I should know nothing of the case, so at last I said that I would do the best I could. This seemed to satisfy them, and the cloth was removed. I then found a poor man in great suffering, one of his hands having been crushed some time before, so that it was now in a state of gangrene,—and I saw that there was nothing but an operation that would save his life.

I realized my helplessness in such a case, as not being a medical man, I had never seen an operation performed, and to make matters worse, I had no instruments nor drugs, such as chloroform, that would aid me. So I told the people to wait. I then went indoors and

laid the whole matter before the Lord in prayer. After much supplication, I felt assured that the Lord would have me to operate upon the poor fellow. As I possessed no surgical instruments, I was forced to resort to the only implement I had, which was my pen-knife, and so, gathering up some pieces of cloth and the few bandages that I happened to have, I again made my way to the front. As soon as the people saw me there was one cry of inquiry as to what I was going to do. I told them that I was going to save the man's life, but before doing anything, I required a promise from them that as soon as the operation was over they would leave the man in my charge until he was well enough to return home. At first they demurred, but seeing that I was determined, they gave way and said they were willing, after which with the aid of my pen-knife I performed the operation, removing the man's hand, he helping me greatly by fainting off while I did the amputation. When the work was finished I had the poor fellow carried into the house, and there I attended to him, day and night. After some two or three weeks we had the joy of seeing him well enough to be up and about, and anxious to return to his home. And what a change had taken place during the time he had been under my charge, because not only was he glad that his life had been spared, but his greater joy was in the knowledge that he had found the Saviour, who had died to save him. This was the real beginning of our work in Teianhsien, for since then the people have been faithful to their promise and have continually proved themselves to be our friends. Truly, God moves in a mysterious way His wonders to perform, and how often we are reminded of the words of our Lord, when He said, "Without Me ye can do nothing."

### **The Story of a Testament**

On one of my itinerating journeys, accompanied by six natives, we traveled by boat across the Poyang Lake and then up the Pao Chao river to Chin-teh-chen ("The Potteries"), a large city of over a million inhabitants. We had already been several times on the streets selling Scriptures, so that our visit was well known, when one morning as we left the boat (each one laden with baskets full of Scriptures), the crowds that greeted us became so great that we were separated one from the other. I managed to get on to the main street, but no sooner had I reached there, than I found myself hemmed in by a great multitude, all eager to see me. There was no possibility of moving or being seen, owing to the crowd being so dense, but presently I saw, passed from hand to hand over the heads of the people, an empty box which, on arriving where I was standing, was placed down at my feet. As soon as I stood on this stool the crowd was satisfied, and they were willing to listen intently as I told out the Gospel message. Shortly after beginning to preach, I felt a

tug at my basket of Scriptures and realized it was being taken away from me, and then I saw it going away over the crowd in the same manner as the box had come. I felt sure that I had lost both basket and contents, but nevertheless I was happy to be able to tell out the Gospel to so many willing hearers. After a while the people were satisfied, and they commenced to disperse when, to my surprise and joy, I saw my basket was being returned to me over the people's heads. On receiving it I found just one copy of the New Testament left, but at the bottom of the basket, there was a considerable quantity of native cash, showing that those on the outskirts of the crowd had sold the Scriptures and returned the money to me.

After this experience I made my way to a Chinese inn, for a mid-day meal. The innkeeper served me with a basin of rice and several kinds of vegetables, and I sat down upon a small stool beside a table. This was a signal to the people on the street that the foreigner was going to have his meal, a sight that they could not resist, and soon the inn was so crowded with interested people that the landlord had all he could do to look after his own goods. One man in the crowd saw no reason why he should not share the stool upon which I was sitting, and as he sat beside me, I realized what an opportunity I had to speak to him individually concerning the Gospel, and while I did so, I found I was speaking to all in the inn at the same time. The man seemed very much interested and I asked him if he would like to have a New Testament. He said he would but was unable to afford the buying of one. I said, "Never mind the affording, would you like to have one?" and as I told him that I would give him a copy if he would agree to read a portion each day, he readily promised, and I then handed to him the only copy that had been returned when my basket came back to me. Soon after we parted and I have never seen the man since.

Now we must pass over twenty or more years to a time when our friends, Mr. and Mrs. Melville and Mr. and Mrs. Gillan had left Feng-Sin to visit the villages with their tent for Gospel meetings. They reached a village which had never been entered before, and there the tent was erected and a night service was held. Mr. Melville had just finished speaking, when a man in the audience rose up and exhorted the people to accept the Gospel that had been so clearly preached to them, and reminded them how he had told them from time to time the same story of Jesus and His love, and of the living God. After the meeting our friends spoke to the man and on enquiring how he knew about the Gospel, he replied by holding up a soiled, worn-out New Testament. "This," said he, "is the book that has told me of the Living God, and of my Saviour the Lord Jesus Christ, who died for me." He then related the story I have just narrated;

how he sat beside me in the inn and how I had given him the New Testament on condition that he read it each day, which promise he said he had never failed to keep.

What an encouragement this should be for us to continue scattering the Word of God, even though we may never know in time what the result may be.—(Continued D. V.)

## The Ways of Our Lord When Here

J. G. BELLETT

**Zaccheus had been but a sinner, a child of nature**, which is, as we know, corrupt in its springs and in its activities (Luke 19). But, he had been just at that moment under the drawings of the Father, his soul was making Jesus its Object. He wished to see Him, and that desire being commanding, he had pressed his way through the crowd, and climbed up into a Sycamore tree to see Him as He passed by. The Lord looked up, and at once invited Himself into his house. This is very peculiar. Jesus is an **uninvited**,—self-invited guest in the house of that publican at Jericho!

The earliest strivings of life in a poor sinner,—the desire which had been awakened by the drawings of the Father were there in that house ready to welcome Him; but sweetly and significantly He anticipates the welcome, and goes in,—goes in in full, consistent responsive character, to kindle and strengthen the freshly quickened life, till it break forth in some of its precious virtue, and yield some of its own good fruit. "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

**At Emmaus desire had been also quickened**, but under different conditions. It was not the desire of a freshly drawn soul, but of restored saints. The two disciples He met had been unbelieving (Luke 24:13-34). They were returning home under sorrow that Jesus had disappointed them. The Lord rebukes them shortly after He joined them on the road, but so orders His words as to kindle their hearts. When their walk together ends at the gate of their dwelling, the Lord makes as though He would go further. He would **not** invite Himself, as He had done at Jericho. They were not in the moral state which suggested this, as Zaccheus had been; but, when invited, He goes in,—goes in just to stir up further the desire which had now invited Him—to gratify it to the full! And so He does; and they are constrained by their joy to return to the city that night, late as it was, to communicate it to their fellows.

How full of beauty all these cases are! The Guest in the house of the Pharisees,—the Guest in the house of the publicans, the Guest in the house of disciples,—the invited and uninvited Guest in the person of Jesus, sits in His place in all perfection and beauty. I might instance Him as a Guest at other tables; but I will now look only at one more.

**At Bethany we see Him adopting a family scene.** (Luke 10:38-42). Had He disallowed the idea of a Christian family, He could not have been at Bethany, as we see He was. And yet, when we get Him there, it is only some new phase of moral beauty that we trace in Him. He is a **Friend** of the family, finding, as we find to this day among ourselves, a home in the midst of them. "Now Jesus loved Martha and Mary, and Lazarus" are words which bespeak this. His love to them was not that of a Saviour or a Shepherd, merely, though we know



well He was each of these to them. His was also the love of a family friend. Yet though a friend, and an intimate friend, who might, whenever He pleased find a welcome there, still He did not interfere with the arrangements of the house.

Martha was the housekeeper,—the busy one of the family, useful and important in her place; and the Lord will surely leave her where He finds her. It was not for Him to alter or settle such matters. Lazarus may sit by the side of the guests at the family table. Mary may be abstracted and withdrawn as in her own kingdom,—or into the kingdom of God within her, and Martha be busy serving. Be it so. Jesus leaves all just as He finds it. He who would not enter the house of another unbidden, when He entered the house of these two sisters and their brother, will not meddle with its order or arrangements, and in full moral comeliness this is. But, if one of the family, instead of carrying herself in her family place, steps out of it to be a teacher in His presence, He must and will then resume His higher character, and set things right **divinely**, though **domestically** He would not interfere with them or touch them.

**What varied and exquisite beauty!** Who can track all His paths? The vulture will have to say it is beyond even the reach of his eye (Job 28:7). And if no human eye can fully scan the whole of this One Object, where is the human character that does not aid in setting off its light by its own shadow and imperfections? There are in Him combinations of characters as well as virtues or graces. His relationship to the world when He was here exhibits this. He was at once a Conqueror, a Sufferer, and a Benefactor! What moral glories shine in such an assemblage. He overcame the world, refusing all its attractions and offers; He suffered from it, witnessing for God against its whole course and spirit; He blessed it, dispensing His love and power continually, returning good for evil. Its temptations only made Him a Conqueror;—its pollutions and enmities a Sufferer; its miseries only a Benefactor. What moral glories shine in each other's company there!

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### **“Things that Accompany Salvation”**

Suetonius, the Roman historian, depicted conditions as they prevailed at the time that Paul witnessed in Rome, and a later historian speaks of the pages of Suetonius as “an eternal witness of the abysses of depravity, the hideous and intolerable cruelty and nameless lust, that in his day were manifested in that city.” “Virtue was then a sentence of death,” and it was then that the cry, “The Christians to the lions,” exhibited the impulse of popular fury.

These were the surroundings in which the preaching of Christ crucified was followed by the fruits of the Spirit: and while the wondrous effects were seen in the lives of believing **men**, consecration in the case of Christian **women** was even more eager and complete. A certain glad and stately modesty, affectionate yet reserved, replaced the old frivolity and license. The wrist that was accustomed to bracelets, no longer wore such jewels, not only because of the instruction of the scripture but prompted by the joyous impulse of the heart, and also that the wrist might be all the readier for the chain of the persecutor: and the neck, that hitherto had been

adorned with emeralds and pearls, was now free, for these ornaments were disdained and laid aside that they might give room, if need be, for the broadsword of the executioner. These former ornaments of luxury were discarded moreover to furnish means to minister more amply to the wants of the needy. For a new charity was now in the world: a law of benevolence, enjoined by Christ, illustrated in His own person, and made obligatory upon His disciples, obedience to which became a delight under the impulse of His Spirit.  
—R. S. S.

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### **"Looking"**

Looking to Jesus, looking to Jesus;  
Finding in Him satisfaction below,  
Trusting Him ever, saved now forever,  
Cleansed by the blood that He shed, long ago.

Looking to Jesus, looking to Jesus,  
Trusting Him only as onward I go;  
Trusting Him ever, saved now forever,  
Saved by the blood that He shed long ago.

Looking for Jesus, looking for Jesus;  
Once the rejected One, suff'ring below,  
Now to the glory He's gone before me,  
Gone to prepare a place long, long ago.

Looking for Jesus, waiting for Jesus;  
Soon He will come again, this I do know;  
Looking and waiting to see the clouds breaking,  
And His return, promised long, long ago.

Looking for Jesus, looking for Jesus;  
Oh! how this hope sets my poor heart aglow!  
For He will take me, change me, and make me,  
E'en like Himself, as He said, long ago.

Looking at Jesus, only at Jesus;  
As at His feet in the glory I bow,  
And for salvation, yield adoration,  
Singing His praise for His love long ago.  
T. D. W. Muir.

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**Errata in May number.** Due to a last-minute change in the form, several lines in two articles were misplaced. Our readers will please note that the bottom line on page 71 should be inserted to read as the second from the bottom of page 72. To make Mr. McClure's article coherent and intelligible we have reprinted in this issue the first three pages thereof in their proper order.

# Our Record

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## In the Day of the East Wind

T. D. W. MUIR

Prayer Meeting Address, Oct. 10, 1930

No one but Himself knows the various trials that come upon Christians, but how often He says amidst the storm, "It is I, be not afraid."

Here are some of His own words: "Therefore I say unto you, Take no thought for your life (The Revised Version puts it this way, "Be not anxious for your life") what ye shall eat: neither for the body what ye shall put on. The life is more than meat and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn: and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that which is least why take ye thought for the rest?"

God made you to grow a cubit,  $1\frac{1}{2}$  feet, and  $1\frac{1}{2}$  feet, till you are what you are. You cannot add an inch, but He added all these cubits. The process by which He does it is a secret to the wisest today. "Oh," you say, "it is from the food we eat." Yes, but some people take the same food and they do not grow, and others take poorer food and they grow. God makes them to grow. And He calls that "the least."

And He says "Consider the lilies how they grow. They toil not, they spin not: and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass . . . how much more will He clothe you, O ye of little faith. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind (or, neither live ye in careful suspense)." It is not that I did not have enough for dinner, I got that all right; but "where am I going to get my supper?"

Years ago in a home where I was a guest I found a book written about a German preacher called Krummacher. He was a godly man. He had never married but he had an old lady as his housekeeper, and her greatest trouble was to get money enough from Krummacher to purchase things to eat: for he was always giving away his money to every beggar that approached him for help, in spite of the fact that she always scolded him for it. As a result of all this they had

many experiences that were striking. On one occasion a group of people came to visit him, and with his usual generosity he invited them to stay for a meal. There was nothing in the house to set before them, for they had eaten the last food they had at breakfast. His housekeeper was frantic when he said to her, "Get the meal ready." She got out of sight of the guests and beckoned to him, and when he came into the room where she was, she said, "Don't you know that we have nothing to eat?" "Have we no dishes?" he said. "Yes." "Then set them on." She did as she was told and when the table was set, he asked, "Is everything ready?" "Yes." Then the guests were invited to sit down at the table, and Krummacher, according to his custom, gave thanks for the food they were about to receive. He was interrupted by a knocking at the door, and on going to the door the servant found a man waiting with a great hamper of food, cooked and hot, and this message with it, that his master had expected company but the guests had not come and so he had said, "Take this food to Mr. Krummacher: he will know what to do with it." You say, "That is all right for the preacher but **we** have to work for what we need." Yes, I know that, and so have we all: but "My God shall supply all your need according to His riches in glory by Christ Jesus." God help us to trust Him, to look up. Let us keep in with God and He will see to it that the trial will not be greater than we can bear.

### **"He must Increase, but I must Decrease."**

—(John 3:30).

The Baptist compares his Master to the great luminary which rules the day, but himself to the lesser light which is visible only so long as the sun is not in the heavens, but (when the sun rises) pales and vanishes altogether. He would gladly drive all his followers away from himself that they might embrace the feet of the Saviour. Gladly would he stand forsaken did he but see the sheep resting in the fold of the great Shepherd, and partaking of the salvation which could alone be found there.

"**He** must increase." In this declaration the whole mystery of godliness lies wrapped up. Does anyone ask what he must do to be saved? "Friend, thou must decrease and Christ must increase." Does another ask, "Wherein consists the sanctification of the believer?" It consists in this, that Christ increase and the believer decrease. Would another seek to know whether or not he is growing in grace? "Test yourself by this, whether Christ increases in your eyes and you yourself decrease." "**I must** decrease," is a law of Christ's kingdom. Whom the Lord loveth, He leadeth from one descent to another, and it is only thus that the child of God doth grow "up into Him Who is the Head, even Christ." K.

## Service : As Seen in the Levites

W. J. McCLURE

Notes of Addresses given in New York City

(Concluded from June Number)

Now look at something else: "I have given the Levites as a gift to Aaron and to his sons from among the children of Israel to do the service of the children of Israel in the tabernacle" (Numbers 8:19). I suppose those of you who read the Newberry Bible have noticed that the word "Nethunum" is the term used to describe the Levites in verse 16. It means "Given ones." But notice what comes first. In verse 14: "The Levites shall be Mine." God's claims are urgent and He wants those claims, as it were, to really grip our consciences. **"The Levites shall be mine."** Do you know how He came to take the Levites? Away back in Egypt **all** the first-born were under sentence of death, both Egyptians and Israelites, but God came in and said as it were to the first-born of Israel, "I will buy you back to Myself. You are under sentence of death. I might let you go on to suffer the judgment that will fall upon Egypt but I won't do that, I will buy you back," and He redeemed them by the blood of the paschal lamb. Now that being the case with the doomed first-born, do you not see how He can say, "I have bought you, you are mine"? And if you look at yourself, dear believer, as one that was doomed to eternal death, with nothing before you but hell, so that you could say to yourself, "I am a lost man, for there is nothing for me but a doomed eternity," but you heard God say, "I will buy you back," and He came in and by the death of His blessed Son He bought you back,—to whom then do you belong? And isn't it but right that He who bought you back should say, "I have redeemed thee, thou art Mine." **"The Levites shall be Mine,"** but notice how the Levites became His. God changed the arrangement: "All the first-born are Mine. But I will take the Levites instead of the first-born of the children of Israel." Thus man for man the first-born were redeemed by the Levites but it turned out that there were 273 more first-born than there were Levites and these 273 in excess of the number of Levites were redeemed for five shekels apiece. (Num. 3:45-47). So that whatever was true of the first-born,—first that they were doomed, but that God in grace had come in and saved them from the impending judgment—all that applied now to the Levites. The Levites belonged to God upon the basis of redemption. And isn't that what Paul thought as he spoke these words (in Acts 27) **"God whose I am."** "Why now, Paul, do you belong to God?" "Oh, He bought me. I was just about to be cast into hell; I was only a brand ready for the fire but He plucked me out; I belong to Him. His I am."

Now turn to V. 19, God says: "Aaron, they are for you." Have you noticed that in the 17th of John no less than seven times the Lord Jesus says that we were given to Him by the Father? Isn't that really a very precious thought? Given to Christ, we are the Nethunum. Is it any wonder that Christ thinks much of His people? Why? Because He can say, "They were given to Me by the Father." You know if you get a present from someone, a little trinket, you value it not according to its intrinsic worth but according to your opinion of the one who gave it to you, and if you value it as the gift of a very, very dear friend, money won't buy it from you. Now the Lord Jesus looks at you, dear brother and dear sister, and says, "My Father gave you to Me," and when we think of the infinite love that existed between the Father and the Son, and that He received us as a gift from the hand of the Father, we understand why He prizes that gift very dearly.

And why was the Levite given to Aaron? He was given for **service**. Now our blessed Lord Jesus Christ is on the throne but He is carrying on the work of the building of His church. He is responsible for all the labor that goes into that church. He is on the throne, He is not on earth, but the Father said, "My Son, I am going to give you some Levites. I am going to give you believers, and through these believers you are going to carry on the work," and thus it is that the Lord Jesus Christ, although upon the throne of God, is carrying on the work upon the earth. Look please at the last verse of the gospel of Mark and you will see how He is linked up with service right through the dispensation. He is received up and sits on the right hand of God, and yet we read, "They went and preached everywhere, **the Lord working with them.**" He is our Aaron, upon whose shoulders the Father has put the responsibility of the building of the church. God has saved us poor sinners, and has given us to the Son, saying, as it were, "My Son, I give them to you for the work of the sanctuary." Thus you see, brethren and sisters, that we are the gift of the Father to Christ, with a view to carrying on the work for which He is responsible.

Look now please at Chap. 4:19, "Aaron and his sons shall go in and **appoint them every one to his service and to his burden.**" Each Levite did that which was appointed him to do. Merari did not lay hold on a vessel and carry it, nor did Kohath pick up the silver sockets and carry them. Each took up the burden appointed him

When we think of service to Christ now, it is enough to discourage us. Some never seem to regard themselves as called to **any service**. Then on the other hand many have the most hazy notions about what their service is. It is as if a Levite just grabbed up something unthinkingly and started to carry it off. Are you seeking

to do some service for Christ? How are you doing it? No matter how humble the effort may be, never forget that it is not merely work **for** the Lord, but it is the work **of** the Lord. Paul commended Timothy in these words: "He worketh **the work of the Lord** as I also do." (1 Cor. 16:10). Paul and Timothy were Levites who had their burdens appointed to them by our Aaron.

Are you doing a little work in the gospel? Do you feel that the Lord has laid that on your heart? Then beware of looking at the gift that may be developed in that work in the way that worldlings look at their ornaments, something to display to feed their vanity. If you seek to help in the assembly, to visit those who are remaining away, or sick; or if you, dear sisters, are trying to lead the young to Christ in the Sunday School, in all these, there will be discouragement, but the thought that will be a comfort to you then, will be, "The Lord, like Aaron, has appointed me to this service, and I shall do it for Him," And you will not be able to drop it when a little discouraged.

Those dear men in Acts 20, to whom the apostle could say, "Take heed therefore unto yourselves, and to all the flock, **over which the Holy Ghost hath made you overseers**, to feed the church of God, which He hath purchased with His own blood," were doing their appointed Levitical service in the assembly. We heard of one man who evidently considered that he didn't get the acceptance he should have gotten. What did he do? He came to the meeting and said, "I surrender my eldership." You cannot go to the assembly and say, I am going to do no more work as an overseer, or as a preacher. They cannot release you of your responsibility, if the Lord Himself put it upon you.

Look now, please, at the 8th chapter, verses 23-25, "From twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation, and from the age of fifty years they shall cease waiting upon the service thereof"; also turn to the 4th chapter and verse 3, "from thirty years old and upward, even until fifty years old." Now what might be the explanation of that seeming discrepancy? We believe at **twenty-five** they were eligible to be numbered with the Levites for service, but at the age of **thirty**, they entered upon their definite Levitical duties. At the age of twenty-five they entered on their training, but at the age of thirty they actually entered upon their **service**. There is a very happy thought in that, for in the Word of God everywhere we see it was His will to give His servants a training. We don't believe in theological schools: we don't believe in men setting themselves up to give diplomas to other men as preachers and teachers, but

while we 'don't believe' in the world's way of producing preachers, we do believe in qualifications, in having a training. I go back to the Old Testament and I find Elisha companying for years with Elijah. I come to the New Testament and I find the Apostles for years in association with Christ, (Mark 3:13-14). I find Paul taking Timothy with him on his journeys and Timothy learns by association with Paul, how to carry on the work of the Gospel, after that dear man is taken off the scene. And so throughout the Word of God, I get this thought, that God inculcates special training. Young brethren, don't for a moment be discouraged because you may not get at first the place you think you should have; don't for a moment imagine that you are at once fit for a place of responsibility in the assembly that some day you will be fitted for, if you go on with God. Go on, begin at twenty-five; do your work in a quiet way, don't feel too big. When I read of Elisha I find his beginning is very humble. They made the remark concerning him—"Elisha which poured water on the hands of Elijah." (2 Kings 3-11). In a hot climate I can't imagine anything more refreshing than to take a pitcher and pour cold water upon the hands of the master. It would be cooling and refreshing, but it was a humble thing to do, wasn't it? But that humble service fitted him for a more important place by and by. And so with regard to the early days of young brethren; there ought to be the desire just to seek a humble place and to get a grip of God's Word, with the assurance that God will give them greater service later.

But there is something more that I want to point out before I stop; it is in regard to the age of the Levites, when they began and ended their service. The Levites served from twenty-five to the age of fifty years. That would hardly apply to some of us literally, because if it did we began too soon and we have kept on too long. But in the spiritual sense, I do hope that all my service and all your service will be rendered between twenty-five and fifty. You ask "What do you mean? Shall I have to wait a year or two before I begin my service? And then I may never see fifty." Let me say again, I trust and pray for you, that all your service will be rendered, figuratively speaking, between twenty-five and fifty, and I want to seek that for myself. Some might say, "You are speaking in a riddle. What do you mean?" This is what I mean. If I were to take the time in a man's natural life when mentally and physically he is at his best, I would take those very years, between twenty-five and fifty, and the teaching is that we should so walk with God, that spiritually we shall always be between twenty-five and fifty, serving God neither with the **immaturity of youth** on the one hand, nor the **weakness of senility** on the other, but preserved by His grace so that



our service will be rendered in the energy and power of the Spirit. Do not mistake me. You may live to be ninety years old, and yet if you go on with God, you will be kept like a Levite, under fifty. Moses is a fine picture of this: he was "an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." (Deut. 34:7). On the other hand, you may not have reached the age of twenty but if you walk with God, you will have the energy of the Levite at thirty. The idea of some that the age of the Levite is to be taken **literally** for our guidance today is entirely wrong, and goes alike in the face of Scripture and experience. Some who are not nearly twenty-five may serve well in the Gospel and in the assembly, as for example young Timothy (and, for a modern instance, think of the late T. D. W. Muir planting assemblies and guiding them when about the age of twenty-one). As we seek therefore to preserve our spiritual power in service, we shall be like the Levites, who served from twenty-five to fifty. (To be followed by "The Camp; The Camp at Rest; On the March.")

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## Missionary Experiences

R. ERNEST JONES, Province of Kiangsi, China

### IV. The Famine

In February, 1914, the district where we are living was reduced to a state of famine, caused through the failure of crops the previous year. There was yet another month before the wheat would be ready for harvest, and often we saw people out in the fields and on the hills seeking for roots and anything else that they could get to eat. Many had come to us from time to time for help in various ways, but towards the end of February, we were not in a position to help them further, and one day when the Christians came to us, we had to tell them that we had nothing left, but, I added, that there was something we could all do. They seemed surprised and enquired as to what else they could do. I told them that we could pray, for we have a prayer-hearing and prayer-answering God. Their reply was, "If it is a matter of prayer, we will come every day, and join you in supplication to God." So each afternoon was given to intercession, and on the fourth afternoon, while we were at prayer, a man came in and called me to come and see what was taking place. We all went out, and there I saw away in the north a very dark cloud coming towards us. I told the people that I thought we were in for a big storm and we watched the cloud as it came across our district, and passed on. As it passed it rained heavily, not the ordinary rain, but a deluge of little black seeds, which fell in such abundance that the people were able to go out and shovel them up. As soon as the

storm was over and the seed was examined, almost the first question asked was, "What is it?" (reminding us of the children of Israel in the wilderness, who asked a similar question when the manna fell), for such seed had never been seen before in that district and no one knew what it was. However, they decided at once to try the seeds by beating them, thus removing the husks, and inside they discovered a small white kernel, which they boiled, and to their joy they found it was edible. That night we had a season of praise at which not only the Christians and enquirers, but many of the people joined us in returning thanks to God for His wonderful provision and answer to prayer at this time of need. I may add that so abundant was the supply that it sustained the people until the wheat harvest in the following month.

While on furlough this year, during our visit to Canada, we learned the sequel to this story of the cloud. Dr. Hewitt, of the C. I. M., who used to labor in the North of China, heard me tell this story at a Conference, and a few days later we met at a friend's house. He told me he was very thankful to have learned of this incident and then related that, when in North China at the time I had spoken of, he had witnessed that dark cloud passing over their district, and that after the storm he had seen men dragging out of the near-by river various pieces of furniture and wreckage of houses which were supposed to have been carried through the air by the storm; that he often wondered where the cyclone had spent itself, and he was delighted to hear me tell the rest of the story. We surmise that the great storm must have arisen away in Mongolia, and had caused the wreckage of places where this seed was stored up (as we know now that this seed, which is called Kao-Liang, is cultivated in Mongolia) and the wind being so great all was carried away. The furniture and wreckage were allowed to drop on the way, but the seed was carried more than fifteen hundred miles to the district where the need was so great and where prayer was being offered.

What a wonderful God is our God! Truly, we can say, there is nothing too hard for Him to do. May we be encouraged and strengthened to trust Him more wholly.—(Continued D. V.)

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**Psalm 22**

The Cross  
The Sufferings  
Yesterday

**Psalm 23**

The Crook  
The Little While  
Today

**Psalm 24**

The Crown  
The Glory  
Forever

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"When David was learning in secret how to use his sling, he little thought that one day it would deliver Israel."

## Elijah

Notes of an address by JOHN WATT in Central Hall, Detroit

(Concluded from June number)

But if the brook dries up, God has other means ready to meet the prophet's need, and since Elijah has learned the lesson of Jordan he must also learn the lesson of Zarephath, "The smelting pot," or "the furnace." God would bring him that way for He is the great Refiner. He sits as a refiner to watch the progress that we make, for the dross must needs be removed. In Malachi (Chap. 3) He purifies the sons of Levi and purges them as gold and silver, and in Hebrews 12, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

**The widow.** Elijah asked her for bread when there was a famine and for water when there was a drought. The two sticks are suggestive of the Cross. The meal reminds us of Christ as the meal-offering, and the oil of the Holy Spirit. With the meal and the oil, Christ and the Holy Spirit, we have all that we need to sustain us and bring us through the days of famine. In Second Kings IV, the woman is in debt; she sells the oil, pays her debts and lives on the rest. That speaks of the Spirit as power to enable us to meet every demand, and to give us sufficient to live on. Here it is that which brings us through the famine. "A handful of meal"—a handful was just as much as she could grasp. How much have we grasped of Christ? In Luke 2:28, the **arms** are full, and in Eph. 3:17, the **heart** is full of Christ.

