

# Assembly Annals

*A Magazine Devoted to Ministry  
Concerning Christ and the Church*

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*April*  
*1937*

The Lord will give strength unto  
His people; The Lord will  
bless His people with peace.  
Psalm 29.11

## Assembly Annals

Entered as Second Class Matter at the Post Office, Grand Rapids, Mich.  
Published monthly by Assembly Annals, Grand Rapids, Mich.

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Subscription Price: \$1.00 per annum payable in advance. Please send subscriptions to Assembly Annals, 817 North Ave. N. E., Grand Rapids, Mich. Communications to the Editor should be sent to Dr. H. A. Cameron, 7615 Dexter Boulevard, Detroit, Mich.

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### The Word and the World

"*Whose is the Land?*" If you ask the Arabs concerning their ancestry they will answer, "We are Beni Ishmael (sons of Ishmael)". From Genesis 21 we see that the "very grievous thing" of which Ishmael was guilty was *mockery*, and from Galatians 5 we learn that he added to his mockery *persecution* of Isaac. For this he was cast out, and God confirmed the inheritance to Isaac by this promise to Abraham: "In Isaac shall thy seed be called." After centuries of dispersion as a nation the Jews are now returning to Palestine in large numbers, encouraged to do so by the British conquest of the Turks, by the Mandate of Palestine given to Great Britain by the League of Nations, and by the Balfour Declaration that Palestine would become a national home for Israel. Whereas formerly the Jews were forbidden by a Roman edict to enter their own land, now on farms, in colonies, and in the purely Jewish city of Tel Aviv there are four hundred thousand Jews and multitudes are fast following. But the Arabs, who have during Israel's long Dispersion, been merely squatters bitterly resent this invasion, and again we see Ishamelite mocking and persecution in full force. During 1936 five hundred deaths have resulted from riots incited by the Arabs against the Jews, necessitating the dispatch of a British Army into Palestine. A British Royal Commission, with Earl Peel as chairman, is now in session listening to both sides, Arab and Jewish, in order to arrive at some satisfactory solution of the situation. The question of Abner in David's day, "Whose is the Land?" (2 Sam. 3:12) is being discussed once more. The squatters say: "We Arabs regard Palestine as our own country, and refuse to surrender a single square mile." To which David ben Gurion, the Chairman of the Palestine Zionists, replies: "We are coming to our own land. The Bible is our Mandate." and to his eloquent plea for unlimited immigration Earl Peel answers, "Thank you for your able exposition, which now makes the Palestine Mandate more obscure to me than ever." To the Christian the issue is not obscure: he knows beforehand what the final disposition shall be. Despite the claims of persecuting Ishmaelites, the precarious situation of the feeble Jews, and the indecision of the Royal Commission, the believer is assured that, without the aid of British arms, *the son of the bondwoman shall be cast out*, for the Supreme Court of Appeal is the covenant-keeping Jehovah Whose promise to Abraham was: "Lift up now thine eyes and look: all the land which thou seest to thee will I give it, and to thy seed for ever" (Gen. 13:14).  
H. A. Cameron

# The Ohio River Flood

## A Note From The Publisher

We have just returned from an extended trip through the Ohio and Mississippi Valleys, from Jeffersonville and Louisville, down to Memphis, Tenn., trying to reach those in the concentration camps with gospel tracts and Scripture portions and Bibles. Thousands of the inhabitants of the lowlands of Tennessee, Arkansas and Missouri were forced out of their homes, and it was comparatively easy to reach them in the camps. Many of these people came from isolated sections where evangelists seldom go and the Gospel is almost unknown. Quite a few who received Bibles had never owned one before, and hundreds since our visit have sent to us asking for a free copy of God's Way of Salvation which we offered in the literature which was given away. We feel however that we were a month too late in getting to the camps, but supposed that Christians in the different "churches" and their "clergymen" would at least seek to give these people the Word of God. Evidently, there was little exercise among them, for it was common to hear men and women say, "This is the first time I heard anything about the Bible since I came here".

When clothing first came in response to the special appeal printed in Assembly Annals, we thought we would get more than we would be able to handle. We have found however, that the need for clothing is greater than we can supply. It would be good for the Lord's people to empty their closets of excessive clothing at this time to meet the need of these people who have lost everything. Women's house dresses and infant's wear are in great demand. Parcels may be sent to Mr. C. E. Bulander, 604 Wheatland, Logansport, Indiana, or to Mr. W. G. Smith, 2830 Overlook Drive, Huntington, W. Va., who will see to the distribution.

Every time I go south I pass through Logansport and find it is a good centre for reaching the needy people, and it will be fairly convenient for Brother Gill to take supplies from Huntington. It might interest the readers of Annals to know the names of the brethren labouring in the flood district. They are Mr. and Mrs. Robert Gill, Newfoundland, Elliott Co., Kentucky. Mr. and Mrs. C. E. Bulander, Logansport, Indiana, and Mr. and Mrs. W. G. Smith of Huntington, W. Va. There is still much work to be done. The territory between Louisville, Ky. and Cincinnati, Ohio, on both sides of the river has not yet been touched. Pray ye therefore the Lord of the harvest that He would thrust forth laborers into the harvest.

W. J. Pell

### Hernicious Propaganda

A lengthy mimeographed letter is being sent to Christians all over the country by a party of Bullingerites in California, and we have been asked to warn believers in Christ against the subversive doctrines of this new sect. On the principle of "Take heed what ye hear" the best method to adopt is to destroy the pamphlet just as you would Millennial Dawn tracts. If however you wish to know the true inwardness of this distortion of Scripture truths, so that you may be ready with an answer, get Mr. Hcste's expose of Bullingerism which you may obtain from John Ritchie Inc., Kilmarnock, Scotland, or through the publishers of Assembly Annals.

### Conferences

**BAY CITY, MICH.** Convention will be held (D. V.) in the Masonic Temple, corner of Broadway and 31st Street, beginning with Prayer Meeting evening of May 29th and continuing Sunday and Monday,

May 30th and 31st. For particulars address W. N. Mowat, 618 Stanton St., Bay City, Mich.

**DETROIT, MICH.** The Annual Sunday School Teachers' Convention will be held (D. V.) in Central Gospel Hall corner of Grand River and Harrison Avenues, Saturday, May 15th at 3 and 7 p. m. with an interval for refreshments. All the Lord's people are heartily invited.

**PAWTUCKET, R. I.** Annual Conference (D. V.) on Memorial Day. Prayer Meeting, May 29th at 7 P.M. All day meetings Sunday and Monday, 30th and 31st. Strangers will be accommodated as usual. For further information write John Moore, 15 Livingstone St., Lonsdale, Rhode Island.

**GRAND HAVEN, MICH.** The Annual Memorial Day convention will be held D. V. in the Gospel Hall, Corner Seventh and Columbus, Grand Haven, Mich., Sunday and Monday, May 30 and 31. Accommodations will be provided for those coming from a distance as the Lord enables.

### Addresses

The Correspondent for Assembly in **Sault Ste. Marie, Mich.**, is now Mr. Richard Cottle, Peck St., Sault Ste. Marie, Mich.

The Assembly at **Ventnor, New Jersey**, is now meeting in the "Gospel Hall" at Troy and Monmouth Avenues, Ventnor. Visitors will please bring letters of commendation. The correspondent is Louis Vallauri, 121 Wellington Avenue, Pleasantville New Jersey.

### Sowing and Reaping

#### United States

**CALIFORNIA.** Mr. W. J. McClure is having large meetings on prophetic subjects in West Jefferson Hall, **Los Angeles**, with blessing to saint and sinner. His meetings are greatly appreciated by all, where he has labored for almost fifty years, and, although advanced in years, he seems to have the spirit of Caleb and is strong for service, preaching every night except Saturday and addressing Christians at 3 o'clock on Lord's Day. Pray for our brother and for the meetings.

Brother S. Greer had two weeks' appreciated meetings in **San Diego** for Christians. The saints were helped in both Front Street and Marlboro Halls. Three were baptized and added to the assembly.

Brother James Waugh had a few meetings in West Jefferson St., **Los Angeles**, and **Monrovia** before leaving for Oakland on his way to Seymour Street, Vancouver, B. C., for the conference at Easter.

**ILLINOIS, Chicago.** The six weeks' meetings conducted by Messrs. Halliday and Bousfield were blessed of God: the saints were refreshed, and some twenty trophies of grace were seen to the glory of God. Mr. Halliday purposes during the summer months a series of radio gospel addresses, a venture of faith: Mr. Bousfield hopes to commence meetings with Mr. H. G. McEwen at Central Hall, Detroit, during the month of April.

**MARYLAND, Frostburg.** "Mr. Andrew Craig of Providence, R. I., has just closed a series of gospel meetings in the Gospel Hall here. The meetings were well attended. We held a baptismal service on Lord's Day, Feb. 14th, a sister and brother being baptized

—George Savage

**MASSACHUSETTS.** Mr. W. P. Douglas had a week of good ministry in **Cambridge**, February; Mr. Joseph Pierson is in **Cliftondale**; and Mr. Hugh McEwen in **Framingham**.

**NEW YORK STATE.** Messrs. J. T. Dickson and James McCullough were in 60th St., **New York City** after which Mr. Dickson went to

**Hackensack, N. J.** Mr. Hugh Thorpe for a month was sowing the good seed in the Bronx with increasing attendance. The Christians were interested and happy and strangers came night after night. He then went on to Liberty, for a week.

**MICHIGAN, Bay City.** Mr. Sam McEwen hopes to begin a siege in Bay City, during April. Pray for this effort in a difficult field.

**Deckerville.** "Mr. John Govan's ten day visit was an encouragement to the assembly here." —D. E. Crary, correspondent

**Detroit.** Mr. F. Carboni had some largely attended meetings with the Italian assembly. He also visited West Chicago Boulevard and Central Hall while in Detroit. Mr. Wm. Ferguson had cottage meetings in East Detroit and also a special series in the East Side Hall. Mr. J. J. Rouse also had a few meetings in Central.

**Flint.** Mr. T. Dobbin visited Flint, Ubyly and Deckerville and conducted meetings in each of the assemblies there.

**OHIO, Cleveland.** George Gould Jr. and Robert Crawford are holding forth the Word of life, on the East Side.

**Toronto, Ohio.** Mr. D. Roy of Cleveland is conducting meetings here at present.

**PENNSYLVANIA, Indiana.** Brethren A. Klabunda and Arch. Stewart have commenced a gospel series here, Mr. Geo. Duncan preceded them for one week.

**Philadelphia.** Mr. Wm. Robertson preached the gospel for a month in the down-town Hall and saw blessing upon the Word.

**Pittsburgh.** Messrs. John Govan and W. F. Hunter are now engaged in Gospel work at Friendship Ave., Hall. The interest is fair and some souls are being moved by the power of God's Word.

**VIRGINIA.** At the six weeks' series in Newport News, Sam McEwen was cheered by the blessing of the Lord upon large nightly audiences. Several conversions, and the presence of Christians from various denominations encourage the thought that there shall be "fruit that remains." By radio also he heralded the good news, and he also enjoyed daily Bible readings with eight Syrian Christians.

#### Canada

**NOVA SCOTIA.** Mr. W. N. Brennan (Box 421, New Glasgow, Nova Scotia) writes: "On coming to West Clifford to conduct the funeral services of brother Crouse, I had a few cottage meetings. They were well attended, the people wanted me to remain for the rest of the winter, but as there was no way of getting about, except to walk, and on account of my heart trouble, I cannot do as much of that as I used to do, I very reluctantly had to return home. If the Lord will, I hope to go back there when the roads are fit to travel on. There is still a real ear for the Gospel in those parts, and although advocates of Russellism, and Seventh Day Adventism have come in, they do not seem to make much progress thus far, as the people have heard the truth of God, and it seems to be a stay, even to the unsaved, against these ungodly doctrines. At present I am having a few Gospel meetings in River Hebert East, where the new Gospel Hall was built last fall. The unsaved are coming in fairly well, and we look to our God to bless His own Word to the awakening and salvation of some at least. Would value your help in prayer. Brethren Goodwin and McMullen are having meetings in Sydney Mines, Cape Breton, and are encouraged by the attendance.

**ONTARIO, Forest.** Messrs. Sheldrake and Wilkie have commenced a gospel effort, with hearty cooperation from the assembly.

**Grimsby.** Messrs. G. G. Johnson and George Shivas labored here for four weeks with little apparent fruit but they believe the work was of God and they look for signs following. Mr. Shivas quotes this encouraging thought in such a connection:

“O Master, when on life’s rough main  
The Gospel net seems spread in vain,  
When, through the dark and cheerless night,  
No souls the fishers’ toils requite,  
Give us, O Lord, content to be,  
With this one thought: **We toil for Thee.**”

**Sault Ste. Marie, Ont.** A goodly number of sinners are coming out to Mr. F. Carboni’s meetings in the Italian hall here. The Lord save!

