



THRESHED WHEAT

AN EXPOSITORY & DEVOTIONAL MAGAZINE.

VOLUME III.

Expository and
— Devotional —
Ministry for All
the People of God.

JANUARY—DECEMBER, 1931.



G. F. VALLANCE,
Publisher of Christian Literature,
GOODMAYES, ESSEX.



Threshed Wheat.

WOMEN'S MINISTRY.

In the Church and Without.

BEARING in mind the diversity of teaching that exists upon this subject, and the multiplicity of matter which has been written, although at the present time little is available on the subject, it will readily be seen that it is no easy task to set forth in a clear and concise manner what the Scriptures have to say concerning it. We would make it quite clear at the outset that we do not wish to defend any sect or party, nor do we write for those to whom the Word of God is not final and authoritative. We do desire, however, that each reader will, with the writer, approach the subject with a totally unbiased mind; in an attitude of subjection to God's Holy Word, and as "a little child" which is the only way to be blessed in divine things. We do not write for the learned or worldly wise, but for those ordinary everyday christians, with whom we are pleased to be counted as members of His Body, and who desire to know His mind and will upon any subject as revealed in His Word. Those sincere honest souls to whom God is all, and His Word final in such matters.

Whatever is found prevalent in the world we can usually reckon to be contrary to the teaching of Scripture, for the Devil's main aim and object is to discredit, and to go contrary to God's revealed mind and will. Not the least of such customs and practices is this very subject of the place and position of the woman. **Equality of the sexes is the maxim of the world, but not the teaching of Scripture.** As the man

is in subjection to Christ, who is the acknowledged head of all Creation, so God has ordered that the woman shall be in subjection to the man, and recognise him as head.

"Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee" (Genesis 3. 16).

"But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11. 3).

For a New Year.

Now another year is dawning— but we all can trust
All the future with our Master, for He cares for us;
We can leave ourselves with Jesus, for He knoweth best,—
Let us learn to wholly trust Him and in His love to rest.

G.T.

This is Divine order and we bow to its authority even though, maybe, we do not understand the why and the wherefore. Enough is it for the child of God, that God's Word declares it to be so. Faith delights to bow in acknowledgment of His commands. Let

us not imagine that the prohibition of woman's usurpation of official functions in the Church of God, is any sign of God's low estimate of woman, who was His last and fairest creation, or of her priceless service in the work of her Lord. If, through the subtlety of Satan, in the garden of Eden, taking advantage of her susceptibility, unsuspecting innocence, curiosity, disposition to yield, and desire to increase her knowledge, she was deceived and fell into sin, sending the whole race into ruin; still remember, that by means of the woman, wholly apart from the man, redemption from sin, and life eternal, have come to a lost world. It was the Seed of the Woman that did indeed bruise the Serpent's head.

Indeed, in the New Testament itself is unfolded a very large sphere of ministry for the woman, but not in public service. The Lord Himself makes her His own companion, and that of His apostles. The very apostle who issues the prohibition against her public performances in the Church of God is loud in her praise.

"I commend unto you Pheobe our sister, which is a servant of the church which is at Cenchrea:"

"That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also."

"Greet Priscilla and Aquila my helpers in Christ Jesus:"

"Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles."

"Greet Mary, who bestowed much labour on us."

"Salute Tryphena and Tryphosa, who labour in the Lord." (Romans 16.)

How precious the memories of the childhood of Timothy.

"When I call to remembrance the unfeigned faith that is in thee, which first dwelt in thy grandmother Lois, and thy mother Eunice, and I am persuaded, that in thee also" (2 Timothy 1. 5).

How true it is that "the hand that rocks the cradle rules the world." What sphere of influence could be greater? As the service of the sun is one thing, and the service of the moon is another, yet both co-operate in harmony—the sun the open light of God, the moon the borrowed light of the sun—so God has appointed to man and woman an orbit of motion peculiar to each, each in their proper sphere declaring the glory of God. The more we study Paul's great discussion, the more we shall see that the main question is not whether woman may prophecy; not a question as to the exercise of spiritual gifts and service of the "daughters and handmaids" of the Lord, but wholly a question as to the orbit—a question as to the sphere of administration. "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all" (1 Corinthians 12. 4-6). He who says to man "Go speak in the temple," says to woman "Be silent in the Church." Shall we assail His wisdom, or shall we bow obedient to His Word? Doubtless the moon has "equal liberties" with the sun to move in her sphere, but he who says the service of both are the same and that the moon may contend with the sun to take his place in the system God has appointed, and exercise the same functions as the sun, simply confounds the relations God has established, and not only subverts the divine order, but wrecks the system itself.

Just as the world was created by the Spirit of God brooding, and the Word of God speaking (Genesis 1. 1-31), so the Church of Christ was created by the same Spirit and the same Word. The Holy Ghost poured out and the word preached on the day of Pentecost (Acts 2. 1-4, 14; 2 Corinthians 4. 5, 6). And by that same Spirit, and that same Word, the Church must be nourished and governed, or go headlong into apostasy. The Power that created her, must control her or she becomes a human carcass, void of the Spirit. And so with every local Church, great or small.

It is at the very time that Paul is presenting the ideas of the "one body" to the Corinthians that he lays down the rules for the government of the local Corinthian Church and all others.

Next Issue: "Silence in the Church."

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 X No Ordinances in John's X
 X Gospel. X
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By W. KELLY.

It is a striking fact that the Gospel of John avoids even the mention of christian baptism and the Lord's Supper. Its design was to bring out, not the hallowed institutions of Christianity, but the life eternal, and the gift of the Holy Spirit, with their precious issues. No institution is ever said to give life, nor can any restore the communion which indulgence in sin may have interrupted. In John 3 the Lord urges the absolute necessity of being born anew, that is, of water and the Spirit, in order to see or enter the kingdom of God. Being by nature a child of wrath, a new nature is requisite. Water, as in John 15. 3, Eph. 5. 26, refers to the Word of God brought home by the Spirit in faith and repentance. This, Nicodemus as a Jewish teacher should have known, especially from Ezek. 36. 25, etc., whereas neither he nor anyone else could have known of christian baptism, instituted years after.

It is similar with John 6. 53, etc., which means communion by faith with Christ dead for redemption, as verses 32, etc., speak of Him incarnate. The language of chapter 3 goes far beyond baptism, as that of chapter 6 far exceeds the Lord's Supper. This last ought to be evident to any one who bows to Scripture. He who so applies this passage ought to affirm that none can have life eternal without the supper, and that none who partake of it can fail to have life eternal; both statements are as dangerous as they are false.

The Hand of God.

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Wonderful Experiences in the Path of Blessing.

By J. HARRAD.

THERE is a special blessing promised for simply reading the last book of the Bible, but many miss it because it seems difficult to understand. For the same reason the book of "Job" has also been neglected. In the former the promise has only to be proved, while the summing up of the latter is, "SO the Lord blessed." Surely, therefore, the wonderful experiences that led up to such a happy result are worth considering, and treasures new and old await the one who cares to trace the pathway that ended so gloriously.

Two "threads" run through the forty-two chapters dealing with this remarkable servant of the Lord, viz., the frequent occurrence of the title "Almighty," and the constant reference by Job to "the hand of God." The inexhaustible Source of supply (see Genesis 17. 1-8), and the Divine hand that dispensed it. May the Holy Spirit use the Word of Life to interpret the Path of Life, both of which are intended to reveal Christ. The Word to reveal Christ to us, and the path, Christ in us.

A BRIGHT PROSPECT.

"Behold my servant Job." The picture of peace and happiness presented in the opening verses of chapter 1 of Job, is what rises to the mind when a fervent "God bless you" accompanies our handshake. Here is a scene of prosperity, and the central figure in it, a man whose very presence and demeanour expresses a life in harmony with, and under the smile of God. Health, wealth, honour, loved ones around him, and apparently without a care. This indeed is blessing.

FAMILY CARES.

His tender care and thought for his children is seen in the continual intercession with the Lord for them. "It may be that my sons have

sinned" shows that all was not well with them, and as a father, Job realised the need of constant prayer on their behalf; and well he might, with Satan on the watch to bring about disaster. The challenge of the adversary is taken up by the Lord and He allows Job to be put to the test. What a tremendous issue was at stake. Was God sufficient to satisfy the human heart apart from material gain.

CHANGED CIRCUMSTANCES.

In the terrible conflict Satan strikes hard and often, and urged by his malice toward the servant of the Lord, the Sabeans, fires, Chaldeans and wind speedily change the fair and happy

scene to one of desolation and death, awful to contemplate. Prosperity, gone! children, gone! and amid the wreckage of that terrible catastrophe, in all their tragic loneliness, stand husband and wife having only each other—and God.

What a sight, in face of which the question, "Who did sin?" seems uppermost. What is the Divine answer?

Not, as some say, "all sorrow is the outcome of personal sin," but rather the wondrous solution of this object lesson for tried saints down the ages, "SO the Lord blessed."

PRAISE UNDER ADVERSITY.

If Job was prayerful when prosperous, realising his dependence upon the Lord, how does he bear up under the trying ordeal? Listen! "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He worshipped! Even with the loss of all things God was sufficient to draw forth praise from an almost broken heart. How blessed then to remember in our lighter affliction—for certainly none has ever been tried as Job was—that He is the same yesterday, and to-day, and for ever.

The Whirlpool's Centre.

In the centre of a whirlpool, while the waters rush around,
There's a space of perfect stillness;
though by turmoil it is bound.
All is calm: and all is quiet: scarcely e'en a sense of sound!
So with us, despite the conflict, when in Christ our peace is found.

L. M. Warner.

SUFFERING BUT SATISFIED.

Sorrow and affliction endured by others will always call forth sympathy, and we are ever ready with well-meant advice to "rest in the Lord," or to refer to the promise that "the Lord will provide." Both the invitation and promise are gloriously true, but is it quite as simple when one's own health or prospects are affected? Sometimes it makes a difference. This is where Satan thought to accomplish his purpose. Contrast the first scene and that now before us (chapter 2) as Job sits in agony among the ashes.

What a remarkable faith he exhibits in his reply to his wife's suggestion. It is easy to condemn when failure is seen, but can it be wondered at that she had lost hope? A mother bereft of her children, a wife who had shared her husband's feelings in his great adversity, and now watches him suffering, could hardly be normal. Job realises this, and although he might well have been irritable and impatient, as most would have been in such a condition, yet notice how courteously he answers. "Thou speakest as one of the foolish women," as if to imply that he knew she was overwrought and not herself. "What! shall we receive good

AT THE HAND OF GOD

and not evil (adversity)?" (Job 2, verse 10). In other words, it is as though he said, "I know that prosperity and adversity are alike both from His hand."

No wonder the Holy Spirit calls attention to this marvellous sight—a saint enduring unutterable sorrow and suffering, yet satisfied. The world, like its god, only sees blessing in the guise of prosperity, but whatever the experience, faith recognises the Hand of God that blesseth.

Next Month: "Ungranted Petitions and the Problem of Pain."

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Manna.

By W H BEGBIE

Day by day the manna fell,
 Oh! to learn this lesson well.
 Still by constant mercy fed,
 Give us, Lord, our daily bread.

A murmuring, stiff-necked, fault-finding, unbelieving people complained that they had no bread to eat, and in heart turned back to Egypt. What a dark background for the outshining of the grace of Jehovah! Listen to the declaration of the God of all grace—"Behold! I will rain bread from heaven upon them." Not a meagre supply, not a mere pittance, not a miserable portion but bread from heaven rained upon them. Oh! underscore that word "rained," and then marvel at the sovereign grace of God.

Note this important fact. Manna was before the law. Israel had not reached Sinai, when its appearance was appointed. No law-keeping is associated with manna-giving. No law was ever associated with salvation. Learn this lesson well at the outset.

Manna came without observation. No one ever saw it fall. No noise accompanied its appearance. No flourish of trumpets announced its advent. Did not the true manna, Christ Jesus, our Lord, come in the same mysterious way? Love brought Him down from the glory, but none can explain His advent.

"Where reason fails with all its powers,
 There faith prevails and love adores."

His virgin birth calls, not for argument, but for worship.

Man had to stoop to gather manna. And therein appears the very essence of the Gospel. There is life, peace, salvation for all in Christ, but man must stoop to receive Him. Sin came in when man stretched up, salvation comes when man stoops down. "God be merciful to me, the sinner" is a stoop that brings salvation.

What like was the manna? 'Twas small indeed. Here is a reminder of the wondrous humility of the Lord Jesus. Born in a stable, cradled in a manger, brought up in a poor home, familiar with publicans and sinners, homeless and penniless, He displayed the grace of humility in excelsis.

What like was the manna? 'Twas round and very smooth. There were no corners to be broken off. There were no "snags." Thus also was the true Manna. The Lord Jesus had no "snags" in His character, but in every detail there was a perfection of love from the manger to the cross. Never once did He have to apologise for word or deed, nor did He ever express sorrow for aught said or done. Never did He turn back in His tracks. He stood still on occasion, but He never turned back. All was divine.

What like was the manna? 'Twas white as hoarfrost. It exhibited absolute purity. There was no adulteration, but a perfection entirely divine. Ask Peter, the practical, and that leader of men says, "He did no sin." Question Paul, the philosophical, and that "giant" amongst men replies, "He knew no sin." Call on John, the beloved, and that son of Boanerges answers, "In Him was no sin." Neither Pharisee, nor Sadducee, nor Herodian with all their bitter hatred could find any fault. His judge plainly stated, "I find no fault in this Man." The centurion executioner stated "Truly this was a righteous man."

What like was the manna? 'Twas sweet as wafers made with honey. The sweetest thing in the world. What a figure of Christ Jesus, our Lord! "Altogether lovely" is He and beyond compare. "Unto you who believe He is precious." May He be more precious as a practical experience to the readers of "Threshed Wheat" in 1931 than ever before.

The manna was fried or baked. The former occurred openly, the latter secretly. This reminds us of Calvary and the sufferings of our adorable Lord. Some of those sufferings were open and patent to all beholders—the scourging, the thorn-crowning, the dread crucifixion. But other sufferings were unseen to human eye. When God, the righteous judge, made all our sins to meet upon Him. He endured such sufferings as human mind can never conceive.

What like was the manna? None can tell. The people, who lived on it for forty years, never knew its composition. Its very name suggests its incomprehensibility. How this brings to our mind how incomprehensible is Christ!

But the fair glories of Thy name
 An Angel's grasp transcend.
 The Father only—glorious claim—
 The Son can comprehend.
 Worthy, O Lamb of God art Thou,
 That every knee to Thee should bow.

The Corinthian Wedges.

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By ERNEST BARKER.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1. 10.

IN the fulfilment of this important Apostolic injunction we have a

PERFECT ASSEMBLY—

all speaking the same thing; no divisions; perfect unity; complete harmony, and unanimous judgment. I do not say that there is a perfect church on earth (because we are all subject to failure); but the fact remains that we ought ever to have the ideal before us, and we should constantly endeavour to attain to that ideal.

How splendidly these Corinthian believers began their corporate life as a local church! In every thing they were enriched by God in all utterance and in all knowledge. They had not only the knowledge of God imparted to them, but they had the adaptability to impart that knowledge to others. They came behind IN NO GIFT. They had all the gifts necessary for the edification and encouragement of their fellow believers—the gift of the evangelist; the gift of the pastor; the gift of the teacher, etc.—and it is not very difficult to imagine what a powerful testimony for God these believers would have been, HAD THEY CONTINUED AS THEY BEGAN. But, alas, the devil is ever busy in his destructive work of separating believers the one from the other, and at Corinth he unhappily succeeded only too well in driving one wedge after another into the very midst of God's beloved children until they practically lost every ounce of testimony they ever possessed. It is often so. Once the THIN EDGE of the wedge gets in, it may not be long before the THICK EDGE is there too.

Now let us contemplate some of these "wedges," and, in the course of our investigations and discoveries, may we ever be enabled to see before our enlightened minds one of the greatest safeguards which has been placed at our disposal in the Holy Scriptures:—**"Let him that thinketh he standeth, take heed lest he fall"** (1 Cor. 10. 12).

(1) THE WEDGE OF DISCORD.

The wise man informs us that there are SIX things which the Lord hates — and suddenly a SEVENTH flashes across his mind. Ah! that SEVENTH abominable thing! Have it has wrought in the church of God.

What a number of heart burnings it has caused. What a disastrous stumbling block it has proved to the outside world. How thoroughly God detests it. But what is this SEVENTH abomination? How shall we describe it so as to instil into our heart of hearts a holy fear lest we should be guilty of manifesting so great an evil? Perhaps, after all, we had better state it in the short, decisive yet severe words of the Bible:—"HE THAT SOWETH DISCORD AMONG BRETHREN" (Prov. 6. 19). I pity any brother in any assembly who deliberately goes out of his way to sow the pernicious seed of discord among his fellow saints—that is, I pity him, not in the sense of sympathy, but in view of the terrible awakening he must inevitably experience at the judgment seat of Christ, if not before.

However splendidly the Corinthian believers began their assembly life, it was not very long before they came to loggerheads, and this was all because THEY UNWISELY FOLLOWED HUMAN LEADERS. Imagine the state of things when one said "I am of Paul," and another "I am of Apollos," whilst a third said "I am of Cephas," and yet a fourth said "I am of Christ." A more distressing condition it is difficult to conceive. In the above category Paul comes first, AND CHRIST COMES LAST. Surely this teaches us the evil of attaching ourselves to any one particular servant of God to the exclusion of all others. What we need to remember is that CHRIST IS EVERY THING, and WE ARE ONE IN HIM.

In dealing with this wedge of discord, the Apostle raises three questions, the consideration of which shews how he seeks to draw these believers back to Christ as the Author of their salvation, and the source of all their eternal blessings. Here is the first question, "Is Christ divided?" In point of fact Christ is not divided, and can never be, but the question indicates that the unspiritual attitude which the Corinthians had adopted would lead the world to believe that Christ WAS divided. The second question is absolutely startling. "Was Paul crucified for you?" This sends a shudder through one. It is as though he said, "Did you originally place your faith in ME as your Saviour? Do you owe all your joys and blessings for time and eternity to ME? DID I DIE ON THE CROSS ON YOUR BEHALF?"

Jonathan and His Times.



By W. W. FEREDAY.

THERE is a remarkable similarity between **Jonathan** in the Old Testament and **Barnabas** in the New. Both were gracious and affectionate; both were signally used of God in their day; but both manifested deplorable weakness at a critical moment. Barnabas broke with Paul, special vessel of the Spirit in his time, and Jonathan parted with David, Jehovah's choice for the throne of Israel. In both cases, natural affection was the snare; Barnabas could not give up John Mark, and Jonathan could not give up Saul.

THE BREAK-DOWN

of these truly excellent saints is recorded for our instruction. Perhaps there is nothing that so hinders full loyalty to Christ as natural affection. We find it so difficult to give Him the place of absolute supremacy in our hearts and lives. Levi is specially commended in Deut. 33. 8-11 because in the day of the golden calf he "said unto his father and mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children." In Luke 14. 26 the Lord Jesus points out a similar path for all who would be His disciples. The natural must be subversive to the spiritual if we would follow Him.

Jonathan—"Jehovah hath given"—(as real a gift from God to Israel as Paul to the Church) came forward in a very evil time in Israel. The king of the people's choice was already a failure. The very enemy that he was specially appointed to save Israel from (1 Samuel 9. 16) was oppressing the nation sorely. The people had everywhere been disarmed (the king and his son being alone permitted to keep their swords), and even

THE BLACKSMITHS' SHOPS

were closed by order of the Philistines lest they should forge weapons. God's time had not yet come for David to be brought upon the scene, and the whole position seemed utterly hopeless. The awfulness of this will only be realised as we remember that Israel was God's chosen people for the blessing and guidance of all the nations upon earth. They had become utterly degraded and impotent by unfaithfulness to God. Is there any picture here of the present forlorn and powerless condition of the Church of God?

But God is never without resource. In every emergency He has His man. So Jonathan was raised up, "that fair flower which God caused to blossom in the wilderness of Israel at this sorrowful moment" (Darby). His story may be divided into three parts thus:

1. His relation to Jehovah.
2. His relation to David.
3. His relation to Saul.

The second part covers the largest space in the inspired record. In 1 Samuel 14 he so acquitted himself that the people declared "he hath wrought with God this day" (verse 45). It is a great thing to

WORK WITH GOD,

and this must not be confounded with working for God. To work with God is to have His mind for the moment, so that the worker moves as God moves, and along the line that He marks out. We see abundance of this in the Acts of the Apostles, and it is the secret of spiritual success. Such discernment is the fruit of exercise of heart before God. It cannot be acquired otherwise.

Jonathan was moved by the condition of things in Israel. We doubt not prayer was behind it when he said to his armour-bearer one day, "Come, and let us go over to the Philistines' garrison that is on the other side." It was a step of faith. Two men with but one sword between them, moving out to attack a powerful foe, encamped on craggy heights, practically inaccessible.

"HE TOLD NOT HIS FATHER."

There was no real wish to hide anything, but men who have no faith themselves are apt to discourage and hinder those who have. David would certainly never have gone down into the Valley of Elah had he paid heed to Saul (1 Samuel 17. 33). It was better to have the co-operation of a lowly soul such as the unnamed armour-bearer, if possessed of like faith, than the sanction and support of a monarch who had no faith at all. Saul had the form of religion about him. Jehovah's priest was there, wearing an ephod, and the ark was not far away. But what is the value of forms if power is lacking? The past and present history of Christendom is a sufficient answer

Let it be noted that both Jonathan and his armour-bearer were

YOUNG MEN.

We are apt to connect conspicuous faith with age and experience. But Scripture abounds with examples of extraordinary faith in young men. **David** wrote the most of his psalms before he attained the age of thirty. **Daniel** and his pious companions were still in their youth when they made their stand for God. **Elihu** gave utterance to sounder wisdom than Job's more venerable friends, and of **Timothy** Paul was able to say, "I have no man like-minded who will naturally care for your state . . . ye know the proof of him," etc. (Phil: 2. 19-22). **WE WOULD THEREFORE ENCOURAGE OUR YOUNGER BRETHREN TO EXERCISE THEMSELVES SPIRITUALLY** about the condition of things around them, and also concerning the deep, deep need. They may then be prepared to say, with Isaiah, "Here am I, send me" (Isaiah 6. 8). The only person expressly called

A MAN OF GOD

in the New Testament was the comparatively youthful Timothy (1 Timothy 6. 11). Yet he was a timid, sensitive character, not unlike Jeremiah in an earlier day. But grace knows how to strengthen and make bold the one whose heart is right towards God, and who yearns to be used of Him.

(To be continued.)

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Another Year for Jesus.

Another year for Jesus
Who spent His years for me,
Who made Himself acquaint with grief,
To bring my sorrow sweet relief;
My Comforter to be!

Another year for Jesus,—
Himself, each day to be
My Friend, My Helper, yea, my Life;
Who takes the lead in all the strife,
And loving, conquers me!

Another year for Jesus!
What if it be my last?
I'll fill each day with service sweet,
My willing tasks He will complete,
While fly the glad hours past.

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Cobbling for God's Glory. □□
Col. 3. 17. □□
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DR. W. B. Hinson told the story of a cobbler of Edinburgh. One day the new minister was making his initial calls, and he called at the cobbler's shop. He talked loftily to the cobbler, as we preachers are wont to do when certain fits of stupidity possess us! And when the cobbler answered back, the preacher in astonishment said, "Man, you should not be cobbling shoes, you, a man with such thoughts and such a manner of expressing those thoughts! You should not be doing secular work!"

"And the cobbler said, 'S'r, take that back!'"

"What?"

"That I am doing secular work. Do you see that pair of shoes there?"

"I do."

"They belong to Widow Smith's son. Her husband died in the summer. She nearly died too, but she was kept alive by her boy. Now her boy has a paper round to help the widow keep the roof over their heads, and the bad weather is coming on; and God Almighty said to me, 'Will you cobble widow Smith's boy's shoes so that he won't catch pneumonia and die this winter?' And I said, 'I will!' Now you preach your sermons under God Almighty's direction, as I trust you may; and I will cobble Widow Smith's boy's shoes under God Almighty's direction; and in the day the awards are given out He will say to you and to me the same sentence, 'Well done, good and faithful servant.'"

That is a high way of cobbling shoes! Do we not feel as though we wish God would make us cobblers, every one of us, if we could cobble shoes like that? But you in your degree and I in mine as members of the Body must be functioning according to the dictates of the Head, Jesus Christ.

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Worth Attention.

Our aim is not to preach nicely arranged essays—we have to do with man's conscience—with heaven and hell—with God and salvation!

Can anything dry up tears like this—My Father.

His heart is large enough to take me in; His hand is strong enough to bear me up.

THE LORDSHIP OF CHRIST, Seen in Matthew's Gospel.

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By JAMES GREEN.

Part III.

4. REJECTION (Chapters 10.—12).

Key Verse, Chapter 10. 24, 25.

Practical Result—Patience.

IN obeying the rule of Christ, we follow a rejected Lord. During his absence He has no other place for His servants, than that which the world gave to their Master. The world may change its character of opposition and hatred, from outward violence, to the more subtle and dangerous form of corrupting influence, or it may show indifference in caring for none of these things, but it has no place for Christ in the structure it is erecting for the exaltation of man. The words of our Lord are as true to-day as when He said, "If the world hate you, ye know that it hated Me before it hated you" (John 15. 18), for "Now have they both seen and hated both Me and My Father" (verse 24).

Let us not then be deceived by outward appearance, or the boast of the world that it is seeking righteousness and peace, but remember that, "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" Let us then gladly accept that which in the day of His glory we shall esteem our greatest honour. "It is enough for the disciple that he be as his Master, and the servant as his Lord." His place in rejection where He has been, shall have its answer in being with Him where He is glorified. "It is a faithful saying: for if we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him." At the same time let us not forget the warning, "If we deny Him, He also will deny us," and it is possible so to do, by friendship with the world. "Ye have need," said the Apostle, "of patience"; in circumstances of trial, in distress of persecution, in rejected love. But it is no untrodden path, for the holy feet of the Son of God have passed this way, and one who knew his Master well has described to us in 2 Corinthians 6. 4-10, what it meant to him to follow a rejected Lord. In the presence of such an experience, we may well ask ourselves how much we know of following Paul as he

followed Christ. Nothing so mars the testimony of a disciple as forming links with those who know not God. The unequal yoke against which the Apostle uttered his warning in 2 Corinthians 6. 14-18 is to be studiously avoided if we are to know the privilege with which he closes his exhortation. The world is our constant foe, love it not, said the beloved Apostle to the young men, it can give that which pleases the lust of the eye, it can minister to the lusts of the flesh, it can offer to the pride of the heart, riches, fame, applause, but it cannot provide the eternal realities which lie in the Father's love. "Love not the world." To give way on this point is to yield the first line of defence into the enemies hand, and to allow an entrance into the heart of that which will sap the joy of relationship, and turn aside the current of a life that otherwise might have been one of devoted service for the Master's name.

Of patient endurance, how many outstanding examples are set before us in the Word of God, yet how hard to learn. Vain is any resolution of mind to effect it, as sad experience has ever proved. It can only be learnt in one way and from one Teacher, and from chapter 11, verses 25-30 the lesson before us. First the pattern, "Consider Him, who endured such contradiction of sinners against Himself," and note the resource to which He turned. Rejected by the cities wherein most of His mighty works were done, "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth." Thankfulness filled His heart in the knowledge of the Father's love; nothing shook His confidence in the sway of His supreme authority. He rested His soul in the full assurance that no power can thwart the Divine will that can only do good, and He saw the unfailing purpose and counsel of that will, "Thou hast hid these things from the wise and prudent, and has revealed them unto babes." These things reveal the secret of the peace and patience that marked the character of our Lord. Secondly, let us see the application to ourselves. Listen to His words, "Come unto Me." "Learn of Me." In nearness to Me I will give you rest, peace. Not as the world giveth, for the world's peace is an empty boast, saying peace, peace when there is no peace, and consists at best only in external benefits of uncertain duration, but "I will give you peace," true and lasting, "My peace," in which I live, shared with Me, known in the communion of My presence. Let us not confuse this gift with the "Peace of God," which the sinner receives when he discovers he is justified by faith in the finished work that has put away his sin. This further gift of peace is for the Lord's own, that they may come with the burden and heavy load of rejection, and

find rest where He found it, and so endured in patient grace. "Learn of Me" the way of lowliness and meekness. "Take My yoke upon you." Be joined with Me in doing the will of God, "For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Thus learning of Him, He enables us to find, as day succeeds day, and sunshine and shade are thrown across our path, rest, His own rest, His own knowledge of the Father, which made His yoke easy and His burden light.

5. RESOURCE (Chapters 13—15).

Key Verse, Chapter 13, 52.

Practical Result—Understanding.

In the calm of His presence, the Lord opens up the deep resources of the Divine mind to His servants. Was everything to be lost because men in their blindness refused to see the light? Were the promises of God to fail because His own people Israel received not their Lord and King? No, there were counsels of grace hidden in God which prophet and seer of old had never contemplated. Secret things, said Moses, belong to the Lord our God. These things were to result from a new sowing, and would bring to pass during the long period of Israel's judicial blindness a new form of the kingdom in which God would work out for His own pleasure, the good purpose of His will. Rejected by scribe and pharisee, who attributed His works of mercy to Satanic influence, the Lord detached Himself and His disciples from the multitude and sat in a boat upon the sea, and thence spake of the secrets of the kingdom of heaven. This, no malice of Satan would be able to frustrate, although evil from without and within would ruin its outward form. Choosing the method of parable for His communications, our Lord shewed first in the tares, the mustard seed and the leaven, the power and working of evil which would attempt to overthrow the purpose of God, but which would result in its own destruction. Then in the parables of the treasure, the pearl and the draw net, He opened up the secrets which, hidden under the outward form, would be preserved for the joy of God. Very suitably the first three are spoken outside in the hearing of all, but the three following are told within, to those whose ears had been opened to hear. These learned in the treasure, God's hidden purpose for Israel; in the pearl, His deeper eternal purpose for the Church; and in the draw net the future gathering of the Gentiles, out of the restless sea of the nations, for millennial blessing. What a resource does the understanding of these things new and old provide,

amidst the confusion of tongues and the ripening of apostasy. And what assurance is hereby given that God will finally make the wrath of man to praise Him, and the remainder of it He will restrain.

In the two following chapters, 14, 15, the resources of the Lord in the face of contrary circumstances, stand out clearly. The death of John the Baptist brings His disciples into closer touch with the Lord, "They went and told Jesus." Here we also may learn the way of His love, which allows sorrow and distress to come, in order that we may seek a closer communion with Himself, and learn to lean upon the resources of comfort which amidst famine and want can supply out of His own abundance enough and to spare. Then as we see how He can walk where no human foot can tread, and also uphold in such a place, the fainting faith of a Peter, we learn to trust His resources of power which enable us to walk with Him. It is not in the natural man that God finds material wherewith to accomplish His designs, for the heart of man is the seat of an evil nature which only sends forth defilement. There must be a new creation out of the resources of God, and a new nature implanted of a heavenly character, which shall bring forth fruit for the pleasure of the heavenly husbandman.

Faith draws upon these resources of comfort power and grace, as in the case of the woman of Canaan, and need and suffering provide occasion for the resources of compassion which makes the dumb to speak His praise, the maimed to be whole in allegiance to Him, the lame to walk in the paths of truth, and the blind to see the wonders of His love, that they may with one mouth glorify God. Again He feeds the hungry with good things, the seven large baskets bearing witness to the fulness of divine bounty, which reach far beyond the fulfilment of His promises to Israel, the twelve smaller baskets of the former miracle.

Reader, whatever your care or need may be, have you proved the resources of the Lordship of Christ? Have you told Jesus and found rest at His feet? Have you found the abounding of His sufficiency when you have placed your scanty supply in His hand? Have you been led by Him into the treasure house of divine grace, the banqueting house of God, over which waves the banner of His infinite love? And is your heart thus continually "Being filled with the knowledge of His will, in all wisdom and spiritual understanding, that you may walk worthy of the Lord unto all pleasing"?

(To be continued.)

Principles of Scripture Interpretation.

By H. DENNETT.

Part IX. Scripture Comparisons.

WE will now give a number of instances where a passage is illuminated by comparison with another verse or chapter—sometimes one that is a long way off both in context and time of writing. The examples cited do not necessarily represent difficulties in the text, but are designed to bring out the importance of accuracy and comparison in reading the Word of God.

In Genesis 3. 3 Eve adds to the Word of God previously recorded; and in Luke 4. 10-11 Satan leaves out an important clause of Psalm 91. 11-12. Eve's addition was probably unconscious, but there is little doubt that Satan's omission was intentional.

The specification given in Exodus for the construction of the Tabernacle is a rich feast of Scripture symbolism, but it also affords considerable scope for the careful reader to search out the hidden beauties of the Book. He will discover that the total length of the "beautiful" curtains (Exodus 26. 1-2) ten of them each 28 cubits long (280 cubits in all) exactly equals the total length of the white hangings of the outside court (100 plus 100 plus 50 plus 30 cubits, or 280 in all) (Exodus 27. 9-14), inward beauty and outward testimony must agree. Again, it is not by accident that the same curtains are spoken of as being made of "fine linen, blue, purple and scarlet," whereas the veil though of identical materials, is described as "blue, purple, scarlet and fine linen." The curtains speak of a Man in the glory; the veil, of God here manifest in flesh (Hebrews 10. 20).

The startling diminution of the tribe of Simeon (Numbers 1. 23 with 26. 14) which is more than all the other tribal losses put together surely needs accounting for. Is the reason to be found in the impudent act of a prince of that tribe and the plague that followed? (chapter 25).

Judges 6 tells of a seven years oppression and of a bullock seven years old being offered (verse 25). The very day that the distress of Israel began the bullock was born that should propitiate God in view of deliverance.

The dreadful treachery of Ahithophel (2 Sam. 15. 12; 16. 20-23) is incomprehensible on the

surface. But a comparison of 2 Samuel 23. 34 with 11. 3 reveals the significant fact that this very wise yet very wicked man was the grandfather of Bathsheba and therefore father-in-law to Uriah the Hittite whom David caused to be slain. God forgave that dreadful sin but Ahithophel did not.

That Elisha received the double portion of the Spirit is confirmed when it is seen that he performed sixteen miracles as compared with the eight of Elijah.

Turning further on—the reason for Mordecai's refusal to bow to Haman (Esther 3. 3) is clear when it is seen that the "Jews enemy" was an Agagite—a descendant of that king Agag the Amalakite whom Saul, Mordecai's ancestor spared so long ago (1 Samuel 15. 14-21). God had decreed everlasting war with Amalek, Mordecai would not bow down to him.

In Luke 14. 23 it is the One Servant, (singular) symbolical of the Holy Spirit who is to "compel" them to come in. He makes no mistake in His work. In the similar parable in Matthew (22. 13) the servants, (plural) are MEN, and they DO make a mistake. A man is let in without a wedding garment.

In John's Gospel the Lord Jesus feeds the disciples (21. 13). In Luke the Son of Man receives food at the hands of those same disciples (chapter 24. 42).

When the brethren of Joseph were plotting against him it was Judah who suggested selling him. It was another Judah (Judas) who betrayed for a price of silver the Son of God. This man was "Iscaiot," or "ish-kerioth," a man of Kerioth a town in Judah's territory, and was probably the only Judean in the company of the twelve. The Jews were specially the descendants of Judah in whose tribal territory the Lord was crucified.

Quite apart from those portions that gain by comparison with other Scriptures, there are many that have within themselves the key to their interpretation for those who have eyes to see.

In the "sun-clothed" woman of Revelation 12 very many commentators see the Church. They blindly ignore the statement that this woman gives birth to the Man-Child who is to rule the world with a rod of iron (verse 5). This can be but Christ who came of JUDAH according to the flesh.

In the account of the Lord's entry into Jerusalem in Matthew 21. 9 we read that while the procession was outside the city the whole multitude acclaimed Him with cries of "Hosanna." When they reached the temple buildings the "grown-ups," the wise and prudent seeing the forbidding faces of the priests and rulers

ceased their crying. The boys and girls, the "babes and suckings," went on with the acclamation (verse 15) and from these did the Lord receive praise.

In Romans the word "faith" occurs quite a number of times up to chapter 5. 1. . After that it is only found incidentally throughout the rest of the epistle. Faith is the key by which we enter in. When we get inside we do not worry so much about the key but are rather occupied with the glories around.

By careful reading of the account in Exodus (chapter 26. 1-14) it will be found that every one of the four coverings of the Tabernacle could be seen—either from within or without—except the one of rams skins dyed red. The hidden and inward consecration of the Lord Jesus as the Son of Man was visible to none but the eye of God.

The silences of Scripture often have an important bearing upon the meaning of a passage. These certainly come under the heading of accurate observation.

The parents of Melchisedec (Genesis 14; Hebrews 7) are ignored in the Scripture—not that he had none, but that he might be a better type of the uncreated Son of God.

The plague of darkness upon Egypt is not said to be removed (Exodus 10. 21-29). Irremediable spiritual darkness has settled upon this world system.

Among all the beautiful colours of the tabernacle—green the predominant shade of nature has not place. Also even in the holiest of all the floor was the sand of the desert. Look downwards even in worship and the things of earth are very near.

Though the principle of interpretation dealt with in this article needs to be used in conjunction with the rest, yet it can of itself often throw much light upon a passage.

When you are next perplexed with a Scripture statement, or are confronted with an alleged "inconsistency," do not jump to conclusions. Read the passage and all its references over several times. Read every version you can get hold of, read it with minute care.

Here is a case in point with which the writer was confronted, and was for the moment nonplussed. In Numbers 3, verses 22, 28 and 34 the three families of the Levites are severally detailed. The total of the three numbers given adds up to 22,300. In verse 39 the total number is stated to be 22,000. Where are the 300 who would be more than sufficient to cover the deficit of the Levites over the first-born which is the point of the whole of the last section of the chapter?

(To be concluded next month.)

Bible Studies in Genesis.

By ROBERT LEE.

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Study No. 34.

Gen. 20.

The Lord as a Preserver.

THE LORD AT WORK.

1. Restraining from sin—Verse 2.
2. Overruling mistakes of His people.
3. Preserving from sin.

A SIGNIFICANT TESTIMONY. The late Sir Robert Hart, the eminent Chinese official, speaking at a prize distribution at his old college, Taunton, gave this testimony, "I never set about doing anything in China without asking God's blessing upon it, so that should it be wrong He should thwart it. I have succeeded in many things and failed in some things I set out to do, and I thank God for the failure as well as the success." In every false step taken by Abraham and other Bible characters, we find an absence of this prayerful spirit. We do not read of any prayer before verse 2.

POWER OF EVIL HABIT. The old scheme (verse 13) ought to have been scrapped long, long before. "Once bitten, twice shy" is not true of the bite of sin. To commit one sin creates a proneness to its repetition.

HOW GOD TREATED THE ERRING ONE. Abraham is the first one called a Prophet in Scripture (verse 7). When we grieve God He does not say "Now; I'm done with you!" God preserved both sinners. He preserves (a) By **dreams** (verse 3). Abimelech was in danger of death (verse 3). The sin of the King would have damaged his kingdom (verse 4). Probably nations were full of fear because of the judgment of Sodom. (b) By **circumstances**. Many sins depend on favourable circumstances. (c) By **fear of exposure**. God awakens that fear even in unregenerate hearts. (d) By **fear of Divine Judgment** (verse 7).

What, think you, would have saved Abraham from this sin? (a) Watchfulness. He should have been on his guard against his besetting sin. (b) Charity. He assumed the fear of God was not there (verse 11) when it was. (c) Remembrance of the presence of God. (d) Integrity and uprightness (Psalm 25. 21).

"A COVERING OF THE EYES" (verse 16). This has been a difficulty to translators. Note ironic reference to "thy brother." Some think the thousand pieces of silver were given to purchase a veil which all married people were supposed to wear. Surely the meaning is that of atonement—offered to the one who would have been wronged—Sarah. We need a covering for our sins—the Blood of Christ



Threshed Wheat

WOMEN'S MINISTRY.

In the Church and Without.

PART II.



WITH our Bible open before us let us carefully read the following Scriptures as though we had never read them before, and accept them at their bare face value, taking them to mean simply and solely what they say. The more we take God at His Word, just as a little child takes the parent's word as carrying all authority and correctness, the more help we shall receive in matters of this kind. Read carefully, prayerfully, and thoughtfully,

1st Corinthians 11. 3-16.

1st Corinthians 14.

1st Timothy 2. 8-15.

It is very evident from these Scriptures that there is that in God's Word to govern our ways and attitude, not only in the Assembly but also in the home and general life. Particular reference being made to our sisters in these connections.

To help us in our study we will consider our subject under three headings.

The position of the Woman,

- (a) In the Church of God.
- (b) In gatherings other than Assembly meetings.
- (c) In meetings where sisters only are present.

We must observe this threefold division if we are to rightly divide the Word of Truth, and in so doing there can be no mistaking of God's will, to any soul really desirous of obeying God's Word.

It will be readily seen that 1st Corinthians 11 cannot refer to quite the same sphere as 1st Corinthians 14, for in the first Scripture we find how the sisters are to be attired when they DO pray and prophesy, whereas in the second Scripture they are distinctly forbidden to speak, and even if desirous of asking a question they must ask their own husbands and only then "at home." Again, whilst 1st Corinthians 14 specifically mentions "in the Church," Paul in writing to Timothy (1st Timothy 2) writes concerning a far wider circle. Thus we observe that the subject is viewed from a different angle in each case and must seek to discover the purpose of this. It is very important to remember upon this subject, as upon any other truth of Scripture, that the Word of God never contradicts itself, and that if we have a plain straightforward declaration such as "Let your women keep silence in the Churches," no indefinite, and to us, uncertain passage, will ever countermand the clear passage. It is merely because our knowledge is finite and limited, that we fail to perceive how the two apparently contradictory statements really blend and supplement each other. If God speaks plainly in one passage upon any subject never let the blessedness and assurance of that certainty be shaken by (to us) any uncertain passage.

Mr. James McConkey, of America, says: "There is a rule of legal interpretation, to the effect that where a clear statement is made in a document, no subsequent and obscure statement shall be permitted to set it aside. Thus if a clause in a will gives all a man's property to a certain heir, no subsequent clause which seems to give a part of the same property to another, shall stand. The plain shall not yield to the doubtful."

Jonathan and His Times.

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By W. W. FEREDAY.

PART II.

JONATHAN and his armour-bearer set out that day with a very simple bit of reasoning in their souls. "Come, and let us go over unto the garrison of these uncircumcised: it may be that Jehovah will work for us: for there is no restraint to Jehovah to save by many or by few" (1 Samuel 14. 6). To Jonathan the Philistines, whatever their numbers and prowess, were simply "these uncircumcised," i.e., they were men **not** in relationship with God. On the other hand, Israel **was** in relationship with God, hence the twice-repeated covenant name "Jehovah." Faith in Jonathan therefore could see no difficulty. If God was **not** with the Philistines, then they had no real power; and if God was really with Israel, then the almighty power was at hand, if only there were faith to use it. How charmingly simple is all this! Have we learned the lesson? Do we deplore the lack of power visible in the Church to-day? Is not the Church still the temple of God, and does not the Spirit of God still abide therein? (1 Corinthians 3. 16). What do we want more, but just the simple faith to go forward in dependence upon Him?

Jonathan felt, and rightly, that if God was moving, numbers matter nothing. "There is no restraint to Jehovah, to save by many or by few." Gideon accomplished the deliverance of Israel with but three hundred men, furnished, not with arrows and weapons, but with pitchers, lamps, and trumpets (Judges 7). Paul reminds us that "neither is he that planteth anything, neither he that watereth (i.e., they are nothing); but God that giveth the increase" (1 Corinthians 3. 7). Two or three humble men, without visible resources, moving about preaching the Gospel of Christ, were once described as "these that have turned the world upside down" (Acts 17. 6).

Moreover, Jonathan had the consciousness in his soul of his link with Israel. Hence his words in verse 12, "Jehovah hath delivered them into the hand of Israel." We observe the same feature in David when he went forth to encounter the giant, "That all the earth may know that there is a God in Israel . . . He will give you into our hands" (1 Samuel 17. 46. 47). In both cases there was no independent action. The faith indeed was their own,

but they acted for and with the nation that God owned as His. Saul was utterly destitute of this feeling; hence his words in 1 Sam. 14. 24.—"**mine** enemies." (see also chapter 18. 25). In all our labours and conflicts, let us never forget that we are part of a great divine unity, the body of Christ. The mass of our brethren may indeed be in a spiritually low condition, but they are our brethren nevertheless, and the Church, whatever its state, is still owned of God in the earth.. We serve, therefore as representing it, and for its edification and blessing.

Jonathan asked God for a sign, and He was graciously pleased to grant it. The two men proposed to discover themselves to the enemy, and if the enemy said, "Tarry until we come to you," they would remain where they were, and see what God would do; but if the enemy said, "Come up unto us," they would accept the call as assurance from God of a complete victory. Let us not miss the lesson of this sign. "Come up unto us," was the language of complacent security. A single boulder would have easily destroyed two men clambering painfully up rugged rocks, yet no boulder was rolled down upon them, so secure did the Philistines feel, and so deep was their contempt for the two climbers. Nothing is more deadly than a human sense of strength and security; but nothing is more blessed than a spiritual sense of weakness and dependence upon God. Let us cultivate the latter increasingly.

As soon as Jonathan and his armour-bearer reached the top they began to slay, and simultaneously Jehovah caused an earthquake. Panic ensued. The Philistines fled hither and thither, apparently killing one another as they went. Thus did God work for the discomfiture of the insolent foe.

Saul's watchmen reported the commotion, but the king was not in the secret. Neither was the priest, who at the king's bidding brought thither the ark, and began to enquire of God, receiving however, no answer. God was not interested in these religious formalists but was acting altogether apart from them, as He has frequently done, down to our own day.

Success invariably attracts numbers. Those of God's own people who had gone over to the Philistines (the inspired writer calls them in contempt "Hebrews," not "Israelites"), and others who had hid themselves, now turned out to share the victory. Both traitors and cowards were now willing to identify themselves with God's side, now that that side was triumphant. It has ever been so, but immeasurably more pleasing to God are the godly minority that cleave to Him, willing to accept both reproach and peril for His name's sake. The God-fearing ones of Malachi 3. 16, and "the rest in Thyatira" (Rev. 2. 24) are examples of this.

The remainder of the chapter (1 Samuel 14) is rather the story of Saul than of Jonathan. The poor benighted king almost turned the victory into disaster. The meddlesomeness of flesh in divine movements is always to be dreaded. The foolish prohibition of all food until the work was finished led to frightful license on the part of the people, as all unnecessary prohibitions do. Jonathan had his eyes opened by disobeying his father; David says, on the contrary, "the commandment of Jehovah is pure, enlightening the eyes" (Psa. 19. 8). This means that true enlightenment is found in the path of obedience to God.

The forms of religion were still owned by the king. He built an altar (the first he ever built unto Jehovah), and instructed the priest to enquire of God about the further pursuit of the Philistines. Finding himself divinely ignored, he suspected divine displeasure somewhere; but he was so utterly far from God that the thought never occurred to his mind that he was the offender. How deceitful is flesh! When the lot was taken, he positively passed sentence of death upon Jonathan. Ignorance and folly could scarcely have gone further. But the common sense of the people revolted against the king's stupidity. "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid." So the matter ended. Saul went home, and the Philistines got away without further chastisement. The whole chapter is deeply humiliating in its exposure of the helplessness and folly of religious flesh, and withal is blessedly exhilarating in its precious assurance of what God can do with even the feeblest instruments who are right in heart towards Him, and who are able to trust Him wholly.

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If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis "he that humbleth himself."

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"Why hath Satan filled thy heart?"—why? Because the thief within welcomed the thief without.

EVANGELISTS.

By J. N. DARBY.

I THINK more of evangelists than of pastors and teachers. They face the world more for Christ. Still, I believe a pastor is a rare gift. The work of the evangelist is simpler. He stands in the face of the world for Christ. A pastor must be like a doctor; he must know the right food, the right medicine, and the right diagnosis, and all the "pharmacopœia," and must know how to use it too. It is a rare gift, and very precious.

The extent of an evangelist's work is to announce the glad tidings. It extends till they receive Christ and remission of sins. The evangelist throws the net into the sea and it gathers every kind, and then the fishermen put the good fish into vessels.

But the evangelist has nothing to do inside the Church as an evangelist.

I do not think you will ever teach anybody to be a good evangelist; he must have it from God. He must have the love of souls in his heart. If he lean on the Lord he will win souls. You cannot have the Church without the evangelist. Looked at as an evangelist, you see his point of departure is the Church because he is a member. When things were right, the power went from the centre, and gathered into that centre. "The Lord added to the Church daily such as should be saved." All gifts are independent of the Church; they are all dependent on Christ. All service is simply to Christ. I quite admit discipline. If a man teaches what is wrong, he must be disciplined; but the service is to Christ. They are all for the Lord (i.e., the converts), and I believe the Lord would add them to the Church if things were in order. The Church is what is formed on earth in which He is to be glorified. It is where He glorifies Himself in the world, and therefore the evangelist gathers people in. This is all true; but when you take the person of an evangelist or pastor, he is Christ's servant. He is a great deal happier if he goes forth in fellowship with the assembly, but the fact of evangelising is not the assembly's act. The assembly will not go on well, unless there is a spirit of evangelising in it, to which the love of Christ will constrain them.