The widow loses her son and then receives him back, as it were, in resurrection. She had also lessons to learn. She has a son, and all her hopes are centered in him, but her conscience is touched: she learns what she is naturally, gets such a sight of herself that, like Peter, she wants the man of God to depart from her, (Luke 5). She learned three things through her trial—self, sin, and God's power. Elijah takes the child up into an upper room, and there he identifies himself with the child, measuring himself upon it (Margin). Three times he thus measures himself upon the child ("three" is the number of resurrection), and he brings down the child alive to his mother, received back from death like Isaac. The **upper rooms** of scripture are most interesting. In second Kings 4, the child is carried into the prophet's upper room upon the wall. In Luke 22 the supper is spread in a large upper room. The hundred and twenty are in the same upper room in Acts 1, and in Acts 20 it is in an upper room that Paul unfolds to the disciples his ministry. There is need today for upper room ministry, the ministry that will carry the saints away from the things of earth.

**"Go show thyself to Ahab."** Ahab is a natural man, Obadiah is

a carnal man, Elijah is a spiritual man. The name Obadiah means, "Servant of the Lord." He was one who feared God. He was a secret disciple and took care of God's prophets, but he was not like Elijah, a witness for God in a public way. He was governor of Ahab's household, and whereas Elijah was fed by God, Obadiah was fed by Ahab. He was in fellowship with Ahab's table. Elijah was God's servant, but Obadiah was Ahab's. He served the Lord secretly while he served Ahab publicly. He was concerned about Ahab's mules and, with the king, he searched for grass for these animals, whereas he should have left the mules and cast in his lot with Elijah. What a contrast we see in things here to what they had been in the days of Solomon. Look at the abundance of that day, think of Solomon's table, and the glory of the kingdom that marked his reign, and now see where the worship of Baal has brought Israel. Yet all this does not cause Ahab to seek God; he only seeks grass, and never prostrates himself in humble confession to the God Who had withheld the dew and rain. Turning from the true God always brings God's people into poverty.

**Mount Carmel.** Let me say a word about Mount Carmel and what took place there. Elijah stood upon this mount for two things—the unity of the Godhead and the unity of Israel. The unity of the Godhead was the keystone of the Mosaic economy, and it is now the basis of Christianity (Deut. 6:4; I Tim. 2:5). Elijah stands for Israel's God and Israel's unity. Although he was living in the day of failure, yet he keeps free from partyism. Make it your aim, dear children of God, to keep off party lines, and stand for the unity of the saints as a whole. The one altar and the twelve tribes were ever before Elijah.

Then you have a complete exposure of the false system of Baal worship. When the prophets of Baal see their cult collapsing their zeal increases and they cut themselves with knives and lancets, but Baal is deaf and their idolatrous system falls to the ground. Elijah then comes forward: he repairs the altar that was broken down: he first of all sets up communication with heaven, just as it was in the case of the godly remnant which went up from Babylon—the first thing they did was to set the altar upon its base, get in touch with heaven, and re-establish relations with God.

Elijah takes twelve stones, for the unity of Israel must be preserved; in a day of failure he goes back to the divine thought of the twelve tribes. At their entrance into Canaan twelve stones were left in the Jordan and twelve were set up in the land. And Paul speaks of the twelve tribes instantly serving God day and night. So we must have ever before us the unity of the Church even as we have it in "the one loaf." Do we "love all saints," "pray for all saints," and

"comprehend with all saints"? The "two measures" of seed, the "four barrels" of water, and "the third time," are all suggestive. The two measures of seed would point to the divided kingdom of Judah and Israel. Four is a universal number: the seed would germinate through death and go out in universal blessing to the nations according to the promises made to Abraham. And the "third time" would remind us of resurrection upon which all blessing is founded. When he prays to the God of Abraham, Isaac, and Israel, (not Jacob), he rises to the height of God's purpose. All this took place at the time of the evening sacrifice, the hour of prayer (Acts 3:2). He uses water, for water extinguishes fire, but here the fire licks up the water. Then we have the judgment upon Baal's prophets; they are exterminated and the sin is judged.

Now see Elijah on the mount "praying again." His is the right attitude—on his face, out of sight, ears closed, all voices shut out. He sends seven times, the perfect number, and his prayer was perfect in intelligence, fervency, patience, and expectation. The rain is now given in answer to the effectual, fervent prayer of this righteous man, and he runs with his loins girded before Ahab—his feet have become like hinds' feet.

**Jezebel's threat.** Elijah had stood on Mount Carmel before hundreds of Baal's prophets, but now he flees before a woman. Ahab was only a tool in Jezebel's hands: you see her principles in full bloom in Revelation when the great harlot rides upon the scarlet-colored beast, the persecuting spirit which will attempt to crush all there is for God. Elijah flees: he drops the shield of faith for a little: his confidence in God wanes for the moment, and without a word from God he flees to hide himself. He sits under the juniper tree. It had been better to sit under an oak than under the juniper, for juniper means bitter. But we have all at some time or other sat under this tree. David did so when he said, "I shall one day perish at the hand of Saul." Elijah had been occupied on Mount Carmel with the living God, but now he wants to die. He thought everything was going to pieces and that Jezebel would wipe him off the face of the earth, and so he prayed, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." He must at one time have thought that he was.

**Fed by an angel.** Here we have God's gracious care for his servant: He nourishes him for the journey. The cake would again suggest Christ as the meal-offering, Christ here for God amidst the most adverse circumstances. He was strengthened to climb the mount and what an outlook he gets from that height. He sees the complete overthrow of Jezebel, and the bringing in of a better man than himself with a double portion of his spirit. God speaks to him

here. He had defended God at Mount Carmel but here he defends himself, "I, even I only am left." What a rebuke when God says to him, "Yet I have left Me seven thousand in Israel." Elijah did not know them, but the Lord knoweth them that are His. Elijah accuses them and extols himself. Has he left the Lord's service? Has he given up His people? What about the twelve stones now?

It is a serious matter to make intercession against or speak against God's people. When Moses spoke against Israel, saying, "Hear now, ye rebels," he was set aside. Many today have no living ministry from God for His people because of the way that they have spoken to them and against them. God listens to all that Elijah has to say, but his ministry is now ended. He thought that he was indispensable, but all he speaks about is the past. Do not let us live in the past but let us be fresh in our spirits.

**"Go forth and stand before the Lord."** He should never have left that place. The wind, the earthquake, and the fire all remind us of how the law was given, but there is no hope along that line. Elijah's ministry had hitherto been of that character. God brings in something new,—the still small voice that characterized Elisha's ministry of grace. Hazael and Jehu were to be anointed as instruments of judgment, but Elisha's ministry comes first, for the still small voice of grace must ever precede judgment.

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## The Backward Look

W. H. Ferguson

Danger signals are a great necessity in our modern world. In these days of great rush and great undertakings it is very necessary that proper warning be given of possible disaster ahead, and so railroads and transit companies and highway commissions put forth every effort to properly mark out the **danger zones**.

There is a distinct warning given in the Word of God that I would like to note—a very definite command—**"Look Not Behind Thee."** This can very aptly be applied to a child of God in relation to an ungodly and doomed world. In Ezek. 29:16 we read—"It (Egypt) shall be no more the confidence of the house of Israel which bringeth their iniquity to remembrance when they shall 'turn to look.'" (R. V.) It was a sin for Israel to "turn to look" to Egypt, as well as to go back to it or to rely upon it for succour. How often we find ourselves "turning to look," and giving the backward look instead of the upward and onward look of Heb. 12:2—"Looking unto Jesus,"—or "the reaching forth unto those things which are before" of Phil. 3:13. Our Lord and Master said in Lk. 9:62, "No man, having put his hand to the plough, **and looking back**, is fit for the kingdom of God." There is at times much to discourage, things that

cause us to question whether the path will not be very much rougher and whether there may not be an easier path, even as a child of God. We are not beyond having such thoughts instilled by the tempter and our deceitful hearts; but **in faith** to lift up our eyes and by His help to go on and **not look back**, is the sure highway to a good ending and an abundant entrance into the haven at the end of the journey.

There is no looking back without a breakdown in faith. Heb. 11:15 says, "Truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." If there is thinking of it, giving it a place in the mind and heart, then going back to it is the inevitable result. However, in the next verse (v. 16) we have the bulwarks of faith, "but now they desire a better country, that is, an heavenly." Bulwarks are necessary for a ship, be she ever so strong internally, ever so beautiful to look at as she rides the rolling waves. There are storms ahead, and clouds that will obliterate the sunshine; there is a howling, treacherous wind coming to stir up the angry billows but the bulwarks will ward off the blows, and even though the waves roll over the good ship their force is broken by these stout barriers. **The bulwarks of heavenly desire** will save us from being overwhelmed; will enable us to stem the storm; will lift up our troubled hearts and cause us to weather the gale. Our eyes to heaven, our desires heavenly, our chief attraction above and beyond us, what an incentive to go on and not look back! The journey is less today than ever before—"Let us go on." The world will seek to allure us, worldly-minded professors will seek our company, only, however, to drag us down to their level—but let us remember this danger signal, **"Look not behind thee."**

The backward look is often the outcome of a cowardly heart, and the cowardly heart is the result of sin allowed and unconfessed. Our souls, however, will be strengthened by adherence to His Word and by the remembrance of His love to us, and thus we shall be kept from turning back in the day of battle. The conflict is not over yet; we have enemies without and within, but let us go forward and never look back for help to that world out of which we have been taken.

How many start out bravely to attempt something for the Master but an easier work lies at hand; the first objective is put to one side, the eyes turn back, and soon there is a settling down. Livingstone's advice to Stanley is good for us today. As Stanley left him in Central Africa to return through the jungles to the coast and civilization, Livingstone's parting word to him was, "Put a stout heart to a stae brae." Put a stout heart to a steep hill. It is not the first spurt that wins the prize but the endurance to the last lap. It is not the sailing away under gleaming canvas and flying banners that tells the stuff the mariner is made of: but it is by weathering the fierce

gales of many seas and bringing into port the precious cargo with which he has been entrusted, that he earns his title of Able Bodied Seaman.

We need more of this spirit amongst us today; those who will attempt something for God instead of following the rut of easy-going formalism and world-conformity. "Tis better to have dared and failed, than never to have dared at all." Someone asked a little boy what he would like to be when he grew up and he replied, "A retired sea captain." He thought of the gold braid and the peaked cap and the air of quiet confidence. But all this is to be earned, not bought; to be gained by experience, not acquired in the seats of learning.

May it not be said of us—"They started well, went along well for a while, but then failed and turned back"—but rather may our spirit be like that of the old Welsh preacher who with his latest breath shouted to those around his death-bed—"GOOD-BYE, DRIVE ON."

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## **The Soldier and the Saviour**

D. L. MOODY

Perhaps some of you may ask, "How can we be born again?" Listen. Christ not only told Nicodemus that he must be born again, but He told him the means. What was it? "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have everlasting life."

I don't care how far you have gone, nor how deep the pit into which you have fallen, He can lift you up and transform you, as we know from the third chapter of John. I want to tell you how I read that chapter one night, when it sounded sweeter than ever it did before. I was in the army of General Grant. After the terrible battle of Pittsburgh Landing I was in a hospital at Murfreesboro, looking after the wounded and dying. I had been up two nights and was so utterly exhausted that I almost went to sleep while walking around among the cots of the wounded soldiers, and I was obliged to take a little rest. Just as I had fallen asleep in the middle of the night, a soldier woke me up and said that a man in a certain ward wanted to see me.

"Well," I said, "I will see him in the morning."

"But," he said, "he will be dead in the morning; if you want to see him you must come now."

So I went with him, and he led me to the wounded man's cot. The dying soldier said, "Chaplain, I want you to help me die."



"My dear friend," I said, "I would take you right up in my arms and carry you into the kingdom of God if I could; but I cannot do it: I cannot help you die."

"But, Chaplain, can't you help me see the way? It is hard to die all alone."

I tell you that is when we want help. I told him about Jesus Christ; but he shook his head and said: "He won't help me, because I have been fighting against Him all my life."

He said that when he told his mother he had enlisted she said: "I could give you up and let you go if you were only a Christian: but the thought that you may be cut down and die without Christ is terrible to me."

"I told mother that when the war was over I would become a Christian. 'But,' said she, 'You may never live to see this war over': and now I have got to die, and I shall never see her again. Can't you help me?"

"I will do all I can," I said. I saw that his life was fast slipping away, and I couldn't bear to have him die in that condition; so I lifted up my heart to God for direction. Then I turned to the third chapter of John, and said, "I am going to read a conversation that Christ had with a man who went to Him in your state of mind." So I began: "There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: For no man can do these miracles that Thou doest, except God be with him."

The dying man's eyes were riveted upon me as he eagerly listened to every word that fell from my lips, and when I got to the fourteenth verse and read, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life," he cried:

"Stop, is that there?"

"Yes," I said, "it is right here."

"Read that again, will you?"

I read it slowly and carefully, that he might hear every word: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life."

Then he said, "That helps."

"Well," I said, "bless God for that."

"It sounds good, Chaplain; read it to me once more," he said.

And I read it again. A radiant smile came over his face, and it seemed as if a new life had dawned upon him. When I had finished

the chapter, I sat quietly beside him for some time. I noticed that his lips were moving, and I thought perhaps he was trying to pray. I bent over him and I could hear him faintly whisper, "That whosoever believeth in Him should not perish, but have eternal life." Then he opened his eyes, fixed a calm, resigned look upon me and said:

"Chaplain, you needn't read to me any more; it is enough; Jesus Christ was lifted up in my place. I am not alone now."

After I had prayed with him and made him as comfortable as possible, I left him for the night. The next morning, I hastened back to the ward. The cot was empty. I asked the nurse:

"Did you stay with him until he died?" "Yes."

"Tell me how he died?"

"Why," said she, "he kept repeating those verses over and over again and just as he breathed his last I heard him say, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.'"

I thank God for the third chapter of John! I think it is the most precious thing in all the world.

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### There Is a Saviour

There is a Saviour strong and loving,  
Who bids thee come to Him and live,  
Each deed of sin, each wayward footstep,  
He waits in mercy to forgive.

He knows thy sin, yet longs to save thee;  
His Blood can cleanse each stain away,—  
For He has died, to bring to glory,  
The sinner trusting Him today.

The paths of sin but lead to darkness,  
And judgment follows in the way;  
But Jesus gave His life a ransom,—  
He saves the guilty,—Come today.

On Calv'ry's Cross He bore the judgment,—  
God's wrath and curse, to set thee free,  
But now He's risen, and from the glory  
He bids the sinner, "Come to Me!"

Some day He'll come again from heaven,  
To claim His blood-washed ones—His own;  
No spot, no stain of sin upon them,—  
They'll praise the Lamb, and Him alone.

# Our Record

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## Effectual Prayer

T. D. W. MUIR

Prayer Meeting Address, October 10th, 1930

Please turn to Psalm 32:3: "When I kept silence my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture was turned into the drought of summer. Selah."

This Psalm gives us an account of how the Psalmist, a man of God, having sinned, covered up his sin. There is a word in the book of Proverbs to this effect: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13). Few of us want to have our sins exposed, because that is an exposure of ourselves.

"When I kept silence my bones waxed old." That was when he covered up his sin. "My moisture was turned into the drought of summer. Selah." *Selah* is like a comma, a rest in the music, meaning "Pause and consider" or "Think of that," if you will. Here is a man who kept silent instead of confessing his sin and he has become dried up. Think of that, and remember that that is what would happen to any of us in the same circumstances.

But read on. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said 'I will confess my transgressions unto the Lord.' And Thou forgavest the iniquity of my sin. Selah." When he covered up his sin he suffered the effect of that, he did not prosper: but when he confessed his sin God forgave him. And again he says: "Think of that."

Read further: "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found." Some of you are accustomed to look up the Revised Version for variations in rendering: it is a very helpful thing to do. Now the Revised Version has this in the margin: "In the time of finding out sin." That is the time when God may be found. When we judge ourselves, when our sins find us out, then God may be found; we can confess and pray to Him.

Now this is my point: Prayer is connected with confession. In all ages God's people have prayed and confessed. When Daniel prayed, he confessed the sins of his people. For when that man cried to God he was doing for them what they were not doing much for themselves: he was confessing on their behalf the sins of the people and calling upon God for

forgiveness. And God answered his prayer, for a great revival followed, and many went back from Babylon to the place where God had put His name,—the result of Daniel's confessing and prayer to God.

Now turn to Psalm 34:15: "The eyes of the Lord are upon the righteous and His ears are open unto their cry. The righteous cry and the Lord heareth and delivereth them out of all their troubles." In the 32nd Psalm it was personal trespass that was in the heart of the Psalmist. In the 34th Psalm it is distress in the case of others, and the result is that God reminds them that His eyes are upon the righteous and His ears are open unto their cry and that He will deliver them out of all their troubles. What a wonderful encouragement to prayer that is! What a strange thing it is that we should pray so little when we can get so much! If there is sin between the soul and God, do not cover it up: lift the cover and spread the sin before Him, and God will forgive and bless. And if there is trouble, darkness and gloom, do not forget that the eyes of the Lord see through the gloom. And His ears hear, even if it is only a groan of the heart. You remember the case of Hannah: her heart prayed: no sound escaped her lips: but that silent mouth was soon made to utter the praise of God, for He delivered her out of all her troubles.

Psalm 37:1: "Fret not thyself because of evil doers." What is the remedy? "Trust in the Lord and do good: Delight thyself also in the Lord: Commit thy way unto the Lord. Rest in the Lord and wait patiently for Him." The marginal reading for "Rest in the Lord" is "Be silent to the Lord, or be still before the Lord." You know there are times when you come to God in prayer and you cannot speak: and your prayers are then the most real when you are down to the bottom of things, and all you can say is "O God" and you just groan. The Eighth of Romans tells us what He does with those groans. We have an Advocate, the Holy Spirit, and He takes those very groans that nobody could make anything out of, and He interprets them. If you heard a man out there on the street speaking Hindustani you could not make anything of it, for you do not know the language, but if a man who knew that tongue interpreted it you could then understand what he said and meant. And you hear a man groan, and you say, "What is the matter with that man?" You do not know, but the Holy Spirit can take up those groans and interpret them into language. You cannot be so silent to God that He cannot hear and understand.

"Rest in the Lord: be still before Him: and wait patiently for Him. Fret not thyself." He began the Psalm with that "Fret not thyself," and he comes back to it. O, the difficulty of going through trials and not fretting. You did not sleep well last night. You were "worried" and that is another word for "fretting." A fretful person is not a restful person. The cure is "My God shall supply all your need according to His riches in glory by Christ Jesus."

Here is the essence of what prayer means: trusting, delighting, rolling of my burden upon the Lord, this being silent and waiting patiently. He shall give us the desire of our heart: we shall dwell in the land and be fed and He will bring to pass what we need. What a wonderful, marvelous God we have!

Verse 5. The marginal reading is "Roll thy way upon the Lord and He shall bring it to pass." As if it were a burden and you roll it from yourself upon Him.

Now read Psalm 55:22. "Cast thy burden upon the Lord and He shall sustain thee." Again I ask you to read the marginal rendering: "Roll the burden that He hath given thee upon the Lord." Did you ever think of it that way? If you have a burden, where did it come from? Somebody says "From the devil." No. "The burden that He hath given thee. Roll it upon the Lord and He shall sustain thee. He shall never suffer the righteous to be moved." That is good. Roll thy *way* upon the Lord and He will guide thee. Roll thy *burden* upon the Lord and He will sustain thee.

There is another word in Prov. 16:3: "Commit thy works unto the Lord, and thy thoughts shall be established." Here again the margin reads "Roll thy *works* upon the Lord." Here are three things to be rolled upon Him. We are troubled about our ways: roll that matter upon Him. And we get burdens which He gives us: roll them back upon Him. And so with our works. He will carry all these burdens.

This reminds me of an experience of Harry Moorhouse. He had a little girl who was crippled because of some injury. She could not play with other children but her mother would put her on the doorstep, where she could see the children play. One day when she was seated there, her father came home with a bundle of groceries, and she cried to him, "Father, give me that bundle and I will carry it upstairs." He said, "You know you could not carry it upstairs." "O, yes I can, father." "How could you carry it upstairs?" and she answered, "I will carry the bundle and you will carry me."

Roll thy way, and thy works, and thy burdens upon the Lord. God help us to know the blessedness of having to do with our own God.

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"Truly we lack neither weapons nor the full commission to employ them. We come forth as ambassadors for Christ, and as the stewards of the mysteries of God. We have a heaven to promise, and a hell to alarm. We speak not of ourselves, but that which One Who is greater than all gives us to speak. We have the right to announce our message to sinners with 'In the Name of God'—'Thus saith the Lord.' O, the dignity of our calling! the sacredness of our position!"

## The Camp of Israel at Rest

W. J. McCLURE

Numbers 9:19-23

In Num. 10:36 we have three words, beautifully significant, spoken of the ark: "When it *rested*." And in Psa. 132:8, when it took possession of the tent which David pitched for it, this prayer was uttered: "Arise, O Lord, unto Thy rest, Thou and the ark of Thy strength." Again, how full of typical teaching is Ch. 10:33: "And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord *went before them in the three days' journey, to search out a resting place for them.*"

God rests, and He will have His people rest. Of course all is but figurative here, but the blessed reality is seen in Heb. 4. Rest suggests a work accomplished. When the work of creation was finished God rested, and He shared with man a rest towards which he did nothing. And Christ on the cross finished the work of redemption, and now He rests at the Father's right hand, and all who believe on Him enter into that rest.

The picture which we are considering could only be seen after the Tabernacle was made and set up, and the people rested at one of the camping grounds through the wilderness. The resting place where we shall look at them is in "the plains of Moab, *beyond Jordan at Jericho*" (Ch. 22:1, R. V.) a suited place for the ark to lead to, *beyond judgment*, yet in a scene soon to feel the judgment of God. That is where we rest.

It was there, on the plains of Moab, that Balaam, that strange character, crossed their path, and from the top of a rocky height surveyed their camp. "And Balaam lifted up his eyes and saw Israel abiding (dwelling) in his tents according to their tribes." (Num. 24:2). That sight so captivated Balaam that he ranged through nature to find similes to set forth the beauty of that which he beheld. Now while we believe his poetic nature was stirred to utter those grand passages, we see more than this. God took him in hand and compelled him to say those things, just as in after days, He made Caiaphas give expression to two of the most profound truths of the whole Word of God, namely the Vicarious Death of Christ, and the Unity of all Believers. (John 11:50-52). Yet neither Balaam nor Caiaphas knew aught of the sweetness of the things about which he spoke, for both were rank enemies of God.

In *the camp at rest*, we have a plain and precious picture of the gathering of saints to Christ, God's one and only center of gathering, as we have in Matt. 18:20, "For where two or three are gathered together in My name, there am I in the midst of them."

There are four things suggested by what Balaam says, and we shall

very briefly look at each of them. (1) Order. (2) Beauty. (3) Blessing. (4) Power.

First, *Order*. He uses the figure of a "garden," and "trees which the Lord hath planted." Now in a garden,—that is a space reclaimed from nature's barrenness and in which trees are set out in orderly alignment,—we have a good picture of the church. How often we have admired the orange groves: looked at from ends, or sides, or diagonally, the alignment and the spacing are perfect—not like what has resulted from wild fowl dropping seeds, as we see on the islands of the Pacific, where there are clumps of trees here and none there. A garden speaks of a mind planning and executing a plan.

Shall we ask: Why was it that all was order in the camp of Israel, and not topsy-turvy, like the encampment of some nomad tribe? The answer is, *The Tabernacle*. When it was pitched, every tribe knew exactly just where his place was. Judah and the two tribes with him, on the East. Ephraim and the two tribes with him, on the West. East was East and West was West just according to the Tabernacle. Without the Tabernacle all would have been confusion. And if Christ is not known as the Center to which we are gathered, we become but a congregation, not an assembly. As an assembly, we hold the Head, Christ, Who guides by His Spirit the worship and ministry of His people. Failing to give that central place to Christ, we cease to hold the Head. (Col. 2:19.)

Second, *Beauty*. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." (24:5). The Psalmist, in after days, wrote the same thing. "How amiable (lovely) are thy tabernacles, O Lord of Hosts." (Psa. 84:1). This poor world presents no fairer sight to God, than He sees in a company of saints gathered unto His blessed Son. Psa. 133 brings that out in a wonderful way. Man builds his temples, looks with pride on the congregations which come to hear the grand music and eloquent preachers, but looks with contempt upon the weak little companies, gathered in some unpretentious place, whose singing, he would vote, is without music or melody. How different are the thoughts of God about such a company! He listens, with rapt attention, to their praise of His Son, Who is everything to that company. And all who are taught of God will say, "How lovely are thy tabernacles, O Lord of Hosts."

Third, *Blessing*. "Trees which the Lord hath planted." In Eze. 47:12 we read, "All trees for meat," and "The leaf thereof for medicine." This should be true of the Lord's people, whether as individuals or as assemblies. Some trees are ornamental, and some are fruitful, but unless the Lord's trees abide by the river, the Word of God, they will be neither ornamental nor fruitful. Just recently I was much amused at the remark of an elderly sister, who was visiting a Southern city. Her friends took her for an auto ride around the outskirts of the city. It was a beautifully

wooded part, and the trees bore a resemblance to the apple trees of the North, where her home was. After looking for a good while at them, she exclaimed in a somewhat disappointed tone: "*So many trees and not an apple on one of them.*" We don't think it is quite that bad with our assemblies, nevertheless this remark has often come to our mind as we think of them.

"He shall pour water out of his buckets." This is another figure of blessing. Blessed it is to know that in the ministered Word on the platforms, the gospel is told forth in life-giving power, and the truth for the people of God, like water, causing life and fruitfulness to abound.

"His seed shall be in many waters." The "waters" here are peoples and the "seed," Jacob's posterity, and in this expression we have that which has been literally fulfilled. But, as a picture, who has not known something like this? God blesses the testimony of a little company, and souls are saved. How gladly they would see these dear ones continue with them, to build up the little meeting, but lack of employment causes them to move to distant places. Now while this is a disappointment to that company, yet they are gladdened later to know that these converts are a seed, from which blessing has resulted in other places where little companies have been gathered out.

Fourth, *Power*. "He hath, as it were, the strength of an unicorn." How different this from what we read in Isa. 41:14: "Fear not thou *worm* Jacob." What an emblem of utter weakness! That was what Jacob was without God, but Balaam shows us that Jacob has the strength of Omnipotence with him for the unicorn brings Christ before us.

In these days, all that is of God exists in great weakness: most of the simple scriptural assemblies are composed of two and threes. Many, because of this, would ease their consciences in refusing to carry out the Word of God, by saying the day of collective testimony is passed away. We turn to Christ's message to the church of Philadelphia, which was weak, to which He says, "Thou hast a *little strength*." But to offset their little strength, He presents Himself as the One who has "the *key of David*"—*power and authority*. And He rebukes the thought that the day of collective testimony will pass away ere He returns, by telling them, "Behold I have set before thee an open door and no man can shut it." (Rev. 3:8).

We are often led to wonder and worship, as we think of the small weak assemblies which go on year after year, composed as they are of those so different in every way, and with enough powder in each of them to blow the whole thing up. Yet God keeps them.

Assemblies do not break up because of weakness or lack of gift, but from ceasing to hold the Head (Col. 2:19.) All the strength of Christ is for the few who are gathered to Him. Someone was complaining in a



very mournful way to the late Andrew Fraser, saying, "We'll break up." The dear man replied in that peculiarly quiet way of his, that those who knew him will never forget. *"Well, if we break up what can we do but come together again."* The devil can't break up a thing like that. Take any *system*, ever so scriptural as to its fundamentals, and let the builders be men of gift and acknowledged godliness, yet sooner or later it will go to pieces like an old earthen pot. The strength of little assemblies does not consist in the men of gift in them, nor in making a confederation or system, that very deceptive thing which promises so much. No, our strength is to cling in simplicity to Christ and His Word, and then we shall have the strength of the unicorn.—(To be followed, D. V., by the Order of the Camp, and Marching.)

## Discipleship as Set Forth in Elisha

JOHN WATT

Notes of an address in Central Gospel Hall, Detroit

Read 1 Kings 19:16-21; 2 Kings 2

This afternoon I desire to bring before you the truth of *discipleship* as set forth in Elisha, the companion and minister of Elijah. The days in which he lived were similar to our own, dark and difficult. God's testimony was in reproach, just as today our Lord is in rejection. That wicked king Ahab was on the throne, and Jezebel, his wife, was at his elbow to help him to bring in heathenish customs and turn the hearts of Israel from the living and true God. It was a day in which only the Lord knew them that were His, for Elijah had no help or support from the seven thousand that had not bowed their knees to Baal, those whom God alone knew. It was also at that time that the rejected prophet controlled the heavens, for there was neither rain nor dew but according to Elijah's word. Now God has placed Christ, in this day of His rejection, at His own right hand in the heaven of heavens, and everything is regulated by His command.

It was a great day in Elisha's history when the call came that he should be the disciple of Elijah. He was ploughing with twelve yoke of oxen, and he was with the twelfth, when he was called to be a prophet, not merely to the ten tribes but to all Israel. Elijah cast his mantle upon him because of the Lord's command, for God had set His heart upon that young man and ordained him to His service: and Elisha's immediate response was that he left his plough, his father and his mother, to follow Elijah. And the Lord has called you, dear brother. His heart has been set upon you. He calls you to take up the path of following a rejected Lord and He has ordained you, for you are needed in His service as a true disciple.