**Tillsonburg.** The well attended meetings of Messrs. T. Wilkie and L. Sheldrake were crowned with blessing in conversions. These brethren are now preaching in **Forest.**

**With Christ**  
**Mr. C. W. Ross**  
E. G. Matthews

Our beloved brother, C. W. Ross of Kansas City, Missouri, departed to be with Christ February 22, at the age of 75, after a lingering illness. The funeral was held February 24 in the Troost Avenue Gospel Hall, where a large company of the Lord’s people and many neighbors and friends were gathered. The word of God was ministered and the Gospel preached by E. G. Matthews of Waterloo, Iowa, assisted by John Telfer of Kansas City, and David Horn of Longmont, Colorado.

C. W. Ross was born April 16, 1861 in Aberdeen, Scotland, the son of the well known Scottish Evangelist, the late Donald Ross. He came to America in 1879, settling in Chicago, where his father had begun pioneer work as an Evangelist in that rapidly growing midwestern city. It was in Chicago that the late C. J. Baker, a Christian business man met with Donald Ross and recognizing not only the clear ringing testimony of the Gospel, but the simple scriptural truth as to Church fellowship, severed his connections with all denominational groups and linked himself with this pioneer work.

C. W. Ross was saved in his early manhood in a Gospel tent meeting through that well known Scripture, Romans 5:6: “For when we were yet without strength in due time Christ died for the ungodly”; and soon afterward left his secular employment to devote all his time to the Lord’s service, to Whom alone he looked for support. This was in a day when there were few assemblies in America, meeting on simple scriptural lines. The great distinctive truths that characterized his long life of service—namely—“The church a heavenly stranger” and “The Holy Spirit a present living reality here to witness to the risen glorified Christ and His all sufficiency”—sustained him in this path of faith for over fifty years until his home call.

After several years of service in and around Chicago, he moved with his family to Elgin, Illinois in 1892 where he labored for eight years, during which time the assembly grew in numbers and in active testimony. In the year 1900 he moved back to Chicago, to be associated with the Austin meeting on the west side, but helping in all the Chicago meetings where his ministry was much valued. In the year 1908 he moved to Kansas City, Missouri, making this the center for pioneer work in the central and western states. His signal gift as a teacher was known far and wide in the United States and Canada, and his services were constantly in demand at the many conference meetings.

Not only by the living voice, but by his pen our brother Ross made the children of God his debtors. After the death of his father, the duty of editing **Our Record** fell upon his shoulders, and for ten years he continued in that line of labor, until he handed over this responsibility to Mr. T. D. W. Muir, who edited and published the magazine for twenty years. Again, after the death of Mr. Muir, our brother Ross resumed the editorial work of **Our Record**, and wrote some very able and edifying articles during the two years that he continued the arduous labor of editing and publishing, until failing health necessitated his relinquishing this important post. Even then his interest in reaching the Lord's people by the printed page continued, and he urged the subscribers to **Our Record** to transfer their allegiance to **Assembly Annals**, to the pages of which he also contributed several fine articles both doctrinal and practical.

Long after his health began to fail, Mr. Ross continued his public ministry, until confined to his home in the fall of 1936. He longed to gain strength to follow up his service for the Church he loved so well, but the Lord willed it otherwise and called His servant home, and we can only say with the Psalmist "As for God, His way is perfect."

"Farewell for the present, farewell,  
At most for a few fleeting years;  
For soon with our God we shall dwell  
And know neither sorrow nor tears.

"No parting shall ever be known  
On that happy and heavenly shore;  
Those seated with Christ on His Throne,  
Go out from His presence no more."

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Mr. W. J. McClure, in a letter to the Editor, writes: Brother McIntyre sent me a telegram yesterday that took a hold of me, as nothing else has done for a long time. I was sorry that I was not closer to Kansas City at the time, so I telegraphed Mrs. Ross: "Dear Mrs. Ross, Sincere sympathy with you and the family in your great loss; in which the church, to which he was an able minister, shares, and I too, who have enjoyed his ministry and fellowship since 1881. I feel poorer by his home going, but I share with you the blessed hope of the speedy return of our Lord Jesus, after which there will be no more parting and no more tears. I am sorry that I cannot be with you to lay away his precious dust."

By his going we have lost an able minister of the Word, who rarely spoke without giving something which helped to open up the Word. I go back to the Chicago conference of 1881 when I first met him. He spoke in that Conference on Acts 11:26. "The disciples were called Christians first in Antioch" and gave two addresses on that verse. What most impressed me was his youthfulness. He could then hardly have been out of his teens, and now he has gone, he is with the Lord.

We shall miss him, especially at our conference meetings; he was a contrast to wordy brethren, who take up the time, and give little, wearying the hearers. May the Lord raise up men who will serve as he did, for the need for such was never so great as it is now.

**OAKLAND, CALIFORNIA.** Mr. Dugal Cameron was called home to be with Christ on Monday, March 8. A man greatly beloved (as the large attendance at his funeral proved), he will be much missed in the assembly and district. Brethren McClure and Brown ministered in the funeral parlours and Bren. Sherrit and Greer prayed. Bren. J. McIntyre and T. Hill took part at the grave.

## Address at Mr. Dugal Cameron's Funeral

W. J. McClure

We have the account of Asa's funeral in 2 Chron. 16:13,14. "They buried him . . . and laid him in a bed which was filled with sweet odours and divers kinds of spices." It is all a decided contrast to Jehoram's funeral in chap. 21:18, of whom we read that he departed without being desired, and for whom they made no burning. Dear brother Cameron did not belong to Jehoram's class. We are gathered today, to lay away a great man, and I am here with this big company, with my handful of spices, as in the case of Asa. Our dear brother Cameron, if judged by man's standard, would not be considered great, for he did not accumulate money or property. But were our blessed Lord judged by the standard of men, then His life was a pitiful failure, for at the age of thirty-seven years He died, not having a bed to die upon, and a borrowed grave to lie in, and, for followers only a few fishermen. But was His life a failure? A thousand times No. Through that death millions are now in glory, and millions more will be there. And for 1900 years the influence of that life and death has caused thousands to turn their backs on wealth, honor and ease, and go forth with His gospel, when only suffering and death awaited them. Only His life and death could produce such devotion.

As a very young man, Dugal Cameron left his home in Perthshire, Scotland to (as he thought) make his fortune in America. He went from place to place, finding out that gold was not to be picked up off the streets. After being in cities east and west, he found himself in Portland Oregon, where Dr. Munhall was having tent meetings, and he was led to attend them, and God saved him in these meetings. He now found wealth far beyond his dreams, and for about fifty years it was his joy to tell publicly and privately the gospel of Christ.

Soon after, he came south to San Francisco, where we first met him. The late Donald Ross was then having meetings in San Francisco, and through him brother Cameron saw that, as a believer, he should follow the Lord in Baptism, and also that it was his duty and privilege to remember the Lord in the breaking of bread every Lord's day. So he took his place with the little assembly, and ever since he sought to "continue stedfastly" in the truth, like those we read of in Acts 2:41, 42 and 20:7. Some who once practiced this truth have returned to what they had left, not so dear Dugal Cameron.

He was a man of rare balance in the truth, He did not allow his faithful adherence to God's Word to make him cold and severe toward those who did not see with him. The words of the Lord in Matt. 9:13 and 12:7, "I will have mercy and not sacrifice", found a place in brother Cameron's heart. (The place that he won in the affections of God's people was seen in the company which filled the large mortuary chapel. Though a very stormy day, 80 motor cars followed the hearse. A dear brother whose occupation is the same as brother Cameron's was, remarked, "A wonderful funeral for a bricklayer.")

This funeral has brought vividly to my mind another of several years ago. A certain very godly brother, who was misunderstood by many of his brethren, (men who had very extreme views, and who caused him to suffer at their hands) wrote me concerning the difficulty. Not knowing just what to say, I did not answer his letter. Some months after, I had to pass through his city and I thought I would call on him. I went to the place where he was employed and enquired for him, "Oh," they said, "He is dead, and is to be buried to-

day." I was stunned. I went to the home and found his family expecting me, as they had sent a message for me to come. I never received the message but God guided. When I got to the cemetery, I saw a sight which affected me deeply—a number of big men weeping at the grave as if their hearts would break. A true kind shepherd had been taken from them and they felt their loss. I thought, "Give me that monument rather than brass or marble." Those tears were like the odors and spices that were given at Asa's funeral by the men of Israel.

There are those who take the place of shepherds, but like Jehoram, they will depart without being desired. For them no tears will be shed, "no burning" will be made. A mistaken conception of the truth, coupled with a heart lacking in divine tenderness, has led them to cause divisions, and there seems to be no feeling of responsibility toward those driven away.

God's dear people have within a few days lost two faithful, well balanced servants of Christ, our dear brethren C. W. Ross and Dugal Cameron. Who is to take their place? We feel like asking God's people to pray that He might consider our great need, and raise up such men. Lots of preachers there are, who can occupy time on the platform with ministry under which saints would grow lean. For nigh fifty years we have rarely heard our brother Ross speak without being benefited, and so it was with brother Cameron's ministry also.

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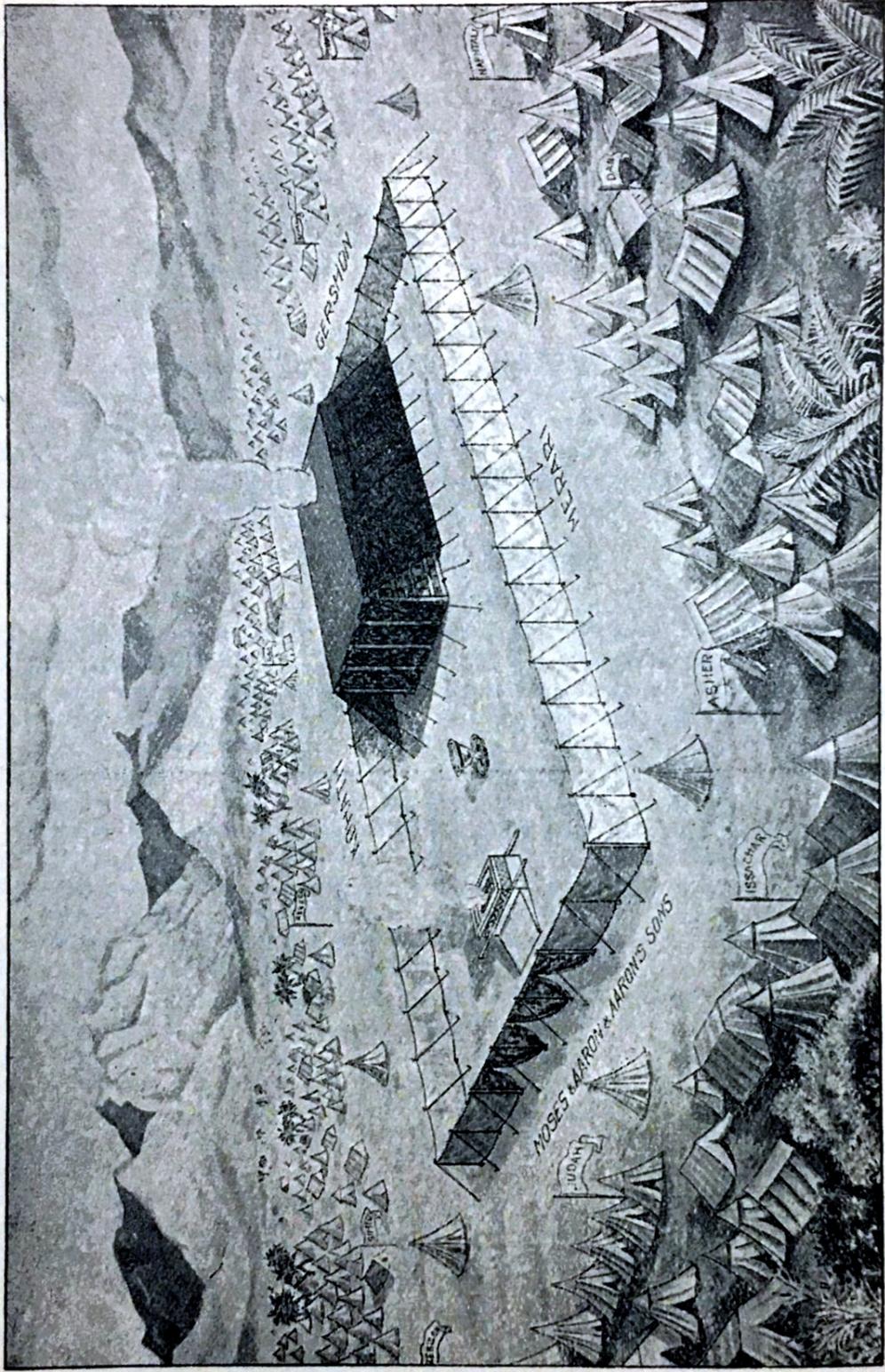
**PITTSBURGH, PA.** On February 25, at the age of 72, after a period of intense suffering, our beloved brother Archie Maxwell passed into the presence of the Lord. A warm hearted brother, who loved the Lord and His people and the place where His honour dwelleth. Saved about 50 years ago and in happy fellowship for some years with saints at Friendship Avenue Hall.