The Corinthian Wedges.

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By ERNEST BARKER.

PART II.

NOT only was the wedge of Discord manifest in the Corinthian Assembly—there was also

THE WEDGE OF CARNALITY.

Three times within the space of four verses is this subject of carnality emphasised (see 1 Cor. 3. 1-4). The Apostle could not speak unto them as unto spiritual christians, but rather the reverse. They were just like babes who had to be fed by their nurse with milk because they were not strong enough to take meat. The very fact that they were divided proved that their growth had been stunted, and that they were walking as men instead of following the steps of their perfect pattern, the Lord Jesus Christ.

Just as I pity any assembly where there is discord so I pity any assembly where worldliness is allowed to manifest itself. One of the many great reasons why the Lord Jesus suffered for us on Calvary was **that we might be redeemed from this present evil age** (Gal. 1. 4). The Corinthians were pre-eminently worldly, and this terrible wedge of worldliness was sapping the spiritual life from their midst.

The Scriptures speak in the severest terms possible with reference to this subject of carnality. Here is one outstanding phrase: **"To be carnally minded is death."** Can this be true of a believer? Is it really possible for a child of God to be in a condition of spiritual death, notwithstanding the fact that he has life in Christ? Yes, indeed! And what is more, the word carnal applies to the regenerate more than it applies to the unregenerate. There are three words used in the early part of 1 Corinthians denoting three distinct conditions, namely, **natural, spiritual, and carnal**. The **natural** man is the man who is without Christ and who looks at things from a natural standpoint. The **spiritual** man is the believer who knows the joy of walking in constant fellowship with the Father and the Son. The **carnal** man is the christian who is entirely self-centred, and who has lost touch with his risen Saviour. Thus we see the dreadful possibility of a regenerate person becoming so obsessed with the affairs of this life as to be well nigh void of spiritual vitality.

Another important passage on the subject of carnality is this: "The carnal mind is enmity with God." This must be so of necessity. We cannot love the world and love God at the same time. No christian can serve two masters, and although it is perfectly in order for the believer to be in the world, it is altogether **out of order** for the world to be in him (see Romans 8. 5 to 7).

The heart of the great Apostle must have ached when he wrote to Timothy and said, "Demas hath forsaken me, having loved this present world." I cannot think that Demas **suddenly** made up his mind to say "farewell" to God's servant. It is quite possible that this condition of coldness and indifference on the part of Demas to the things of God had been increasing for some time past, and he is now so entangled in the things of the world that he has no desire for the Lord, nor for His servant Paul.

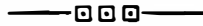
There is a sense in which we can forsake God, although He has promised never to forsake us. In other words, it is awfully possible for us to have our minds so thoroughly stored with other things as to leave no room for those spiritual and eternal realities which are so essential to our soul's welfare. Every christian who forsakes the fountain of living waters must in some form or other substitute cisterns of his own manufacture, **only to discover, sooner or later, that they are broken cisterns which can hold no water.**

The safeguard against carnality is **CONSTANT OCCUPATION WITH THE LIVING CHRIST**. The five words in Phil. 3. 10: **"That I may know Him,"** imply the highest ambition in life. The cultivation of this desire will wean us from those things which tend to rob us of our spiritual power, and which hinder us in our spiritual race. **To know Christ is the meridian of knowledge.** To know Him means life, joy, peace and every other blessing. To know Him means that we shall be spiritually minded. To know Him means to become increasingly like Him.

May the prayerful contemplation of the failures which characterised the church at Corinth guard us against falling into a similar condition.

(To be continued.)

The Hand of God.



Wonderful Experiences in the Path of Blessing.

PART II.

By J. HARRAD.

LITTLE THINGS THAT HURT.

We have been considering a terrible conflict against tremendous odds, and a glorious triumph over Satan. How often, though, we prove in great things where we are watchful and dependent, victory is accomplished, but in the so-called small matters, frequently despised, the bitterness of defeat is experienced. So with Job, and this very fact recorded for our guidance encourages our hearts, enabling us to press onwards and upwards in spite of failure.

His fervent and pleading prayer in chapter 6, verses 8-9, "My request . . . the thing I long for . . . that He would let loose HIS HAND . . . and cut me off," shows that the hint of Eliphaz—that there must be sin somewhere, and Job was not what he professed to be, or God would not have visited him thus in judgment—rankled deeply. It suggested that he was something of a hypocrite, and Job, to whom honour was everything, prefers death to dishonouring God.

The barb of slander hurt, therefore the prayer for release by death is wrung from his heart. There is, however, a beautiful touch of faith in the words "Let loose (or open) His hand." While the Lord kept a tight hold nought could affect him. Life was only in jeopardy if He opened that hand. To-day we have the same assurance, unless He wills "nought can harm my Father's child."

UNGRANTED PETITIONS.

Not unanswered prayers, our Father always answers when His children cry, even as here with a "No" (which His silence implies). The longed-for release by death was not allowed. As with Elijah who prayed the same prayer, God has something better in store for Job. What a mercy He does not always give us what we ask for. Later on we shall see that Job agonised lest this very position of security and nearness (in His hand) should be denied him. Does this not teach us that the earnestly sought deliverance from our trial is not always best if we would really learn experimentally "God is He that blesseth."

THE PROBLEM OF PAIN.

This question often engages our deepest thought and no doubt will do as long as we are in this scene of sin and sorrow. It is at this stage, immediately following Job's prayer for release, that we get light on this perplexing subject, as faith's vision pierces the mists of natural reasoning. Suffering is not always due to sin or personal failure, there is sometimes a needs be "for the glory of God." This is the point to which Job advances in chapter 10. In verse 7 he concludes "none can deliver out of THINE HAND." What is true when God deals in judgment, equally applies when He defends in love as the Shepherd "Neither shall any pluck them out of My hand."

IN GOD'S PLAN.

The marginal reading of verse 8 shows Job's wonderful insight into the mind of God; not as one blindly following the pathway of fate, but having a part in the matchless unfolding of the Creator's plan.

"THINE HANDS took pains about me, and fashioned me as the clay." That is, he was just a vessel from the hands of the Potter, designed to show forth His glory in the path Divine wisdom had marked out. He "took pains about me" that throughout life's journey His love might find its satisfaction in the one predestined to be conformed to the image of His Son. Hence the order given in the verses following. First, the vessel as it pleased Him, then the treasure (life); then favour (grace); then the visitation showing His heart's delight in the one so privileged and blessed as to share the secret of the Lord. What joy it is to know that through grace, every step, every incident, yes everything (whether pleasing or painful) in my life; all from beginning to end is of real interest to Him. Truly "It matters to Him about you," that is why He "took pains" in moulding the casket for the precious jewel.

The clay suggests weakness and though the moulding process may be painful it will be easier to bear when we remember that the painstaking hands are guided by his own heart of love. Oh for subjection of will, and to realise that where and what we are, even physically, is design not accident.

BROKEN BUT RADIANT.

It may be asked by some, "How is it that God allows certain vessels to be broken; and why is it those who seem the closest to Him are subjected to the severest tests?" After a heavy storm had passed, what appeared to be a miniature sun flashing brilliantly from the wet brown soil was found to be a broken bottle. It had been cast aside as useless, but washed by the rain its jagged points caught the rays that made it glorious in reflecting the golden light of heaven. When God desires that others should share His delight in the one whose "inner life" so clearly reflects Christ, the breaking is allowed to show how a saint, though broken, may be radiant with the glories of Him who suffered leaving us an example. Laid aside after a busy and useful life in His service, you may feel very helpless and useless but never forget, the vessel and the path were both planned by the same heart of love. We sing "Up there, some time we'll understand." but here and now He wants us to learn and understand "God is He that blesseth."

CREATION'S LESSON FOR FAITH.

That Job somewhat entered into this truth, is shown in chapter 12, verses 9-10 where, referring to the wonders of creation, he says "Who knoweth not in all these THE HAND OF GOD hath wrought this." So, faith in like manner recognises that Hand in all the circumstances of life. This time he uses another title instead of God (Eloah) the Giver of life, it is LORD (Jehovah). The former is connected with the giving of life, the latter with covenant relationship, i.e., the holding or keeping of it. "With Him is wisdom and strength." Wisdom—the way He chooses is best; Strength—the path He chooses is safe. Can it therefore be doubted that whatsoever His wisdom decides, all must be well with His child?; and further, His power can deal with whatever may be against us.

LOVED, GUIDED, KEPT.

What comfort is derived from the evidences of His power in Creation's lessons. He leadeth, He looseth, He removeth, He discovereth, He enlargeth, He taketh away, and so on. If God be for us who can be against us? Thus in dealing with our foes His strength comes first (verse 16). When it is a question of ordering the steps of "His own" wisdom comes first (verse 13). We may build fair castles, but what if "He breaketh down?" We may long for freedom and liberty, but what if "He shutteth up?" We may crave for our heart's desire, but what if "He withholdeth?" We may

shrink from the trying ordeal, but what if "He sendeth out?" Surely all "these" and other things in this wonderful chapter go to make up the life of the christian who is by the same wisdom and power, wondrously guided and kept; and moreover loved with an unchanging love. However much we may change, fail or make mistakes, He remains the same. It is gloriously true, we'll "bless the hand that guided," as well as "the heart that planned" when we reach Emmanuel's land, but is it not worth while to begin here, remembering "God is He that blesseth."

A CHANGED PLEA.

After what we have seen thus far, is it strange to find the desire of Job, so earnestly expressed in chapter 6, is found in chapter 13 to be just the other way about? What a knowledge of God he had already obtained in the path of blessing. Here it is the same strong pleading as before, but this time the very opposite is desired. Freely translated, verses 20 and 21 of chapter 13 may be rendered ". . . only do not . . . withdraw THINE HAND far from me . . . and let not dread of Thee make me afraid." When, even faintly, we get a glimpse of His purpose, with what delight we abandon our foolish opposition, and there is a burst of eagerness to let Him have His own way.

"Have Thine own way, Lord,
Have Thine own way.
Thou art the Potter,
I am the clay."

It was ever thus. Peter's "Thou shalt never" speedily gives place to "not my feet only, but . . ." and Paul's "thrice I besought" to "most gladly rather will I glorify in my infirmity, that . . ." So here, as his experience ripened by the fiery trial, the greater became Job's longing for the security and comfort of being in that Hand, and for a sense of childlike confidence that would banish the fear of which he was afraid.

A nurse seeing that a patient, about to undergo an operation, was afraid, gently held his hand. The touch of that hand, he said, gave him double strength and quieted his fear; it reminded him of the Scripture, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Blessedly true, the "Hand that was pierced on Calvary" gently upholds and leads His own. Never far from me, but always near and ready. Like Job, we too long to be in the joy of this.

LONGING FOR SYMPATHY.

This fear of which Job seemed to have been afraid possessed him in chapter 19, for in verse 21 he voices a yearning for human friendship and pity. There are times when, knowing all that God is and can be, still the frailty of our nature makes us crave for that little bit of human sympathy from an earthly friend; just a loving word. So we may not cast a stone at Job when he cries, "Have pity on me my friends . . . for the HAND OF GOD hath touched me." It is only momentary, however, for in the next breath he breaks forth in the triumphant note "I know that my Redeemer liveth." Friends may fail and misunderstand, but there was One who lived, loved and understood.

LIFE BEYOND DEATH.

Here Job was in touch with eternal verities. The One who lived was coming, and though death may intervene before that moment (verse 26) Job triumphantly asserts "in my flesh (resurrection) I shall see God." Some suggest that it should be "out of my flesh," but whether one or the other makes no difference, his personality as an individual remains, for he continues "Whom I shall see for myself, and mine eyes shall behold . . . not a stranger"

(To be continued.)

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Principles of Scripture Interpretation.

By H. DENNETT.

Part X. (Conclusion).

IN accordance with the principle of the Scripture itself we have "kept the best wine until the last" in offering these suggestions on the interpretation of the Holy Scriptures.

Perhaps we might be more emphatic and say that this closing paper of the series is the vital one of all, and that what has gone before will be waste and void unless this present principle is firmly grasped—Christ the key of all Scripture.

The writer has had for some time in his Bible a few verses bearing on this point. Their origin is not known, but so great is their charm and so great the truth they contain that they are given in full. Read them, ponder them carefully; they are worth all the rest of these papers put together.

They searched the Scriptures, Jesus said,
But sought not Him the golden thread
Which woven in the web divine
Makes manifest the vast design.

They read the law of Moses o'er,
They keenly scanned prophetic lore;
Yet dark their hearts as pitchy night
In vain they search without the Light.

Christ is the key that open flings
The secret store of precious things,
Which treasured in the Scriptures lies
Unseen by unbelieving eyes.

The foreshadowings of Christ in such men of the Old Testament as Noah, Joseph, Moses, Joshua, David, Elisha, etc., are so well known that they need not be stressed here. What is NOT so generally appreciated is the necessity for seeing just which particular ray of divine glory it is that each reflects, consistent with his own course and circumstances. We mention a few others rather less familiar types of the Lord Jesus in order that the reader may be aroused ever to seek the "viewpoint of the Christ" in reading the Word of God.

Contained within the story of Joseph is the account of the finding of the silver cup in the sack of Benjamin. This discovery completely breaks the brethren down. It is when the Jews in the coming day see the guilt of their nation lying so heavily on Christ that their hearts will melt and they will mourn for Him as Zechariah foretold.

The three-fold allusion to the Lord Jesus in Genesis 49 should not be overlooked. He is the Lion of the Tribe of Judah; the Fruitful Bough of Joseph, and the Avenger-Wolf of Benjamin.

To remove the types and shadows of Christ from the books of Exodus, Leviticus and Numbers would be to leave but a few shreds of the entire books. So many books have been written on these portions of Scripture that we will only pause to mention the seven chief types of the death of Christ that occur during the journey from Egypt to Canaan. These will yield precious fruit if studied together with the Roman epistle. Note that each type though referring back to the work of Calvary, yet has its peculiar application to varying times and circumstances in the believer's walk and life.

- The Death of Christ as seen in—
 The Passover Lamb (Exodus 12) answers to God on account of SINS (Compare Romans (chapters 1-3)).
 The Red Sea (Exodus 14) prefigures deliverance from the power of the enemy (Romans, chapters 3-5).
 The Waters of Marah (Exodus 15. 23) makes the impossible possible, in the walk of the believer (Romans 6.).
 The Smitten Rock (Exodus 17). This as 1 Corinthians 10. explains is the gift of the Spirit consequent on the death and resurrection of Christ (Romans 6).
 The Red Heifer (Numbers 19) Provision against the action of the flesh on the way (Romans 7).
 The Brazen Serpent (Numbers 21). Answers to God with reference to SIN (Romans 8).
 The passage of the Jordan. Entrance INTO the Land. Romans prepares for this at the end of chapter 8. Nothing can separate the believer from the love of God, just as nothing that Balaam could do was able to hurt Israel.

Every Judge, or "Saviour" as they are called in the book of Judges, is a type—even if a sadly failing one—of Him who was THE Saviour of the world. but it is in David, the sweetest psalmist of Israel, that we find the richest store of all. He was the half-forgotten keeper of the sheep; the defender of the lambs (1 Samuel 17. 35); the slayer of the giant; the persecuted exile; the embodiment of grace to those who deserved none; the one who in his **affliction** prepared for the House of God (1 Chronicles 21-22)—all this and much more give rich material for the "Praise Books" of the Old Testament, the Psalms. These choice poems often begin with some circumstance of the life of David himself, but soon merge into deep divine undertones which are the very expressed feelings of the Christ of God Himself.

The glory of Solomon's reign gives a most delightful and detailed picture of that happy day when "Jesus shall reign where'er the sun." There is little doubt but that the object of the Spirit of God in leaving us these records is to give us material evidence of the glory of the soon-coming dominion of Christ.

In the prophets the references and allusions to Christ are abounding, and are generally more direct than in the preceding books, though types are not lacking even here—cf. Isaiah 22. Sometimes, too, the prophets themselves are types of Christ in their witness to a disobedient and gainsaying nation. Jonah is a notable case of this

Among the little known types of the Lord Jesus we might well mention Mordecai, who in his **voluntary** humiliation on seeing the plight of his people (Esther 4), and in his final glorious exaltation, together with a wealth of typical detail in between, provides an absolutely miraculous foreshadowing of the Saviour.

While Christ is indeed the centre and objective of the whole of Scripture, the circumstances that called for His incarnation and sacrifice can hardly fail to find mention. We find therefore quite a few types and shadows of that sinister Antichrist in the Old Testament. These should be studied, not indeed for their own sake, but that we might appreciate the devotion of the Lord Jesus in dealing with such a foe for us—that our hearts might swell with devotion to Him in response.

The deceiving serpent; Cain the murderer; Nimrod the hunter; certain kings in Joshua and Judges all prefigure that great adversary and tool of the Devil. Dagon's image fallen down before the ark; Goliath smitten by the youthful David; Absalom and Ahithophel and their miserable end all tell of the certain victory of our Lord Jesus in this fearful conflict.

One would hardly expect to find typical teaching in the plain narratives of the gospels, yet behind almost every parable we can trace out the blessed figure of the Saviour Himself.

The book of the Acts must ever be read in the light of Christ Himself. Who can fail to appreciate the import of the words, "The Lord working with them" right throughout the whole book

That the epistles have as their object the cementing of the relationship between Christ and His people is clear, and in these portions of Scripture the predominance of Christ is obvious.

The book of Revelation presents difficulties to many. Here is a helpful suggestion in reading it. Look and see what Christ is doing or how the circumstances of the moment affect Him. This viewpoint will illuminate the whole book.

Time and again the Lord Jesus refers to the Old Testament as "testifying of Him"—the spirit of prophecy is the "testimony of Jesus," yea, **all through** the whole Word of God, all that is said, all that is done, is recorded that we might have a clearer and fuller spiritual understanding of the Person, work and majesty of the Living Word—God manifest in the flesh; justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory.

The Value of Time.

"The Athenians . . . spent their time in nothing else but either to tell or to hear some new thing." (Acts 17. 21.)

"As obedient children . . . pass the time of your sojourning here in fear." (1 Peter 1. 14, 17.)

NO time to be wasted in useless regret
O'er failure and sins which our Lord doth
forget;
Our eyes on the Master, some fruit will beget,
As the moments pass swiftly away.

No time to be wasted in borrowing care,
Looking on to the future in doubt and in fear;
When every fresh trial He'll help us to bear
His grace is enough for the day.

No time to be wasted in pleasure down here,
So empty, and faded, and followed by care;
But seeking His glory, His exile to share,
As the moments pass swiftly away.

No time to be wasted in anger and strife,
Condemning and judging in this world is rife;
In loving, forgiving, forgetting is life
As the moments pass swiftly away.

No time to be wasted, the sunset is near,
The world's night is coming so dark and so drear;
The morning is dawning so bright and so clear
When the Bridegroom shall call us away.

When this life is over, and with Him we stand
In glory eternal, a perfected band;
To receive our reward from His nail-pierced
hand
For each service in life's little day.

We shall see in the light of His glorious face
When we hear His "well done" in that beautiful place;
How much we have missed in the day of His
grace
When we sought not His glory and praise.
V. REESON.

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'Tis a great thing to live upon the blood, but
I want one thing more—I want to live upon
Him who shed it.

It is no wisdom to go to the edge of the precipice—the safe path is, the middle of the right way.

Bible Studies in Genesis.

By ROBERT LEE.

Study No. 35.

Gen. 21.

Holy Laughter

- | | | | |
|---------------------------------------|-----|-----|-----------|
| 1. Is God-given. | ... | ... | 1 to 5. |
| 2. Is contagious | ... | ... | 6 to 7. |
| 3. Is not easily silenced | ... | ... | 8. |
| 4. Is not without its bitterness | ... | ... | 9 to 21. |
| 5. But trials are fruitful in results | ... | ... | 22 to 33. |

CYPHER KEY. Carlyle, the sage of Chelsea, wrote, "How much lies in laughter; it is the cypher key, wherewith we decipher the whole man." Laughter may be an indication of character; it certainly is an index of the condition of the heart. This chapter portrays to us the Lord as the giver of laughter. He delights in the merriment of His people.

HOLY LAUGHTER IS GOD-GIVEN. A pessimist has stated thus, "We must laugh before we are happy, for fear we die before we laugh at all." He recognised laughter was the fruit of happiness of heart, and not the root of happiness, but he despaired of ever being happy. Such forced laughter is empty, hollow, unreal. "Laughter has God prepared for me" is Edersheim's rendering of verse 6. Holy laughter proceeds from a satisfied heart, and results from exhibitions of the faithfulness of God (verse 1). It loves to raise its monuments (Abraham calling his son Isaac, i.e., laughter).

HOLY LAUGHTER IS CONTAGIOUS. "All that hear will laugh with me."

HOLY LAUGHTER IS NOT EASILY SILENCED. There was laughter at his birth, but great rejoicing when he was weaned (8). When a soul is born again there is laughter in heaven, but when the regenerated soul is weaned from the world there is very great rejoicing (Hebrews 5. 12 to 14).

THE BITTERNESS. Holy laughter excites and arouses the animosity of the worldly (verse 9). God's laughing ones become laughing-stocks. Isaac as the object of Holy laughter serves as a target for Ishmael's unholy wit and profane banter. Ishmael did (verse 9) precisely what his mother did before his birth. "Her son"—"His son" (10 and 11). How pathetic! Verse 14 was the usual custom of Arab chieftains. Yet he might have sent her away in a way more fitting to her rank. First mention of an oath in the Bible (verse 23).

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The Father loved the Son, because He laid down His life for the sheep. How dear, then, must the sheep be to the Father!

THE LORDSHIP OF CHRIST, Seen in Matthew's Gospel.

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By JAMES GREEN.

Part IV.

HIS RICHES (Chapters 16-20).

Key Verse, Chapter 16. 27.

Result: Discipleship.

WHAT a theme this section of Matthew's Gospel affords, in its unfolding of the riches of Christ. Not only did Paul deem it necessary that the saints should be informed concerning the secret of God's purpose but he desired also that their hearts might be comforted, being knit together in love unto all riches of the full assurance of understanding. Thus in these five chapters we have alongside of the opening up of Divine purpose, the revelation and source of the wealth by which these great matters will be carried to completion.

The section opens with the demand of the Pharisees and Sadducees for a sign. This gives occasion for a three-fold warning to His disciples on the part of the Lord. We read in Mark 8. 15 that He warned them beware of the leaven of Herod. Beware of association with the adulterous and wicked generation of the Edomite. A condition of religious profession, but with the heart far from God. Beware of seeking wealth in such a world, all it has to give is money, which can purchase anything, except happiness; and carry anywhere except to heaven. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6. 10). The Lord has no riches for those who find their part in such a world.

The second warning concerns the leaven of the Pharisee (Matthew 16. 6). Rich in outward form and ceremony; rich with the wealth of the harlot of Revelation 17.; rich with the boast of the Laodicean Church; rich and increased with goods and having need of nothing; rich in orthodox teaching and boastful of religious position; yet in the sight of Him whose eyes are as a flame of fire, poor, miserable, blind, naked.

The third warning concerns the leaven of the Sadducee. Again a religious profession, but at the same time with it the denial of every vital truth. Denying the historicity and inspiration of the Scriptures; refusing miracle; and indeed having no place for anything that is beyond the ken of human intellect. Teaching that even if resurrection has any meaning at all, it is only symbolic of a change in the moral nature of man, and therefore, for the Sadducee, is past already (2 Timothy 2. 18). Such was the triplet of evil men who compassed the death of the Son of God, unto whom He could only point the sign of Jonas, the triumphant fact of His resurrection from the dead. He has left behind Him the world and all it glories in, and has entered into the scene of God's purpose where all His riches in glory by Christ Jesus are bestowed. Reader, wouldest thou follow Him there, be confirmed to His character, share in the wealth of His glory? Then must thou also share His rejection by the world's religious teachers, and set thy face steadfastly against any fellowship with its unfruitful works of darkness produced in ignorance of God.

These warnings form the dark background on which the Lord proceeds to disclose the resources of Divine wealth at His disposal, and to utter things kept secret from the foundation of the world. First, He speaks of His own person, the Christ, Son of the living God. Against this rock the storms of death and Hades beat in vain. His cross has deeply laid a foundation upon which the righteousness of God has been manifested; His resurrection bearing witness to the exceeding greatness of the power which has brought about victory over death, and established it for ever in the unchanging person of the Son of the living God.

On these facts two things rest in absolute security, viz.: The Kingdom and the Church. The inauguration of the former, in its aspect during the absence of the King in heaven, is committed to Peter; the building of the latter is divinely wrought by Christ Himself. Both will be displayed at His coming. Neither could have any existence except by the death and consequent ascension of Christ to the right hand of God, from whence He administers the wealth by which they are maintained. In all this the flesh has no place, for it is unable to understand how anything can be brought to pass if death is to be the way of it. Hence to Peter it seemed incredible that the kingdom should result from the death of his Lord. The gain that life here holds is worthless in the presence of the true riches. The world and all that it possesses, profits nothing in exchange for

spiritual realities. The Lordship of Christ claims a complete exchange in outlook from the seen to the unseen by mortal eye, from the things that are temporal to the things that are eternal. So the man who follows a rejected Lord must take up His cross and follow Him, if he is to possess the riches of resource that are in Him. But great is indeed the gain of so doing, for by this the heart enters into the inheritance incorruptible, undefiled, unfading, reserved in heaven.

The wealth of the inheritance is unfolded in the transfiguration scene. The glory cloud, the Father's voice, the Son the object of honour and glory, in all this was witnessed the power and coming of our Lord Jesus Christ, with all its attraction for those who love Him. The treasure of faith is next unfolded, surmounting every obstacle, removing mountains, and laying hold on life eternal. Then the riches of the children's place with the Father, which Peter understood not, but with which the grace of the Lord associated him, "Me and thee." The wealth of the sea was His, the dominion of the Son of Man (Psalm 8) is at His disposal.

Then in chapter 18 the resources by which christian character is formed are seen. The gain of the child character of humility, so perfectly seen in the mind that was in Christ Jesus. Next the wealth of grace and supply available to prayer, connected with the presence of Christ in the midst of those gathered to His name, and the part this has in forming the character of grace and forgiveness, so that we may become tender-hearted, forgiving one another even as God, for Christ's sake, has forgiven us. This is emphasized in the following parable of the debtors.

In chapter 19 these riches are to be known while we are still in the relationships which belong to the natural order, which God has formed and ever maintains, nevertheless, they provide a motive which may rise superior to the natural for the kingdom of heaven's sake. Paul in Phil. 3 is an example of one who followed such a path.

Then in verses 16-24 the rich man, showing the hold that earthly possessions have upon the heart; this is followed by the contrast of the reward that shall be bestowed when the Son of Man sits upon the throne of His glory. That which is first shall be last then, and those who have trusted their Lord and His goodness even at the eleventh hour shall not be forgotten. In infinite wisdom this wealth of glory shall be given in accordance with the Father's will, and this will be far beyond that which even natural

affection could desire (chapter 20. 20-23). The parable at the commencement of chapter 20 shows even deeper secrets of the riches of grace that would extend to the Gentile. Blessing that would be dependent entirely upon the goodness of God and the grace that does as it will with its own things. Ephesians 2-3 enlarges this wonderful theme which our Lord only here indicates.

The section closes with the opening of blind eyes, and needful indeed is this, for only the touch of His sight-giving hand can open the eyes to see the glory that shines in His face; giving at the same time the attraction which causes the feet to follow Him in the way. Still that way can be no other than the way of His cup and the baptism of His death. And why must He take the Kingdom by the way of death? The secret is found in the deep purposes of love which were in His heart. He had come not to be ministered unto but to minister, and to give His life a ransom for many. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Not all the kingdoms of the world could tempt Him to forego this great purpose. There was resource of power enough; there were riches sufficient; there was right without question; but only by the way of the cross would He take that which was His, in order that He might share the glory with those for whom He died, and have with Him in that fair scene the church He loved, and gave Himself for. Stupendous miracle of grace, truly in the opening of the eyes to see it, the glory of the world fades, and looking through the shadow of the cross, we see the brightness of the radiance of the glory that excelleth, shining in the face of Jesus Christ.

Tell me not of earthly fame, a name amongst men; tell me not of wealth and possessions amidst the dust of earth; for my Beloved is mine and I am His. In the light of His cross the path of wisdom is discovered. The keenest created vision sees it not, neither can gold or ruby purchase it, its price is far above these, "For ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ." The secret of discipleship lies in the lordship of love, this it was that constrained Paul to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."



HAVING then seen from God's own word, which is its own interpreter, what "Silence" means here, let us next seek to find out in the same manner what is meant by—"In the Church"—for that is where silence is enjoined upon the unknown tongue (without an interpreter), as also upon the woman.

"IN THE CHURCH."

It is evident upon the surface, that 1 Corinthians 14 taken by itself, only governs those gatherings which can be described as "Church" or "Assembly meetings." What then constitutes a "Church" or "Assembly" gathering? And what does scripture say regarding meetings other than these?

Firstly "In the Church" can only refer to those gatherings together of God's people from Pentecost, when the Church was inaugurated, until the time when Christ shall return.

Prior to Pentecost God had His chosen people Israel, who were His peculiar treasure, but when they definitely refused their King in Jerusalem and chose Barabbas, and further spurned God's overtures of peace at the stoning of Stephen, God turned aside from Israel as a nation for the time being, and in His wondrous grace commenced to gather out from Jew and Gentile a people for His pleasure, to be

known henceforward as the "Church of God." Of this Church, Christ Himself was to form the Rock Foundation, upon which the Apostles and Prophets were to be built. They, with us, as living stones were brought up out of the mire and clay of the terrible pit into which man had fallen in Adam, by Christ Himself coming and going down into the deep mire where there was no standing. This wonderful structure known as the "Church of God," which in God's sight is now complete and perfect, will actually be

visibly complete when the last living stone is added to the building, and we are all at home in Christ's presence. This is the Church as one complete whole—the Body and Bride of Christ. But there is another aspect of our subject. Wherever a company of God's people is found gathered together, as such, to worship and bless the One who re-

WHAT IS A CHURCH?

A band of faithful ones
Met for God's worship in some humble room,
Oft, screened from foes by midnight's starlit gloom,
On hillside or lone glen,
To hear the counsel of God's Holy Word
Pledged to each other and their common Lord,
These, few as they may be,
Compose a Church, such as in pristine ages
Defied the Tyrant's steel, the Bigot's rage.
For, where but two or three,
Whate'er the place in faith's communion meet,
There, with Christ present, is a Church complete.

deemed them at so great a cost, or in anywise to be occupied with the things pertaining to His Glory and their spiritual welfare, there we find, what we may term a local Church or Assembly, and in such gatherings as these, in other words "In the Church," as so gathered, "silence" is enjoined upon certain members as we have previously noticed. Now, my reader may be seriously considering to what extent and degree meetings or gatherings which he or she attends may be termed Church or Assembly meetings in this aspect of the truth. We all recognise of course that the Commemoration of the Lord's death in the Break-

HEART RECEPTION.



By F. BUTCHER, Czecho-Slovakia.

“Ye are in our hearts.” 2 Cor. vii. 3.

“Ye have me in your heart.” Phil. i. 7 (marg.)

DOUBTLESS all saints, but especially those who were his own spiritual children, who had been won by his labours, had a warm, large and permanent place in Paul's heart. He had taken them right into his heart's affection, for very gladly would he spend and be spent for them or for their souls (2 Cor. 12. 15).

He did not desire to be burdensome unto them as were the false apostles and deceitful workers; he did not seek their possessions, but he desired **them**. He tells the Thessalonians that he might have been burdensome as an apostle of Christ, but he preferred to be gentle amongst them, being like a mother cherishing her own children, willing to impart unto them not only the gospel of God, but his own soul, because they were dear unto him (1 Thess. i. 5-8). In all this we have an example of real spiritual, or heart, reception of believers. The apostle took them right into his heart and they were there to live or die with him.

The saints in Corinth had unfortunately been dazzled by other apparent labourers with more brilliant gifts, who brought with ear-tickling rhetoric, another Jesus, another spirit and another gospel; in reality making gain of them. And these infatuated believers, suffered fools gladly, because they thought themselves wise. They seemed to appreciate being brought into bondage, to enjoy being devoured, and taking a pleasure in having things taken from them by those who exalted themselves and smote them on the face; it was certainly a most unhealthy state of soul. No wonder then, that the apostle's place in their hearts grew even colder and smaller, for their spiritual affection for him was withering up, and they were being straightened or narrowed up in their own bowels. Paul felt and knew this, as love is extremely sensitive. He realised that the Corinthians were gradually letting him slip out of their hearts altogether, thus accordingly he writes so pleadingly:—“Now for a recompense in the same (I speak as unto my children), be ye also enlarged” (2 Cor. vi. 12); that is, let true love open and expand your seared hearts once again! Then comes the touching appeal:—“Receive us, we have wronged no man, we have defrauded no man. I speak not this to condemn you” (2 Cor. vii. 2-3). He wishes

very much to have his old place in their hearts affection once again. Does this not remind us of our God's great heart of love toward Israel, which was infinitely mightier than Paul's?—“How shall I give thee up, Ephaim? . . . mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephaim. For I am God and not man; the Holy One in the midst of thee” (Hosea xi. 8-9). It may be that the old love in the hearts of the Corinthians was revived or re-kindled, and that they took or received Paul once again right into their hearts. We trust so.

In the case of the Philippian it was different; here he writes:—“Because I have you in my heart,” probably the marginal reading is correct:—“Ye have me in your heart” (Phil. i. 7). He had still the fresh green spot in their hearts, which they had given him when he wrought in their city and when they had received him, this place he retained; he knew it, he felt it, it caused his cup to run over with fulness of joy, even in the prison in Rome.

We learn from all this what real true spiritual reception is, according to the Word of God. Generally, when reception is spoken of, it refers to anyone being received properly and orderly into the local assembly. Some speak of “being received at the Lord's Table.” Of course, we should all wish that this should be done correctly, as all things should be done decently and in order. But it is remarkable that the Word of God scarcely touches at all upon reception into an assembly; it is almost as if this point—which has often caused so much strife and ecclesiastical recrimination—were ignored in the Scriptures. May that not be, however, that it is just possible to receive a soul into an assembly in the most approved way, and that all the saints are of one mind that such an one is Christ's, and has a perfect right to be in the church; such an one has been received and enjoys the privilege of remembering the Lord at the Memorial Feast, but yet in spite of all that, the hearts of the believers have not expanded and taken right into the core of the affection the one who was outwardly and formally received? There may be many dear saints in the local churches of Christ, who have scarcely been received at all, who have not been taken

into the heart's love of their fellow believers at all. Many years ago a sister remarked to me that she was in the assembly, but she spoke to no one: she admitted that it might be her own fault; she left the impression that she was outwardly amongst the saints meeting in His Name, but nothing more. There was evidently an inarticulate desire to be in the heart's love of some; but it looked almost as if no one had actually received her.

Evidently it is this

INWARD SIDE OF RECEPTION

that is emphasized in the Scriptures, simply because we are so prone to lay all the weight upon proper outward reception into the assembly and then to forget the deeper reception into the heart that is to love, cherish and care for in every way, especially for the spiritual welfare, the lambs of the flock or any children of God. Believers who have caught something of the spirit of their Lord, receive or take into their hearts fellow saints even before such have been outwardly accepted into the assembly, simply because they belong to Christ. How deplorable it is when some almost boastingly tell of how many have been baptised and received, and it never occurs to them that they have the responsibility themselves of receiving individually into their heart each one coming into the local fellowship.

Paul's injunction to the Romans to receive him that is weak in the faith (Rom. xiv.) would not refer so much to reception into the church, although that is included therein, but rather to this deeper heart reception of which we have been writing; for he tells us immediately to what we are not to receive such an one, viz:—"not to decisions of reasonings or questions." How reprehensible it is when some unwise, but perhaps zealous, brother puts before a newly converted soul some old ecclesiastical question which has divided hearts for generations. To do that is certainly not a token that one has taken an uninstructed believer into one's heart, to bear with, help and cheer him continually. God has received him just as he is, and so must we.

The exhortation in Romans xv. 7:—"Wherefore receive ye one another as Christ also received us to the glory of God" is something beautifully reciprocal, and cannot be the outward reception into the church; but it is a call upon all believers generally to accept one another into the heart, and even in any given assembly it is so necessary that this should repeatedly take place, for we find from experience that fellow saints are only too often losing mutually their place in the affection of the heart, often through thoughtlessness or selfishness. Our

Lord however, when He received us to the glory of God, has never allowed the niche or nook we occupy in His great love to grow cold or waste, even as Aaron's breastplate, with the deeply engraved names of the tribes of Israel, like a signet in precious stones was firmly fastened and could not be loosened from the ephod, being wonderfully fixed in God's own way (Ex. xxviii. 28; Rom. viii. 35-39). We however let the names of believers, whom we have really sought to take into our hearts often slip about, and they continually need readjusting or putting back into their niche, therefore the admonition: "Wherefore receive ye one another!" Just as Paul's yearning was that the Corinthian saints should receive him again into their hearts, so we need to repeat this heart reception again and again. The more too we receive fellow believers into a warm place in the affection, the more shall we experience that they are opening their hearts toward us. Years ago when visiting my brother, now with Christ, we noticed in the morning, just over the washing stand on the wall, a fairly long piece of paper; on the top were the words:—

"PRAY FOR,"

and then followed a printed list of the names of all the brethren and sisters in the assembly with which he was connected; he evidently did not wish any to be forgotten, it looked as if he had really received them.

May we not say that those whom we now receive in this way here below, perhaps also helping the needy in temporal matters, will, just as much as those we have been able to win by using, in a godly way, any means we have had, when we fail, receive us into everlasting habitations? (Luke xvi. 9). Let us receive and love as many saints of God, as our often poverty-stricken and straightened hearts can take in and carry; then in a coming glorious day such will welcome us with joy on high.

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 SPIRITISM!!
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We are often asked to give Scripture references to combat the many false doctrines which abound. Below are a few concerning the Satanic system of spiritism. May be some of our readers would like to submit similar studies:

Lev. 19: 26. 31. Lev. 20: 6. 27.

1 Saml. 28: 3 to end. 1 Chron. 10: 13-14.

2 Chron. 33: 6. 11. Isa. 8: 19. 20.

Deut. 18: 9-14. Isa. 19: 3, 4.

Isa. 47: 9. 12-15. Jer. 27: 9. 10.

I Tim. 4: 1. Rev. 21: 8. Rev. 22: 15.

Acts 13: 8-11.

The Corinthian Wedges.

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By ERNEST BARKER.

PART III.

THE next wedge to be considered is THE WEDGE OF PRIDE.

These Corinthian believers ought to have humbled themselves to the dust, instead of which the Apostle has to remind them that they were "puffed up." It is a sad fact that, notwithstanding all their inconsistencies and lack of spirituality, they actually maintained an attitude of independence and pride.

Throughout the Word of God pride is condemned, and humility is commended. How true are the words "Pride goeth before destruction." This short statement has been verified time and again. Arrogant, self-centred, ambitious men like Pharaoh, Senacherib, Nebuchadnezzar, Haman, and Herod all learned by sad experience that their pride was but a prelude to their downfall—and the greater the pride, the greater the fall.

It is extraordinary that so many Christians are tainted with this dreadful spiritual malady. Pride is one of the most horrible things in this world. God literally abominates it (See Prov. 6. 16 and 17). On the other hand humility is one of the most beautiful graces it is possible for the believer to cultivate.

The unnamed brother mentioned in 2 Cor. 8. 18 who was sent with Titus on a mission of mercy must have been a most unassuming person. It was as though he said to Paul "If you **must** write to the Corinthians and if you **must** tell them that you have sent me with Titus, **please do not mention my name.** Just say that you have sent the brother."

It is quite true that the apostle Paul omitted the name of this brother, but he mentioned something which was far more important than his name, **his Christlike character**:—"Whose praise is in the gospel throughout all the churches." Any brother who answers to that description is worth his weight in treasury notes.

On one occasion the disciples had an unfortunate discussion, which was really a lamentable waste of time. They discussed who should be the greatest. **Far better had they discussed which of them should be the least.** However,

the Master settled the matter by placing a little child in their midst and by informing them that he who was willing to humble himself as that little child was greatest in the Kingdom of Heaven. If ever a child was honoured, that child was. Truly in this beautiful incident we have the interpretation of true greatness. It is not eloquence: it is not the ability to make a great sensation: it is not the power of organisation—**true greatness is humility**, and the man who is truly great will be so humble as to be unconscious of his greatness.

SOMETHING — NOTHING.

One of the most stinging statements which fell from the pen of the great Apostle of the Gentiles is found in Gal. 6. 3, "If a man think himself to be something when he is nothing, he deceiveth himself." Although it is perfectly true that **in Christ** we are all that God can make us, it is no less true that **in ourselves** we are nothing, seeing that in us, that is, in our flesh **there dwelleth no good thing.** If then we are so foolish as to think ourselves to be something, it is the height of hypocrisy, and the very essence of self-deception. The old saying is still true "he that is low need fear no fall," and the lower we are the better, because the less height there will be from which to fall.

When we originally trusted the Saviour we surely thought nothing of ourselves, but everything of Him. Then let us continue the Christian life as we began. "He **must** increase and I must decrease." Let Him fill all heaven, and let **me** fill a little space, if thereby God be glorified.

Some believers are proud because of their ancestral privilege. And why? **Only because they do not go back far enough.** If they traced their "ancestral privilege" back to the beginning they would find to their utter dismay that one of their first parents (Eve) was a convicted thief, and the other (Adam) was a receiver of stolen goods.

So let us gladly adopt the principle of "Safety first" by recognising our own nothingness, and the all-sufficiency of our adorable Lord and Saviour Jesus Christ.

(To be continued.)

The Sound of a Going.

2 Samuel 5. 24.

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By A. C. ROSE, Madras.

A part of the indictment brought against idolatry by the Psalmist is especially significant to those who live in a land like India. He says: "Feet have they but they walk not, neither speak they through their throats." We see the jewelled but hideous idol, in its shrine of flowers, borne swaying on men's shoulders. The air is heavy with incense and vibrant with the noise of shouting, tomtoms and cymbals. But even this amount of mobility is rare. Mostly the thing is still and sits in silence, veiling unknown depths. There is only one comparable scene, as pitiful as can be,—the funeral procession on its way to the burning ghat. The flower-covered burden; the inscrutable sleeping face; the long drawn wail of the conch shell and the discordant sound of drum and voice all declare that death reigns. When it is a little child's last journey, we seem to hear above the tumult, the voice of the Good Shepherd, saying, "Suffer the little children to come unto Me!" and we answer, "O Death where is thy sting?"

In contrast to idolatry and death, so sharp as to be a challenge, is the revelation of the living God speaking, moving, working in the infinite fields of the universe. His Spirit breathed upon the dark waters in creative power, unresting until the work was done and dark chaos had become orderly beauty. The enemy coming in like a flood, found a banner lifted against him and since the battle was joined so long ago in Eden, work and warfare have claimed Almighty energies. Those eyes of holiness run to and fro through the whole earth. Those hands of power take up the isles as a very little thing. Those ears are open to the cry of the poor and needy. The voice of His Excellency speaks, now in awakening thunder, now in the gentlest whisper. The wings of the wind are His chariots and the stars His willing servants. His going forth is as sure as the morning; His ways are ways of pleasantness and all His paths are peace to those who humbly walk in them.

David, threatened by invasion had enquired if he should go and give battle. The reply was, "Go up, for I will doubtless deliver the Philistines into thine hand." It was a straight fight but an indecisive victory, although the enemy left both his dead and his idols behind. The Philistines recovered and returned to the attack. The natural thing for David to do was to strike quickly and finally. Was he not the giant killer? Had he not previously routed them. Were not their gods burned to powder? But the king knew his commander and waited to get his battle orders which were different from the first. "Thou shalt not go up; fetch a compass behind them and come upon them over against the mulberry trees and let it be when thou hearest THE SOUND OF A GOING in the tops of the mulberry trees, that then thou shalt bestir thyself, for then shall the Lord go out before thee to smite the host." The result was conclusive. Never again, while David reigned, dared the Philistine come over the border.

"The sound of a going!" What a picture it makes; the victorious army of Israel fetching a circuit to the mulberry trees. Strange strategy from the military point of view, it looks as if they are afraid. The wiseacres in the ranks grumble, as old soldiers will. They wait in silence in the shadows, thinking those long thoughts which men, face to face with death, do think. Then they hear it, such a sound as mortal ears had never heard before, the march of the unseen hosts of God, the vanguard of overwhelming victory.

We have our proved marching orders in the Scripture of Truth. Some are universal and admit of no question. But not so with all. There are details which are personal and peculiar. Choices, not between right and wrong, but between good and best. Our temptation is not to slouch along the low ways, but lightly to start for the crest which appeals to our sense of beauty and love of adventure. We are no cowards to turn our backs on the enemy, but face foremost, we shall fail of the overcomers' prize, if we do not wait for the music of the mulberry trees, the sound that says we must follow if we would win.

"The drift of pinions would we hearken,
Beats at our own clay-shuttered doors."

Not only are these gracious goings to make melody in the ear of Hope, they are to be seen by the eye of Faith. "They have seen Thy goings, O God; even the goings of my God my King into the sanctuary." (Psalm 68, 24). The noise of battle has been succeeded by the hush of the cloister. The fighting man has unbuckled his armour and kneels at the altar an awed worshipper, wrapped in the glory of the feet of God. Far off is the way that is in the sea and the path in great waters where His footsteps are not known. Near is that shining way into the Holiest. "There I will meet with thee and commune with thee from above the mercy seat." The veil is rent, the Shekinah splendour burns; the cherubim chant their adoration. The man at the altar cries out in his penitence, "Woe is me, for I am undone, because I am a man of unclean lips . . . for mine eyes have seen the King the Lord of Hosts!" The answer is a blazing coal from the place of sacrifice. Its fiery caress cleanses and makes it possible for the Voice from the throne to speak, saying like a suppliant, "Whom shall I send and who will go for us?"

Out of those scorched lips breaks the prayer, "Here am I, send me." and Isaiah goes out into the very goings of God, to be and do and cry in uttermost obedience and rejection energised by that vision splendid, a missionary indeed.

And so we come to Bethlehem and its crowded caravanserai at the time of promise. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto Me that is to be Ruler in Israel, Whose goings forth have been from of old from everlasting." (Micah 5. 2). What a change from the infinitudes of the universe to the constraint of mother arms, from eternal throne to makeshift cradle. Worshipful mystery of perfect Godhead in perfect babyhood! Watch those infant goings from Mary's embrace to Joseph's, the toddler's first uncertain steps and hear the joyous laughter of the three. Think upon that last, awful journey to the cross to be one of three again and yet the most lonely Man who ever lived, as He went out into the darkness and down into the depths of atoning death. Little Bethlehem and quiet Bethany are the two boundaries of the travel of those undefiled feet so far as the map goes, but clear-eyed faith sees not only that faultless arc, but the whole vast sweep of the perfect circle which is from everlasting to everlasting. And as we go on our way, however winding it may be, if only it is in obedience, we know we are going in His steps and soon we shall hear the sound for which patient hearts have waited ever since Ascension.

The Sound of a Coming.

There is a day of joy before thee—
Thou weary soul, arise and shine.
Awhile the clouds hung darkly o'er thee,
Awhile the captive's chains were thine.
Behold, the Lamb of God will lead thee
To still, green pastures round the throne;
Cast off thy burden, up and speed thee,
For soon the battle storm is done—
And soon the weary race is past,
When thou shalt rest in Love at last.
Come in, the sheaves of glory bringing,
The seed-time of our tears is past,
More sweet than dreams of bliss the singing
That fills our Father's house at last.
And grief and fear, and death and pain
Are fled, and are forgotten things;
We see the Lamb that once was slain;
He leads us to the living springs,
And God, He wipes away our tears—
With Him we dwell through endless years.
The day of deep refreshing dawneth;
No sun lights on us and no heat;
No longer is there one who mourneth,
And there the hearts long severed meet—
And God Himself shall be with them,
They who the weary desert trod,
Shall be a royal diadem
For ever in the hand of God.
All hail! thou glorious Sabbath Day,
When toil and strife are passed away.
A. C. ROSE, Madras.

Constraining Love

Adored for ever be the Name
Of Jesus our beloved Lord,
Who from the Father's glory came,
And for our sins His soul out-poured.
'Twas for our sakes in wondrous grace,
Though rich, He left His glory fair,
And did our poverty embrace.
That we His boundless wealth might share.
The Sinless One for us made sin—
The spotless Lamb for sinners slain—
That we, both dead and foul within
Might life and righteousness obtain.
May Thy great love, O Lord, constrain—
To all our hearts this purpose give:
That never to ourselves again,
But unto Thee alone we live.