When the Lord was here there was one who said, "I will follow Thee whithersoever Thou goest," and the Lord said to him, "The foxes

have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father." But Jesus said, "Follow Me and let the dead bury their dead." You will recall also when He walked by the Sea of Galilee He saw Peter and Andrew, his brother, casting a net into the sea, and He said to them, "Follow Me, and I will make you fishers of men." And they straightway left their nets and followed Him. And going on from thence He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and He called them. And they immediately left the ship and their father and followed Him. Do you also hear His voice? "Follow Me, and I will make you fishers of men." Great possibilities lie open to you along this line. If you answer the call fully, there is no knowing what He might make you to become in His service.

When Elisha received his call he slew the oxen and burned the instruments. His heart went up to God in the offering of these sacrifices. At it were, he burned up everything that would hinder him from answering fully the call of the Lord. He burned his bridges behind him. Have you sacrificed everything that would hold you back from God's service? When the Gospel reached Ephesus many of those who heard and answered the call, and who had practiced curious arts, brought their books and burned them. That was a good start. In the case of King Asa, there were great burnings after his death, and even today there are often great burnings which take place after the death of God's saints, but that is not the proper time. The burning ought to take place when the call comes. How often after a Christian dies, things come to light which show why the call to discipleship was never answered, things which held him and kept him from following whole-heartedly.

It was thus that Elisha became a disciple, that is a learner, scholar, or follower of Elijah. He followed the rejected prophet, just as we are called to follow the rejected Christ. He drank in the thoughts of Elijah and become his whole-hearted companion. If we would be disciples indeed of the Lord Jesus, we must continue in His words. Elisha surrendered all and was ready for the path: have you done the same in following your Lord?

He owned Elijah as "lord," just as Obadiah had called him "my lord Elijah." The sons of the prophets, in speaking to Elisha, described him by the same title, "Thy master," or "Thy lord." He was under the authority of Elijah. And do you know that the Lord Jesus owns you, spirit, soul, and body? Hear the words of the blessed Virgin: "Whatsoever He saith unto you, do it." And hear the words of the new-born soul in Acts 9: "Lord, what wilt Thou have me to do?" It means that we should come out clearly for Him, give Him complete control, and in all that we do "serve the Lord, Christ."

He becomes the companion of Elijah. They are now seen together because they are agreed. They walk and talk together, even after they have passed through the Jordan. Their hearts burn within them as they talk by the way. Elisha is devoted to his master: nothing could separate him from his lord: he is willing to follow Elijah anywhere and everywhere. You see the same whole-hearted affection in Ruth; she says to Naomi: "Intreat me not to leave thee; or to return from following after thee; for whither thou goest I will go: and where thou lodgest I will lodge." She was ready to follow Naomi right to death. Similar devotion is seen in Ittai the Gittite, in the day of David's rejection. When David said to that stranger and exile: "Return to thy place," Ittai answered the king and said, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

Do you, dear child of God, make the Lord your constant companion? Do you know what it is to walk with Him and talk with Him? And when persecution arises and you may take if you choose the easy path, does the love of your heart impel you to say, "I will follow Thee whithersoever Thou goest"?

Elisha moreover was *anointed*. In Old Testament times priests, prophets, and kings were anointed with oil, but in the new dispensation no oil is needed for consecration to office. You have been anointed by Him of Whom the oil is a type, namely the Holy Spirit of God. "He which stablisheth us in Christ and hath anointed us is God: Who hath also sealed us and given us the earnest of the Spirit in our hearts." All have this anointing, even the babes in Christ, so that we are not dependent upon men for teaching, for we are all taught by the anointing (1 John 2:27). By the Holy Spirit we are both fitted to draw near to God, and empowered for service.

Elisha is called by the title "man of God," more often than any other man in the Scriptures. He is so designated twenty-nine times and the reason for this high honor is because he shone for God in the midst of surrounding darkness, and stood for God amid the corruption that abounded in the days of Ahab.—(Continued D. V.)

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"Everywhere in the earth, even where hirelings and wolves devour the flocks, the God of grace has His sheep. Those sheep which pasture on barren plains often bear the finest wool: and the proverb holds wonderfully true that, 'The children of God find out each other,' for that love of which our Lord says, 'By this shall all men know that ye are My disciples, if ye have love one to another' is really in all His people and it can never be extinguished."

## Tychicus

JAMES GUNN, JR.

(Read Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12)

The name of this remarkable man, Tychicus, appears five times on the honor rolls of Holy Scripture. Man's ambition generally leads to seeking recognition by this world, but this man is seen only in contact with the things of a higher and more enduring world.

From Acts 20:4 we learn that he came from Asia and probably from the city of Ephesus. In the first mention of him he is seen to be a companion of Paul in his travels, and in the other scriptures a messenger for Paul during his imprisonment. He probably carried the Ephesian and Colossian epistles to their destinations, as also the second epistle of Timothy. His attachment to the Apostle was not only during his liberty but also in his bondage. Conditions could not alter the profound affection that linked him to that man of God. He was not, as most of us are, a creature of circumstances.

There is sufficient said about Tychicus to give us a variety of lessons in divine things:

1. *Spiritual relationships* "a (the) beloved brother." Paul by nature was a Jew of no mean standing, a self-righteous Pharisee, while Tychicus appears to have been a Gentile. What bond could hold together men of such different racial and religious characteristics? It was the Cross of Christ, for by it the middle wall of partition was removed (Eph. 2:14). Wherever these two men traveled together they were a testimony to the fact that "of twain He had made one new man, so making peace." (Eph. 2:15).

In both the Ephesian and Colossian epistles he is called "a beloved brother," but in the Greek the definite article is used: "the beloved brother." This singles him out as "that much loved and esteemed brother." Here we have a hint of his genial disposition: he was such that all loved him; his very character drew forth their affection.

2. *Spiritual services* "A faithful minister." The word "minister" here must not be limited to the lesser ministry of attending to temporal things, for Epaphras, the great evangelist, and founder of the Colossian assembly is also referred to by the same term ("diaconos," deacon). "Under-worker" appears to be its true sense: one who works under Christ. Tychicus had his eye ever upon his blessed, heavenly Master, an ear open for His voice, a heart submissive to His will, and a desire to help in His cause. Here he is also called "faithful." As a "minister" he received commands from Christ, and as "faithful" he obeyed those commands.

In the Colossian reference to him we read something of his service for (Ch. 4:7) he was sent by Paul to learn the state of the saints there

and then comfort them. Paul in Chapter 2:2 prays that the saints might be comforted; in Tychicus he sends the answer to his own prayer, for he was one who could act as a channel of comfort to the people of God. The expression "to comfort" employed in these passages has a three-fold significance, namely, to strengthen, to encourage, and to console. The comforting of the saints, in this three-fold sense, is what should characterize all ministry, according to 1 Cor. 14:3: Edification, that is strengthening; exhortation, encouraging; and comfort answering to the thought of consolation. Much ministry today has an irritating quality about it that produces unnecessary discussion and dissension among Christians.

3. *Spiritual fellowship*: "A fellow servant." While the phrase "a faithful minister" reveals his attitude Christ-ward, the phrase "a fellow-servant," reveals his attitude toward Paul. He had a partnership in the service of the Apostle. This meant much, for as such he must have fellowship in Paul's thoughts, travels, trials and joys, no matter what they were.

4. *Spiritual Courage*: Bearing in mind that Tychicus was from Asia, do we not see his valour as we compare 2 Tim. 1:15 with 2 Tim. 4:12. All those from Asia had abandoned Paul at his first trial before Nero, except Tychicus, who alone had remained faithful and steadfast to the aged Apostle.

It appears from 2 Tim. 4:19 and 1 Cor. 16:19 that Timothy was at Ephesus. Paul longed to see him. Who would carry to him the letter from Paul? Who would relieve Timothy of his many duties there, permitting a journey to and a visit with Paul at Rome? The answer is found in the beloved brother: "Tychicus have I sent to Ephesus." He is still the courageous, faithful minister and fellow-servant, still the messenger of the imprisoned Apostle, carrying inspired epistles that by his care were preserved through those long weary journeys, for it was through men like Tychicus that the Holy Scriptures were in many cases forwarded and preserved to us.

For ten years Tychicus labored with Paul, until he took his last farewell, for Paul at the Three Fountains beyond Rome laid down his life for his blessed Lord. Tychicus likewise rests from his strenuous labors, but in these scriptures he being dead yet speaketh.

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"Be not afraid to bound 'like a young roe on the mountains of spices' so long as the Master grants thee liberty. Thou shalt not lack the cross and the needful struggle in their own good time."

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"Yesterday—He loved me! Today—He's just the same!

How long will this continue? *For ever!* Praise His name!"

## Missionary Experiences

R. ERNEST JONES,

Province of Kiangsi, China

### V. The Story of a Dream

Early one morning when busy making arrangements for the day's work, I was told that a visitor was waiting to see me in the guest room. I sent a message asking him to call a little later, but the reply came that he desired to see me at once, as he wanted to hear the message that I had to tell him. I then went to the guest room and found a middle-aged man waiting for me. After the usual salutations, he said, "You have a message for me?" to which I replied, "Yes, I have a message for everybody," but he answered, "You have a special message for me, but you will not understand until I have explained myself." We then sat down and he told me the following story: His home was many miles away from Tehanhsien. He lived in a village and his family was considered to be wealthy. In this village they had their own temple and for many generations they had been faithfully worshipping their idols and ancestors, but for some years he himself had not been satisfied, and he had been seeking how he might be able to obtain happiness in the next world. One day when out in the country he found engraved on a stone slab by the roadside an account of how a man had found happiness, and it told how for this happiness a journey had to be taken to a temple built upon the summit of the Li Mountains. He made all arrangements to make a pilgrimage to this temple, promising to count his steps as he went, and, after every six steps, to bow down toward the temple. It was a long and tedious journey, but it was at last accomplished when he reached the temple on the mountains. He lived in the temple for over a year, but he was still dissatisfied, for he had as yet found no joy or happiness. Three nights previous to his coming to me, he had a dream; he dreamed that he saw a man standing beside his bed who told him that he was to arise, to eat his breakfast, and after that meal, he was to descend the mountain, cross the plains until he came to the Teh River, and, after crossing the river, he would come to the north gate of Tehanhsien. There he would find a man standing alone, of whom he was to enquire where a foreigner of the name of Wang lived, and this foreigner would tell him how to obtain the happiness he was seeking. The man then related to me how when he woke up he at once arose and had his breakfast, and then descended the mountains. He told me how he had crossed the plains, and the Teh River, and arrived at the north gate, and there he found the man standing alone. He enquired of him where the foreigner "Wang" lived, and was told to go through the city to

the south gate and along the main street until he came to the last house, which was the gospel hall. "Now," he said, "I have come, and have found everything to be according to my dream, and I wish you to tell me the message that you have for me."

What a joy was mine to be able to tell out to this man the gospel message. He had no knowledge whatever of a living God and so I had to commence from the beginning and explain as simply as I could, about God and creation, and of our lost and ruined condition, and how God in His wondrous grace had so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Thus I was able to bring before him the wonderful story of the Saviour who was willing to bear our sins and iniquities for us on the cross, and that through His death and shed blood, we could have eternal joy and happiness. We sat together for the whole day, talking of the things of God, and towards night he obtained peace through believing on the Lord Jesus Christ, Who had died for him. How he rejoiced in the knowledge of the sure salvation that he had just found!

We then retired for the night, but about 4 A. M. he was knocking at my door, and calling me to get up. As soon as I saw him he said, "Oh, do not delay, but give me Scriptures and books, for I must get away to my home, that I may tell them of the wonderful Saviour Who has done so much for me. I must go at once and tell them without delay." After about a year he again visited us for fresh supplies of books, and it was a great joy to see how happy he was in the things of the Lord.

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### **"The Grand Old Man" on "The Grand Old Book"**

The Scriptures are well called Holy Scriptures. Though assailed by camp, by battery, and by mine, they are nevertheless a house builded upon a rock, and that rock impregnable. The weapon of offense which shall impair their efficiency for aiding in the redemption of mankind, has not yet been forged. The Sacred Canon, which it took perhaps two thousand years to construct, is likely to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity until time shall be no more.—The Right Honorable William Ewart Gladstone, Premier of Great Britain.

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*"Be courteous. (1 Pet. 3:8). O that among us, this refined spiritual delicacy were not so rare as it appears to be! We commonly forget it, but 'refinement' and 'good taste,' so much commended by the men of the world, ought to have a just and free play within the circle of the Church of Christ."*

## "God's Salvation"

Simeon proclaims the child Jesus as *the salvation of God*. It was in reference to the promised Messiah that the dying Jacob said, "I have waited for *Thy salvation*, O Lord." God Himself had said, concerning that promised One, "I give Thee, that Thou mayest be *My Salvation* unto the end of the earth." Is. 49:6). And Isaiah, by prophetic anticipation, sung the same, saying: "All the ends of the earth shall see *the salvation of our God*." (52:10). And by inspiration of the Holy Ghost, the aged Simeon applies these strong Messianic passages to the Babe of Bethlehem. (Luke 2:28-30).

The expression itself is one of particular significance. Jesus is not only the Saviour, but He is *the salvation*. Salvation is in Him. He is its author, the fulfiller of its requirements, the accomplisher and impartor of salvation. Embracing *Him* we have *it*; and apart from Him, it does not at all exist. He is *God's* salvation: because He is the salvation which God has prepared and promised, and which God accepts, ratifies, and presents, over against all salvations of man's preparing, devising, or proposing.

There has really then been a movement in heaven, and an arrangement in the counsels of eternity to redeem and save fallen men. Amid all the grand administrations of the eternal throne, there has been a gracious remembrance of our sinful race, and the ordaining of redemption for us in the person and the hands of Him who was born of the Virgin. It was nothing less than God's salvation which came into the world, and was carried to the temple, and was held in Simeon's arms, in that lowly Child of Bethlehem.

Simeon thought it the crowning day of his life, the day which brought to his aged eyes the sight, and to his venerable arms the charge, of this blessed Babe. Now he would depart in peace, for his eyes had seen God's salvation.

Nor was this holy joy and peace for him alone. It is also for you and me, and for as many as desire it. Jesus Christ is the same yesterday, and today, and forever. He is God's Salvation "*prepared before the face of all people*." None are shut out but those who exclude themselves. With Simeon we may embrace Him as the salvation of God, the Gentiles' light, and Israel's glory; and if any would be comforted against failing years and death's terrors, let him draw near, receive Christ to his heart, and be assured that he may depart in peace, having seen God's salvation. —  
*Dr. J. A. Seiss.*

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"Those are the most blessed spots on earth which are hallowed by the frequent kneeling, and watered with the bursting tears of suppliants, who will not let the Lord go till He bless them."



## Jesus, My Substitute

By SIR JAMES Y. SIMPSON, Baronet, M. D., Edinburgh  
Discoverer of Chloroform Anaesthesia

When I was a boy at school I saw a sight I never can forget—a man tied to a cart and dragged before the people's eyes through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For *many* offences? No, for *one* offence. Did any of the townsmen offer to divide the lashes with him? No, he who committed the offence bore the penalty all alone. It was the penalty of a changing human law, for it was the last instance of its infliction.

When I was a student at the university I saw another sight I never can forget—a man brought out to die. His arms were pinioned, his face was already as pale as death. Thousands of eager eyes were upon him as he came up from the jail in sight. Did any man ask to die in his room? Did any friend come and loose the rope and say, "Put it around my neck, I die instead?" No, he underwent the sentence of the law. For *many* offences? No, for *one* offence. He had stolen a money parcel from a stage coach. He broke the law at one point and died for it. It was the penalty of a changing human law in this case also; it was the last instance of capital punishment being inflicted for that offence.

I saw another sight—it matters not when—myself a sinner, standing on the brink of ruin, deserving naught but hell. For *one* sin? No, for many, many sins committed against the unchanging laws of God. But again I looked and saw Jesus, my substitute, scourged in my stead, and dying on the cross for me. I looked and wept and was forgiven. And it seemed to me to be my duty to tell you of that Saviour, to see if you also will not "look and live."

And how simple it all becomes when God opens the eye. A friend who lately came from Paris told me of an English groom there, a very careless old man, who had during a severe illness been made to feel that he was a sinner. He dared not die as he was. The clergyman whom he sent for got tired of visiting him, having told him all he then knew himself of the way of salvation. But one Sunday afternoon the groom's daughter waited in the vestry after church, saying, "You *must* come once more, sir; I cannot see my father again without you."

"I can tell him nothing new," said the preacher, "but I may take the sermon I have been preaching and read it to him." The dying man lay as before in anguish, thinking of his sins, and whither they must carry him. "My friend, I have come to read you the sermon I have just preached. First, I shall tell you the text, *He was wounded for our transgressions*. Now I shall read." "Hold!" said the dying man, "I *have* it; read no more; *He was wounded for MY transgressions*." Soon

after he died rejoicing in Christ. And the clergyman who visited the dying groom was thus awakened and also found Christ as his Saviour.

When I heard this story I remembered Archimedes running through the streets of Syracuse straight from the bath where he had found out in bathing the secret of testing whether the king's crown had or had not been alloyed by the goldsmith in making it. And as he ran he cried, "Eureka! Eureka!! I have found it! I have found it!!"

Poor philosopher, you have only found out a new principle in science! Happy groom, you have found in Jesus Christ a Saviour for your precious soul!

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"He (Jesus) was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isaiah 53:5, 6; Acts 8:32-35).

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### **Salvation, Vast, Full and Free**

We love to sing of the Lord who died,  
And His wondrous love proclaim;  
How there's life and peace through the Crucified,  
And salvation through His name.

Salvation! Salvation! vast, full and free;  
Through the precious blood of the Son of God,  
Who was slain on Calvary.

Oh! the height and depth of His boundless love,  
And His mercy who can tell,  
When He came to the Cross from the Throne above,  
To save our souls from hell!

Our sins and guilt were upon Him laid,  
He the wrath of God endured,  
By His precious blood an atonement made,  
And a full discharge procured.

Ascended now to God's right hand,  
A conqueror o'er the grave,  
He bids us tell through every land,  
His mighty power to save.

T. D. W. Muir.

# Our Record

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## "Good Success"

T. D. W. MUIR

Prayer Meeting Address, June 6, 1930

Psalm 126. This is one of the Songs of Degrees which were supposed to be sung by those that returned from Babylon to Jerusalem. At least that is the tradition concerning them and this one is right in the midst of the series.

The last two verses were especially in my mind as I sat here tonight. "They that sow in tears shall reap in joy (or in singing). He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The one who would serve the Lord, whether in the Gospel or among God's people, if he would be successful, as the world says, must feel it in himself. If one goes at it in a cold-blooded sort of way, he had better stay at home until he learns to travail in soul. A laborer is one that labors, and the word is used in describing childbirth, the labor that a mother goes through in the birth of her child. The apostle used it in that way when he spoke of travailing in birth again for the Galatians, laboring as one in birth pangs, and again indicating that their conversion at the first was a deep exercise of his upon their behalf; not merely going to a meeting hoping that someone would be saved and thankful if they were: but a real exercise of soul: and when the enemy would now seek to harm them he labors again in travail on their behalf.

And now we find another simile here,—“sowing.” You remember the Lord Jesus used it in connection with the preaching of the Gospel. “A Sower went forth to sow.” A sower might sow seed carelessly and not have any interest whatever in the result, but when he wants to see fruit that will remain for his Master whom he serves, he goes forth with exercise of heart and seeks to sow in a way that will produce a crop.

I remember when we first came to Detroit we did not have very good soil for a garden, for it was just the clay that had been dug up from someone's yard, but I used to rise early in the morning, getting up with the sun, and I dug, and hoed, and cultivated, and after a long time of exercise and labor I got what I thought were some fairly good specimens as the result.

And so it is as to the work of the Lord. If we come to a meeting only as a patron of the Gospel, we shall not have much interest, but I

want to tell you that there is a great difference between a patron and a partner. If you only patronize a business you will not have much exercise in its prosperity, but if you are a partner in that business I defy you to be indifferent.

Now one of the things here spoken of is "Sowing in tears." That does not mean that you will go forth weeping to a meeting. That would only make a preacher obnoxious to the people. But if he is in earnest people will see that he means what he says, and they will at least listen to such a man. It makes room for the seed to drop into the heart that God may be able to fructify it and make it bring forth.

I knew an old gardener who used to say, "There are some seeds that you have got to soak well before you plant them." And then he added, "And water them well after they are planted." And let me tell you if the Word of God is soaked in prayer to God and watered in prayer, your words will count for more than any amount of argument; for there must always be the knowledge that everything depends on Him.

There are two verses that follow this portion. "Except the Lord build the house they labor in vain that build it: Except the Lord keep the city the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep."

What does this mean? It means that whether it be the building of the house or the maintaining of it, it must be the Lord Who does it. When we get our eye off the fact that everything must come from God, it behooves us to remember that it is not a question of being able to please the people, that is not the point. The point is, "Is God with it? Is God blessing it?" If He is, He will both build the city and keep it. These are the things that go to make up success in the work of God.

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<i>"Justification,</i>	a change of state, a new standing before God.
<i>Repentance,</i>	a change of mind, a new mind about God.
<i>Regeneration,</i>	a change of nature, a new creation by God.
<i>Conversion,</i>	a change of life, a new life for God.
<i>Adoption,</i>	a change of family, a new relationship toward God.
<i>Sanctification,</i>	a change of service, a separation unto God.
<i>Glorification,</i>	a change of place, a new condition with God."

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*Everlasting Arms of Love* are beneath, around, above:

God it is Who bears us on,—His the arm we lean upon.

He, our ever-present Guide, faithful is whate'er betide,

Gladly then we journey on, with His arm to lean upon.

## The Camp of Israel and Its Four Divisions

W. J. McCLURE

In a previous paper we dwelt upon the Congregation of Israel as a picture of the gathering of believers unto Christ as Lord. In this paper we shall look at the four camps into which the whole was divided, as suggesting to us some very helpful truths, which will yield blessing and comfort.

The camp of *Judah* was on the East: that of *Reuben* on the South: on the West *Ephraim* pitched, while *Dan* was on the North. Each of the four camps was composed of three tribes. One cannot but be struck with the fact that the number *three* prevails all through the Tabernacle and its service. This, however, we cannot take up here.

Names mean little or nothing with us, save to distinguish one person from another, but it is different with Bible names, and to overlook their meanings would be to miss a great deal. On the other hand, it is well to be preserved from building fanciful theories upon the meaning of names, and we trust that all we advance will be found to be healthful teaching.

*The Camp of Judah.* This division was made up of Judah—*Praising*. Issachar—*Serving*, and Zebulun—*Dwelling*. Here we have a very happy association of names, indeed it is ideal. *Judah*, *praising* and *worshipping*, should indeed characterize those gathered around Him who died to redeem us from hell, and bring us to God, to make us one with Himself, and one with all who love His name. And fitting too it is that praise and worship should take precedence of service, just as Judah precedes Issachar. May we be enabled more and more to exercise our priestly privilege of praise. "By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name." (Heb. 13:15).

*Issachar—Serving.* To realize the price of our redemption, the precious blood of Christ, will be to gladly own ourselves His willing servants. Paul links the two together in his grand confession on that sinking ship in the Mediterranean. "God, whose I am and whom I serve." (Acts 27:23). There is a nice word spoken of Issachar in Gen. 49:14-15. "Issachar is a strong ass couching down between two burdens. And he saw that rest was good, and the land that it was pleasant, and he bowed his shoulder to bear, and became a servant unto tribute." What a picture of service this is that Jacob gives us—the *ass*, the *burdens*, the *shoulder*, and *rest*. Each word is suggestive. Paul was a pattern servant: he "bowed his shoulder to bear." He knew what the "two burdens" were—love and labor for the lost and perishing, and that which came upon him daily, "the care of all the churches." But he saw "*a resting place, that it was good*," (Gen. 49:15, R. V.); there was ever before him the goal,

when, all labor ended, he would lay his burdens down at the feet of his beloved Lord.

*Zebulun—Dwelling*—The claims of Christ are very urgent, but service is not to be allowed to *cumber* the believer, as Martha's did. (Luke 10:40). He never asks such service from His people, as keeps them from dwelling like Mary, at His feet. (Ver. 39). There is an emptiness about the feverish activity of much that is called service, that does not satisfy the heart of the believer. But what is sadder still, it does not satisfy *His heart*, as we see in the epistle to the church of Ephesus. That church abounded in service, but the thing most prized by the Lord was lacking, the heart attachment which finds its highest joy not in service, but in *dwelling* in His presence.

*The Camp of Reuben*. This division was made up of Reuben—*Seeing*. Simeon—*Hearing*; Gad—*Overcoming*. In the book of Numbers we have Israel brought before us on the *march*, and in *conflict* with the enemy. In both these views of them, they are a picture of believers now. And in the arrangement of these names we have a suggestion of the secret of overcoming the discouragements of the journey, and of obtaining victory in conflict.

*Reuben—Seeing*. Of Moses we read that "he endured as *seeing* him who is invisible." (Heb. 11:27). Again in Heb. 12:2, we are told how to run the race successfully; "*Looking off* unto Jesus." When Elisha asked a double portion of Elijah's spirit, he was told that he asked a hard thing; but Elijah added, "Nevertheless if thou *see* me when I am taken from thee, it shall be so unto thee." What was it that enabled dear Stephen to stand unafraid and his face radiant with joy and glory, when he knew that in a few minutes the life would be battered out of his body by stones? Here it is, "But he, being full of the Holy Ghost, *looked up* steadfastly into heaven, and *saw* the glory of God, and Jesus standing on the right hand of God. And said, Behold I *see* the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:55-56).

*Simeon—Hearing*. The dear man who bears this name in Luke 2 had good hearing, for in a time when the great mass of Israel were utterly deaf to the voice of God, he was told that he would not see death until he had seen the Messiah. And soon that hearing one became also the seeing one, for as he took the infant Saviour in his arms, we hear him say, "Lord, now lettest thou thy servant depart in peace, according to thy word; For mine eyes have *seen thy salvation*." (Luke 2:29-30).

This reminds us of what we have in Psalms 48:8. "As we have *heard* so have we *seen* in the city of the Lord of Hosts, in the city of our God." This same advance is seen in 1 John 1:1. "That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, which we have *looked upon*, and our hands have handled, of the Word of life."

*Gad—Overcoming.* The collapse of many a child of God is due entirely to the failure to go on, as these names suggest. Truth held in a merely intellectual way will be powerless to keep, especially in the present, when religious infidelity is swamping Christendom. The truth must be a living reality to us. In Heb. 11:1 we read, "Now faith is the assurance of (or, giving substance to) things hoped for, the proving of things not seen." (R. V. margin). Reading this passage and that in 1 John 1:1, we think of the lines of that precious hymn by Horatius Bonar, which we so often sing at the remembrance feast:

"Here, O our Lord, we see Thee face to face;  
Here would we touch and handle things unseen;  
Here grasp with firmer hand th' eternal grace,  
And all our weariness upon Thee lean."

An atheist once asked a Christian how he knew there was a God; the Christian replied, "I was speaking to Him today."

How suitably *Gad, overcoming*, follows Reuben, *seeing* and Simeon *hearing*. Both words suggest *faith*, and we read, "This is the victory that overcometh the world, even our faith." (1 John 5:4).—(To be followed by the Camps of Ephraim and Dan).

## Discipleship as Set North in Elisha

JOHN WATT

Notes of an Address in Central Gospel Hall, Detroit  
(Continued from August number)

Elisha "poured water on the hands of Elijah." He was content to do the most menial things for his master, and we should feel honored if permitted to render the most menial service for our Lord until He says, "Come up higher." Alas, how, in contrast to this, we want ever to be in the forefront. Joshua was first known as Moses' servant: later he became the leader of Israel after Moses was gone. And was not the same spirit seen in Samuel? He was happy to perform the humble duty of opening and closing the doors in God's House. Then think of the sons of Korah whose ambition it was to be doorkeepers in the house of God. Whereas their father aimed at the priesthood and was judged for this act of impiety, the spirit of grace marks the sons of Korah, and they are satisfied with the lowly place of standing at the threshold of the House of God. And I think that Timothy must have poured water upon the hands of Paul, for did he not often refresh the great Apostle?

Elisha coveted the best gifts. He wanted the best that Elijah could bestow, and he asked "a hard thing," but he was spiritually ambitious and he prayed according to the will of God for he was heard and his desire was granted. Are we of that stamp today? Paul says "Covet earnestly the best gifts," and if we desire such, God will help us along that line.

Now I would like to draw your attention to what lies on this side of the Jordan and what Elisha received on the other side. He was tested at each step of the journey to see if he would settle here. Naomi applied such a test to Ruth, but Ruth would not leave her; she was steadfastly minded to go on. And did not the Lord apply the test to those who followed Him, and how few stood the test and how many went back!

In company with Elijah, his lord and master, Elisha moves forward to go to the other side. The various places visited, Gilgal, Bethel, Jericho, Jordan, and the experiences undergone, set forth soul history and what we need in our pathway here. There are so many attractions here which would turn us aside, so many suggestions that command and claim our hearing, that we must needs close our ears to every voice, even to the voices of the sons of the prophets, lest we miss our way.