**STRATFORD, ONTARIO.** Mrs. George Peniston, went home to be with Christ on Feb. 3rd, aged 60 years. She was a quiet and consistent Christian. Born in Barnsley, England. She put her trust in Christ when she was 18 years old among the Methodists; came into fellowship among those gathered to His name 30 years ago. Bro. H. Taylor spoke in the Gospel Hall and at the cemetery.

**VALPARAISO, IND.** William Shewan, at the age of 79 years, died March 5th after a prolonged illness. He spent most of his active days since 1888 in the South Side assembly in Chicago, but for the last ten years in Valparaiso. He was a gracious brother, with a great heart for all the Lord's people. Brethren from Chicago and Valparaiso conducted the funeral services.

**VANCOUVER, B. C.** On February 14th Mr. Edward L. Whitnall at the age of 60 years went home to be with the Lord. A nice quiet consistent brother. Saved 15 years ago when the late Mr. Thomas Dempsey was preaching in Seymour St. The funeral services were in charge of Mr. C. G. McClean.

**WEST CLIFFORD, NOVA SCOTIA.** On February 1st at West Clifford, Lunenburg Co., Aaron Crouse, aged 65. Saved two years at meetings held there by brethren McIlwaine and Brennan, and some time afterwards received into the little meeting there. Leaves a widow, three sons and three daughters, all unsaved but one daughter. Before he went Home, he requested that brother Brennan should preach the Gospel at his funeral, and God gave Mr. Brennan the privilege of going two hundred miles to do so.



The Camp. [J. K. Souter & Co., Edinburgh.]

By permission]

# Assembly Annals

Old Series  
Vol. XI. No. 4

April, 1937

New Series  
Vol. IV. No. 4

## The Tabernacle of Israel

T. D. W. Muir

Before proceeding to examine in detail the Tabernacle, and seeking to learn its spiritual import, it might be well to look at the work that was to be done and the workman who were to do it, in constructing this Sanctuary for Jehovah.

As has been already noticed, God allowed nothing to be left to human ingenuity or invention. He planned it all Himself, and showed His servant Moses His plans, saying: "According to all that I show thee, and after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it," (Exod. 25:9).

This He emphasizes again at verse 40: "And look that thou make them after their pattern, which was showed thee in the mount." See also Exod 26:30; 27:8; and Num. 8:4 for repetition of the same admonition. Stephen also in Acts 8:44, and Paul in Heb. 8:5, refer to this, showing the importance that the Spirit of God bestowed upon it as a command of Jehovah. *God's work must be done in God's way, if it is to be pleasing to Him.* Alas, many there are who, going on with their *own* self-styled "work for the Lord," flatter themselves that He will of necessity be pleased with it—because it pleases them!

But, ere a curtain or a covering was made, ere a board or a pillar or socket was constructed—before even a cord or pin was fashioned, the "pattern" or plans given by God must be consulted, and all formed accordingly. All this was most humbling to human nature, for here was no room for the display of genius, or the exercise of originality. Moses and those with him had to learn what must be learned by all who would serve Him aright, namely that *the part of the true servant is to do as his master bids him.*

As to the *workmen* who were to be instrumental in doing the work, God as surely saw to it that they were of *His* choice and of *His* fitting and furnishing. Note what He says: "And the Lord spake unto Moses, saying: See, *I have called* by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah. And I have filled him with the Spirit of God in wisdom, and in understanding, and in knowledge and in all manner of workmanship, to devise cunning works, to work in gold, and silver, and in brass, and in cutting of stones, to set them, and in carv-

ing of timber, to work in all manner of workmanship. And I, behold *I have given* with him Aholiab, the son of Ahisamach of the tribe of Dan; and in the hearts of all that are *wise-hearted* I have put wisdom that they may make all that I have commanded thee," (Exod. 31:1-6).

Now all this is very simple, and in beautiful accord with God's way of providing for His work today. It is God, Who in His sovereignty calls, fits, furnishes, and uses His servants in His glorious and honorable work. When He chooses He can call and furnish a *fisherman* like Peter or John for His service, and endue them with power from on high. Or He can convict and convert a *Saul of Tarsus*, far enough removed socially and educationally from the others, yet who will be, as the bond-servant of Jesus Christ, ready for the most menial tasks, among the saints of God or in the gospel.

What a contrast Daniel Chapter I and 1 Corinthians Chapter I afford us of Man's thoughts and God's thoughts. The King of Babylon in choosing his servants, sends for some from among the captives of Judah, demanding that they shall be *Princes*, of the seed royal, that they shall be *without blemish*, and *well-favored*, that is physically perfect. They must also be "skillful in *wisdom*, and cunning in *knowledge*, and understanding *science*, and such as had *ability* in them to stand in the king's palace," (Dan. 1:3,4). But in 1 Cor. 1 we read: "Ye see your calling, brethren, how that not many *wise men* after the flesh, not many *mighty*, not many *noble* are called: but God hath chosen the *foolish* things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are *despised*, hath God chosen, yea and the things which *are not* to bring to naught things that are, that no flesh should glory in His presence," (1 Cor. 1:26-29).

Thus doth God, in His sovereignty, choose still for His service whom He will, and we find that the same principle is carried out in their furnishing and fitting. "To one is given *by the Spirit* the word of wisdom, to another the word of knowledge by the same Spirit . . . But all these worketh that one and the self-same Spirit, dividing to every man severally *as He will*," (1 Cor. 12:8-11). Again: "God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers" (verse 28). How far the professing church has gotten away from these simple yet divine principles of service, it is not difficult to see. Scripture speaks of *God's* choice of servants, God's endowment of gifts, and God's appointment to service. So with God's choice of Bezaleel, Aholiab, and their associates, the wise-hearted ones

who were to do the work He planned for them; the pattern was from God; the fitness was of God; He it was Who gave skill and ability, and therefore "No flesh could glory in His presence."

Now at this point it might be well to inquire, How did the people respond to all this? Were there found those who were willing-hearted to give of their substance, and those who were wise-hearted to work, that God might have a Sanctuary in the midst of them? Read Exodus 35 21-27.

"And they came, every one *whose heart stirred him up* and every one whom *his spirit made willing*, and they brought the Lord's offering to the work of the 'Tabernacle of the congregation, and for all its service and for the holy garments; And they came both men and women as many as were *willing hearted* . . . and offered an offering of gold unto the Lord. And all the *women that were wise-hearted* did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair. And the *rulers brought* onyx stones and stones to be set for the ephod and the breastplate."

How beautiful is all this! The *willing-hearted* brought of *what they had*, be it gold or goat's hair, precious stones, or badger skins—they brought it to Jehovah for His service. Rings and earrings, bracelets and jewels of gold—things that had been used as a means of gratifying pride and personal adornment—these were willingly given to enrich and beautify a sanctuary for God. No gift was considered too great, and none was esteemed of the Lord as being too small.

And the *wise-hearted* had their place too, whether it was a Bezaleel or Aholiab, or whether it was some humble woman weaving curtains or coverings in her tent. All was accepted of God and given due credit by Him.

Even so is there room in the service of God now, for all of His own who are willing-hearted, who would yield themselves and that which they have to Him. And for the wise-hearted also—those whose wisdom is the wisdom of the heart, making them subject to His Word. Whether it be service in the home among the children, in the Sunday School, or in the more prominent work of preaching the gospel or teaching the saints, it will be service together under Him and for Him to the building up of that wondrous Sanctuary which is to be, through eternal ages, a habitation of God by His Spirit. (Eph. 2:20-22).

We shall anticipate our subject in one thing more. When we read in Exodus 40, of Moses and Aaron rearing up the Tabernacle, and putting everything in its place, then we find

the Spirit of God tells us, with evident satisfaction, that all had been done, "as the Lord commanded Moses." So the work was finished. And God in answer to it all took possession of the Tabernacle, filling with His own glory His Sanctuary in the midst of His chosen, redeemed, and highly-favored people, Israel.

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"Hath He said and shall He not do it?"

W. J. McClure

(Continued from March number)

In Ezekiel 8 we have three stages in the iniquities of the people : in verses 6-11 we have the first stage; in verses 13;14, stage number two; verses 15, 16, number three. God gives us this particular view in Ezekiel because it brings out more than we would get in the mere historical account. Ezekiel is peculiar because it deals largely with symbols, with figures. These figures do not weaken the truth. They are used in order to bring out truths that perhaps a mere statement would not bring out. In the first, we have the eldership, seventy men, all elders of Israel. That's the *civil* condition of Israel. In the next we have the *social* condition of Israel, women weeping for Tammuz or Adonis. In the third stage we have the *religious* condition, twenty-five men representing the priesthood, for you remember, there were twenty-four porches, a chief priest over each porch, and the High Priest over all. So what have we got here? The entire nation, in its civil condition in the men, its social condition brought out in the women, its religious condition brought out by the priests.

Another thing that I want you to pay special attention to is that what we would think revolting in the extreme, is not the worst by any means. Look at the first picture. You look inside and see seventy elders with censers worshipping snakes and lizards and all sorts of abominable things. They would tell you, "We see God in these." They would make of it a thing to be proud of. Like the Gentiles, professing themselves to be wise they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and beasts and creeping things. Don't we see that when we hear men, very learned men such as scientists, saying that all things that exist just came by chance? A shaking of the dust away back millions and millions of years ago resulted in everything that delights the senses now, the eye and the ear. Everything that we see, according to these men just came by chance. They profess themselves wise and they are fools.

According to the scientists, this shaking together resulted first in pollywogs, then from these to frogs, from frogs to fishes, from fishes to monkeys, and from monkeys to men. Instead of being ashamed of that, they glory in it. And undoubtedly those elders of Israel as they look upon all those low forms of life that we shrink from, would consider themselves wonderfully wise and see God in them.

But God says, "I will show you greater abominations." What does He show? Women weeping for Tammuz. They have no tears for Israel's terrible condition, for the fact that God was departing from Israel, but tears for an idol. This doesn't look as bad as the other, but let me tell you that the more refined and cultured an idolatrous thing is, it is worse than the grotesque and ridiculous forms of idolatry. We shrink from what we read of pre-reformation days with its incredible ignorance that permitted the worship of saints and relics and we think of Protestantism as something better. But is it better? The refined and cultured errors that have followed the Reformation are a great deal worse in God's eyes than the pre-Reformation abominations.

Ezekiel is told to look further, and he sees five and twenty men, who have turned their back upon the temple and are facing the east. They are worshipping the sun. There is something majestic in the sun, isn't there? Yes, but worshipping the sun is worse than worshipping toads and snakes. We might say that each of these sins is directed against a special person in the Godhead. It is God the Father, in the first, God the Son, in the second, and God the Holy Ghost, in the third. Just think of it. Instead of the seven lampstands being the light in which these men worshipped, they have let the lamps go out, shut the door, and they are worshipping the sun!

Here we have our present days when it is education, education, education. Many of God's dear people are troubled at times by what so-called learned preachers say and they take far more stock in it than they ought to. What ought we to do? Regard their preaching as the vaporings of blind men. If a blind man were to come to you and criticize colors, you would say, "Poor man, poor man." Remember that word in 1 Corinthians 2:14 which should set the believer free from worry. What is that word? "The natural man receiveth not the things of the Spirit of God." The natural man is the unregenerate man. There is the spiritual man—the child of God walking with God; the carnal man—a believer walking in the flesh; but the natural man is an unconverted man, a man un-

touched by the grace of God. When you hear someone speaking of God's word in such a way as to shake the faith of weak believers, remember that poor man is only talking about what he could not possibly understand. "The natural man receiveth not the things of the Spirit of God."

The last stage of the three is a picture of the present state of Christendom, in which education, education, education, means everything. God's priests turned their back on the sun and worshiped in the light of the seven lampstands, but these men have reversed that order and are worshipping the sun, and the temple is shut. So men now seek to do without the Spirit of God.

Dear Douglas Russell put some lines together that I like. I am sorry that I do not know the Scottish dialect, but I will read them:

"I canna mak shoon, but I ken when they fit me;"  
 Replied a plain man to a man of the "cloth";  
 He never was trained in theology, yet he  
 A difference knew between fodder and froth.