The Author who passed to his reward 27th Dec. 1930. published, just prior to his decease, an excellent booklet in verse entitled:—"Things Ancient and Modern." 1d. each 1s. per doz. Post Free. Order 100 for 7/6 and circulate.

THE LORDSHIP OF CHRIST, Seen in Matthew's Gospel.

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By JAMES GREEN.

Part V.

HIS RIGHTS.

Key Verse, Chapter xxi. 42.

Result—Service.

IN this section the Lord asserts His rights as the King to whom supremacy should have been given; as Lord of the Temple with all authority to purge it; as the Son to whom the vineyard of Israel belonged; as the Heir for whom the marriage was made; and as the Creator God who had the power of resurrection. All this was rejected by those He sought to bless, who refused at the same time, His right as God to claim love, and His Lordship as the root and offspring of David. Then comes out His right to judge, and we see scribe, pharisee, the nation, and Jerusalem obliged to listen to the sentence of His lips.

The Stone has been rejected by the builders, and the golden promise of the prophetic scriptures, in consequence, suspended until the nation with contrite heart shall confess, "Blessed is He that cometh in the name of the Lord." Nor is Israel alone guilty in the rejection of their rightful Lord. The Gentile also refuses to accept His offers of grace and prefers to continue in lawless rebellion against God, refusing the authority of His word, and of His Christ. In the case of a kingdom in rebellion against its rightful Lord, those who desire to express their loyalty will take no part or place in its government, still less will they seek a place of prominence in such a condition of things. It is no place for them to be in active opposition to the ruling power, but they will not covet its favours, share in its honours, or boast of its success. So for those who are loyal to a rejected Christ. They will maintain His rights, by obeying His commands, pursuing a separate path from the spirit of the world until He returns. He has left for those who love Him the symbols of His death, speaking on the one hand of His unsearchable love and on the other of association with Himself in the death that has formed a fellowship of love in the midst of a world of hate.

The world pursues its own course of self-will, caring only for that which ministers to the lusts and pleasures of the flesh and of the mind, and from this the holy remembrance of a murdered Lord should keep us free. But it is not only from the world in this character that the servant of the Lord must flee. It has taken another and a still more dangerous form, a religious one, a veritable Babel, and in this the true rights of Christ and of God have no place. Like Babel of old, it is a tower built for the exaltation of man. It professes to be the "House of God," but is more rightly named "Confusion." It has its crucifixes, its prayers and penances, its art and music, but no place for the crucified One whose name it bears. It professes to make much of His death, saying if we had been there we would not have done as our fathers, but it has no present knowledge of a living Christ exalted at God's right hand, neither does it yield subjection to His Lordship. Babylon is its name and Babylon's doom its end. Many are detained in religious associations that cause much grief to their hearts, for the sake of the service to others they hope to render, forgetting that "to obey is better than sacrifice, and to hearken than the fat of rams." And we may be well assured that where the loyal heart in lowly obedience to His word, purges itself from vessels to dishonour, He, the faithful Master, will not fail to make such a vessel unto honour, sanctified and meet for His use.

Matt. 23 emphasizes the right of the Lord to judge a place which He alone can fill, and as with Pharisee, Sadducee and Scribe so will He do with their counterparts in apostate Christendom, removing it for ever, that He may yet fulfil His purpose and promise to Israel, when they shall say "Blessed is He that cometh in the name of the Lord"

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The Title on the Cross.

In Matthew.

"This is Jesus, the King of the Jews." (27: 37.)

In Mark.

"The King of the Jews." (15: 26.)

In Luke.

"This is the King of the Jews." (23: 38.)

In John.

"Jesus of Nazareth, the King of the Jews." (19: 19.)

Full Title.

"This is Jesus of Nazareth, the King of the Jews."

No contradiction in any of the four gospels.

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The straight and narrow pathway is more than wide enough for the traffic it has to carry.

The Hand of God.



Wonderful Experiences in the Path of Blessing.

PART III.

By J. HARRAD.

NOT LOST, BUT GONE BEFORE.

As Job received double of everything at the end, but only seven sons and three daughters it has been suggested that these could not have died, but careful study will disprove this. What is the answer? Job's heart was resting in the greater truth. The Lord had taken them, but they were not lost like the cattle, only "gone before," so that the father truly bereaved was comforted in the hope of that coming day when there would be

"Some from earth, from glory some,
Severed only till He come."

"So the Lord has given you two other little ones in place of the two taken," was remarked to a father who, some years before, had lost two children in one day. The reply given was, "No, not in place of, we have four now, two here and two with the Lord." So in the same way we may say Job had double in respect of his children also, and in resurrection there will be fourteen sons and six daughters.

Sorrowing heart, we may talk of broken circles, vacant chairs and absent ones, all true in one sense, but from this do we not learn, that in His sight there is no such thing for the children of God as "broken circles"? We have eternal life, and though for the moment there is separation, in "a very little while" we shall meet them again. They are "at home." We are the absent ones. Like Job here, may our hearts be comforted as we anticipate the moment when, together with them, we shall be caught up to "meet the Lord in the air."

AN APT SCHOLAR.

This remarkable assurance in Job's testimony has proved a sheet anchor to many a tried and tempted one. Having thus been taught of the Lord he could say "I know," because of what he had learned while journeying along the path of blessing. In this way the scholar in the school of God becomes qualified as a teacher, and in chapter 27 he takes up the position of instructor, giving in verse 11 his credentials. The marginal reading is "Being in the HAND OF GOD I will teach you."

Concerning the Lord we sing "None teacheth Lord like Thee," but the Holy Ghost reminds us that "though He were a Son, yet learned He obedience by the things which He suffered."

QUALIFIED TO TEACH.

There is nothing like actual experience to qualify the servant of the Lord to teach. The outcome of Job being in the hand of God is seen in the lesson he would impart in chapter 28. This would appear to be his conception of the reason for his occupying that hallowed position. Verse 1. "There is a place (where but in His Hand) . . . for gold where they fine it . . ." It almost seems presumption on the part of Job, but the Word is full of similar illustrations of grace. Ashamed Jehoshaphat restored, teaches his people how to be courageous and depend upon God in their extremity. He had learned in the school of experience and it brought them to Berachah (Blessing), (2 Chronicles 20. verse 26). Then again a broken-hearted, backsliding Peter restored, unflinchingly faces and teaches the opposers of his day. So here is seen a tried and tested servant emerging from his painful experience with a remarkable dignity, and appreciation of God's purposes.

HIGHER GROUND.

"Being in the Hand of God. I will teach you." Eliphaz could taunt Job and show his ignorance of God by such statements as "Is it any pleasure to the Almighty, or any gain to Him, as to what you do?" Job, however, takes a higher standard than in chapter 10. When he speaks for God the more lofty ground is taken. Not now clay for the potter, but gold for the Refiner; His own peculiar treasure. How precious, known only to the One in whose hand he so confidently rests. The deep sense of his privileged position of nearness leads to his magnifying the grace that brought it all about. Verse 9. "He putteth forth HIS HAND upon the rock." God acts in power through grace, as in the gospel. "He overturneth mountains by the roots." Troubled, anxious one He knows how to deal likewise with the mountains of trouble which face you in the path of blessing. "He cutteth out rivers among the

rocks." Cold, unyielding by nature you may be, but the "waters of Shiloah (grace in activity) that go softly," even out of such unpromising material, provides channels of blessings.

A THOUGHT TO CHEER.

Child of God, you too are in His hand, and whatever you may see, or think you can see in yourself, or others see in you, that gives cause for shame and humiliation, here is a thought to cheer, "His eye seeth every precious thing." Some connect the statements in this chapter with the miner. Perhaps so, in a secondary sense, but it cannot be said of any man "He setteth an end to darkness . . . searcheth out all perfection . . . overturneth mountains by the roots." God alone does this. Thus when we are reminded that "His eye seeth every precious thing" how it ought to encourage our flagging spirits. Nothing is missed or forgotten by Him. What a triumph of grace. Like Job I want to realise that it is not the shapeless clay of an undirected life, but the vessel to honour; not the worthless dross, but gold—fine gold—not dim, but refined and reflecting His image. It was the Lord Himself who said "Where your treasure is there will your heart be also." As His peculiar treasure, may we with adoring hearts, rest thus under His eye, and while waiting for the "Bright morning" enter into His joy here and now.

THROUGH A GLASS DARKLY.

There is something so perfectly human in this pilgrim's progress that attracts the soul. It just seems to answer to our own experience. The same ups and downs, one moment praising, the next complaining and doubting, ever changing yet with an unchanging God above and behind all. After rising to these heights of communion and privilege, such is the natural heart that later on in chapter 30, verses 21 and 24 Job's vision appears to be clouded, and he actually challenges God as to His love in the exercise of His power.

PRIDE BEFORE A FALL.

We may wonder at the change, and yet on looking closely into it, the secret would seem to be the old stumbling-block "Pride" that usually precedes a fall. The effort of overthrowing his opponents had proved too much. Failure had kept Job low, but success over his opposers led to his heart being lifted up. Verse 21. "Thou art become cruel with THY STRONG HAND against me . . ." and verse 24, "He will not stretch out HIS HAND." It is just here at the critical moment that God brings on the scene His man. We, too, in like moments of unbelief may confidently look for the same revelation of divine love.

Here we leave the "Hand" for the glorious unfolding of His "Heart," and for this purpose turn to chapter 32, verse 2, where Elihu is introduced. The meaning of his name and the fact that his father is connected with it is important, reminding us of another Father and Son. Elihu means "God is He," and Barachel means "God that blesseth," so with the two combined we have "God is He that blesseth." This therefore is the "key" that unlocks the mystery of the way, and the "end of the Lord" (Jas. 5. 11) showing that "God's Man" is the Divine answer to all human questionings that may arise.

Next Issue: "GOD'S PERFECT MAN."

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Bible Difficulties.

QUES.—"I have met with the objection that while Mark states that our Lord went into the wilderness immediately after His baptism, John says He attended a wedding in Cana three days after that event. How is this difficulty to be explained?"

ANS.—Those who charge the Scriptures with contradictions are notorious for the carelessness with which they read them, and still more for the unholy bias of their minds as they do so. Where believers look for beauties, antagonists look for blemishes. What the Evangelist Mark records is undoubtedly the truth of the matter. The Lord went straight from Jordan into the wilderness to be tempted of the Devil. The Second Man must be tested as was the first. The result demonstrated His absolute perfection. I cannot find that John records His baptism at all. In chap. 1. 32, 33 he quotes some of the Baptist's words concerning the marvellous thing that took place on that occasion, the descent of the Holy Spirit like a dove. But this was said by the Baptist some time later, and it is therefore just a reference to a past event.

The early chapters of John's Gospel appear to fit in between verses 13 and 14 of Mark 1.

W. W. FEREDAY.

QUES.—"Can you give help as to the difference between grace and mercy?"

ANS.—The difference may be expressed briefly thus:—Grace is love in exercise according to God's own great thought, mercy is love in exercise according to the need of the creature. Grace thus suggests to us the greatness and generosity of the blessed God; mercy rather the need and misery of the sinner. Thus in Titus II, where the Apostle has before him the effect of the Gospel, grace is his theme; in chap. iii, where our former condition is laid bare, mercy is the theme. We may find an illustration of this in Psalms cv. and cvi. In the first of these Psalms, God's ways of sovereign grace with Israel are the subject of praise; in the second His exceeding mercy towards them in all their terrible failure in Egypt, in the wilderness, and in Canaan.

W. W. FEREDAY.

Jonathan and His Times.



By W. W. FEREDAY.

PART III.

FROM this point the history of Jonathan is interwoven with that of David. For some reason he played no part whatever in the Valley of Elah, although he appears to have been in the camp of Israel at the time. Was he not at that moment a vessel "meet for the Master's use, prepared unto every good work"? (2 Tim. 2. 21). It does not at all follow because a man is ready for God at one time he is ready at another. Faith in the choicest saint fluctuates seriously. We see this in Elijah very distinctly. But the sovereignty of God is the more likely explanation of Jonathan's inactivity in the presence of Goliath. One of the great lessons of the Book of the Acts is that God acts as and when He pleases, using whomsoever He will. His time had come to introduce David to the people; accordingly the lad was brought forth in all the sweet simplicity of his faith, contrasting so completely with the ponderous formality and spiritual deadness of the man of the people's choice.

When David returned from the conflict with the head of the Philistine in his hand Jonathan's affections went out towards him. David could say of him after his tragic death, "very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (2 Sam. 1. 26).

There is no substitute for love. Nothing that the wit of men can devise can ever take its place. "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned" (Song of Sol. 8. 7). Jehovah lamented concerning Israel, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest out after Me in the wilderness, in a land that was not sown. Israel was holiness unto Jehovah . . . Thus saith Jehovah, What iniquity have your fathers found in Me, that they are gone far from Me? . . . Thou saidst, There is no hope; no; for I have loved strangers, and after them I will go" (Jer. 2. 1-5. 25). In Rev. 2 we hear the Lord's rebuke to Ephesus, "I have against thee that thou hast left thy first love." Works were there; orthodoxy and ecclesiastical order also, but the decay of love spread its dismal blight over them all.

David returning from the slaughter of Goliath is a type of the risen Christ. Only thus does the christian know Him (2 Cor. 5. 16). In His death He made expiation for our sins; He brought to an end, as before God, the old man of sin and corruption; and He overthrew the might of our every foe. He is now Man exalted in heaven. He who once descended into the lower parts of the earth, has ascended up far above all heavens, that He might fill all things (Eph. 4. 10). Surely our souls are exhilarated as we think of Him thus! Surely our affections follow Him to the place to which He has gone! What place can the world hold in the minds and hearts of those who have the blessed knowledge of Him who was rejected *here*, and who is honoured *there*?

Jonathan loved David as his own soul, and forthwith gave proof of his love in that he stripped himself for him. The extent of his surrender is remarkable. "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam. 18. 4). It was a great thing to give David his robe and garments, but for a soldier, and a royal prince withal, to yield also his weapons was extraordinary. Surely the last thing that a military chief will part with is his sword! How great then was the affection of Jonathan for David!

We find Paul in the stripping room, in Phil. 3. If any other person in his day thought he had whereof he might boast in the flesh, he had more. Every natural, national, religious, and moral advantage was his. But the very first sight of the glorified Christ knocked the value out of it all, for him, for ever. "What things were gain to me, those I counted loss for Christ." It was not the impulsive act of momentary enthusiasm with Paul, but the cool calculation of a man who was learning with God the true value of things both above and below. Paul no more went back upon his first devotion to Christ, than Jonathan from his first devotion to David. Both loved their object until life's end. After years of unparalleled suffering and reproach for Christ (and the story may be read in an abbreviated form in 2 Cor. 11),



PART IV.
THE POSITION OF THE WOMAN IN OTHER THAN CHURCH GATHERINGS.

WE must now consider the teaching of the Word of God as to those gatherings which cannot be strictly regarded as Church gatherings; such as Sunday Schools, Gospel Meetings (whether indoor or out) Mothers' Meetings, Missionary labours in the Gospel, and similar services. If they are not really Church gatherings governed by the teaching of 1st Corinthians 14 is it in order then for our sisters to take part in these, and are they exempt from the law of silence in them? It is evident that we cannot look for the answer to these questions in 1st Corinthians 14 for it is there twice stated that what is said refers to "In the Church" (34,35). We have to turn elsewhere for an answer, and elsewhere we find it. Paul in writing to Timothy in his 1st Epistle, Chapter 2, deals with this very aspect of the subject. In verse 1, where Paul exhorts that prayer shall be made for all "men," the word used for "men" means mankind generally (men, women and children), as also in verses 4 and 5, but the word "men" which appears in verse 8 "I will therefore that **Men** pray everywhere" is one meaning **males only**. He does not mean that the female must not pray—certainly not—for in keeping silence, as we have seen, she can talk to God

in prayer, inaudibly; neither does it mean even, that she cannot pray audibly at all as we shall see later, but seeing that she has at least to keep silence "In the Church," even if not anywhere else, she cannot then be exhorted as the male is in this passage, "to pray **everywhere**": That would be contradicting 1st Corinthians 14, which we have already con-

Building and Making.

Lines on a saying of Charles Haddon Spurgeon.

"Men build the houses; but women make Homes."

O my Sisters in Christ be true to your trust!

Houses are **outside**; but Homes are **within**!

Homes last, when houses are crumbled to dust.

Homes—worth the name—last in memory, green,

When the houses sink, grey, in the mists of the past.

Woman, "A helpmeet" for man, was God's gift:

Let her, O **let her**, this honour, hold fast!

L. M. WARNER.

sidered. This word which means males only, is carefully used by the inspired writer, wherever public ministry, or prayer, is in question. In every reference to the exercise of prophesy, or tongues, or teaching or speaking, it is always the man who is the subject of Paul's instructions. "He that speaketh," "He that prophesieth" (1st Corinthians, 14, 1, 2, 3-5). "Let him that speaketh" (14, 13). "Let the prophets speak" (14. 29-32). The interpreter is **he** and **him** (14. 5-28).

Just as when the Lord sent forth the "Twelve" and the "Seventy," He sent forth no women, but men only, as the original text shows by the gender of the nouns and pronouns, so Paul commands Timothy, regarding these matters, to "commit the same to faithful **men** who shall be able to teach others also" (2 Timothy 2. 2).

Notice the force of the expression,

"YOUR" WOMEN

in 1st Corinthians 14. 34, showing clearly that Paul is addressing the men and implying the authority of the men in the Churches. The outpouring of the Spirit in the early days of the church's history and right on to the present, was and is, universal, but the gift of prophesy not so: it is limited to "some" (Ephesians 4. 11; Romans 12. 6). Having reminded Timothy that the males should pray everywhere with (what is vitally important) "holy hands, without wrath and doubting," the apostle then goes on to enlarge on the place of the sisters in public, not confining himself this time (as in 1st Corinthians 14) to Assembly Gatherings as such. The Holy Spirit prefixes his remarks with a word regarding modest apparel, which any reasonably-minded believer cannot fail to understand in its simplicity and meaning. He then adds "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

From these plain and certain statements we learn:—

- A. That the **woman shall learn in silence** with all subjection.
- B. She is not suffered, or allowed to teach.
- C. She is not to usurp authority over the man.

This passage makes no specific mention of Church gatherings, as such. It includes them, of course, but as is readily seen, it has a much wider application, and takes in all gatherings of male and female believers. Whilst it is the same in its teaching as 1st Corinthians 14 regarding Church Meetings, yet it covers much more than that passage and would include meetings such as Gospel testimonies (Indoor or Out) Sunday School Work, and Missionary labours of all kinds.

Regarding all these, in fact, regarding all Christian service and worship, if there are male believers present, irrespective of whether they be "Church Meetings" or not, 1st Timothy teaches us that the sister

- (1) "Must not **Teach** the man."
- (2) "Must not **usurp any authority** over the man."
- (3) "Must **Learn in silence.**"

To sum up the teaching of 1 Cor. 14, and 1 Timothy 2:—

The woman gives place to the man whenever he is present, as both give place to, and own the Lordship of, Christ Himself.

Two further reasons why silence is enjoined are added in verses 13, 14.

A. Adam had **priority in Creation.**

B. Eve had **priority in Transgression.**

PRIORITY IN CREATION.

Adam was the first formed, then Eve, and the teaching is as beautiful for woman, as it is tender and precious for man. For it was not from man's head or brain, the seat of authority, woman was taken, but from his rib,—nearest the heart,—the home and seat of dependence and love.

Nowhere in all the Bible is the woman called a Head. Therefore, because the office of the "teacher" in the Church is an office that involves authority and headship, rule, government, and discipline, does Paul protest against its exercise by woman, as a reversal of God's order and constitution of things—a contradiction by woman of the law of her creation, an invasion of the rights of man, a continued disobedience, a shame and disgrace, so much unsexing the woman that she ought to be "shorn short" and "shaved close" if prophesying, preaching or teaching, when commanded to be "in silence and subordination."

PRIORITY IN TRANSGRESSION.

She transgressed and disobeyed the Word of God with a full knowledge of all it said to her. She knew she would be doing wrong, and told Satan so, and yet she fell. She interpreted the Word of God to suit her passing fancy and brought down upon an unborn posterity death and banishment from God's presence. Because of her action in thus tampering with His Word, God said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children and **thy desire shall be to thy husband, and he shall rule over thee.**" (Genesis 3. 16). Because of her priority in transgression, and the ruining of the race by her interpretation and rejection of the Word of God, the inspired Apostle declares that woman has disqualified herself, by her own action, from being a teacher of God's Word to the Church; in addition to being disqualified by the law of her creation. The first reason Paul gives, is a divine one, laid down by God Himself; the second was brought about by woman's own wilful act.

Could any reasons be more reasonable than the two Paul gives?

Next Issue: **Sisters Meetings and Sunday School Work.**

Jonathan and His Times.



By W. W. FEREDAY.

PART IV.

THE contrast between the attitude of Saul and Jonathan towards David was very great. The poor jealous king, now frequently plagued with an evil spirit, (typical of the last king who will reign in Jerusalem before the great Appearing) hated him, and would destroy him, and even instructed Jonathan as well as his servants to kill David (1 Sam. 19. 1-2). Jonathan, on his part, "delighted much in David." This was the rock upon which father and son split: the cleavage was irrevocable. In like manner to-day every man's eternal destiny is determined by the attitude of his soul towards the Son of God. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3. 18). "What think ye of Christ?" is the great question which will either make or break every person to whom it is presented. It is neither morality nor religiousness that counts with God, but Christ. The rich young ruler of Mark 10 was all that could be desired, morally and otherwise; the difficulty was as to Christ. He did not see sufficient in Him to let all go for His sake.

A SAD CLEAVAGE.

The cleavage between those to whom Christ is everything, and those to whom He is little or nothing, is indeed most serious. Witness His own words in Luke 12. 51-53: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." Whatever matters of contention there were amongst men before His coming to earth, all have been eclipsed by His coming and rejection. Half-hearted christians dropped Paul in the hour of his deepest need because they were not prepared to identify themselves with the disgrace and deprivations that came upon him for Christ's sake (2 Tim. 1. 15; and 4. 16-17).

Jonathan was willing to speak up for David. His remonstrance as given in 1 Sam. 19. 4-5 is deeply touching. "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and Jehovah wrought a great deliverance for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" In these words we can almost hear the christian speaking up for his Saviour and Lord. The hated one's words and works had been very good, and a great salvation had been wrought for Israel by his hand. Who dare impeach either the words or works of the Son of God, and who can deny that He has wrought for His people "so great salvation?" (Heb. 2. 3). David "put his life in his hand"; our blessed Lord went immeasurably further, He laid down His life for the sheep. "No one taketh it from Me, but I lay it down of Myself. I have power (authority) to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10. 18).

Jonathan reminded his father that at the moment of David's victory over Goliath—"thou sawest it, and didst rejoice." But it was a mere passing emotion; not a vestige of divine sentiment had any lodgment in his soul. One is reminded of Mc Cheynes's lines:—

"Like tears from the daughters of Zion that
roll,
I wept when the waters went over His soul;
Yet thought not that my sins had nailed to the
tree
Jehovah Tsidkenu—'twas nothing to me."

ROCKY GROUND HEARERS

are very emotional, and may seem to be filled with divine joy as the wonders of divine grace are set forth, but it quickly passes as the dew before the sun (Matt. 13. 20-21).

It was good that Jonathan should speak up for David, and it is also good that we should be ever ready to speak up for the Lord Jesus, but the weakness of Jonathan lay in the fact that he was not prepared to follow David in his rejection.

A Message for the Last Times.

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An Address given by the late W. J. Grant, M.A.

Specially suited to the condition of things to-day. Read 1st Peter, 5.

THE times through which we are passing are momentous indeed. They are fraught with danger to us all, to elder and to younger. Those who have passed the greater part of man's allotted period of life must have observed the remarkable change that has passed over society within recent years. Many of us have crossed the border that divides the former order of things from the present; that former order in which the fear of God was sensibly felt in the land, when the unregenerate as well as the saints had a respect for God, and owned Him. To-day that general fear and respect for spiritual and eternal things which was manifest in a former generation, is fast disappearing, and the world, and especially our own beloved land (pre-eminent on account of its nearness to God) is ripening fast for the man of sin. These are the days in which our lot is cast. To us then comes the Word of the Lord as revealed in this passage.

Following the order of the Holy Spirit we have

A MESSAGE TO TWO CLASSES,

to the elder and to the younger.

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 □ **TO THE ELDERS.** □
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Beloved elder brethren, we have our dangers as well as the younger. Let me indicate the special dangers to which we are exposed, lest, as years decline, grace in us may decline too. Many a young man has begun life with the love of Christ and has passed away under a manifest change: "And because iniquity abounds, the love of many shall wax cold." We have a striking example of this danger in the case of Asa. When he began to reign in Judah Asa was a true servant of God but in later life he got out of touch with his God, oppressed the Prophet that warned him of his danger and counselled him to do right, and oppressed some of the God-fearing people as well.

DISEASED FEET.

And we read that in his old age "he was diseased in his feet" and yet although his disease became exceedingly great, "he sought not to the Lord, but to the physicians." May you and I not live till our feet are diseased.

How many amongst God's people have walked faithfully in their younger days, but lived to pass the close of life with an irregular walk? The repeated prayer of the godly George Muller, was "May God preserve me from becoming a wicked old man." Blessed man of God, he had learned something of the treacherousness of the human heart, and notwithstanding all his communion with God and his thousand and one answers to his prayers, he still felt that as long as he was in this scene he was not beyond the enemies' fire either from without or within, and hence the prayer which I have just mentioned.

With regard to

THE WORD "ELDER,"

which is of very frequent occurrence both in the Old and New Testament, it is used in a double sense. Sometimes in a natural, sometimes in an Assembly sense. For example, we read again and again, of "the elders of Israel." Elders there means not only their seniority, but that they were conspicuous as representatives of the nation Israel. So too, in the New Testament, in the Acts of the Apostles, we read of "elders being appointed in every city"; men who, **not merely from their age, but from their qualifications**, were evidently fitted to take oversight, in the Holy Ghost. And in the Epistle to Timothy and Titus the Holy Spirit indicates the qualifications those must possess who are fitted for public ministry among the people of God. All elders (**naturally**) are not qualified for **Assembly** oversight; are not qualified for taking rule, or ministering the Word, among the saints. But all elders (**naturally**) who are in Christ may, because of their age and experience in the ways of God, be able to instruct and counsel, their younger brethren. They **ought** to be able to minister, personally and privately, out of the treasures of ripened experience, words that shall guide and strengthen their younger brethren. And this they will be able to do if possessed of a true Christlike

CHARACTER.

Gift is valuable; character is beyond value. Conformity to Christ in character and life is beyond all special gifts the Holy Ghost may be pleased to bestow. But character is an acquirement only to be gained through acquaintance with God. I look back to the days of my

youth, and think of many dear men who, though not perhaps gifted for public ministry, were men of holy character, of Christ-like demeanour, whose godliness, humility, and consistency, remain with me to this day; men for whom I still cherish the profoundest respect. Those are the men who influence others. Character is even more eloquent in the silence of its life than in the utterance of its lips. O, that every elder may be a man of character, and every elder woman a woman of character. Men and women who, even though their words may be comparatively few, are still exerting that power and influence over their younger brethren and sisters that shall pilot them over the rising billows of these last days so that they may reach in safety the desired haven. We want to enter that haven, not as a shattered wreck, but as a ship in full sail. It is said twice over by the Holy Ghost that such was the character of the elders of Israel. In the last chapter of the Book of Joshua and in the second chapter of the Book of Judges we read of these mighty men of Israel, men who had seen His way with His own people in magnificent deliverance; men who had passed through the wilderness with its mingled stories of mercy and judgment, men who had crossed the Jordan, men who had seen the wonders of Israel's God in the land, who had seen the mighty hail that laid the enemy low in the valley, who had seen the fall of Jericho, and the sun stand still, men who, being witnesses of those mighty acts, had been so impressed with their majesty, the holiness, the grace of their God, that their characters took shape accordingly, and under the influence of that character they steered the national ship aright. Fellow elders, you who are over the Church, ought to be followers of such, and exert a heavenly influence over those younger brethren whose lot has fallen in such evil days. I want to appeal to such and say, let us feel our responsibility.

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 □ **A CLEAVAGE IN ASSEMBLIES.** □

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 We are living in a time when a cleavage is taking place between the elder and the younger members of the Assemblies of God. **This cleavage is not of God.** The elder needs the younger, and the younger needs the elder. We are members one of another and our desire should be to bridge over, yea, to close up altogether this ungodly cleavage that seems to be at work among us. Let us feel our responsibility to our younger brethren, let us sympathise with them in the present day difficulties, let us remember that the times through which they are passing are times far more difficult and adverse to a holy life than the times in which you and I first saw the light. And let them stand shoulder to shoulder with the elders in all matters and all services.

Now let me address my

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□ **YOUNGER BRETHREN.** □

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You have life before you and therefore vast possibilities for time and for eternity. The dangers and duties that attend you are very important. First, there is the danger of

DISRESPECT

and insubordination to your seniors. The Holy Spirit calls attention to this in the scriptures we have read. "Likewise ye younger submit yourselves unto the elder." We are living in a time in which disrespect and insubordination on the part of youth towards those of senior years is increasingly manifest. It can be seen even in the little child. In the commercial world big public firms all want nowadays to dismiss their old well-tried and faithful workers and to place younger men in their stead. And they do so even in cases in which an old worker is by no means disqualified physically, for the work to which he was accustomed. They seem to be doing so, simply on account of age, without regard to the experience of the older worker. This is the trend of the times in the world, and my dear young brethren, you are in danger of drinking in the spirit of the age. Be on your guard against this. It is not of God. If any principle is taught in the Word of God surely this is taught, that respect ought to be made to elders. Even priority in age commands it, but if, in addition to age, there be heavenly wisdom and divine grace also, then the more worthy are they of your respect and submission.

The second danger I would mention is the danger of

YOUTHFUL LUSTS.

In youth, life is fresh and the passions of youth are great. All the more are you thus exposed to danger. In 1st Timothy we read: "Flee youthful lusts." When a man is fleeing he has the appearance of cowardice, but it depends upon what he is fleeing from. Never was there a braver sight seen upon this earth, than when Joseph fled from the house of Potiphar. What an example in his life was this blessed man of God. Little wonder then that this was the man that could look every enemy in the face.

Lust may tempt in various forms. It may take the baser forms of the flesh, and, alas, there are not wanting occasions in which the flesh triumphs over God's child, even in the baser form. But there is one lust of the flesh—for I am sure you will all agree it is a lust—to which I ask special attention, the lust of

TOBACCO SMOKING.

My mind has been much directed to this subject of late, and I want, in faithfulness to my brethren, freely to express what I believe is the

truth regarding this practice. Cigarettes present the form of tobacco, nicotine, in its worst form, and it has at least five effects. The first is, it enslaves the man who practices it. It binds him with an invisible chain. No saint who practices it can sing with truth:

"My chains are snapped,
The bonds of sin are broken,
And I am free."

Far from it. A young man told me on one occasion that he had tried to extricate himself from this enemy, but his every effort was a failure. It **enslaves the man**. We see our young men walking to Church, so called, smoking their cigarettes, a thing undreamt of 30 years ago. And not only does it enslave the man, but it **injures the body**. The practice of that lust is a waste of money, a waste of the body, and it tends to ruin the soul. Not only does it injure the body but it **destroys conscience**, and produces a terrible disregard for the feelings of others. I was travelling by train one day and the compartment I entered was a non-smoking compartment, but the gentleman who sat in the corner opposite me commenced the practice right away. I said nothing on the subject but my inward protest must have so affected the moral atmosphere that he felt I was disgusted. We reached the end of the journey and when he left the compartment he gave me a look I shall never forget; a look of hatred and contempt, knowing that he had wronged me and yet miserable in the consciousness of his own captivity. "I speak unto wise men, judge ye what I say." Another effect it produces, it **paralyses the will**. In conversation with another young man I was once led to ask him, "Do you indulge in this habit of cigarette smoking?" He confessed he did. I exhorted him at once to discontinue. When I brought before him, not only the negative will of God that he should abandon the practice, but the positive will of God that he should make headway in obedience, he admitted his duty but gave no promise to fulfil it. I considered his inability afterwards, and I believe it was this: his will was paralysed. I am speaking now of positive obedience as a child of God. He could not promise; he had not the power, and he felt it. The inward and the outward man are one; that which affects the one, affects the other. The Lord help each one of us to step out in the path of obedience.

My last point in connection with this topic is this: not only does it tend to destroy conscience, to destroy the body that God has given us, to produce disrespect for the feelings of others, to paralyse the will and hinder spiritual growth, but it is a **poison**. And here is a point worth

mentioning. Nicotine, which is the juice of the tobacco plant, is poison, and it takes its name from "Nicot," a Frenchman who imported it from South America in the year 1560, the very year in which the Reformation was established in Scotland. It was introduced in Reformation times, when God was emancipating men from the bondage of Rome. I believe the Devil is at the back of the whole thing in importing something which he knew would bring men into bondage, and defeat the purpose of God so far as he could.

Another danger that youth is exposed to is

"THE UNEQUAL YOKE."

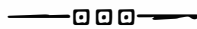
We are exposed to it in Church membership, we are exposed to it in our business partnerships, but we are terribly exposed to it in our social intercourse. Many a young man and woman have been dragged down by this "unequal yoke," and they never recover. It is an eternal loss.

And now for the duties that act as a remedy against all these dangers. Go to the root of the matter at once.

GIVE YOURSELF TO GOD.

"Present your members as instruments of righteousness unto God." "Present your bodies a living sacrifice," for the body is the great obstacle, after all, in the way of spiritual progress. "It is your reasonable service." It will be most unreasonable to keep it back. And if you do present yourself to God, and pass into the kingdom of God experimentally, you will come under the governing of the Holy Spirit who acts both negatively and positively; **negatively** in delivering you from the power of indwelling sin, and the power of Satan and a Satanic world without. "The governing of the Spirit," says Paul, "has made me a free man." Remember, the Spirit of God is a governing necessity, and if we but put ourselves in His hand habitually, moment by moment, we shall know His presence, and we shall realise His power in the way of deliverance from the domination of sin. We shall know His power **positively** in conforming us more and more to the image of Christ, principally through the Word and through prayer. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." And not only by the word, but also by prayer. Immediately after the expression "by taking heed thereto according to Thy Word," the godly one says: "With my whole heart have I sought Thee: O let me not wander from Thy commandments." That is prayer.

May God enable us, whether young or old, to take heed to these deeply important matters. May my younger brethren have grace to show that regard, and subjection, to their senior brethren that they ought to show, and also to overcome every evil lust. May God give each one of us grace to fulfil our duties in the way of presenting ourselves unto God. If we give up that precious body to Him, we shall then know the joy of the Holy Spirit filling and using us as a blessing to others, and a testimony to the world. In the office, in the workshop, in the home, in the street, in fact, everywhere we shall be witnessing for Him. Feed much upon the Word of God and have your daily seasons of communion, allowing nothing to come between your soul and God.



The Hand of God.

Wonderful Experiences in the Path of Blessing.

PART IV.

By J. HARRAD.

GOD'S PERFECT MAN.

Elihu's remarks in chapter 33 contain a beautiful allusion to the Lord, and at the same time show that he too could fully enter into Job's feelings, verse 6 "I who also am formed of clay" This recalls the words of Job in chapter 10, but does it not remind us of God's Perfect "Man" (the last Adam) towards whom every step of the pilgrim pathway of His appointment leads. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. 2. 14). Every purpose of God is to bring the soul into touch with Christ, the perfect Man who so perfectly reveals the Father. Elihu, then, as the type of Christ is needed to prepare Job for the final and necessary revelation of the Lord. In his remarkable address Elihu refers to the Spirit of God, the Words of God and the Works of God, leading Job to that condition of soul required for the voice of God to be heard.

FACE TO FACE.

Oh, how the Lord effectually deals with the pride of Job's heart. Over 500 verses are needed to record the latter's defence against his friends, but when the Lord speaks, only

seven verses are sufficient to give Job's response, with every sentence confessing his utter ignorance and worthlessness, and the Lord's infinite wisdom and absolute holiness. It is at this point that the Lord reveals His grace, worthy of the One whose name Almighty (Shaddai) tells of inexhaustible resources. It comes from the Hebrew word Shad, which means field (a never failing source of supply), but there is another more beautiful meaning "breast," which suggests the source of supply with the tenderness of mother-love behind it. How wonderful then as we have been tracing the pathway of this servant of the Lord to realise that behind all the experiences there was a heart of love as tender as a mother's (yes, and more so, for He who knows says "A mother may forget . . . yet will not I forget thee"), choosing the very best for the one loved, for this is the "end (or purpose) of the Lord" as given in chapter 42, verse 12, which sums up everything,

"SO the Lord blessed."

Varied have been the circumstances, and terrible at times the conflict we have been witnessing, but the HAND OF GOD has been seen all the way upholding, guiding and blessing, and moreover the HEART OF GOD has been revealed behind all that must have seemed so perplexing in that day.

What a depth of meaning this wonderful book of Job gives to the Lord's instructions to Moses in Numbers 6 as to the first and greatest thing His infinite love and wisdom could conceive for His people " . . . say the Lord bless thee."

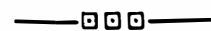
With all that has been revealed of what the path of blessing meant for Job, are we still able to say as fervently to those we love "God bless you"? At any rate, we have seen that God is sufficient in Himself to satisfy fully the human heart, apart from mere temporal prosperity, for He was surely vindicated in this in His servant Job. May these thoughts be to soul-profit and lead us into a closer acquaintance with the Lord, so that with confidence we may pray as Jabez, "Oh that Thou wouldest bless me indeed."

"Oh to trust Him then more fully; just to simply move,

In the conscious calm enjoyment of a Father's love:

Knowing that life's chequered pathway leadeth to His rest,

Satisfied the way He taketh, must be always best."



The Corinthian Wedges.

—□□□—

By ERNEST BARKER.

PART IV.

ANOTHER wedge which the enemy succeeded in driving into the midst of the believers at Corinth was

THE WEDGE OF INSINCERITY.

This brings us face to face with one of the most reprehensible irregularities which could possibly exist in any assembly of God's people. This irregularity was vitally connected with the Lord's Supper, which should have been the most sacred of feasts, but which was outrageously abused.

The history of this abuse forms some of the saddest reading in the Pauline Epistles. When these believers came together ostensibly to partake of the Lord's Supper the gathering developed into an unthinkable exhibition of mockery and shame. One was hungry, and another was drunken. Thus the Church of God was despised, and thus God Himself was dishonoured, and thus the Lord's table was turned into confusion and contempt.

When the Lord Jesus was in Jerusalem, He entered into the Temple, and with a scourge of small cords He drove out all the money-changers; pouring out their ill-gotten gains and overthrowing their tables, exclaiming "Make not My Father's house a house of merchandise." In like manner He might well have smitten the Corinthians with severe chastisement, saying, "Make not My supper a time of revelry and drunkenness."

Following the Apostolic condemnation in 1 Cor. 11. 17-22, we have the Apostolic revelation and teaching concerning the Supper of Remembrance. Without entering into every detail of this wonderful passage from v. 23 to the end of the chapter, there are three matters of superlative importance which should ever be remembered by those of us who seek to remember the Lord on the first day of the week.

The first of these is **the Lordship of Christ**. The Apostle mentions "**the Lord**" in these verses no less than seven times, thus:

- "I have received of **the Lord**" v. 23.
- "**The Lord** Jesus, the same night . . ." v. 23
- "**The Lord's** death" v. 26.
- "**The cup of the Lord**" v. 27.
- "**The blood of the Lord**" v. 27.
- "**The Lord's** body" v. 29.
- "**Chastened of the Lord**" v. 32.

If we desire to remember Him worthily, we **must** give Him His right place—we must acknowledge that He is **Lord**, and thus allow Him to control us in thought and in word.

The second item to remember is **the significance of the cup**. From v. 25 to 28 the **cup** is emphasised five times. This is of the utmost importance. The Apostle does not lay emphasis upon the wine—a fact which is sadly overlooked by so many christians. No, it is not the wine but **the cup** which is so prominent in these verses. Surely all this reminds us of those other great passages where the cup is so clearly referred to, such as, "O My Father, if it be possible, let **this cup** pass from Me" (Matt. 26. 39). Also, "**This cup** is the New Testament in My blood" (Luke 22. 20). And yet again, "**The cup** which My Father hath given Me, shall I not drink it?" (John 18. 11). These passages carry with them their own interpretation. **The cup** tells us of all the agony, shame, and judgment He endured on Calvary to bring us to Himself.

The third item to remember is **the essential importance of self-judgment**:—"But let a man examine himself, and so let him eat . . . and drink . . ." (v. 28). It is so easy to bring dishonour upon His thrice holy Name by carelessness, coldness, and mere formality. It is so easy to find ourselves in a "rut" at the Lord's table, and for that rut to become so long and so deep that it develops into a sort of grave—we find ourselves buried in it. How vastly different things would be if only we took time to examine ourselves before the Lord, previous to our approach to the table, and had every hindering element removed! Then true worship would flow spontaneously.

Also let us be very careful not to turn the Lord's Supper into a prayer meeting nor into a mere service of song. Strictly speaking we do **not** come together at such a time to pray or preach. We come to **MEET HIM** whom our souls love. It is above all else a **worship meeting** when we enjoy the unspeakable privilege of **giving to God the overflow of our grateful hearts, and of thanking Him pre-eminently for His unspeakable gift.**

(To be concluded.)

GRAIN FOR GLEANERS.

GATHERED FROM 1st EPISTLE OF JOHN.

By QUARTUS.

1. ABOUT CHRIST'S INCARNATION

"We know the Son of God is come."

1 John 5. 20.

Here are some results—

- (a) "He hath given us an understanding."
- (b) "We may know Him that is true."
- (c) "We are in him that is true."

Therefore the incarnation has made possible—

- (a) A REVELATION of God through Christ to men.
- (b) A NEW NATURE to all who receive Christ.

As it is written—

- (a) "The only begotten Son . . . He hath declared him." John 1. 18.
- (b) "If any man be in Christ he is a new creature." 2 Cor. 5. 17.

2. ABOUT THE PROPITIATION.

"God sent His Son to be the Propitiation."

Ch. 4. 10.

Therefore we read—

- (a) "He is the propitiation for our sins." 2. 2.
- (b) "Also for the sins of the whole world." 2. 2.

PROPTIATION IS LOVE'S

MANIFESTATION

- (a) Love's Proof, "He laid down His life for us." Ch. 3. 16.
- (b) Love's Plan, "He was manifested to take away our sins." Ch. 3. 5.
- (c) Love's Purpose, "That we might live through Him." Ch. 4. 9.

3. ABOUT THE COMMUNICATION.

"These things have I written unto you that believe on the name of the Son of God."

Ch. 5. 13.

For these reasons—

- (a) "That ye may know that ye have eternal life."
- (b) "That ye may believe on the name of the Son of God."

Therefore the Communication makes possible

- (a) An exercise of faith in the Son of God.
- (b) The assurance of having eternal life.

The divine Communication begets human Appropriation. "Faith cometh by hearing."

4. ABOUT OUR TRANSLATION

"Into the kingdom of the Son of His love."

"We know we have passed from death unto life." 3. 14.

Here are some visible proofs—

- (a) "Because we love the brethren." 3. 14.
- (b) "He that is born of God doeth righteousness." 2. 29.
- (c) "He that is born of God doth not commit sin." 3. 9.
- (d) "Whatsoever is born of God overcometh the world." 5. 4.

Therefore our TRANSLATION makes the MANIFESTATION of "The divine nature" (2 Pet. 1. 4) possible by us.

5. ABOUT OUR EXPECTATIONS.

"We know that, when He shall appear, we shall be like Him, for we shall see Him as He is." Ch. 3. 2.

- (a) "We know he shall appear."

PROMISE.

- (b) "We know we shall see Him."

PROSPECT.

- (c) "We know we shall be like Him."

PERFECTION.

Amidst life's Tribulations let these two facts be our Consolation,

"The Son of God has come,"

"I will come again and receive you."

The Shepherd Boy.

THE story is told of a shepherd boy, who, while he lay on the hillside with his flock around him, began to think of the great benefit the sun bestowed upon the world. He thought of fields of waving corn. Trees laden with ripened fruit—and flowers of every colour which decked the landscape—and much more; and as one after another of the sun's ministrations passed before his mind, he looked up to the sun and exclaimed, O glorious Sun! glorious Sun! and shall not we who contemplate the manifold merciful ministration of our Lord and Saviour, Jesus Christ, also exclaim, O glorious Son! glorious Son!

THE LORDSHIP OF CHRIST, Seen in Matthew's Gospel.

—□□□—
By JAMES GREEN.

PART VI.

HIS RETURN. Chapters xxiv., xxv.

Key Verse, Chapter xxv. 13.

Result—Expectation.

Does the heart thrill at the thought of seeing Him? Can mind conceive a greater bliss than that enraptured sight? Swiftly times fast fleeting hours are passing, hastening on, bringing ever nearer than before, the fulfilment of His promise. The apostle spoke of the crown of righteousness which the Lord would give, not only to him, but unto all those who love His appearing, and it is of that event that the section before us especially speaks. We must remember in reading it that our Lord had been rejected as Son of David, and that in consequence He had taken the larger title of Son of Man, and at the same time shewn the aspect that the kingdom would take in His absence. With this latter His various parables are occupied. The title "Son of Man" is a striking one in Matthew's gospel, occurring more frequently than in the other evangelists, as likewise does the phrase "The Kingdom of Heaven!" Now we shall most certainly be led astray if we confuse the title "Son of Man" and "The Kingdom of Heaven," with the Church and its heavenly calling. "Son of Man" does not express our Lord's relation to His church, in fact in the epistles it is never used except as a quotation in Heb. 2. So also "The Kingdom of Heaven" describes the sphere of the Lord's authority during His absence from earth over those who profess to be under His rule, by taking His name. It commenced with His rejection and will end with His appearing, when the kingdom shall be manifested as the dominion of the Son of Man in its earthly part, and as the Kingdom of the Father on its heavenly side. The Church is formed within the Kingdom of Heaven, commencing at Pentecost and being completed at the Rapture. The clear understanding of this, will help us not to misapply the details of the Olivet discourse in Matt. 24 to the Church. As the Lord was seated on the mount with His disciples, they asked Him two questions. (1) When shall the destruction of

the temple be so complete, that not one stone will be left upon another? Matt. 24. 2., and (2) What shall be the sign of Thy coming and of the end of the age? Matt. 24. 3. The answer to the first question is recorded in Luke 21. The answer to the second question is given in Matt. 24. The Lord begins by a warning against some who would assert that He had already come in visible presence. Now no christian would be deceived by such a claim, for if he understands the true hope of the Church, he is expecting to be caught up to meet the Lord in the air and so with all saints to be for ever with the Lord. (1 Thess. 4). But to those who will have Jewish hopes when the Church is no longer here, the danger will be very real, for it is just the claim that the Antichrist will make. Neither are such to be troubled because of wars, famines, pestilence and earthquake, for these are the beginning of sorrows falling upon a world that has given up God. The prelude to these things may already be heard before the storm shall burst forth. Then after verse 8 the darkness deepens; persecution, betrayal, false teachers, and abounding depravity, all this will witness to the godly of Israel in that day, that the end is in sight. Yet amidst all these calamities the gospel of the coming Kingdom will be preached to all nations, a continuation of that which the apostles were instructed to preach in Matt. 10, which was interrupted by the Lord's rejection. Then shall the end come. Amidst the general mass of the Jews, idolatrous worship will be again revived, that unclean spirit from which they have so long been free; the great tribulation will run its course, then suddenly as the lightning flash the Son of Man will come in the clouds of heaven. Then shall He execute judgment upon His enemies, and gather together all Israel, His elect, from the four quarters of the earth, according to the sure word of prophecy. With verse 44 the subject closes with the exhortation to be ready, for in such an hour as they of that day will think not, the Son of Man shall come. It is significant that this title is not used again until verse 31 of chapter 25. (The phrase "wherein the Son of Man cometh" in chapter 25. 13. is omitted by the Revisors and other translators, as not having M.S. authority.) Between chapter 24. 44 and chapter 25. 31 there is a parenthesis which has three parts. 1st. The instance of the two servants, faithful and unfaithful. This is a figure of the state of things in the profession of Christianity, in which are found both real and unreal, all viewed however as having the responsibility of servants. 2nd. A parable in which the real and unreal are seen in the five wise and the five foolish virgins. The difference here being seen in the possession of the oil, viz., the Holy Spirit. The figure used in this

parable is the nearest in Matthew's gospel to that which will take place at the Rapture, the home call of the church, and this will be accompanied by the closing of the door of grace, and the hopeless doom of those who have but the lamp of profession. 3rd. A parable regarding responsibility to the Lord in the use of His entrusted truth, during His absence.

After this the title of Son of Man is again brought in, and the section ends with a description of the judgment of the living nations, according to their treatment of the messengers who have announced the coming Kingdom.