*Gilgal* has a lesson to teach, that must be learned by us as it was by Israel, namely "death to the flesh." You remember that Israel were made to realize that the flesh would not do for God, and that it must be judged unsparingly. They had to make sharp knives and use them upon themselves, and thus the reproach of Egypt (the mark of Egyptian bondage) was rolled away. If the death of Christ has cut us off completely in God's estimate from this present evil world, we must see to it that our members do not live; by the sharp knives we must mortify our members which are upon the earth. Gilgal thus becomes our camping ground, as it was Israel's, the place of "no confidence in the flesh."

*Bethel*: the House of God. This is not the Bethel that Jacob knew, with the angels of God ascending and descending upon it. All is changed. False gods, false altars, false priests; even the little ones that lived there were mockers later at Elijah's translation. What a place to pass through! How could Elisha find his way amidst the maze of all this false worship? Only by keeping his eye upon his master: he could traverse it with him. Things today are not what they were in Paul's day. He by the Spirit of God gave us the truth as to God's house, but behold around you what it has become in the hands of men. See the difference even between the first epistle to Timothy and the second epistle. If we would know how to shape our path today, we must "hold fast," "consider," "remember," and "follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." As Elisha had to keep close to his master, so we must keep close to our Lord for guidance in this day of confusion, for through the midst of the surrounding corruption there is a sure path that is pleasing to the Lord.

*Jericho*. This was the city that was rebuilt in defiance of God's Word, and its foundations were laid and its gates were set up by a Bethelite. Jericho was "the city of palm trees," and its situation was



pleasant, speaking of the world in all its attractiveness to captivate the hearts of God's people: but the land is barren, it yields nothing for God: and its springs are tainted—don't touch them. Say to the world as Israel said to the king of Edom, "We will not drink of the water of the wells." It may have a school of prophets but that does not alter its character. Many have missed their way here. Paul had to write concerning one: "Demas has forsaken me, having loved this present world." He became the New Testament Lot. Satan tried the Lord in this way, offering Him the kingdoms of this world for one act of worship. How many, alas! have given Satan the worship which he loves for what he gave them of this world, for if you want to get on in the world you must worship its god.

*Jordan.* This is the way into God's land. It speaks of the death of Christ: not His death for our sins (that is the Red Sea aspect) but His death for us to open up a way into our heavenly possessions. In the Red Sea type we see that He died for our sins; the rod falls upon Him; but in the Jordan we see that we died with Him and are raised with Him. It is a river, not a sea—a down-flowing river typifying death in all its power, but driven back to open up a way for us to go through. He annulled death and brought life and incorruptibility to light; He met death and rolled it back and there is now no death for us, we are on the resurrection side with Him.

*The ascension.* We now see a man going up into heaven and a double portion of the spirit of the man who goes up descends upon the man who is left. And the Lord has gone into heaven for us, the Father has glorified Him at His own right hand, and He has sent forth the Holy Spirit from the glory. The double portion is the portion of the first born, and we are the Church of the first-born and we have the Holy Spirit as the double portion.

When Elisha returned they saw that he was marked by the spirit of the man who was translated to heaven. They said, "The spirit of Elijah doth rest on Elisha." And when Christ was glorified and the Spirit was given, the High Priest and the rulers and elders and scribes took knowledge of Peter and John that they had been with Jesus. The Spirit has been given as power today and we have all the power we need in Him.

Elisha rent his own garments and took up the mantle of Elijah that fell from him: he put off the old and put on the new. And we are enjoined to put off the old man and to put on the new, coming out in all our ways here like unto Christ.

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"A poor believer should be characterized by faith ("rich in faith"), and a rich believer should be characterized by grace ("the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor")."

## The Emmaus Road

J. R. LITTLEPROUD, Toronto

Read Luke 24:13-53

In the days of His flesh, the Lord Jesus was generally misunderstood, and not infrequently misjudged. There were, however, a few souls who discerned His greatness and who could confess with Peter, "Thou art the Christ, the Son of the living God." Those who thus recognized the promised Messiah in Jesus of Nazareth had hopes,—hopes for the redemption of Israel from the Roman yoke, and the establishment of the Messianic kingdom in great power and glory. He who could quiet tempests with a word, He who could rebuke diseases, He who could cast out demons, He who with a few loaves and fishes could feed a multitude, He who could speak the word and the dead lived again,—He would make a wonderful Messiah.

But He had been crucified! Their fondest hopes were shattered, and their brightest dreams were gone. The redemption of Israel! Alas, He had been crucified.

*Two of Them Went.*—In sorrow and perplexity, with hopes shattered, with hearts burdened with grief, two of them went to a village called Emmaus. One of the two was a man named Cleopas. The other presumably was his wife, since these two occupied the same home in Emmaus, and since Cleophas had a wife whose name was Mary (Jn. 19:25). So it was that as these two returned to their home their hearts were filled with grief and despair. The events of the last few days had darkened their outlook on life.

*The Emmaus Road.* But Cleopas and his wife are not the only man and wife to walk together the Emmaus Road. 'Tis the road we take when some severe disappointment, some great shock, some profound grief comes into our lives. It may be occasioned by unemployment or by business depression. It may be caused by the illness of a much loved husband, or wife, or child. It may come from an overwhelming sense of shame because some trusted and loved friend has grievously fallen. Then it is that with hopes crushed and hearts burdened, husband and wife walk together the road to Emmaus. It may even be that bereavement may cause one of these life partners to walk that road alone.

What a lonely road it is! True to form, these two adopted a time-honored custom in such difficulties. They talked together; they communed together; and they reasoned. But that did not clear up their perplexities, for reason cannot interpret the Emmaus Road. It's not reasonable to the natural mind at all.

*The Companion of the Emmaus Road.*—While they thus reasoned and communed together, Jesus Himself drew near and went with them. He had come to share their journey. The Man of Sorrows had come to

share their sorrows. They were compelled by circumstances to walk that lonely road; He was constrained by love to catch their step and walk with them. What an indispensable Christ with His ministry of sympathy is the Christ of the Emmaus Road, One who is touched with the feeling of our infirmities (Heb. 4:15.)

But their eyes were holden that they should not know Him. Why did He not reveal Himself immediately? Such a revelation would have dispelled their grief and dispersed their sorrows. With unrestrained joy they would have received Him back. Yes, but they would have received Him back as they already knew Him, as the Christ of the cross, and they would have missed Him as He wished to reveal Himself, as the Christ of the Emmaus Road. 'Tis blessed knowledge indeed to know Him as the Christ of the cross, for He is our Saviour, the One who bore our sins in His own body on the tree. But blessed as such knowledge is, it is but an introductory acquaintance with the Christ of God, an acquaintance that shall be life-long in its endurance, ever widening and enriching as it grows. What a pity then it would have been if they had immediately recognized Him, and received Him back as they already knew Him, as the Man of the Cross only, the One who takes away our *sins*, and missed Him as *the Interpreter of the Emmaus Road*, Who takes away our *sorrows*.

How tenderly He draws them out. They recount the strange happenings of the last few days. They explain their shattered hopes and confess their unbelief. Then He interprets it all.

The cause of their perplexity was *unbelief*. They were slow to believe *all* that the prophets had spoken (vs. 25). They had credited the prophecies that foretold His Kingdom and His glory; but they had passed over those prophecies that foretold His sufferings and death. How like these first century disciples are the followers of Christ in the twentieth century. We rejoice in Scriptures which cheer and comfort us, while we heed but little those Scriptures that rebuke and reprove us. So, the primary cause of their distress was unbelief.

He then proceeds to interpret the events of recent days that had so profoundly distressed them.

(1) *His suffering was right*. "Ought not Christ to have suffered these things?" His sufferings were essential to their salvation, although as yet they had not grasped that truth. In a later day, Peter expressed it thus. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." So, then His suffering was right.

Moreover, suffering is right for the Christian as truly as for the Christ. "Christ also suffered for us, leaving us an example, that ye should follow His steps." If we drew the road maps for our own lives we would omit the road to Emmaus entirely. But He who determines the road that we take includes the trip to Emmaus, and permits of no detours. Yet how

blessed that road is, for the trial of our faith is much more precious than perishing gold, and worketh for us an exceeding and eternal weight of glory.

(2) *That suffering was for Christ's glory.*—"Ought not Christ to have suffered these things, and to enter into His glory?" Their difficulty in interpreting the cross had come not only from unbelief but also from *selfishness*. They were concerned with Israel's glory rather than with His glory. "We trusted that it had been He that should have redeemed Israel." They had been self-centered and not Christ-centered in their outlook. But in the economy of God the sufferings of Christ preceded the glory that should follow. (See I Pet. 1:11.)

So it is, that one of the reasons that sorrow and perplexity come into a Christian's life is that it may bring glory to God. We read that when sickness invaded that peaceful home at Bethany, it was "not unto death," that is, death was not its purpose (for such is the significance of the construction)—although in the fulfilling of the purpose of God, Lazarus did die,—but "for the glory of God." What a revenue of glory accrued to God and to His beloved Son through the death and resurrection of Lazarus.

(3) *His suffering was scriptural.* To prove His argument, he began at Moses and, proceeding through all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. What a blessed exposition to have been privileged to hear. What richness of meaning the story of Ex. 12 must have taken on as He explained redemption by the blood of the Lamb. What depths of meaning were seen in the burnt offering and the sin offering as He explained their significance. What a colorful exposition He must have given of the scapegoat led into the wilderness on the Day of Atonement. How the blood sprinkled mercy-seat must have been enhanced in value when explained as "concerning Himself." How their hearts must have burned within them as they listened to His exposition of Ps. 22 and Is. 53.

So it is that the Interpreter of the Emmaus Road, Who draws near to share our sorrows, not only rebukes our unbelief and unveils our selfishness, but He causes us to know that suffering is right, that it is according to the Scriptures, and that it adds to His glory. What an unspeakable tragedy it would be to walk this road without the companionship of its Interpreter. But praise His name, as two of them went that same day to a village called Emmaus, Jesus himself drew near and went with them.

(Continued D. V.)

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"Things may run contrary to your will and desire, but never counter to the Word of God. The promise shall assuredly be 'Yea and Amen'; leave only the *How* to His wisdom and His love: be patient and still: for He will do all things well."

## The Greatness of Suffering

J. E. MOIR

It is to be feared that Christians, in general, are not familiar with the teaching of scripture regarding the great mystery of suffering—the many trials and sorrows that come upon us during our pilgrimage below. And, instead of recognizing them as part of the “all things” that work together for good to them that love God” in order that we might be “conformed to the image of His Son,” we fret and fume and wonder why we should have to suffer so much while others seem to have so little trouble. Even Asaph the prophet had this difficulty. And it remained a mystery to him until he got into the sanctuary; there he had a look behind the scenes and the mystery was solved. (Psa. 73:17).

May we, too, as we look at this subject in the following pages, be able to view it from that exalted place, and see “the end of the Lord, that the Lord is very pitiful, and of tender mercy.”

Let us look, first of all, at Acts 9:16, and see what the Lord Himself has to say about it.

*The Greatness of Suffering for Christ's Name.*—It is a very significant fact that, when the Lord was sending Ananias to Saul of Tarsus, He did not say: “I will show him how great things he must accomplish for Me,” or “What a great preacher he is going to be,” or “how many souls he is going to win for me”; but “I will show him how great things he *must suffer* for My name's sake.” How many souls were won through the ministry of the Apostle, as he labored “night and day” to win them (1 Thess. 2:9)—how many assemblies owed their birth and growth (humanly speaking) to his faithfulness—how much of the New Testament has come to us through him as the instrument! Yet is it not peculiarly striking that the Lord magnifies the suffering of His servant here, as that which is precious to Him.

This is *true* greatness. This is greatness that counts for eternity—great in the estimation of Heaven, and in the reckoning of God, but in marked contrast with that which the world calls greatness.

The world estimates greatness from the point of view of accomplishment, but God from that of suffering. If I were a multi-millionaire, giving a few hundred thousand dollars to some worthy cause would be called a great act of charity by the world and would doubtless win for the donor some worldly fame, but God places a higher value on the widow's two mites, because they cost her more self-denial. I would be giving out of my abundance, but she gave out of her want. Thus God estimates greatness, not by accomplishment, but by what it costs us in suffering. And suffering that is endured “for His name's sake” will outshine all other kinds of earthly suffering in a coming day. May we know it in fullest measure!

*The Great Example of Suffering.*—In the first epistle of Peter, we have set before us “the sufferings of Christ and the glory that should follow” (1 Pet. 1:11, 3:18). Notice the order: first the sufferings, then the glory. Whether in the case of our blessed Lord or of those who believe on Him, the glory always follows the sufferings. The believer has what scripture calls “a moment of light affliction” and then a whole eternity of glory with Christ (2 Cor. 4:17). In the case of the wicked, however, the order is reversed. They have a short season of worldly glory and then a whole eternity of suffering and woe (Heb. 11:25, Matt. 25:41). The pomp and glory of this world come to an end, but the glory of Christ and His people shall never end.

The sufferings of Christ are also set before us in 1 Pet. 2:21 as an example for us to follow in relation to “suffering wrongfully.” He is the great example in suffering, Who “when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself unto Him that judgeth righteously” (ver. 23). What an example of suffering and patience! Brethren, how are we answering to the pattern set before us in the supreme suffering of this divine Sufferer?

But what was God’s answer to all this suffering of His Son? We have it in Phil. 2: “Wherefore God also hath highly exalted Him; and given Him a name which is above every name, etc.” (ver. 9, also Acts 5:31, 1 Pet. 3:22, Rev. 5:12); and soon He is going to be “glorified in His saints and admired in all them that believe . . . in that day” (2 Thess. 1:10), and in the very scene of His supreme suffering He is going to *reign* supreme, and His now suffering people (with Him in suffering) shall be with Him in His glorification (Rom. 8:17, 2 Tim. 2:12).

(Continued D. V.)

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## Missionary Experiences

R. ERNEST JONES,  
Province of Kiangsi, China

### VI. The Storm

After having taken a long itinerating journey to the south of the province, visiting many cities, towns and villages, and scattering the Scriptures, we were returning homewards and had only a day’s journey before us to reach our destination, when on the last morning, as we were passing a certain village, my boatman urged me to stop and have a meeting, as he had relatives in that village; but, as I was eager to reach home that night, I refused, which was a great disappointment to him. We pushed on rapidly, yet in spite of a long day’s sailing, darkness fell before we were in sight of home (I think very much to my boatman’s private satisfaction), and so we had to drop anchor, thankful, however, that we should arrive early next morning, in time for breakfast. But during the night a great storm

arose; the wind blew high, and we were awakened to find the boat dragging anchor. The night was very dark, nevertheless I managed to crawl on my hands and knees along the deck to the front of the boat and pulled up the anchor, thus letting the boat drive before the wind, and we raced on, not knowing which way we were traveling. This continued throughout the night, until just before daybreak, when our boat ran aground, and we were at the mercy of the storm; but the Lord graciously undertook for us, for just at sunrise the wind dropped. As soon as it was light, to our surprise we found that we had been brought back by the storm to the very village at which I had refused to stop the previous morning.

After the sun rose the people from the village came down to the banks of the river and there was no need for us to go on shore for a meeting, as we now had the opportunity of speaking to them from the deck of the boat. Before commencing to preach I noticed an old lady being brought down, supported by two men, one of whom was carrying a stool for her to sit on, and they brought her as near to us as they could. While I was telling out the gospel message I could not help noticing with what interest she listened to the old, old story that is ever new to these people, and moreover when I finished she enquired if she might be permitted to ask a few questions. I replied, "Certainly." She then said, "You have told us about a living God and of a Saviour whom you call Jesus, Who died for us. Now I want to know how long it is since you first heard of this God? and how long have you known this Jesus to be your Saviour?" I told her that I had heard of God ever since I was a child, and that I had known Jesus as my Saviour for many years. She was silent for a while and then she said, "Oh, sir, why did you not come sooner and tell us? Here am I an old woman over seventy years old, and I never heard of a living God before, or of a Saviour Who died for me, and here are my two grown-up sons (pointing to the men who had brought her) they have never heard of this living God or of this Saviour called Jesus. Oh, why did you not come before and tell us? Away in your country are there any others who know of this living God, and of this Jesus, Who you say is our Saviour?" I told her "Yes, there are thousands upon thousands who know Jesus to be their Saviour." Then she replied: "Oh, will not some come out and tell us, as you have done, this wonderful story of a living God and a Saviour Who was willing to die for us?" I have passed on her message. What is the reply to be?

In telling this story I trust that the Lord will stir up many of our friends to more interest and prayer on behalf of the work, and that if it be His will He may send forth those whom He has called to the needy land of China.—(Continued D. V.)

## “Good Night” or “Good Bye”?

Dr. Langdale of New York tells of a devoted Christian business man who was struck by an automobile and hurried to a hospital; he was informed he had only about two hours to live.

“GOOD-NIGHT, DEAR”

He had his family called to him and thus addressed them: “Wife, you have been the greatest woman in the world to me. Through sunshine and shadow we have walked together. You have been my inspiration in everything I have undertaken. Especially has this been true in reference to my religious life. Many times I have seen the Spirit of God shining in your face. I love you far more than the day you became my bride. Good-night, Dear, I’ll see you in the morning. Good-night.”

“GOOD-NIGHT, MARY”

“Mary, you are our first-born. What a joy you have been to your father. How glad I am that you have looked so much like your mother. In face and spirit you have always reminded us of her. I see in you the sweet, beautiful young woman who left her home to be the builder and keeper of mine. What a Christian you are. Mary, you will never forget how your father loved you. Good-night, Mary. Good-night.”

“GOOD-NIGHT, WILL”

He then turned to his eldest son. “Will, your coming into our home has been an unmixed blessing. You were a manly boy; you have become an exemplary man. You love the God of your father. How proud I am of such a son. You will continue to grow in every Christian grace and virtue. You have your father’s love and blessing. Good-night, Will, Good-night.”

“GOOD NIGHT, GRACIE”

Charlie was the next. Charlie had fallen under evil influences and had grievously disappointed his father and mother. *The dying man skipped him* and spoke to the youngest child, a beautiful young girl. “Gracie, your coming was like the breaking of a new day in our home. You have been a song of gladness, a ray of light. You have filled our hearts with music. When not long ago . . . you surrendered your soul to Christ . . . your father’s heart, out of happiness, was full to overflowing. Good-night, little girl, Good-night.”

“GOOD-BYE, CHARLIE”

He then called Charlie to his side. “Charlie, what a fine promising boy you were. Your father and mother believed you would develop into a great and noble man. We gave you all the opportunities that we gave the other children. If there has been any difference you yourself must admit that that difference was all in your favor. You have disappointed us. You have followed the broad and downward road. You have not



hearkened to the call of the Saviour. But I have always loved you, and love you still, Charlie; God only knows how much I love you. Good-bye, Charlie, Good-bye. Good-bye."

"FATHER, WHY?"

Charlie seized his father's hand and between his sobs he cried out: "Father, why have you said 'Good-night' to the others, but 'Good-bye' to me?"

"For the simple reason that I will meet the other members of the family in the morning, but by all the promises that assure us of a reunion . . . by those same statements of God's Word I can have no hope of seeing you 'over there.' It's Good-bye, Charlie, Good-bye."

"GOOD-NIGHT, CHARLIE"

Charlie fell on his knees by his dying father's bed and cried out in the agony of his soul, praying God to forgive his sins and give him the hope of meeting his father again.

"Do you mean it, Charlie? Are you in earnest?"

"God knows I am," said the heart-broken young man.

"Then God will hear you and save you, Charlie, and it is Good-night and not Good-bye. Good-night, Charlie, Good-night. I am grateful to God it is not Good-bye, but only Good-night. Good-night, my boy." And he was gone.

Charlie is now a preacher of the Gospel.

Oh! members of home circles, husbands, wives, fathers, mothers, sons, daughters, . . . when the loved one goes to "sleep in Jesus," will it be to you who are left, "Good-bye!" forever, or a short "Good-night?"—S. T. H.

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*"The king's daughter is all glorious within."* (Psalm 45:13). In these words the inspired Psalmist speaks of the true Church of God. The fairest and grandest object on earth is a genuine Christian. The world does not acknowledge this. It has no eye for what is divinely great and glorious: how should it know and appreciate the nature and actions of one who is 'born of God'?

"The Christian is great in his repentance, for his repentance is an open rupture with sin and Satan. He is great in his desires, for God alone can satisfy his heart. He is great in his prayers, when he shakes the dust of earth from his feet, and with his 'Abba, Father,' rises upward to the heart of Jehovah! He is great in his hopes, for he is looking for nothing less than a participation in the glory and inheritance of the Lord, his Redeemer. He is great in his joy, for it is derived from another world and its objects are beyond the skies! There is nothing more beautiful under heaven than the divine work of grace in a renewed soul. Yea, the king's daughter is all glorious within."

## Jerusalem Sinners

I can imagine, when Christ said to the little band around Him, "Go ye into all the world and preach the gospel," that Peter said, "Lord, do you really mean that we are to go back to Jerusalem and preach the Gospel to those men that murdered you?" "Yes. Go hunt up that man that spat in My face: tell him he may have a seat in my kingdom yet. Yes, Peter, go find the man who made that cruel crown of thorns and placed it on My brow, and tell him I will have a crown ready for him when he comes into My kingdom, and there will be no thorns in it. Hunt up the man that took a reed and brought it down over the cruel thorns, driving them into My brow, and tell him I will put a sceptre in his hand, and he shall rule over the nations of the earth if he will accept salvation. Search for the man that drove the spear into My side and tell him there is a nearer way to My heart than that."—D. L. Moody.

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### Awake!

'Tis the voice of Jehovah commands thee, "Awake!"  
 For time is fast passing, thy soul is at stake;  
 Eternity's darkness and gloom draweth nigh;  
 Then awake, ere ye perish—for "Why will ye die?"

Awake, *careless sinner*, God bids thee awake!  
 Why rush madly on to the fierce burning lake?  
 'Tis folly to trifle the moments away;  
 Then awake! O, awake! and be saved while ye may.

Awake, *false professor*, O, think not thy "form"  
 Will shield thee from wrath in that pitiless storm;  
 When the judgment of God, as great billows shall roll,  
 In awful destruction o'er each Christless soul!

And thou, *poor deceived one*, arouse thee, awake!  
 Be warned of thy danger, O, learn thy mistake;  
 Thy life may *seem* righteous, thy "works" suit thee well,  
 But 'tis Jesus alone Who can save thee from hell!

Ye *anxious ones*, listen, O, hark to God's Word,  
 Proclaiming salvation thro' Jesus the Lord;  
 His precious blood, shed on the cross long ago,  
 Can save thee from sin, and deliver from woe.

# Our Record

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## "Speaking with God"

T. D. W. MUIR

Prayer Meeting Address

"And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim: and He spake unto him." (Numb. 7:89.)

"When Moses was gone in to speak with Him, he heard the voice of One speaking unto him": and is this not true in our experience when we go in to talk with God? I do not mean going and mumbling some words that we forget all about in a few minutes: but actually talking with God, knowing that God is there, that He is listening to us, that we are talking with Him and have really something to talk about. Then we hear a voice say, "Call unto Me, and I will answer thee."

It was the privilege of Moses as intercessor thus to go in and then he heard God speak to him. We have God's Word, we have His Book and God in these living oracles speaks to us. One of the best ways to pray is to get down on our knees with the open Book before us and ask God to speak to us. I have often had the finest time in God's presence in that way. Speak to God thus and He will give you something that will live in your memory, for if you get it that way it will last. I could tell you of things that I have got from God upon my knees through such experiences before you were born and I have never forgotten them. Oh, it was not like reading them in a book or hearing them from the platform. I went in to speak with God and God spoke to me.

There is one thing that especially of late has been exercising me, and that is—there seem to be so few of us that make it a practice to get into God's presence and hear from God. What is the result? The time comes when they have an opportunity to minister to others, but instead of having something from God, they minister something they got out of the Record or Words in Season or from the platform. Their hearers think it was a nice word but it did not take hold of their souls and it passes away and no one gets any benefit.

If there is one thing that we need today it is the study of the Word of God. You are busy in the home and in the shop and you have no time, and yet do we not know that there are many hours and moments that we might use and do not, and now instead of being teachers we need someone else to teach us.

Look at the last chapter of Deuteronomy for the close of this man's life (v. 7). "Moses was an hundred and twenty years old when he died: his eye was not dim nor his natural force abated." He was a fresh man at one hundred and twenty years of age: a keen-sighted man. He was like another man who at eighty could say that he was able to go out and fight as he did at forty.

Verse 10: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." In this connection read Numbers 12:1. The instant that Miriam and Aaron sought to do this man harm, speaking against him, we read "The Lord heard it." And the Lord spake suddenly to them and said, "Hear now My words. If there be a prophet among you I the Lord will make Myself known unto him in a vision. . . . My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth even apparently . . . and the similitude of the Lord shall he behold." Oh, the divine intimacy of this man who could go in to talk with God, and with whom God talked as a man speaketh with his friend. God's condescension to the man that seeks His face.

Brethren, we do not know the possibilities that lie before the man who goes in to speak with God.

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### **"Let Us Go On"**

JOHN RANKIN

Hebrews 6:13

The word signifies to be borne forward, thus it implies definite progress. Here is a word to which every Christian, whether old or young, should give heed. Let us observe a few things about this exhortation:

(1) *Its Character*.—It is, first, a *divine* exhortation. It comes from the pen of inspiration and expresses the desire of God for the spiritual prosperity of His people. It is, second, an *earnest* exhortation. Many were the agencies known to Paul (we assume he was the writer) to hinder the development and progress of those Hebrew saints, thus he says, with deep solicitude, "Let us go on." And it is, third, a *needful* exhortation. Needful for the Hebrews and needful for all believers in all places at all times. To depart in heart or ways from God brings serious consequences which affect ourselves and others both for the present and for the future. Therefore "Let us go on."

(2) *Its Import*.—This divine, earnest and needful exhortation, first, implies *possession*, viz., the possession of divine life. No life, no growth; no foundation, no superstructure; no beginning, no development. Secondly, it implies *progress*. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection or full growth, not laying again the foundation of repentance from dead works and faith toward

God, of the doctrine of baptisms and of laying on of hands: of the resurrection of the dead and eternal judgment." Here are six things, in three pairs, which we are to leave, not because they will ever cease to be essential but to leave them as a builder leaves the foundation to complete the house, or as a musician leaves the scale in order to become a professional artist or as a tree leaves the root to attain full growth. Thus, in this sense let us leave the foundation and go on unto perfection. And thirdly, it implies *purpose*, "*Let us go on.*" Do we not need to bestir ourselves? Daniel *purposed* in his heart to do the will of God and then we read Daniel *continued* even unto the first year of King Cyrus, i. e., for 69 years. (Dan. 1:8, 21). In order to continue in a right course there must be definite purpose. Therefore may it be ours to cleave to God with purpose of heart and to go to full growth.

(3) *Its Outcome*.—In giving heed to this exhortation there will be (1) *spiritual apprehension*. Paul had much to say about the Melchisedec priesthood of Christ, but on account of the immaturity of his hearers, he was unable to unfold those truths. On our part instead of dullness there should be acuteness of hearing and adaptability to apprehend the deeper things of divine revelation. Where are we? Have we become such as have need of milk and not of strong or solid food? It might be said that there are three classes of Christians, viz: those who, like babes, need to be fed; those who are able to feed themselves; and again those who are divinely qualified to feed others. (2) There will be *spiritual discernment*. "Strong meat belongeth to them that are of full age even to those who by reason of use have their senses exercised to discern both good and evil." How important it is for us to be "quick scented" in the fear of the Lord (Isaiah 11:3). Jehoiada was a man who was able to discern between good and evil. It is said concerning him, "Jehoiada was buried in the sepulchre of the kings because he did good both toward God and his house." And (3) there will be *spiritual usefulness*. Do we not wish to live useful lives? Then, let us go on. About the Hebrew believers we read, "For when for the time *ye ought* to be teachers *ye have* need that one teach you again which be the first principles of the oracles of God." What a solemn rebuke! They had gone back instead of forward. They had become dull of hearing. They had become such as had need of milk. They had become insensible to evil. They had become unskillful in the word of righteousness. They had become backsliders. All this being true they had become a stumbling block rather than channels of blessing to others.—(Continued D. V.)

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*"Influence.* A little disc of gold is put into the coining press for only a moment. But the die produces an impression that will last for a hundred years."

## The Camp of Israel and Its Four Divisions

W. J. McCLURE

(Continued from September Number)

*The Camp of Ephraim.* This division was composed of the tribes of Ephraim—*Fruitful*; Manasseh—*Forgetting*; and Benjamin—*Son of my Right Hand: Beloved*. The names in this division, as indeed with all the others, make a fine combination. The secret of fruitfulness—*Ephraim*—is given us in *Manasseh*—forgetting, and the name *Benjamin* tells us how the fruitful believer is beloved of the Father—John 15:8, 9—and verse 16 reveals that this is Christ's desire concerning us.

*Ephraim—Fruitful*: and *Manasseh—Forgetting*. Among believers the most fruitful one of all was, we judge, the Apostle Paul, and in Phil. 3:13, 14, we see him as a true Manassehite: "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 press toward the mark for the prize of the high calling of God, which is in Christ Jesus." It is not a good thing to be dwelling on what we have accomplished in the past, although it is often done. Past mercies we may dwell upon safely, with profit to our souls, but to talk of victories won in bygone days suggests satisfaction with ourselves, which leads to resting on our swords. If any man might have done that kind of thing, Paul was that man, but he was never satisfied with his attainments. Forgetting all that lay behind him, his eyes were ever on the goal, the coming of his Lord, with all that that meant for him.