He tackled the minister as to his preaching:  
 "A something it lacked"; "it was all for the head";  
 After phantoms and fancies he seemed ever reaching,  
 While his people sat waiting with hearts to be fed.

"Nae fault has your style, sir; tip-top is your diction;  
 Iika sentence is smooth, and your periods round;  
 But a wee bit more point might lead to conviction,  
 And sinners arouse from their slumber so sound."

'You seem to forget, John, that laymen should never  
 Theological knots attempt to untie.  
 That belongs to the schools; men scholarly, clever,  
 Are called to the task; one of such men am I."

Ower muckle ye talk about 'thought' and 'conception'.  
 Revealed was the gospel; 'twas never conceived.  
 I ken o' no other, but what's a deception.  
 The one that Paul preached is the one I've believed."

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**Glossary:** canna mak shoon—cannot make shoes; ken—kncw; Nae—No; Iika—Every; wee—little; ower muckle—too much.

We would like to see God's people have that spirit, and look with contempt upon the vaporings of men who, in the power of what they call education, are seeking to deal with things that may only be dealt with by the Spirit of God. Christendom is following exactly in the way of Israel. We see Israel getting away by stages, until at last they turn their back on God altogether. We look in the second of Acts and find God dwelling among the people, the gospel going forth winning triumphs. But alas, departure, departure, departure. Stage after stage until at last we have reached in our present day the stage that we have here in Ezekiel 8, in which it is especially the Spirit of God that is insulted.

When God left the temple it was destroyed. Is that the end? No. If you continue to read in Ezekiel you will find that in the forty-third chapter the glory comes back by the way of the east, the way it went. Years pass by, centuries roll by, and God remembers His people and He remembers His desire to dwell among them. At last the time has come, and the glory comes by the east mountain. What does that mean? It means that when the Lord Jesus does come back to Israel, which of course will be after His coming for the Church, His feet shall stand that day on the Mount of Olives. The very mountain that those blessed feet pressed as He left Jerusalem, is the first spot those feet shall touch. Then the house, a house more glorious than Solomon built, and the glory will fill it.

Now let us read Ezek. 37:26: "Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them and multiply them, and will set My sanctuary *in the midst of them* for evermore. My tabernacle also shall be *over* them: yea I will be their God, and they shall be My people."

God has not done this yet. Men steal the promises made to Israel and apply them to the Church, and next they wipe out Israel altogether. The Church is His present work, but He will never forget His ancient people.

Next read Isaiah 4:5,6: "And the Lord will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day and the shining of a flaming fire by night: Yea, over all shall the Glory be a covering, and a tabernacle it shall be . . ." (R. V. and Lowth's version). Now read Rev. 7:15: "They serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them."

Now let me go over these verses briefly. In the thirty-seventh chapter of Ezekiel we have God telling us that He is going to set His sanctuary *in the midst of them*. In Isaiah chapter 4 we read that *His tabernacle is spread over them*. In Revelation 7 we have both the Temple and the tabernacle. We have the earthly temple, and the earthly people worshipping in the temple, and we have the tabernacle over them. Now the simple meaning of this is that the Church of God is God's dwelling-place, His habitation. It was that away back in the second of Acts. But alas, failure has followed it as in the case of Israel.

But Israel is going to have God's word made good to them, and so in those blessed millennial days we find Israel and its temple filled with glory. Those that we see in that temple are not the saints of this dispensation, but those that are then on the earth. And what about the Church? "He shall tabernacle over them," and it will be like the glory cloud of old. I suppose sometimes Christians ask "Do you mean to say that the Church some day will be over the earth and visible to the earth?" Yes. Why should they think that strange? When God brought Israel out of Egypt the cloud was with them day and night, and the people saw it and it ceased to be anything to be wondered at. So in a coming day, God's dwelling-place the Church will be over the earth, the tabernacle will be spread over the Church, doubtless in full view of the earth.

God's purposes concerning Israel and the Church, in spite of all their sin and failure—God's purposes at last will be achieved, He dwells among His people and they with Him forever more.

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*"Be ready always to give an answer to every man"* (1 Pet. 3: 15). Several gentlemen visited a school in France, in which was a boy who was both deaf and dumb. One of the gentlemen asked him, Who made the world? The boy took his slate and wrote the first verse of the Bible, "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed was,—*"How is it that God has made you deaf and dumb, while all those around you can hear and speak?"* The poor boy seemed puzzled for a moment, but quickly recovering himself, he wrote, *"Even so, Father, for so it seemed good in Thy sight."*

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Whenever the Lord places a man in a position of responsibility, He will both fit him for it and maintain him in it.

**"Where Dweldest Thou?"**

*A. J. McKellar, Berry Creek, Alberta*

Those two disciples of John the Baptist, who beheld and then followed the Lamb of God, had yet to learn that "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head."

When we consider the sad truth of man's inhospitality, as told in those words penned by the late Mr. T. D. W. Muir—"When in this world His hands had made, no room was found for Jesus then. The mountain side was oft His bed." When, I say, we ponder such words, we feel anew, the guilt of our humanity in their cruel lack of hospitality towards our Lord Jesus Christ. He whose delights were with the sons of men: He Who was the very embodiment of true hospitality, He Who welcomed even the foulest who came to Him: He Who with the priceless blessings of healing, had won a title from the many: sleeps a homeless Stranger on the mountain side.

This One "despised and rejected of men" has a home however, and that "dwelling place" was described in the same first chapter of John, verse 18. Here we read—"The only begotten Son, which is in the bosom of the Father, He hath declared Him." The invitation from the lips of the Lord Jesus, to "Come and see," where He dwelt, was an invitation to those first disciples to begin their exploration of the very heart of God.

It is safe to say, that that heart of Love, has never been fully understood by any man, except the Man Christ Jesus. To reveal that heart, to show the glories of that dwelling place which was His, was ever His delight.

His life, His words, His works, His death, all so wondrously revealed and unfolded this dwelling place, as to captivate the heart of every one who came truly to Him.

We will find Him at home today . We will find Him and the Father's heart, at one and the same time. What delight the poor sinner has in finding and being found of Him. God, once so mis-understood and shunned, is now revealed in the Person and work of Christ as One who provides a home in that great heart, for every penitent sinner. Augustine is reported to have said—"Dost thou fear God? Flee to His arms."

And what do we find as those who have been forgiven? "What to those who find? Ah! this, no pen nor tongue can show." To know that Heart as our Home, is Heaven. That bosom, His dwelling place was once for all revealed on our behalf and in love to us at the place called Calvary.

O! my soul where dwellest thou?

### The Humanity of Christ

Let us carefully note that though it was a sinless, it was a *suffering* humanity which the Saviour of the world assumed.

And we may begin with what, to a holy and elevated Being, is ever the intensest form and experience of suffering—namely, the suffering arising from moral causes, the continual presence of moral evil, and the subjecton to fierce temptation; for “He was in all points tempted even as we are, yet without sin” (Heb. 4:15). He was incapable of sin, and therefore incapable of yielding to the assaults of evil. In the case of our adorable Redeemer it was His Godhood which made His humanity impervious alike to the malignant assaults of human agents, and to spiritual wickedness in high places. The very fact, however, of this untainted purity, made Him exquisitely sensitive to all contact with sin! We cannot wonder that it was so. Imagine, even on earth, a virtuous and elevated mind cast by circumstances into constant companionship with the vile—the debased—the degraded—those whose every thought and utterance is pollution—what refined torture, beyond any pang of mere physical suffering, would it be to such to be doomed to a lifelong association like this! How intense, then, beyond what imagination can conceive, must *His* sufferings have been, Whose sinless nature had to encounter, day by day, every varied phase and form of evil; the baseness and treachery of men, the malignity of demons and of Satan the father of lies!

Nor was it moral suffering alone to which He was exposed: His physical nature was subjected to all the innocent frailties of humanity; as Isaiah saw, “Himself took our infirmities.” He was “the Man of Sorrows and acquainted with grief.” He hungered, and thirsted, and wept. He felt fatigue of body, as well as anguish of soul. He was thankful to rest, a weary pilgrim, by a well on the wayside. He was glad to sleep on the ruffled bosom of the lake, “With a coil of ropes for His pillow.” Though with a moral grandeur superior to earth’s noblest heroism, He “set His face stedfastly” to encounter the hour and power of darkness—yet it was accompanied with deepest soul distress and mental perturbation. “I have a baptism to be baptized with, and how am I held in anguish till it be accomplished,” (Luke 20:50). When the trial hour arrived, He desired, as we do, human presence and sympathy—“My soul is exceeding sorrowful . . . tarry ye here and watch with Me.” Drops of blood, the exponent of His agony, fell from His brow, before that brow was wreathed with thorns, or His body

pierced with iron nail or soldier's spear. If He had been exempt from all this, He would have lacked one of the great qualifications of a Surety-Saviour, namely, the capacity of entering with tender commiseration into the sorrows and sufferings of His people. But "we have not a High Priest Who cannot be touched with the feeling of our infirmities," (Heb. 4:15). There is not a trial which affects His brethren, which did not in an inconceivably intenser form afflict Him. Contumely, unkindness, the abandonment or treachery of trusted followers, bodily pain, mental disquietude, desertion of men and desertion by God, the bitterness of bereavement, the death of beloved friends—death itself. Ay, and there was, in all these sufferings, one ingredient from which we are mercifully exempt. *Our* sufferings and sorrows come upon us generally by surprise—unknown, unanticipated: in *His* cases all were marked out by the foreknowledge of His Godhood to His omniscient eye. How comforting and consoling, our divine Redeemer thus identifying Himself with our tried, tempted, woe-worn humanity! Moreover, in stooping to assume our nature, He selected not the exalted condition, but linked Himself rather with poverty and distress and dependence; that the poorest and the humblest, the most wretched and forlorn, might catch balm-words of comfort from the lips of Him Who often had not where to lay His head. How different, in this respect, from the mythical incarnations of pagan story! When the gods of Olympus came down to earth, it is in some shape a form which leave mortals awe-struck and crouching at their feet. Such was the incarnation which the Jews expected of their Messiah. Owing to His lowly birth and circumstances, the Christ of Nazareth was not their ideal Saviour. He could not be, in their estimate, the "Angel-God" Who spake to their fathers in the wilderness, or Who came in vision to their exiled prophet by the banks of Chebar. In their dreams of His advent, they thought of Him as some ineffable Being "with the paved work of sapphire under His feet, and as it were the body of Heaven in its clearness;" or speaking to them out of the cloudy pillar, or under the overshadowing wings of the cherubim. We repeat, had He appeared thus, He could not have identified Himself with His people nor they with Him. But when He comes, it is leading a life of penury and humiliation. His heart bled for every form of human wretchedness. The feeblest cry of human suffering never reached His ear in vain. He wept over obduracy of heart, as well as over sorrow of spirit. What a fountain of love is His soul as His last hours draw on! With what sublime utterances

does He plead, in His sublime prayer on behalf of the Church throughout all the world! With what exquisite pathos did He comfort the disciples in the prospect of separation! With what tender sympathy did He speak to a sorrowing mother in farewell accents from the cross! The words of Isaiah are a truthful comment on His earthly pilgrimage from first to last: "Thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isaiah 25:4).

"Thus it is written, and thus *it was necessary* that Christ should SUFFER," (Luke 24:46). —J. R. M.

### **"What Think Ye of Christ?"**

*Professor Bettex*

Translated from the German by Mr. Camille Domeck

#### THE WORD AND HIS WORDS

Christ was not only the ideal of what man should be in perfection, but He was also the Logos, the Word which was in the beginning with God, and as such He is especially great and glorious. The fact that this title, "the Word," has nowadays become so unimportant that we are prone to look at it as merely a passing sound and of not much significance, is proof of our poor and sad spiritual condition.

The speech of every person should be a positive exhalation of the living soul within him, which came by the inspiration of God (Gen. 2:7). A man's words should be a continuous revelation in time of eternal verities and thus be the highest that man can do. For just as God created the world by the Word of His power, so man by his word can build or destroy cities, can make laws, cause war or conclude peace, and thus daily he can produce either good or bad. But in this our day, perhaps as never before, is this God-given power misused and be-littled! Even laying aside the many lies and ungodly words that we speak, think of what a continuous flow there is of worthless, thoughtless, useless, powerless expressions, proceeding out of our mouths, not even emanating from the heart! How unreal are the functions of our social life, using as we do meaningless phrases in our congratulations and condolences, these being received and answered in the same way, so that one might well wonder if men ever mean what they say. What lessons these are of the emptiness, the dullness and ignorance of the soul! And how men thereby add to their guilt against the day of judgment! For God is far more earnest than we are in the interpretation of

our words. They are much more important to Him than to ourselves. They are all written in His book, and some day He will examine them one by one and reprove us not only for evil words but for useless ones.. "For by thy words thou shalt be justified and by thy words thou shalt be condemned," (Matt. 12:37). Every word is a deed, good or bad, and remains engraved as by the diamond pen upon the phonographic record, and will be rehearsed to us, either to our joy or sorrow.