But we shall all be manifested at the judgment seat of Christ. This in our case will be before we shall appear with Him at His coming with all His saints. Surely such a thought should make us labour that whether present or absent (in the body or out of the body) to be found when His shout is heard, in all things agreeable to Him. It is a small matter what any man may judge or approve of, it is of the utmost importance what the Lord's judgment will be.

The key verse is surely an exhortation of great moment, "Watch!" With constant expectation for your Lord is coming, it is this that His heart desires. "Watch" for ye know not the day nor the hour, and most surely this should call us to earnest service for His name, and to separation as children of the light and of the day from all that is of the night of darkness. May the consideration of the nearness of His return make the Lordship of Christ a clearer present reality, maintained by constant communion with Himself, in prayer, and instructed by His word. "Blessed is the man that heareth Me, watching daily at my gates, waiting at the posts of My doors." Prov. 8. 34.

Do you Know?

That He who measures the waters in the hollow of His hand, knows how to carry thee safely in His bosom.

That God doth purposely conceal His purposes from His children, in order that they may live upon His absolute promises in Christ Jesus.

That there is between the feeblest believer and eternal punishment but one thing, and that is—the blood of Jesus.

That gold can be tried; tinsel is afraid!

Study No. 37. Gen. 23.

Abraham's Faith in God in Time of Bereavement.

A MAN OF FAITH.

1. Is acquainted with grief (verse 2).
2. Is no stranger to tears (verse 2).
3. Puts a check on sorrow (verse 3).
4. Exhibits courtesy and dignity (verse 4).
5. Does not whine under injustice (verses 11 and 15).
6. Is prudent in his business dealings.
7. Reveals faith in the ultimate fulfilment of the Divine promises.

UNIQUE. This is the only account in the Bible of the age, death and funeral of a woman. On Sarah is bestowed the honour that she only, of all women in the Bible, has the number of her years recorded.

LIFE-LONG COMPANION. Sarah and Abraham were life-long companions. She was his half-sister. They had grown up together in the same family. She was 10 years younger than Abraham, and died 38 years before him. Probably they had known 100 years of married life. Abraham was not at home when Sarah died—he was at Beersheba (22: 19) while Sarah died at Hebron 24 miles distant. Evidently her death was sudden. Abraham was a sojourner, a pilgrim, because he was a stranger (verse 4).

INJUSTICE. Here is a great show of generosity (verses 11, 13, 15), but as a matter of fact they took advantage of Abraham's trouble. He only asked for a "cave" but Ephron foisted on to him the field as well (verse 11) and then asked three times its value. After Abraham's death they were mean enough to resume possession of the field, which Jacob had to buy back again (Gen. 33: 19). But see how nobly he bore such gross injustice.

PRUDENCE. Abraham went to sons of Heth and not to the owner (verse 8) which was then the proper thing to do. Abraham resorted to the legal methods of that day (verses 17 and 18).

WHY NOT BURY IN MESOPOTAMIA, THEIR NATIVE LAND? The desire to lie among one's people was and is a very strong Eastern sentiment. By this act Abraham expressed his unbounded confidence in the ultimate fulfilment of the promises of God. By thus burying his dead he was formally taking possession of the land (study Jeremiah 32: 7 to 8).



It will be noticed that in all the verses so far considered no mention is made of circumstances where male believers are absent, and where

Sisters only
are gathered together.

What is to be the attitude of these, dear to the heart of the Saviour, when no male believers are present? Are they still to observe the ministry of Silence? As these two passages of Scripture say nothing regarding this side of the question, we have again to look elsewhere, and again elsewhere we find the answer to our problem. How important it is, beloved reader, to get a complete view of any subject, and how easy to get a biased and unscriptural view by just considering one isolated passage. Even considered in its right context it may convey a wrong idea unless we take it in conjunction with other passages bearing on the same theme.

We thus turn to 1 Corinthians 11 and in verses 5-6 read these words —

"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered."

We need be at no loss to understand what is meant by "prophecy" if we open our Bible and compare scripture with scripture. The word means—

(1) To foretell future events.

(2) To foretell or proclaim present duties.

Prophecy is therefore, not only predictive, but it is didactic. The prophet is as certainly a preacher, teacher, speaker and proclaimer of moral righteousness as he is of a coming Messiah. In short, prophecy is a discourse proceeding directly from Divine inspiration,

revealing the future, explaining the present and the past, teaching, warning, admonishing, rebuking, exhorting and comforting God's people; insisting on a life of faith, obedience and holiness. Moreover, it is not only for the "edification, exhortation and comfort of believers" (1st Corinthians 14. 3, 22-23), but for the "conviction" of unbelievers, that God might be glorified.

Bearing in mind what we have observed earlier in our study, that no part of God's Word ever contradicts another part, we are now prepared to see that what 1 Cor. 11. 5, 6, says, cannot contradict the teaching of the same writer in Chapter 14 of this very same epistle, or 1st Timothy 2. But yet here, in 1st Corinthians 11. 5, he not only mentions the woman, but speaks of her praying or prophesying.

What an apparent contradiction some would say, and maybe this passage has oftentimes puzzled my reader, but bearing in mind all that has gone before, all difficulties vanish. Paul had much he wanted to say in this very chapter concerning irregularities when they came together "IN THE CHURCH," but notice he does not include this among his charges, but specially deals with this matter before drawing attention to those things which were done "in the Church gatherings" which were contrary to the Lord's mind and will. Thus 1st Corinthians 11. 5, has no reference to Church gatherings at all; neither can it refer to any gathering where men are present, or it would contradict 1st Timothy 2. Therefore we can only conclude that this passage supplies the one missing link in the chain, and gives direction to the **Sisters, for meetings or gatherings, composed of Sisters only, or any service when no MALE BELIEVER is present.** The only additional command to 1st Timothy 2, is that the head must be covered or veiled. Thus we see the

beloved missionary sister labouring in the foreign field, with no male believer present, is fully justified in praying or prophesying, so long as these scriptures are fulfilled.

To come nearer home, to that which may concern more of our readers, we see that those who conduct Mothers' meetings, or take Sunday School Classes, are acting in full agreement with God's mind and purpose, providing no male believer is present in the meeting or class, as the case may be.

The argument that "no harm" is done, because good has come from woman's public speaking in the Church is the argument of lawlessness and insubordination. "Harm" infinite is done. The spirit of disregard to the authority of God's Word is a "harm" that does not stop with woman's claim to "equal liberty" with man in the Church of God, but extends itself to every page of the Scriptures, and invades the most sacred relations of the home, the family, and christian fellowship and life—the spirit of insubordination everywhere. It has been said by some, that as "in Christ Jesus" there is neither male or female, so all that Paul says regarding this subject is futile. Whilst it is blessedly true that "In Christ Jesus" there is neither Jew nor Gentile, Bond nor Free, Male nor Female, yet, so long as we are mortal beings in the flesh, these things do and will continue, and must be recognised within the Church, as well as without. Spiritually they do not exist, but actually and physically they do, and God has given precise instructions to govern our various relationships down here, such as Masters and Servants, Parents and Children, Husbands and Wives.

When Christ returns, the Church will be caught up perfect and complete; then all relationship, as at present exists, will be gone for ever. We shall ALL be changed, and there will then be ACTUALLY and completely NO Jew nor Gentile, no Male nor Female, no Bond nor Free, but all will be one in Him—His Body and His Bride. Till then, we must recognise facts as they are, and seek to govern our ways and actions by the rules that God has laid down. "To obey is better than sacrifice, and to hearken than the fat of rams."

Reader, "how readest thou?"

"If ye know these things happy are ye if you do them," says your Lord.

THE END.

A new Series of Editorial will commence with next issue.

Gospel Literature Fund.

Evangelists at home and abroad can often use many more tracts than they can afford to purchase, whilst other friends who can spare a little for this good work, may not have the time and opportunity to distribute. This fund links the two together and Editor supervises every parcel sent out

XXXXXXXXXXXXXXXXXXXXXXXXXXXX
 She shall be Praised.
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Oh, who is the woman, of whom it is said
 "Her children rise up, and call her blest"?
 "Her husband also: he praiseth her"?
 Their praise is far better than all the rest.

For "the mouth of the Lord hath spoken it,"
 This praise He gives in His Holy Word.
 Nothing the world can give, will last:—
 But this is both man's and GOD'S reward.

'Tis "the virtuous woman" who
 "fears the Lord";
 Twenty-one verses describe her life.
 Nothing of earth can exceed this praise—
 "She's the best of mothers, and she's the
 best wife."

"A crown" it is said, "to her husband
 she'll be."
 "Beauty is vain"—on which strangers have
 gazed.
 For husband, and children, and home, 'tis
 first given,
 A woman who feareth the Lord,—"shall be
 praised."

L. M. WARNER.

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Threshed Wheat Appreciations

FROM

Canada:—

"Words cannot express the soul refreshing we receive in reading "Threshed Wheat." How eagerly those we loan it to, await its arrival!"
 A. M. SMITH.

Daughter of the late Ephraim Venn:—

"Father used to so enjoy your articles on 'Elijah's Lonely Ministry.'"

Norwich:—

"We very much appreciate your Magazine. In fact it is often a week before I am able to get a chance to look at it, as Mother confiscates it when it arrives, and after she and Father have read it, I get my innings."
 M.R.

U.S.A.:—

We both have been reading "Threshed Wheat" for some time, and think it one of the best advocates of Bible Fundamentalism obtainable at any price, and enjoy every page of its issue. It is worth many times its price.
 J. O. KNOX.

Demerara, B. W. Indies:—

"It is a real pleasure." W. and A. HATELEY.

Shall we Save or Slander ?



HE was the head of one of the great Biblical institutions. A man of many parts and much experience. A man sober, sensible and spiritual. On this particular morning, when the editor visited him, he was serious. He had cause to be. He was in the judgment. He was in more than a judgment—he was in the misjudgment, and this is the hardest of all experiences. He had been misrepresented, he had been the object of lies born of

JEALOUSY.

Tales had been peddled which had not the slightest foundation of truth. He was smarting and he was hurting, a thing christian workers often suffer. He was really slandered and was suffering the pain of it. He was wondering why christians held other christians with so little regard? Just what many of us have often thought. He was wondering why christians are jealous of each other, rather than zealous for each other.

Why are christians so hard and harsh?

Why are christian workers so thoughtless of other christian workers?

Why will christians bear tales on others with such seeming indifference?

Why do christians bear an evil report with not so much as seeking to ascertain the facts?

He was just where many a christian worker has been—discouraged, distressed and heart-sick. In this state of mind he said, **"If deep down in my heart I did not know Christ for myself, I would be an infidel by the things I have known leading christian workers to say and do."** But he **did** know Christ in this way and it made all the difference. His voice showed deep heart emotion and he brushed a tear away.

Oh, the shame of it! The pity of it! If christians will not be christian, then who will be christian? If one christian will not speak kindly of another christian, then what can we expect of the world? If christians will not be christian, then who will be christian? Suppose, a christian falls into error or sin, what shall another christian do?

Shall he recover him, or uncover him?

Shall he pray for him, or prey on him?

Does the Bible have anything to say? Is it written anywhere: "Ye that are spiritual restore such an one"? Does it say anything about "considering yourself" lest ye be tempted also?

What DOES the Bible Say ?

Shall we save or slander? But suppose you **do** hear something concerning a christian brother which is not well-pleasing, shall you condemn him till you know the facts? If christians will not be christian, then who will be christian?

Never was there a time, it is so said by many, that christians showed as little love for others as now! This seems too true. Jealousy is rampant. Criticism is ready to leap like a panther at its prey. It does not take much of a man to criticise or ostracize, but it takes a big man to sympathize, and if christians will not be christian, who then will be christian?

It has been the rule of our paper never to degrade any man, for THE BOOK admonishes us to be careful about judging till the Lord comes, for judgment is not ours but His. Again and anew, we pledge ourselves to be jealous of no worker but to be zealous of the work. We will guard the good name of all christian workers, and if a bad name should come to any, we shall labour and pray till that good name be restored. We shall not take any "hear-say" and report it. We shall keep a guard at our lips and a sentinel over our tongue. We shall believe that we are our brother's keeper. We shall keep his name and set a guard about his life. We will be quick to forgive, and we will seek to be as God—"when we forgive, forget that we ever had anything to forgive."

How often we have failed and sinned. So often, that there is no self-righteousness left in us as a hiding place. **But how freely has God forgiven!** How graciously and how generously! He has washed away sin stains! He has taken away sin pains! He abolishes sin's reign. He is a wonderful God! And with such need of grace on my own part shall I not

be gracious and kind with others? Yea, I should, and I will be. Better is it to hold our tongue and let our hearts loose. Better is it to save and not to slander! Better is it to rejoice in an opportunity to serve another. Shall our prayer to-day not be, "O God, my God, take my life and let it be, devoted, wholly devoted to Thee! Make me kind, make me thoughtful! Make me beautiful in life and devoted in spirit. Let others see Christ Jesus in me! O my God, make me a christian. Commence on me, for if christians will not be christian, then who will be christian?"

Shame us for our

"HOLIER THAN THOU"

attitude. Show us how contemptible this spirit is in Thy sight. Instead of lifting up our hands in "holy horror," teach us to bend our knees in importunate prayer. O God, take the sinful self-righteousness out of us! It is so unlike Thee. Teach us Thy way. Teach us that we do not know the heart, and therefore to let, what we know nothing about, alone." This is our pledge and prayer, for we have seen so much wrong done under the name of spirituality which, when analyzed, was nothing more than legality. Amen.

(AUTHOR UNKNOWN).

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A Fragrant Thought.

A sombre sky o'erhead, a dull and cheerless day, the sun had gone behind a cloud and every genial ray that used to dance within my room and chase away the care and gloom, had gone, methought to stay, when gentle rap was heard upon the door: I'd heard that sound full many times before.—On answering no person did I find, yet some good friend with gentle heart and kind, had laid down at my feet a fragrant gift; a bunch of flowers. O how they did uplift my drooping heart; those sun-kissed blooms appeared, made bright my room again, my spirit cheered. There's more than sunshine needed to produce the fragrant flowers, though exquisitely tender they, too, must have the showers.—I thought of Christ my Saviour, lily of the valleys, He, sweet and fragrant rose of Sharon, He is all in all to me. W. M. N.

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Genesis 37. 2. These are the generations of Jacob—Joseph.

The Spirit of God would bring only one man before us. We should have begun with Reuben and ended with Benjamin.

The Last Loaf.

By WM. LUFF.

(Written 2nd June, 1877. Never before published.)

"The disciples had forgotten to take bread, neither had they in the ship with them more than one loaf."

—Mark viii. 14.

'Twas hastily their vessel had set sail.
For they to whom the gracious Saviour came,
Received Him not, but asked a sign from heaven;
And He had said, no sign should be bestowed.
So Christ, instead of lingering in their streets,
To heal the sick and give the blind their sight,
Passed on His way, entered the little ship,
And launched once more upon the bright blue lake.

But he who was their steward had forgot
To take provisions for the voyage home,
Nor had they in the vessel but one loaf—
One loaf for the Apostles and their Lord!
What consolation for the poor to-day,
Who with the many mouths still seek to share
The last one loaf with Him. Ah! well He knows
The feelings of the heart, when on the shelf
But one last loaf remains!

And did He chide
Their want of prudent thought? Did he rebuke
The carelessness that had forgotten bread
The one thing needful for this mortal life?
He blamed them not, but when He saw their fear,
Spoke cheering words of comfort, as He could;
Reminded them, how but a while before,
Five thousand had been fed with five small loaves,
And asked, "How many baskets had ye left?"
They answered, "Twelve." Then to confirm
their faith,
He told them how again four thousand more
With seven small loaves had made a full repast.
And asked again, "What baskets had ye left?"
They answered, "Seven"—one for every loaf.
It was enough! they understood that He
Who fed so many with so little store,
Could make that one last loaf enough for them:
And they were happy, trusting in His power.
So let us trust Him, and should we forget,
Imprudently forget, some needed store,
That shall involve us in distressing fear;
Yet trust Him still: for He will never chide;
But make the little that we have enough,
The one last loaf an all-sufficing meal.

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AUTHORS SEEKING ADVICE and suggestions with regard to the publication of new books are invited to write to Publisher. Helpful suggestions will willingly be given, and no liability whatever is incurred by these consultations.

The Love of Christ.



By A. FALLAIZE (Morocco).

Islam is a religion without love. I have never heard a Mohammedan speak of the love of God. This theme is for sinners saved by grace. In the New Testament we read of the love of God (John 3, 16), the Father's love (John 16, 27), the love of Christ (Ephesians 5, 2), and the love of the Spirit (Romans 15, 30). The whole plan of Salvation brings out a different aspect of love on the part of our Triune God. When Christ becomes a living reality to the soul we enter into the enjoyment of His

PERSONAL LOVE.

"The Son of God, who loved me." (Gal., 2 20).

HE loved **me**. I can put the emphasis on each of the three words in turn, and appropriate His love. He—me, and nothing but love between. We have an illustration of this love in John's Gospel. "Now Jesus loved Martha, and her sister and Lazarus" (John 11, 5). Not just grouping them together as a family, but love for each individual member. In the story which follows we get the outworking of that love.

Love Tarrying (v. 3). "Lord, behold, he whom Thou lovest is sick." v. 6: "He abode two days still in the same place." Delays, trials, sickness, are not inconsistent with His love.

Love Testing (v. 17). "In the grave four days already." Sorrows, bereavements are not a sign that His love has waned.

Love Triumphant (v. 40). "Said I not unto thee—thou shouldst see the glory of God."

"Oh! who would not boast of this love,
And count the world's glory but loss?"

Peter thought of his devotion to Christ, "Lord I am ready to go with Thee both into prison and to death." (Luke 22, 33). John delighted to dwell on Christ's love to him, and appropriate it to himself. He speaks of himself as "that disciple whom Jesus loved."

In Christ we have the

PLENTITUDE OF LOVE.

"Christ also loved the Church."
(Ephesians 5, 25).

"To know the love of Christ which passeth knowledge." (Ephesians 3; 19). Not only does He love individually, but His love embraces the whole Church, and encircles the whole world to enclose His own. "Having loved His own which were in the world, He loved them unto the end." (John 13, 1). The world uses a saying "love is blind," but "He knew all men." (John 2, 24). He knew that sometimes His own would be proud, selfish, ungrateful, discontented, disobedient, and nevertheless "He loved them unto the end." How it humbles us!

In the 3rd Chapter of Ephesians, Paul is the great spiritual explorer, and tells us to "know" a love that surpasseth knowledge; to consider something that is beyond our comprehension. From the flat roof of our house we look over the city wall to the mighty Atlantic Ocean. We have watched people paddling and swimming, but beyond there are the depths where none venture, the ocean with its floods. The ocean of His love is for us, as "waters to swim in."

" 'Tis a love I cannot measure;
'Tis a love that has no end;
'Tis a love that doth completely,
All earthly things transcend.
Eternal, uncreated, unfathomed,
Full and free,
Such is the love of Jesus,
Wherewith He loveth me."

The Love of Christ is a

POWERFUL LOVE.

"Who shall separate us from the love of Christ." (Romans, 8, 35). In Him is the world of love, but outside the world of hate, a hostile world; enemies abound on every side. The Apostle had personally experienced many of the trials he enumerates in v. 35-39; and language is almost exhausted to bring the enemies of the Gospel in array, and a ringing challenge is given to them all to find one which can overcome the love of Christ. The Church may be

persecuted, believers may be separated, but the love of Christ is persistent and powerful. There is no creature in heaven, earth or hell, who can tear us away from His love, and we have its comfort and stay, all the battle through.

Christ's love is a

PROPELLING LOVE.

"The love of Christ constraineth us." (2 Cor. 5, 14), Not our love to Him, this ebbs and flows. His is constant and without variability. Appreciating and living in the enjoyment of His love, it becomes the energising power for service. A fellow missionary amongst Mohammedans after twenty-five years of service in one hard field, felt constrained to go to one of the ports of the world, to give his remaining years of service, to meeting the Moslem pilgrims on their way to, and from, the Mecca. This meant sitting "where they sat," and meeting some of the proudest and most fanatical adherents of Islam. After a few years he was called suddenly home, and the notes of his last address to a company of missionaries were sent to me. His text was "The love of Christ constraineth us," and I think he must have had in mind the work to which he was called. He directed attention to some Scriptures where the word translated "constrained" is variously rendered, and applied each one to the text.

In Acts 18, 5, it is rendered as "**pressed.**"

In Luke 12, 50, "**straightened.**"

Luke 8. 45, "**throng,**" and in

Luke 22, 63 "**held.**"

Has this closing message an appeal for us? Does the love of Christ constrain us? Does it "press" us? Does it "throng" us about? Does it take "hold" of us? If it does, our service will not be eye-service, but as "unto Him that loved us, and washed us from our sins in His own blood." (Rev. 1 5).

"Love so amazing, so divine,
Demands my soul, my life, my all.

Words of Wisdom.

"Behold the Lamb of God which taketh away the sin of the world" (John 1. 29).

Not merely expressing the work which He does, but the Person of Him who does the work.

The same is true of 1 Thess. 1. 9-10.

"Who delivered us from the wrath to come" or "Our Deliverer from the coming wrath" (New Translation).

“WASN'T GOD GOOD.”

When is God good? The question answers itself—to anyone who knows God. God is always good. But do we always remember this? A business man writes; "A mother said to me upon the recovery of her child from a serious illness, 'Wasn't God good to give us back our child?' I was about to agree with her, when a thought came to me as never before, and to her surprise I said: 'Yes; but would not God have been just as good, and just as kind, if your child had not come back to you?' Her answer was doubtful and without any enthusiasm. It is easy to give thanks and to speak of the goodness of God when we are having our wishes granted and everything is going our way. But, when we realise we are to thank God for all things, we are brought face to face with the serious fact that pleasure, gladness, gratification, are not essential features or factors in thanksgiving. In the midst of shadows, knowing that we are to thank Him for all that we are passing through, we are to find our motive and ground for thanks in faith, and not in gratification. I have learned this great truth in the furnace as I was obliged to watch my only child, born with a wonderful soul but with a physical foundation too weak for any large superstructure, pass through untold sickness when a child, see change after change for the worse in spite of every medical aid, saw her develop convulsions that kept her filled with terror, then a mental collapse, and death. Only by faith in a God that could do nothing but the right, and holding to it with all the grip in my soul, have I been able to say, often in unspeakable agony, 'I will trust, and I will give thanks.' Does not true thanks spring from faith and trust in God, and not from pleasure and satisfaction?" This christian business man's testimony is a true and remarkable one, and is unanswerable. God is always good. God is always love. Therefore we may indeed, with hearts overflowing with thanksgiving, trust and praise, and thank Him always.

"The Sunday School Times."

"I have a baptism to be baptized with, and now am I straightened till it be accomplished" (Luke 12. 50). The word means **restrained**, hedged in, or pressed.

"The Holy Spirit lays far more stress on the **present**, than on the **ultimate** object of redemption."

Jonathan and His Times.



By W. W. FEREDAY.

PART V.

GOD is never limited in His resources. Accordingly, He had instruments other than Jonathan for the help of His persecuted servant. Michal by a ruse enabled David to escape, when Saul would have murdered him in his bed, and Samuel sheltered him in Naioth in Ramah when his own home was no longer tenable. When Saul essayed to fetch him thence, the Spirit of God came upon him in a remarkable manner, thus witnessing, to the wilful king, of the uselessness of waging war with God. (1 Sam. 19, 11-24).

But soon the friends met again, and David challenged Jonathan: "What have I done? What is mine iniquity? and what is my sin before thy father that he seeketh my life?" (1 Sam. 20, 1). It was then arranged that David should absent himself from the royal table on a forthcoming special occasion under the pretence of going to Bethlehem to keep a yearly sacrifice with his family, and that Jonathan should report to him what the king said about it.

Readers of Holy Scripture are sometimes startled when they read of

Acts of Duplicity

committed by persons generally commended by the Spirit of God, and they wonder how these things can be. Rahab's falsehood concerning the whereabouts of the spies, and David's conduct in the incident before us are examples. But why need we wonder? Is flesh anything better in the saint than in the sinner? Can any number of years of communion with God improve it, or render the saint less liable to temptation from it? As well expect the Ethiopian to change his skin, or the leopard his spots! The language of the Holy Spirit in Rom. 8, 7 is clear and unequivocal as to this. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." It's hopeless depravity, and inveterate hostility, to all that is of God, is thus declared.

But nothing is further from the mind of the Spirit than to sanction, or excuse, outbreaks of evil in those who are near to God. Indeed the very opposite principle is found in Scripture. Thus to Israel of old Jehovah said: "You only have I known of all the families of the earth: therefore I will punish you for all

your iniquities" (Amos 3, 2); and believers now are warned, that if they call Him Father who without respect of persons judgeth according to every man's work, they must pass the time of their sojourning here in fear (1 Pet. 1, 17). And the same Epistle tells us that "the time is come that judgment must begin at the house of God" (1 Pet. 4, 17).

The Shortcomings of Saints,

both in Old and New Testament dispensations are recorded because the Spirit of God is a faithful biographer and would tell us the worst, as well as the best, about those in whom He is interested; and their sorrowful misdeeds are usually recorded without comment, in order that we may exercise our minds and hearts as we read, and so form a judgment, from what we know of Scripture generally, as to what is pleasing to God and what is not.

Until the change takes place, at the return of the Lord Jesus, every conceivable evil is possible, even for the most devout. But our shortcomings are immeasurably more serious than those of Rahab, David and Jonathan; because we have seen God's judgment of flesh in the death of His Son (Rom. 8, 3), and have ourselves professedly accepted His judgment. In the words of the Apostle "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5, 24).

To return to Jonathan. He imperilled his life by repeating David's story to the king, for the javelin was hurled at him, as twice before it had been hurled at David. (1 Sam. 19, 11). The incident of the arrows which followed need not be detailed here. The breach between Saul and David was now hopeless and final. Deeply moving was the parting between Jonathan and David; "they kissed one another and wept one with another until David exceeded." (1 Sam., 20, 41). The love was indeed wonderful, but the weak point was serious beyond degree. Jonathan would strip himself for David; he would speak up for him; he would kiss him, but he was not willing to share his rejection. Accordingly the one went whither he could go, to the hillside and the cave, and the other returned to the comforts of the city. But Jonathan finished on the wall of Bethshan, while David ascended the throne.

The paramount question for our souls to-day is this: How far are we prepared to go in our identification with Christ? The true path is clearly indicated for us by the Lord Himself in John 12, 24-26. He, as the true corn of wheat, was about to fall into the ground and die, for only thus could God's garner be filled. Apart from death He must remain eternally alone. But we who derive from Him, are

Ourselves Corns of Wheat,

and we are expected to accept death also. Only thus can we be fruitful for God. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am there shall also My servant be; if any man serve Me, him will My Father honour." We accepted death in principle in our Baptism, but have we really accepted it in practise? If so, how comes it that the world's fashions and follies are as promptly adopted amongst us as they appear? How can it be explained that some seek the world's honours, Municipal, Parliamentary and otherwise? And can we forget the wave of militarism that passed over the Assemblies of God a few years ago, under the influence, not of Holy Scripture, but of the world's inflammatory Press?

The call for a well-defined separation rings out clearly enough in the words: "Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His approach." (Heb. 13, 12-13). Mark the words. He suffered, not to save His own from Hell (although that is true) but that He might sanctify them. He wanted a people who should be absolutely His own, and standing apart from the whole order of things from which He is excluded. This involves "reproach," but shall we refuse it? Is He not worthy of the intense devotion of these poor hearts of ours?

Bible Difficulties.

QUES.—"How should we understand the Lord's words in Luke 17. 21, the kingdom of God is within you?"

ANS.—A really important question in these days, for this passage, as rendered in the Authorized Version, is frequently used to teach that there is latent good in flesh, requiring only to be developed. It is one of Satan's many ingenious forms of denial of the ruin of man. The difficulty really lies in the fact that the correct word "among" has been placed in the margin instead of in the text. The Pharisees were demanding of the Lord when the Kingdom of God would come, and the Lord replied, "the Kingdom of God cometh

not with observation; neither shall they say, lo here or, lo there for, behold, the Kingdom of God is among you." The obvious meaning is that the Kingdom, in the person of the King, was in their midst at that moment, but they were too spiritually obtuse to perceive it. Link this with the Baptist's words in John 1. 26, "there standeth One among you, whom ye know not." It is inconceivable that the Kingdom of God had any place "within" the capitious Pharisees. No place was found in their hearts for the rule of God. Their poor hearts instead seethed with revolt against God and against His Christ.

W. W. FREDAY.

QUES.—The question is asked: "Should Christians who come together on the first day of the week to break bread be willing to sign petitions in support of the protests of the Lord's Day Observance Society against Sunday pleasures?"

ANS.—This inquiry demands a sympathetic reply, lest we should be regarded as unappreciative of the efforts of our fellow-servants who are contending so strenuously for the sanctity of the Lord's Day. Can we possibly wish them anything but success, and are we not grieved at heart at the determination of covetous caterers for amusement, backed by a corrupt Press, to destroy what remains of the peace and quietness of the first day of the week? But while this is so, we must be on our guard lest we suffer ourselves to be side-tracked from our real mission as Christ's witnesses in an evil world. The subtlety of Satan is working for this ceaselessly. What is our mission? Indisputably, to make known the Gospel of Christ, and to do all that in us lies to get men out of the world by means of the Gospel, before the impending catastrophe comes (Mark 16. 15). This work is so vast that it may well command all our energies, and every moment of our time. Is it really our business to labour to put the world right? Luke 12. 13-15 may help us here. A man came to the Lord, saying: "Master, speak to my brother, that he divide the inheritance with me." To what better person could the complainant have gone? The One to whom he appealed was acquainted with all hearts, and therefore knew perfectly where the wrong lay. Yet He replied: "Man, who made Me a judge or a divider over you?" and He forthwith added a homily upon the evil of covetousness. This was not at all the kind of reply the inquirer hoped for. But we learn from it that His mission at that time was not to adjust the world's wrongs. He will assuredly do so at His second coming, but still graver matters were before His mind when He came the first time. Is there not a guiding principle in this incident for all who have learned that "he that saith he abideth in Him ought himself also so to walk even as He walked." (1 John 2. 6)?

Many of the readers of these pages have taken their place outside ecclesiastical Christendom in obedience to the call of God. They have sought to purge themselves from vessels to dishonour in order that they may be "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. 2. 20-21). They have professedly gone forth unto Jesus "without the camp, bearing His reproach" (Heb. 13. 13). Nothing should be allowed to weaken this solemn position of separation. Signed appeals to Parliament would probably contain the names of Sacramentalists, Modernists, Unitarians, and all sorts of other "unclean and hateful birds" (Rev. 18. 2), who are all willing to join hands in matters of this description. But should those who reverence the Lord Jesus, and who desire to be subject in all things to the written Word, associate themselves with such persons for any purpose whatsoever? We leave the answer to the consciences of our readers.

W. W. FREDAY.

The Corinthian Wedges.

By ERNEST BARKER.

(Conclusion.)

THE next and final wedge we will consider is—

THE WEDGE OF UNBELIEF.

This is most definitely referred to in the words, "How say some among you that there is no resurrection from the dead," (1 Cor. 15, 12). Some of those at Corinth openly denied one of the great fundamental truths of the Word of God, namely: **the Resurrection of the Body**. They had thereby fallen into the error of the Sadducees who refused to believe in the resurrection, or angel or spirit.

Unbelief is one of the greatest enemies the christian has to meet. If only the adversary is able to shake our confidence in the Bible, he knows full well that our testimony will be marred, our joy will be forfeited, our usefulness will be spoiled, our peace will be disturbed, our running will be impeded, and our entire christian character will inevitably suffer. Moreover, if we are so unwise as to question one of the great truths of Scripture we may proceed to question others, until our faith is completely undermined.

Whilst it is true that certain of the Corinthians affirmed that there was no resurrection at all, it is also true that there were men like Hymenaeus and Philetus who went to the other extreme and said that the resurrection had passed already. (See 2 Tim. 2, 17-18). Both suppositions were equally deadly, and were calculated to overthrow the faith of not a few. Thus we see that unbelief not only robs us of our joy, and circumscribes our usefulness, but it also influences those around us, not for the better but for the worse.

It is interesting to observe how the Apostle handles the truth of the resurrection so far as the believers in Corinth were concerned. He shows, in the most forceful manner possible, that if there be no resurrection of the dead, then clearly Christ is not risen, and if Christ be not risen the entire scheme of redemption collapses like a house having no foundation.

Says he—"If Christ be not risen, then

1. Our preaching is in vain.
2. Your faith is in vain.
3. We are found to be false witnesses of God.
4. Ye are yet in your sins.
5. They that are fallen asleep in Christ are perished."

No wonder he follows that by saying: "If in this life only we have hope in Christ, we are of all men most to be pitied."

Yes, indeed, if Christ be still in the grave, then all our hopes are in the grave too.

But, thank God, Christ is NOT now in the tomb. HE IS RISEN, ascended, glorified and crowned. And because He arose **we shall rise**, sooner or later, at His coming, whether we pass away before He comes, or are alive on the earth when that great and grand event takes place.

Meanwhile, may we by divine grace escape these snares of the devil in which those Corinthian believers were so sadly entrapped. May we be sufficiently wise as to believe the **whole** of the word of God from the Alpha to the Omega. May we esteem it more highly than our daily bread. May we have the necessary strength granted to us to **read** the Word, to **preach** the Word, and to **live** the Word. May it become part and parcel of our very existence. May we be willing to relinquish life itself rather than let go one jot or tittle of the greatest Book the world has ever seen, or ever will see. May God enable us to **continue** in the things we have heard, and have been assured of. May the Holy Spirit reveal to us in an ever increasing measure those things which still lie undiscovered within the pages of the Scriptures of truth.

So shall our joy, peace, usefulness and character be all that God intends them to be. So shall we exercise an influence for Christ which will reach to the remotest corners of the earth. So shall we be an encouragement, and an inspiration, to the faith of our fellow-believers.

So shall God be glorified and Christ exalted.



Bible Studies in Genesis.

By Robert Lee.

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Study No. 38.

Gen. 24.

Three Lessons from Genesis Twentyfour.

1. The Providence of God.
2. The Spirit of God.
3. The Servants of God.

LOVELY IDYLL. There is no more beautiful page, even amongst the many lovely ones in the ancient stories, than this domestic idyll of the mission of the unnamed, yet faithful servant, of Abraham's, from far Canaan across the desert to secure a wife for Isaac.

THE STORY. Three years had passed since Sarah's death, and Isaac still mourned the loss of his mother. Feeling the time had come for Isaac to marry (for he was 40), Abraham decided to send his servant (Eliezer Gen. 15. 2). He bound him by a most solemn Eastern form of oath (verses 2 to 9) not to select a Canaanite (verse 3) and not to take Isaac to Mesopotamia (verse 6—"again"—had he been there before?) Reaching the City of Nahor, he waited without the City by a well. On Rebekah coming he asked for water to drink. She gave more than he asked (verse 19), a most laborious task. Verse 21 explains why he allowed a woman to attempt such a task, he was amazed. Laban then comes on the scene, and at once we get a clear view of his mercenary and masterful spirit. He did not go out to invite Abraham's servant, until he had seen the jewellery presented (verse 30). See how Laban acted in the house of his father, taking undue precedence (verses 31 &c.)

DIVINE PROVIDENCE. This incident gives us a wonderful glimpse of the Providence of God.

Behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

The love between Isaac and his mother was so strong that there seemed no room for another. Just before Sarah's death news was brought to Abraham of his brother's marriage and family and descendants (Gen. 22: 20 to 24). Eliezer went forth in prayerful dependence upon God, and God moved in wonderful ways. It is a beautiful picture of the workings of God's Providence.

TYPICAL ORDER. In chapter 22 the son is offered (cross); in Chapter 23 Sarah is laid aside (Israel); in Chapter 24 Servant (type of Holy Spirit) is sent forth to seek and secure a bride (Church) for the Son, and all the while the Son remained hidden in the Father's home.

ELIEZER TYPE OF HOLY SPIRIT.

- (a) Sent one.
- (b) Found the Bride in idolatrous surroundings.
- (c) Bestowed gifts before marriage.
- (d) Did not speak for himself.

ELIEZER AN IDEAL SERVANT.

- (a) Never ashamed to own his Master.
- (b) Exalted his Master.
- (c) Thought first of his Master.
- (d) Proclaimed his Master's glory and riches.

Study No. 39.

Gen. 24.

An Object Lesson on Divine Guidance.

THE SEVEN B'S.

1. Be in the way, i.e., the narrow way—verse 27.
2. Be in the way right in God's eyes—verse 27.
3. Be confiding—commit thy way to Him—verse 7.
4. Be prudent—set out with an equipment fitted to inspire respect and confidence—verses 10, 12, and 22.
5. Be prayerful—(secret prayer)—verse 45.
6. Be watchful—be on the look out for something to happen—13 to 26.
7. Be frank—verses 34 and 35.

Words of Wisdom.

The believer's happiness is consequent upon the contemplation of facts.

The unbeliever's happiness depends upon the forgetfulness of facts.

The one is reasonable, the other irrational.

—□□□—

"Have faith in God"—or Hold the faithfulness of God. Hold it fast—cling to it.

—□□□—

MAKE-BELIEVERS.

There are three classes of persons in the ranks of the saved and the unsaved—there are believers, unbelievers, and make-believers,

THE LORDSHIP OF CHRIST, Seen in Matthew's Gospel.

—□□□—
By JAMES GREEN.

PART VII.

HIS REDEMPTION. Chs. XXVI.-XXVII.

Key Verse ch. xxvi. 28.

Result:—THANKSGIVING.

REDEEMED, and at such a cost! "Not with corruptible things as silver and gold, but with the precious blood of Christ." Last words of those who love us are ever treasured, and the parting words of our Lord should ever speak to our hearts of His searchless love, and claim a deeper acknowledgement of His Lordship from us. Listen, as He parts the bread amongst His disciples, and they take it from those hands which when next they behold them shall bear the nail prints of His suffering, "Take, eat; this is My Body." Yet again, as He gives to them the cup which told of His own deep, deep sorrow: "This is My Blood of the New Testament, which is shed for many for the remission of sins." Without shedding of blood there could be no remission, and He was giving His own life upon the altar of His sacrifice for sin. But beyond the darkness of Golgotha that He was about to enter, He could speak of the New Testament (or Covenant), not of the Old, connected with Sinai and its blackness, darkness and tempest, but of Zion with its light, love and nearness to the heart of God. The storm was about to bow His blessed Head, that peace might be ours: the darkness was entering His holy soul, that He might lead our feet into the light; He would drink the cup in its infinite depths of sorrow, distance, and forsaking, that He might bring us to the Father in the nearness of eternal love. Can we read these two chapters without hearing the call of His love awaking the response of our hearts, Lord I am Thine? Thou hast done all this, not only to save me from the judgment my sins deserved, but to make me Thy bondsman for ever. Henceforth let me have no business here on earth but to do Thy will where Thou hast placed me, and that not simply as a slave who perforce, must yield a blind obedience, but as a friend to whom Thou makest known the secrets of Thy heart. The Lordship of Christ is the obedience of love, a law of perfect liberty that constrains the heart with one desire to fulfil the wishes of its love's control. No angel has been called to such a

service. Mighty agents of the will of their Creator, ministers of His to do His pleasure, bright Spirits ever waiting upon His behest, that they may carry out His commands with burning energy, as a flame of fire, they yet count it their honour to be sent forth to minister to the heirs of salvation who are called to a nearness greater than their own. And shall the heirs of God yield a less ready obedience than His angels? For them His word is enough, and no thought of what the consequences of obedience may be will hinder one of those ministers of His will from fulfilling His behest. No thought of self interest, with which that will might clash, would be present with them for an instant. Beloved reader, there rests upon His own redeemed a greater claim than angel knows—the claim of Gethsemane's agony, the claim of the Betrayed, the Falsely Accused, the Blasphemed; the Denied, the Sentenced, the Scourged, the Crucified. And shall not He who bore for thee the wrath of God against thy sin have the full worship and adoration of thy heart and life? Think not that the doing of His will must involve some great thing that others will see. The calling, wherewith you are called, is not for their eyes but for His heart, and it is in the loveliness and meekness that was so characteristic of Himself that you must put the control of your life into His hands. Remember He has more to do in you, than by you, and this in order that what you do in service for His Name shall not be your doing, but His. Thus let the desire of thine heart say, "Lord, choose Thou my way, and appoint my path, that in the things of my daily life, Thine own character and grace may be wrought out." Then if others see ought in me, may it be that through joys and sorrows, smooth paths or rough, in affluence or poverty, the life of Christ shall be manifest in my mortal flesh.

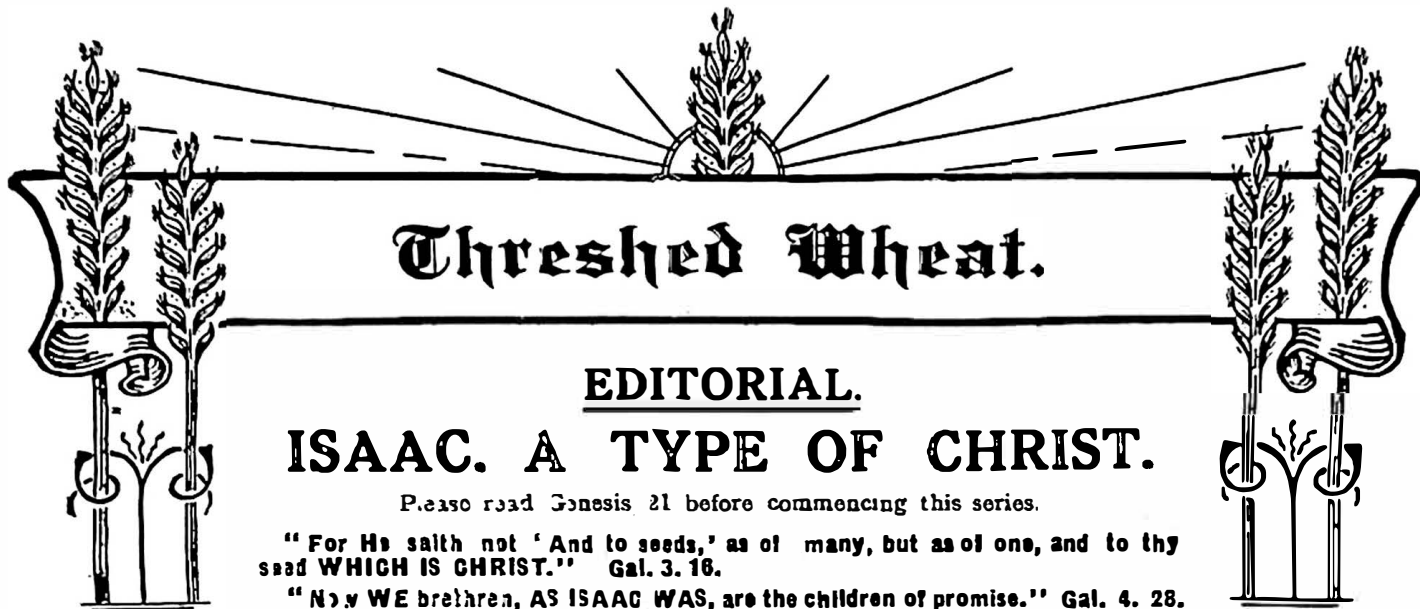
And they buried Him. Stupendous fact, the Son of God lay still in death within that rock-hewn tomb, a new tomb indeed wherein never man before was laid, for God would not suffer the taint of corruption to touch His Holy One. Nevertheless, a dead Christ, involved that once more darkness was upon the face of the deep. For One had died for all, and all were dead. Under the eye of God there was no movement of life until the appointed days had fulfilled their course. Heaven was silent, angelic hosts wondered, nothing but sorrow and dismay filled the hearts of those that loved Him. In Jerusalem's palaces there was the voice of song, the temple courts were filled with the crowds who but recently had raised the cry "Crucify Him." High festival and ornate ceremonial were in progress, for "That Sabbath Day was a high day." But without the city wall lay the murdered body

of the Christ of God; upon the stony portal of His sepulchre the high priest's seal; without, in ceaseless vigil, the guard of keepers. Has all this no voice to those who would own His Lordship? He was to this world dead, and as far as the world, political and religious, was concerned, He was no more, and with sure intent they had taken means never to hear of Him again. But those three days of silent death were placing a three days' journey between the world and His own redeemed, a distance, that as He would view them, never could be bridged, for as His words had declared twice over, "They are not of the world even as I am not of the world." John 17, 14-16.

The consideration of these things should make those who own allegiance to His Lordship, strangers and foreigners, pilgrims in the place where once His feet have trod. Moving amongst men who seek their portion in this life, beholding on every hand the vain pleasures that endure but for a moment, may the language of our hearts be that of the Apostle, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." Gal. 6, 14. It is surely a matter of great significance that ch. 26 opens with an instance of the devoted love of Mary of Bethany. Her affections were quickened into action by the knowledge that her Lord was about to die. She had learned the secret of Who He was; she had witnessed His power in raising her brother from the dead; and she knew that death could never hold Him who had been revealed to her as "The Resurrection and the Life." His love and power combined in claiming the allegiance of her whole being, and she brings her best, regardless of cost, or of the opinions of others, and pours her box of ointment on His body. It was the symbol of the devotion of her love, and He understood her act which was fragrance to His heart. The Father was seeking worshippers, and here was one whose action afforded a pattern of that devotion in which true worship consists. It is entire, whole-hearted, constant. Not a thing of form and ritual, nor merely an hour spent in a meeting for hymn and praise, but a life claimed by the love of Christ. That which should cause every act done and word spoken, to proceed from a heart filled with the fragrance of a joy that finds its all in the knowledge of the Father, and Jesus Christ whom He has sent. Shall we say that such a service is too high for us? Nay, rather let us take shame to ourselves for the cold selfishness that so easily forgets the claim of the Lordship that His death demands, and ever in our hearts bear the remembrance of His searchless love.

What the Believer has "IN CHRIST."

1. A LIFE that can never be FORFEITED:
ROM. 8:31-39, COL. 3:3, PHIL. 1:6
2. A RELATION that can never be ABROGATED:
GAL. 3:20, 1 JOHN 3:1-2, ROM. 8:18.
3. A RIGHTEOUSNESS that can never be
TARNISHED:
ROM. 3:25-26, 1 COR. 1:30, 2 COR. 5:21.
4. AN ACCEPTANCE that can never be
QUESTIONED:
EPH. 1:6, ROM. 8:33-34, 1 THESS. 1:4.
5. A JUDGMENT that can never be REPEATED:
ROM. 8:1, GAL. 3:13, JOHN 5:24.
6. A TITLE that can never be CLOUDED:
2 TIM. 1:12, EPH. 4:30, 1 PET. 1:3-5.
7. A POSITION that can never be INVALIDATED:
EPH. 2:5-6, COL. 2:9-10, 3:1-4.
8. A STANDING that can never be DISPUTED:
ROM. 8:29-34, COL. 4:12, ROM. 5:1-2.
9. A JUSTIFICATION that can never be
REVERSED:
ROM. 8:30-34, EPH. 1:4-13, PHIL. 3:10.
10. A SEAL that can never be VIOLATED:
EPH. 1:13; 4:30, 2 TIM. 2:19.
11. AN INHERITANCE that can never be
ALIENATED:
EPH. 1:11, 14, 18, 19, COL. 1:12, EPH. 2:7
12. A WEALTH that can never be DEPLETED:
2 COR. 8:9, 12:7-9, PHIL. 4:19.
13. A RESOURCE that can never be DIMINISHED:
2 COR. 9:8, COL. 2:3, EPH. 3:20-21.
14. A BANK that can never be CLOSED:
ROM. 11:33, PHIL. 4:10, EPH. 1:7.
15. A POSSESSION that can never be MEASURED:
ROM. 11:33, EPH. 3:17-19, 3:8.
16. A PORTION that can never be DENIED:
ROM. 8:32, 8:17, 1 COR. 3:21-23.
17. A PEACE that can never be DESTROYED:
ROM. 5:1, PHIL. 4:6-7, COL. 3:15.
18. A JOY that can never be SUPPRESSED:
GAL. 5:22, ROM. 5:1-3, PHIL. 4:4.
19. A LOVE that can never be ABATED:
EPH. 2:4, 3:19, ROM. 5:5-8.
20. A GRACE that can never be ARRESTED:
EPH. 2:7, 2 COR. 12:9, HEB. 4:16.
21. A STRENGTH that can never be VITIATED:
2 COR. 12:9, PHIL. 4:13, EPH. 6:10.
22. A POWER that can never be EXHAUSTED:
EPH. 1:18-19, 3:20-21, COL. 1:11.
23. A SALVATION that can never be ANNULLED:
ROM. 8:1, 1 THESS. 1:4, HEB. 5:9.
24. AN ASSURANCE that can never be
DISHONoured:
2 TIM. 1:12, TITUS 1:1-2, 1 JOHN 6:11-13.
25. A NATURE that can never be CHANGED:
2 COR. 5:17, 1 JOHN 3:14, 5:19.
26. A FRUIT that can never be DESTROYED:
GAL. 5:22-24, PHIL. 1:11, JOHN 15:10.
27. A HUNGER that can never be UNSATISFIED:
ACTS 20:32, MATT. 4:4, JOHN 6:33-35.
28. AN ACCESS that can never be DISCONTINUED:
ROM. 6:2, EPH. 2:18, 3:12.
29. A BLESSING that can never be INTERRUPTED:
ROM. 8:32, EPH. 1:3, 1 COR. 2:12.
30. AN ATTRACTION that can never be
SUPERSEDED:
COL. 1:18, 1 PET. 2:4, 6, 7, HEB. 1:1-12.
31. A COMFORT that can never be RETARDED:
2 COR. 1:3-4, 7:4-7, 2 THESS. 2:16.
32. A PERSECUTION that can never be EVADED:
2 TIM. 3:12, 1:8, 2 COR. 4:8-11.