The greatest gain made by any of the divisions was made by the *Camp* of Ephraim—twenty-two thousand seven hundred, but Ephraim as a tribe belied his name of fruitfulness and suffered a *loss* of eight thousand. This is a lesson not hard to understand. Are not our lives a continual be-lying of our God-given names. Who of us realizes in his daily life all that is meant in those two grand names—"Saint" and "Christian" (not to speak of the many others)? Have we not great reason to bow our heads and confess that, like Ephraim, we have often contradicted by our lives these divinely-bestowed titles?

*Benjamin.* "Little Benjamin" (Psalm 6:27). It is of this son of Jacob that we read those sweet words in Deut. 33:12: "The *beloved* of the Lord shall dwell in safety by Him: and the Lord shall cover him all the day long: and he shall dwell between His shoulders." We are not surprised therefore that the tribe of Benjamin *gained* ten thousand two hundred. He was in the place of *affection*, under "the wings of Jehovah," and in the place of *strength*, "between His shoulders." There we too shall be fruitful. This is the lesson of John 15:4, 5.

*The Camp of Dan* consisted of the tribes of Dan, *Judging*; Asher, *Happy*; and Naphtali, *Wrestling*. We have come to the fourth and last

Camp, and the combination of names, just as with all the others, bears the stamp of God's arrangement. As we have taken up one after the other, the temptation to follow each into other parts of the Book, has been very strong, but this was not our purpose. We wished only to make a few practical applications of these names in connection with the Tabernacle. In another paper we may see in the loss and gain of the different tribes a picture of the Judgment Seat of Christ, and then, in a very limited way we may follow some of these names into other portions of the Scripture.

*Dan*,—*Judging*; and *Asher*—*Happy*. At first sight the combination of these names seems to be a bit incongruous. Yet the very opposite is the case: the names are in their proper order. When is the true believer happy? When he is judging, but *judging himself*, not his brethren. Till at last we are with the Lord, this will be a needed and healthful occupation. Some endeavour to be happy by thinking that they have gotten rid of sin. "The old roots," they say, "are gone." So that they, having no sin, have no need of self-judgment. But it is superfluous to say that such are strangers to that which *Asher* means, the happiness of one who knows that, though he has sin *in* him, also knows that it was judged at the Cross and put away from the presence of God by the precious blood of Christ. On his part, however, the believer judges every manifestation of sin in himself and never deceives himself with the false idea that he is without sin. He can truthfully take up those lines of the poet as the expression of his own feelings—

How Thou canst think so well of me,  
Yet be the God Thou art?—  
Is darkness to my intellect  
But sunshine to my heart.

*Naphtali*—*Wrestling*. To find this name at the end of the series, especially after Dan and Asher, may seem a little out of place. But we only need to remember Ephes. 6:12 where, after the wondrous truth of being raised and seated with Christ in heavenly places, we read: "For we *wrestle* not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places."

In the second numbering Naphtali shows up badly: he *loses* eight thousand. A good name and good things are said of him (Gen. 49:21: Deut. 33:23) but alas! he fails. How many of God's people cease fighting and allow Satan to keep them from enjoying their portion in the heavenly places in Christ! The Judgment Seat will reveal the loss!

(To be followed (D. V.) by the double numbering of the tribes as a foreshadowing of the Judgment Seat of Christ).

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"What do these Hebrews here?" (1 Sam. 29:3). What a reproach to any believer found in the Philistine camp!"

## Daniel

Notes of an address by JOHN WATT in Central Hall, Detroit

Daniel 2:8-21; 6:10-23

I have read these scriptures to call attention to Daniel, so that our hearts might be encouraged to stand for God in the midst of the most adverse circumstances in which we may find ourselves. His day was a peculiarly difficult one, and answers closely to the present period in the history of the people of God. At that time the city of Jerusalem was in ruins, the temple destroyed, the sacred vessels from the House of God carried away into Babylon, and Daniel and his friends were among the captives in that distant land. Centuries before things had been set up in perfection by Solomon. Jerusalem was God's centre, His House and His King were there. But now all is changed. His House is in ruins, the city destroyed, and all the people of God are involved in the crash. And it is the same today. As we look around in Christendom we search in vain for that perfect condition which characterized the Church at the beginning. Ruin exists everywhere nor can we close our eyes to the havoc that has been wrought by the enemy.

There is a saying that "When you are in Rome, do as the Romans do." Daniel was in Babylon but he did not do as the Babylonians did. He stood out clearly for God. While *in* Babylon, he was not *of* it. In the midst of defilement he sought means to keep clean, a vessel meet for the Master's use, and prepared unto every good work.

I desire to show you a striking parallel between the book of Daniel and Paul's second epistle to Timothy. The great apostle Paul, like Solomon, set up things according to the divine pattern. He declared to the saints at Ephesus the whole counsel of God, and he depicts the Church in her true place in the heavenlies. But he could see what was coming after his departure and he foretold how things in the hands of men would be brought to ruin. Just as Daniel had to stand as an individual in his day, so in Second Timothy we have the path of the individual in perilous times marked out for him, and while he is involved in the ruin there he may learn how to keep himself a vessel meet for the Master's use. In a great house there is a great variety in vessels, but to be a sanctified vessel fit for the Master's service and equipped for every good work should be the great desire of our hearts. All in Asia had turned away from Paul and given up the truth he taught but young Timothy like Daniel had a purpose of heart. Both of these men, each in his own day, can be looked at as a pattern servant. Both were men of God who stood boldly for Him in difficult times, and Paul could say of Timothy, "I have no man like-minded."

Daniel was a prince of the royal house of Judah and Timothy's genealogy could be traced along the line of faith—faith which dwelt in



his mother and in his grandmother. Daniel moreover was a prophet and Timothy had the gift of prophecy and both were raised up for the latter days. Daniel was a man of an excellent spirit: the spirit which God gave him was not one of cowardice but one of power and of love and of a sound mind. This also was true of Timothy. It would seem in Daniel's day that Babylon had forever triumphed over Zion, but that could not be, and God revealed to Daniel how He would bring His purposes to pass in spite of the failure of men. And in Second Timothy it looks as if it was all over with the testimony of God: for Paul was in chains, all in Asia had turned away from him, and evil doctrine was spreading. But Paul directs Timothy to a sphere where all is secure, beyond the reach of the enemy—in *Christ Jesus*. Seven times over these words occur, standing like the seven pillars in Wisdom's house, pillars which speak of the perfect stability of God's purposes, concerning which there is not nor can be failure.

In the opening chapters of Daniel you have the characteristic features of the times of the Gentiles: (1) Idolatry; (2) Bestiality (descending to the level of a beast); (3) Infidelity and profanity; (4) Self-exaltation, and with it all suffering for the people of God. These principles abound today, and all who live godly in Christ Jesus will suffer persecution. But in the fiery furnace then and now is One like unto the Son of God—the Lord cares for His own, comes to them, and goes through their trials with them. In Second Timothy we read, "At my first answer no man stood with me, notwithstanding the Lord stood with me and strengthened me." Daniel's enemies saw to it that he was cast into the den of lions, but God delivered him from their mouths, and Paul also has this token of God's care, for he says, "I was delivered out of the mouth of the lion." No charge could be laid against Daniel except in connection with his God, and thus it is with Paul in Second Timothy. He is "the prisoner of the Lord." Both were students. Daniel "knew by books" and Paul charges Timothy to "bring the books" and also to "give attendance to reading." Daniel prophesied concerning the Lord's appearing, the resurrection, and the saints standing to give account to God. And Paul charges Timothy before God, who will judge the living and dead at His appearing and kingdom. And as to their latter end, both finished their course with joy.—(To be continued D. V.)

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"What has the merciful God not done, to make our faith in Him easy, and to bring the knowledge of Himself nigh to us! Has He ever been weary of revealing Himself in nature and in scripture: by the work of His hands and the word of His mouth: by arguments and figures, by poets and prophets, and by signs and wonders: in every style and in the easiest manner in each: and yet who acknowledges Him as God! Who gives Him the glory due to His name!

## The Emmaus Road

J. R. LITTLEPROUD, Toronto

Read Luke 24:13-53

(Continued from September Number)

As the Master continued His exposition of the Old Testament Scriptures, the Emmaus travelers drew near to the village whither they went. He made as though He would have gone further. He doesn't force His company even upon His disciples. If we wish Him to have a place in our homes we must bid Him enter. He comes readily then, for He desires to be there. "If any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me." What a pity it would have been if they had let Him go on; how much they would have lost. How much we lose by not giving Him His place in our homes and in our home lives. But they constrained Him to enter. So He went in to tarry with them,—gracious response to their proffered hospitality.

*He Revealed Himself.*—Then they shared their humble supper with Him. As He broke a piece of bread, the palms of His hands turned outward, showing the print of the nails, and they recognized Him! He was made known to them in the breaking of bread.

Then He vanished out of their sight. How strange that as soon as they recognized Him, He vanished. No, not strange at all; there was purpose in His action.

His will for His disciples was that they should tarry at Jerusalem until endued with power from on high. So in Jerusalem the eleven were gathered together. But these two were in Emmaus; they were in the wrong place. Had He remained there, they would have remained also. So, He vanished from their sight.

How often sorrow and despair have driven the people of God from the company of His gathered saints. But the Interpreter of the Emmaus Road leads them back. So it was that when He vanished from their sight, they rose up the same hour and returned to Jerusalem. They knew where to find Him,—in the midst of His gathered saints. So they went where the eleven were gathered together.

*An Assembly Picture.*—What a beautiful picture of an assembly, this upper room gathering affords. There were eleven "gathered together." Their hearts were so occupied with the risen Christ that when the Emmaus disciples entered the room they were greeted with these words, "The Lord is risen indeed, and hath appeared to Simon." Then they recounted their afternoon journey with its blessed exposition of the Scriptures from His own mouth, and of their supper together when He was made known to them in the breaking of bread.

While they narrated these wonderful events, Jesus Himself stood in

their midst,—Jesus in the midst of His gathered saints. What words of peace He spake to these disciples. Then He showed them his nail-pierced hands and feet, for 'tis the memorials of the Cross that give an atmosphere of peace to the gatherings of His saints. As He ate with them, He again became the centre of their meditation, for He enlightened their understanding and explained to them from the Scriptures the necessity of His death and the value of His resurrection.

*His Disciples as His Witnesses.*—It is one result of His atoning death that the gospel, carrying with it remission of sins, should go out from Jerusalem unto all nations. Moreover, it is these same disciples who have met together with Himself, in their midst, these same disciples whose hearts are at peace because they have seen His pierced hands and feet, these same disciples who have seen Christ in the Scriptures and who have learned the meaning of His death and the value of His resurrection, it is these disciples that He sent forth to be His witnesses in the gospel.

*The Man in the Glory.*—Then comes the climax of it all. There is one more place where He would have them see Him. So He led them out as far as to Bethany. While His hands were uplifted in blessing them, He was parted from them and carried up into heaven. Their last view of Him is as the Man in the Glory. This must be the climax of all our experiences with Himself,—to see Him seated at the right hand of the throne of the majesty in the heavens, crowned with glory and with honor.

The Emmaus Road is a story with a sequel. Saints who know the Christ of the Cross, the Saviour of sinners, must walk the road of suffering that they may learn Him as the Comforter of saints, the One who shares the journey and interprets it, and the One who delights to reveal Himself in all the Scriptures to sorrowing and perplexed hearts. This is the story. What is the sequel?

He comes into our homes, and transforms even our dinner table conversation. We meet Him in the midst of His gathered saints, and find peace to our souls as the memorials of His crucifixion and the understanding of the scriptures witness of His death and resurrection. Then we look up and we see Him on the throne; and we worship Him.

This is normal, healthy, Christian experience. Paul calls it knowing Him and the power of His resurrection, for the excellency of which knowledge he had renounced the things he once held so dear, the things that were behind, and counted them as refuse. Then he pressed toward the mark for the prize of the high calling of God in Christ Jesus. When as a Christian, one shares in this experience, then it is that—

He walks with me, and He talks with me,

And He tells me I'm His own;

And the joy we share, as we tarry there,

None other has ever known.

## The Emmaus Road

(Lines suggested on hearing the foregoing address)

"Two of them went"—And *sad* they went  
Along the Emmaus Road,  
For to reasoning hearts and holden eyes  
Grief bringeth a heavy load.

They walk and they reason all unaware  
That a stranger draweth near,  
And now on that same Emmaus Road  
Three travelers appear.

He asks of their talk, and unto Him  
Their story of woe they confide—  
Of the wondrous life of the Nazarene  
And the awful death He died.

Then they tell the tale of their blighted hopes  
Concerning Israel's King,  
And at last the report of the empty tomb  
That had left them astonishing.

The Stranger listened, and thereupon  
A sermon rare He preaches—  
It was meant for them, but to every one  
On the Emmaus Road it reaches.

He reveals to them that Christ's suffering  
Was right, and for God's glory;  
And then from the Scriptures concerning Himself  
He unfolds His wondrous story.

The three-score furlongs are traversed now—  
(His company shortens the way)—  
And He makes as though He would further go  
But Him they constrain to stay.

'Tis evening time—He enters their home,  
And oh! What a gracious Guest—  
For He sits at their board and breaks their bread  
And thus with a Vision they're blest.

His hands reveal Him—the Crucified One,  
But risen and living again,  
His *presence* makes clear to their sorrowing hearts  
What their *reason* could not explain.

He vanishes from them; and though 'tis night  
Upon the Emmaus Road  
The three-score furlongs are traversed again  
But this time without a load.

Grief led them away from their fellow-saints—  
(How often it does so still!)  
But joy leads them back to the little flock  
To share with their friends the thrill.

They find the Eleven, and as they converse  
The Lord again appears;  
“It is I Myself”—This still is the balm  
For hearts crushed with unbelief fears.

A crucified, risen Jesus still  
Can brighten th' Emmaus Road—  
O suffering saint, let Him walk with thee,  
His presence will banish thy load.

H. H. S.

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## The Greatness of Suffering

J. E. MOIR

(Continued from September Number)

The apostle had a three-fold desire which in his Christian career reigned supreme, viz., that he “might know Him and the power of His resurrection and the fellowship of His sufferings (Phil. 3:10), and he sacrificed everything to the satiating of that desire. For this he “suffered the loss of all things and did count them but dung.” He had heeded the invitation of Him who said, “Take My yoke upon you and learn of Me” (Matt. 11:29). This is the only way to know the “fellowship of His sufferings.” Putting our necks into His yoke, we find that He is at the other end—we do not bear the burden alone. We “find rest unto our souls”—rest in Him whose yoke is easy and whose burden is light. But better still we learn of Him who is “meek and lowly in heart.” We thus learn of Him—experimentally—as we could not otherwise. And the more we learn of Him, the more we want to learn—until, like the apostle, we exclaim: “I have suffered the loss of all things . . . that I might know

Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." And one day, when this desire is fully realized and the process is complete, we shall be conformed to His image (Rom. 8:29).

Have you ever thought you would have loved to have known Him, when He was on earth, and followed Him with His disciples? Matthew 11:29, 30 is your opportunity. You may still have an experimental, yea an intimate acquaintance with the "*Man of Galilee*." Try it and see.

But merely taking our afflictions as a matter of course, and bearing them in a stoical fashion, will never bring the desired result. It is "unto them which are exercised thereby" that the "chastening of the Lord" "yieldeth the peaceable fruits of righteousness." (Heb. 12:11). There must be the "godly exercise." God would have us enter, in some measure, into the soul-exercises of the "Man of Sorrows." He desires to see in us a reflection of that which was so pleasing to Him in "the Son of His Love"; and this is the reason for the deep waters of affliction through which we are passing. He would have us "made conformable unto *His death*" in order that we might be more fully conformed to *His image*.

Along with the "godly exercise" we also need to have our eye fixed upon Christ. This will help us to endure the trials. He who "endured such contradiction of sinners against Himself," said, "I have set the Lord always before me: because He is at my right hand, I shall not be moved" (Psa. 16:8), and we are exhorted to "consider Him." We also read of Moses: "he endured as seeing Him who is invisible (Heb. 11:27), and in 2 Cor. 3:18 we read: "But we all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (R. V.). If we consider the authorized rendering along with the revised, we have the suggestion of beholding and then reflecting. This is also implied in the revised text, for a mirror must first be turned on the object before it will reflect it. If it is focused on the moon it will not reflect the sun; and if we are occupied with the world we will not reflect Christ.

May we know this three-fold desire, as did the apostle, to be the ruling passion of our lives.

*The Great Privilege of Suffering for Christ. Acts 5:41.*

This is a remarkable scripture. The disciples had been witnessing for Christ that day and had met with a great deal of opposition. They had been imprisoned and beaten for that worthy name. But we read: "They departed from the presence of the council, *rejoicing* that they were counted worthy to suffer shame for His name." What made them rejoice? Ah! they had had their necks in His yoke. They had wrought with Him. They had learned of Him.

To the Philippian saints the Apostle wrote: "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). Of course we can understand the first part of this verse. Most of us have got that far. We have salvation through the blessed privilege, which God is extending to all men, of trusting His Son and thereby receiving eternal life. But notice how the Holy Spirit puts it: It is your privilege to believe on Him, and an unspeakably blessed one, but that privilege enjoyed leads to another which is infinitely above and beyond it—something that is far grander and more glorious, something of which salvation (in its limited sense) is only the beginning—absolutely necessary, of course, for it is the basis, the foundation for all the glorious superstructure that follows.

The beauty of a building is not usually in its foundation. There we have strength and stability; but the beauty, the grandeur, the glory are in that which rests upon it. Nor is it in itself the end and object for which it was laid. We do not stop there, but lay the foundation and build upon it, and in the building itself is found the end and object of the laying of the foundation. You and I (if saved) are not occupied with laying the foundation; for it is already laid. We have to do now with the superstructure; and we are exhorted: "let every man take heed how he buildeth thereupon." What, then, are we to build with? Here is some of the material at our disposal: "Unto you it is given in the behalf of Christ . . . to suffer for His sake." Let us make good use of it! Let us mix it with prayer and garnish it with praise, for it is altogether beyond our ability to describe as yet what shall follow, in realms of glory beyond this dark scene, as the result of it!

This, dear saints of God, is the highest form of suffering. It is something that might be avoided by being a little less faithful to Him in this scene of His rejection, but for His name's sake we choose rather to be faithful. There are forms of suffering that are not of our choosing. They are forced upon us, and we cannot avoid them; but in Phil. 1:29 we are told that it is our privilege to *choose to suffer*.

Does the announcement in the foregoing scripture strike a responsive chord in our hearts? Then let us go in for it whole-heartedly and esteem it a most gracious privilege to "suffer for His sake."—(Continued D. V.)

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"Onions and garlick and leeks cannot be eaten in secret without smelling of them in public. They are all alike in that they leave their odor behind them. They are like those worldly pleasures in which a Christian may think he can indulge in private and no one will know anything about them. But anybody with spiritual discernment knows there is something wrong; they get the odor of the world on his breath, and they realize that he has not lived for God in secret."

## Missionary Experiences

R. ERNEST JONES,

Province of Kiangsi, China

### VII. How God Used a Young Boy

At our station in Tehan we had a family who were very much opposed to the gospel. The father and mother had made a vow that they would never be seen inside the gospel hall, and the family were one with the parents in this, while the youngest boy, a lad of eleven years of age, named Er Kuei, was threatened with severe punishment if he dared to have anything to do with us.

Our gospel hall inside the city was one that could be opened up to the street, as the frontage was all made of shutters, which just before a meeting could be taken down, thus allowing people on the street to see all that was going on inside the hall. The singing of a hymn was sufficient to bring crowds together, and by the time the hymn was ended not only would the hall be crowded but the street as well. Often, as I have been speaking from the platform, I could see little Er Kuei standing on the opposite side of the road. He certainly was at first obedient to his father's wish in not coming into the hall, but, as the nights passed, his interest in the gospel grew greater, and I noticed him coming nearer and nearer until at last we found him occupying the end seat on the front bench. All this meant much trouble to him, for his father did not forget to carry out his threat, and often the poor boy was beaten for thus daring to enter the gospel hall. One night when speaking to the lad it was a great joy to me to hear him confess his faith in Christ, and the very look in his face assured me that he had found peace in believing, and although he suffered much from the hands of his father, yet he was never daunted from coming to the meetings.

One night just before the meeting hour his father thought of a plan to hinder him, and getting a long ladder, told him to go into the loft and bring down something he required. Er Kuei made all haste to obey his father, but as soon as he got into the loft, his father took away the ladder. The lad saw it was impossible to jump down, as his father was below, enjoying the thought that his boy was now a prisoner, but the lad made his way towards the front of the house, and with his hands removed some of the tiles. He then managed to scramble through on to the roof, and looking down, he saw people passing along the street; he called to them to fetch a ladder, and he was soon down on to the street, racing off to the meeting, and, although late, came up to his seat in the front—a seat which was now known as his seat, for if anyone dared to sit in it there was usually a tussle and our little friend would come off victor.



Soon after this, the father again became very angry with the boy because of his persistent attendance at the meetings, and thrashed him this time so severely that he injured the boy's back so that he was never again able to stand upright, and, while he had the full use of his legs, he was a great sufferer from the injury inflicted by the father. Some little while later there was a great feast day in the city and the people in large numbers went to the temple to worship the idols. The father told the lad that he would have to come to the temple with him to worship, but the lad immediately replied, "No, father, I cannot worship idols any longer, for I worship God and believe in the Lord Jesus Who died for me." The father was very cross and he dragged the boy out of the house and down the street and into the temple, where he forced him on to his knees before the great idol. But, as is always the case, the idol was asleep and had to be awakened before it could be worshipped, and while the father was making the necessary arrangements with the priest, the lad got on to his feet, ran out of the temple as quickly as he could, and came down to the hall where I was. The father was soon after him but was too late to hinder Er Kuei getting into the hall, and, remembering his vow, he would not cross the threshold, so the two of them were separated and the father passed on to his home. Just about dusk Er Kuei said he must go home to see his father. I tried to hinder him, fearing the father would still be very angry with him, but the lad was very anxious to go, and so he left us. On reaching home he found his father waiting for him, but not angry, for as soon as he entered, the old man said, "Look here, son, you refuse to worship our idols or come to our temple, you still persist in worshipping your God and this Jesus, of whom you have told us, now you must take me to the gospel hall, that I may hear of Him, too." What a joy this was to the lad! He wasted no time, as it was already the hour for the meeting, and he got his father to come with him at once. The service was already started and the hall was crowded, but I well remember seeing the lad pushing his way through the crowd, but all the time holding on to his father's hand, and at length was able to bring his father right up to his own seat. He then managed to get in between his father and the next man, and there they were seated together, and oh, how they listened while the story of Jesus and His love was being told out. During the meeting I noticed our little friend was rather fidgety, and I could see him now and again nudging his father, and whispering, but, as time passed on, the whispering grew louder and louder, till I could distinctly hear him saying, "Father, don't you understand?" The reply was a shake of the head, for it was the first time the poor old man had ever been to a gospel meeting. The hour having passed, I was closing my

Bible, which was generally a sign to the people that the meeting was coming to an end, when our little friend, seeing my closed Bible, again nudged his father and asked the same question, and on seeing the shake of the head, he looked up at me on the platform and shouted out, "Oh, teacher, don't stop; go on, father does not understand," and of course I had to continue. Instead of stopping at nine o'clock the little fellow kept the meeting going until a quarter to eleven, when again the oft-repeated question was asked of the father, and this time, instead of the shake of the head, he looked at the lad and said, "Ah, son, I know that Jesus died for me," and with that Er Kuei looked up at me and said, "All right, teacher, you can stop now; father understands."

The dear old man became one of our most brilliant Christians and he was never satisfied unless he was going out, either on the street or away into the country, telling others of the Saviour Who had died for him. His one great sorrow was to see the suffering of his little boy which he himself had inflicted, but, as he often said, "If it had not been for him, I might never have been saved." Little Er Kuei's work was not yet finished, for he continued seeking to win others for the Lord, amongst whom was his own mother. He persuaded her to come to the meetings and she too became a bright Christian and an active worker amongst the women. She lived to the great age of 85, and when she died in December, 1929, we laid her remains to rest on the hills of Tehanhsien to await the glorious resurrection morning.

In telling this story we trust the Lord will make it a blessing to many who read it, not only in the furtherance of His work among the Chinese, but also in causing us all to be more in earnest in serving our Lord Who loved us and redeemed us with His own precious blood.

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"Witnessing is telling what one knows—that is all. You cannot tell what you do not know, though you may attempt to; you may know what you do not tell, which, unhappily, many also do. But a witness for God is one who knows God, and simply tells what he knows. It requires no elaborate statement, no high degree of education, no eloquent presentation. Anybody who knows the Word, and knows Christ, and knows the Spirit, and, out of a full heart, even with a stammering tongue, speaks of what he knows, is a witness for God. And here is the universal privilege into which every child of God is welcomed."

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*"Faith.* (1) 'Faith' (Rom. 5:1): the divine principle from which all blessing springs. (2) 'The faith' (Jude 3) the whole truth of God, the totality of that which is believed; (3) 'Your faith,' (1 Thes. 3, five times) when you have really made the truth your own."

## **Abram the Hebrew**

**DR. ALEXANDER MACLAREN**

This is a singular designation of Abram as "The Hebrew." It is in plain English a nickname, and it means neither more nor less than "The man from the other side," or "The man that has come across the water." Just as a certain prince in the Middle Ages bore the name Outremere—the "man from beyond the sea"—so Abram to the inhabitants of Canaan was known simply as the foreigner, "the man from the other side" (of the Jordan or of the great river Euphrates), the man from across the water. (Gen. 14:13).

Now that name may suggest just two things, which I seek now to press upon our hearts and consciences. The first is, as to how men become Christians, and the second is, as to how they look to other people when they are.

First: Men become Christians by a great emigration. "Get thee out from thy father's house, and from thy country, and from thy kindred," was the command to Abram. And he became the heir to God's promises and the father of the faithful, because he left behind him all his past, his associations, his loves, much of his possessions, and put a great impassable gulf between him and them all. And what I desire to impress upon you is, that, unless you are only religious people after the popular superficial fashion of the day, there will be something like that in your lives. There will be a change in a man's deepest self, so that he will be a "new creature," with new tastes, new motives stirring to action, new desires pressing for satisfaction, new loves sweetly filling his heart, new aversions withdrawing him from old delights which have become hateful now, and new powers bearing him along a new road. There will be a change in relation to God and God's will. God in Christ will become his Centre, instead of self, which was so before. He lives in a new world, being himself a new man.

Our Lord uses this very illustration when He says, "He that heareth My Word, and believeth Him that sent Me, hath everlasting life, and cometh not into judgment, but hath passed out of death into life." That is a great migration, is it not, from the condition of a corpse to that of a living man? Paul, too, gives the same idea with a somewhat different turn of the illustration, when he gives "thanks to the Father who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love." The illustration is probably drawn from the practice of the ancient conquering monarchs, who, when they subjugated a country, were wont to lead away captive long files of its inhabitants as compulsory colonists, and set them down in another land. Thus the conquering Christ comes, and those whom He conquers by His love, He shifts by a great emigration out of the dominion of that darkness which is at once tyranny and anarchy, and leads them into the happy kingdom of

the light. My question to you is, Are you "men from the other side" who have passed out of the native land of Chaldea into the land of union with God?

Second: This designation may be taken as teaching that a Christian should be known as a foreigner, a man from across the water. Everybody that knew Abram at all knew him as not one of themselves. "The Hebrew" was the name he went by, because his unlikeness to the others was the most conspicuous thing about him. Abram found himself, when he had migrated into Canaan, in no barbarous country, but in an organized and compact civilization, with walled cities, and comforts and conveniences; and in the midst of it all what did he do? He elected to live in a tent. "He dwelt in tabernacles," as the Epistle to the Hebrews comments upon his history, "because he looked for a city." The more his expectations were fixed upon a permanent abode, the more transitory did he make his abode here. Although he bought and sold with them, and acquired from them land in which to bury his dead, he was not one of them, but said, "No! I am not going into your city. I stay in my tent under this terebinth tree; for I am here as a stranger and a sojourner." No doubt there were differences of language, dress, and a hundred other little things, which helped the impression made on the men of the land by this strange visitor who lived in amity but in separation, and they are all crystallised in the name which they gave him, "The man from the other side."

That is the impression which Christians ought to make in the world. They should be recognized as plainly belonging to another order. If we seek to keep fresh in our own minds that we do so belong to another country, it will make itself manifest in all our bearing and actions. And so that exhortation to cultivate the continual sense that our true city is in heaven, is ever to be reiterated, and as constantly obeyed, as the necessary condition of a life worthy of our glorious hopes. If you do that you will not need to say, "I am from another country." Your conduct will say it for you. Follow Christ, and people will be quick enough to say of you, "The man from the other side. He does not belong to our city." There is no need for ostentation, nor for saying, "Come and see my zeal for the Lord" nor for blowing trumpets before us. The less of all that the better. The more we try to do the common things done by the folk around us, but from another motive, the more powerful will be our witness for our Master.