The greatness and power of a man is measured by the greatness and power of his words. We see a proof of this in all the great Law-makers and Reformers in the world's history and even to-day. Yes, it can be seen in all of us because we identify a man's words with his person. We speak of "Goethe" and "Dante", of "Virgil" and "Homer", as if we had the persons, whereas in reality we only know and mean their words.

So also Christ lays the greatest emphasis upon His words: "If ye believe My words"; "The words that I speak will judge you in the last days"; "Heaven and earth shall pass away, but My word shall not pass away." His words are more important and greater than His miracles, for He says: "They have Moses and the prophets (His word), let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The Jews said and rightly too, "Never man spake like this Man!" And Christ promised to those who believed in Him that they would do great wonders, works even greater than His own, but greater *words* will never be uttered by any man. Peter recognized that: he did not say, "We follow Thee, because we have seen Thy miracles," but "To whom shall we go: Thou hast the *words* of eternal life." Thus all men whether in the past or present, are judged, who say, "If I had seen His miracles, I would have believed on Him," because they have His Word, which is greater, and yet they will not believe.

We do not think it necessary here to follow in detail and discuss the miracles of Christ, in this day of scepticism and spiritual degeneracy, wherein doubt is cast upon miracles. To us it is self-evident that if Christ is God, then miracles are His element, in which He moves at liberty. The great philosopher Rousseau said: "Whoever asks if God can do miracles, ought to be in an insane asylum!" God Himself is essentially a miracle, and he who does not believe the miracle does not believe in God, not even if he believes that he believes, because it proves that he is too spiritually incompetent to comprehend both.

That the words of Christ were greater than all the words

spoken by all other men, is seen in the effects they have produced. He came into the world and spake words of eternal life, which lifted the whole world from its moorings. Others have died as martyrs upon a cross, have raised the dead, and healed the sick, but who else has done such great things by his word?

Nineteen hundred years ago, in his magnificent palace on the Isle of Capri, there sat the lord of that generation the Roman Emperor Tiberius. In the harbor were boats manned by expert oarsmen, ready to carry his orders throughout the whole world. Many legions of dreaded warriors were ready to obey his commands. In Rome even the mighty Senate trembled at his word, but to them that conscience-stricken emperor wrote with his golden pen these words: "Assembled Fathers: May the gods punish me much more than they do already, if I know what I should write to you or what I should not."

At the same time in a far distant Province of Tiberius' empire, there sat one of his subjects a Man unknown to him, upon a mountain by the Sea of Gennesaret. He is surrounded by a few fishermen, some beggars, and women from among the common people who bring their sick children in their arms, poor people languishing and care-worn for lack of daily bread. To these He says: "Blessed are the poor, for of such is the kingdom of heaven. Blessed are ye who hunger after righteousness, for ye shall be filled. Blessed are ye who mourn, for ye shall be comforted. Take no anxious thought as to what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed: for your heavenly Father knoweth that ye have need of these things." And He pointed to the lilies of the field that grew beneath His feet, and to the birds of the air that flew over His head.

Where is now Tiberius and his legions? Where his palaces and their glory? Where his Senate and the Roman empire? Ask the masses around you, who with bowed head and sweat upon their brow, must earn their daily bread. They do not know and have never heard their names. But the words of that poor Man are still resounding throughout the whole world. They are being proclaimed by hundreds of missionaries amongst all peoples. They are being preached in thousands of churches and by millions of Bibles in all languages, ministering comfort to the poor, strengthening the weak, and teaching men how to live patiently and die happily.

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Faith can afford to wait patiently.

### Lessons from Ezekiel's Temple

And now is the commission given to Ezekiel to show to the sinful nation the House which had been measured—the House into which the Lord had entered, the House out of which He had spoken to His prophet.

“Thou Son of man, show the House to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern,” (Ezekiel 43:10).

What are the iniquities charged upon the house of Israel? They are sins against God, the defilement of His holy Name, the false worship which was not merely idolatry in *heathen* temples, but in the Holy Temple of God. In all these chapters the sin of Israel is thus specified. And to bring it home to them, to display it to them in all its extent and depth, the House was to be shown them, measured by the inflexible measure of God, which determined the form, and the meaning and purpose of the form—the absolute holiness and separateness of the dwelling place of God.

“If they be ashamed of all that they have done, show them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house. Upon the top of the mountain the whole limit thereof round about shall be MOST HOLY. Behold, this is the law of the house!”

And has not a House been shown also to *us*? Has not a Holy Temple of God been set forth before *our* eyes, measured, as it were, on the four sides in the record which He has given us of His Son? And beholding that glorious Temple, of which He spake Who is Himself the Temple—“Thou, Father, art in Me, and I in Thee”—have not we also cause for shame, we, who made one with Him, are builded together for an habitation of God through the Spirit?

Could we spend one quarter of an hour in beholding Him, and then say, as the Laodicean Church of these latter days, “I am rich, and increased with goods, and have need of nothing”? Is our activity in that which we call good works—an activity which is for ever breaking down the barriers between the Church and the world—is it an activity which has man for its object and man for its mainspring—is it the service of the priests, or even of the Levites, in the holy courts of the Lord?

We have but to open our eyes and see in what manner much of the work is done, which claims to be the service of God. It would be endless and needless to enumerate the "good works" which thus dishonor God's holy Name, and to which those who are truly His children too often lend a helping hand.

We have but to look within ourselves to see the excuses by which we deceive ourselves for thus yoking ourselves unequally in these "good works," with those who have never passed from death to life, who are in their turn deceived by us into imagining that they are the servants of God. When the Lord taught a prayer to His disciples, what was the first petition He put into their mouths? That His Father's Name should be *hallowed*. Is this *our* first desire, our first care? Or is it indifferent to us that His Name should be named as the Father of *all alike*, believers and unbelievers, of the souls dead in trespasses and sins, as truly as of the souls who have received from Him the eternal life that is in His Son?

Does it seem to us to be a proof of our humility that we fail to recognize any distinction between those who by faith have entered in by the Door, and are saved, and those who remain without?

The Lord was provoked to anger continually in the former days by those who sacrificed to idols, and burnt incense on strange altars, and lodged in the graves among the dead, and fed on the food that was unclean, and yet said in their pride, "Stand by thyself, come not near me, for I am holier than thou." But He would not have us to pervert these words of condemnation to prove that His own children are to ignore the fact of their holiness. These words are, *on the contrary*, the condemnation of those, who having neither part nor lot in His Holy Spirit, take the place of His people.

To His own He says, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." Therefore His Apostle Peter could say, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light." And His Apostle John could say, "We know that we are of God, and the whole world lieth in the wicked one."

Is this pride? Rather let us take our pride into the presence of this revealed fact, and see if it can stand before the humiliat-

ing reality, "Such has God made me to be, by *His* counsel, by *His* sacrifice of Himself, and how have I responded in my words and ways in my thoughts and my desires to His purpose and His love?"

F. B.

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The Trial and Triumph of Faith

Samuel Rutherford, Scottish Preacher, born 1600, died 1651.

THE SYROPHENICIAN WOMAN

Then came she and worshipped Him, saying, Lord, help me. (Matt. 15:25).

She will not deny that Christ is hers. See how a believer is to carry himself towards Christ when He seemeth to be deserting and frowning. First He answered her not a word. Then He gave an answer—but to the disciples, not to the woman. Oh, dreadful! Christ refuseth to give her one word and the answer that He giveth is such that it is no answer, as much as to say, What have I to do with thee? But she is patient. She believeth still and waiteth for a better answer. She continueth in prayer. Her love is not abated. She cometh and acknowledgeth her own misery. "Lord, help me." She putteth Christ as God in His own room to be adored. She taketh Christ aright, and seeth that the trial is but a test. She runneth to Christ and runneth not from Him. She cometh nearer to Him; she clingeth to Christ, although He seemeth to cast her off.

Patient submission to God under seeming desertion, is sweet. What though I see no reason why I should cry and shout, and God answereth not? His comforts and His answers are His own free graces; He may do with His own what He thinks good, and grace is no debtor. "Hear, O Lord, for Thy own sake." (Dan. 9:19).

Infinite sovereignty may lay silence upon all hearers like good Hezekiah, "What shall I say? He hath spoken unto me, and Himself hath done it." (Isa. 38:15). It is an act of Heaven; I bear it with silence.

She believeth. There is a high and noble commandment laid upon the sad spirit: "He that walketh in darkness, and seeth no light, let him trust in the name of the Lord, and stay upon his God." (Isa. 50:10.)

Fill the field with faith, double or frequent acts of faith: "My God, my God, why hast thou forsaken me?" (Ps. 22.1.) Two faiths are a double breast-work against the forts of hell.

In the greatest extremity *believe*, even as David did at the borders of hell: "Yea, though I walk through the valley of the

shadow of death, I will fear no evil." (Ps. 23:4). It is a cold and a dark shadow to walk at death's right side, but "Though he slay me, yet will I trust in him." (Job 13:15). See Stephen dying and believing both at once. How sweet to take faith's back band, subscribed by God's own hand, into the cold grave with thee, as Christ did; "Thou wilt not leave my soul in Hades." (Ver. 10). Faith saith that sense is a liar. Fancy, sense and the flesh will say, "His archers compassed me round about, He cleaveth my reins asunder, and doth not spare, and poureth out my gall on the ground." (Job 16:13): but faith saith, "I have a Friend in heaven; also, now, my witness is in heaven." (Ver. 19). Sense maketh a lie about God; "He hath also kindled His wrath against me, and taketh me for His enemy." (Job 19:11). No, Job, thou art the friend of God. See how his faith cometh above the water, "I know that my Friend by blood, (my Redeemer) liveth." (Ver. 25).

This woman waiteth on in hope, and took not the first nor second answer: hope is long breathed, and at midnight prophesieth good of God: "Though I fall, I shall rise again:" (Mic. 7:9). "Then I said, I am cast out of Thy sight, yet I will look toward Thy holy temple." (Jonah 2:4). There is a seed of heaven in hope. When God did hide His face from Job, (Job 13:24); yet, "He also shall be my salvation:" (Ver. 16). There is a negative, and over clouded hope in the soul at the saddest time; the believer dares not say, Christ will never come again: if he say it, it is in hot blood, and in haste, and he will take back his word again. (Isa. 8:17).

She continueth in praying when she crieth, "Lord, Son of David, have mercy upon me;" she has no answer: she crieth again, till the disciples are troubled with her shouts: she getteth a worse answer than no answer, yet she cometh and prayeth. We know the holy boldness of Jacob, "I will not let Thee go till Thou bless me." (Gen. 32:26). Rain calmeth the stormy wind: to vent out words in a sad time, is the way of God's children: "Thy wrath lieth hard upon me: My eye mourneth by reason of mine affliction." (Psa. 88:7,9). And what then? "Lord, I have called daily upon Thee, I have stretched out my hands to thee." (Psa. 22:2). Christ in the borders of hell, prayed, and prayed again, and died praying.

She hath still love to Christ, and is not put from the duty of adoring. "Whom having not seen, yet ye love." (1 Pet. 1:8). The deserted soul seeth little: but there must be love to Christ, where there is faith in the dark, and where the believer is

willing that his pain may be matter for praising God.

She putteth Christ in His Chair of State, and adoreth Him: the deserted soul saith, Be I what I will, He is Jehovah the Lord. Confession is good in saddest desertion, "I have sinned; what shall I do to Thee, O preserver of man?" (Job 7:20). The seed of Jacob is in a hard case before God, (Lam. 1:17), and under wrath, (verses 12-14), yet "The Lord is righteous, for I have sinned;" (ver. 16): this maketh the soul charitable towards God, how sad soever the dispensation be.

She runneth not away from Christ under seeming desertion; but cometh to Him. See that you run not from Christ. It was a desertion that Saul was under, and a sad one we read of; but he maketh confession of his condition; a sad word; "I am sore distressed:" (1 Sam. 28:15), there is a heavy and lamentable reason given why; "the Philistines make war against me;" Why, that is not much; they make war always against the people of God: Nay, but here is the marrow and the soul of it: "God is departed from me." Why foolish man, what aileth it thee to have recourse to the devil if God is departed from thee? Judas was under a total desertion; he went not to Christ, but to the murderers of Christ, to open his wound. "I have sinned!" he cries. Fool! say that to the Saviour of sinners. The believer deserted, betaketh himself to Christ, and searcheth Him out: "Saw ye Him whom my soul loveth?" (Cant. 1:5). It is a bad token, when men, conceiving themselves to be in calamity, make lies and policy their refuge.