"IN Isaac shall thy seed be called" (Heb. 11. 18) was the Divine promise, and resting on this promise Abraham could, in faith, offer up Isaac, when tried and tested of his God.

In the two passages of Scripture quoted above, both found in Paul's Epistle to the Galatians, which are a divine commentary on the life of Isaac, we have a two-fold presentation, and application, of this Old Testament patriarch. **Firstly**, as portraying the person of **Christ Himself**, and **Secondly**, as setting forth the **People of God**, and we shall therefore be conforming to scriptural order, if we seek to discover in the life of Isaac, firstly that which speaks of the person of the Saviour Himself, and secondly that which speaks of the Mystical Christ—He the Head, and we the members, of that one body.

The central theme of prophecy, and the centre of this world's history, is the Cross of Christ, and in all the types and shadows of the Old Testament, it is of paramount importance to discover that which speaks of Calvary. We do not, however, need very spiritual eyes or deep spiritual understanding, to perceive that in the life of Isaac, which sets forth in no unmistakable manner the place called Calvary and all its accompanying detail of sorrow and sadness.

Genesis 22 stands out as one of those blood-stained milestones of the Word of God, pointing us back to Abel's lamb and on to "the Lamb of God which taketh away the sin of the world." (John 1. 29).

But perhaps we have not given such careful thought to Isaac's earlier history, or maybe a greater amount of spiritual discernment is required to see, in those other most interesting and fascinating details of Isaac's life, types and shadows of the Christ, both personal and mystical.

No apology is therefore given for commencing this study of Isaac, at Gen. 21, instead of Gen. 22.

If, in the latter chapter, we have the Cross portrayed, here in Gen. 21. we have

THE MANGER

set forth.

From a first reading of the opening verses we discover many likenesses to the birth of the Saviour. Both were **miraculous** in their character, being beyond that which was of human possibility. Abraham, his father, when given the promise of a son (Isaac) believed God, **NOT KNOWING HOW** it was to be accomplished.

When called to go forth to a land he knew nothing of, Abraham believed God and went, **NOT KNOWING WHERE.**

Later, when called upon to offer up his only son Isaac, this child of promise whom he loved dearly he obeyed, **NOT KNOWING WHY** God asked it.

Such is faith. It trusts God in the dark, simply because it is God that it is dealing with. May God give to each, and all, of us, more of like faith in Himself, and His Word.

So, according to promise, was Isaac born, again typifying the birth of the Messiah of Israel, the long promised seed of the woman, which was to bruise the serpent's head.

But not only was Isaac's birth according to promise, and truly miraculous, but in a third aspect did it typify the Birth of Christ. In Gen. 17. 21 we read of God saying to Abraham, that the Birth of Isaac should be "at this set time in the next year." In Ch. 21. 2, the fact is recorded that Isaac was verily born "at the set time of which God had spoken to him (Abraham) of."

The Bible student will immediately connect this with Gal. 4. 4.

"But when the fulness of the time was come, God sent forth His Son born of a woman."

God's clock of the universe, which moves round but once in the whole of His dealings with man, had in God's plan to strike one moment when Christ, the Saviour, should come, and at that moment Christ **DID** come. "In the fulness of time God sent forth His Son born of a woman," and "IN DUE TIME Christ died for the ungodly." Every detail of His perfect life exactly fulfilled what God had previously declared.

We find that Abraham (v. 4) circumcised his son, Isaac, being eight days old, as God had commanded him. In Luke 2. 21 we find similar words concerning the Saviour.

"When eight days were accomplished for the circumcising of the child, His name was called Jesus which was so named of the angel before He was conceived in the womb."

Isaac means laughter, or joy; Jesus means the Saviour. There is thus a further similarity in the meaning of their two names. Isaac brought joy to the family of Abraham, and the Saviour has not only brought salvation to Israel, but deliverance to the Gentiles. The following verses of Luke 2. 22-24 give us details of an event in the life of Christ at this time, of which we can find no counterpart in the type—Isaac.

"And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord; . . . and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons." Luke 2. 24.

Mary goes to Jerusalem to offer "a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves or two young pigeons." Have you ever thought of what lies behind that verse and have you ever turned back to your Old Testament to read what the law of God was concerning this matter? Do so now. Read Leviticus 12, and there you will find this law in all its detail.

The mother had to offer to the Lord a lamb of the first year for a burnt offering, and a turtle dove or young pigeon for a sin offering. Then it adds in v. 8,

"If she **BE NOT ABLE** to bring a lamb, then shall she bring two turtledoves or two young pigeons; the one for the burnt offering and the other for a sin offering, and the priest shall make an atonement for her and she shall be clean."

What did Mary offer in Luke 2. 24? Was it a lamb and a young pigeon? or was it two turtle dove?

She offered

"A PAIR OF TURTLEDOVES

according to the law." Why was this? Here we have one of those many hidden proofs of the inspiration of the Scripture. Here we have one of those beauties of Scripture which are only found by searching, but when found, shine out in all their brightness.

It was because Mary and Joseph were **SO POOR** that they could not afford a lamb, that she brought two turtledoves for her offering. Oh! the poverty of our blessed Saviour, born in Bethlehem's Manger, no room in the inn and his parents too poor to provide a lamb.

"For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor that ye through His poverty might be rich." 2 Cor. 8. 9.

(To be continued.)

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□□□ Two Special Requests. □□□

□ No. 1. □

DEAR MR. EDITOR,

I was very impressed by a poem some years ago entitled: "The Measuring Rod" and I have endeavoured to obtain a copy, but in vain up till now. I am writing to ask if you or your readers could kindly help me in the matter. The substance of it is, that a girl member of a church had a dream in which an angel appeared, to ascertain the spiritual growth of the church members, among whom she worshipped. For the purpose, the angel took a measuring rod and the girl was both alarmed and astounded in the difference of growth of the members she knew."

□ No. 2. □

A copy of Dr. Neatby's work entitled:

"OUR LORD'S COMING AGAIN"
"His Appearing and Reign."

is required.

If any reader can supply either request, please send to Editor with note of cost.

Thank you!

"THRESHED WHEAT TO MISSIONARIES" FUND.

We have a list of several hundred Missionaries to whom we send a copy of "Threshed Wheat" monthly, as issued.

The cost of annual subscription post paid is 2/6d., but we pay half of this if any christian friends care to have fellowship by paying the remaining portion. Thus for every 1/3 you send to the Editor a copy of "Threshed Wheat" will go regularly to some worker, at home or abroad, for one year.

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Will friends who kindly sent Subscriptions to this fund during 1930, kindly advise us if they wish to renew same or not for 1931.

Confidence.

(BOLDNESS.)

—□□□—

By R. W. B.

CONFIDENCE or boldness towards God so that "whatsoever we may ask of Him, we may receive." This is the place to which God desires to bring His redeemed, perfect confidence and boldness towards Him in prayer. In one word—the place that Christ occupied in the sight of God when on earth. This is the subject of a section—a distinct section—of John's first Epistle. It is bounded, before and behind by two phrases reminiscent of those that Christ used and which give us the beginning and the ending, of this confidence. Midway between these two we have the steps by which we may ascend, through grace, to this wonderful position.

I. John 3, 21 tells us that if our heart condemn us not (in contrast with the preceding verse), then we **have confidence** toward God, and the promise ensues, but the first step towards this is, we keep His commandments and **do those** things that are pleasing in His sight.

1. John 5, 14 concludes the theme by telling us that **this is the confidence** towards Him that if we ask anything according to His will He heareth us.

Between these two verses concerning confidence, lie the means by which we may become pleasers of Him and heard of Him. Before considering them, however, in detail, let us see how Christ Himself enjoyed these—the cause and effect—to the very full. We will place them side by side.

Christ: "I do always those things that please Him." John 8, 29,

The Believer: "We do those things that are pleasing in His sight."

Christ: "Father I knew that Thou hearest me **always**." John 11, 42.

The Believer: "We know that He hears us."

The similarity of these expressions are striking, to say the least, and it will be noted that in His case the great distinction in both is the word "**always**." He **always** pleased the Father. The Father **always** heard Him. What a blessed cause and effect, and we may say the measure in which **we** can please Him,

is the same measure with which He hears us. Is this then some little indication of the cause of unheard and unanswered prayer?

This raises the further question then, **How** can we please Him? This is a very right and proper question, and one which in this distinct section of Scripture is answered for us, step by step, and all will be seen to hinge upon "**Faith**."

Believing, therefore, will be found in these passages, and only in these, in this Epistle.

CHRIST IN HUMILIATION.

First of all, the very first step towards this confidence is given us in the succeeding verse. 1 John 3, 23. "This is His commandment that we should believe on the Name of His Son Jesus Christ." This is very simple, yet a great stumbling block to many. If the most enlightened men of the day were asked the question "What is God's chief commandment?" it is very doubtful whether many would say "That we believe on the Name of His Son Jesus Christ." And yet this is the very first step to take, the first lesson to learn. God's command: not so much His invitation, nor His entreaty, but His command. The question which naturally intrudes itself is "What of God's other commandments?" "What of the Law?" Well, let us see what stands first and foremost, and is the most important.

In our Lord's day there were some who were troubled and perplexed about a similar question. In John's Gospel we have them approaching the Lord asking "What shall we do that we might work the works of God?" A strange question surely coming from those who were so fully conversant with the Law, and who claimed to be keeping it? Does not such a question indicate that they were conscious that in spite of their endeavours there was still something lacking—and that a very important and vital ~~something~~? That they were not after all working the works of God? Neither were they turned aside by the Lord, He did not send them to their law for the answer; He did not indicate that there was nothing higher than to keep the law. The very reverse. "This is the work of God,"

said He, "that ye believe on Him whom He hath sent." There could be no keeping of the Law, nor carrying out of God's commands were there not first a believing in the Sent One. This then is the first step. Let that be taken and all else would fall into its rightful place. First faith, then works, is God's ordained way. First Abraham, then Moses. (See Romans iv. etc.).

Have we then heard and obeyed the command of God? Do we believe on the Name of His Son Jesus Christ? is the first great question that has to be settled.

CHRIST IN LIFE AND DEATH.

Secondly we have the Divinely given reason—a two fold one—**why** we should believe on Him. God has a cogent reason behind all His demands. In chap. iv. 16, we are let into the secret of this. "We have known and believed the love that God hath to us." Christ Himself is the expression of the love of God. We may observe Nature, and consider the workings of Providence, or the governmental dealings of God, and yet never have any adequate knowledge of His great love. His power, glory, wisdom, all these may be perceived in some measure, but to know **Himself**, this alone can be found in His love, manifested in Christ Jesus.

Here is a two-fold declaration, which throws us back for its description upon c. 4. v. 9, 10. In verse 9 the love of God is manifested in the sending of His Son into the world, the result of this is Life. God might, had He so chosen, have left this world in its darkness and death, but no, His love could not permit of this. It was thus manifested in sending His Son, the Eternal Life in the midst of a scene of death. We are introduced, therefore, to the coming, and the life upon earth, of the Son. The suggestion is not made that this love could be known by us, nor manifested **fully**, apart from the Cross, the two must of necessity go together to get a full knowledge of the love of God, but they are to be distinguished. The **person** of Christ is quite distinct from, although giving character to, His wonderful work. Then we are carried on and forward beyond the majestic coming and life of the Son, to His finished atoning work and its effect in bringing us to the sacrifice which provides us with a mercy seat. His coming brings God down to us, but His sacrifice and propitiation bring us to God. What a full revelation of the love of God! Giving His Son to bring us life, but giving Him up, to the sorrows of the tree, to meet our souls' deep need! Sufficient surely for knowing and believing the love that

God hath to us? Life given, and sins put away; the positive and negative, and these, the eternal effects of the life and death of Christ, assured to those who believe. Another step towards perfect confidence in God.

CHRIST IN RESURRECTION.

Thirdly in chap. 5. v. 1. God graciously gives the proofs, or assurances that those who are believing, are truly begotten of God. They can know that not only are their sins put away for ever, and they individually have life, but also that all other and earthly ties have been snapped, and they have been brought into the household of faith, the very family of God. Wonderful privilege. All the family bear the same characteristic marks. All believe that Jesus is the Christ. Whosoever believeth that Jesus is the Christ is born of God. Then we are told what flows out from that relationship. But we are dealing now with the facts, not the results, though these are equally important. Note, it is that Jesus **IS** the Christ, not that Jesus was the Jews' Messiah, as one once described it. Many believe that, but are quite unaffected thereby, but that He **IS** the Christ. Here we have Him presented to us by His heavenly Name and character. Many confess that Jesus is Jesus, and care not to confess any more. A good man, say they. A prophet, a martyr—all this, oh yes; but that He **IS** the Christ. This is the test of the heaven-born soul. This it was that turned Simon into Peter. "We believe that Thou art the Christ." Truly a heaven revealed fact. Jesus the lowly One, the humble One, was, and is, The Christ. Do we believe this? Do we know Him after this fashion? If so, we are born of God. The heavenly One has imparted to us this heavenly knowledge, snapped the ties of earth and nature and made us a heavenly people, with our hearts where He is, and where we soon shall be. Thus we reach the third stage of our confidence. Christ is Risen.

CHRIST IN PRESENT EXALTATION.

But this brings us immediately into conflict. We have believed, and confessed the One with whom the world will have nothing to do. What has the world, to which we so lately belonged, to say to this? It has to be overcome. The battle is now well pitched, not with our fellow-men but with the spirit of this world, this age in which we live. Having a new life, a new nature and new hopes and aspirations within us, precious though these are in truth, this will not of itself define the true position for us nor enable us to take up the warfare. There is a hostile world to be faced and overcome. How can

CHRIST THE GIVER OF THE WITNESS.

record. One written with ink and pen, and the other written on the fleshy tables of the heart. Some seem to be content with one only. Satisfied are they to "read their title clear" in the Word. "Feelings," say they, "do not count at all." "I can believe what I read." Feelings may indeed be but a poor assurance in themselves, for they change, but the Spirit's witness to me in my heart cannot change, for His witness always agrees with His witness in the Word, and that cannot change either, for it is His as well. If I can believe what I read in the Word, it is because the Writer of that Word is writing it upon my heart, for "with the heart man believeth," not with the eye, nor the head. Nay, we may go further and say unless I have written upon my heart the truth and assurance of what I read in the Word then I do not really believe at all. And what does He witness? That I, having the Son, have life eternal, and this He witnesseth to all who believe.

Thus I reach the topmost step, the ultimate stage of knowing the only begotten Son of the Father, therefore I may, as one doing His will, pleasing the Father, through faith in the Son of His love, have boldness and confidence and say, "If we ask anything according to His will He heareth us, and if we know that He hears us, we know that whatsoever we ask we have the petitions that we desired of Him." It is unlikely that the one who knows anything of His perfect love, and His perfect will, and with the eye of faith resting upon Him in His divine fulness, and filled with His spirit, would desire to ask for anything contrary to Him. Thus we have the perfect confidence of love and faith.

R. W. B.



A Fragrant Thought.

He stood upon the pavement at the corner of the street, 'twas in the busy city midst the noise of many feet; discord echoed all around, air was full of babel sound, and I wondered why he waited so expectantly the while; his face, so sad and careworn, was relieved with gentle smile. He was waiting just to find a good friend with feelings kind, to escort him to the other side—the lonely man was blind. Dark shadows often cross my path, 'tis difficult to know which way to take unless Thou'rt near, as through "the vale" I go; I'll place my hand in Thine, dear Lord. in Thee alone confide, and go where Thou dost lead me till I reach the other side.

W. M. N.

"LOOSE HIM AND LET HIM GO."

—□□□—

A WORD TO THE ANXIOUS.

By the late
CHARLES HICKMAN.

"He (Jesus) cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, LOOSE HIM, AND LET HIM GO."—John xi. 43, 44.

AT the command of the Son of God death was obliged to open its gates and relinquish its prey. But did Lazarus awake at once to the enjoyment of the life which he received? By no means.

He was bound hand and foot; and it is easy to see that, although possessing LIFE, it was necessary for his happiness that he should also be set at LIBERTY.

Lazarus, thus alive from the dead, but bound hand and foot with graveclothes, gives us a true picture of the melancholy state of hundreds of quickened souls. The voice of the Son of God has reached them. At His command they have come forth from the sleep of death: but the truth has not yet set them free.

The graveclothes are upon them; they are bound hand and foot.

As to the friends around the grave of Lazarus, so now to His servants the Lord's command goes forth, "LOOSE HIM, AND LET HIM GO."

In pursuance of this command, we would affectionately ask any reader who, as a lost sinner, has turned to the Lord Jesus Christ for salvation, and yet is tormented with doubts and fears as to his acceptance; what is it that binds you hand and foot?

Perhaps you reply—for it is the trouble of many souls—"I am not certain that I possess everlasting life. I know that I am lost by nature, and guilty before God; and that if ever I reach heaven it will be through Christ's precious blood alone. Christ is my hope, and my only hope, yet I have not assurance."

Ah, then, it is UNCERTAINTY that binds you hand and foot. The voice of the Son of God says, "Loose him, and let him go." May you indeed have this gravecloth removed, and that too before you have finished reading this paper. God has said in His word, "He that believeth on the Son hath everlasting life," and His Word shall stand for ever true. Why then are you not sure that you possess this life?

"What troubles me is this," may be your answer; "although the blood of Christ is my only hope, I am not sure that I believe in Christ according to what God means by believing."

My friend, your faith doubtless falls very short of what it should be. It is perhaps only like a grain of mustard seed: but the weakest faith in Christ saves as surely as the strongest faith. Now let us see what God means—for this is of vital importance—by believing in the Lord Jesus Christ.

In John vi. 35, Christ speaks of persons COMING to Him, and of BELIEVING on Him: and uses the two words as interchangeable terms.

He says: "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." COMING to Christ and BELIEVING on Christ are the same thing. The faith that does not lead to Christ is a dead faith, and avails nothing. But the man who has really learnt his lost condition will consider it no small matter that God has given Christ, that he through Him might be saved.

Such an one will be no more indifferent than was blind Bartimaeus, when he knew that the Son of David was passing by. (Luke xviii. 18). 35-43).

Now God gives us in His word many instances of persons coming to Christ. Perhaps the coming of the poor leper to the Lord Jesus Christ will just picture your case. Suffering from a disease for which human skill could discover no remedy, and certain of falling into the arms of death unless Christ would entertain his case, he came to the Lord Jesus.

But he came with words that plainly showed his doubts and fears. He said, "Lord, if Thou wilt, Thou canst make me clean."

Did the Lord reply, "Leper, have not I shown grace upon grace in instances beyond number, and yet dost thou doubt My kindness? Depart from Me." Oh, no. Christ's heart was moved with compassion. He saw the leper's doubts, He knew his fears, and replied in these gracious words—"I will; be thou clean." Reader, hast thou, as a poor sinner, suffering indeed from a disease infinitely worse than leprosy, turned to the Lord Jesus for cleansing in His precious blood? He does not despise thee, nor reject thy petition, but replies in His word, "I WILL; BE THOU CLEAN." "Him that cometh to Me," says Christ, "I will in no wise cast out."

But I would like to turn you to another example of a sinner coming to the Lord Jesus Christ. It is a case with which you are well acquainted.

The Lord Jesus was hanging upon the cross—the sacrifice for sin. It was man's hour, and the power of darkness.

Many were reviling the blessed Lord, and among them a poor thief for whom the grave had already opened its mouth. But suddenly the man's countenance changes.

God's Spirit awakens the thief to the fact that there on the Cross is the Christ of God. Oh, what an awakening. There was ONE whom his eyes could gaze upon, that had the power to give him a place in His kingdom. The lips that before had moved to cast reviling words at the blessed Lord now move to vindicate Him; and then he turns to the Lord and says, "Lord, remember me when Thou comest into Thy kingdom."

Was there anything meritorious in this prayer? **Nothing. NOTHING.**

What was the Lord's reply? "Verily I say unto thee: To-day shalt thou be with Me in Paradise." The Lord Jesus never turned anyone away. He had said: "Him that cometh to Me I will in **no wise** cast out," and in the hour of death He fulfilled that promise to the guilty thief. That day the thief's soul departed from the world; and when he reached the gates of Paradise he was admitted through the BLOOD OF THE LAMB; and from then till now has been in the company of the redeemed there.

Dear reader, Jesus is no longer upon the Cross. The One "who gave Himself a ransom for all" (1 Tim. ii., 6); "hath God EXALTED with His right hand to be a Prince and a Saviour."

Have you turned to the Lord Jesus just as simply as did the dying thief? Before he turned to the Lord Jesus he had no assurance.

But the dying Saviour saw faith in the thief's heart, going out towards Himself, and shown in the cry: "Lord, remember me." "Who-soever shall call upon the name of the Lord shall be saved." (Rom. x, 13). The thief's faith was seen in his cry; for it is written in the word of God, "How then shall they call on Him in whom they have not believed?"

Do you say, "If I believed in the Lord Jesus should I not have assurance?"

Well, dear reader, the dying thief had assurance simply by believing what Jesus said to him; and you will have assurance too if you believe God's word to you; for "this is the record: that God hath given to us eternal life." "He that believeth not God, hath made Him a liar." (1 John v. 9-13).

Many anxious souls are doing this, although unintentionally,

It may help my reader if I state that there are two steps of faith needed—the first for safety, and the second for peace. The first step the sinner must take is that of coming to the Lord Jesus, or believing in Him. This is imperative for SAFETY. The second step is that of believing what God says to those who come to Christ. This is necessary for peace.

Suppose that an Israelite had unwittingly slain his neighbour.

Deeply moved at the deed, and alarmed lest the avenger of blood should suddenly fall upon him, he flies with all speed to the city of refuge which God had provided.

Breathless and almost dead with fright, he reaches the city. The elders of the city hear his case, receive him, and tell him that he is now safe. To the astonishment of all, the man remains in the utmost terror.

"Oh, how can I be sure I am safe?" says he. "How can I be certain that the avenger of blood will not slay me?" The elders then read to him from God's law, that any man who, having unwittingly slain his neighbour, has fled to the city of refuge, shall not be handed over to the avenger of blood, but shall dwell there in safety. The man is somewhat relieved by this, and hopes he is safe; but at times sinks into the deepest despondency.

The man is **safe** because he has fled to the city of refuge; but he is unhappy because he does not rest upon God's word.

Ah! dear anxious soul, this is just a picture of your case. CHRIST JESUS IS THE ONLY CITY OF REFUGE that God has provided for guilty sinners. You as a sinner, with the avenger upon your track, have fled to the Lord Jesus. You are safe, because Christ has said: "Him that cometh to Me I will in **no wise** cast out," because "This Man receiveth sinners."

But you are unhappy; you have no assurance. Why is this? Because you do not rest upon God's word to you concerning those who come to the Lord Jesus Christ.

You will never have assurance until you know you are saved; and you can know you are saved **only upon the authority of God's Word.** Do not look to the feeling of assurance for peace, but look simply to the Word of God.

For those who have fled to Christ to be always in doubt about their souls' salvation is very dishonouring to Him and to His work; yet we not infrequently meet with persons that consider a state of uncertainty consistent with the christian's position.

I would ask such what they would think of Christ's bringing Lazarus to life, and then leaving him evermore, bound hand and foot with grave-clothes.

Would such an action be in keeping with the Saviour's heart? Yet the man that has not the assurance of his salvation is thus bound.

Have you ever thought, dear reader, that by simply believing God's word you would give pleasure to God Himself? Thousands of anxious souls have had every doubt removed by simply BELIEVING GOD'S STATEMENTS TO BE FAITHFUL AND TRUE.

Why should it not be so with you?

Dear anxious, quickened soul, I beseech you, live no longer with the grave-clothes of unbelief binding you. Receive the truth of God, and the truth shall make you free.

Thus disenthralled, you shall walk in the liberty wherewith Christ makes free. The hands unmanacled shall be lifted up to God, and the feet unfettered shall tread the highway of holiness; while from the mouth shall proceed, instead of sighs and groans, the voice of praise and thanksgiving to God and to the Lamb.

The above article is taken from the new Treasury Volume just issued:—

"Ministry & Memoir of the Late Charles Hickman."

The only book of this noble servant's ministry ever published. Contains notes of many of his addresses given in various assemblies of the British Isles. Helpful, instructive and heart-searching. "He being dead yet speaketh." Pass a copy on to your fellow believers. Paper Covers 1/6d. Cloth Board Covers 2/6d.

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What is the Gospel?	What is Faith?
GOD	FORSAKING
OFFERING	ALL
SINNERS	I
PARDON &	TAKE
ETERNAL	HIM.
LIFE.	
Romans 6. 23.	Ephesians 2. 8-9.
Ephesians 1. 7.	John 3. 36.

N.B.—Part VI. "Jonathan and his Times" by W. W. Foreday is inadvertently held over till next month.

A Radiant Glory of Love

Christ or Barabbas ?

A Radiant Glory of Love!—This was CHRIST
As He walked through the Holy Land,
Blessing and healing! From Galilee—North
To Judea in the South. Blessed Hand!
As He touched the bier, as He broke the bread
Near the city—the mountain—the strand.

A Radiant Glory of Love! This same Christ,
Stood in Pilate's judgment hall,
When they cried "Barabbas"!—instead of the
Christ

Who had come to save them all!
Then—"He saved others: He cannot save
Himself"! Hear that scoffing call.

A Radiant Glory of Love! Could not Christ
Save Himself? and would He not call
Twelve legions of angels, They would have
come

And He need not have borne it all!
But we should have suffered eternal loss;
And He "came to save" us all.

A Radiant Glory of Love!—Yes, the Christ!
He came not to judge, but to save;
Not to wound, but to heal; not to take, but to
give;

That Glory of Love, He gave.
That cry for "Barabbas"—instead of Christ—
Even that awful sin He forgave.

A Radiant Glory of Love! there He stands—
The most fateful moment of all
In the ages, the world has ever known.
"Barabbas!" brought down the pall
Of blackness, and horror of SIN—on HIM
Who was dying to save us all!

A Radiant Glory of Love! Yes, our Lord!
The anointed of God! Thou art now
The Glory of Heaven! No crown of thorns,
But the Victor's crown on Thy brow!
Our cry, with adoring love—is CHRIST,
O "Come" for us now! "even SO."

RICHARD & L. M. WARNER.

Our Father God

Loves us with Eternal Love.
Loosens us with holy Righteousness.
Lifts us with Almighty Power.
Leads us with unerring Wisdom.
Looks after us with unfailing Care.
Listens to our most simple requests.

W. Luff.

“For Glory and For Beauty.”

—□□□—

“And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.”

Exodus 28. 2.

HOW emphatic is the command, and how precise the directions which follow.

Nothing is left to Moses' imagination, or discretion. Material and form, shape and colour—all are specified with a minuteness which shows us how important their garments were in the eyes of Israel's God. Dear fellow believer, partaker of Abraham's faith, (Gal. 3 9) can you afford to pass them over as unintelligible or unimportant when it is written that these things were written for our examples, upon whom the end of the age have come? (1 Cor. x. 11). Nay, rather shall not we who have the key of the New Testament light and truth, with it unlock the storehouse of the Old, and delight ourselves in the Lord Jesus, Who is our present and Eternal portion and of Whom every sacrifice, vessel and garment and every ordinance speak? Shall we not rather look with confidence to God, the Holy Spirit, to take of the things of Christ and show them unto us? (John 16, 14).

I wish to speak particularly of these garments and to notice that they were “For glory and for beauty.”

There must be some reason why both these expressions are used. They are not a reiteration of the same thing: for though they are linked together, they are separate and distinct.

Glory bursts upon the gaze at once, as the glory of the rising sun. It bursts upon us when coming out of darkness into God's marvellous light. We “saw the glory of God in the face of Jesus Christ.” It will burst upon us in greater force when we meet the Lord Jesus in the air.

This, you will see, is instantaneous. Now the **Beauty** is a thing we gradually see, and appreciate. Mark, the garments were woven of divers colours. We examine carefully the texture and colour, pulling this way and stretching that, holding for the light to fall upon this side, and the other.

All this is of deep and holy significance. Christian, thy Great High Priest has been subjected to the most severe scrutiny.

For thirty-three years the hatred of men, stirred up by the great enemy of God and man—the devil—followed Him, seeking to find some fault in Him. And yet, at the end,

when man's wickedness has reached its culminating point, and God's matchless, marvellous love is about to be displayed in all its fulness, the heathen Roman governor is compelled—in spite of his desire to find Him guilty—to affirm,

“I Find no Fault in Him at all.”

Highest! Best of all! At last upon this sin-stained earth walks a MAN upon whom God can look with a delight so great that the heavens themselves seem unable to contain it; but ever and anon the heavens open, and a voice declares: “This is My Beloved Son, in Whom I am well pleased.” Oh, what joy does this bring to our hearts, when we contemplate ourselves and find we are so lacking!

But lift thine eyes, oh saint of God, and fix them on Jesus—the Christ of God; you will find no flaw there! No imperfection there! Joy to contemplate, that in the place where the first Adam so grievously dishonoured God and brought such ruin and misery upon this earth; “the second Adam, the Lord from heaven,” has vindicated the righteousness of God, and perfectly fulfilled His Holy Law—in spirit as well as letter.

Again, the Lord Jesus is to us “the fairest among ten thousand, the altogether lovely.”

How well is this portrayed in the colours and texture of the garments, (each speaking of the character and office of our Great High Priest). Gaze well upon Him; you will find no imperfect shade in the colour, no flaw in the texture. When I look around on the world I see nothing but sin and misery, confusion and turmoil. When I turn to Him, my soul is hushed to rest by the sight of “Him that was, that is, and that is to come”; the unchanging One, and my heart is entranced with His loveliness. Even when we look around at our fellow believers how much alas, of crookedness do we see, for crooked are our natures, and crooked are our ways. Those whom we thought seemed to bring forth many of the fruits of the Spirit we find are lacking in **something**.

But lift up thine eyes, oh saint of God, and fix them on Jesus—“the Christ of God.”

Again we say, you will find no flaw there. And yet, though we are ever learning, we are only on the threshold of the storehouse of God

—the living God—till it seems as if Eternity itself would not suffice to unfold the riches and the glory of His grace! "And they shall make the ephod of Gold, of Blue, of Purple and of Scarlet and of fine twined linen." (Verse 6).

I will take these colours, briefly, in their order.

GOLD.

Well may this come first. It speaks of the intrinsic worth of the Lord Jesus. GOLD, pure gold, is He: with no alloy. Exposed to the fiercest heat of temptation and suffering. Though His human nature may shrink, yet His cry is, "Not My will but Thine be done." Let the remembrance of Gethsemane's Garden sink into our inmost souls, and in the power of the Holy Ghost enable us to follow in His footsteps, whether doing so brings us suffering or not.

BLUE.

Need I explain this? So plain it is. It calls to our mind the place from whence He came. Of His Divinity, of where He is now for us. (Heb. 9, 24); and of the place to which we belong. For He has taken us out of the world—made us citizens of heaven, and then sent us back here, to live as strangers and pilgrims. Ah, may the thought of this keep us and lift us in heart and mind to where He is. This will be so, if we make Him our treasure, for "where your treasure is, there will your heart be also."

PURPLE

is doubtless the Regal colour, and speaks of the Lordship of Christ over His people.

We read of the Imperial purple worn by the Roman Emperors; of their children being "born in the purple." Is this prominent in your mind, fellow christian. The Lordship of Christ, You want to serve the Lord Jesus, Who has done so much for you and is so much to you. But you must serve Him when, how, and where He pleases.

"To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15. 22).

When Joshua was about to go up against Jericho, the Lord appears to him and Joshua asks Him: "Art Thou for us or for our adversaries?" (Joshua 5. 13-14), but is at once given an answer that we should do well to ponder. "Nay (neither?) but as Captain of the host of the Lord, am I now come."

The army is His: the warfare is His; and if we will only give Him His rightful place and implicitly obey His orders, we shall not have to fight at "our own charges"; and the consequence will be victory instead of defeat; and the garment of praise instead of the spirit of heaviness.

SCARLET

tells of redemption and reminds us continually that He who is now High

Priest, was once the victim; the Lamb of God's providing, Who has met every claim against us, and Who now bears on the Throne the marks of the Cross. And joy of joys! I shall see Him; I shall see the hands that were wounded for me, the side that was pierced for me, and in the wounds of Jesus, I read my title to mansions in the sky. I see and know that I have "Peace with God."

But something more; it was **my** sins that He bore while there. How hateful they are! How I should hate them for they caused His death. It was the world that rejected Him and cried, "Crucify Him"! How then can I have any fellowship with it and its religiousness? My heart shall rather listen and respond to the call of God: "Come out from among them and be ye separate."

Lastly we come to the

FINE TWINED LINEN.

The flax from which the linen is made, grows out of the ground. This portrays the humanity of the Lord Jesus. He is perfect God and perfect Man. In Rev. xix., 8, we are told that the fine twined linen, white and clean, is the righteousness of saints, and I think one view of this is that the fulfilling so perfectly of the Law of God upon the earth as "the second Adam" is signified by the **whiteness** of the linen. Thus, He sets an example that we should walk in His steps.

Lord! Fill our hearts with these two thoughts: First, the ineffable **Love** that came down to save us; and Second, the **Splendour of God!** Amen.

RICHARD WARNER.



Wait, Watch, Work.

Three fishermen were on the homeward track,
They each had wives, to whom they hastened
back;

"Mine," said the younger of the happy three,
"Will, by our humble fireside, wait for me."

"Mine," said his brother, "will not only
wait,

She will be **watching** at our cottage gate:
Will hourly look across the open sea,
The first to **mark the sail** that carries me."

"Your mother," said the father, "she will
wait,

And she will watch although the hour be late,
But she will find the baskets for the catch,
And so will **work, as well as wait and watch.**"

So be it Lord, may we combine the three,
And while we wait, may we true watchers be,
And may we also work, and thus prepare,
The products of Thine absent toil to share.

William Luff.

W. Luff.

Bible Studies in Genesis.

By Robert Lee.

Study No. 40.

Gen. 25:1 to 18

The Satisfied Life.

1. Filled with God (Psalm 105: 40. 107: 9).
2. Lived in enjoyment of the unmerited favour of God. "Satisfied with favour" (Deut. 33: 23).
3. That daily receives the mercedes of God (Psalm 90: 14).
4. Of trust in God.
5. Of communion with God.
6. Of busy service for God.
7. Lived in certainty of going to God.
"Gathered to His people."

"FULL OF YEARS." This is a choice and suggestive phrase. It is not synonymous with longevity. Abraham lived to be 175; Isaac 180; Job 140; David 70; Jehoiada 130 (2 Chron. 24: 15), yet same expression used for all. Read "satisfied" for "full," and you have the true meaning of the term. And he acted like a satisfied man—no desperate frantic clinging to life, no unwillingness to go. He was like one, who, having had enough at the table, blesses the giver of the feast, pushes back his chair, gets up and goes away without a struggle or without the least reluctance—satisfied.

WHAT HAD HE GOT? He went out of Mesopotamia expecting a country and a nation. —But he dies with no possession save a grave, and with no further sight of his prosperity than his son Isaac and his two grandsons, who were 15 years old when he died. Then why was Abraham satisfied and not sickened with life? He lived the life sketched in skeleton at head of this page.

ABRAHAM'S SECOND MARRIAGE. (25: 1 to 6). This may not be in exact chronological order. It may have taken place before the death of Sarah. She is called concubine (secondary wife) in 1 Chron. 1: 32. Of course he lived 38 years after death of Sarah. Prudently Abraham acted as his own executor "while he yet lived" (verse 6).

Words of Wisdom.

Men will stand for hours to catch fish. Shall we begrudge a little time in seeking to save a soul?

"So teach us to number our days, that we may apply our hearts unto wisdom."
(Psalm 90. 12).

"Even so, Father"—what a quieter! Is there a trouble this cannot meet?

He remembers that we are but dust, yet deals with us as if we were gold and silver.

Christ was accounted all that we were under God's judgment, that we might become all that He is in God's favour.
(See 2 Cor. 5. 21; 1 John 4. 17).

THE VALUE OF THE PRESENT.

(Copied from the "Daily Express.")
(Psalm 90: 12; Eph. 5. 16, and Col. 4. 5).

When you know God perfectly, you will not need an introduction to yourself.

Oh! let not the ingratitude you meet with chill your love; He hath not met with such abundant gratitude from you!

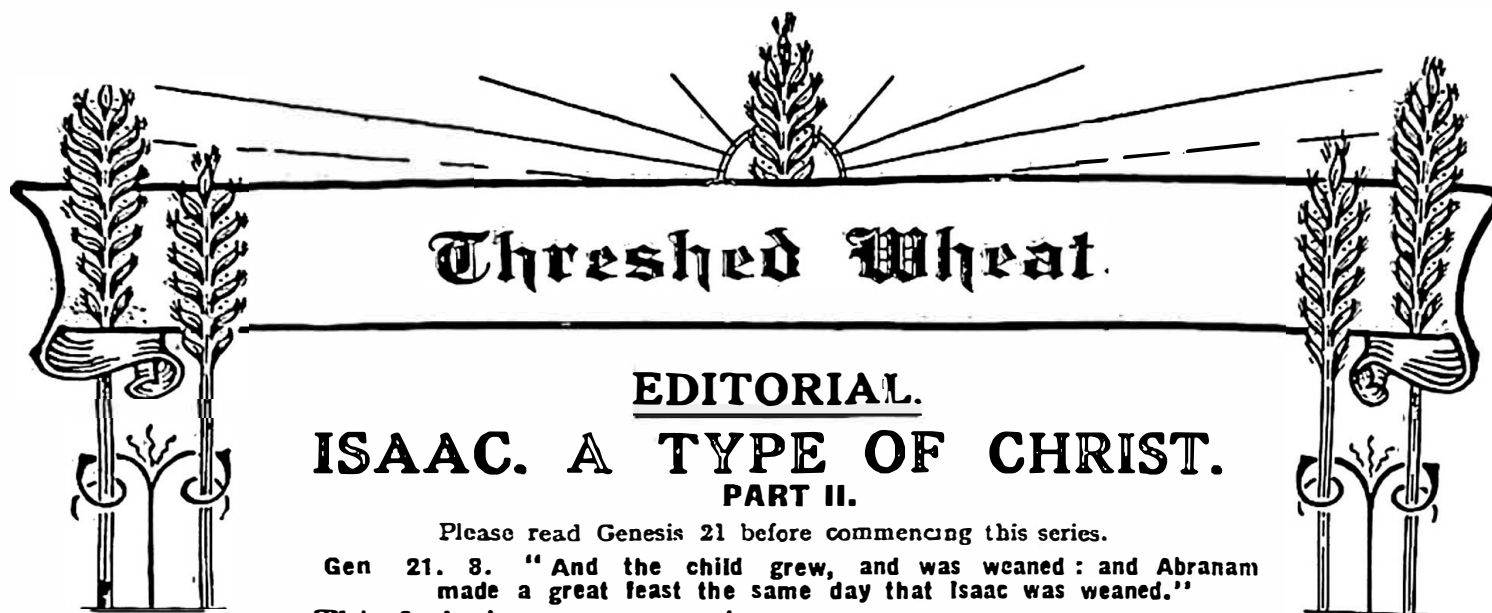
That which costs thee nothing is nothing. God esteems it not, He counts it nothing.

Have an unlimited confidence in the love of your Heavenly Father! Approach Him in the frankness and freedom of His redeemed child in the name of the Lord Jesus! Put away all unbelief, doubt and slavish fear.

Christ **yesterday** was the accomplishment of redemption—His **to-morrow** is the having of His church with Himself in glory.
But He is a living Saviour for **to-day**.

"The present time's the best of all,
The reasons being three;
The future's anybody's time,
The past has ceased to be.
The present, on the other hand,
Is **ours** and **with us** still,
To make the best of while we may,
And therein do God's will."

At the Cross God gives what God claims—
The Blood (see Lev. 17. 11).



Threshed Wheat.

EDITORIAL.

ISAAC. A TYPE OF CHRIST. PART II.

Please read Genesis 21 before commencing this series.

Gen 21. 8. "And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned."

This finds its counterpart in

Luke 2. 52. "And Jesus increased in wisdom and stature, and in favour with God and man."

The Lord Jesus Christ grew as a child, as other children grew and made progress in His youth the same as any other person, "growing in favour with God and man." This, you must remember, was during His early years, before His public manifestation. So long as Christ is not **publicly** acclaimed, and acknowledged, He finds favour with man, but it is from His baptism onward that "they will not have this Man to reign over them," though they may "marvel at the gracious words that proceed out of His mouth" and agree that "never man spake like this Man."

Gen 21. 9 brings us to one of those basic truths of Scripture; one of those foundation truths, which it takes us time to learn and to grasp, but which, when we have learnt them, make an effect upon our lives.

At this juncture a difficulty may well be anticipated and dealt with, although it really belongs to the following chapter. There we read in verse 2: "Take now thy son,

Thine Only Son

Isaac, whom thou lovest," etc.

In Gal. 4. 22, however, we are told that Abraham had **two sons**, Ishmael as well as Isaac, and seeing that Ishmael was the first-born, is it not the more remarkable that God should ignore him and speak only of Isaac, referring to him as Abraham's **only** son? The answer to the problem lies within the question, for it was because he **was** the first-born that God ignored his existence in this instance, seeing it was to illustrate the setting aside of the first man Adam for the introduction of God's second Man, the Lord Jesus Christ. In the Book of Genesis instances such as this are of frequent occurrence. We have to begin with Cain and Abel, where the first-born

is not the accepted of God. Then we have Ishmael and Isaac, Esau and Jacob, and so on. God always sets aside the first-born, and takes up the second-born. Maybe you have wondered why? The reason is just this: God will have nothing to do with that which is first-born. In other words, "Ye must be born again."

"That which is born of the flesh is flesh and that which is born of the Spirit is spirit." John 3. 6.

"The first man Adam was made a living soul; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural and afterward that which is spiritual."
1 Cor. 15. 45-49.

The natural always comes first, then the spiritual. The first Adam came first, the last Adam came second (only two you observe). When God introduces His second, he always sets aside the first. Ishmael may mock Isaac (Gen. 21. 9), but God's place for him is to be **cast out** (Gen. 21. 14), for Ishmael cannot be heir with Isaac. So long as Isaac remained unborn, Ishmael was in the house. Until the birth of Isaac, Ishmael moved in the family as a son, and until the time of our conversion we lived in the flesh, but when Isaac comes upon the scene, in other words, when we are born of the Spirit, when we have that new life that comes from above, what happens? The same as happens here.

"Wherefore . . . cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac."

The old order of things is to be put out, in order that the new order may come in. So we are to "put off" the old man and to "put on" the new.

*For fuller unfolding of this truth, see Vol. II. of "Threshed Wheat," "The First Man and the Second." Paper Boards 2/6.; Cloth Boards 3/-.

Just as God set aside the first Adam and condemned sin in the flesh in the person of His Son at Calvary, so in like manner in the experience of every believer, there should be the crucifying of the flesh, and the giving place to the indwelling power of the Holy Spirit. In the language of Paul in Gal. 2. 20, we should be able to say "I" (that old "I" that has always dominated us), "am crucified with Christ, nevertheless I live." "What," you say, "that same 'I,' Paul?" "No, not I," says Paul, "Christ liveth in me."

This casting out of the bondwoman and her son finds New Testament unfolding in the 6th of Romans, where we are told that:

"Our old man is crucified with Him (Christ) that the body of sin might be destroyed, that henceforth we **SHOULD NOT** serve sin" (v. 6.)

Note, it does **NOT** say that we **cannot** serve sin.

"Likewise **RECKON** ye also yourselves to be dead indeed unto sin" (v. 11.)

Again note, that it does **NOT** say that we **ARE** dead to it.

"**LET** not sin therefore reign in your mortal body."

Again note that it does **NOT** say, sin **cannot** reign.

Thus, although God finished with the old man, the first Adam, at the Cross, judicially condemning him there, yet **ACTUALLY** we must face the solemn truth that he still lives, a defeated, but by no means a dead, foe.

Now this finds expression in the type, in the fact that although Ishmael and Hagar are cast out at God's express command, nevertheless they still exist, to mock Isaac, and become an archer (Gen. 21. 20), to trouble him in later years.

CAST OUT THIS BONDWOMAN.

Probably some young believer will say, "That is what is troubling me. I knew that before I was converted, I was in the flesh, and that I had the old nature, but when I trusted the Lord Jesus Christ I had the new nature implanted within, and the old nature had to be cast out and dealt with, but I am constantly finding out that it has not gone." Thank God if you have learned that much. The writer recently received a letter from a surgeon in Bristol telling him that he had come into that position where it was possible to live a sinless life, and that he was a perfect man, but judging from his letter he was far from perfect, as he was quite angry, and the perfect man should not lose his temper. Dear fellow believer, ever remember that all the day, and

every day, whilst you are down here, you will have in that body of yours, the old nature. You will have **both the flesh and the Spirit**, until the Lord comes, and they will daily be in constant conflict.

"Sarah saw the son of Hagar the Egyptian which she had born unto Abraham, mocking." Gen. 21. 9.

"But as then, he that was born after the flesh persecuted him that was born after the Spirit, **EVEN SO IT IS NOW.**" Gal. 4. 29.

Next we observe that Ishmael, that one that is to be cast out, is to become a mighty nation and a great and powerful foe. Thus although he is cast out, he is by no means obliterated, by no means destroyed, **BUT HE IS NOT ACKNOWLEDGED IN THE HOUSE AS A SON.** That is what we must remember. We have a new nature, and in the power of the Spirit we are to live a new life. We are to put away that old nature, and to have done with it, but we shall find from experience that the more determined we are to have done with it, the more determined it will be to take possession of us.

It will be an active, powerful foe.

"For the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. 5. 17.

Next we read that

"The thing was very grievous in Abraham's sight, because of his son." Gen. 21. 11.

This word "grievous" really means unpleasant or displeasing. It was unpleasant to Abraham; it was displeasing to him. Have you ever found **pleasure in sin**, for a season? Have you ever found in that old nature that which is **pleasing**? Of course, you have. To put it away may, and will, mean unpleasantness; it may mean displeasure to yourself, but it is the mind of the Lord, as the next verse indicates.

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of the bondwoman in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called." Gen. 21. 12.

and therefore Abraham obeys the command.

May we be given grace to **DO** what the Lord shows to be His desire for us.

Then God says, in Isaac all the blessing shall be centred, he is that one now in whom all My purposes are centred, and we have not far to look in the New Testament before we see that Christ is all and in all; He **must** have the pre-eminence, for "in Him are hid all the treasures of wisdom and knowledge, and ye are complete in Him."

The Reward of the Saints at the Judgment Seat of Christ.

—□□□—
By George Hucklesby.

WE read in 2 Cor. 5. 9-10: "Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the Judgment Seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." This is not to have it decided whether we are saved or not, that important matter is settled by His word even now, as in Acts 16. 31, "Believe on the Lord Jesus Christ and thou shalt be saved," and so we read: "By grace are ye saved through faith." Eph. ii. 8. But as those who are saved, we must appear there, to have it made manifest how far we have been faithful, and diligent in His service here below. All the saints will appear in the **Father's House** as the result of our Lord's redeeming grace and love; but there will be a great difference between them as they afterward appear in the **Father's Kingdom**, as in Matt. 13. 43. This will be decided at the Judgment Seat of Christ, which is quite distinct, both as to time and object, from the judgment of the living nations in Matt. 25, and from the final judgment of the dead in Rev. 20. 11-15.

In order to get this clearly before our minds let us notice three things.

1. **When will this Judgment of the saints take place?**
2. **Who will thus stand before it?**
3. **Why will they have to appear there?**

(1) When will this Judgment take Place?

The Apostle writes in 1 Cor. 4. 5, "Therefore judge nothing before the time, until the Lord come," etc. During His bodily absence we should spend, and be spent in His service, as He has appointed us. It will be then seen how we have spent our time, and used our talent, since our conversion. We are prone to attempt to be judges now, and to occupy the judgment seat in spirit, in reference to our fellow saints in their work for the Lord, as we read in Rom. 14. 13. But this matter must be left for our Lord to deal with, at His return. We should rather seek to help by the way of the Throne of Grace, in mentioning their names, and their needs to Him, whose we are, and whom we are all privileged to serve.