For instance, when John Knox was in the French galleys, he was fastened to the same oar with some criminal, perhaps a murderer. The two men sat on the same bench, did the same work, tugged at the same heavy sweep, were fed with the same food, suffered the same sorrows. But do you think there was any doubt as to the infinite gulf between them? We may be working side by side, at the very same tasks, with men who have no share in our faith, and no sympathy with our hopes,

and yet, though doing the same thing, it will *not* be the same thing. And if we keep Christ before us, and follow His steps Who has left us an example, depend upon it people will very soon find out that we are men "from across the water."

May I venture to suggest yet another and very different application of this name? To the aboriginal inhabitants of heaven, the angels that kept their first estate, redeemed men are possessors of a unique experience, and are in the eyes of the angels, "men from the other side." They who entered on their pilgrimage through the Red Sea of conversion, pass out of it through the Jordan of death. They who become Christ's by the great change of yielding their hearts to Him, and who live here as pilgrims and sojourners, pass dryshod through the stream into His presence. And there the angels who have always dwelt in the sunny highlands of the true Canaan, gather around them, and call them (perhaps envying their experience) "The men that have crossed." The "Hebrews of the Hebrews" in the heavens are those who have known what it is to be pilgrims and sojourners, and to whom the promise has been fulfilled in the last hour of their journey, "When thou passest through the river, I will be with thee." *They* sing what angels cannot, "Thou hast led us through fire and through water, and brought us into a wealthy place."

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## The Death Track

T. D. W. MUIR

Many years ago when the upper peninsula of Michigan was an almost unbroken wilderness, two men set out to reach a new mining camp.

From the straits of Mackinaw they hastened on in a westerly direction, hoping to reach their destination ere winter with its heavy snows set in. One bright November morning they started on what they hoped was the last stage of the journey. A flurry of snow during the preceding night had almost obliterated the faint track made by the former travelers, but they confidently set forward, believing themselves quite capable of keeping the right direction.

As the day wore on, the woods through which they journeyed grew more dense, until they could not see the sun, which hitherto had been their guide. Still they pressed on, in what they believed to be a western course, choosing the places where the underbrush was crushed as evidence that others had been that way before.

What was their astonishment later on, to find out that they were apparently not alone in their journey, for there were before them the fresh tracks in the snow of at least two. Reassured by this, they hurried on, hoping to overtake them, and were amazed, still later, to find that others had joined the travelers.

This they looked upon as a sure token that they were on the right way, and that the camp was near, and were about to start again, when they were surprised by the appearance of an Indian—who proved to be the mail carrier for the district—standing by the side of a sturdy oak but a few feet from them. So absorbed had they been in examining the tracks in the snow, they had not noticed him before, and involuntarily their hands went to their firearms.

Without, however, moving from his position, the Indian grunted out in broken English: "*White Man Lost!*"

This they were ready to indignantly deny, but the Indian pointing to the track, replied, "White man lost, he go 'round and round."

Sure enough, they were treading what has been termed "the death track," and that explained the added footprints—they were their own; for they had been walking in a circle. To continue this meant death, and so, realizing their helplessness, they were glad to accept the proffered leadership of their Indian friend, who safely conducted them to their camp.

It is not difficult to perceive the danger these men were in—an unknown country, a trackless wild, without a guide, and treading the hopeless round of the "death track." But is my reader aware that we are all travelers—travelers to eternity, travelers to a meeting with God! *Have you thought of it?* Many have, who, being desirous of going to heaven, but not taking their directions from the infallible guide book, the Bible, are also going, each one in his *own* way. But what saith the Scriptures? "There is a way that *seemeth* right unto a man, but the end thereof are the *ways of death*," Prov. 16:25. They are treading, alas, *The Death Track!*

They "say their prayers," they "go to church," and "do the best they can," they help to "support the gospel" at home and abroad, and in all this, and in perhaps much more, they seek to "prove faithful," and their hope is, they are on the straight road to heaven. But as year after year passes, they are still in the same condition, plodding away and *hoping* for the best, not never *sure*. *They are going in a circle*, and if their eyes were but opened to it, they would find they were lost. They need a deliverer. And, blessed be God, He has provided One, the Lord Jesus Christ.

### **The Way to the City**

"The labor of the foolish wearieth every one of them, because he knoweth not how to go to the City." (Eccl. 10:15.)

Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father but by Me." (John 14:6.)

By faith Abraham "looked for a City which hath foundations, whose maker and builder is God." (Hebrews 11:10.)

"Blessed are they that wash their robes in the blood of the Lamb; that they may enter in by the gates into the City." (Rev. 22:14, Vulgate.)

# Our Record

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## Peaceful Sleep

T. D. W. MUIR

Prayer Meeting Address

Psalm III. A Psalm of David when he fled from Absalom, his son.

In connection with the Third Psalm, we should read the Fourth, for they are related to each other. This Third Psalm has a heading to it. These headings in the book of Psalms are inspired, and each is really part of the Psalm itself and gives us a clue to the time when it was written. When David indited this Psalm, he was passing through one of the severest experiences in his life, the insurrection of Absalom.

Now the thing that struck me was this verse, "Many there be that say 'There is no help for him in God.' Selah." He was having his troubles, he was having his difficulties, and around him were those that we call "croakers" who said, "What is the use of his praying? His own family has gone against him. His own son has gone back on him. What help is there for him?" What was his answer? "I cried unto the Lord with my voice and He heard me out of His holy hill. Selah." He put the thing to the test "And He heard me—He heard me. Selah. Think of that."

And that was not all he did. "I laid me down and slept." Why? Because the matter was in the hand of God. He cried to the Lord, and left his troubles with God, and went to bed to sleep. The trouble with us is that we take our troubles to bed with us. We bring them to the Lord, of course, but we go to bed and think them over. David did not; he went to bed and slept. And that was not all. He says "I will not be afraid of ten thousands of people that have set themselves against me round about." He got up in the morning with some "pep," as people say. We fancy the old man arising in the morning and pulling himself together, and going out to fight with thousands. Absalom was just as bad as ever, but this man could go to bed, get up strengthened, and able to fight thousands if need be.

We have been asking God about these special meetings. Someone says, "What is the use? We have asked God about such things before and things were not any better." Yes, "there be many that say, 'Who will show us any good?'" What is the answer to that? "Lord lift Thou up the light of Thy countenance upon us." That is all that is needed. "The light of His countenance" will be good if we see nothing more: it

will result in blessing. "Who will show us any good?" If it is left to you and me, there will be no good. But if the Lord lifts up the light of His countenance upon us there will be—What does he say? "Thou hast put gladness in my heart more than in the time that their corn and their wine was increased." *They* were glad because they had lots of corn and wine; *he* was glad because the light of the Lord's countenance was shining upon him. "I will both lay me down in peace and sleep: for Thou Lord only makest me dwell in safety." "It is all right: it is in the hand of God." The man with enemies all around could do that thing—go to sleep. The man who was asked, "Who will show us any good?" could rest quietly amidst it all. The Lord help us to sleep, calm and confident in Himself.

## The Word of God

**T**HY Word, O God, is very pure;

Psalm 119:140.

**H**eaven-breathed,—and always shall endure,

2 Timothy 3:16.

**E**verlasting, ever sure.

1 Peter 1:25.

**W**ondrous things we there behold,

Psalm 119:18.

**O**pened without stint or measure;

John 3:34 (R. V.)

**R**iches rare Thou dost unfold,

Psalm 119:72.

**D**rawn from Wisdom's deepest treasure.

Rom. 11:33.

**O**cean-depths of truth are there,

1 Cor. 2:9-10.

**F**athomless,—beyond compare.

Prov. 3:13-15.

**G**race and Truth made known to me,

John 1:17.

**O**nly, Lord, that I may be

Ezra 7:10.

**D**iligent in pleasing Thee.

Col. 1:9-10.

T. D. W. M.

"Is Christianity the cause of God? Then decide for it with soul and body, count all its reproach as fame and honor and walk forth free and openly under its banners. Quit the noisy haunts of the frivolous children of the world, make yourselves no more like them, but relinquish their pleasures and gaieties for ever."



## The Two-Hold Numbering of Israel

(Numbers, Chapters 1 and 26)

W. J. McCLURE

We desire in this paper to look at only two, or at the most three, of the tribes, those which we judge afford the most solemn and needed warning for the present. Looking over the entire list of the tribes, as they are numbered the second time in the plains of Moab by Jordon (the first numbering was in the wilderness of Sinai) we see some most cheering examples of gain whereas there was in some cases so much loss. And while as a whole they came out of the wilderness fewer than they went in, yet how much worse the showing would have been but for the gain of some of the tribes.

Three of the four divisions came out gainers but Reuben's division lost very heavily. The cause of that loss, and of Simeon's also (Simeon was under Reuben's leadership), and some of the lessons which may be learned from it, are the special objects of this paper.

If the responsible heads of a nation were to discover that the nation has gone down in population since the previous census was taken how would they feel? We may be sure it would be a cause of grave concern.

When the people were numbered in the wilderness of Sinai there were 603,550 men of war (chap. 1:46). But when numbered in the plains of Moab by Jordan we find the total is 601,730, or 1,820 less. (Chap. 26:51).

On leaving Egypt, Israel was well fitted for natural increase, for we read, "There was not one feeble person among their tribes." (Psa. 105:37). As they left Egypt they were like the people of God now, who are all born strong, but just as there soon were feeble ones among Israel, so is it with believers. A most arresting thought is that there were 603,550 deaths among the men of Israel in the wilderness, 603,550 graves strewn along between Egypt and Canaan. (Chap. 26:64). There must be some very solemn and much needed lesson here.

When we think of the people losing as a whole, and yet that some bright cases of gain are recorded, we are reminded of the different wording in the parable of the Sower which we note as recorded by Matthew and by Mark. In Matthew (13:8), the fruit drops from an hundred-fold to thirtyfold. But in Mark (4:8), it is just the reverse, the fruit increases from thirtyfold to an hundredfold. Now we know that there are no slips on the part of the Holy Spirit, but that both passages are right. We would suggest that Matthew gives the parable with the object of setting before us the fact that the dispensation will end in failure, for in that gospel things are treated dispensationally. On the other hand, Mark is the gospel of the Servant, and as servants we should not rest

without seeing increase. It should be with us as we find in John 15:2-5, "Fruit," "Much fruit," and "More fruit." But no faithfulness on the part of the individual will have the slightest effect in changing the trend and end of the dispensation. Again as in the case of Israel, those tribes which gained stand out in all the more pleasing contrast to the general failure, so now, the faithful and godly are points of light which in the ever deepening gloom of the apostasy are more precious to God because of the character of the times.

*Reuben.* In the case of Reuben we shall learn, I trust, some very solemn lessons. Although in both the numberings he is mentioned first, yet in the pitching around the tabernacle, it is Judah, and not Reuben, that gets the place of honor at the door on the East side, where Moses, Aaron and the priests, had their tents; and also on the march it is Judah that leads the van.

When we turn to 1 Chron. 5:1 we there find light thrown on the question of why this was so. "Now the sons of Reuben, the firstborn of Israel (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)."

Who would have thought that the result of that act, committed away back some hundreds of years before (Gen. 35:22), should crop up now? But this is a lesson writ large in the history of God's people. What they sow they must reap, most likely in time, but surely in eternity.

It is a pity to see so many "Has beens" among the people of God. Once they were useful, now they are useless. Reuben belonged to the class of "*Might have beens.*" Let us see what Jacob says of him in Gen. 49:3-4:

"Reuben, thou art my firstborn, my might, the beginning of my strength, the excellency of dignity, the excellency of power. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed, then defiledst thou it; he went up to my couch."

What a good beginning Reuben had, and what wonderful things his father says about him, but unchecked sensual desire falsifies all Jacob's hopes for the future of his son Reuben. We fear that Reuben is a picture of some, richly endowed by God with gift and ability to be giants in doing valiantly for God and leading His people, but indulged sin has made them unstable as water, of no use to God or man. That big locomotive on the track, with steam up, is a mighty machine, able to haul one hundred cars, but in the ditch, what a picture of helplessness it presents!

Again Moses gives us a short word about Reuben which finds an echo in the numbering in the plains of Moab by Jordan. (Deut. 33:6). "Let Reuben live and not die, *yet let his men be few.*" (R. V.) Even before we noticed the Revised Version we had seen that the "not" of the Authorised should be omitted.

How does this come out in the second numbering? Reuben comes out with 2,770 less. Well, one may say, that does not look so bad. But wait: Reuben is the standard bearer for a division, and has a responsibility for it. Now his division was the heaviest loser of all: its loss reached the terrible total of 45,020. Alas he was a bad leader. As in the world, so in the church, a good leader cannot be over estimated. When the Irish were defeated after they took up the cause of King James, Patrick Sarsfield (the earl of Lucan), in bitterness of soul, said, "Swap us kings and we'll fight you again." And I doubt not if he had had the Prince of Orange instead of King James for a leader, victory would have been on his side. We would not say that it is so in every case, but we are sure that in many cases, the shrinking up and final extinction of assemblies can be traced to Reuben-like leaders.

**Simeon.** Simeon is the greatest loser of all the tribes. For an individual tribe, his loss is staggering—37,100. We look back into his history for some clue as to why this should be, and we find in it the incident, (but that is too soft a word), the *massacre* of Hamor and Shechem and all the men of their city. Jacob in Gen. 49:5-7 expresses his horror at the cruel outrage. And mark, he is here speaking God's mind in the energy of faith, and not speaking as the timid shrinking man of Gen. 34:30, where he feared that it would rouse the vengeance of the people of the land, and he and his family would be wiped out. He says:

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

In Gen. 34, Dinah, Jacob's daughter, goes out to visit the daughters of the land, and Hamor, a prince of the land, saw her, and it was evidently a case of love at first sight with him. He committed a very grievous sin, but he sought in every way possible to make amends. He revealed a nobility of character in the matter in marked contrast to Amnon, David's son, who in the case of Tamar (2 Sam. 13), acted in a most brutal and contemptible way. It was lust with Amnon, but real love on the part of Hamor.

Shechem and his father Hamor are so anxious for the marriage that any dowry or gift the family of Dinah will ask will be given. There

would have been nothing wrong then in their consenting to the marriage of Dinah to Hamor, though it is true that later on God forbade marriages with the people of the land.

The sons of Jacob pretended that the union *could* take place, provided Shechem, Hamor, and the men of the city would submit to circumcision, and if they would not, then they would take Dinah and depart. So we read, "And their words pleased Hamor, and Shechem, Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honorable than all the house of his father." (Gen. 34:18-19).

The men of the place, on the advice of Hamor and Shechem, submitted to be circumcised. On the third day, when the men were sore (ver. 25), Simeon and Levi took swords and came upon the city and slew Shechem, Hamor, and all the men of the place. We are not left to form our judgment upon that act. Jacob, ere he departs, expresses what was doubtless God's mind about it. It was utterly opposed to the thoughts of God. "*Instruments of cruelty,*" "*Anger,*" "*Self-will,*" "*Fierce anger,*" "*Cruel wrath.*" These are not words which describe acting for God. There did come a day when Levi, at the command of God, took the sword and used it on his own kith and kin. (Exodus 32:26-28. Deut. 33:8-11). But it was zeal for the *honor of Jehovah* that inspired them thus to act. The words which we have called attention to in Gen. 49 had no place in Exodus 32: "For the wrath of man worketh not the righteousness of God." As they carried out that discipline on their own flesh and blood, it would be with real sorrow of heart. But in the carnival of slaughter in Gen. 34, Simeon and Levi are defending *their own honor*.

Without seeking to press this in an unscriptural way, we say it is very suggestive that Simeon is the greatest loser of all the tribes. And it cannot be truthfully gainsaid, that the one thing which has, at least in our day, brought in weakness, caused assemblies to shrink up in number, and in many cases to cease altogether, with the terrible loss in gospel testimony, has been *excessive discipline*. In many cases godly men have been put away for no scriptural reason whatever. They could not indorse the actions of party leaders, and so they were gotten rid of. Yet this was not the end, for any who would not agree to this kind of treatment being meted out to such godly men, must get the same treatment themselves.

The sons of Jacob in Gen. 34 may have deceived themselves with the thought that they were carrying out a righteous judgment, and one can quite allow that the Monks of the Inquisition, when putting the heretic to torture on the rack, thought that they were doing the will of God. And when Christians shut up their bowels of compassion towards fellow-believers, with whom they had walked for many years, and on meeting them, instead of the hearty handshake, they give them the unfeeling stony

stare, the thought that this is acting for God, may blind their eyes to the fact, that it is the working of the flesh.

Gen. 49 is one picture of the Judgment Seat of Christ. It is very solemn to think that at that tribunal, Christ will show, that so-called acts of discipline, believed to have been executed for the glory of the Lord were simply inspired by the flesh. And the second numbering (Num. 26), is another view of that Judgment seat, foretelling the abiding loss that we shall suffer then (1 Cor. 3:13-14-15).

## The Downward Look

WILLIAM H. FERGUSON

"Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto *the rock* whence ye are hewn, and to the hole of *the pit* whence ye are digged." Isa. 51:1.

When God speaks it behooves us to listen: yea, more than that, it is the desire of all who know and follow Him to hear His voice. He speaks here to followers after righteousness, to those who seek the Lord: and to them He gives this definite command to take *a downward look* in order to behold the greatness of their deliverance and salvation, and thereby the greatness of their Deliverer and Saviour.

One might ask, "What value is there in the *downward look*, viewing the dark doom which should have swallowed us up in perpetual misery and pain?" We answer—

*It will keep us grateful.* Who is so full of thanksgiving as the one who has known God's saving grace? The writer remembers well the time when as a lad in the city of Glasgow he was led to see that he was lost and going down to the place of dread and woe—hell: and when, one night, alone in his room, seeing thus his penalty and doom, it was the work but of a moment to look off to the Saviour who had borne his sins, in true simplicity to trust in Jesus alone for salvation, he was enabled at once to offer grateful thanksgiving to God for salvation and deliverance from hell. And many, many times since has that same gratitude ascended to God as the greatness of this salvation has been borne home to the heart. Moreover to be one with that "little flock," the redeemed possession of the Good Shepherd, is cause abundant for gratitude, real and spontaneous, to well up toward God.

*The downward look will keep us humble.* It was the worthy Richard Baxter who, when he saw a drunkard lying in the gutter, said: "There lies Richard Baxter but for the grace of God." Who and what are we? Sinful in our origin, sinful in our ways, sinful in our human nature even yet: of all people we should be truly humble. A Romish friar, addressing a large gathering one day, while seeking to remind his hearers of the

vanity of life, fixed his eyes on a dazzling "beauty," gorgeously dressed, bedecked with gold and jewels, and from the folds of his thick black cloak he withdrew a human skull in all its hideousness, and reminded her that soon her beauty would be transformed to that. Pride in a human is a denial of God!

*The downward look will keep us pitiful and compassionate.* Our Lord and Master was touched with compassion when He saw the multitudes as sheep without a shepherd. Have we drunk deeply of the spirit of our Lord, our true exemplar? Do we have compassionate hearts? Do we pray for our fellow-mortals? Do we deny ourselves anything on their behalf? Think of John Welsh of Ayr rising in the middle of the damp Scottish night, and throwing a cloak around him, going to his study to pray. His wife remonstrates and bids him remain in bed and sleep, but he answers, "How can I sleep with a congregation of three thousand upon my heart, and I know not how it is with their souls?" More of this spirit is needed today. We can sleep, and wake to pursue vanity, and even to fight, with millions perishing around us, while we have the remedy they need.

"Prayer is better than sleep; prayer is better than sleep," chants the Mohammedan watchman as he parades the street in the early morning hours. "Prayer is better than sleep." We are not a praying people, because we are not a compassionate people. If a false religious system can draw millions to its place of prayer, surely a perishing world should *make us pray*.

*The downward look will keep us active in service.* "By all means save some." To be willing servants doing our Lord's bidding, glad to fit into our niche, not seeking great things for ourselves (Jer. 45:5), but continually on the outlook for ways and means to serve in the harvest field—surely such is pleasing to God. But how little, how poor, and how half-hearted has our service been.

More of the spirit of our gracious Lord, more prayer, more true humility, more frequent visits to Calvary, the place of a skull—will make us all more useful servants of Jesus Christ. May God grant it for His name's sake.

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"Humility, the lowly grace, generally implies an experience that brings down pride and self-sufficiency to the dust. With man, it is commonly born of defeat and disappointment. He naturally likes to strut like a peacock, displaying his feathers, and imagining that he has somewhat to boast of; and the great majority learn to be humble only by being first humbled. When the collapse of our own plans, the defeat of our schemes, the loss of our self-confidence, brings us prostrate, in our true attitude before God, we learn humility."

## Daniel

Notes of an address by JOHN WATT in Central Hall, Detroit

Daniel 2:8-21; 6:10-23

(Continued from October number)

Now I wish to call your attention to those things which marked Daniel in his day as a man of God. I would first have you note his *purity*. No one can be of any use for God unless characterized by purity of heart and life. Daniel would not defile himself: he was determined to keep himself pure. And Paul impresses upon young Timothy the necessity of a pure heart and good conscience. He instructs him how to behave himself towards sisters in Christ with all purity, and exhorts him to hold the mystery of the faith in a pure conscience. (2 Tim. 1:3). There must be no unworthy motives and no double-mindedness; the honor of God alone be the object of the heart.

Next observe his *purpose*. He was a man who definitely set out to serve God. He had purposed in his heart, and this is a good feature. Paul could write to Timothy, "Thou hast fully known my *purpose*" (2 Tim. 3:10). We do not know much about Barnabas, and we know very little about his ministry: but we do know that he exhorted the saints to "cleave to the Lord with purpose of heart." The young prophet of I Kings 13, lacked this quality. He made a bold stand, and cried against the altar that Jeroboam had built: yet he sat down under the oak, and was seduced by the old prophet from his God-directed path. Are we men of purpose? What a need there is today for men of purpose of heart, and how many have gone back like the young prophet because they lack this essential feature in their character!

Then as to his *food*. It would seem that Daniel was marked by the spirit of the Nazarite, for he declined the King's wine as well as the King's meat. He would be out and out for God: denying himself and standing for God in the midst of it all. He knew God's mind about that which was offered in sacrifice to idols, about things clean and unclean, and about the fat and the blood (Lev. 7:23, 27), and he chose food that could not be contaminated, pulse, that is, legumes and their seeds. With these, the plainest of foods, he was sustained in strength, freshness, and beauty, preserved from defilement in the midst of the Babylonish system. There is a saying that "a man is what he feeds on." Certainly what we feed on forms us and marks us. If we are to excel in piety, beauty, and wisdom, and reflect the features of Christ we must see to our food. We must feed on Christ. In Egypt the children of Israel fed on the roast lamb, which speaks of Christ in His death: in the wilderness they ate the manna which portrays Christ in His pathway of humility here: in Canaan they fed upon the old corn of the land, which speaks to us of Christ in

glory. In Babylon they fed on pulse, simple, undefiled nourishment. Tried for ten days on that diet they were found to be fairer and fatter than those which ate the king's meat: their food produced men vastly different from the men of Babylon. If we are to be sustained in freshness and beauty, Christ must be our nourishment. Paul sets this food before Timothy when he exhorts him to "Remember Jesus Christ of the seed of David." As "the seed of David" He suffered before He reigned, and to be strong men here sustained in the midst of suffering we must feed upon Christ.

Furthermore, I would call your attention to Daniel as a man of *prayer*. In Chapter 2, they were all under sentence of death, because of the lack of interpretation of the king's forgotten dream. Daniel comes to the front at that moment, and by taking heed to himself and his doctrine, he saves himself and those that hear him. He asks the king for time, and turns to God for light. He makes the thing known to his friends, and they who have followed righteousness, faith, love, peace, now call upon the Lord out of a pure heart. God answers their prayers and reveals the secret to them, for the secret of the Lord is with them that fear Him.

Some sixty years later there is a plot formed against Daniel. His enemies conspire to remove this godly man from his place of honor before the king, but they can find nothing against him excepting concerning the law of his God. Daniel is still the man of prayer, and so they petition the King to pass a law that for thirty days no prayer is to be offered to God or man except to the King, the penalty for infraction being to be cast into the den of lions. Daniel's spirit was not the spirit of fear, and, although he knew that the decree was signed, he went into his house, and the windows in his chamber being open toward Jerusalem he kneeled three times a day and prayed and gave thanks before his God as he did aforetime. Toward Jerusalem! Toward the Temple! The city had been razed to the ground: the Temple had been burnt with fire: the holy vessels were even then in Babylon. But Daniel viewed the whole matter from God's side; he carried in his soul the light of the original condition of the City and the House of God. Paul was likeminded. He speaks of the twelve tribes serving God instantly day and night, although he knew full well that ten of them were in captivity. And we should ever keep God's side before our souls, remembering how things were at the beginning. Daniel prays to God and shuts man out, and he has his stated times for prayer. —(Continued D. V.)

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"Psalm 131. The weaned soul is the quiet soul. You wean a child to give it food more suitable for its growth. The Lord does not wean to starve but to give us something better."



## A Tract, and What Came of It

ARTHUR G. INGLEBY, Portugal

The mighty works of God are like the giants of the forest; they spring from a tiny seed, and grow up as a tender plant. The seed is faith, and the tender shoot is that of lowly service. Such is the lesson to be learned from a wonderful movement that is now going on in Portuguese prisons.

In 1922, on a certain Lord's Day afternoon, a Spanish lady of advanced years might have been seen slowly traversing the few yards which separated her home from the Estrela Military Hospital in Lisbon, Portugal. Many years previously she and her husband had sought refuge in the Portuguese capital from the intense persecution against Christians which was then going on in her native land of Spain. Failing strength had now curtailed many of her habits of active Christian service, but she would allow no obstacle to hinder her weekly visit to the sick soldiers. For many a long day she had gone the round of the wards, without seeing any other fruit than a grateful response to her word of cheer. This occasion seemed to differ little from any other. Indeed, one of the men to whom she presented a tract appeared to be perfectly indifferent, for he did not even trouble to read it, but pushed it into the pocket of his tunic unopened. Nevertheless, that little leaflet was destined to be the key which should unlock the door of blessing to many souls. The soldier, whose name was Mauricio, was finally discharged from the hospital, and not long after, having committed a crime, was sent to one of the prisons in the city.

There in the hours of solitude the soldier happened to come upon the tract he had received when in the hospital, and, having plenty of time upon his hands, he read it through. Stirred in his spirit by what he read, he was constrained to write to the address given in the tract, asking for further enlightenment. Other literature was immediately sent to him, and this he shared with his fellow prisoners. The arrows of conviction began to find their mark, and among the first converts was a murderer named Alfredo de Oliveira. (In Portugal there is no capital punishment, the maximum sentence which the law imposes being ten years imprisonment, followed by twenty years banishment to Africa). There was no doubt as to the saving change which had taken place in his heart, for he gave such a bold and remarkable testimony that other conversions speedily followed. Attempts were made by Christians to visit these new-born babes in Christ, but the difficulties of spiritual intercourse with them were insuperable. Regulations governing their speaking one to another, however, were less rigid than those applying to the visits of friends, who were only allowed to converse with them through a glass window with iron bars.

At last, our brother Senhor Jose Freire, a devoted servant of Christ, hit upon a much more satisfactory method. Two of the believers, both

of them murderers, obtained permission from the Governor to receive lessons in English, and Senhor Jose Freire was allowed free access to the prison once a week for this purpose. These visits opened up the way for him to get in touch with other prisoners, and with the prison staff, so that the good work progressed amazingly.

As these convicts were transferred to other prisons they carried the testimony further afield. One, Gilbert Francisco by name, was sent to the penitentiary in the University city of Coimbra, where he at once began to witness for his Lord. It was not long before he was the means of winning other souls, though in the face of bitter persecution. For a long time no visits to these men were allowed, and they were cast wholly upon God and His Word. How far they advanced may be judged from the following letter received from one of their number:—

"I received the Bible which you so kindly sent me, and for which I thank you from my heart. God will repay you and bless you. I am going to read it with the care that it merits, so that it may be engraved upon my memory, for I do desire to trace in future a path which until now has been unknown to me. I give thanks to God that He has called me to know the truths of the gospel of His Son Jesus Christ.

"There has not been until now a person who knows the gospel in this prison, but all were immersed in the blindness and ignorance of Romanism, but since I came here the young man whom I mentioned in my first letter has preached night after night, and many have accepted the truth.

"You know that the Catholic priests every year at Easter give a dinner to the prisoners, provided they go to confession. This year they will do the same, but we who have received the truth of the gospel will not confess to the priest; on the contrary we shall have the *supper of the Lord Jesus*, which we believers hope to celebrate on Easter Day. With much respect and gratitude,

Adelino Braz."

From whence had these unlearned children of God discovered the high privilege of remembering the Lord in His death? Not from any human source, for nothing had at that time been told them of the Lord's Supper. But when the priest came with his subtle temptation of a fine feast, if they would only kneel at his feet, (for confession always involved their doing so) then someone remembered reading in the Bible of another feast—a holy meal of bread and wine—symbols of the Lord's body and of His blood. Eagerly they searched for the passages, and soon were familiar with all that the New Testament has to say on this sacred subject.