Better die by Christ's own hand (if so it must be) than by another; better be buried and lie dead at His feet, than to run away from Him in a heavy desertion: If the believer must die, it is better his grave to be made under the feet of Jesus Christ, than to lie in a state of strangeness and alienation from Christ, not daring to come nigh Him. All the deserted ones that we read of, did flee to Himself. (Psa. 24, 39, 88; Job 13:15; Isa. 38). It is good to claim Him as thy God, though He should throw thee out of His sight: better kiss the sword that killeth thee, and be slain by His own hand than cast away thy confidence.

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It would be a fatal mistake for a man to use professed dependence upon the Spirit as a plea for neglecting prayerful study and meditation.

We must really get at the bottom of all that belongs to self, if we are to be the vessels of the Holy Ghost.

### The Blood of Sprinkling

What is the special meaning of the Blood, of which we read so much? How does it speak peace? How does it "purge the conscience from dead works" (Heb. 9:14)? What can blood have to do with the peace, the grace, and the righteousness of God?

God has given the reason for the stress which He lays upon the blood; and, in understanding this, we get to the very bottom of the grounds of a sinner's peace.

The sacrifices of old, from the days of Abel downward, furnish us with the key to the meaning of the blood, and explain the necessity for its being "shed for the remission of sins." "Not without blood." (Heb. 9:7) was the great truth taught by God from the beginning; the inscription which may be said to have been written on the gates of Tabernacle and Temple. For more than two thousand years, during the ages of the patriarchs, there was but one great sacrifice,—the burnt-offering. This under the Mosaic service, was split into parts—the peace-offering, trespass-offering, sin-offering, etc. In all of these, however, the essence of the original burnt-offering was preserved,—by the blood and fire, which were common to them all. The blood, as the emblem of substitution, and the fire, as the symbol of God's wrath upon the substitute, were seen in all the parts of Israel's service; but specially in the daily burnt-offering, the morning and evening lamb, which was the true continuation and representative of the old patriarchal burnt-offering. It was to this that John referred when he said, "Behold the Lamb of God, that taketh away the sin of the world," (John 1:29). Israel's daily lamb was the kernel and core of all the Old Testament sacrifices; and it was its blood that carried them back to the primitive sacrifices, and forward to the blood of sprinkling that was to speak better things than that of Abel, (Heb. 12:26).

In all these sacrifices the shedding of the blood was the infliction of death. The "blood was the life," (Lev. 17:11,14; Deut. 12:23); and the pouring out of the blood was "the pouring out of the soul," (Isa. 53:12). This blood-shedding or life-taking was the payment of the penalty for sin; for it was threatened from the beginning, "In the day thou eatest thereof thou shalt surely die" (Gen. 2:17); and it is written, "The soul that sinneth, it shall die" (Ezek. 18:3); and again, "The wages of sin is death" (Rom. 6:23).

But the blood-shedding of Israel's sacrifices could not take sin away. It shewed *the way* in which this was to be done, but

it was in fact more a "remembrance of sins" (Heb. 10:3), than an expiation (Heb. 10:11). It said life must be given for life, ere sin can be pardoned; but then the continual repetition of the sacrifices shewed that there was needed "richer blood" than Moriah's altar was ever sprinkled with, and a more precious life than man could give.

The great blood-shedding has been accomplished; the better life has been presented; and the one death of the Son of God has done what all the deaths of old could never do. His one life was enough; his one dying paid the penalty and God does not ask two lives, or two deaths, or two payments. "Christ was once offered to bear the sins of many," (Heb. 9:28). "In that he died, he died unto sin once" (Rom. 6:10). He "offered one sacrifice for sins for ever," (Heb. 10:12).

The "sprinkling of the blood" (Ex. 24:8), was the making use of the death, by putting it upon certain persons or things, so that these persons or things, were counted to be dead, and, therefore, to have paid the law's penalty. So long as they had not paid that penalty, they were counted unclean and unfit for God to look upon; but as soon as they had paid it, they were counted clean and fit for the service of God. Usually when we read of cleansing we think merely of our common process of removing stains by water and soap. But this is not the figure meant in the application of the sacrifice. The blood cleanses, not like the prophet's "nitre and much soap" (Jer. 2:22), but by making us partakers of the death of the Substitute. For what is it that makes us filthy before God? It is our guilt, our breach of law, and our being under sentence of death in consequence of our disobedience. We have not only done what God dislikes, but what His righteous law declares to be worthy of death. It is this sentence of death that separates us so completely from God, making it wrong for Him to bless us, and perilous for us to go to Him.

When thus covered all over with that guilt whose penalty is death, the blood is brought in by the great High Priest. That blood represents death; it is God's expression for death. It is then sprinkled on us, and thus death, which is the law's penalty, passes on us. We die. We undergo the sentence; and thus the guilt passes away. We are cleansed! The sin which was like scarlet becomes as snow; and that which was like crimson becomes as wool. It is thus that we make use of the blood of Christ in believing; for faith is just the sinner's employing the blood. Believing what God has testified concerning this blood, we become one with the Lord Jesus in His death; and thus we

are counted in law, and treated by God, as men who have paid the whole penalty, and so been "washed from their sins in His blood" (Rev. 1:5).

Such are the glad tidings of life, through Him who died. They are tidings which tell us, not what we are to do, in order to be saved, but what He has done. This only can lay to rest the sinner's fears; can "purge his conscience", can make him feel as a thoroughly pardoned man. The right knowledge of God's meaning in this sprinkling of the blood, is the only effectual way of removing the anxieties of the troubled soul, and introducing him into perfect peace. —H. B.

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### God Glorifies Himself in Redemption

Man's chief end is to glorify God; and God's chief end is to glorify Himself. While that is an end worthy of the great Creator, it goes greatly to enlarge our interest in His works, and enhance their value in our eyes. When I know that for His own glory He paints each flower, gives the fish its silver scales, and sends forth the beetle armed in mail of gold, His creatures rise in my esteem. It may look like fancy, but one almost feels reluctant to destroy the humblest flower or insect, lest we should silence one of the ten thousand voices which form the choir of nature and swell the praises of God. A child of God should love all the works that do his Father honor; and of all men he cannot fail to enjoy the most exquisite pleasure in the beauties of nature, when he sees his Father mirrored in them all; hears His praise sung in the voices of groves, or pealed in the roar of thunder. Such was the spirit of one—a venerable patriarch—who shed on a very humble station the luster of brilliant graces. When the storm sent others in haste to their homes, he was wont to leave his own, and to stand with upturned face, raised eye, and with his gray head uncovered, to watch the flash, and listen to the music of the roaring thunder. How fine his reply to those who expressed their wonder at his aspect and attitude—"It's my Father's voice, and I like well to hear it." What a sublime example of the perfect love that casteth out fear! "Happy is that people that is in such a case, yea happy is that people whose God is the Lord."

Now, as it ennobles nature so that the sun shines more bright, and the flowers look more beautiful, and there is a grander majesty in the rolling sea—when we know that God does all things for His own glory, it greatly enhances the preciousness of salvation to know, that in the kingdom of grace also He has

the same end in view . If God saves—not because we deserve mercy—but that His own great mercy may be illustrated in saving, ah! then there is hope for me. Yes, although thou wert an adulterer, a thief, a murderer, the vile wretch that spit in the Lord Jesus' face, the ruffian who forced the thorny crown deep into His bleeding brow, although thou wert that very soldier who buried the lance in the Lord's side, and just returning from Calvary, with the blood of Christ's heart red on the spear head, I would stop thee in thy way to say, "There is hope for thee." Oh, this has inspired with hope souls which had otherwise despaired, and gilded the edges of guilt's darkest cloud. In circumstances where we would have been dumb—opening not the mouth—when called to the dying bed of vilest, lowest sin, it has unsealed our lips, and lent wings to our prayer. To the preacher, whose walk lies among the most wretched, hopeless, and abandoned, this truth says, "Since God saves for His own glory, haste—go to offer Christ (as I do to-day) to the chief of sinners; like a sunbeam passing undefiled through the foulest atmosphere, go in thy heavenly purity where the basest of thy race is perishing, nor shrink from this loathsome guilt, but with the pity and tears of the Lord Jesus, lift up her dying head, and in the mercy of God in Christ, let her drink this wine of love out of its cup of gold." If the worse a patient is, if the fiercer his fever burns, if the deeper his wound has penetrated, so much the greater is the glory of the physician who cures him; then the worse a sinner is, the greater Christ's glory when He saves him. But for this Truth, that God in every case saves men, not out of regard to their merit, but for His own glory, what could sustain the faith of him who, in preaching the gospel to unconverted men, has to run his horses on a rock, and ploughs there with oxen; to sow the seed of God's blessed word under the most unfavorable circumstances; to get messages for dead men, and preach them to dry bones. Nothing but faith in this could carry us to the top of Carmel, not seven, but seventy times seven, to look out over the sea of God's mercy for the cloud of blessing, and wait till it rise, and spread over the heavens, and discharge its treasures on a barren land. "Seeing we have this ministry we faint not." —*T. G.*

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We move on with comfort and satisfaction when we possess the countenance and help of some poor fellow mortal; but we hesitate, falter, and quail, when called to move on in naked faith in God.

**Israel and the Church**  
*Dr. James H. Brookes*

THE HISTORY OF ISRAEL

(Continued from March number)

In Spain, in the year of our Lord 1492, the year of the discovery of America, Ferdinand and Isabella issued an edict of expulsion against the very best of their subjects, who for seven centuries had enjoyed the protection of the Moors, and risen to the highest position in wealth and learning. Perhaps 500,000, some writers say 800,000, were driven forth without a refuge, for almost every country in Europe was closed against them. Some obtained temporary shelter in Portugal on payment of a heavy fine, but even then a secret order went forth from the throne to seize the children under fourteen years of age; and many Jewish mothers threw their darlings into wells and rivers to keep them from the power of their relentless persecutors.

But why continue the heart-rending record? It is enough to make every man with a soul blush that he has human nature in him; and it is enough to make every Christian blush that the professing Christian Church could so far depart from the precepts and example of her Lord and Saviour. These persecutions, it may be said, belong to the dark ages, and are now happily past forever. But is it so? How is it then that infuriated crowds are at this present writing assailing peaceable Jews in Russia, Roumania, Germany, and elsewhere? How is it that such crowds are notoriously acting with the secret connivance of the police and government officials, and that the most absurd charges can be trumped up against Jews even in dignified tribunals of justice? How is it that the court Chaplain of the powerful German empire, Herr Stoecker, publicly advocated the persecution of Jews, and even traveled to London to excite, if possible, English hostility to them?

It may be said that there is no such prejudice against them in America, "the land of the free." But is it so? How is it then that the proprietors of fashionable hotels at watering places issue an imperial ukase that no Jews will be received as guests? How is it that the few ministers of the gospel, who publicly preach the future glory of Israel, upon the sure testimony of God's word, or plead in their behalf in the social circle, are met with a stare of astonishment, or a good-natured badinage, and a wise shake of the head, and the victorious reply, "You are not a business man; you don't know the Jews, or you could never believe that there is any high destiny in store for them?" Alas! it

seems to be Gentile nature to hate a Jew. Rascals, are they? Yes, and if the Gentiles had been so hated, they would be greater rascals still. Rascals? Some of them at least are the noblest, the truest, the most affectionate, the most grateful of creatures, and many more of them would be so, if they were not treated like dogs. The only poet, with the exception of two, worth naming during the last three hundred years makes his Shylock well say, "I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction."

Leaving out of view the inspired books that present to us a succession of the greatest legislators, historians, poets, philosophers, and prophets this poor world has seen, all of whom were Jews; leaving out of view that of the Jews came the Christ, who is over all, God blessed forever; leaving out of view that the twelve apostles of the Christian religion were Jews, and have done more to bless mankind than all the rest of mankind together; the Jews have been for eighteen hundred years, and still are, the most intellectual race on the face of the earth. It would be easy to confirm the truth of this statement by presenting a long list of Jewish names, holding the very front rank in the arts and sciences, and unsurpassed in the various departments of learning. Nor would it be difficult to trace the real cause of the recent outbreak against them to their superior sagacity, their prodigious industry, and their commendable thrift that make them the first citizens, in some respects, in the countries they inhabit.