In that day each one will give an account of his own service to his own Master; then shall each one receive his own praise from the Lord. Our Lord will then bring to light both the **amount** of our service, and the **character** of our professed work for Him. We read in Luke 19, when the Lord took His departure that He called together His servants, and gave to each one a pound, saying, "Occupy," or "trade with it till I come," then after a long absence He is seen returning, and once more He calls together those servants for each one to give an account of his stewardship. From this we learn, that the judgment seat will take place somewhere between the Lord's Coming for His saints, and His return with them in glory. When the latter takes place, each servant is seen occupying his own divinely appointed place and position in that glory, according to the measure of **true** service rendered in this scene below. "As one star differs from another," so also will it be in the Resurrection.

(2) Who Will Appear There?

We read: "We must all appear before the Judgment Seat of Christ." The "we," referring to all believers, as it does in verses 1, 7, 9 of the same chapter. It is not a so-called "general judgment" of saved and of unsaved, but only of the **saved**. The believer is said to have been judged as a **sinner** at the place called Calvary in the person of his Divine Surety. As such, he is assured by Christ, "that he should not come into judgment, but is passed from death into life." John 5. 24; Rom. 8. 1. Then again he is seen as being judged as a **Son** in God's family circle, in Heb. xii. 6-7; 1 Cor. xi. 31-32. He is also seen as being judged as a **Servant** of Christ at our Lord's Coming again. At our conversion we became the servants of the Lord, as Rom. 6. 22. says. We have been saved to serve, as it is written "Let my son go that he may serve Me." And again, "Son, go work to-day in My vineyard." The Lord thus gives to every one his own work to do for Him, and at His Coming He will reward each one according as his work shall be. A faithful record of our work for Him is being kept, and in that day He will publicly, and eternally reward all such. 2 Tim. 4. 8; Rev. 22. 12.

It is for this purpose that the saints appear at that Tribunal. As the competitors in the Olympic Games appeared before the appointed judge as he occupied the Bema, and from his hand received the crown, so at the judgment seat of Christ, the earnest evangelist will then receive the "Crown of Rejoicing" for souls won for his Master's glory. The patient, plodding pastor will then receive the "Crown of Glory," for feeding the lambs, and for shepherding the flock of Christ. The diligent teacher will then be rewarded for instructing the saints in the ways which be in Christ, and for leading the Family of God into a clearer view and a better understanding of the Word of God. The self-denying Sunday school teacher, the diligent tract distributor, and those who visited the sick and the dying, will then be richly recompensed. The lonely worker for Christ, and the obscure labourer in His service, will then be brought to light, and be publicly praised of God. Every Christlike act performed, each "cup of cold water" given to one of His, because he belonged to Christ, will then be abundantly rewarded in the full open Court of Heaven. This reward for all true service is **sure**. Prov. xi. 18. It will be **great**. Luke 6. 35; It may be **full**, 2 John 8; and it will be **public**. Matt. 6. 6. Thus these rewards will vary, as seen in our Lord's appointing one servant to rule over "ten cities," to another "five," according to loving, diligent service here. The same idea is conveyed in the figure of an "army" in Rev. 19. It pre-supposes different ranks, and various distinctions, even so will it be with the saints. As David placed his heroic men in various positions in his kingdom, so will it be in the everlasting kingdom of our Lord and Saviour Jesus Christ. They that be wise now, will shine then as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever.

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 X CONCERNING CALEB. X
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By H. Arthur Woolley.

BELONGING to the chosen nation, Caleb, the son of Jephunneh, was one of the very few who in a day of doubting and departure walked worthily of the vocation wherewith he had been called. Coming from Judah, the royal tribe, Caleb stands out as a man, every inch of him.

Several helpful lessons spring from a study of his words and ways. For instance, there is his commendable courage in a trying hour; his control, both of self and (in measure) of the

murmuring multitude; his unwavering conviction of victory and confidence in the promises; his consistent continuance; his patience in waiting 45 years for his inheritance, this long delay being occasioned by the unbelief in others. All this might profitably occupy attention; but our present purpose is to briefly consider Caleb's clear-cut confession contained in Joshua, 14. 8.

"I Wholly Followed the Lord My God."

Possibly some may think this savours of boasting. The story of Caleb's life forbids any such suggestion. What he had done had been performed in the Lord's strength, not his own. Caleb had the Lord before him, and not self, in giving utterance to this statement. He speaks of One he knows and trusts—"the Lord **my** God." If he did boast, he made his boast in the Lord. Not only did Moses confirm Caleb's testimony, but a greater than Moses, even the Lord Himself, declared that "My servant Caleb hath followed Me fully" (Num. 14. 24).

How vivid is the contrast between King Saul—the man of the people's choice—and Caleb, the man whom the people were ready to stone. "Behold, I have played the fool, and have erred exceedingly," said Saul, in one of his better moments. Put that sad lament alongside Caleb's "I wholly followed the Lord my God."

But how was it that when so many faltered, Caleb stood firm? Why, when the whole congregation of Israel gave way to wailing, despair, did Caleb remain strong and of a good courage? Wherein lies the secret? Just here: Caleb sought God with his whole heart, and being thus perfect of heart he walked in the perfect way. That is, he was wholly for God at all costs. But why? How was that attitude reached? Through faith, without which it is impossible to please God. Caleb trusted God; Caleb believed God; took Him at His word; relied on His promise and power; and therefore he obeyed, following fully. Simple it sounds, and very easy to read; but how slow, how very slow we are to do likewise?

One word of appeal. We are in perilous times, and the days grow darker. Faith falters, and the love of many waxes cold.

More Calebs are Urgently Needed.

Men and women who will resolutely put God first, and by their lives show that they are whole-hearted, out-and-out for Him. Let us learn the lesson. Let us all take it to heart. Let us look again at Caleb's record, and listen afresh to his manly voice, to those inspiring words as though he were speaking them now, so that with strengthened faith and increased resolve we may in this evil and dark day set ourselves, as never before to wholly follow the Lord our God.

Three Wonderful Facts.

By
JAMES WRIGHT, Bristol.

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"At that day ye shall know that I am in My Father, and ye in Me, and I in you."

John xi . 20.

THE Lord makes a promise to His disciples and draws attention to the time when that promise would be fulfilled. The context, especially verses 16 and 17, guide us as to its meaning:

"I will pray the Father, and He shall give you another Comforter."

It evidently refers to the time when the Holy Spirit would be given, and we know from chap. vii. 39 that this was contingent upon the resurrection and ascension of the Lord Jesus Christ. Peter, in his address on the Day of Pentecost, connecting the wonderful scene in the midst of which he stood with the great facts of the resurrection and glorification of the Lord Jesus, says, in Acts ii. 32, 33:

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

The expression used is,

"At That Day."

We know that the wonderful manifestation of Divine grace—the outpouring of the Holy Spirit, the baptism of the visible Church with the Holy Ghost—was on a particular day, for we read in Acts ii. 1, "When the Day of Pentecost was fully come," viz., the fiftieth day after the resurrection. The Feast of Pentecost was fifty days after the waving of the sheaf of the firstfruits of the harvest before the Lord: so on the fiftieth day after Christ arose, the Firstfruits of resurrection, "suddenly there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost." But whatever be the promise, there is always the particular day and hour in which the promise is fulfilled to the Church, for

GOD ALWAYS HAS HIS DAY

to keep His word; and however long it may be delayed, it will come, for no promise can possibly miscarry, because it comes from the "God who cannot lie." Then,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!"

for every word of the promises on which our souls rest must be fulfilled on account of the character of God.

The word "day," however, is used by the Holy Spirit with more extended meaning, as in Isa. xlix., which is quoted by Paul in 2 Cor. vi.—"Now is the day of salvation." There the word "day" implies a period commencing with the Gospel dispensation, and extending over the whole interval between that and the coming of the Lord Jesus Christ. This period is called in Isa. lxi. "the acceptable year of the Lord," but in 2 Cor. vi. "the day of salvation," and in John 5. 25, "the hour is coming, and now is." Surely not without purpose is this period, during which God is showing longsuffering to sinners, designated first as a "year," then as a "day," and yet again as an "hour." They are intended to impress consciences with the solemn fact that "the time is short."

This word is used in reference to

THREE GREAT CRISES

in God's dealings with man. Before "the Word became flesh," all the faithful believing souls, together with Abraham the father of the faithful, looked forward to a "day," as we read in John viii. 56: "Your father

Abraham rejoiced to see My DAY."

What was that day? The day of the manifestation of the Lord Jesus Christ, the true Messiah, the first time, when He "appeared to put away sin by the sacrifice of Himself"—the day which Daniel foretold when he said:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness. . . . And after threescore and two weeks shall Messiah be cut off, but not for Himself."

How clearly Daniel then by the Spirit of God testified of the **day** of Christ's humiliation, when every prediction of the prophetic types of the Old Testament economy had their fulfilment in the atoning death of the Christ of God, towards which they all directed the eye of faith, and which they saw with greater or lesser distinctness! It came—and I want to impress this fact on any who trifle with the Word of God—it came; and when it came, it was a test of hearts. "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against . . . that the thoughts of many hearts may be revealed." Those who received Him became sons of God: but the great mass rejected and despised Him, and would not "have this Man to reign over them," for "they stumbled at that stumbling-stone." But that day came! Yes, in spite of all opposition and rejection, it came.

And now the Blessed One stands on the earth and now says,

"At that DAY ye shall know."

&c., directing the hearts of His people to another day. "I am going away, but the Father will give you another Comforter; and **at that day ye shall know.**" Now all those, the thoughts of whose hearts were brought into captivity to the obedience of Christ, instinctively looked forward to that day, and met in the upper room in prayer and supplication, waiting for the coming day. Those who had before waited for the "Consolation of Israel"—i.e., Christ Himself—after He had come and finished His work on earth and ascended, continued in prayer for this second gift, the Holy Spirit. And they waited not in vain, for when the day of Pentecost was fully come—"suddenly"—the promised Comforter came!

But there is

Yet Another "Day."

when "the Son of Man shall come in His glory." Now for that day all His people should be looking and longing—"looking for and hasting unto the coming of the day of God." And what are the scoffers doing? Casting discredit on the promise, and saying, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation;" and that nothing can interfere with the laws of nature, or break in on the order of the universe. What says the Holy Ghost by Peter?

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water whereby the world that then was, being overflowed with water, perished."

They are willingly ignorant that God has given a sample of His interruption of the laws of nature, and are wilfully refusing His warning that He will interrupt them again in the predicted "day." For as that day of the Flood came, as the day of Christ's entrance into the world came, as the day of the descent of the Holy Ghost came, in spite of unbelievers and scoffers and their resistance, so this other day will come. The day of Christ's appearing will come, and the great question is, "Are we ready for it?" There is such a thing as being "ashamed before Him at His coming." There is one very simple way of finding out whether we are ready: Are we enjoying His companionship now, day by day?

IS HE MY LIVING FRIEND,

to whom I can speak? A powerful Friend, on whose arm I lean? A wise Friend, whose counsel I take? for we must not throw away His counsel; and if He finds that we throw it away, He will not waste it on us. Have I a tender conscience, scrupulously attentive to His counsel? That is what He desires to see in His disciples; and the more He sees us determined to carry out His minutest hint, the more He delights in giving us specific guidance; just as He did to David, who, after the death of Saul, wanted to know whether he should go up to any of the cities of Judah, and "inquired of the Lord." Now, wouldn't man have said, "He should have exercised his common-sense"? But David, you see, submits his common-sense to God, and comes as a little child and says, "Shall I go up into any of the cities of Judah?" and the Lord answers "Yes." But there were many cities, and he did not know to which one he ought to go, so he asks again, "Whither shall I go up?" Then his implicit confidence in God is rewarded by the explicit guidance of God: the very city is named—"Hebron"! . . . Now should any child of God in this dispensation—in the day of the Holy Ghost—say that he is worse off than David? It is dishonouring to God to say that, for you and I can get as explicit guidance as to every step as David did; we are infinitely better off, in that we have the Holy Spirit in us, and the Word of God before us.

Now this brings me to the next part of the subject—"At that day YE shall know." Now this is not a question simply of time, but to whom it will be fulfilled?

WHO ARE THE "YE"?

I don't know a more solemn evil in the present day, and one more fatal in its consequences than the misapplication of the Word of God, applying the words of Christ to those whom they were never meant to be applied. "Ye," means the Lord's people—those of whom He speaks in verses 16, 17. "He shall give you another Comforter." Now who are these? Look at the next verse: "Whom the world cannot receive." then "you" does not mean the world. Look, too, at the next chapter: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." These are they to whom Christ says, "In that day ye shall know," viz., those "chosen out of the world;" those of whom He speaks in chap. xvii. when He says, "I have manifested Thy name unto the men which Thou gavest Me out of the world;" those of whom He speaks in chap. xv. as "clean through the word which I have spoken unto you"—purged persons, not persons in their sins, and having to answer for their sins before the Judge of the whole earth, but "clean," or purged from the guilt of sin.

Now I hope we see who the "ye" are—those who have "made a covenant" with God "by sacrifice;" those who have condemned themselves and cast the whole weight of their sins on the Lamb of God, who "offered Himself without spot to God." All you who are brought to the point of self-renunciation and abasement and the acceptance of God's terms, and who say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ,"—to you and to all such is the promise of blessing, "At that day

YE SHALL KNOW."

We see that one of the characteristics of the operations and work of the Holy Spirit in God's children is to give them certain knowledge about unseen realities. The Agnostic teaching, which denies the possibility of certainty about unseen things, is a denial of the Holy Spirit's person and office, who is given, as the Lord Jesus tells us, to guide us into all truth. And he says expressly, "At that day"—expressing the whole period of time, the whole dispensation of grace, throughout this period—"ye shall know"—you who are cleansed by precious blood, and brought nigh to God because you have received Christ the Son of God, and into whose hearts the Spirit of God is sent—you shall know. We see that

the Holy Spirit's work is to give certainty; and those who argue that we can't know, deny the Holy Spirit and His work, for He is given for the very purpose that we may have certainty; and if we say that all is mist and uncertainty, we dishonour Christ, who, as the "Faithful Witness," testified that the Comforter should come, and that when He came we should know—that is, have certain knowledge about unseen, spiritual realities. Don't let us give in a hair's-breadth to the popular notions. We cannot be uncertain if led of the Spirit; and if we are not led of the Spirit, what? We lack the evidence that we are sons of God (Rom viii. 9). Now, if led by the Spirit, we are certain of unseen realities. "At that day ye shall know"—signifying that the objects presented to faith should stand out in such vivid distinctness as to be absolute certainties. Faith is the substance of things hoped for, the proving of things not seen.

FAITH GRASPS THE UNSEEN.

We look at things not seen now. Why? Because the Spirit, now He has come, presents to the soul such substantial realities that we can no longer doubt. I think we have a beautiful illustration of this when Jesus put His hands upon the eyes of the blind man and asked him what he saw, and he said, "I see men as trees, walking." "After that He put His hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly" (Mark viii. 24, 25). This is an exact illustration of the disciples before and after the descent of the Holy Spirit. Before, they saw spiritual realities as in a mist or haze, with indistinct outline: e.g., Peter confesses, "Thou art the Christ, the Son of the Living God" yet in the next breath he is tempting the Lord to evade the cross; such was the mistiness of his mind that he could not see the harmony between the glory of the Godhead and the humiliation of the cross. But after the Holy Spirit had come (according to his Lord's promise, "At that day ye shall know") the same Peter (Acts ii.) declares that that shameful cross was the fulfilment of the "determinate counsel and foreknowledge of God." Now, Peter sees everything "clearly."

Thus we see the point of the words, "At that day." When the Spirit had come down, things which before were such a misty, perplexed labyrinth became clear. The descent of the Holy Spirit was like the second operation on the blind man, after which he "saw every man clearly." . . . Dear fellow-believers, let us lay it to heart that the certain apprehension of spiritual things is our privilege.

DON'T LET US BE FOGGY

spiritually, for "the true light now shineth," Let us walk as children of light. There is no need for us to be uncertain and doubtful about a single truth of God, because all are clearly stated and sharply defined, and nothing is needed but childlike submission to the teaching, and subjection to the guidance, of the holy indwelling Spirit, through His Word.

"At that day ye shall know"—what?

**"That I am in My Father,
And ye in Me,
And I in you,"**

—three great branches of the truth of God.

"Ye shall know"

(I) The truth concerning My person.

This is one point on which many are centrally right, and marginally, uncertain, indistinct, and hazy—like a photograph the middle of which is clear, but the margin out of focus; they have the central truth about Christ, but the margin is uncertain and hazy. "I am in My Father." What is wrapped up in this? That Christ is very God, as it says in John i. 1—"The Word was God." "I am in the Father, and the Father in Me?"—perfect, invisible union; and this is the ground of His claim "that all men should honour the Son, even as they honour the Father." At that day ye shall know it. Do we know it? I press the question on the heart of every professed believer. Do you know as deeply, and vividly, and really as you know your own existence, that Jesus—the despised Jesus of Nazareth—who was crucified on the cross, is one with the Father, God over all, blessed for ever,—that from eternity He was with God, came forth from God, and returned to God? (See John xiii. 3, and xvi. 28). Do you believe, know, confess, and glory in that? Do you know that He is heir of all things inherently, and that over-ruling power is given to Him as the reward of obedience—that He can speak as God speaks—"I am"—using the self-existent name of Jehovah, and can apply to Himself without blasphemy every title used to set forth the invisible God? Do you know it? Do you feed upon it? There is a great difference, dear friends, between true knowledge and intellectual apprehension. You may have a loaf of bread and put it in the cupboard and go away, and a thief may break in and steal it, and the loaf is gone; but if, instead of putting it in the cupboard, you eat it, no one can take it away then: it becomes part of the tissues of the body, and cannot be taken from you. Do you know Christ in this way? "He that eateth Me, even he shall live by Me." Have you so built

on Him, trusted in Him? Are you so hanging on Him, communing with Him, that He is the very food of your life? Ah! blessed be God, we do know what it means when He says, "At that day ye shall know that I am in My Father." But it is put here as the work of the Holy Spirit. It is the Spirit's work to reveal this glorious truth. Many call themselves Unitarians; but every unregenerate man is a Unitarian, for he is unconvinced of the deity of Christ. He accepts it, it may be, as a creed, and would feel insulted if anyone suggested that he doubted it, but it is not part of his life. That God is One he allows; but it is not part of his life, for, if so, how could he go on one hour in unbelief, without running under the shelter of the blood? Let us feel our indebtedness to the Holy Spirit, for nothing but His teaching ever convinced a man of the deity of Christ.

But we "know" something else. The first great truth is concerning the person of Christ; the second, concerning

II. THE BELIEVER'S PORTION IN CHRIST.

"Ye in Me." Now we are in Him for life, safety, and fruitfulness, and for the possession of all things. How do we get into Christ? By faith. Yes; but look at another side of the thing. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." If it is kept in a drawer, it will not germinate; sow it, and the ear of grain will be multiplied indefinitely—much fruit from one grain—and that's the emblem Christ chose to show the fruit of His death and resurrection. I want to look at this truth from God's side first. There is much fruit of the crucified, buried Christ, and all in Him are quickened together with Him. Faith actually links me to Him, and I am manifested as partaker of His life by fruit-bearing. What is the effect of faith? I am shut into Christ. As Noah was "shut" into the Ark and saved from the deluge of wrath, so I am shut into Christ. As the branch of the vine is in the stem, so am I, by faith, joined to Christ. "I am the Vine, ye are the branches." The branch cannot bear fruit of itself. "Ye in Me and I in you." I bear fruit in Him; I am the branch, and He the stem. "At that day ye shall know that I am in My Father, and ye in Me." They never knew that before. How do we know it? By the Holy Spirit. Do we know it?—that we have not an atom of power to bear fruit to the Father except in Him? Moreover, do I see that, in virtue of the union between Him and Me, I have all things? "All things are yours . . . and ye are Christ's; and Christ is God's." As He is in the Father, so you are in Christ, and all things are yours.

Now we should live as those who know this; we should show the world, by our demeanour and elevation from its degrading influences, that we know all is ours. And knowing this, we can afford to let go our rights. If a man does me a wrong, I must remember that that man is in Christ's hand; for all power is given to Him, and without Him no man can move "hand or foot" (compare Gen. xli. 44). Then I shan't quarrel with men, for I shall know that all things are mine, because all things are Christ's, in whom I am! This is a precious truth in circumstances of poverty and trial. It is just a question of how much God gives me out of His fulness, for the whole fulness of God is in Christ (Col. ii. 9), and I am in Him; and if I know that, I can't be content with "a portion of the goods," like the prodigal. I don't want a portion in my own keeping; I want to be receiving out of God's fulness. Let us be content to be pensioners on His bounty day by day.

(III) "I IN YOU."

These words express the great truth concerning the believer's power. First, the truth concerning the person of Christ; second, the believer's portion in Christ; and, thirdly,

THE BELIEVER'S POWER

through Christ. "I can do all things through Christ, who strengtheneth me." "My grace is sufficient for thee." These two passages are just Faith's response to the Lord's teaching in this passage. "I in you." "Yes," says the faith of Paul; "I can do all things" through Christ, who giveth me power.

Now one word of caution. Don't let us run away with a single passage, without bringing the light of other passages to bear on it, concerning the indwelling of the believer by the Holy Spirit. Christ doesn't dwell in the believer personally; He is at the right hand of God, and only dwells in our hearts by faith (Eph. iii. 17); that is, as faith realises and apprehends Him. But the Holy Spirit dwells personally in us—how? We do not know. Let us, as Luther says, "learn to crucify the word 'how?'" God says, "Ye are temples of the Holy Ghost," and we dare not ask, "how?" but crucify the word "how," and say, "My Father says it, and I know it, and believe that the Holy Spirit dwells in me, and that He won't dwell in me and be idle."

"At that day ye shall know that I am in My Father, and ye in Me, and I in you."
May we know it, for Christ's sake!

Grain for Gleaners.

FOUR QUALIFICATIONS FOR ELDERS.

Exodus 18. 21.

1. Men of ability. "Able men."
2. Men who fear God. "Such as fear God."
3. Men of truthfulness. "Men of truth."
4. Men of unselfishness. "Hating covetousness."

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TAKE HEED.

1. John Mark had a bad beginning but a good ending.
2. Demas had a good beginning but a bad ending.
3. Peter had a good beginning, bad middle, good ending.
4. Paul had a straight course.

—□□□—

FIVE PRECIOUS THINGS IN PETER.

1. Christ. 1 Pet. 2. 4 and 7.
2. His blood. 1 Pet. 1. 19.
3. The Promises. 2 Pet. 1. 4.
4. Faith. 2 Pet. 1. 1.
5. The Trial of Faith. 1 Pet. 1. 7.

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GLORIOUS FACTS.

1. I have loved thee. Rev. 3. 9.
2. Who shall separate us from the love of Christ? Rom. 8. 35.

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THE UNSPEAKABLE GIFT.

The Lord Jesus, "The Prince of Peace." Isa. 9. 6.

1. His peace is unending. Isa. 9. 7.
2. His joy is unspeakable. 1 Pet. 1. 8.
3. His grace abounding. 2 Cor. 9. 8.
4. His glory awaiting us. 2 Cor. 4. 17.

Preachers and Christian Workers, this is your page. If you have a sermon outline or some Scriptural nugget that has been a blessing to you, why not pass it on? We shall be glad to receive contributions of this nature from our readers!

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—□□□—

THE GOSPEL AND THE CHURCH :

or

SAVING AND GATHERING.

IN the death of our blessed Lord the ground was laid for the accomplishment of the two-fold work of saving sinners and of gathering saints; for the former, see 1 Tim. i. 15, for the latter, see John xi. 52. Historically as a matter of fact, and in the application to souls individually, the gospel precedes the church. By it the persons are saved who constitute the Church or Assembly of God. The net must first be cast into the sea and pulled to shore with its living freight, before the good fish can be separated from the bad, and gathered into vessels. The bad fish are simply rejected (Matt. xiii. 47-48). The forming of companies of saints must be done on scriptural lines. Wisdom is needed to discriminate between "good and bad" fish; needed, too, for the gathering into vessels; for this much needed and neglected work, scripture is amply sufficient. The principle contained in Lev. xi. 9-12 may help. The good fish having fins and scales have the ability to swim—the activities of life are displayed—get all such gathered into vessels.

In the four Gospels (four, the sign number of universality, of the world at large) we have the account of the death and the resurrection of Christ, but in two of them only is the ascension narrated. The former is absolutely needful for justification and salvation—individual truth; whereas, the latter, along with the additional truth of the descent of the Holy Ghost at Pentecost, is essential for the gathering of believers into one assembly—"the Assembly of God." The facts constituting the Gospel, as also the authority to preach it, are given in Mark xvi.; while the Church was formed 50 days afterwards (Acts ii.), and its nature and relationships to Christ were disclosed by Paul 30 years after; see epistles to the Ephesians and Colossians.

But, while holding the priority of the Gospel as to time, we would strongly deprecate the unhappy tendency in some quarters to make everything of it, to the nigh exclusion of the Church. We dearly love the Gospel, but we love as strongly the Church—the body and bride of Christ, and must enter our decided protest against the "evangelical," who, in preaching and practice, ignores the Church of

God. On the other hand, "all church" and no gospel seems to us the most selfish thing on earth. A churchman merely, is generally a narrow, bigoted, intolerant sort of person. Mere ecclesiasticism only withers the soul, and will ultimately drive out the spiritual life and godliness of an assembly.

All gospel and no church is about as ruinous in its effects on the souls and testimony of the young converts.

If converts are to be preserved for Christ, they must be gathered "in," and fed and cared for. They can no more grow on excitement at religious meetings than can the churchman on "dry church principles." Separate either the Gospel or the Church from Christ, and the living power is gone. It must be Christ both for the "evangelical" and the "churchman." Every true servant of the Lord has in his measure, and in degree, the double ministry of Paul committed to him—that of the Gospel and of the Church. (Col. i. 23-25). Unite these ministries; never separate them; never undervalue either, or exalt one at the expense of the other. Feed the saints with the ministry of Christ, while you instruct them as to the Church. On no account reverse the order.

It is, we are convinced, a great mistake to suppose that the scattering and divisions amongst God's people, and which are our common sin and shame, could be arrested by a theoretical knowledge of church principles. Knowledge of what the Church was, what she is, and what she will be in glory, is most desirable; but it is **grace, accompanied with an exercised conscience, which preserves.** Knowledge, when not balanced by grace, only puffs up, and of this we have had abundant proof of late years. We have known large companies of saints "clear as a bell" on the Church, and yet, in moments of trial, go right off ecclesiastical lines without the slightest compunction of conscience. Very often it will be found that knowledge characterises the "churchman," while grace distinguishes the "evangelical." What we desire for our readers, and for all God's Assemblies, is the union of both.

(To be continued.)

Jonathan and His Times.



By W. W. FEREDAY.

PART VI.

THE last meeting of David and Jonathan is noted in 1. Sam. 23, 16-18. It took place at an opportune moment. Saul, the man who might have been throneless had not David confronted Goliath, was pursuing him with relentless energy; and the men of Keilah, whom he had recently rescued from the Philistines, were treacherously betraying him. Who could be trusted? To whom could David turn? The ground seemed to quake beneath his feet. Just then, Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God. Spiritual fellowship; brotherly sympathy is as refreshing as the dew of heaven. Don't let us look for it, beloved brethren; but let us show it, for many need it. The coming of Titus to Paul in Macedonia, was as divinely timed as the coming of Jonathan to David in the wood (2 Cor. 7. 5-6).

The parting of the ways had now come. Jonathan was fully aware of Jehovah's purpose concerning David. So was Saul (1 Sam. 24. 20). So was Abigail (1 Sam. 25. 30). So were many others (2. Sam. 3. 18). Jonathan, knowing what the issue must be, had already pledged David to show mercy to his seed (1 Sam. 20, 15). This being the position, David might well have said, as his Lord later: "He that is not with Me is against Me." (Matt. 12. 30). To contend with David was to contend with God. Every man's choice must now be made. Alas, for Jonathan! Much as he loved David, and though he sincerely believed the divine purpose concerning him, he felt unable to follow him. Obadiah would befriend the prophets of Jehovah, but he was not willing to abandon Ahab's palace to share the cave with them (1 Kings, 18. 4). Moses, on the contrary, refused to be called the son of Pharaoh's daughter, and identified himself once for all with the people of God in all their poverty and contempt (Heb. 11. 23-27). The Holy Spirit gives his action a value far greater than Moses ever imagined; he calls it "the reproach of Christ."

We would speak tenderly of such an one as Jonathan. No more attractive figure can be found on the sacred page, and his devotion to David will read its lessons to God's saints while time lasts. But the failure must be noted. In the day of Christ all that is divinely

excellent in us all will be commended and rewarded, and all that is otherwise will be mercifully cast into eternal oblivion. But meanwhile the Spirit records the weaknesses and shortcomings of those who have trodden the path of faith before us, for our present instruction and blessing. The solemn lesson is ever before our eyes that only One has ever been perfect in all His ways!

We listen now to Jonathan's last words to David. "Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also my father knoweth." The weak points of Jonathan's words are sadly clear. First, he still thought of David as connected with the Saul order of things—he would be Saul's successor. Jonathan was wrong in principle. David would be no successor of Saul, but the beginning of an absolutely new order. In Psalm 78, which has been called "the parable of the prodigal nation," the Saul episode is completely ignored by the inspired writer. The evil and ruin of Israel is traced down to the days of Eli (verse 64); then David and Zion are introduced as Jehovah's resource in grace. One of the most serious blunders of our time is the effort to connect Christ with man's order of things. The world is still regarded by many as mendable, and they would fain bring Christ into the working of it. What is not perceived is that the old man, the world, and the prince of this world are all under judgment. The risen Christ is the Second Man and the Last Adam, the beginning and the head of a new order of things that will never pass away.

Jonathan also erred when he said to David: "I shall be next unto thee." It is those who suffer that will reign (2 Tim. 2. 12). Humbler men than the King's son were destined to be near David in his exaltation; Jonathan was doomed to be disgraced to the uttermost. Moreover, was it for him or any other to say in advance who should be next to the new King? Surely that was a matter for the King himself to decide! Zebedee's sons failed similarly when they asked for right and left-hand places in the Saviour's kingdom. (Matt. 20. 21).

It may be that "I next" had much to do with Jonathan's reluctance to tread a path of reproach and loss. He seemed unwilling to surrender all his dignity for the one he loved. David's band was certainly a motley crowd (1 Sam. 22. 2). Jonathan was not quite prepared to make one with them. Shall we not pray that we may be preserved from a respectable Christianity? To the carnally-minded Corinthians who loved ease and honour here, the Apostle wrote, not without a tinge of sarcasm in his tone: "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day." (1 Cor. 4. 10-13). It is men of the Paul type whom the Lord will honour in His kingdom.

It remains to be added that "David abode in the wood, and Jonathan went to his house." Not to the royal camp, not to the ranks of the persecutors of the man of Jehovah's choice, but "to his house."

Psalm 63 fits in here. David is in the wilderness. So much was lacking there, but he had GOD.

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Words of Wisdom.

A heavenly life will never be found save in one who is in present communion with Christ about the place to which He is leading us. And a heart can never be abidingly in communion with the heart of Christ and be identified with the world that does not know Him.

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If I can reckon on His love all the way, I shall be able to meet every difficulty.

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All worldliness consists in some plan for self, down here. Strange that I am not ever looking up, if I expect to see the door of heaven open, and the One I love coming out.

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The smallest bit of truth tasted from Christ is not for yourself only, but to be handed out for others.

—□□□—

I see Christ's heart yearning over poor sinners—not poor sinners' hearts yearning after Christ.

Bible Studies in Genesis.

By Robert Lee.

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Study No. 41. (Gen. 25:27-34)

How we may Despise our Birthright.

1. As a believer, do I value access to God as I ought?
2. As a believer, is the present life more to me than the future?
3. As a believer, am I a captive to bodily appetite?

A NOBLE SIMPLICITY. Isaac and Rebekah had been married 19 years, but as yet no child had blessed their union. "Isaac entreated the Lord" (21). A strange and alarming experience befell the mother before the boys were born, and she, too, enquired of the Lord (verse 22). How simple and childlike they were!

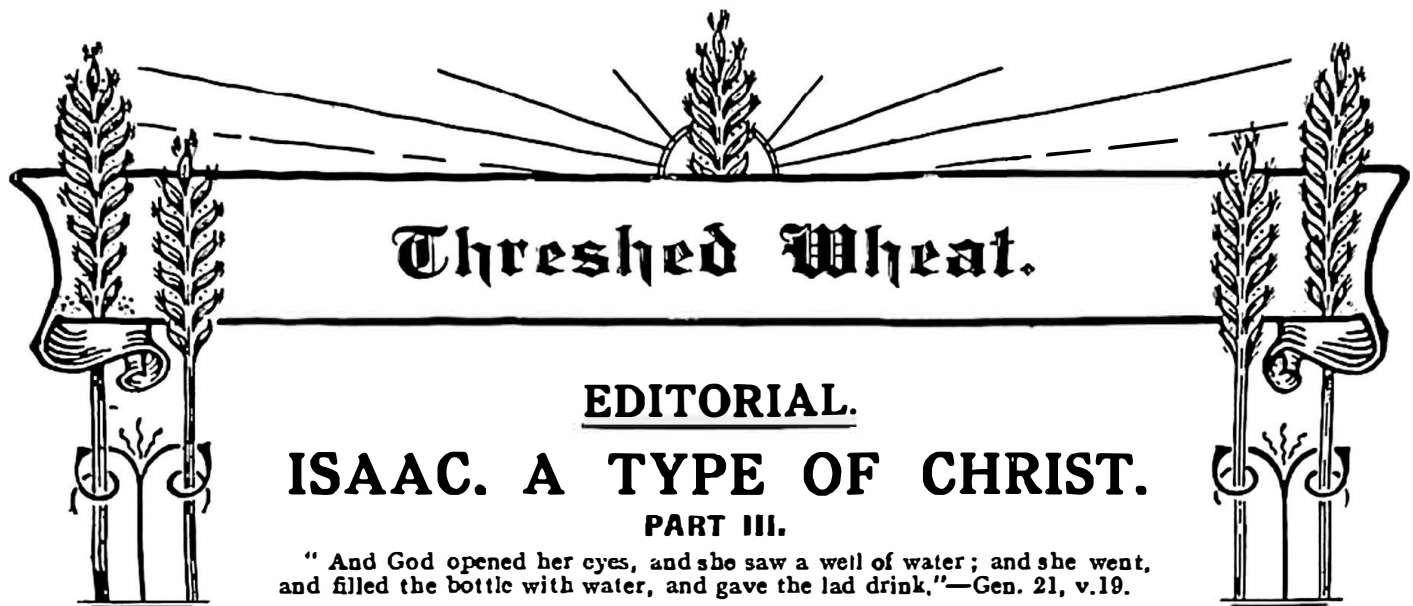
ELECTION. In the answer of the Lord, Paul saw an illustration of God's electing grace. See Rom. 9. But election is not arbitrary.

DIFFERENCE. The boys differed amazingly. (1) In **appearance**—Esau rough, ruddy, hairy; Jacob—smooth, slight in build, dark features. (2) In **character**—Esau, impulsive, emotional, passionate, shallow, "a man of the field" (world). Jacob, "a stay-at-home," crafty, scheming. (3) In **pursuits**: Esau—a hunter; Jacob, a farmer.

TRIVIAL INCIDENT. What a seemingly trivial incident is this, yet it gives a clear insight into the character of both. It is the little so-called insignificant actions of everyday life which show what we are.

WHAT LED ESAU TO DESPISE HIS BIRTHRIGHT? 1st, He placed no value on it. The blessing was more than coming into possession of two-thirds of the paternal property. It really was of a spiritual nature—the right of being the priest and patriarch of the family and the inheritor of the promises of God. 2nd, He preferred present to future good ("I am going to die." Margin of verse 32). 3rd, He surrendered to animal appetite.

RIGHTFUL APPLICATION of this incident is not to unbelievers, but to the Lord's own people, who are not valuing and using their privileges in Christ Jesus, as indicated in Heb. 12. 16: access to God; dwelling in holy place; ministering to the Lord.



Threshed Wheat.

EDITORIAL.

ISAAC. A TYPE OF CHRIST.

PART III.

"And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."—Gen. 21, v. 19.



Another striking contrast between Ishmael and Isaac, further illustrating that which exists between the mere natural and spiritual is to be found in what follows (Gen. 21, 14-19).

Cast out by Abraham in faith, Hagar and her son go forth to the wilderness, with bread and a bottle of water. The introduction of these two symbols here is not a little remarkable, for they are used repeatedly in the Word of God to speak of Christ and His provision for His people. To think that Hagar and Ishmael should be thus provided for is, to say the least, not easy of understanding. But we have to remember the solemn fact that our adversary is not always a roaring lion. He is far more dangerous to God's people when, as an angel of light, he comes with a Bible in his hand professing to love the things of God. The many false cults, or heresies, of our day amply justify this thought. In like manner, is it not surprising how that, the mere worldling, the ordinary every-day man, thinks it right and proper, generally speaking, to read his Bible, to go to church, to perform so-called religious duties as it were, and to speak reverently of divine things. There are exceptions, of course, but as a rule we find this to be much in evidence in civilized christian nations. It is no proof that a person is a christian merely because he possesses a Bible, or is able to enjoy a spiritual address, or to discourse upon divine themes. Such may be nothing more than an Hagar or Ishmael with a bottle of water. You will note that after all, it was only

A BOTTLEFUL

of water that they had, and that when the water was spent in the bottle, they had no hope and nothing to subsist upon. There was a WELL of water at hand, but God had to open Hagar's eyes before she could see it, and even then, she only "filled the bottle" again (v. 19), and gave the lad drink, and so it is with many who throng our Churches and

Chapels to-day. How often they will tell you of the spiritual help they received on Sunday, how that they did enjoy the Minister's sermon, it was a full bottle indeed. Yes, but by Monday, the water is spent in the bottle, and though the Well from which the water came is just at their side, they are blind and see it not. They would rather parch with thirst all the week than take a draught direct from the Well of living water, and rather wait for another Lord's day to again FILL their bottle.

How different Isaac in Gen. 24, 62

"He came from the way of the well Lahai-Roi."

and the unnamed servant of Gen. 24, 11, who

"Made his camels to kneel down without the city by a well of Water."

Yes, beloved reader, the Hagars and the Ishmaels may be content with their bottlefuls, but the Isaacs and Rebekahs know where the wells are, and abide thereat. May you and I be able, more and more, to draw daily from the Wells of God's providing—the Holy Spirit and the Word of God.

There is a most interesting counterpart to the above in the New Testament. At the wedding feast of John 2, when their wine ran out Jesus turned the water into wine. But at the most they only had the pots full, typical of the world's portion of blessing in this present dispensation, but in John 4. we find a sinful woman AT THE WELL and to her the Saviour said:

"Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him it shall be in him

A WELL OF WATER,

springing up into everlasting life."—(V. 13, 14).

The born-again man, saved by the precious blood of Jesus Christ has that perpetual flow of water within which the worldling knows nothing of, even although at times he may find a bottleful.

Ishmael grew, and became an archer! Beware of the arrows of Ishmael! He knows the weak spot, and his poisoned arrows may penetrate just where that unprotected place is in your spiritual life, and, alas, what damage some of Ishmael's archers have done to God's people.

To sum up our study of this first part of Isaac's history we observe—

- (1) His birth was miraculous.
His birth was according to promise.
His birth was at the appointed time.
So the Saviour.
- (2) He was circumcised the eighth day, as was the Child Jesus.
- (3) He was the second-born child, taking the first-born's place.
God's second man, setting aside the first.
- (4) Though Ishmael was cast out, Ishmael still lived.
Typical of the flesh done with but still present.
- (5) Isaac dwells by the well.
Ishmael by the bottle.

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PART IV.

(Please read Genesis 22).

We now pass from that which typifies the Birth of Christ to the 22nd Chapter of Genesis, which portrays the

DEATH OF CHRIST.

Much has been said upon this chapter, but may I ask you to notice that "**GOD** did tempt Abraham." It is never said that God tempted Lot. Why then should He tempt Abraham? Sodom was enough to try Lot, but Abraham had reached a higher spiritual plane; he had grasped the things of God in a far deeper sense than ever Lot had, and the temptations of the world and the things of time and sense, had very little attraction for one who had thus tasted better things. Abraham was the one that **GOD** tested. Maybe you are acquainted with some dear child of God who is not attracted by the pleasures of the world, and is not drawn aside by sin, yet they have been lying upon a bed of sickness for years, and possibly, you have wondered, why? May I suggest that it is because **GOD IS TESTING** them. He is trying them. We are all subject to the chastening hand of the Lord, if we are children of God. If not, it is time we tested ourselves, to make sure we are His child, for scripture says, "He scourgeth **EVERY SON** whom He receiveth."

It may be that that dear christian whom you know is on a far higher plane than you or I. The **WORLD** allures us, the pleasures OF

THIS LIFE attract us, and we easily fall a victim, but **THAT** dear saint has risen higher, and in order that he or she may be purified for yon heavenly home, God is testing and trying. It is not **always** because of **sin** that christians are laid aside, never think that. Of course, it may be, as at Corinth (see 1 Cor. 11. 30) but not of necessity. Take note of what Abraham does when God tries him? What does he say in reply to God's request for the life of his son?

He Says Never a Word.

Wise man.

On that memorable night of the betrayal of our Lord, after He had instituted the Supper, He told His disciples all that was about to happen, and how that they all would forsake Him. Do you remember how Peter answered and said unto Him, "though all men shall be offended because of Thee; yet will I never be offended." Matt. 26. 33. The Lord did not ask for this from Peter but although true at heart Peter knew not his own heart, and we know the sequel. Peter failed. That night he denied thrice that he knew the Christ of God. God **did** ask Abraham something, but he answered never a word. But what did he do.

He Just DID It.

Dear young Christian, if you wish to be successful in the christian life, it will not be what you **say** you are going to do, but what you **actually accomplish**. It is not that christian who is ever ready to tell what **can** be done, but that one who **DOES IT**, that accomplishes great things for God. It may be you are looking out for something to do for the Lord, you need not look much longer.

Just Do It.

That is the way to find your life's job. "Whatever thy hand findeth to do, do it." Do the next thing that comes to hand, and you will find that ere long there will be two things to do, and soon there will be four, and so it will go on multiplying.

Sombody said it couldn't be done,

But he, with a chuckle, replied,
That maybe it couldn't, but he would be one
Who wouldn't say so till he'd tried.
So he bucked right in, with a trace of a grin
On his face (if he worried he hid it),
And started to sing as he tackled the thing
That couldn't be done—and he did it!

—□□□—

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How the Holy Spirit Came.

—□□□—

W. KELLY.

Pentecost.

THE time was now fully come. God had made Himself manifest. Israel ought to have confessed Messiah to be Emanuel, even God with us. And faith should have seen in Christ dead and risen how God is for us. But He was now about to assume a new character, and to take an immense step in advance, even God in us. This could not be without the shedding of the precious blood of Jesus. Where the blood was sprinkled the Holy Ghost could come and dwell. And therefore they gathered together, according to the Word of the Lord, expecting as He had said to them, to be baptised of the Holy Ghost not many days hence. "When the Day of Pentecost was fully come, they were all with one accord in one place." God introduced this new thing in a manner suitable to His own wisdom. Suddenly there came a sound from above, for it was the Holy Ghost coming down from heaven and God was pleased to vouchsafe an outward sign accompanying this unprecedented fact, "a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is true that the Holy Ghost had descended before, but this was to dwell in one Man—the Man Christ Jesus. In His case there was no preparatory work; but the very manner of the descent of the Spirit, as well as of that appearance which He chose to assume in descending on the Lord Jesus, attested the immense difference between Him, in whom was no sin, and us, however blest and delivered. But we are delivered from our sins and sin; and this mighty work of God's grace is through the suffering unto death under judgment of Him who had no sin, and through the power of His resurrection. For Jesus, the Holy Ghost appeared in the form of a dove—a beautiful expression of self-adaption on the part of the Holy Ghost toward that Man whom He could come to, and abide in, without blood. That well-known emblem of purity, the Holy Ghost, could adopt in thus coming down to be in the Son of Man. But in man's case, that is, the believers who were assembled in Jerusalem awaiting power from on high, as the Lord told them, the form was not as a dove, but tongues;

cloven tongues, and as of fire also, were the suited image. Cloven tongues, because God would now send forth a mighty and far-reaching testimony. Whatever the responsibility of Israel, whatever the witness to be borne in that land and to that people, God, who knew the end from the beginning, had His eye on, and even in this very fact looked to, the spread of the good tidings, and the going out to Gentile as much as to Jew. The tongues were "cloven," but they were "as of fire" also. There had been the judgment of sin in the cross. There was that in man that needed to be judged, and which, in fact, was judged of God already in Christ as the offering for sin. Hence the tongue as of fire was the witness that (whatever might be the display of the power of the Holy Ghost, and however evidently in the fulness of grace) it was grace here, as everywhere else where sin is concerned, reigning through righteousness by Jesus Christ our Lord.

Hence then the Lord was accomplishing that for which He had been preparing the disciples. In the different tongues to which men of old had been doomed in the just displeasure of God, His mercy was now about to reach them. The wonderful works of God were thus to be proclaimed to every nation under heaven.

This attracted universal attention. All kinds of speculation as to this strange unheard-of phenomenon filled the ears and minds of men. But Peter explains, how it was that which ought to be looked for, according to the sure word of prophecy. He does not affirm that it was the fulfilment of Joel's declaration in its full and precise force; but it was "that which was spoken," and no other kind of thing. The fulfilment in any complete sense awaits another day. Nevertheless it was not what ought to bear an evil name among men, but was rather to be weighed, accepted, and prized as of God. It was "that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of My spirit upon all flesh." It was only the principle of the prophecy; for, in point of fact, although there were these various tongues spoken, and although men were there from every nation under heaven, they were but Jews.

Nevertheless, the languages embracing Gentile tongues though the persons might be Jews, there was in this the intimation to any discerning eye of what God was going to carry out in due time.

But there is a very important statement to be made at once, made, indeed, according to God's word, which we do well to heed and never to give up. There was not one thing only, but a variety in the display of the spirit's power put forth on that day. We are not to limit what the Holy Ghost wrought, to any one particular part of His operations. First and foremost there was the accomplishment of the promise of the Father. There was the great and infinite truth of the Holy Ghost Himself sent down from heaven. Next there was the special assurance of our Lord accomplished in His baptising them of the Holy Ghost, the effect of which was "one body." They might and did not yet know what the one body involved. I think I might be bold to say there was not so much as one believer who did. The doctrine of the body was as yet wholly unrevealed; it awaited another ministration and a suited servant of God, who speaks of himself as one born out of due time. In fact, it was not, and, one may say, could not be, duly, according to God's wisdom, revealed until the Jew had rejected the testimony of His grace. Then when the Gentile was actually called, or in process of being called; the one body formed out of Jew and Gentile, joined together by the Holy Ghost sent down from heaven, could be brought out consistently with the ways of God. Still that which was the power of this one body—that Person who alone was adequate to form, was actually then and there given: "Ye shall be baptised of the Holy Ghost (without drawing out the consequences of it) not many days hence."

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[N Brazil we call it "malicia," and you will soon see why. As you pass along the road or walk through the pasture, you notice a pretty plant with delicate, fern-like leaves. You are unwary enough to pass your hand admiringly up the underside of the leaves: but you withdraw it hastily. When you recover from the unpleasant surprise of the scratches, like those of a cat's claws, that you have gained for your trouble, you glance again at the "malicious" plant, and—lo, instead of the leaves you touched, you see only twigs. Looking more closely, you see that it is the leaves

that have closed right up, just in the couple of seconds since you passed your hand over them. And so it is that you make your first acquaintance with the "sensitive plant"; and pass on your way with mixed feelings—of admiration and scratches!

Returning half an hour later, you find the leaves all open again, and the plant looking just as it did when you first saw it, before touching it: but you haven't forgotten the little incident, and perhaps it will be some time before you do!

**In the Master's garden there are
 "sensitive plants."**

We have all met them; "touchy people," we call them. Some of us have had the unpleasant experience of (to vary the metaphor) "treading on their corns." At quite a gentle touch from us—a remark, kindly meant, but misinterpreted; an action which in their eyes had some strange significance which had never occurred to us—they have shrivelled up completely, and perhaps scratched us badly as they did so. Before, they were showing such promise: now, in a moment, they have thrown up their little service, offended.

We rather despise their small-mindedness, and yet we need to recall those gracious words spoken prophetically of our Lord Jesus: "The smoking flax shall He not quench." We need to deal very gently with these sensitive brethren, condescending to their weakness, and coming down to their level in order to raise them to a higher one. For it is encouraging to notice that those who are easily offended are generally susceptible also to words of encouragement or praise, and will probably pay for a little careful, gentle-handed cultivation.