The sequel is very touching. Picture seventeen convicts gathered around a rough table, on which there is a loaf and some wine, saved from their daily rations. As to their bodies, they are imprisoned with the off-

scouring of a nation which still lies in darkness and in the shadow of moral death; as to the spirit, they are free men, rejoicing in all the light and liberty of the sanctuary. Hands that once were stained with blood—for there are murderers present—are now raised in holy adoration, giving glory to Him, “who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.”

Praise God, the story does not end here, for the work is still going on. During the last nine years, Senhor Jose Freire has received and answered more than five thousand personal letters from the prisoners, and their interest in God’s word and will is unabated. Some of the correspondence shows marvellous growth in grace.

Thus has the Lord blessed the patient labours of the dear old Spanish sister far beyond her expectation. “She hath done what she could,” and her quiet unnoticed service has been more fruitful than that of many of us who are working in the glare of a wide publicity.

The stream of blessing deepens as it goes. A few months ago her grandson, a young business man in Lisbon, felt moved to send a tract to a leading financier, who had just been imprisoned in connection with a great banking fraud. As a consequence, this man, whose name is a household word throughout Portugal, has been gloriously saved, repenting of his sin, and seeking humbly to follow the Lord.

## The Greatness of Suffering

J. E. MOIR

(Continued from October Number.)

*God’s Great Epitaph Concerning Those Who Have Suffered for Christ.*—In the eleventh chapter of Hebrews we have a very touching reference to those who have suffered for Christ (verses 35-40). First we have a description of suffering which is only surpassed by the sufferings of our blessed Lord; and then, in the midst of it, we have this tersely cogent epitome: “Of whom the world was not worthy.” The world considered them unworthy to live in its company and cast them out. God considered them too worthy to live in such a wicked place and took them out of it, inserting on the page of Holy Writ,—from whence it shall never be erased, this marvelous epitaph to their memory, which shall still shine forth in all its splendor when the monuments of earth have crumbled into dust.

James seems to be alluding to these same sufferers when he says: “Take, my brethren, the prophets; who have spoken in the name of the Lord, for an example of suffering affliction and patience. Behold we count them happy which endure, etc. (Jas. 5:10, 11). Our little bit of trial, affliction and suffering fades almost to invisibility when placed side by side with that of these great sufferers for Christ; yet He who sees and

knows takes note of it all, and values it according to its real worth—none of it shall be overlooked in that day.

It is sweet in this connection to note a passage in Isa. 63:9: "In all their afflictions *He was afflicted*, and the angel of His presence saved them: etc."; and a blessed promise in Isa. 43:2: "When thou passest through the waters, *I will be with thee*; and through the floods they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Most of us forget when passing through those deep waters that He is going through them with us, sustaining us in the midst of them. Sometimes we do not even have the spiritual discernment of Nebuchadnezzar and we see only the three Hebrew children walking in the midst of the burning fiery furnace; whereas he could see a fourth who was like the Son of God.

Yes, dear child of God, He never fails to keep His promise.

"Who, in the days of feeble flesh,  
Poured forth His cries and tears;  
And, though ascended, feels afresh  
What every member bears."

May we know more of what it is to *walk with Him*, even though it be *in the midst of the fire*.

*The Great Consummation of Our Suffering with Christ* (Rom. 8:17; 2 Tim. 2:12). When the Lord was risen from the dead, He said to two of His disciples—"Ought not Christ to have suffered these things and to enter into His glory?" (Luke 24:26). The "Man of Sorrows" is the "King of Glory" now; the suffering Savior is the Lord of Life; the One whom earth rejected is the One whom Heaven acclaims (though He still bears the marks of His rejection: "The Lamb as it had been slain"). God has given the highest place to the One to whom men gave the lowest (Phil. 2). Yes, He has suffered and entered into His glory.

But, blessed be God, He is not entering that glory alone. He is "bringing many sons unto glory"—Himself, "the captain of their salvation," having been made "perfect through sufferings" (Heb. 2:10), His now suffering people are, in marvelous grace, going to have a part in that glory. They are going to reign with Him.

To the Corinthian saints the Apostle had to write: "Ye have reigned as kings without us" (1 Cor. 4:8). What were they doing? They were trying to reign as kings before the time. Having a little millenium of their own without the rest of the saints ("without us"), while their King, the Lord Jesus Christ, was in rejection. And the Apostle adds: "I would to God ye did reign, that we also might reign with you." The Corinthians were *anticipating*; while (in blessed contrast to them) the Thessalonians were *waiting* "*for His Son from Heaven*" (1 Thess. 1:10). The *only* time any of us will truly reign will be when our rejected Lord takes earth's throne and all the saints reign with Him.

Yes—we are going to reign, the sorrow, the pain, the tribulation shall all end one day—for us, and we shall enter into the joy of our Lord:—glad consummation to the sorrows and sufferings of earth.—(Continued D. V.)

## “Let Us Go On”

JOHN RANKIN

Hebrews 6:13

(Continued from October number)

(4) *Its encouragement.*—“Let us go on” and the writer says “this will we do if God permit.” For our encouragement let us think (1) of the *fact* of God. If we are to make progress we shall need God himself. Listen to Paul: “Having therefore obtained help from God I continue unto this day.” Divine help is to be found only as we cleave to God and the Word of His grace. The throne of grace is open to us and to that throne we may approach with holy boldness and find grace to help in every time of need. What use do we make of this blood-purchased privilege? Let us think (2) of the *faithfulness* of God. “He that cometh to God must believe that He is and that *He is a rewarder* of them that diligently seek him.”

“God is” evermore the same;

“God is faithful,” praise His name!

God is faithful in calling us (1 Cor. 1:9); God is faithful in providing for us and in supporting us under trial (1 Cor. 10:13); and God is faithful in perfecting us (1 Thess. 5:23, 24).

Why should I ever careful be, since such a God is mine?

He watches o’er me night and day, and tells me “Mine is thine.”

And let us think (3) of the *fulness* of God. “It pleased the Father that in Him (Christ) should all fulness dwell. “In Him dwelleth all the fulness of the Godhead bodily.” “In Him are hid all the treasures of wisdom and knowledge.” Should this not stimulate us? O, how it delights Him when we bring our empty vessel and place it under that unfailing fountain of supply! In every circumstance of life we may hear Him say “My grace is sufficient for thee.”

Encouraged thus by the *fact*, the *faithfulness*, and the *fulness* of God, let us go on! Despite the world with all its alluring gaiety, the flesh with all its innate subtlety, and the devil with all his perversity, let us go on! Despite the alarming inroads of modernism, materialism, humanism, communism, and demonism by which many, from whom better things were expected, are being swept off their feet, let us go on! Despite the consciousness of our own past defeats and defects, failures and follies, sins and sorrows, let us go on! Despite assembly problems and perplexities, disappointments and dangers, not the easiest to overcome, let us go on!

Despite the lack of scriptural balance on the part of overseers, evangelists and teachers, evidenced in the case of some, by their compromising the truth and by their latitudinarianism; and in the case of others, by their sinful intolerance of individuals and assemblies because they refuse to submit to their edicts, commands or decisions, whether scriptural or not, let us, guided by the Spirit and Word of God, go on! Despite the fact that those whom we may have trusted as friends have lifted up their heel against us, let us go on! Despite the common misunderstanding, the guilty misrepresentation, the biting sarcasm, the unjust censuring, the cruel slandering, the wicked boycotting from which it may be our lot to suffer, let us go on! Despite the "hard times," the want of work, the scanty table, the shabby clothes, the reproach of neighbors, the trials of the home, the sickness of loved ones, yea, despite all losses and crosses, fears and tears, sorrows and bereavements, let us go on!

The mercies of God constrain us to go on. The Holy Scriptures exhort us to go on. Our own spiritual advantages urge us to go on. The welfare of our families compels us to go on. The saints in fellowship with God encourage us to go on, and the personal coming of our Lord Jesus with His accompanying sure and eternal reward inspires us to go on. "Let us go on."

Faithful be, delaying not to follow,  
Where Christ doth lead, though it may be through sorrow,  
And if the strife should fiercer grow tomorrow,  
Never mind—go on.

Cheerful be, it will your burden lighten,  
One glad heart will always others brighten,  
And though the strife, thy coward soul may frighten,  
Never mind—go on.

When the road we tread is rough, let us bear in mind,  
In our Saviour's strength enough, we may always find;  
Though the fighting may be tough, let our motto be,  
"Go on, Go on, to victory."

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### Immanuel

Like man He walked, like God He talked;  
His words were oracles, His works were miracles.  
Of God the true expression, of man the finest specimen;  
Full-orbed humanity, crowned with Deity.  
No taint of iniquity, no trace of infirmity.  
*Ecce Homo!* behold the Man: *Ecce Deus!* behold thy God.  
Veiled in flesh, the Godhead see. Hail! Incarnate Deity.  
—Author Unknown.



## The Five Card Sharpers

JACK JONES



I was traveling in the train one afternoon from Oxford to London when five of the men in the compartment began to play cards. They were evidently sharpers, and before long challenged others to play with them, but all declined. At last they turned to me and said: "We can see by your face that you fully understand the game; come, take a turn." "I did know the cards once," I replied, "but it is so long since I played that I forget." "Nonsense!" they said, "you could win all our money if you only tried." "Perhaps that would not be very much," I replied. "Anyway, I will not attempt. Five of you are quite enough for the game; we will look on."

As they still kept pressing me to play I at last said, "Gentlemen, I tell you I cannot play, but there is one thing I can do."

"What is that?" they asked eagerly.

"I can tell fortunes."

"Capital! Will you tell ours?"

"If you wish it; but I warn you it may not be very flattering."

"What card will you want?"

"The five of spades, please," and it was handed to me, with expectation of great sport.

"I shall require one other thing, if you don't mind," I further said.

"What?" they asked, a little impatiently.

"A Bible." They could not produce one.

"No, but you had one once," said the fortune teller, "and if you had followed its precepts you would not have been what you now are. However, I have one," and to their dismay I produced the small Testament I always carried with me.

A pistol would hardly have been a more unwelcome object. But as fortune teller I began: "Gentlemen, you see these two pips at the top of the card, I wish them to represent your *two eyes*; this one in the middle is your mouth; and these other two your *knees*. Now, in Revelation 1:7, I read, '*Behold, He cometh with clouds; and every eye shall see Him.*' The Speaker is the Nazarene, who shed His blood for sinners like you and me; and your eyes, that now see Him, have to stand before Him to be judged. That is the future of your eyes," I continued. "Now, concerning your mouth and knees, let me read Philippians 2:9-11: 'Wherefore God also hath highly exalted Him, and given Him a Name which is above every Name; that at the Name of Jesus every *knee* should bow, of things in Heaven, and things in earth, and things under the earth; and



that every *tongue* should confess that Jesus Christ is Lord, to the glory of God the Father.' From this I foretell that your knees will bow to Jesus, and your tongue, that used to say 'Gentle Jesus' and 'Our Father,' will have to confess that He is Lord of all. Your eyes will see Him, and when you see Him your knees will grow weak, and you will fall before His Majesty."

They got more than they bargained for, but I gave them some more. "Gentlemen, that is only the first reading of this card. Now for the second, if you please. These five *spades* represent five actual spades that are already made, and may ere long dig the graves of you five sinners, and then your souls will be in Hell, crying in thirst for a drop of water, and you will wish you had never been born."

The five card sharpers were getting more and more fidgety, but they could not get out, as the train would not stop until it had reached Reading.

"Gentlemen," I continued, "you may escape this terrible future, and my fortune not come true, if you do what I did, and perhaps I was the worst of the six. My *eyes* saw the Lord Jesus dying upon the Cross for me, in my stead, bearing my doom. My *tongue* confessed Him as Lord, and my *knees* bowed to Him in lowly submission. If you do this, I can foretell the very reverse of all I have said. I have told your fortunes, as I promised, and if I am right you ought to cross my palm with a shilling apiece. But I do not wish your five shillings. I will be content if even one of you will promise to accept the Lord Jesus Christ whose blood cleanseth from all sin."

They would neither pay nor promise, but as the train pulled up at Reading they tumbled out as if the carriage had contained a small-pox patient, leaving me in possession of the "five of spades." "Stop!" I cried, "here's your card," which I tossed after them. Was the effort wasted? or was it seed sown, perhaps on hard or stony ground, yet to be reaped "after many days"? Let the sequel answer.

Recently walking near my home at Shepherd's Bush, London, I was accosted by someone saying, "Good evening, sir."

"It is a good evening if all your sins are forgiven," was my rejoinder.

"Yes, and I am glad you are still at it," replied the stranger.

"Still at what?"

"Telling fortunes."

"That is not my line."

"Well, you told mine more than ten years ago."

"I think you are mistaken."

"Oh, no, I am sure you are the same person."

He then recalled the train journey from Oxford. "Ah! I remember,



and you left like a lot of cowards, without paying the fortune teller."

"I am your payment," he replied; "your words came true of three of us; three spades have dug their graves, the other one I saw at Reading a few days ago. He is anxious to be saved from the fortune you foretold. As I parted with him I earnestly said, 'Sam, don't forget the five of spades.'"

"And what about yourself?"

"When you saw me I had been to a sister's. I was right down miserable. Mother had just died. Calling me to her bedside, she had said, 'William, kiss your mother, and I leave you this Scripture, *Behold, He cometh with clouds; and every eye shall see Him* (Rev. 1:7).' When you quoted those very words, it seemed as if my dear mother rose up and frowned upon the cards. That text followed me. I drank, and drank, and drank again; but continually I heard, 'Every eye shall see Him.' At last I went to California for the gold diggings. Soon after I landed, having nothing to do one evening, I stopped to hear some singing. When a young man got up to speak, he gave out as his text, '*Behold, He cometh with clouds; and every eye shall see Him.*' It was more than I could stand. That night I bowed my knees in submission, saw Jesus as my Saviour, and with my tongue confessed Him. I have long wished to meet you, and tell you the result of your fortune telling, but I did not know who you were, and had no means of finding you. With what surprise and delight I recognized you to-night." That one interview was good payment for the fortune teller.

You may not be a card sharper, or one absolutely wicked, but you are a sinner, for "*all have sinned and come short of the glory of God*" (Rom. 3:23); and you need the same Saviour to save you "from the wrath to come." Will you now "*Behold the Lamb of God, who taketh away the sin of the world*" (John 1:29); or, will you await that Day, and behold Him coming in Power and great Glory, to be banished from His presence into darkness forever? Decide NOW! *LOOK AND LIVE.*

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"There nothing to do—it's done; no atonement myself to make. There's uttermost pardon, 'unspeakable gift'; and nothing to do—but *take.*"

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"There is something in every believer that forces from the bitterest adversaries a secret acknowledgment of his dignity: a light that condemns and punishes their own darkness, and from which, in the bottom of their hearts, they cannot withhold a certain esteem and admiration. Nor is it an infrequent case either, that in time when jesters can no longer be of service, the hated sect comes suddenly into favor, and rancorous opponents of the Gospel are for once glad that they have in their neighborhood some Galilean of whom they may make a chosen counsellor."

## Justified

Before creation I was chosen  
 To have in heaven a place,  
 'Twas the good pleasure of His will—  
 I'm justified *by grace*.

Rom. 3:24. Eph. 1:4-5.

In due time Christ on Calvary died;  
 There flowed the crimson flood  
 Which makes the foulest white as snow—  
 I'm justified *by blood*.

Rom. 5:9.

God raised Him up; this is the pledge  
 Should evil doubtings lower,  
 His resurrection quells each fear—  
 I'm justified *by power*.

Rom. 4:25. Eph. 1:19-20.

The Holy Spirit guided me  
 To what the Scripture saith;  
 I grasped the truth: "Christ died for me"—  
 I'm justified *by faith*.

Rom. 5:1. 1 Cor. 6:11.

Now, if you doubt that I am Christ's,  
 If one suspicion lurks,  
 I'll show by deeds that I am His—  
 I'm justified *by works*.

Jas. 2:18, 24.

I praise the Lord, 'tis all of *Him*,—  
 The grace, the faith, the blood,  
 The resurrection power, the works,—  
 I'm justified *by God*.

Rom. 8:33.

H. H. S.

## Just Balances

"Grace and Truth"  
 "Love in the Truth"  
 "Speaking the Truth in Love"

—G. L. Shivas.

# Our Record

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## Mercy, Grace, and Glory

T. D. W. MUIR

New Year's Address, Jan. 1, 1930

*"For we have not a high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."*—(Heb. 4:15, 16.)

The gracious provision here described is that which enables us to come to God in spite of failure in the past or weakness for the future. We stand at the threshold of a new year, but behind is the last year's history, a history of our own absolute failure but also of God's faithfulness in spite of that failure. As we view that faithfulness we may well say, "Let us go on," but we feel discouraged nevertheless, knowing what we have been in the days that are past. Indeed we might well lose heart and cast a vote of "No confidence," but here is what comes to me at such times, "Let us come boldly to the throne of grace that we may obtain mercy."

Here are two things obtainable, "mercy and grace," and these are to be found nowhere else, only at one place, the throne of grace, the meeting-place between God and His beloved people. "Come therefore." What for? "That we may obtain mercy," mercy relating to that which is past. The more conscious I am of my failure, the more use I find for God's mercy. He knew all about me before He saved me; He knew what a miserable failure I would be; and He has watched my every step and knows every time I failed, and He is there at once with a supply of mercy.

I remember reading a poem of a woman who had a little child. The woman loved her child and the child loved her mother. The child was a wise little one and she had gotten hold of this fact that her mother was always busy, and she had also learned that she made much work for mother. On one occasion she fell and tore her clothing, and she wanted very much to help her mother, and with needle and thread she tried to repair the damage, but she was too little and her hands were not skilled. One night the mother was doing some mending, and looking over the clothing she found that her little girl had tried to sew the rent and what a mess she had made of it. The result was that while the mother was looking at the garment she felt the tears coming into her eyes. She did

not censure the child and scold, but lovingly said, "She has done what she could." And "We may obtain mercy." I look at my blunders, faults, and failures, with censoriousness, but there is one place where we may all go and find mercy, and it is the throne of grace. It ought to be a throne of judgment, but on that throne there sits One we know. The last time the world saw Him was on the cross, with arms extended. But now He is upon the throne and His arms are extended in mercy. And not only mercy but grace for a time of need. We shall need many things, but we cannot get them alone, we must have grace as well. May we know it by experience.

Please look now at Psalm 72. David did not write all the Psalms, but he wrote many of them, sometimes Psalms of prayer and sometimes Psalms of praise. Here are seventy-two of them and they cover almost every condition that can come upon the child of God. You see David has been there ahead of us, and you will find by reading how he got out of all his troubles, and the difficulties and the deliverances are still the same so far as all the people of God are concerned.

Read the closing verses of this Psalm. They refer to Him Who was both David's Son and David's Lord: "His name shall endure for ever. His name shall be continued as long as the sun (The marginal reading is "He shall be as a Son to continue His Father's name for ever.") And men shall be blessed in Him. All nations shall call Him blessed. Blessed be the Lord God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen and Amen." And then comes an appendix: "The prayers of David the son of Jesse are ended." What is the meaning of that? Read the Psalm and you will find what it means. It simply means that the climax has been reached, and all true blessing has been attained. The One Who will ever be to God's glory is on the throne, the glory of God is filling the scene, and there is nothing more to be prayed for. Everything has been given, and God's Son is on the throne. "All is well with the world," and so the prayers of David are ended.

May we learn that the failure for the past has been met by mercy, that grace for the future has been provided, and may we find them thus to God's glory.

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"The Christian life is set forth in Holy Scripture as pre-eminently a life of fellowship with God, and fellowship has for its essential quality the privilege of reciprocal communion; God speaks to the believer and the believer speaks to God. This reciprocal communion is obviously summed up in the Bible and Prayer; for it is through the Bible that God speaks to us and through prayer that we speak to God. Everything in the Christian life, individual and corporate, is somehow associated with the Bible and Prayer."

## Daniel

JOHN WATT

(Continued from November number)

Daniel was a man of *wisdom*, the wisest in Babylon. None of the other wise men could interpret the dream, and none of them could read the writing on the wall, for God's light was not with them, but it was with Daniel. His wisdom saved him and his companions from the hand of the king. Timothy also had special light from God: he also was endowed with heavenly wisdom, for Paul had given to him the form of sound words. The false teachers of that day had not the light, but Timothy possessed it. From a child he had known the Holy Scriptures, which were able to make him wise unto salvation. He was a man thoroughly furnished unto every good work, and by taking heed to himself and to his doctrine he saved himself and those who heard him.

I would next call your attention to his *spirit*. Daniel was a man of an excellent spirit. You would think that his spirit would become hard in the midst of all the trials of the way, but no; he accepts the trials as from the Lord and profits thereby. Are our spirits excellent, or are we like the sons of Zeruiah, hard unsubdued men? If we are feeding on Christ our spirits will become like His. At the close of Stephen's testimony, his face was like the face of an angel, and his enemies could not resist the spirit by which he spake. His was an excellent spirit, and he was ripe for translation, for he could say, "Lord Jesus, receive my spirit." Paul prays for his son in the faith, at the close of the second epistle to Timothy, "The Lord Jesus Christ be with thy spirit." This is the secret of an excellent spirit.

Daniel was a man who experienced *persecution*. He must needs suffer, for all that live godly suffer persecution. Right down through the ages this has been true. You go against the current of things here and the world will hate you: and Satan is against the man of God, and he will see that we have not an easy time of it. Stephen said to his adversaries: "Which of the prophets have not your fathers persecuted?" Why did these prophets suffer? Because they stood for God. Let us not marvel if the world hate us. "Blessed are ye when men shall hate you."

But God was with Daniel and *prospered* him in spite of his enemies. God will see to our promotion if we are faithful to Him. You recall how He was with Joseph. He prospered in everything and God raised him to glory in spite of all the forces that were against him. The man of the first Psalm is one who is characterized by prosperity. Timothy was prospered by God, and Paul chose him to continue the line of testimony, committing things to him which he could not to another, for he had no man like-minded.

Another thing that marked Daniel was *power*. God did not give him the spirit of fear but of power: the power of God rested upon him. Ezekiel classes Daniel with Noah and Job (Ezek. 14:14, 20). What made Daniel great was power from God: apart from this he was as weak as other men. He did wonderful things only because God was with him. What marks the last days is the form of godliness and denying the power thereof.

Then think of Daniel as a man of *praise*. His heart constantly turned to God in thanksgiving for all He had done for him. He says, "Blessed be the name of God for ever and ever: for wisdom and might are His"; and in Paul's ascription of praise in 2 Tim. 4:18, we have an echo of this note of worship: "To Whom be glory for ever and ever, Amen."

Daniel withal was "a man *greatly beloved*," and this was said of him at the end of his pathway (Daniel 10:11, 19) God could say to him, "Well done, good and faithful servant," for he had fought a good fight and he had kept the faith. God ever gives the man who stands for Him the stamp of approval. May it be the ambition of each of us to have this same stamp upon us!

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### **"Love As Brethren"**

The affection existing between John Wesley, Charles Wesley, and George Whitefield was likened by Charles Wesley to a three-fold cord. That "in lowliness of mind each esteemed the other better than themselves" may be seen from their expressed sentiments regarding one another. Whitefield declared on one occasion, "Mr. John Wesley's name is very precious among the people: and he has laid a foundation that I hope neither men nor devils will ever be able to shake. O that I may follow him as he followed Christ."

The following authentic narrative shows, on the other hand, Wesley's estimate of that indefatigable servant of Christ, George Whitefield, after the latter (as the epitaph on his tomb in Newburport, Mass., puts it) had "suddenly changed his life of unparalleled labors for his eternal rest."

One day John Wesley was timidly approached by a godly sister who loved both Whitefield and himself. She said: "Dear Mr. Wesley, may I ask you a question?"

"Yes, of course, madam, by all means."

"But I am very much afraid what the answer will be."

"Well, madam, let me hear your question, and then you will know my reply." At last, after not a little hesitation, the inquirer tremblingly asked, "Mr. Wesley, do you expect to see dear Mr. Whitefield in heaven?" A lengthy pause followed, after which John Wesley replied with great seriousness, "No, madam." His inquirer at once exclaimed, "Ah, I was afraid you would say so." To which John Wesley added, with intense

earnestness, "Do not misunderstand me, madam. George Whitefield was so bright a star in the firmament of God's glory, and will stand so near the throne, that one like me, who am less than the least, will never catch a glimpse of him."

## The Greatness of Suffering

J. E. MOIR

(Continued from November Number)

Let us now notice the distinction between suffering *for* and *with* Christ. We have already dealt with the former, and need not refer further to it.

We cannot, of course, share in the vicarious sufferings of Christ, when He suffered "the just for the unjust to bring us to God"; but when our blessed Lord was in this world He suffered by virtue of His being here with sin, sorrow and death on every hand. This was intensified by His being absolutely holy Himself and thus feeling far more keenly than we possibly could, the condition of the scene through which He passed.

He suffered intense persecution at the hands of men because His holy life revealed their sinful lives. He witnessed against their unholy ways—arousing their envy, malice, and hatred against Himself. And in John 15:20 He says: "If they have persecuted me, they will also persecute you."

He suffered rejection at the hands of men. The world did not want Him. It had no place for the Son of God, and if the sons of God are faithful to Him, it will, in like manner, give them no place. "He that will live godly in Christ Jesus *shall suffer persecution*" (2 Tim. 3:12).

Circumstances, also, entered into the sufferings of Christ. He could say: "The Son of Man hath not where to lay His head."

It is in these things we can suffer *with* Him. Is it possible for a Christian to live in this scene and not suffer with Him? Certainly not—if we take our place in rejection with a rejected Christ.

But notice how scripture links these two things up together: 2 Tim. 2:12 says "if we *suffer* we shall also *reign*." And again in Rom. 8:17: "If so be that we *suffer with Him*, that we may be also *glorified together*."

Do not fret and grieve over your sufferings, dear Christian, they are only the necessary exercises conforming us to His image, preforming you for the glory and preparing you to take part in that crowning day, when you have finished your training in the university of "This Present Time" and enter upon your eternal vocation in the "kingdom of the Son of His love." When you and I and all the saints of God from Adam down shall be manifested *with Him*, then shall He and all those who have "*suffered with Him*" be "*glorified together*."

We have already noticed 2 Cor. 4:17, which speaks of our tribulation here as "our light affliction, which is but for a moment" and "worketh for us a far more exceeding and eternal weight of glory." Notice that word "worketh"; it is the imperfect or continuous tense that is used.

We have a trusted servant whose years of faithful service have won our confidence and trust; we give him a piece of work to do and go about our other varied interests, knowing that in due time our faithful servant will complete the task. He is working for us. This is just what "our light affliction" is doing for us. It is working on that great masterpiece, our "far more exceeding and eternal weight of glory," and one day the task shall be completed and be manifested in glory, to the eternal praise of God and our eternal joy.

"Our light affliction" is "but for a moment." How long shall we reign? Rev. 20:6 says "one thousand years." This is in connection with the millennial earth. But Rev. 22:5 says: "They shall reign forever and ever." This is in the eternal state (new Heaven and new earth, see Chapt. 21:1).

Dear fellow-Christian! is our suffering with Christ worth while? Weigh it in the balance of 2 Cor. 4:17 and you will say "Yes, praise God, it is."

May the foregoing remarks, by the grace of God and made good to us in the power of the Holy Spirit, help us to be "joyful in all our tribulations," knowing that "all things work together for good to them that love God," and the "good" is, to be conformed to the image of His Son" (Rom. 8:28, 29).

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## **"Hast Thou Considered My Servant Job?"**

If you understand the book of Job you have a key to the whole Bible. I will divide the subject into seven heads. *First*, Job, before he was tried, was a perfect man untried. He was somewhat like Adam in Eden until Satan came in. *Second*, he was tried by adversity. *Third*, the wisdom of the world is represented by Job's friends. They were wonderfully wise men, but they could not help Job out of his difficulties. See what language they used. Men are miserable comforters when they do not understand the grace of God. Job could stand his scolding wife and his boils better than these men's arguments; they made him worse instead of better. *Fifth*, God speaks, and *Sixth*, Job then humbles himself in the dust. God, before He saves a man, brings him down. That man does not talk any more about how he has fed the hungry and clothed the naked, but he says, "I am vile." *Seventh*, God restores him, and the last end of Job was better than the first. So the last state of man is better than the first. It is better than the state of Adam, because Adam might have lived ten



thousand years and then fallen; therefore it is better for us to be outside of Eden with Christ, than that we should be in Eden without Him. "The Lord gave Job twice as much as he had before": double as much wealth, and twice as many children. He had ten children before his calamity came upon him, and God would not admit that Job had lost them: for He gave him ten here and ten in heaven.—Anon.

## Jordan and Jericho

W. J. McCLURE

Notes of Address in Central Hall, Detroit

In *Joshua III*, as everywhere else, the Ark portrays Christ, the propitiatory between God and man. As we see it go into the river Jordan we see a foreshadowing of Christ going down into death. But observe this word: "There shall be a space between you and it, about two thousand cubits by measure." This finds its answer in I Peter 2:24: "Who His own self bare our sins in His own body on the tree." Christ was alone in death. Peter had said, "Lord, I am ready to go with Thee, both into prison, and to death," but the Lord answered him, "Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards." And Peter as he writes his epistle no doubt says to himself, "I thought I would like to be with Him, in death, but no—'His own self bare our sins.'"