It is an important factor in the divinely appointed forces which are surely preparing them for the splendid future in store for them, that they are found everywhere. There is scarcely a large city, or important commercial town on the globe, without a few Jews, and when the time comes for their testimony to the approaching King and kingdom, at the close of the Church dispensation, they will be already prepared to speak all the

languages of earth, and already familiar with all lands. They have certainly been miraculously preserved for some wonderful purpose, and what that purpose is may be readily learned from the scriptures previously cited. When Frederic the Great said to his chaplain one day at table, "give me an evidence of Christianity in a word," the ready reply was, "The Jews;" and that the infidel king must have felt the force of the argument may be inferred from the fact that he wrote to the governor of one of his provinces, "Let those Jews alone; no man ever touched them, and prospered." Hegel says their history tormented him all his life long like a dark enigma, and the more he studied it the more he was perplexed. He did not study it from the stand point of God's counsels, and hence did not understand it, as no man can, who shuts his eyes to the plainly revealed promise of Jehovah to gather them again in their own land, and to make them the head, and not the tail, among the millennial nations.

What a rich tribute of praise shall be laid by these nations at the feet of the reigning Christ, when Jerusalem becomes, as He calls it, "the city of the great king," and as its name implies, "the foundation of peace!" They shall behold with adoring wonder the proof of His marvellous grace and unchanging love to a people, who seem determined, through the whole of their long and eventful history to reject Him, and they shall flock to the metropolis of His earthly empire to worship at His feet. As the church in the heavenly places will reflect Him more and more to the gaze of principalities and powers, so Israel on the earth will exhibit Him to all the tribes of mankind, and the hallelujahs which will ring along the streets of the celestial city shall be echoed in anthems around a rejoicing world. But it must not be forgotten that the Church will be caught away before Israel's full and final restoration. Hence the hope of a believing Jew is beautifully expressed in a text, which Dr. J. A. Alexander properly renders, "In (or by) Thy counsel Thou wilt guide me, and after glory Thou wilt take me," (Ps. 73:24). Jesus will come for the destruction of Israel's enemies, and bring them in deep penitence to Himself. Then He will own them as His people before the universe, but this will be "after the glory." He says, "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again," (Zech. 2:10-12).

### An Incident in a Railway Carriage

While travelling in the Lord's work our brother, Mr. C. W. Ross used to take out his Bible and lay it open where he could conveniently read it, and, as might be expected, this practise of his had remarkable results. The Volume of the Book itself was a powerful testimony, and, as his fellow-passengers took a look at it in passing up and down the aisle, the reaction was immediate and decided. Some would hurry past as if afraid at the very sight of that Book but to others it would prove a welcome means of introduction to our brother, and their comments would start conversations that were highly interesting.

In one of his addresses upon the Tabernacle Mr. Ross told an experience that he had along this line, and we think it should be put upon record for the benefit of others.

On this occasion Mr. Ross had as the sharer of his seat in a day-coach a young divinity student returning from his winter's study in the theological department of the University of Chicago. As might be expected he was full of modernistic teaching and enthusiastic in his display of it. Mr. Ross let him have full liberty in expressing the infidel views he had imbibed regarding the fundamentals of Christianity, and when the young man had exhausted his store of knowledge along these lines our brother took up the various themes in order and presented "the truth as it is in Jesus." Especially did he stress the doctrine of the atoning work of our Lord Jesus Christ, and the absolute necessity of His substitutionary death for the salvation of us men: that Christ must needs have suffered and risen from the dead, and that thus He suffered for sins, the Just for the unjust, that He might bring us to God.

At this important juncture a gentleman in the seat behind leaned forward and said "May I be allowed to take part in this argument?", to which our brother replied "I didn't know that there was any *argument*, but as this is a free country and we are in a public conveyance you have a perfect right to speak if you want to."

"Well," answered the other, (from his garb Mr. Ross concluded that he was a cleric), "I thought I would throw light upon the discussion by just telling you what I preached to my congregation last Sunday. I told them that, as regards the death of Jesus, it was not a necessity but just an unfortunate incident in His work, and I illustrated it by saying that when a fireman enters a burning building to save the inmates he might in the execution of his duty be scorched by the fire or even burned to death, but in that unfortunate event his death

would only be an incident or an accident, and not a necessary part of his work. And so it was in the case of the death of Christ: it was but a pitiful incident in His work for humanity and not at all a necessity: and only in that sense could His death be called a sacrifice."

"And what did your congregation think of your sermon?" inquired Mr. Ross.

"Oh, they thought it was wonderful, and quite approved of the sentiment" replied the preacher.

"All of them? Did no one dissent from your views?" again inquired our brother.

"Well, a few old women objected, but they were the only ones" answered the cleric.

"That" said our brother Ross, quietly clapping his hands, "That for the old women."

And then he brought from the wealth of Scripture truth, what evidence God has given us of the imperative necessity of the sacrificial atoning death of our Lord Jesus Christ, without which there could be no remission of sins.

By this time there was quite a little audience of interested listeners from other parts of the car. When our brother had finished reasoning out of the Scriptures the foundation truths of the faith the divinity student turned upon the cleric with these words. "Well, there's one thing I have to say, *he* has the Bible to back up what he teaches, and *you* haven't."

Whereupon our brother Ross closed the incident with this trenchant remark to these enemies of the Cross of Christ: "Do you know what you two remind me of? No? Well, you remind me of Balaam and his ass. (2 Peter 2:15.) As to which of you represents the false prophet and which the dumb ass speaking with man's voice, I leave it for you to decide."

*H. A. Cameron*

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If we want to be happy, we must be occupied with God and His surroundings. . If we want to be miserable, we have only to be occupied with self and its surroundings.

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There is nothing more damaging to the cause of Christ, or the souls of His people, than association with men of *mixed* principles. It is very much more dangerous than having to do with open and avowed enemies. Satan knows this well, and hence his constant effort to lead the Lord's people to link themselves with those who are only half-and-half.

## Which Class?

*Dr. J. C. Ryle, Bishop of Liverpool*

Let this thought be graven deeply in your mind, whatever else you forget—that there are only two sorts of people in the world. They are the wheat and the chaff.

There are many nations in the world. Each differs from the rest. Each has its own language, its own laws, its own peculiar customs. But God divides the peoples of these nations into two great classes—the wheat and the chaff. There are many classes in these countries. There are peers and commoners—farmers and shopkeepers—masters and servants—rich and poor. But God's eye takes account of only two orders—the wheat and the chaff. There are many and various minds in every congregation. They are some who attend for a mere form, and some who really desire to meet Christ—some who come there to please others, and some who come to please God. But the eye of God sees only two divisions in the congregation—the wheat and the chaff.

I know well the world dislikes this way of dividing professing Christians. The world tries hard to fancy there are *three* sorts of people and not *two*. To be very good, and very strict, does not suit the world—they cannot and will not be saints. To have no religion at all does not suit the world—it would not be respectable. “Thank God” they will say, “We are not so bad as that”. There is a third class—a safe middle class—the world fancies, and in this middle class the majority of men persuade themselves they will be found. I denounce this notion of a middle class as an immense and soul-ruining delusion. I warn you strongly not to be carried away by it. It is a refuge of lies—a castle in the air—a Russian ice-palace—a vast unreality—an empty dream. This middle class is a class nowhere spoken of in the Bible.

There were two classes in the day of Noah's flood, those who were inside the ark, and those who were without; two in the parable of the gospel net, those who are called the *good* fish, and those who are called the *bad*; two in the parable of the ten virgins, those who are described as *wise*, and those who are described as *foolish*; two classes in the account of the judgment of the living nations, the *sheep* and the *goats* and two sides of the throne in that judgment the *right* and the *left*; two eternal abodes when the sentence is passed, heaven and hell. And just so there are only two classes now on earth—those who are in the state of nature, and those who are in the state of grace;

those who are in the narrow way, and those who are in the broad; those who have faith, and those who have not faith; those who have been converted, and those who have not been converted; those who are with Christ, and those who are against Him; those who gather with Him, and those who scatter abroad; those who are wheat and those who are chaff. Into these two classes the whole world may be divided. Beside those two classes there is none.

See now what cause there is for self-inquiry. Are you among the wheat or among the chaff? *Neutrality is impossible.* Either you are in the one class, or in the other. Which is it of the two?

Have you been born again? Are you a new creature? Have you put off the old man and put on the new? Are you looking simply to Christ for pardon and life eternal? Oh, think, think, think on these things, and thus be better able to tell the state of your soul.

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### Faith very simple

*C. H. Spurgeon*

When an anxious inquirer accepts the Bible as literally true, and sees that the Lord Jesus is really given to all who trust Him, all the difficulty about understanding the way of salvation vanishes like the morning frost at the rising of the sun.

God has been pleased to make the necessities of life very simple matters. We must eat; and even a blind man can find the way to his mouth. We must drink; and even the tiniest babe knows how to do that without instruction. We have a fountain in the grounds of the Stockwell Orphanage, and when it is running in the hot weather the boys go to it naturally. We have no class for fountain-drill. Many poor boys have come to the orphanage but never one who was so ignorant that he did not know how to drink. Now faith is, in spiritual things, what eating and drinking are in temporal things. By the mouth of faith we take the blessings of grace into our spiritual nature, and they are ours. O, you who would believe, but think you cannot, do you not see, that as one can drink without strength, and as one can eat without strength, and can get strength by eating, so we may receive the Lord Jesus Christ without effort, and by accepting Him we receive power for all such further effort as we may be called to put forth? Just so, eternal life is free; and it can be had, yea it shall be at once had, by trusting in the Word of Him Who cannot lie. Trust

Christ and by that trust you grasp salvation and eternal life. Do not philosophize. Do not sit down and bother your poor brain. Just believe the Lord Jesus as you would your father. Trust Him as you trust your money with a banker, or your health with a doctor. Faith will not seem then a difficulty to you; nor ought it to be, for it is simple.

*Faith is trusting, trusting wholly upon the Person, work, merit, and power of the Son of God.* Some think this trusting is a romantic business, but indeed it is the simplest thing that can possibly be. To some of us, truths which were once hard to believe are now matters of fact which we should find it hard to doubt. If one of our great grandfathers were to rise from the dead, and come into the present state of things, what a deal of trusting he would have to do! He would say tomorrow morning, "Where are the flint and steel? I want a light;" and we should give him a little box with tiny pieces of wood in it, and tell him to strike one of them on the box. He would have to trust a good deal before he would believe that light would thus be produced. We should next say to him, "Now that you have a light, turn that tap, and light the gas." He sees nothing. How can light come through an invisible vapor? And yet it does. "Come with us, grandfather. Sit in that chair. Look at that box in front of you. You shall have your likeness directly." "No, child," he would say, "It is ridiculous. The sun take my portrait! I cannot believe it." "Yes, and you shall ride fifty miles in an hour without horses." He will not believe it till we get him into the train. "My dear sir, you shall speak to your son in New York, and he shall answer you in a few minutes." Should we not astonish the old gentleman? Would he not want all his faith? Yet these things are believed by us without effort, because experience has made us familiar with them. And faith is needed by you who are strangers to spiritual things; you seem lost while we are talking about them. But how simple it is to us who have the new life, and have communion with spiritual realities! We have a Father to Whom we speak, and He hears us. We have a Saviour Who knows our heart's longings, and helps us in our struggles against sin. "It is all plain to him that understandeth." May it now be plain to you!

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The true secret of all ministry is spiritual power. It is not man's genius, or man's intellect, or man's energy.

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If the wilderness proves what man is, it also proves what God

**The Peregrinations of a Church Tramp**  
*Detroit News Tribune, Sunday, July 29th, 1900*

(Continued from March number)

I dropped in to the tent an evening or two later and found "Peter" (Mr. Muir) and "John" (Dr. Martin) both again in charge of the meeting. The seats were filled with a promiscuous company. The seat to the left of me contained five hatless little girls, the next seat back of me was full of young women, evidently strangers. They tried to sing, but either from lack of voice or lack of knowledge of the Scotch music were unable to accomplish their purpose. The singing was hearty nevertheless, as there were evidently a good many of both male and female "brethren" present.

"John" (Dr. Martin) opened the proceedings by announcing "Might we sing No. 30, 'I Have a Song I Love to Sing, Since I Have Been Redeemed.'" Then he prayed, "We thank Thee that we can say that 'I have been redeemed.' It was not always so with us. We thank Thee that Thou hast made us ambassadors. Now we ask Thee that Thou wilt give us liberty and power in speaking tonight." "Might we sing an old favorite, No. 40?"

God in mercy sent His Son  
 To a world of sin undone.