But—

Don't let's be "sensitive plants" ourselves,—taking the "huff" at the least provocation, or always thinking that others are despising us or paying little attention to us. There is no surer way of making ourselves and those around us miserable. "Touchiness" is a most undesirable complaint: let us be very tolerant of it in others—but never in ourselves.

W. J. GOLDSMITH.

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The Ministry and its Reward.



A Timely Word to all Christians.

IT is the privilege of individual believers to manifest their practical fellowship with the Lord's servants by communicating of their substance and showing hospitality, (3 John 5, 6); as also by deeds of loving service, (Rom. xvi. 2, 6).

There is a wide field here, in which both male and female may always find ample scope for their love and energy, and we are well assured that such service, even if it be unrecognized among men, is of great account in the eyes of the Lord (see Matt. xxv. 40). God's assemblies have also the privilege of giving expression to their "fellowship in the Gospel" (Phil. i. 5) and of being "fellow helpers with the truth," (3 John 8 R.V.) by receiving and communicating with approved servants of Christ, who "for the sake of the Name" have gone forth "taking nothing of the Gentiles" (3 John 7). It was concerning a united gift from the saints of Philippi sent to the apostle while labouring at Thessalonica, that God caused the words to be written "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Phil. iv. 18). This shows of what value such gifts are in His esteem. But here, as in all else pertaining to God's work and servants, godly care and discrimination are required. It does not follow that every gift of money sent, or given to aid what is now called "the Lord's work" is of this character.

The Motives and the Manner

must be such as He approves of, otherwise it may be neither acceptable, nor a "sweet savour" unto Him. It is to be feared that the customs of the world, and its manner of giving, are too often allowed to form a precedent among the people of God. It is the fashion of the religious world to "hire" its ministers, and to give so much "pay" for so much work. But this is not the will, or the way of God. Bargaining and hiring in the house of God are both an abomination in His sight. It ought to be a matter of special watchfulness, that no approach of this, or its spirit, is allowed in God's assemblies. Yet something closely akin to "is often seen, in the prevalent practice, of giving a sum of money supposed to be an equivalent in value to the number of meetings held, or addresses given, by the visiting evangelist or teacher. Thus unwittingly, a system is introduced, alike disastrous in its effects to givers and receivers. There may be no bargain, but there comes to be a tacit understanding, that at the close of the "Special

Services" a certain remuneration has to be paid, and this if continued, comes to be expected, and the evil system develops into "clerisy," and men, uncalled of God, and unqualified for the work they presume to do, are thus kept moving from place to place, giving the same set of

"Cut and Dry" Addresses,

or lectures, in every place. This, whatever it may be, is not what Scripture calls, "the work of an evangelist."

The call of God to any special service, is sure to be imitated, by unsent men, and there can be no doubt at all, that many have given up their secular callings to become

"Evangelists" by Profession,

who have not been called or qualified by God at all, and who would soon find their true place, if God's pattern, and scripture precedent were followed in giving and receiving. This may account for much of the lack of fellowship and dearth of funds that are said to exist in assemblies, when such appear in their midst. How can saints, who seek to exercise themselves before God in such matters, support what they do not discern to be of Him? Thus breaches are made, and divisions exist, which can only be healed by a return to Divine ways and Divine order. The same holds good in regard to those who go to other lands. They, above all others, should be **proved men**, who have commended themselves, by their faithful service and godly ways at home, else how can assemblies walking in the truth, be expected to communicate with them where they have gone. There may be no lack of sympathy in the hearts of those who love the Lord, and value the spread of His gospel and His truth, but their liberality is oft-times restrained from knowledge of the fact, that gifts are frequently monopolised in perpetuating the unsteady course of men, who have no just claim to be supported as the servants of the Lord.

On the other hand, it cannot be denied that God-sent men, have frequently had to suffer, owing to the carelessness or niggardliness of assemblies of Christians, who ought to have ministered to them of their substance. Such servants of God will never be found complaining of the lack of "liberality." They issue no "Reports," and make no "Appeals," but their work is well known, and the Churches of God should supply their need.

"Lifting up the Voice to God."

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(Remarks on Acts 4. 23-37, made at a family reading by
Mr. ROBERT C. CHAPMAN 54 years ago.

IT is said of the Apostles, when let go by the Jewish Council, that "They went to **their own company;**" but of Judas we read that he went to "**his own place.**"

Peter denied his Lord, and went out, and wept bitterly; but Judas betrayed the Lord, and Satan entered into him. Judas is the author of his own ruin, and Peter would have been the same had not grace prevented. Hath not the potter power over the clay? Judas himself said: "I have sinned." He does not think of laying the blame at the door of the God of all grace; nor does Peter think of taking to himself the praise of his salvation.

"They went to their own company, and reported all that the chief priests and elders had said unto them." This is a precious token of their good state, and no marvel that afterwards it was said: "The whole multitude of them that believed were of one heart and of one soul." "And when they heard that, they lifted up their voice to God with one accord." Those who take every matter to the Lord, and make Him acquainted with every thing, are sure to be of one heart and soul. In these days, if there be any little stirring of the malice and rage of men, instead of talking much with God, there is a great talking with one another about it. Observe, they did not say, "Oh, James," or "Oh, Peter, how badly they served you! Who was it that threatened you so?" But they lifted up their voice to God with one accord, and said, "Lord, Thou art God." They did not say, "Father," but "**Lord,**" and this is another token of their faith. They are full of the spirit of adoption: they are children: but not only so, they are **obedient children and servants.** They see that He who is their Father is sitting on His throne, and laughing at those mockers who are saying, "Let us break their bands asunder, and cast away their cords from us."

Thus while there was a stir and tumult among the priests, they were in quietness and peace, as there was peace in heaven. We can always readily turn to God if the peace of God be ruling in our hearts.

"Lord, Thou art God," that is, Sovereign Lord. Those priests have not the rule, nor the persecutors; but "Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast said, why did the heathen rage?" Thus their hearts were saying, "Thou

hast done it." And this second Psalm which they quote justifies their words in verse 28: "For to do whatsoever Thy hand and Thy counsel determined before to be done." We find the same taking hold of God's over-ruling power in their previous words, chap. 2. 23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." They do not stop to reconcile the counsel and decree of God with the accountability of man, and in this also we see their faith.

"And now, Lord, behold their threatenings, and grant unto Thy servants, that with **boldness** they may speak Thy word." Paul prays for the same thing in Ephesians 6. 19-20. "That I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." The Spirit of God is the spirit of boldness, and it is accompanied with meekness and gentleness. Scribes and Pharisees, in the midst of their great talk of their authority from God, betray themselves in that they speak doubtfully, and confess, that in the things of God they have no certainty. "By stretching forth Thine hand to heal; and that signs and wonders may be done by the Name of Thy Holy Child Jesus." That is, He who was the servant in the days of His flesh is now exalted, and we trust in His Name. Grant that we may be true to Him and to ourselves as the **servants** of our Lord.

"And when they had prayed, the place was shaken." Rocks were rent when Christ had finished the work of atonement; here the place was shaken to signify the power of God that had raised up Christ from the dead. In both cases there was a hint, and more than a hint, that the whole of the old creation must pass away.

You remember the words of the Apostle, in Hebrews 12; "The removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Let us be as those who have received the "Kingdom that cannot be moved," and who in all things "hold fast grace whereby we may serve God acceptably with reverence and godly fear," since "our God is a consuming fire."

R. C. C. (1877).

The Church of God.

By our Aged and Esteemed Brother
WALTER SCOTT.



CHAPTER II.

THE KINGDOM AND THE CHURCH.

Matt. xvi.

The neighbourhood of Ceasarea Philippi was the scene of the Lord's first intimation of the Church—that perfectly unique thing. Neither the subject of promise nor prophecy of old, and neither Jewish nor Gentile; of distinct New Testament revelation alone (Eph. iii.). Ceasarea Philippi derived its name in honour of the Roman Emperor (Caesar), partly too, to perpetuate the memory of Philip the Tetrarch, and to distinguish it, moreover, from the Ceasarea on the Mediterranean. The town was distant from Jerusalem about 120 miles, and seems to have formed the northern limit of the Lord's journeyings.

Here, then, amidst the outlying heathen frequenting these parts, the blessed Lord abruptly asked His disciples:—"Whom do men say that I the Son of Man am?" (verse 13). The conjectural answers made it clear enough that there was no certainty even amongst those who ought to have known better. The culture and religion of Jerusalem, of scribes—the free thinkers of that day—and of the Pharisees—the ecclesiastical guides—were utterly at fault; all blind as bats to the glory of Christ's person. It is the Father's revelation of Christ to the soul, through the written Word and by the Spirit, which alone imparts absolute certainty; all else is "opinion," and mere human thought, not worth a straw in the presence of God.

But were the disciples attached to the Lord by so slender a cord as the probable opinion that He was the Messiah and Saviour of the world? No; God had stamped certainty upon their souls; their opinion was no mere floating one. Look at those two men. One is constantly questioning, always uncertain as to his faith, uncertain in his actions, and tossed about on the sea of perplexity and doubt—a man who "chooses his own religion." Now look at the decided man; he knows what he is about. There is calmness and certainty in his life. He is firm and confident in his ecclesiastical position. He is equally so as to his salvation. It is the Word of God which is the ground of confidence; it is the absence of that which accounts for the uncertainty so painfully

characteristic of the day, especially on matters of an ecclesiastical kind.

The repetition of the pronoun emphasises the second question put by our Lord—"But ye, whom do ye say that I am?" (new translation, verse 15). Peter, no doubt, as the spokesman of his fellow-disciples (Judas excepted), answered, "Thou art the Christ, the Son of the living God." This was the voice of certainty. It was a grand and noble confession, conveying no uncertain sound—a confession in depth and height far beyond the mind of the apostle to conceive or lips to frame—one entirely outside the ken of flesh and blood (verse 17). It was the Father's revelation to Peter, "no man knoweth the Son but the Father." The Lord's reply to Peter's confession we transcribe in full. Its weighty and pregnant sentences, if duly weighed, would long ere this have closed the Romish controversy, and settled many an ecclesiastical question yet burning amongst the 1300 sects of Christendom:—"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto Thee, but My Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven."

Here, then, we have two things. First, the Father revealing the Son; and, second, the voice of authority by the Son of the living God, both as to the Church (verse 18), and the kingdom (verse 19). "I say unto thee" is not the voice of the Church, as in Rome; nor the voice of leaders, as in Protestantism. The supreme authority of the Word of God is a truth of priceless value in this day—characteristic of every man doing that which is right in his own eyes. Each one of us has to do directly with the living God. Well did the apostle of the Gentiles recognise this vital principle when he wrote—"Not that we have dominion over your faith; but are helpers of your joy; for by faith ye stand" (2 Cor. i. 24).

(To be continued.)

SUGGESTIVE OUTLINES

FOR BUSY PREACHERS AND TEACHERS.

THE ARM OF GOD.

- Hast thou an arm like God? Job. 40. 9.
 Be Thou their arm every morning. Isa. 33. 2.
 An Upholding arm. "Underneath are the everlasting arms." Deut. 33. 27.
 A Trustworthy arm, to be leaned upon as our Beloved. Song of S. 8. 5.
 A Victorious arm, that hath gotten Him the victory. Ps. 98. 1.
 A Governing arm. "His arm shall rule for Him." Isa. 40. 10.
 A Gathering arm. "He shall gather the lamb with His arm." Isa. 40. 11.
 A Saving arm. "His arm brought salvation unto Him." Isa. 59. 16; Ex. 13. 9.
 A Preserving arm. "Set me as a seal . . . upon thine arm." Song of Sol. 8. 6.

WILLIAM LUFF.

TYPICAL PERSONS IN THE BOOK OF GENESIS—WITH NOTES.

- Adam**—Christ Head of the Race and of Creation: i.; ii.
Abel—Christ slain by the Jews: iv.
Cain—Judah prominent in the death of Christ: iv.
Lamech—The Jew in the future more guilty than Cain.
Seth: Christ in resurrection—the Seed: v.
Enoch—Translation of the heavenly Saints: v.
Noah—The Jewish Remnant preserved through the Great Tribulation: vi.
Abraham: Faith; the Calling of God; root of the "Olive Tree": xii.
Isaac—Christ in Death and Resurrection: xxii.
Jacob—Election and Discipline: xxvii.
Joseph—Christ Exalted to the Throne of the world: xli.
Benjamin—Christ in Power: xlix.
Pharaoh—The Power of the World, or Satan: xli.
Melchizedek—Christ in combined Priestly and Kingly power: xiv.
Esau—Haughty Gentile power against Israel: xxv.
El'ezer—The Holy Spirit conducting the Bride: xxiv.
Lot—Worldly character of Christianity: xxi.
Ishmael—Peoples in External Relationship with the Jewish Nation: xvi.

POINTED PRECEPTS.

From 1 Thess. 5.

- P**ray without ceasing ... v. 17
Rejoice evermore ... v. 16
Edify one another ... v. 11
Comfort the feeble minded ... v. 14
Ever follow that which is good ... v. 15
Prove all things ... v. 21
Therefore, let us not sleep ... v. 6
See that none render evil for evil ... v. 15
 Always Joyful—brimming full of glee;
 Always Prayerful—you and I should be;
 Always Thankful—from complaining free;
 Such is the will of God concerning you and me.

ISAAC speaks of CHRIST'S

- Incarnation. Gen. 21.
 Sacrifice. " 22.
 Absence (in His Father's home) " 23.
 Appointment (as Heir of all things) " 24.
 Coming again. " 24.

WHAT IS A CHRISTIAN ?

- | | | |
|------------|---------------|------------------|
| One who is | Saved. | 2 Tim. 1. 9. |
| " " " | Sealed. | Eph. 1. 13. |
| " " " | Sanctified. | 1 Cor. 6. 11. |
| " " " | Secure. | John 10. 28. |
| " " " | Separated. | John 17. 16. |
| " " " | Sustained. | 2 Cor. 9. 8. |
| " " " | a Son of God. | Rom. 8. 14. |
| " " " | a Saint. | 1 Cor. 1. 2. |
| " " " | a Servant. | Col. 3. 24. |
| " " " | a Suppliant. | 1 Tim. 2. 1. |
| " " " | a Soldier. | 2 Tim. 2. 3. |
| " " " | a Stone. | 1 Pet. 2. 5. |
| " " " | a Stranger. | 1 Pet. 2. 11. |
| " " " | a Sheep. | 1 Pet. 2. 25. |
| " " " | a Steward. | 1 Pet. 4. 10. |
| " " " | a Sufferer. | 1 Pet. 4. 16-19. |

S. LAVERY.

A FRAGRANT THOUGHT.

How oft we fret, engender strife, performing menial duty; the common daily tasks of life seem void of joy or beauty; we, ever seeking to attain to service on a higher plane, forgetful are that common deeds performed with love sincere as "unto Him" are little seeds that soon will bear the ear, and yield much precious fruit of fragrant beauty—perform the menial task as "hallowed duty."

W. M. N.

Heavenly Joy.



By ERNEST BARKER.

Written by our beloved brother whilst called aside to rest awhile in a Convalescent Home.

THERE is a familiar chapter in the New Testament where three beautiful parables are recorded, each of which is a gem (Luke 15).

The first is the parable of "The Lost Sheep." As a general rule, we often lay greater emphasis upon the earlier part than upon the latter part of the story. We do not mean, of course, that the first part does not deserve to be emphasised. On the contrary, we cannot dwell too much upon the great outstanding facts which arrest our attention as we read the opening words of the parable. In point of fact the wording is so charmingly simple and so wonderfully realistic that we can almost see the sheep foolishly wandering away from the fold and finding itself hopelessly lost. Then we follow with peculiar interest the good shepherd as He leaves the ninety and nine in the wilderness and goes in search of the lost one, thus manifesting the great love of His great heart in caring for **one** out of a hundred. We also linger with wonder and amazement over the words "until He find it," indicating as they do the anxiety, the pain, the sadness, the sorrow, the rugged mountainous paths, the torn feet, and the dark and dangerous nights which the shepherd necessarily encountered. **But the sheep was found at last**, and rather than entrust his treasure to the care of another, the shepherd laid it upon **his own** shoulders (which is the force of the Greek), and refused to rest until the sheep was safely and comfortably sheltered in the fold. So far, so good. All this is splendidly true, and we find genuine delight in iterating and reiterating these glorious truths.

But, after all, the great lesson which the Lord Jesus emphasised was the **REJOICING** on the part of the shepherd, and his friends and neighbours. This rejoicing began when the found sheep was placed upon the strong shoulders of the rescuer. Undoubtedly the sheep was glad to be there, **but no joy could equal the joy of the shepherd**, who had not searched in vain. The weariness and the pain; the toil and the sorrow; the anxiety and the torn feet—all these were now a matter of history. The sheep was **FOUND**. Nothing else really mattered. When, at last, home sweet home was reached, the shepherd was so overflowing with joy that he was quite unable to keep it to himself. He must needs call upon his friends and neighbours to share his joy.

Thus in verse 7 we have a sentence of eight and twenty words conveying to our minds the unparalleled joy which exists in **heaven** over one sinner that repenteth. When a soul is born again the joy caused by that tremendous event is far greater in heaven than it is on earth. The Father rejoices; the Son rejoices; the Holy Spirit rejoices; the angels rejoice; the courts of the eternal city echo and re-echo in such a fashion as to be altogether beyond our finite minds to comprehend.

The second parable in our chapter is that known as the "Lost Piece of Silver," which teaches precisely the same lesson. The story illustrates the activity of the Holy Spirit in the world, in seeking, by means of the candle of God's Word, the lost sinner who once had God's impress upon him (Gen. 1. 27), but which has become sadly spoiled as a result of the fall. What infinite condescension is here displayed! It ought not to be difficult for my reader to imagine how incompatible with His character it must be for the Holy Spirit to search among all the dust and rubbish of this world to find a lost soul. But when the divine seeker finds the lost sinner, what does He do? He first leads him to repentance, and He then reveals the Lord Jesus to him as his Saviour. What is the sequel? **Unbounded joy** in heaven which is shared by the Triune God—a joy in which also the angels participate.

We now arrive at the third parable in our chapter—"The Prodigal Son"—and here again we find that the same element of **joy** forms the climax of the story. The opening verses of the parable fill us with sorrow. When we contemplate the attitude of wilful independence and unutterable selfishness adopted by this obdurate young man; when we trace his **downward** steps leading from one stage of degradation to another; when we see him wasting his substance in riotous living until all his possessions are squandered; when we contemplate him faced with starvation as a result of the mighty famine which arose in that land; when we picture him, in his dire need, joining himself to a citizen of those parts; when we visualise him ultimately reduced to the humiliating resource of feeding the swine, and desiring to fill himself with the very food eaten by those unclean animals—all this brings a veil of sadness over our hearts.

But our hopes are revived as we continue our journey through this "pearl of parables." This young man at long last comes to himself; he then reasons with himself; and he then betakes himself to his large-hearted and loving-hearted father. After confessing his sinfulness and unworthiness, a scene ensues which well nigh baffles description. **Father and Son are looked in the embrace of reconciliation.** Who can imagine the surpassing joy which literally overflowed the father's heart at that supreme moment? Who can measure the father's unadulterated delight as he gave one command after another for the blessing of his once wandering, but now reconciled, son? And what grand commands they were! (1) That the boy should be clothed with the best (Gr. "first") robe in the house (in direct contrast to the rags in which he returned home); (2) that a ring should be placed on his finger (signifying the lad's re-instatement in the family circle); (3) That the fattest calf should be killed (in contrast to his feeding the swine). What a gladsome party occupied that house on that memorable day! "They began to be merry." Yes, and that merriment continues in heaven until this very day.

Thus we see how the Son rejoices when He finds the lost sheep; how the Holy Spirit rejoices when He leads the lost sinner to the Saviour; how the Father rejoices when the wandering boy returns home. Thus we see how the three persons of the Godhead rejoice together at each glad event, and how all the countless multitudes inhabiting heaven join in perpetual hallelujahs "over one sinner that repenteth."

ERNEST BARKER.

XX

The Lord and His Disciples.

XX

By G. V. WIGRAM.

What was the mind of those few gathered round their Lord down here? They were quickened men, and they knew by the instinct of that given life, how precious He who had given it was to their hearts. It is the secret of love to lead the heart captive; the affections lay hold of an object, and just go where that object goes. Devotedness has more to do with the affections than with the intelligence. They saw Him go up into heaven, and He did not come back. Did they love Him? Where then were their hearts? Heaven became a new place to them. That One, Who had stolen their hearts, was there.

XX
 Work among the Hop-pickers.
 XX

By WILLIAM LUFF.

WE are preparing for our 49th visit to the Midland Hop-pickers, and would quote the words of one of our latest helpers, who, with her husband, Major Dancey, and others, visited 24,000 pickers and afterwards wrote:—

"I would say how grateful we are for the privilege of working among the hop-pickers; truly it is a great work, and we thank God for every moment spent in it. We realise its greatness now we have seen it. The pickers are a lovable people, and our hearts go out to them in sympathy and love. I shall never forget last Sunday and the barracks we visited. Only God knows the outcome."

After telling of two young women they sought to free from Mormon intrigue, and others who professed faith, the writer relates: "Outside a hopyard were a number of children, who were taught a chorus; when coming away, the mother of seventeen asked if I would be above taking a little sum toward the work, from a gipsy. I said I would take it in the spirit in which it was given. It was two shillings." Further help toward board and lodging of our twelve volunteers, or any clean Gospel literature, will be gladly received by Mr. Shield Eley, Whitfield, Falfield, Glos.

XX
 Do You Agree?
 XX

Argentine:—

I must say I do enjoy the paper VERY MUCH and really look forward to the new copy every month.

When I have finished with my copy I send it away about as far as it has travelled to come here, and my friend said to me in a letter: "I do not read many papers, but 'Threshed Wheat' I have read with interest and have been able to get help from it which I have already made good use of in some meetings."

NICHOLAS DOORN.

S. Africa:—

I would mention that quite a number of us here who get "Threshed Wheat" have been very much helped and blest. I always look forward to each month's issue.
 A. H. L.

Paraguay:—

I think it is even better this year than last, if that were possible.
 GORDON AIRTH.

N. Rhodesia:—

Your letters on "English Lonely Ministry" are very helpful indeed and have been made a blessing to me.

E. H. SIMS.

The Holy Spirit of God.



By J. H. McCORMICK.

PART I.

THE best friend that the christian has in heaven is the Lord Jesus Christ, his Saviour and Lord, and the best friend he has on earth is the blessed Holy Spirit of God Who came to fill the place of the absent Lord, when earth rejected and cast Him out. We are now to consider the person and work of God the Holy Spirit; let us think now of His work in the world, in the saint and in the church.

(1) He came to convict the world of sin, and of righteousness, and of judgment, thus revealing to the sinner his condition in God's sight and his awful need of God's salvation.

(2) He came to illuminate every individual, showing to them the terrible realities of sin, judgment and eternal hell, and the glorious offer of forgiveness, justification, peace and eternal life to all who trust the Saviour. Once at least in every life He brings the individual face to face with eternal realities—God and the Devil, heaven and hell, salvation and sin, glory and misery, and by that illumination the man is left without excuse and should he neglect the great salvation offered him shall certainly be condemned. Without thus illuminating men how could the judge of all the earth, Who doeth right, execute judgment on the ungodly? With it, all are left speechless at the judgment.

(3) The Holy Spirit came to regenerate every soul who trusted the Lord Jesus as their personal Saviour, thus giving them the place and nature of the sons of God. The new birth brings us into God's family.

(4) The Holy Spirit came to baptize the units who were saved into one body—the body of Christ. The blessed effects of the baptism continue, for the moment a sinner trusts Christ he shares in the blessing, becoming a member of the Church which is the body of Christ, and being thus united to the Son, even as by the new birth he is united to the Father.

(5) The Holy Spirit came to indwell every child of God, making the believer's body his temple from which sacrifices of praise, prayer, well-doing and worship can ascend to the Father; what a solemn thing to be a dwelling place of God!

(6) The Holy Spirit is the seal within our hearts which stamps us as God's property, and ensures our preservation until the day of redemption, when He will come and claim from the world and the grave "His own."

(7) The Holy Spirit is the earnest that our bodies will be redeemed from mortality and corruption, and changed and raised in the glorious likeness of our risen and glorified Lord Himself.

(8) The filling of the Holy Spirit is given to those who have emptied themselves of self and are willing to allow Him to possess them for Christ; this should be the normal experience of all christians and is necessary to fit them for the life in the family, the workshop, the world and the Church. We are exhorted to be filled with the Spirit.

(9) The anointing of the Spirit is given for power in ministry and service for the risen Lord.

Looking more in detail at our theme, of which blessed work we have above given an outline, shall we remember

(1) That there are three dispensations of the Godhead in His dealings with men. The dispensation of the Son in the gospels when Christ was present in person upon earth, working wondrously in grace amongst sons of men; and the dispensation of the Spirit—from the day of Pentecost to the Lord's coming, during which period the Holy Spirit is present in person and power upon earth, working in grace to gather out of the Gentiles a people—numberless as the sands upon the seashore—for the name of Christ. In the millennium there will be the kingdom of the Father in the heavens—the heavenly Jerusalem in the air; and the kingdom of the Son in manifested power upon the earth. The Holy Spirit's activities will be manifest in both; the Lord told His disciples that it was expedient for them that He should go away—strange words surely falling upon their ears—expedient that He, their friend, comforter, guide and protector should leave them, and yet it was true, for until He left them and went to heaven by the way of the Cross that other friend (the Comforter) could not come to them. It was indeed expedient for

them that He should go away, for atonement were impossible otherwise—He must die as the substitute for His people, bearing their sins and judgment on the Cross.

2. Resurrection and session at God's right hand, and God's satisfaction therewith, were impossible unless He left His own.

3. The Holy Ghost could not come in his sevenfold ministry to the saints until Jesus had gone back to heaven and

4. Christ's glorious ministry on our behalf in heaven could not commence until He had left His disciples on earth.

How could we ever have done without Him as our Advocate, Representative and great High Priest at God's right hand? It was expedient for the disciples that Christ should go away, their salvation and blessing depended on His leaving them. Our gain is that we have now two comforters—Christ in heaven as our advocate with the Father, and the Holy Spirit on earth as His advocate in us. The Holy Spirit was given by the Father and sent by the Son; the Father promised the gift of the Spirit consequent on Christ's exaltation. He gave the Spirit to the Son, Who in turn poured Him forth upon Jewish and Gentile believers in Jerusalem and Caesarea.

Bible Studies in Genesis.

By Robert Lee.

Study No. 42.

Gen. 26.

Four Plain Evidences of Jehovah's Presence with Isaac.

1. A broken and an abandoned journey. (1 to 5).
2. Remarkable and miraculous preservation of honour and virtue ("Long time"). (6 to 11).
3. Surprising harvest in a time of scarcity. (12).
4. Unusual behaviour under gross injustice. (13 to 33).

KEY. The key verse of this chapter is verse 28. Nothing more creditable can be said of anyone than this. Isaac, like the majority of us, lived an uneventful life. May our lives be marked as his by a sense of God's presence!

A GREAT HARVEST. Whilst others scarcely reaped at all, he reaped plentifully. This is the only record of a hundred-fold harvest in sacred history. The ordinary is only 25-fold, sometimes 50. It is thought it was this incident which suggested our Lord's words in the parable of the sower.

GROSS INJUSTICE. They envied, then excommunicated him (verse 16), and when he had re-dug the wells they claimed them, saying, "the water is ours though the well is yours." They waited until the work was done and crowned with success before they claimed them.

Study No. 43.

Gen. 27.

God's Sovereign Will Performed.

1. In spite of Isaac's blindness as to the unfitness of Esau for the blessing, and criminal forgetfulness of the revealed will of God. (1 to 4).
2. In spite of Rebekah's ambitious designs and crafty schemes. (5 to 10).
3. In spite of Jacob's pliability, deceit, and falsehood. (11 to 29).
4. In spite of Esau's meanness and tears. (30 to 40).

SAD PICTURE. What a sad picture we have here in the chosen family of God of malicious plottings and counter plottings, mischievous and sinful designs and spiteful triumphs, yet God's great purposes were not frustrated. This is a glorious fact and most heartening!

THE FEAST. In the East no covenant, or such like transaction, is considered binding unless the parties had eaten together. It was a necessary part of the ceremony.

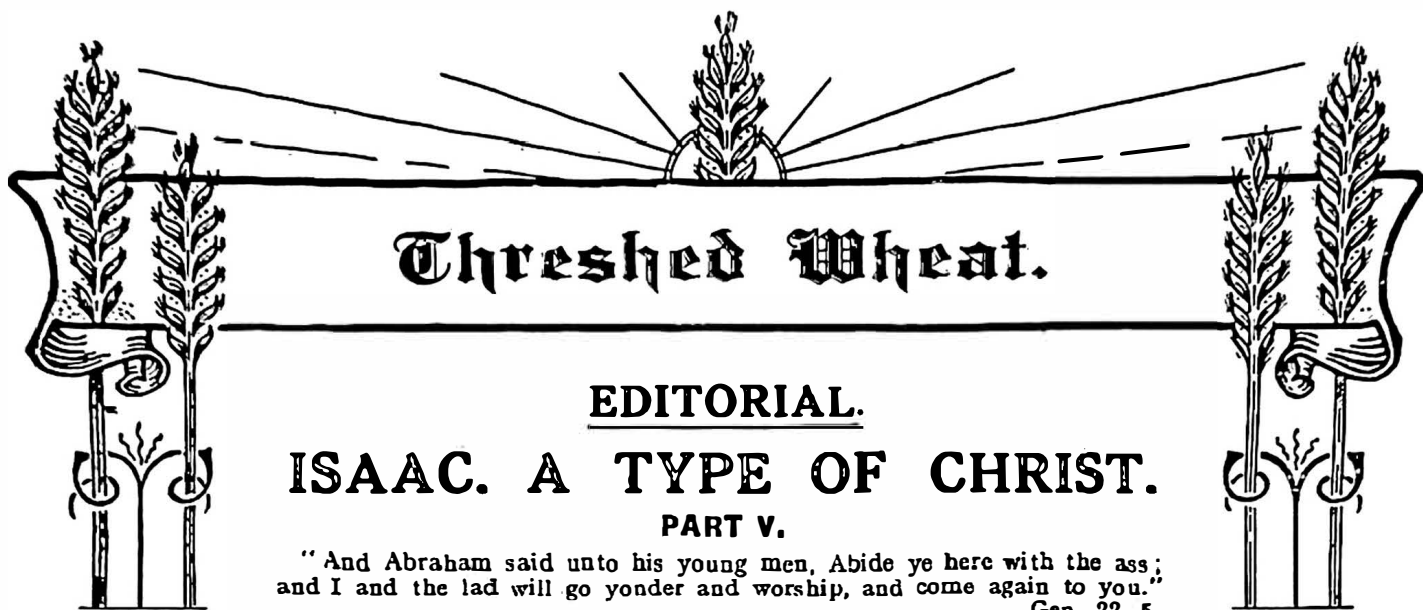
GOD'S WILL was known to Isaac and Rebekah (a) by prophecy of God before their birth. (b) By Esau's act showing he despised the birthright. (c) By Esau's marriage with a Canaanite by which he proved himself totally unfit for the blessing. Yet each ignored this and even tried to defeat it. "Abraham was ready to sacrifice his son to duty, but Rebekah sacrificed truth and duty to her son."

JACOB'S chief concern was not the sin of treachery, but the fear of being found out. Isaac was the only man in the Bible who wanted to feel (verse 21), and what a mess it led him into.

AGE. Both Esau and Jacob must have been 70 or more when this took place.

ESAU'S TEARS. (Heb. 12. 17) were shed (a) not because of sorrow for the sin which he had committed in despising his birthright, (b) not because he could not become repentant—he evidently had repented, i.e. changed his mind about the birthright now that he had lost it; (c) the repentance was not a repentance to salvation, but the power of reversing the past. It means he could not prevail upon his father to change his mind and transfer the blessing from Jacob to Esau.

ESAU'S BLESSING. Esau did get a blessing, though not the blessing (39 and 40), "Thy dwelling shall be away from," etc. R. V., a prophecy concerning Edom. King Herod in the days of our Lord was a descendant of Esau.



Threshed Wheat.

EDITORIAL.

ISAAC. A TYPE OF CHRIST.

PART V.

"And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Gen. 22, 5.

As Abraham "rose up early" in Gen. 21, to cast out the son of the bondwoman because it was God's will for him, so now he again rises early (Gen. 22. 3) to obey God's further request to offer up his true son upon the altar of sacrifice.

We, who know the end of the story as well as the beginning, know full well that God never intended that Isaac should be slain in sacrifice; God desired Abraham's heart, not Isaac's life. He Himself had provided a sacrifice in "a ram caught in a thicket." But Abraham, we must remember, did not know this. Can we then contemplate, in any measure, the anguish of soul which must have been his as he sought, in implicit obedience, to do as His God required. Only parental love can measure Abraham's agony, and then only to a small degree. But having quietly pondered the cost to Abraham of being

willing to sacrifice his best for God, shall we pause again and think what it must have cost God Himself to **GIVE HIS SON**. He who spared Isaac to Abraham, spared NOT His own

Son but "delivered Him up for us all." Think beloved reader, what it cost the Father; to thus give His only Son to Calvary's shameful death, and you will then have, in some

small measure, the value God sets upon you as His child. You are precious in His sight, and of infinite value. So precious that He gave the Lord Jesus Christ to die for you. Leaving the young men servants with the beast of burden, Abraham and Isaac journey on alone, going

"Both of them together."

The will of the lad, (who was no mere stripling, but one in the full vigour of young manhood), was subservient to the Father's, as was the Son of God to His Father. He alone could say: "I do **always** those things that please Him."

Throughout His whole earthly life He was ever the Father's delight, and was ever doing the Father's will. "They

went both of them together," was perfectly true in His case, as in that of Isaac.

Worthy of note is Abraham's message to his young men. "Abide ye here with the Ass,

BOTH TOGETHER.

"So they went, both of them together." Gen. 22, 6. 8.

"They went both of them together":

Abraham—and his son . . .

"God so loved the world He gave Him"—Gave His only Son.

Twice, we're told, "they went **together**," Thus was victory won!

O this is a wondrous symbol!

God, the Father gave;

"Lo I come: of ME 'tis written"

Jesus **came** to save!

Death could hold Him not! He's **RISEN**, Risen from the grave.

So—(the type) was Isaac willing:

Abraham—willing too.

Thus, the picture gives us **GOD'S** thoughts.

(Thoughts for me, and you).

Abraham **knew**, in resurrection

God would bring him thro'.

Yes! the truth of "both together"

Is so lovely, here! . . .

And another thought—how often

Has 'this stilled our fear—

If we yield **all** to our Father

When His voice we hear,

He gives back, in resurrection,

All we hold most dear! L. M. WARNER.

and I and the lad will go yonder and worship

And Come Again To You."

He saw in the offering up of his best to God, true worship. He also saw beyond the sacrifice the fact of Resurrection. The New Testament counterpart to this is found in Matt. 26. 36.

Abraham must have needed

GREAT FAITH

that day, to say to those young men: "I and the lad will go . . . and **come again to you.**" Did he foresee that God would spare his Son Isaac? Did he have the slightest intimation that after all, God might not require what he was willing to offer? Did he think when he said that they would "come again," that after all Isaac would not really die? **No indeed.** Abraham did **not** foresee Isaac being spared. He did **not** have any intimation that God would not require his sacrifice (much as he might have hoped for it), and he had no idea that after all, Isaac would not die. Abraham took God at His word. He believed Isaac was to die, and yet he could in faith speak of his returning with him in a few days to the place where they had left the young men. How do we explain all this? What is its import? Abraham had sufficient faith in God to believe that if Isaac died, Isaac would rise again, because God's promise to him was centred in Isaac. Had He not said that "in Isaac shall thy seed be called" long before ever the child was born? This promise was, as yet, unfulfilled, and so Abraham, clinging to God's promise, believed that if Isaac died, Isaac would rise again. For confirmation of this we turn to Hebrews 11. v. 17-10.

In Christ all God's promises were centred, and for this, if for no other reason, it was essential that He should rise from among the dead. If I believe in the promises of God, I **must** believe in the Resurrection of the Lord Jesus Christ, for they stand or fall together.

What have Christian Science, Russellism, Theosophy, Seventh-Day Adventism, the New Theology and all the other false Gospels to say to this? **It is impossible to be a believer, and not to believe in the Resurrection of the Lord Jesus.** It is the topstone to the structure of Salvation. If Christ be not risen, all is hopeless. But blessed be God, Christ **IS** risen, and we are of those who believe unhesitatingly in His Resurrection, and correspondingly in all the Promises of God which are centred in Him.

Finally, if we marvel at Abraham's faith in believing that Isaac would return with him (v. 5) is it not the more remarkable that when we come to the return journey there is

NO RECORD

of Isaac **actually accompanying his father**, although we know, of course, that he did so. Scripture is strangely silent on this point: in fact it distinctly says: "So **Abraham** returned unto his young men." We should have thought these matters would have been in the reverse order, but not so the divine record. When Isaac's return seemed an impossibility Faith spoke triumphantly of it (v. 5). Such is true faith. But when Isaac's return was an actual fact accomplished, Scripture purposely omits the record. And not only so, but Isaac does not appear any more in this chapter, neither in the whole of Chapter 23, nor until verse 62 of Chapter 24, when he comes forth from his home alone, to meet his Bride.

From the Resurrection—in type—to the presentation of the Bride, the bridegroom is hidden from view. Need one add any human commentary to this beautiful and suggestive type of Christ and His Bride?

We shall (d.v.) have more to say upon this theme in a later chapter.

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THY GIFT!

Free Distribution Fund.

We have a fund for the free distribution of Gospel Tracts to those unable to purchase, and gifts will be valued at all times and duly acknowledged in these pages.

No deductions of any kind are made for working expenses, but to every gift sent in we add 50 per cent. ourselves. Thus, if you send 5/- we add 2/6, and to every 10/- we add 5/-.

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The cost of an annual subscription post paid is 2/0, but if any Christian friends care to have fellowship with us, for every 1/3 sent in a copy of "Threshed Wheat" will go regularly to some worker at home or abroad, for one year.

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The Church of God.

By our Aged and Esteemed Brother
WALTER SCOTT.

—□□□—

CHAPTER III.

"My Church."

"And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16, 18-19.

"I Will Build,"

Imparts to the soul security, strength, and stability. His work cannot fail. All not built by, and upon, Him is sure to go in the coming universal crash (Haggai ii. 6-7).

"I Will Give,"

Is the assertion of His sovereign right. He disposes of men, of things; arranges and controls as it pleases Him. This is a great stronghold of faith in these days of trial and general defection from the truth, and when men make the proud and really infidel boast that they can "choose their own religion, and the church which they like best."

But let us now consider in detail the various clauses in our Lord's interesting and important statement. First,

"Thou Art Peter."

Simon was thus surnamed by our Lord in express reference to the place which the apostle, as a Stone, was to occupy in the Church. Now we must not confound the teaching of the Rock with that of the stone; the former is Christ, the latter is Peter. Petros, or Peter, which latter is simply the Greek anglicised, never signifies a rock or great solid mass of stone, such as might be used as a foundation, but only a piece of rock or stone such as might be lifted, carried, or thrown by the hand. In confirmation of this see John i. 42, "Thou shalt be called Cephas, which is by interpretation, a stone," or, as in the margin, Peter. Cephas is Syriac; Peter is Greek; both signify a stone. There is no real ground in the text for the Roman Catholic assumption of Peter's supremacy as head of the Church; on the other hand, it ought to be frankly allowed that in Scripture Peter is ever regarded as occupying a distinguished and foremost place amongst the apostolic band, as also in the Church and kingdom. He is always first-named in the lists of the Apostles—Matt. x.; Mark iii.; Luke vi.; Acts i. He was a pillar in the Church (Gal. ii. 9), and had the sole administration of the kingdom committed to him (Matt. xvi. 19; Acts ii.; Acts x.).

Second, "Upon this rock will I build My Church." The glory of Peter's confession was that "Christ was the Son of the living God." This statement of fact was the rock on which Christ would build His Church. Now, it is of the deepest possible moment to observe that the divine glory of Christ's person is the rock-foundation on which the Church rests. It is not the work, nor the cross, which constitutes the "Rock of Ages," but Christ Himself. Do not allow this magnificent declaration to be forgotten or swamped in the soul, by discussion on "church points." It is a grand statement of soul-triumphing truth, and ought to be a bulwark of strength to all who love the Church for Christ's sake. Christ, then, is the rock, see also 1 Cor. x. 4. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). It is perfectly clear, therefore, that Christ, in the divine glory of His person, is the one and only foundation which sustains the Church in time and eternity. Can that built upon it ever be destroyed? Never; for that which is built upon the rock partakes of the security of the rock itself.

But, adds the Lord,

"I Will Build My Church."

Then, it was not built; and, of course, it could not have embraced saints of old. It was a future work when the Lord spoke; and we are not aware of a single passage which presents the Church in a retrospective aspect. We may here remark that in every passage which speaks of the Church as Christ's body on earth, it invariably refers to the aggregate of the then living saints, never including the dead. That Old Testament believers will have a place, and many of them a distinguished one, too, in the coming kingdom, is, of course, clearly taught in the scriptures; but the Church and kingdom, as to time, circumstances, and persons, are totally distinct.

The word Church occurs here for the first time in the New Testament. It is an old ecclesiastical word; and it is certainly an unhappy circumstance that the revisers of 1881 should have retained words and expressions which only confuse, cannot possibly help, and

God's Purpose as seen in Christ.

Gen. II. v. 10-12. Eph. I. v. 3.

—□□□—
By F. A. PERIGO..

DURING this present brief moment, and during the absence of Christ, whilst we as christians are waiting for the full thought of Sonship to be realised, in being actually and personally conducted to the Father's house, it is of all moment that we, who are so loved by the Father that He gave His Son to die for us and His Spirit to be in us, should be concerned as to why we have been left here a little longer. For surely love cannot brook distance, and we know that love's full thought is to have us at home. One feels it to be a great thing to apprehend God's present thought for us: that worship, so comely to us, may be accorded Him in the full light and intelligence of those who are sons according to divine purpose and love.

The Psalmist sums it up in a blessed way when he says: "And in His temple doth every-one speak of glory" (Ps. xxix. 9 new trans.) and the peculiar feature of Christianity is that the "temple" has already come into view for faith's apprehension and by the Spirit; thus the Father finds present response to His love by those whose hearts are tuned by Christ Himself; "In the midst of the Church will I sing Thy praises" (Ps. xxii. 22) has a present bearing, based on our acceptance of His having been forsaken on account of our sins. Those who are drawn to Christ to-day are "baptised by one Spirit into one body" (1 Cor. xii. 13), and collectively form part of what is known in heaven as the Church of the first-born—Christ's assembly—for which "He gave Himself" (Eph. v. 25). We are told in Eph. iii. that there are heavenly and earthly families named of the Father, which will be seen in the shortly coming day of glory, and the Book of Revelation shows us at least eight families (four heavenly and four earthly) apart from the angels who are not a family (for a family requires as starting point a father and mother) but a race.

The Church then, at the present moment is the first family as yet taken up, in view of a universe of bliss, peopled by the many families, being to-day privileged to take the lead in response to divine love. And how the Lord Jesus loves to draw near to us when assembled together to remember Him and lead us in to God—the great and blessed Choirmaster leading in the choir. How much we miss if we

view the supper from the relief side, instead of from the standpoint of His desire for us and the necessity of His love.

Worship, however, acceptable to the Father, is spontaneous, and is the sure outcome of the occupation of our hearts and minds with divine Persons—the Father and the Son. This is, I think, set forth in figure in Gen. ii. 12: "And the gold of that land is good," for it speaks to us of all that God has brought to pass for Himself in, and through, Christ as Man. What a theme and contemplation for our hearts to meditate upon; that all the thoughts of divine love should be taken up in a Man—our Lord Jesus Christ—to the eternal pleasure of the blessed God. Agreed that we do not yet see them worked out in detail—for this we await His manifestation—but may we not rejoice in the fact that all is secured in God's glorified One? The present moment is one for the exercise of affection, and it is as we reach Christ in the affections of our souls, that we reach the "gold of that land," and it is "good" for it is as we learn to apprehend Christ in His own sphere that our thoughts take definite shape and we begin to view the saints not as in fleshly estate, but in the light of divine purpose and grace.

But, as pointed out, we have not as yet actually entered into the full realisation of this, for we are still in a condition of humiliation and as being still in wilderness circumstances and surroundings we need also the value of what is there, namely, "Bdellium" and the "onyx stone." "Bdellium" is but mentioned once more in the Scriptures, immediately connected with "manna." See Numb. xi. 7. where we read: "and the colour thereof as the colour of bdellium." The "onyx stone" is next mentioned in Ex. xxviii. 9, introducing us to the affections of Christ in the full sympathy of priesthood, which, carried out in the full vigour and freshness of resurrection life and power, and as connected with what He Himself passed through here in humbled and lowly conditions, avails a heavenly company still upon the earth. The remarkable thing which is so calculated to stir the affections and encourage us, is to see its surroundings. We have Eden ("delights"); the river Pison ("fully flowing"); Havilah ("to bring forth").

11. **Eden.**—This means "pleasure" or "delights," and suggests a scene of delight where everything that could minister to the happiness of man in innocence was found. It is noteworthy that this site cannot now be located, and this is as it should be, because God wants man back in **righteousness** and **holiness** through Christ's redemptive work. **There is no such thing as innocence now.**
2. **"Pison."**—Means "freely flowing." This speaks of grace freely flowing in divine righteousness, and comes to us through the gospel. The reception by faith of Christ in the glad tidings, has that blessed result, i.e., confers righteousness instead of demanding it.
3. **"Havilah."**—Meaning "to bring forth," would reveal the manner in which we appropriate this wonderful blessing. It lies in the surrendering of our own wills to that of the Lord. For He is a divinely constituted authority. "God hath made this same Jesus . . . both Lord and Christ." Acts ii. 36.

So that we have:—

1. Righteousness ministered to us—Gold.
2. Food to sustain us in the wilderness pathway
—Bdellium.
3. The support of Christ as Priest
—Onyx Stone.

May it indeed be ours to so appropriate the support of the Priest, and the manna as constituting true wilderness food, that we may be free in spirit and in affection to move with Him in His own sphere, and to enjoy unhindered the Father's love in present response; for "the gold of that land is good."

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HOW TO GAIN.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom."
(Luke 6: 38).

"If profit shall be thy scope,
Diffuse thy alms about,
The worldling prospers laying up,
The Christian laying out."

THE TIED ASS.
Matt. xxi. 2; Mark xi. 2; Luke xix. 30.

The ass was tied! How long it had been tied
The record saith not, only it was tied:
And I can fancy that its skittish will
'Chaffed at the stern restraint. Might it not
stray

In youthful freedom to the village well
And drink and feed in happy liberty?
Might it not bear a burden to the town?
Or do some useful work? Why was it tied
In idle, sleepy indolence. Others went past
With gay and gladsome trot, serving the
hands

That fed them day by day: but this poor
beast

Did nothing for its bread, for it was tied.
It had not learned the lesson all must learn
That if our Master ties us, we perform
The pleasure of His will by standing still.
But lo, there came the hour of blest release;
Two strangers neared, and without let or
leave,

Undid the staple and the holding cord,
And led the ass away, whither it could not
guess.

O there were honours, royal, high and great
For that poor lowly ass, no longer tied;
The King who rides the wind had ordered it
To be His honoured bearer, and He rode
Upon its humble back along the streets
Of the great Jewish capital, and on
To the fair gates of His great Father's house.
Oh waiting ones, wherever ye are tied,
Ye are but in the stable of the King.
Ready for Him to order.

Then the ass
Was glad it had been tied, kept for His use,
For it was better so, than to have roved
In merry play, or even to have served
A lesser master. Tied ones, murmur not.
Nor want to follow others who are free,
Or driven by the fiftful will of men.
Contented bear the tying, till He send
And loose you for His service. Patient wait.
You are reserved for honours you would lose
If freed to stray. The loving Saviour knew
That He would have a need for that young
colt

So had him put beneath a short restraint
That he might wait until He wanted one
To serve His triumph hour. So patient stand
Nor ask a loosing, till the King shall send
And call thee to the honour He ordains.
Life is a cord that ties us all to-day:
But soon the Lord will bid His angels come,
And loose the knot, and none shall stay their
hand,
As they proclaim

"The Lord hath need of Him."

WILLIAM LUFF.

The Holy Spirit of God.

By J. H. McCORMICK.

PART II.