"*Ye shall go after it.*" In Phil. 3:12-14 Paul writes, "I follow after" (I press on). He sees the Ark ahead and he obeys the injunction. "*Ye shall go after it,*" and this he does, not half-heartedly, but, with the same zeal that he exhibited when he persecuted Christ's people, so now he presses after Christ. Indeed he uses the same expression in Phil. 3 for "following after" and "pressing toward" the mark that he used in describing how he "persecuted" (followed after) the saints into strange cities. (Acts 26:11).

*Joshua IV.* Now look at the time that the ark passed over before the people into Jordan. "Jordan overfloweth all its banks all the time of harvest" (v. 15). The time that God selected was not when it was a small stream but when it was in full flood. That would remind us of John 12:31, "'Now is the judgment of this world . . . And I, if I be lifted up from the earth will draw all men unto Me.' This He said signifying what death He should die." Jordan is the river of judgment, and when we see that river overflowing its banks, sweeping everything before it, it speaks to us of wrath piled upon wrath, because of four thousand years of sin, and the time has come when God must punish either Christ or the world. But for the cross the history of the world would have been closed in judgment.

As the priests step forward the water is cut off. What an awesome path into that river-bed with the heaped up waters that might be released.

And how long did the ark stay in the midst of that river? See the last verse of chapter 3 and the 10th verse of chapter 4: "until all the people were passed clean over Jordan," "until everything was finished."

The priests stood firm on dry ground in the midst of Jordan, and the waters of Jordan were cut off, but when Christ died the very opposite was true. Then "deep called unto deep" and "all God's waves and billows went over Him." Thus the type teaches here by contrast.

And how long did Christ hang upon the cross? "Until everything was finished." The people cried, "If Thou be the Son of God, come down from the cross." But what would have happened had He demonstrated Who He was? Had the ark come up from Jordan before the people passed over, their inheritance would have been cut off, but the ark stayed in Jordan till everything was finished. And in spite of the taunts of men Christ remained upon the cross—how long? Until in the purpose of God every child of God was passed clean over—not a straggler left in the wilderness, all in Canaan, on resurrection ground. Yes, Christ remained upon the cross till the work of redemption was complete and He could say, "It is finished." The Ark in the Jordan speaks of Christ under God's judgment for me.

*The twelve stones.* God now commands something very foolish-looking. Twelve stones are to be taken from the wilderness and placed in the bed of Jordan, and twelve stones are to be taken from the river-bed and set up on the Canaan side. What does this mean? It looks simple but it is profound. The twelve stones from the desert told to Israel the story of the wilderness, their rebellion, and their disobedience to God; and the twelve stones from the midst of Jordan proclaim, "Israel is a new people in the land." They failed even in the land, but did they fail any more than we have failed? We remember the time when we followed Christ in baptism, professing to have done for ever with rebellion to walk in newness of life: but who of us would like to declare, "I have succeeded in all this"? I say this not to relax responsibility, however we have failed. We have been buried with Christ and it is ours to walk in the energy of a new life.

*Chapter four* tells of our death with Christ, and of our life with Christ. *Chapter five* (Gilgal) has its antitype in Col. 3:3-5. "Ye are dead . . . . Mortify therefore your members which are upon the earth." The Christian's path is first death and then learning death.

*Chapter six.* The first city to oppose the progress of Israel is Jericho, and God is going to give them the victory over that city without batteries or arms. The Ark is everything here. Underline it in this chapter. God is going to take the city in His own way, pouring contempt upon man's military tactics. At the seventh circuit of the city, just as happened in

San Francisco, God took the bottom away, and the walls fell and the city was captured. Jericho speaks of the world and 2 Cor. 2:14 carries us on in the triumph of Christ: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other we are the savor of life unto life." But how is the victory gained? "This is the victory that overcometh the world, ever our faith." (1 John 5:4). Victory over the world is not obtained by monkish immuring of ourselves in a dungeon, but going through the world with Christ, and we victors associated with Him.

*Joshua VII. Ai.* "They said unto Joshua, 'Let not all the people go up . . . make not all the people to labor thither.'" Look back at Chap. 6:3, "Ye shall compass the city, *all* ye men of war." But here they say, "Let not all the people go up." What was the result? The ever-victorious army was defeated and chased as if by bees. And lying at the bottom of this failure was something deeper than the sin of Achan: unbelief and self-confidence were the basis of their discomfiture. As they thought of the capture of Jericho they were ready to say, "*We* did it." And at the root of all departure and defeat is an evil heart of unbelief. They ceased to see God. God had given them Jericho, but they thought they did it. "All the men were needed for Jericho: send only a few to take Ai" is their thought.

*Joshua VIII.* "Take *all* the people of war with thee, and arise, go up to Ai." Who, judging from appearances, would think that all the men of war were needed? Israel did not think that all were necessary.

Read Eph. 6:10-17. "Put on the whole armor of God . . . Take unto you the whole armor of God." Isn't it a fact that Christians when they fall do not usually fall on account of some *great sin*. They are able for great Jericho but they fall before little Ai. "Only a little sin." "Take the whole armor of God." Don't let Satan instil into your mind the thought that you can cope with the small sins and that you need God only in overcoming the great ones. You need the whole armor of God in everything and everywhere. The little things call for watchfulness and prayer. C. H. M. likens a Christian to an exhausted receiver. In a vacuum a gold piece does not fall any quicker than a feather does. In the air of course resistance would hinder the falling of the feather. The smallest sin in the believer is just as much sin as the greatest. God had to teach Israel the lesson, that it was not they but God. And He would teach us to "take the whole armor of God that we may be able to withstand in the evil day, and having done all, to stand."

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"In self-examination never pass with honors. (1 Cor. 11:28)."

## How the Gospel Came to South Russia

DR. F. W. KRUMMACHER

From ancient times, Mount Caucasus, in Georgia, South Russia, has been inhabited by a race of people known under the name of Iberians, who, even in the earliest ages, whilst all around them were sitting in darkness and the shadow of death, were found in full possession of all the blessings of the Gospel. About sixteen centuries ago (three hundred years after the birth of Christ), these mountaineers were brought out of the profoundest darkness of heathenism into the light and into the peaceful fold of Jesus, the Good Shepherd, in the following wonderful and truly glorious manner.

The Iberians were entangled in a war with a people amongst whom Christianity had already gained some ground. After obtaining a victory over them, these Iberians carried with them, among other booty, a young woman, with the intention of selling her in their own land as a slave. An Iberian family of rank purchased the youthful foreigner, but had little idea what a blessing she would eventually be to them, for this girl was a Christian, a vessel of divine light, as well as of divine mercy. The poor captive spent her solitary and desolate life in the midst of a savage and idolatrous horde; but her courage did not fail her. Her Saviour, and the promise of His continual presence, were her strong consolation in her misery. With silent willingness she did what was commanded her and even more; and the obliging disposition and the fidelity she exemplified (a scarce jewel among the Iberians), gained her, in a short time, the love and confidence of all.

It happened one day, that, according to the custom of that people, a sick child was carried about from door to door, in order that if anyone knew of a remedy for its disease they might mention it. No one, however, could recommend anything, and the majority even wondered that any hope could still be cherished of the child's recovery; and the poor parents, with increasing grief and affliction, proceeded further with their dying favorite. Suddenly the idea occurred to someone to show the child to the young captive, and inquire of her whether she was acquainted with any successful remedy in use in her own country: and people are easily inclined to concur in any proposition after having arrived at a forlorn hope. The little couch was immediately transported to the house where Nunnia—for so the Christian girl was named—was in service, and she was called out. Nunnia appears, and is informed of the wishes of the people. She replies, however, with an embarrassed look, that a poor girl such as she is not able to help them; but she continues with a more cheerful countenance, "I could mention One to you, Who is not only able to heal this child of its disease, but also to raise it from the dead." To the

hasty inquiry of the afflicted parents, Who it was, and where He dwelt? she answered, that He was a great and mighty Lord, Who was seated on high, on the throne of heaven; but that notwithstanding He willingly condescended to all who longed for Him, and that He was love and compassion itself. "Go then," said the parents to her in a supplicating tone, "and fetch Him"; and the girl went, and bowed her knees before her Lord Jesus Christ, and prayed, saying, "Oh, Lord Jesus, appear, reveal Thyself, and help, for Thine honor's sake!" And on returning from prayer, with the divine "Amen" in her delighted breast, the sick child opened its eyes, looked smilingly around, and was restored to health. The happy parents, intoxicated with joy, returned home with their treasure, and whoever met them on the way was obliged to stop and hear what great and glorious things had happened to them.

However, the miracle was not ascribed to Him Who performed it but to the foreign captive who now appeared to the people in the luster of a superior and superhuman being. The occurrence, as if borne on the wings of the wind, soon became notorious throughout the country. It reached even the ears of the queen; and when the latter, not long after, was taken dangerously ill, her first thought was of the foreign slave. She sent messengers to her, requesting her to come to her, but Nunnia declined the invitation and remained at home, for it caused her profound sorrow that attempts were made to put that honor upon her which belonged solely to the Lord. But what occurred? The queen caused herself to be carried to her in person, and when Nunnia saw this, it deeply affected her. She prayed, and the queen actually went home healed.

When Miraus—for so the king was called—saw his beloved consort returning to him completely restored to health, he was almost beside himself for joy, and made preparations for sending the most valuable presents to the wonder-worker, but the queen seriously dissuaded him from his intention, by assuring him that he would only grieve the girl by this means; for she disdained all earthly possessions, and only considered herself rewarded for her services when people bowed the knee with her before her God. This caused the king no small degree of astonishment, without however producing any further impression on his heart for the time. And generally speaking, the ray of heavenly light which had shone into the Iberian darkness continued for the time without any abiding effect.

The king went one day to the chase. Whilst following some game, he lost himself in a large forest; a dense fog surrounded him there and entirely separated him from his attendants. No longer knowing where he was, he sought for an outlet from the forest but found none, and strayed further and further into the solitary wilderness. Evening approached, and his perplexity rose to its height. He blew his horn, but the

echo of the ravines was the only reply that was returned to him, and this served but to heighten his loneliness. The thought of the young stranger then occurred to him, and what she had said of the power of her great and invisible King, Who, though He had His castle and His court in realms above, was nevertheless in every place where the desires of the heart were directed to Him. "If this be the case," thought Miraus, "what prevents Him appearing to me?" And thinking thus, he bent his knee in the dust, in the solitude of the forest, and began to pray. "Thou, whom the youthful captive calls her God," were his words; "Jesus, if Thou art living and almighty, manifest that Thou art so and help me out of this labyrinth. If Thou enablest me to escape from it, my heart, my life, and what I am and have, shall be Thine!" Such was his prayer, and his prayer was sincere. But scarcely had the words escaped his lips, when the dark gloomy vapor folded itself together like a garment, and heaven again looked blue and bright, and the astonished king advanced only a few paces forward in the wood, when he suddenly perceived where he was and found the outlet. He returned in safety to his family. His consort was the first to whom he related with deep emotion what had occurred to him. They now no longer doubted that the captive's God was the living and the true God. They had had tangible proof of it. The next day the first person they visited was Nunnia, to whom they wished to relate the great event that had occurred. The king informed her, with evident emotion, of the miraculous interposition he had experienced: both the king and queen then took the maiden by the hand, and said, "Oh, tell us something more concerning thy Jesus!" And from that time the royal couple was seen sitting, like docile children, at the feet of the poor slave; and Nunnia related to them in benign simplicity what she knew of her Saviour and His deeds. And it is not long before a still more beautiful spectacle presents itself. A missionary appears among the people with a regal crown, and a queenly witness for Christ, who wears a royal diadem! For it seemed to both as if they could not bless their nation with a greater benefit than by preaching to them the precious Gospel of the incarnate God. The king therefore stands and preaches to the men, and the queen to the women of the land. And the Lord views these two witnesses with delight. The people joyfully receive the good word. Jesus makes His entrance into the cottages and hearts of the savage race, and a new creation blossoms in the dark human desert. Cheerful Christian churches are founded on the ruins of idol altars, and resound with the loud praises of the grace of Him Who takes charge of His flock Himself.

In the present day, renewed vitality begins to pervade these churches. Courageous missionaries there unfold anew the banner of the cross; and it becomes increasingly evident that the grace which sixteen hundred years ago so wonderfully planted this vineyard has by no means forsaken it.

## The Inward Look

WILLIAM H. FERGUSON

"Man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7: compare Jerem. 17:10, Psalm 139:1).

*Introspection* (looking within) may be or may not be a healthy exercise for the child of God. If carried to excess it makes one morbid and more or less of an ascetic or a mystic. Now when he read the writings of the men and women who come under this heading and feel that they have led very *special* lives, let us remember that God wants from us *useful* lives, and that mysticism invariably falls short of usefulness. On the other hand, a sober and scriptural examination of our spiritual condition is to be commended, and it has ever been a characteristic of the godly. Indeed failure to duly examine ourselves in the presence of God may lead to spiritual bankruptcy.

Self-examination is essential to *worship*, and it is especially important in view of partaking of the Lord's supper (I Cor. 11:28). Weakness, sickness, and death, were the result of the lack of this godly exercise in some of the Corinthian saints.

In the recoil from ritualism there is apt to be an unseemly familiarity during our participation in this solemn feast. Instead of a light-hearted, careless, unexercised manner at the Lord's table, there should be evidence that our souls are filled with thanksgiving and worship, and this would be manifested by the absence of both spiritual poverty and restlessness of the spirit. Were there more self-examination, with the resulting cleansing, we would be led to God's Word, which, if read *before* "the breaking of bread," would point the saints to Calvary, or *after* the feast would exhort us to more godly living. Rules and regulations are foreign to the Lord's table, but it is often a cause of concern to note how familiar we seem to be with our hymn-book and so unacquainted with portions of the Word that are suitable at the feast. Surely if there were the needed inward preparation on our part, God would receive more real worship when we surround the Lord's table.

In *service* the inward look is a prime necessity. What are the motives that prompt us to serve? Are they true? Are they for the glory of God? Are they free from self-seeking? Who of us could stand a rigid test in regard to this important matter?—and our God has an all-searching eye. It is so easy to persuade ourselves that in our labor we are doing service only for God's glory, while much of it doubtless has other aims. A lady once said to William Burns, the co-worker of McCheyne and other godly Scottish preachers of the past century, on the eve of his departure for China:—"I suppose, Mr. Burns, you are going out to China to save many souls." He replied, "No, madam, I am going out to China for the glory of God." And that man, whose messages in Scotland had been blessed

to thousands, labored to the end in heathendom in spite of seeing little fruit, content (ere he passed into the presence of the King) to teach a few converts the truths of Christianity. Much increase, however, was reaped by others as a result of his faithfulness, and he it was who encouraged the youthful enthusiastic Hudson Taylor in his itinerating work in the inland provinces of China. Without doubt he will yet discover, at the Judgment Seat of Christ, that his life-work was not in vain, but was such as would merit the "Well-done" of his beloved Master. Let us learn like him to render our service in the light of eternity.

It is also well to take an inward look in regard to our *attitude towards fellow-saints*. Let us ask ourselves, Do I love all God's children? Have I thoughts of evil or envy toward one of them? If so, "leave thy gift": "go, be reconciled." What a travesty to persuade ourselves that we are doing the will and work of God and bearing testimony to His truth, when we have hard thoughts to any of His people. One of the leading papers in England printed (when publicity was given to some differences amongst brethren years ago)—"*So careful about breaking bread—so careless about breaking hearts.*" An unkind, unforgiving spirit is foreign to a Christian who is in any degree in fellowship with God. Do not let us deceive ourselves by thinking anything else!

Let us each anew today take the introspective look with a view to becoming more like our blessed Lord, being more useful to Him, and learning more truly the meaning of worship in His presence and at His feet.

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## An African Tragedy

J. ALEXANDER CLARKE

Belgian Congo, Central Africa

It was late Sunday afternoon. The sun was just going down behind the great Kundelungu Mountain. There was a scurrying of feet among the banana groves, and along the avenues of palms trees, for the big noma (drum) had sounded loudly, calling the folks of the town to the large rotunda where the words of God were told out each afternoon at the same hour. At the street corner, not very far from the meeting-house, stood a group of young women chattering and playing together as only those simple carefree people can. One of their leaders was unusually bright and led the laughter and hilarity. She was Mukansefu, a girl of say seventeen summers, who had grown up in the village, and often-times had heard the story of God's wonderful love. Her attitude to the appealing message, brought to her tribe by the white man, was obviously that of scorn. For many moons she had persistently resisted the claims of the gospel, yet she was manifestly concerned and uncomfortable. For several moons



the situation in their home had, to say the least, been most embarrassing, for her husband Nsefu, after a long struggle, had magnificently come right out for God, accepting the message of the glorious evangel of God's love as one sent to him alone. His joy and faith were splendid and became more beautiful as the difficulties of the domestic circle increased. For not only was his young wife against the stand he was making but she was encouraged and upheld in her opposition to her husband by her father and mother and other members of her family. So it came to pass that on this particular Sunday afternoon instead of attending service like many others of the village, she was leading a band of her fellows in merry-making. As it neared the hour of the meeting a missionary lady came to this band of young women, and on reaching them she gave the customary greeting, "Moyo, Bakwetu" ("Greetings, my friends!"), which drew forth a bright response from the whole band, "Moyo, Bibi" (Greetings, lady!), whereupon addressing Mukansefu, who had been and was the subject of much earnest prayer, she said: "You're coming to the service this afternoon, aren't you?" "Yes, yes," replied she, with bright alacrity, "we are actually on our way there." The white lady had not more than rounded the corner when, with a jeering laugh, Mukansefu cried out, "Ha! ha! ha! ha! I have deceived the white lady." A few moments later the missionary, who himself had to give the message that afternoon, came also upon this group of hilarious young women now making their way from the meeting house towards the bluff overlooking the great lake. The missionary stopped them and remonstrated that they were going in the wrong direction and pleaded with them to return for the service. Mukansefu brightly and lightly replied, "Oh, yes, we shall be right there," but continued with her fellows on their way. And again her mocking laughter could be heard above the voices of her fellows, as she said, "Aha, we have deceived even the white man!"

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The rotunda was filled and the missionary had read his text, "He that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy." (Prov. 29:1). He had only spoken some minutes when the whole congregation was startled by a shriek and the terrifying words, "Mukansefu ubafu, Mukansefu ubafu," ("Mukansefu is dead, Mukansefu is dead"). There was general consternation. Could it be true that she who an hour ago had led that care-free band of laughing girls was now dead? Had she not promised to come to the service? Is she not even now present in the congregation? These were the questions that rushed to the minds of many. But alas, alas, it was not so. She was not to be found in that great company. Again came the piercing shriek and the startling words from the frenzied wailing women outside, "Mukansefu ubafu, Mukansefu ubafu." Alas, alas, it was too true. The truth embodied in the missionary's text for that afternoon had been actu-

ally verified in the experience of that African multitude. "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy."

What had actually happened to this bright, care-free girl who had for so long persistently resisted the claims of the evangel of love? When all the others had gathered in the meeting-house she and her companions descended to the lake side, taking with them large oblong basket-nets, saying among themselves, "Come, let us fish." For this was the season when the white bait and minnows are found along the edge of the sandy beach of the lake. With loins girt, they moved slowly in one long line, out into the waters of the lake, using their nets dexterously as only those long experienced to such a mode of fishing, can do. There was much shouting and laughing, for their success was great, as basket after basket was quickly filled with the delicious little fish. Moving further out into the lake in water knee deep they were scooping up fish in their nets when suddenly a scream from Mukansefu threw them all into a panic: "Nandu wa nkwata, Nandu wa nkwata", ("A crocodile has taken me.") Her father in desperation rushed to her assistance. Throwing his arms around his daughter he pulled against the solid weight of the horrible monster which had grasped his child just beneath the knee. The mother also ran to the aid of her husband and, throwing her arms around him, the tug-of-war commenced. Then another and yet another, and still another, went to her help—the rope of this tug-of-war being a line of human bodies—but all of no avail. Slowly but surely the horrible reptile gained ground, moving further out into the lake, till at last in water waist deep he gave one tremendous tug and took all of them under the surface. The father losing his grip on his child, the crocodile, with a terrible lash of his tail, swept lakewards with the young woman in his jaws, and she was soon lost to sight. The last that was seen of Mukansefu was her young arms stretched out in despair, waving frantically for help, but she was beyond the reach of all human power. The father and mother and that band of gay companions were overwhelmed with grief and solemnized by the suddenness of the terrible calamity. Climbing the hill to the mission village their wailing and screaming could be heard afar, "Mukansefu is dead, Mukansefu is dead. Our beautiful child is dead." We ourselves were stunned beyond measure and, for days after, the words of our text kept ringing in our ears, "He that being often reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy." How true it is that the measure of the responsibility is the greatness of the privilege!

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"Valleys. Achor, trouble (Joshua 7:26); Eschol, fruitfulness (Num. 32:9); Baca, weeping (Psalm 84:6); Hebron, fellowship (Gen. 37:4); Elah, victory (1 Sam. 17:2); Berachah, blessing (2 Chron. 20, 26); the Shadow of Death—no fear but comfort. (Psalm 23, 4)."

## The Kerry Boy and the Lost Sheep

An incident in the life of J. NELSON DARBY, "the Irish clergyman"

One evening at the close of a cold February day in Kerry, Ireland, there was a knock at the door. A poor man wished to see me. I had never seen him before, and he introduced himself by asking pardon for coming at such a late hour, but he had one son, and he feared the boy was dying.

I rose immediately, and followed him, and after more than an hour's toilsome walking (for the roads which, in some places, led over steep hills, were in others scarcely passable on account of the heavy marshes), we came to his cabin which was perched on the mountain-side, and so isolated that I could scarcely feel surprise at not having discovered it before.

On entering the little cottage I looked around and at first found no sign of any inhabitant, except an old woman who sat crouching over the embers of a peat fire. She rose as I entered, and with the natural courtesy of the Irish poor offered me the low stool on which she had been seated.

I thanked her, and passing on to the object of my visit, discovered in one corner of the hut a heap of straw on which lay the poor sufferer. Some scanty covering, probably his own wearing apparel, had been thrown over him, but as to bed or bed-clothes there was none discernible in this humble dwelling.

I approached, and saw a young lad about seventeen or eighteen years of age evidently in a state of extreme suffering and exhaustion, and it was to be feared in the last stage of consumption. His eyes were closed, but he opened them on my approach and stared at me with a kind of wild wonder, like a frightened animal.

I told him as quietly as possible who I was, and for what purpose I had come, and put a few of the simplest questions to him respecting his hope of salvation. He answered nothing, he appeared totally unconscious of my meaning.

On pressing him further, speaking to him kindly and affectionately, he looked up, and I ascertained from the few words he uttered that he had heard something of a God and future judgment, but he had never been taught to read. The Holy Scriptures were a sealed book to him, and he was consequently altogether ignorant of the way of salvation as revealed to us in the gospel. His mind on this subject was truly an utter blank.

I was struck with dismay and almost with despair. Here was a fellow-creature whose immortal soul, apparently on the verge of eternity, must be saved or lost for ever; and he lay before me now, the hand of death

close upon him; not a moment was to be lost and what was I to do? What way was I to take to begin to teach him, as it were at the eleventh hour, the first rudiments of Christianity?

I had scarcely ever before felt such a sinking within me. I could do nothing, that I knew full well, but on the other hand God could do all; I therefore raised up my heart and besought my heavenly Father for Christ's sake to direct me in this most difficult and trying position, and to open to me by His Spirit of wisdom a way to set forth the glad tidings of salvation so as to be understood by this poor benighted wanderer.

I was silent for a few moments whilst engaged in inward prayer and gazing with deep anxiety on the melancholy object before me. It struck me that I ought to try to discover how far his intelligence in other things extended, and whether there might not be reasonable hope of his understanding me when I should commence to open to him (as I was bound to do) the gospel message of salvation. I looked down upon him with an eye of pity, which I most sincerely felt, and I thought he observed that compassionate look, for he softened towards me as I said, "My poor boy, you are very ill. I fear you suffer a great deal!"

"Yes, I have a bad cold; the cough takes away my breath and hurts me greatly."

"Have you had this cough long?" I asked.

"Oh, yes, a long time; near a year now."

"And how did you catch it? A Kerry boy, I should have thought, would have been reared hardily and accustomed to this sharp air!"

"Ah," he answered, "and so I was until that terrible night—it was about this time last year when one of the sheep went astray. My father keeps a few sheep upon the mountains and this is the way we live. When he reckoned them that night there was one wanting, and he sent me to look for it."

"No doubt," I replied, "you felt the change from the warmth of the peat fire in this close little hut, to the cold mountain blast."

"Oh! that I did; there was snow upon the ground, and the wind pierced me through; but I did not mind it much, as I was so anxious to find father's sheep."

"And did you find it?" I asked, with increased interest.

"Oh, yes, I had a long, weary way to go, but I never stopped until I found it."

"And how did you get it home? You had trouble enough with that too, I daresay. Was it willing to follow back?"

"Well, I did not like to trust it, and besides, it was dead beat and tired, so I laid it on my shoulders and carried it home that way."

"And were they not all at home rejoiced to see you when you returned with the sheep?"

"Sure enough, and that they were," he replied. "Father and mother,

and the people round that heard of our loss, all came in the next morning to ask about the sheep, for the neighbours in these matters are mighty kind to each other. Sorry they were, too, to hear that I was kept out the whole dark night; it was morning before I got home, and the end of it was I caught this cold. Mother says I will never be better now. God knows best; anyways, I did my best to save the sheep."

Wonderful! I thought, here is the whole gospel history. The sheep is lost, the father sends his son to seek for and recover it. The son goes willingly, suffers all without complaining, and in the end sacrifices his life to find the sheep, and when recovered he carries it home on his shoulders to the flock, and rejoices with his friends and neighbours over the sheep which was lost, but is found again. My prayer was answered, my way was made plain, and by the grace of God I availed myself of this happy opening.

I explained to this poor dying boy the plan of salvation, making use of his own simple and affecting story. I read to him the few verses in Luke 15, where the care of the shepherd for the strayed sheep is so beautifully expressed, and he at once perceived the likeness, and followed me with deep interest while I explained to him the full meaning of the parable.

The Lord mercifully opened not only his understanding, but his heart also, to receive the things spoken. He himself was the lost sheep, Jesus Christ the good Shepherd, who was sent by the Father to seek for him, and who left all the joys of that Father's heavenly glory to come down to earth and search for him and other lost ones like himself; and as the poor boy had borne without murmuring the freezing snowstorm and the piercing wind, so had the blessed Saviour endured the fierce contradictions of sinners against Himself, and the bitter scorn and insults heaped upon Him, without opening His mouth to utter one word of complaint, and at last laid down His precious life, that we might be rescued from destruction and brought safe to our everlasting home. Neither will He trust His beloved ones, when rescued, to tread the perilous path alone, but bears them on His shoulders rejoicing to the heavenly fold.

My poor sick lad seemed to drink it all in. He received it all; he understood it all. I never saw a clearer proof of the power of the divine Spirit to apply the word of God.

He survived our first meeting but a few days. I had no time to read or expound to him any other portion of the scripture. At times we could hear nothing but the stifling, rending cough; at times he slumbered heavily for a little, but whenever he was able to think and listen, these verses in Luke 15 satisfied and cheered him. He accepted Christ as his Saviour, he earnestly prayed to be carried home like the lost sheep in the heavenly Shepherd's arms. He died humbly, peacefully, almost exulting, with the name of "Jesus, my Saviour and my Shepherd," the last upon his lips.

## The Coming of the Saviour

There are "many mansions" yonder,  
In the Father's house on high,  
Where the Saviour now is gone to prepare  
"A place" for those He purchased,  
In the home beyond the sky,  
And the coming of the Saviour draweth near.

O the coming of the Saviour draweth near,  
O the coming of the Saviour draweth near,  
Be thou ready, O my soul, for the trumpet soon may roll;  
And the Lord "in His glory" shall appear.

I am waiting for the Saviour,  
Who has tarried now so long;  
'Tis "the hope" that has kept me year by year.  
In the midst of every conflict  
I can raise a joyful song,  
For the coming of the Saviour draweth near.

Though the darkness gathers round me,  
Yet the night is far advanced,  
And soon will the "Morning Star" appear;  
Then the darkness all will vanish,  
And the glory dawn at morn,  
For the coming of the Saviour draweth near.

When the Lord shall come in power,  
And the saints in glory shine,  
Say, sinner, have you nothing then to fear?  
If you're not in Christ you'll perish,  
When to earth He comes again,  
For with vengeance to the world He will appear!

T. D. W. MUIR.

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*"Reading.* In this connection we have five important things: (1) Reading (1 Tim. 4:13); (2) Searching (Acts 17:11); (3) Finding (Psalm 119-162); (4) Meditating (Jer. 15:16); (5) Practicing (James 1:22). In reading you skim the surface; in searching, you let down the line into the depths; in finding, you bring up something; in meditating, you feed upon what you have got; and in practicing, you show it in your life before others."