"John" (Dr. Martin) then retired and "Peter" (Mr. Muir) came to the front. "Let us look at the first chapter of the epistle to the Romans," said he. "Read from the fourteenth verse. This is Paul's authority for preaching the gospel. When we are ourselves converted by the free grace of God we become debtors to all sinners with whom we come in contact. Paul was a Jew born in a Gentile city, so he was debtor both to the Greeks and to the Barbarians. He was encouraged to preach the gospel because he had found it to be the power of God unto salvation." The impelling motive was the fact that the wrath of God had been revealed from heaven against all ungodliness and unrighteousness of men. Preaching the gospel is making known salvation from the wrath to come—salvation is of free grace and absolutely unconditional. Grace is free and unmerited favor toward one who is an enemy. He illustrated his position by citing the case of David and Mephibosheth (2 Sam. 9), and pressed the point on those present—"We are not only sinners by nature but sinners by choice—God has exercised grace on righteous principles—everybody saved is a debtor. The reason why we have pitched this tent, set the seats, and stand up here

is that we may pay part of the debt." Then he spoke of hell and did not mince the matter. With them, hell is a real hell of torment for ever and ever for everybody, out of Christ. "There is a hell," said he, "for every sinner out of Christ. It is getting to be the fashion to explain away hell, or put it out of existence; but neither ridicule nor argument can do away with the actuality of hell. May God deliver you from the wrath to come. Might we sing No. 4?

Tidings, happy tidings!

Hark hark! the sound:

"Whosoever cometh," Jesus will receive

Oh that blessed "whosoever"—*THAT MEANS ME!*

Shall we speak to the Lord?

"We have been telling out in our feeble manner the gospel of Thy Son: but we know that the devil will be busy, after the meeting, taking away the word that has been sown. Give sinners no peace, O Lord, until they yield themselves to Thee." Amen.

The above will give the reader a fair idea of the manner in which brethren generally conduct their "gospel meetings"—that is, meetings intended especially to benefit the unsaved. They are conducted the same whether the place be one of their own "halls", a tent, or a street corner. Their methods are of the very simplest possible; they depend on the power of the gospel presented under the vivifying influences of the Holy Spirit. They discard entirely all adventitious expedients, and what, for want of a better word, I would call "clap-trap." No "plans" are resorted to for the purpose of inveigling people into their meetings, under false pretense or anything that looks like false pretense; and when people come, there is no undue influence whatsoever exerted to induce one to prematurely declare himself; and, never is any money asked from an outsider. One may go to their meetings for a year and never have the plate presented to him once. Such a thing as pews or paid-for seats is unknown among them. Nevertheless, they always receive strangers kindly; welcome them to all their meetings and invariably when the meeting is over and people are leaving, one or two brethren are always stationed at the door ready to answer questions, give information, take down addresses from people who would like to be conversed with, or shake hands with others and invite them to come again.

There is nothing peculiar about the gospel which these two brethren are preaching in their tent. It is the old, old story presented in the old, old way as it used to be before,

“Pulpit lips like pulpit cushions  
Were chiefly lined with velvet.”

Theologically they are low Calvinists and high Arminians, as nearly all the most noted evangelists and missionaries of the century are, and have been. They seem to think, however, that they are presenting some new truth, or presenting the old truth in a new way. If they are doing either of these things, I have failed to discover the fact. If there is anything new about their methods of evangelizing, it is that they have discarded all modern machinery, even to singing without an instrument, and have returned to the original plan of preaching the plain gospel, and trusting God to give the increase.

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### The Life of Josiah Henson

#### HOME IN DAWN

I did not find that our prosperity increased with our numbers. The mere delight that the slave took in his freedom, rendered him at first content with a lot far inferior to that which he might have attained. Thus his ignorance led him to make unprofitable bargains, and he would often hire wild land on short terms and bind himself to clear a certain number of acres; and by the time they were cleared and fitted for cultivation his lease was out and his landlord would come in and raise a splendid crop on the new land; and the tenant would very likely start again on just such another bargain, and be no better off at the end of ten years than he was at the beginning.

I saw the effect of these things so clearly that I could not help trying to make my friends and neighbors see it too: and I set seriously about the business of lecturing upon the subject of crops, wages, and profit, just as if I had been brought up to it. I insisted on the necessity of their raising their own crops, saving their own wages, and securing the profits of their own labor, with such plain arguments as occurred to me and were as clear to their comprehension as to mine.

While I remained at Colchester I became acquainted with a missionary from Massachusetts, by the name of Hiram Wilson who took an interest in our people, and was disposed to do what he could to promote the cause of improvement. He cooperated with me in my efforts and among other things which he did for us was to write to a Quaker friend of his, James C. Fuller, residing at Skeneateles, New York, endeavoring to interest him in the welfare of our struggling population. Mr. Fuller, who was going on a visit to England, promised to do what he could

among his friends there to induce them to aid us. He returned from England with fifteen hundred dollars which had been subscribed for our benefit. It was a great question how this sum, which sounded vast to many of my brethren, should be appropriated. I had my own opinion pretty decidedly as to what was best for us all to do with it. But in order to come to a satisfactory conclusion, the first thing to be done was to call a convention of delegates from every settlement of blacks that was within reach, and this Mr. Wilson and I did, the meeting eventually being held in London, Canada.

At this convention I urged the appropriation of the money to the establishment of a manual-labor school, where our children could be taught the elements of knowledge usually given in a grammar school; and where the boys could be taught, in addition, the practice of some mechanic art, and the girls could be instructed in those domestic arts which are the proper occupation and ornament of their sex. There was some opposition to this plan in the convention, but in the course of the discussion, which continued for three days, it appeared so obviously for the advantage of all, that the proposition was, at last, unanimously adopted, and a committee of three was appointed to select and purchase a site for the establishment. Mr. Wilson and I were the active members of this committee, and after traversing the country for several months, we could find no place more suitable than that upon which I had had my eye for three or four years, for a permanent settlement in the town of Dawn.

We therefore bought two hundred acres of fine rich land, on the river Sydenham, covered with a heavy growth of black walnut and white wood, at the price of four dollars the acre.

I removed with my family to Dawn, and as a considerable number of my friends are now there about me and the school is permanently fixed there, the future importance of the settlement seems to be decided. We look to the school and the possession of landed property by individuals as two great means for the elevation of our oppressed and degraded race to a participation in the blessings, as they have hitherto been permitted to share only in the miseries and vices, of civilization.

In my efforts to aid them, and to procure the aid of others I have made many journeys into the states of New York, Connecticut, Massachusetts and Maine, in all of which I have found or made some friends to the cause. I have received many, many liberal gifts and experienced much kind treatment, but I must allude particularly to the donations received from Boston, by

which we have been enabled to erect a saw-mill, and thus begin in good earnest the clearing of our lands, and to secure a profitable return for the support of the school.

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**“Tell ye your Children of it”**

*“The Son of Man is come to seek and to save that which is lost.”*

The reason why so few come to Christ is because so few believe they are lost. A lady came to a crowded meeting, bringing her little girl, and somehow they got separated. After the mother had failed to find her, the matter was reported to the pulpit, and they went to work to find the child. The preacher called out:

“Where is Mary? Mary! Mary!”

But the little girl did not answer. They looked all over the house but no trace of her could be found, and the mother became almost frantic. Then the bell-ringer was called out, and he went through the streets crying:

“Child lost! Child lost!”

When the meeting was over they found the little girl sitting on the front seat, and some one said to her:

“Mary, why didn’t you speak out when they called your name?”

“Why,” said Mary, “I wasn’t lost!”

Laugh at her, and you laugh at yourselves, for many are lost and they don’t know it. —D. L. Moody

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**Translator to the King**

(From *Tales of God’s Packmen*, By special permission of the British and Foreign Bible Society)

About twenty-two years ago there was trouble in Persia. The people were divided into two parties; one was in favor of their ruler, the Shah, and the other was against him. The latter party called themselves Nationalists. They rose in rebellion and drove the Shah off his throne. But this did not end the quarrel, and for some years the whole country remained in a terrible state of confusion. In 1912 the old Shah invaded the country in order to win back his position, but he was defeated and driven away.

A short time after this, one of God’s Packmen, named Ephraim Yonan, left the Persian city of Kermanshah for a tour in Kurdistan. The country was in a truly deplorable state. The day before he started, people had broken into and destroyed the police station and courts of justice of Kermanshah. Of course, the news soon spread abroad, and all the thieves and robbers and

such like gentry in the district rejoiced exceedingly. They felt free now to do whatever they liked, since there was no prison to put them into. Many of these evil men went about in bands, robbing and killing.

Ephraim Yonan fell into the clutches of one of these bands. He would have fared very badly indeed had not a telegraph official who knew him turned up in the nick of time, and persuaded the robbers to release him.

Yonan and this official went off together into Kurdistan. The roads were very bad. No lodgings could be had and no bread, and for eight days they were exposed to intense heat. At last they arrived at Senna, the chief town of Kurdistan, and put up at an inn. Half an hour later a party of soldiers marched into the inn and arrested Ephraim Yonan.

Now a brother of the old Shah—a prince named Salar-ed-Dowleh—had taken possession of this town. Yonan was brought before him by the soldiers.

“Here is the spy,” they said.

Yonan broke in before anything more could be said: “I am no spy. I am a seller of Holy Books in the employ of the British and Foreign Bible Society. With politics I have nothing to do. I am no spy, your Highness.”

“What is your name, you dog?”

“Ephraim Yonan,” he answered.

This name caused tremendous excitement in the court, but why, Ephraim could not at first understand. Salar-ed-Dowleh talked to the officials who were seated near him; the soldiers whispered and nudged each other, and there was an angry buzz.

Salar-ed-Dowleh cried with an angry gesture, “Ephraim Yonan, say you! Well, we have caught you at last. Give him a beating to go on with.”

Telling the story afterwards, Yonan said: “It was a terrible ordeal I went through there. As the Lord liveth, there was but one step between me and death.”

“Hold, that will do,” said Salar-ed-Dowleh at last. The men stayed from beating Yonan, who by this time was at the point of swooning with pain.

Then Salar-ed-Dowleh addressed him: “You are the Armenian revolutionary, Ephraim Yonan, who helped to dethrone the Shah two years ago. Now we have caught you, we shall torture you to death.”

“Ephraim Yonan is my name, but I am no revolutionary. I am a seller of Holy Books.”

“You lie,” said his tormenter.

At this moment a grave, grey-bearded person entered the court, and at the sight of him Yonan took heart. He was a Chaldean priest named Macdo whom Yonan often met on his travels. The priest listened quietly for a time and then rose and said:

"Your Highness, I know that man. What he tells you is true. For many years he has gone about selling Holy Books. He is no spy and no revolutionary. He may bear the same name as the Armenian you spoke of, but I assure your Highness that he is not the man."

Saler-ed-Dowleh asked many questions and was completely satisfied at last. So much so, indeed, that he said to Ephraim: "Stedfast men like yourself I want for my army. Enter my service and I will reward you well."

"Your Highness," said Ephraim, "for many years I have worked for the Bible Society. I can truly say, I have never worked for money. The pay you offer would tempt many men, but it does not tempt me. I serve God by spreading His Book. To leave this work would be against my conscience."

"Bravo! Bravo! you are a faithful servant," said Saler-ed-Dowleh and at once released him.

Yonan went on with his work, selling the Scriptures and talking to people about Jesus Christ. He sold many copies in the city of Senna. Then he returned to Kermanshah.

Some time afterwards Saler-ed-Dowleh marched his army to Kermanshah and took possession of the city.

Ephraim was surprised and not a little alarmed, when, one day, a messenger came to his house from the Palace. "The Prince wants to see you," said he. "You are to come at once."

Ephraim wondered why a Prince should send for a seller of Bibles. "It can only mean," he said to himself, "that somebody has accused me falsely again."

There was no need for him to be afraid. He could see that as soon as he entered the room where Saler-ed-Dowleh received him. The Prince smiled upon him, spoke to him kindly, and offered him money to compensate him for all the trouble and pain he had suffered. Finally he gave Ephraim a firman, or royal letter, making him a khan, which is something like the knighthood conferred by a king. A title went with it: and the title was *Mutargan-es-Sultan*, which means "Translator to the King."

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A pretentious spirit must, sooner or later, be brought down; and all hollow assumption of power must be exposed.

## The Holy War

“Our wrestling is . . . against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God . . . with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto,” (Eph. 6:10-18, R. V.)

Christian, dost thou see them  
On the holy ground,  
How the powers of evil  
Rage thy steps around?  
Christian, up and smite them,  
Counting gain but loss;  
Smite them by the merit  
Of the holy Cross.

Christian dost thou feel them  
How they work within,  
Striving, tempting, luring,  
Goading on to sin?  
Christian, never tremble;  
Never yield to fear;  
Smite them with the armour  
Of unceasing prayer.

Christian, dost thou hear them,  
How they speak thee fair?  
“Why thy fast and vigil?  
Why this watch and prayer?”  
Christian answer boldly,  
“While I breathe, I pray.”  
Peace shall follow battle,  
Night shall end in day.

“Well I know thy trouble  
O, My servant true;  
Thou art very weary,  
I was weary too;  
But thy toil doth prove thee  
To be all Mine own;  
And the end of sorrow  
Shall be near My throne.”

—*Andrew of Jerusalem*

Born at Damascus A.D. 660  
Died 732.