WE have outlined the work of the Holy Spirit in this age and considered the three dispensations of the Godhead. Shall we now think of

(2) The Coming of the Spirit.

to inaugurate this present age; we have seen that His coming was dependent upon the Saviour's departure (Jno. 16), for He could not bring in His special work while Christ was here, indeed His activities are wholly dependent upon the completed sacrifice and the glorification of the Son of God (Jno. 7). He was not yet given (in the days of our Saviour's ministry) because that Jesus was not yet glorified, and Jesus could not be glorified until He had died, risen, and ascended to the heavens. The risen Christ commanded His disciples to wait in Jerusalem for the promise of the Father, which would come upon them not many days after His ascension (ten days in fact). They waited in expectant faith and prayer, and on the day of Pentecost He came upon the disciples, and they were all filled with the Holy Spirit. Never afterwards were disciples told to wait for the Spirit, for the simple reason that He is here, having come to abide with the saints forever. Praying for, and waiting for the Spirit are both alike unscriptural, and only show the ignorance of those who do so.

(3) The Personality of the Holy Spirit.

He is God and has all the attributes of deity; He is omnipotent—all powerful; omniscient—all knowing, and omnipresent—all present. He is a person—not merely an influence, as so many think, not an "it," but "He." Eleven times in four verses (Jno. 16) the Lord Jesus refers to the Holy Spirit as a person, using a personal pronoun when speaking of Him. "I will send Him—when He is come—He will reprove—when He, the Spirit of Truth, is come—He will guide—He shall not speak of Himself—He shall hear—He shall speak—He will show you—He shall glorify—He shall receive" (v. 7, 8, 13, 14). His personality is also seen in the fact that He loves, can be grieved, hears, speaks, reveals and receives. If you have spoken of the Holy Spirit as "it," never do so again, speak and write of Him as "He." The deity of the Spirit is affirmed, "the Lord, the Spirit" (2 Cor. 3, 18), and He is seen as one of the Trinity in the Godhead in many Scriptures. For example, "The grace of the Lord Jesus Christ (the Son) and the love of

God (the Father) and the communion of the Holy Ghost (the Spirit)" (2 Cor. 13). "For through Him (the Son) we both have access by one Spirit (the Spirit) unto the Father" (Ephesians 2)—"How much more shall the blood of Christ (the Son), who through the eternal Spirit (the Spirit) offered Himself without spot to God (the Father)" (Heb. 9). We read of the blessing "when He is come," but we never read in Scripture "when He is gone." The truth is, He came to remain with us, "He shall abide with you for ever."

It is quite as unscriptural now to pray for the Spirit, as to pray for salvation. The sinner is to receive salvation offered him as the free gift of God—praying for it is simply unbelief; and when he receives eternal life as the gift of God, he receives the Holy Spirit with it.

(4) Who Have the Spirit?

and who are destitute of His presence in their lives? Scripture clearly teaches us that they who believe on Christ receive the Spirit (John 7); that the believer's body is the temple of the Holy Spirit, which is in them, which they have from God (1 Cor. 6). God has given the Holy Spirit to them that obey Him—obey His commandment, to believe on the name of His Son, Jesus Christ. Everyone who has accepted Christ as Saviour is obedient, and therefore receives the Holy Ghost (Acts 5). Scripture is equally clear as to those who have not the Spirit. The world cannot receive the Holy Spirit (Jno. 14): that is unsaved men have not the Spirit, and therefore are not Christ's, "for if any man have not the Spirit of Christ he is none of His" (Rom. 8). All true believers have the Holy Spirit—everyone else has not the Spirit and is consequently unsaved.

(5) The Convicting Power of the Holy Spirit

was foretold by our Lord (John 16) in these words: "When He is come He will convict the world of sin, and of righteousness, and of judgment." Literally, He will bring demonstration to the world of these three great facts, which they choose to ignore. We have a sample of His working upon Jerusalem sinners on the day of Pentecost. He showed them their sin in the rejection and murder of Christ; God's righteousness in raising and exalting the One whom they had crucified; and His judgment upon the world and its Prince in the resurrection of His beloved Son, consequent upon His

A BAG OF MONEY.

Thoughts from the Book of Proverbs.



MARK H. PRIOR, Chichester.

THE Book of Proverbs has a peculiar interest for us to-day because it was written by a father for his son, and the Apostle deduces from this fact that in reality it is God dealing with us as with sons. Heb. 12. 5. Thus we have at the very beginning (ch. 1. 7-9) and all through the book, a foreshadowing of the blessed relationship with God into which we are now brought—the Holy Spirit of God witnessing with our spirits that we are the children of God, and enabling us to cry “Abba, Father.” It is not until we come to the Gospel of John that we have the full manifestation of the Father, but “Proverbs” affords us a wonderful vision of a Father’s love towards, care of, and interest in His children. This stamps the book with a character of its own, and the knowledge of it enhances its spiritual value to our souls.

Moreover, the same passage (Prov. 1. 7-9) which lets us into this secret, also mentions the “law of thy mother.” While having a practical application, this phrase seems also to have an allegorical significance in regard to the new covenant, and suggests the heavenly origin of the children of God. (Carefully compare Gal. 4. 21-31). It is not, however, till we come to the last chapter (Prov. 31) that the Law of the Mother is revealed. Her testimony is to a King (however feebly Lemuel may represent Him) Who should reign in righteousness; Who would deliver the perishing, uphold the weak and judge righteously. With such a King is identified a Bride,† whose price is far above rubies (precious stone of a very familiar and suggestive colour, and significantly used elsewhere in connection with the personal value and worth of Him Who is the “Wisdom” of God. (Job 28. 18; Prov. 8. 11). This bride seeks to be adorned with those lovely graces that are seen in perfection only in the Christ of God. She is a weaver (v. 19 compare Ex. 35. 25), and a maker of fine linen, and “she shall rejoice in time to come.”

What a glorious conclusion to a book that gives directions for the pilgrim’s pathway! We await its fulfilment in the day of Christ’s exaltation. (In this connection the reader is referred to ii. Thess. 1. 10-12).

The Evil Man and Strange Woman.

(Proverbs 2).

While developing these precious truths the Holy Spirit of God also brings to our notice, by way of contrast, the evil man and strange woman. Thus, early in the Book, we are warned of the devil’s counterfeits, and by turning to the Book of Revelation we may discover the full development of these evil things and their judgment.

In Proverbs 7 we have specially brought to our notice the strange woman and her house: familiar figures representing to us a corrupt system of organised religion.

The description of the woman and her ways makes it easy to identify her with the woman Jezebel who calleth herself a prophetess, and with Babylon the great, the Mother of harlots. From the window of His House God takes note of the ways of this strange woman.

In words of prophetic import, and almost identical with those used by our Lord Jesus Christ in Mark 13. 35, we have revealed the course of Christendom. The twilight that began to set in, even in Paul’s day, soon merged into the shadows of the “evening,” going on to the “black and dark night” of the middle ages. The Lord Jesus, apparently with these words in His mind, gives us a similar outline of the conditions that would obtain in His house, while He was away from it. He gives added interest to the words, however, by making them apply specially in view of His second coming. He says: “Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning.”

* Psalm 94. 15 is most interesting in this connection—for when He reigns “judgment shall return unto righteousness.” Man’s judgment of Christ was most unrighteous, for even though he found no fault in Him, yet delivered he Him to death. To day Courts may enforce legal enactments, but seem incapable of enforcing any moral code. Hence offences against actual laws, be they great crimes or only petty offences, can be dealt with, while lying, cheating, swearing, anger, adultery, covetousness and the like go unpunished. Hence often the real criminal escapes, while the legal offender (be his offence ever so trivial) is dealt with. So will it not be when Christ judges in righteousness.

† Doubtless Israel is here alluded to, the Church being more the subject of New Testament revelation, but the things are analogous.

No sooner had the foundations of God's house been laid than a corrupting influence began to make itself felt (Matt. 13. 33), until, in the dark mediæval ages, we find a false church setting itself up to be the bride of Christ, and with it all the paraphernalia of a corrupt, idolatrous system of religion. No doubt other minor systems have sprung up around this main one. The rise of the false thing is thus clearly indicated in Proverbs; unquestionably there is that which answers to it in our midst to-day.

The religious world of to-day has its peace offerings and its vows, but it also has its bed (Rev. 2. 20 22, Amos 6. 4) even if a rather uncomfortable one (Deut. 3. 11 and Is. 28. 20) for it is fully determined to take its ease in a world that crucified Christ. Its coverings are of tapestry and fine linen, but far from representing the righteousness of saints they are merely of Egyptian (or worldly) origin. The tapestry is but a poor substitute for the wrought gold and raiment of needlework which is so becoming to the King's daughter (Ps. 45. 13-14). She has her perfumes of myrrh, aloes and cinnamon, but they come not "out of the ivory palaces whereby they have made Thee glad." Her house is at the corner, and she lieth in wait at every "corner," so that to go the way to her house is to turn out of that straight and narrow way that it is our privilege to tread.

The Second Coming of the Lord.

Here, where perhaps we might have least expected it, we find a distinct reference to our Lord's second coming, and in terms not at all dissimilar to those used by the Lord in His parable of the Nobleman in Luke 19. But the use this woman makes of this precious truth is that of the wicked servant who says: "My Lord delayeth His coming." Her obvious intention is to please herself during His absence. "Let us," she says, "take our fill of love until the morning; let us solace ourselves with loves."

A Bag of Money.

"The goodman," says she, "is not at home, He is gone a long journey; He hath taken a bag of money with Him, and will come home at the day appointed." It is useless for men to try and fix dates; for times and seasons the Father has reserved in His own power, but the midnight cry of "Behold the Bridegroom" may well have sounded out, the awaking sound of the cock crowing may also have been heard, and well may the dawning of the morning be soon upon us—who can tell?

This strange woman, while uttering partial truths, does not reveal the object of His journey—to receive a kingdom—nor has she

any adequate comprehension of His dignity, for she fails to recognise in the "**goodman**" the "**Master** of the house," nor the beautiful grace that couches beneath the words of the parable. "A certain **Nobleman** went into a far country to receive for Himself a kingdom, and to return." She then proceeds to malign His character by saying, "He has taken a bag of money with Him"—as much as to say He had left no provision for her. How far this is from the truth we all know. In His great grace He has made ample provision for us. The parable under review tells us that He took out **ten pounds** and delivered them to His servants. Who can measure the boundless grace of the Good Samaritan who took out two pence and gave them to the Host, saying, "**whatsoever** thou spendest more, when I come again, I will repay thee." Luke 10. 35. Unlimited credit is this, as we have unlimited supply in Luke 11. 8. He will rise and give him as many as he needeth. Super-abounding grace is found in the words "Son, thou art ever with Me, and all that I have is thine." Luke 15. 31. What shall we say more of the parable of the talents (Matt. 25), or of the Householder (Matt. 20), who gave to **every man** a penny. There are untold riches and treasures in that bag. From it He distributes:

1. To every man according to his ability.
(Matt. 25. 15).
2. To supply all your need according to His riches in glory by Christ Jesus.
(Phil. 4. 19).
3. According to His goodness. Matt. 20. 15.



My Lord and I.

"As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, Lord, art Thou to me.

"As the fountain in the garden,
As the candle in the dark,
As the treasure in the coffer,
As the manna in the ark,
So, Lord, art Thou to me.

"As the ruby in the setting,
As the honey in the comb,
As the light within the lantern,
As the father in the home,
So, Lord, art Thou to me.

"As the sunshine in the heavens,
As the image to the glass,
As the fruit unto the fig-tree,
As the dew unto the grass,
So, Lord, art Thou to me."

A Bible Reading on the Epistle to the Ephesians.

By W. W. CAMPBELL.



Subject: THE GOD AND FATHER OF OUR LORD JESUS CHRIST.

WE shall use this expression as the lever in our first approach to this wonderful letter concerning the heavenlies. Together with this occurrence there are four occasions when this title is used, the others being Rom. 15. 6, ii. Cor. 1. 3; and i Pet. 1. 3. An examination of those Scriptures will show that it is a title connected with resurrection, mercy, comfort and blessing; in other words, it is the Father's activity in love and grace having received back again His beloved Son; His attitude towards those who are connected with Christ.

Ephes. 1. 2 immediately introduces us to our relationship to God as our Father, so that He who is the God and Father of our Lord Jesus Christ bears an identical, personal relationship to us, and as the relationship is identical so also is the attitude, for if as the God and Father of our Lord Jesus Christ His attitude is one of blessing, as our God and Father He sends grace and peace.

Grace—The spring of our blessings.

Peace—The atmosphere in which they are enjoyed.

Our Blessings.

"He hath blessed us with every spiritual blessing in Christ," not so much all blessing as expressing the sum total of blessing but rather every variety of blessing; blessings which could never have been connected with any previous dispensation.

The Sphere of Our Blessings.

In the heavenlies, where Christ is, in association with Himself. This expression "heavenly places" is peculiar to this epistle, occurring five times:—

- Ephes. 1. 3. The sphere of our blessing.
- " 1. 20. The sphere where Christ is seated.
- " 2. 6. The sphere where the believer is seated with Christ.
- " 3. 10. The sphere of Divine display through the Church.
- " 6. 12. The sphere of our spiritual warfare.

The Father's Sovereignty.

Ephes. 1. 4. We are the objects of God's choice in Christ. God's choice is invariably connected with ultimate moral suitability as here, and such scriptures as ii. Thess. 2. 13, and i. Pet. 1. 2. This verse supplies us with the when and why of God's choice. Chosen in Him before the foundation of the world—when? Before any of us had consciousness, when we existed merely in the purpose of God.

"Before Thy hand had made
The sun to rule the day,
Or earth's foundation laid
Or fashioned Adam's clay;
What thoughts of peace
And mercy flowed,
In Thy great heart of love, O God."

Why has He chosen us? "That we should be holy and without blame before Him?"

The Father's Activity of Love.

Verse 5. "In love having predestinated us unto the adoption of children." It is thought by some that the words "in love" of verse four rightly belong to verse five. This seems peculiarly in keeping with the development of thought in verses five and six, portraying as they most certainly do the Father's activity in love, giving us the place of children or sons in His family, viewing us as figuring in the good pleasure of His will, and then in verse six, acceptance in the Beloved.

The Beloved.

This is Christ's own place in the family circle, while we are given the place of sons with Him, in this as in all other relationships, He must stand out, and have the pre-eminence; so He is the beloved Son; He has the first-born's portion, for He is the heavenly Joseph. Now that we are in the family circle we are capable of responding to family secrets; thus the Father makes known to us in His inscrutable wisdom, the mystery of His will, and that concerning Christ. It was in the fulness of time that God sent forth His Son in connection with redemption, and verse 10 tells us that in the dispensation (administration) of the fulness of times He shall be revealed Head of things in Heaven and things on earth. Probably this includes the places lost respectively by Satan and Adam, and much more. In Ezek. 28. 12, we have recorded Jehovah's lamentation over

the King of Tyre; doubtless Satan himself, and concerning him we read these words: "Thou sealest up the sum" and this is given in the French version "Thou art the crown of the edifice." This place has been lost by Satan who was lifted up with pride: "He that exalteth himself shall be abased." But it has been given to Christ, the One who humbled himself unto death, and that the death of the Cross; for in His case how true is the converse "He that humbleth Himself shall be exalted?" Psalm 8. and Heb. 2. tell us God's purpose on the earth in connection with man, thrown away by the first Adam, but taken up by the second man the last Adam, He who will never fail.

Before leaving this subject we might look for a moment at the two prayers of the apostle recorded in this epistle. Chap. 1. 16-23; Chap. 3. 14-21. They will be seen as a decided contrast.

First.

In the Title of the One who is Addressed.

In the first it is the God of our Lord Jesus, the Father of Glory, very much in keeping with the subject matter of chapter one, the glorious purpose of God concerning Christ.

In Stephen's address in Acts 7 he speaks of the God of glory who appeared to Abraham, and that in connection with His purpose amongst men on the earth; but here even that is transcended. for this man of Abraham's seed touches heaven as well as earth.

In the second prayer it is the Father of our Lord Jesus Christ who is addressed, and it is in connection with tribulation and the possibility of the saints fainting in spirit at the apostle's sundering and imprisonment: rather he tells them to glory.

Second:

Christ's Place.

In the first prayer it is objective and our eyes are directed to the heavenlies where Christ is seated, having been quickened and raised by God.

In the second prayer it is subjective, and he asks that Christ may dwell in our hearts by faith.

Third:

As to What we should Know.

In the first His petitions are, that we should know His calling, His inheritance in the saints, His power toward us, in effect, that we should understand the revelation of God's purpose in Ephes. 1.

In the second he prays that they might know the love of Christ, and that this knowledge should be shared in fellowship with all saints. The latter clearly suited for a different set of circumstances than the former.

They might have thought the revelation of chapter one incompatible with Paul's place in chains in Rome; and so many of our circumstances on earth might be viewed, but they are abundantly reconciled as we are led into a comprehension of the deep, deep love of Christ, that passeth knowledge.

(To be continued.)

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Bible Studies in Genesis.

By Robert Lee.

Study No. 44.

Gen. 28.

Slithering through Life, or What Jacob's Dream did for Him.

It Banished—

1. **EARTHLINESS** - Verse 12, lifting his thoughts heavenward.
2. **LONELINESS** - " 12, peopling the wilderness.
3. **FORLORNLESS** - " 13, " for the Lord was BESIDE Him." R.V. Marg.
4. **HELPLESSNESS** - " 15, mustering armies for safety.
5. **AIMLESSNESS** - " 13-15, for God took him into partnership.
6. **IGNORANCE** - " 17, revealing to himself his sin.
7. **HOMELESSNESS** - " 17, revealing a home for him in God.
8. **SLUGGISHNESS** - " 29-1. " Lifted up his feet." (Marg.)

"ALL EARS." It has been said that "a jealous woman is all ears." (27. 42).

ESAU'S BLUNDERING FOLLY (verse 6). He thought he would displease them by marrying into a family which God had rejected.

"JACOB WENT OUT." After a lonely journey of 40 miles he reached Bethel.

"LIFTED UP HIS FEET." This is suggestive. It was not a good night's rest that led him to step out on the journey again with alacrity—not slithering along—for he had had a troubled night's rest. How our feet drag when our hearts are sad and heavy. Brightened and blessed by abiding contact with God, he resumed his way with a light heart and elastic step. Don't slither through life!



"And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:
And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell."—Gen. 24. 2-3.

IF Gen. 21 brings before us the Manger, and Gen. 22 the Cross, then in the death of Sarai, Gen. 23 (Abraham's bride and Isaac's mother) we see the setting aside of Israel (of whom as concerning the flesh, Christ came), to permit of Gen. 24—the bringing in of a bride for Isaac.

Of all the types of the Bride of Christ in the Old Testament this, one surpasses them for bridal affection, careful forethought, loving solicitations and exact detail of the calling of the Bride and the presentation to the Bridegroom. Of all the 67 verses of the chapter, there is scarcely one which has not some nugget of truth for the child of God.

We shall do well, first of all, to consider that portion of our story in which Rebekah played no part at all, that of which she was in total ignorance, and which was all carried out and arranged for without her consultation or choice. It was done in a far-away country, by a father and his faithful servant concerning the son of his love for whom he desired a suitable companion in the days yet to come; one who would be to him a comfort and helpmeet. That son must on no account be **again** taken to that "other land" of Abraham's choice, nor must he find his bride in the land **wherein he dwelt**, but the **servant must leave** the father and the son together there in happy fellowship and unison, and journey to that "other country" in search of the Bride chosen for Isaac.

What a mass of spiritual teaching lies buried in these first few verses! How easy it is to see in them the eternal purposes of God concerning His beloved Son and His Bride, chosen "before the foundation of the world" to be His fit companion, not for a few brief years as in Isaac's case, but for all eternity.

Just as Isaac's bride was not to be taken from the land wherein he then dwelt, so in the

purposes of God Angels are passed by, and the Holy Spirit is seeking, in this "other country" of ours, this world wherein we dwell, a bride for the Lord Jesus.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same;" (Passing Angels by)—"that through death He might destroy him that had the power of death, that is the devil." "Wherefore in all things it behoved Him to be made like unto his brethren."—(Heb. 2. 14-17).

But while Scripture is careful to note that Isaac's bride must come from **another** country, it is equally careful to record the fact that Isaac in person must not go to that other country **again** (v. 6). So with the blessed Christ of God. He **has** been here "once in the end of the age, to put away sin."

The One Who died and rose again has now returned to the Father's house, never to return to this earth again, until His Bride is in happy association, and personal acquaintance, with Him. As Abraham's servant, and not Isaac, visited that other country in search of Rebekah, so the Holy Spirit has been sent by the Father in the place of the Son to bring back His Bride.

Said the Lord Jesus before leaving this world:

"I will pray the Father, and HE SHALL GIVE YOU another Comforter, that he may abide with you for ever."—John 14. 16.

"And again when the Comforter is come, whom I will send unto you FROM THE FATHER, even the Spirit of Truth, which proceedeth FROM THE FATHER, He shall testify of Me."—John 15. 26.

In this connection it will perhaps be well to draw attention to a slight correction of the Authorised rendering of John 16. 13.

"Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not **speak of Himself**; but whatsoever He shall hear, that shall He speak."

The force of that word "OF," is not, "Of Himself," in the sense of not telling us anything about Himself, for in many subsequent passages of Scripture we learn much about His Person and work, just as Abraham's servant had quite a lot to tell Rebekah about the way he had found her. But what it does mean is this: He shall not speak "on His own behalf," "on His own authority," or as the Revised better puts it. "He shall not speak **FROM** Himself, but whatsoever He shall hear, that shall He speak." The same word is used by the Lord Himself in John 12. 49-50, and the Revised rendering of that makes the force of the expression beautifully clear.

"For I spake not **FROM** Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. And I know that His commandment is life eternal: the things therefore which I speak, even as the Father, hath said unto Me so I speak."

The Holy Spirit likewise comes with a message from the Father about the Son, and as a faithful Servant tells all that has been committed to His care and deliberation.

As a type Abraham's servant illustrates in very minute detail the perfection of the work of the Holy Spirit. Whilst the servant merely **conveys** Abraham's message, we must not forget that he received it in solemn convocation and consultation. With his hand beneath Abraham's thigh, the matter had been sealed and settled with an oath, and was most solemnly and seriously entered into. It was a consultation by the Father with his chief servant (that ruled over all that he had) about his beloved Son.

So "before the foundation of the world," Eph. 1. 4, in counsels deep, the Holy Spirit with the Father, and the Son purposed and planned that wonderful plan of Salvation for which the Father **gave** His only beloved Son, and for which the Son **gave** Himself a sacrifice for our sins, and for which the Holy Spirit is **now seeking** to bring to fruition all those counsels and purposes. In all this Rebekah is in the background, quite unconscious of the gracious purposes of God on her behalf, just as you and I and myriads more, were as yet unborn when God's purposes of grace towards us were counselled and sealed by a divine oath, and by the precious blood of Christ "foreknown before the foundation of the world" (1 Peter 1. 20, Rev. 13. 8).

What a thought! How it should thrill the believer's heart to know that before his members were ever formed, and fashioned, God loved and chose him in Christ, to form part of His Bride, and to be His companion for ever. It is all of God's doing—all of grace—and it is marvellous in our eyes.

(Next Month: "The Ten Camels.")

Personal Word from the Editor.

As we draw towards the close of our third volume of "Threshed Wheat" a personal word to our readers may not be out of place.

Firstly, we feel convinced that one and all will join us in expressing our deep gratitude and thankfulness to our God for His bountiful Hand toward the Magazine in the supply, through His servants, of the "Finest of the Wheat." Never a week passes but what we receive some letter of cheer or encouragement from some part of the globe. As we pen these lines a letter from a missionary in India comes to hand, in which he says:

"In one sense we missionaries get too many Magazines, and have to leave many articles unread, but I often see an article in yours which looks too good to pass over unread."

I can remember feeling helped by articles on Elijah and Jonathan, an article by J. W. Ashby, and recently an excellent address by the late Jas. Wright of Bristol."

Such is typical of many, and we therefore take courage and trust in the goodness of our God to maintain the usual high standard of ministry during the coming year if He shall tarry. Next month we will announce a few of the papers in hand for 1932, but meantime may I ask present subscribers if they will kindly **renew their subscriptions early**, before our busy season is right on us, as it will enable us to get our records in order in good time.

Every subscriber who renews his or her subscription direct this month will receive a 1s. calendar free and post free.

"Threshed Wheat" daily block calendar, which so many readers appreciate, is now ready for 1932, and can this year be had in two styles.

A. With **Single Pad** (Text and Verse) as usual 2s. each.

B. With **Double Pad** (Text, Verse and Meditation for each day) new this season; 2s. 6d. each (box and postage 8d. on single copies).

If, however, when renewing your subscription, you order from us cards or calendars to the value of 10s. or more, we will present you **FREE** with this magnificent "Threshed Wheat" Calendar with single pad, instead of the 1s. calendar referred to above. (Add 8d. for box and postage).

Will you please respond to my personal appeal **EARLY** and address your reply:

Editor, "Threshed Wheat,"

2, Broomhill Road, Goodmayes, Essex.

ANGELS.

Who are they? What is their Work?

By H. P. BARKER.

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PART I.

IT has been a common notion that "good people, when they die, become angels."

Children have been taught to sing:

"I'd like to be an angel
And with the angels stand."

This idea has been adopted by many Spiritists, among them Sir A. Conan Doyle, who would like to be called an "angelist" rather than anything else, for he believes that the spirits who communicate with men, in defiance of the commands of God, are His angels, and that they were once men and women on earth.

But are angels the disembodied spirits of deceased human beings?

That there are other beings in the universe than those of human origin is clear from Job xxxviii. 7, where we read of the sons of God shouting for joy when the corner stone of the earth was laid. The language is, of course, highly figurative, but who can be meant by these "sons of God" but the holy angels? There were, then, spirit-beings in the universe before the creation of man, and they continue to exist. They cannot possibly be the disembodied spirits of men.

Appeal is sometimes made to the words of our Lord when He said that in the resurrection men are "as the angels of God in heaven" (Matt. xxii. 30). But this passage, far from teaching that men will become angels, implies the very opposite. The Lord did not say, "they neither marry, nor are given in marriage, for they are angels." No such thing, but He simply declared that with respect to marriage men are, in the resurrection, as angels; or, as the parallel passage in Luke xx. 36 puts it, "equal unto the angels."

Note the word "as." A young missionary wrote: "The natives are pleased that I eat their food and live as one of themselves." No one would conclude that the writer meant that he had become a native of that country, but that in respect of food and certain customs he had become like them. In the same way, the Lord's words in Matt. xxii. 30 prove that those who in some respects become as the angels do not themselves become angels.

But are not angels referred to as "the spirits of just men made perfect"? Certainly not. The context of these words (Heb. xii. 23) shows that angels cannot possibly be intended. Angels are mentioned two verses previously, among the things to which in Christianity we have (anticipatively) come. The enumeration of these things is continued in verse 23 till we come to "the spirits of just men made perfect." These, then, are quite distinct from the aforementioned "innumerable company of angels." Surely this is evident.

In Hebrews ii. 16 men and angels are again distinguished, and the former, not the latter, are said to be the subjects of the redemptive work of Christ. Angels were not in view at all when He came to work deliverance. He passed them by entirely, and espoused the cause of Abraham's seed, for this is the true meaning of the words.

It yet remains true, then, that dear old hymn which we learned in our childhood's days, about

"A song which even angels
Can never, never sing;
They know not Christ as Saviour,
But worship Him as King."

Another striking contrast between the children of God in their glorified condition and angels, is found in 1 Cor. vi. 2-3:

"We Shall Judge Angels."

The word "judge" here carries, not a penal, but an executive meaning. The glorified saints will have a superior position to that of angels. Angels will be subject to their rule. Hebrews ii. 5 confirms this. God has not put the world to come in subjection to angels. That honour is reserved for Christ and His brethren, the "many sons" being conducted to glory. Angels, meanwhile, fill the place of servants (Heb. i. 14). Heirs of God and co-heirs with Christ, they can never be.

I well remember overtaking a small boy in the street who was singing to himself:

"I'd like to be an angel."

With a few kind words his confidence was easily won and his surprise was apparent, rather than uttered, when I told him that I certainly would not like to be an angel! I saw that an explanation would be needed. On the other side of the street from which we stood was a large house standing in its own grounds.

"I expect they have some grand dinner parties in that house," I said.

"Yes," said my little friend, looking, if possible, still more surprised.

"Suppose we could look in through the window while they were having one. We should see the gentlemen and ladies sitting round the table enjoying the good things. They are the guests. Then we should see some others, waiting upon them, passing them things, and so on. Who would they be?"

I had to tell my very interested young listener that they would be the servants.

" Which would you rather be? " I asked.

"One of the guests to sit at the table, or one of the servants to wait around the table?"

He understood, and replied, "One of the guests."

“ Then,” said I, “ never sing ‘ I’d like to be an angel,’ because the angels are the servants. They stand around the throne. But of those who belong to Christ He says they shall sit with Him in His throne.”

How much better is the place that God has given to us, H's children, than that which the angels have!

Now let us take our Bibles and see what the Word of God has to say on the subject of angels, their ministry and their intervention in human affairs.

The Ministry of Angels in Times Past.

A. In what part of the Bible do we read most about angels?

B. In the Epistle to the Hebrews. These Christians, with the history of their nation, as recorded in the Old Testament, in their hands, would be quite conversant with the activities of angels in connection with the chosen people. Indeed, the existence and the guardian ministry of angels was one of the great fundamental truths of Judaism. The very law in which it made its boast was ordained by angels (Gal. iii. 19), or, as Stephen puts it in his wonderful discourse, "received . . . by the disposition of angels" (Acts vii. 53). At Sinai, when the law was given, Jehovah's presence was attested by thousands of those heavenly beings. So Psalm lxxviii. tells us. Their existence, therefore, was an essential part of the orthodox creed of Judaism.

A. It is evident that angels played an important part in connection with the chosen nation. We find them acting as God's messengers again and again, do we not?

B. We do indeed; and this is specially to be noted with reference to the birth, the pathway, and the resurrection of Christ. Infal-
lible proofs were thus given, which would appeal more than anything else to a Jew and convince all who were not wilfully blind and deaf, of the true Messiahship of the Lord Jesus.

The Nature and Power of Angels.

A. Is there anything in Scripture to show what kind of beings angels are?

B. We are told that they are beings who "excel in strength" and that they are God's ministers who do His commandments and hearken to the voice of His word (Ps. ciii. 20). Elsewhere they are spoken of as "mighty" (2 Thess. i. 7). They are evidently great potentates, capable of performing mighty tasks. Michael, the archangel, is represented in Daniel x. as effectually thwarting the devices of the powers of darkness. He does not, however, seem to be as great a personage as Satan (Jude 9), though with the angels under his leadership he ultimately defeats the evil angels and their leader (Rev. xii. 7-9).

Again, the angels are spoken of as "elect" (1 Tim. v. 21); this distinguishes them from the fallen angels, which have followed Satan in his apostasy.

They are also described as "holy" (Matt. xxv. 31). They are sinless beings who have never known the taint of evil.

Next Issue : " Angels in the Epistle to the Hebrews."



How far do we live in the atmosphere of praise? There is nothing like 'the inspiring power of praise to set the heart free from all the shackles and bands of the world.



The people of God will never understand what manner of people they ought to be down here, unless they have laid hold of 'the Lord's thoughts about them.



Phil. 3—One sees in the life of a man like Paul, the exceeding joy given to a man in communion with God.

The Pearl of Psalms.

By GEORGE HENDERSON.

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Divine Restoration.

“He restoreth my soul” (Psalm 23. 3).

THESE words are as solemn as they are blessed. They are solemn because they suggest, even as David's personal history illustrates, that the best of us may, if unwatchful, fall into sin; and they are blessed because they remind us that although a good man may fall, he shall rise again; that although a christian may cause clouds to come between himself and his Lord, and forfeit the joy of the relationship in which through grace he stands, yet that, in the exercise of his sovereign grace, God can intervene to scatter those clouds and restore that joy.

Compare Psalms 37 and 51.

This verse, indeed, suggests solemn possibilities; for surely there can be no more solemn possibility than that of wandering from God, whether it be in heart or in life. Among the many evils attendant upon such a course is this one, viz., that every moment so spent is lost time. In illustration of what I mean, turn to the 11th chapter of Hebrews. That chapter—the Westminster Abbey of the Bible, as it has been called—contains the epitaphs inscribed upon the tombstones of God's heroes, and in fulfilment of Hebrews 10. 17, he omits their failures and records only their victories. In verse 29 we read that “by faith the Israelites passed through the Red Sea as by dry land”; and in the next verse that “by faith the walls of Jericho fell down after they were compassed about seven days.” But between these two events there was a period of forty years—a period which, alas, Israel spent in wilfulness and in wandering—what about it? It is not mentioned for the reason given above, it was lost time—a blank.

On a sun-dial in St. Marks these words are written: “I number none but the cloudless hours.” The years which Israel spent in wilderness wandering were indeed dark and overcast with heavy clouds; and for that reason they are unnumbered, uncounted. During that period they were like a regiment of soldiers marking time, or like a man, who having lost his way, spends a great deal of his time in getting right again. And Israel's history at this juncture reminds us of another solemn principle in the governmental dealings of God, namely, that a wanderer will get right exactly at the spot where he went wrong. It

was at Kadesh-Barnea that they listened to the unbelieving spies and began to wander; it was from that same spot nearly forty years afterwards that they commenced the forward march which culminated in their entrance into, and conquest of, the land of Canaan. (Compare Numbers 13; Deuteronomy 1. 19-22; 2. 14).

In the restoration of those who, by reason of sin or indifference, wander from Him, God employs two means, viz.: His voice, and His hand—His word, and chastisement. Let us meditate on these for a moment.

1. RESTORATION BY THE WORD.

There is a scene in the life of the Apostle Peter which beautifully illustrates this. The sifting process of which our Lord had warned him, but to which he paid little attention, had been carried out; and as a result Peter had denied his Master with oaths and curses. One can imagine the remorse which would fill his mind when he realised what he had done; the tendency would be to throw the whole thing up. And here let me point out the meaning of a Scripture which is frequently misquoted. Our Lord had said: “I have prayed for thee that thy faith fail not,” not as it is often quoted, “that thou fail not.” The failure was evidently the only method by which Peter could be robbed of his self-confidence. But the danger was that having fallen he would give way to despair, and it was to obviate this that our Lord's intercession was exercised on his behalf. Well, just as the denial was made, “the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, ‘before the cock crow, thou shalt deny Me thrice.’ And Peter went out and wept bitterly” (Luke 22. 61-62). “Peter called to mind the word that Jesus said unto him . . . and when he thought thereon, he wept.” (Mark 14. 72). That word penetrated Peter's soul, broke up the fountains of his heart, and drew forth floods of penitential tears. “When he meant his best he found out what a wicked heart he had; and when he did his worst he found out what a blessed heart Christ had.”

How oft in time of soul declension do we experience equally tender treatment from our gracious God! "Return thou backsliding Israel, and I will not cause Mine anger to fall upon you; return, ye backsliding children, and I will heal your backsliding"; there is the voice of love divine seeking to arrest the declension, to woo the wanderer from the error of his way, and by so doing to spare him the necessity of feeling the weight of the Divine hand (Jeremiah 3. 12, 22; Hosea 14). If, however, that voice is disregarded, and the wrong course persisted in, the only alternative is

2. RESTORATION BY CHASTISEMENT.

Chastisement is one of our unpleasant blessings. In the exercise of it God reveals "the graver countenance of love." Correctly to understand its purpose, meaning and value however, we must remember that it is not always, or necessarily, the result of sin. It is quite true, as the history of the ages solemnly testifies, that "whatsoever a man soweth, that shall he also reap." (Galatians 6. 7); that, as one of our poets puts it:

"... Sorrow follows wrong, as echo follows song,

And every guilty deed holds within itself the seed

Of retribution and undying pain."

But admitting all this, the fact remains that retribution does not exhaust the purposes of God in chastisement. He has also lessons of education and soul-culture to teach by its means—lessons which, when learnt, will issue in "the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12. 11). It is for this reason that we are exhorted to "despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth, even as a father the son in whom he delighteth" (Proverbs 3. 11-12).

Assured, then, that chastisement may be educative as well as retributive, and that in either case it is the evidence of a love which ever has our "profit" in view, we turn to consider the classic passage which deals with it—Hebrews 12. 5-11. And if you examine that passage carefully you will find that chastisement has always one of three effects upon us—we either despise it, or faint under it, or are exercised by it.

Despising It (v. 5).

The famous Oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied: "I

have received so many favours from you, it is no wonder I should for once in my life, eat a bitter melon from your hand." The generous answer of the slave struck the master so forcibly, that he immediately gave him his liberty. Unlike Lokman's master, however, our God never chastens arbitrarily or unnecessarily. He always chastens for our profit (v. 10); and the recognition of that grand fact will act as a mighty deterrent in the soul that is in danger of "despising the chastening of the Lord." Then there is the danger of

2. Fainting Under It (v. 5).

If you have examined the coal trucks on the railway, you will have observed that each is endorsed with its carrying capacity: one "To carry 12 tons"; another "to carry 20 tons," and so on. The maker of these trucks knows their frame and prescribes exactly how much weight they are to carry. And He Who "knoweth our frame" (Psalm 103. 14) "never suffers us to be tested above what we are able to bear" (1 Corinthians 10. 13), but as occasion necessitates it "gives power to the faint and to those that have no might increaseth strength" (Isaiah 40. 29), so that "as thy days so shall thy strength be" (Deuteronomy 33. 25). If we despise the chastening of the Lord or faint when we are rebuked of Him, we lose the blessing which He intends to send us by these means: Chastisement yields its peaceable fruit only to those who are

3. Exercised By It (v. 11).

I read recently of a christian blacksmith who had a good deal of affliction and was challenged by an unbeliever to account for it. This was his explanation: "I don't know that I can account for these things to your satisfaction, but I think I can to my own. You know that I am a blacksmith. I often take a piece of iron and put it in the fire, and bring it to a white heat. Then I put it on the anvil, and strike it once or twice to see if it will take a temper. If I think it will, I plunge it into the water, and suddenly change the temperature. Then I put it into the fire again, and again I plunge it into the water. This I repeat several times. Then I put it on the anvil and hammer it, and it makes some useful article which I put into a carriage, where it does good service for twenty-five years.

If, however, when I first strike it on the anvil, I think it will not take a temper, I throw it into the scrap-heap, and sell it at a half-penny a pound.

"Now, I believe that my heavenly Father has been testing me to see if I would take a temper. He has put me into the fire and put me into the water. I have tried to bear it as patiently as I could, and my daily prayer has been: 'Lord, put me into the fire if you think

I need it; do anything you please, O Lord; only for Christ's sake don't throw me into the scrap-heap.' "

Another who was similarly afflicted has said: "The file is rough, and the application of it harrowing to the soul; but all the more bright and lustrous will be the diamond, when at length, thoroughly polished, it shines forth in the royal crown of Emmanuel."

"In the still air the music lies unheard,
In the rough marble beauty hides unseen,
To wake the music and the beauty, needs
The Master's touch, the sculptor's chisel
keen.

Great Master, touch us with Thy skilful hand,
Let not the music that is in us die,
Great Sculptor, hew and polish us, nor let
Hidden and lost, Thy form within us lie."

To prevent misconception regarding the purpose of chastisement, I have dealt with it in this chapter in a general way; but the application of that part of it which bears on my immediate theme is simple and easy. "Are the consolations of God small with thee," my reader? (Job 15. 11). If so, is there not a cause? Let conscience cast her enlightened gaze over the past, and she will probably lead you to the very moment when the current of peace ceased to flow, when the channel of joy became interrupted. "O that thou hadst hearkened to His commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48. 18). If, however, you have failed to listen to His voice, make absolutely certain that you "hear the rod and Who hath appointed it" (Micah 6. 9). His purpose in it all is to restore you to Himself; and although the process may be a painful one, the end is blessed. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1. 9). "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12. 11).

The above article is a chapter from the Author's excellent devotional booklet entitled "The Pearl of Psalms," the fourth edition of which we have just issued in a very chaste style for gift purposes at 9d. per copy, 6d. post. A cheaper edition for broadcast distribution may be had at 6/6 per dozen Post Free (Minimum quantity 12 copies).

THE LORD'S DAY.

Morning:

Another Lord's Day God has given,
How shall its hours be spent?
If spent for God, then will it end
In thankful, glad content.

Evening:

Another Lord's Day come and gone!
What record will it leave?
If spent for self, the countless loss
I never can retrieve!

oo
o **Brief Notes on Prophecy.** o
o **For the help of Beginners.** o
oo

By W. W. FEREDAY.

DISTINGUISH carefully between the Sun of Righteousness in Mal. iv. 2, and the Morning Star in Rev. ii. 28; xxii. 16. In the former character the Lord will appear to Israel and to the world, and in the latter to His Church. The Apostle Peter earnestly desired the heavenly hope to gain possession of the hearts of his readers (2 Pet. i. 19). Remember also that the Morning Star is visible before the Sun. Satan has a "day-star, son of the morning" (Isa. xiv. 12), whom he will bring upon the scene before the Lord appears. He will be extinguished by divine judgment when the Lord comes forth.

Do not mix together the different actors in the latter-day crisis. Five in particular are noted in the Word:—

First—The Antichrist (1 John ii. 22).

Spoken of also as:

The Man of Sin, the Son of Perdition.

The King (of the Jews). 2 Thess. ii. 3;
Dan. xi. 36;

The Beast out of the earth. Isa. xxx. 33; lvii. 9.
Rev. xiii. 11.

The False Prophet. Rev. xvi. 13; xix. 20.
xx. 10.

The Worthless Shepherd. Zech. xi. 17
(R.V.).

The Man of the earth. Psal. x. 18.

Second—The Beast out of the Sea.

The revived Roman Empire. Rev. xiii. 1

Called also:

The Beast out of the bottomless pit.

Rev. xi. 7; xvii. 8.

The Little Horn (the Head of the Empire).
Dan. vii. 8.

The Prince that shall come. Dan. ix. 26-27.
Lucifer. Isa. xiv. 12.

Third—The Assyrian (Micah v. 5, and many other passages).

Otherwise:

The King of the North. Dan. xi. 40.

The King of Fierce Countenance.

Dan. viii. 23.

The Little Horn. Dan. viii. 9.

Fourth—Gog (the Russian).

Ezek. xxxviii.; xxxix.

The Treacherous Spoiler. Isa. xxxiii. 1.

Fifth—The King of the South (Egypt).

Dan. xi. 40.

A Bible Reading on the Epistle to the Ephesians.

By W. W. CAMPBELL.

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PART II.

Subject: Christ and the Church.

IN the Epistle to the Ephesians we have the widest possible presentation of the Church, and in this respect it differs from the viewpoint of the first epistle to the Corinthians which has a strong local colour. We shall approach the subject by asking, and endeavouring to answer two questions:

First: What is the Church to Christ?

Second: What is Christ to the Church?

WHAT IS THE CHURCH TO CHRIST?

(1). **His Body.** Eph. 1. 22-23. "The Church, which is His body, the fulness of Him who filleth all in all." The Church is the vessel through which He expresses Himself—His life energising that body and through it making known His ways and His thoughts. What a glorious privilege for the Church to be thus in association with this One who is rejected by the world, but acclaimed by heaven. In this aspect of the church, the mystery of the Christ is introduced in chap. 3. 6.

The blessing of the Gentiles was no departure on the part of God, but the association of Jew and Gentile in a divine unity is the distinctive feature of the church dispensation. Ephesians 3. 6 defines the mystery.

Firstly: The Gentiles are fellow-heirs.

In Rom. 8. and Galatians 4. we see that relationship is associated with the inheritance. If children, then heirs, heirs of God and joint-heirs (fellow-heirs) with Christ." Rom. 8. 17. If a son, then an heir." Gal. 4. 7. Jews and Gentiles being fellow-heirs in the body, have consequently the same relationship to God, that is, sons.

Secondly: Fellow-members of the body.

The relationship of Jew and Gentile to each other in the body. Before this could be accomplished the truth of Eph. 2 had to be brought about. Ordained and existing differences had to be destroyed.

Thirdly: Fellow-partakers of the promise.

Jew and Gentile in the one body share equally the same portion of Divine favour.

(2). **The Church is the vehicle for Divine Display.** Eph. 3. 10. "That now unto the principalities and powers in heavenly places might be made known through the church the manifold (all various J.N.D.) wisdom of God."

a. The time of display. **Now.**

b. The sphere of display.

Heavenly places.

c. The spectators of the display.

Principalities and Powers.

d. What is displayed?

The all-various wisdom of God.

Joseph was given a coat of many colours from his father as a singular mark of affection and it was seen by his brethren, resulting in their hatred; so God the Father has given the Church to Christ as a mark of His affection, and this is seen with mixed feelings by the inhabitants of heavenly places.

(3). **The Church is the Temple.** Eph. 2. 20-22. There seems to be a local, as well as a general, view of the Church here, and more particularly from the revised reading. "In whom each several building fitly framed together groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God in the Spirit."

The moral character of the temple is here stated, an holy temple. Concerning Solomon's temple it is written in the Psalms, "every whit of it uttereth glory."

The temple must take its character from the one who dwells there. The temple is viewed as growing, and the living stones are brought into position by God the Spirit, and it will be completed at the end of the present dispensation. While this temple, the Church in its entirety, is growing, companies of saints on earth are builded together for an habitation of God by the Spirit.

(4). **His Bride—the object of Christ's love.** Ephes. 5. 25-27. In this aspect of the Church Christ loved it and gave Himself for it, keeping nothing back, that He might possess the object of His love. As the Bride, Christ presents the Church to Himself, having first bestowed suitability for eternal companionship.

(Continued on Page 120.)

The Church of God.

By our Aged and Esteemed Brother

WALTER SCOTT.

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CHAPTER IV.

"Gathered to His Name."

The second verbal reference to the Assembly is in Matt. xviii. The word does not again occur till after the Church's formal establishment at Pentecost. "For where two or three are gathered together in My name, there am I in the midst of them" (verse 20). It will be observed that the ratification of Assembly discipline (verse 18), and the answer to the prayer of agreement (verse 19), are both dependent upon the Lord's presence in the midst of those truly gathered to His name. Now, in our chapter, the Lord's name, and spiritual presence is substituted for His actual bodily presence; and the Assembly, as the witness of grace in the world, instead of the Kingdom and its glory.

The Lord's presence in the midst, is not the same as the presence of the Holy Ghost in the Assembly; they must be distinguished. The former is confined to the local Assembly; the latter in the local Assembly, also in the Assembly in its professing character as a whole. The Lord's presence in an Assembly is not to be measured by numerical strength, or gifted persons, or architectural structure of building, or to one specific object of gathering, or canonical hours and the like. No doubt the blessed Lord pierced the gloom of these centuries of darkness and ruin, and in those 19 words (verse 20) provided amply for the need and blessing of His people, however failed, and failing. If loyalty to Christ and simple obedience to God's Word forbid association with any of the 1300 sects in Christendom, what are we to do? Give all up in despair? Or, choose a path of cold, icy isolation? Is the one body of Christ to be dismembered and reduced to units? Is there no resource amidst Assembly wreck, ecclesiastical confusion, and the jarring strife of parties, each claiming to occupy alone "church ground"? There is. The words "where two or three are gathered" are so framed as to embrace "two or three" thousands; or "two or three" hundreds; or even "two" persons. But whether two or more they must be "together." It is not the gathering of spirits at the mercy seat, but the gathering of persons on earth. It is independent of gift or power, and one absolutely destitute of ecclesiastical pretension, or of lordly assumption.

Gathered to His name is the alone condition of blessing; it is that only which secures His presence. The where, when, and object of gathering are purposely left undefined; but provision is made for the continuance of Christ and His own (Matt. xxviii. 20). What largeness of blessing even amidst the most dire confusion!

But what does His name signify? Rev. iii. 7 may help us: "He that is holy; He that is true." It is a faulty statement "gathered to the name of Jesus." No, the Holy Spirit gathers to the name of the Lord Jesus Christ. It is idle to talk of being gathered to His Name if unholiness is allowed, or the truth sacrificed. There is but one thing the blessed Lord cannot do. "He cannot deny Himself." Were He to take His place in the midst of a company where evil in morals or in doctrine were knowingly and deliberately sanctioned, it would be to the denial of His nature as holy and true. That were impossible. It is known evil which defiles, and leavens, an Assembly.

Now, this truth of gathering to the Name of the Lord may be known doctrinally and experimentally. It is not the Name of the Lord and baptism, much less this latter only, which forms God's centre for the saints. We are not, and ought not to be "baptists," or followers of John the Immerser, whatever thoughts on that subject we may have. But we follow John the Baptist's Master. Would we have another centre of our gathering than Christ? He was God's centre for "the twelve"; then for the 70 when on earth. Lifted up from the earth, He is God's one object for all (John xii. 32). In the glory He is in the midst of the ransomed myriads, "a lamb as it had been slain" (Rev. v.) On no account raise barriers, or hinder saints gathering with you unless the name of the Lord is distinctly involved. Do not insist upon persons "judging the question," unless it be a fundamental one; nor expect intelligence as a "sine qua non" for a place amongst you. Splits, divisions, and parties are formed on some trivial matter, on a difference of judgment, it may be, in a case of discipline. Simple persons are perplexed, for the leaders quarrel and fight over a petty matter, as if it were a case of life and death. In the majority of such cases it will be found that neither party

has given up the truth of gathering to Christ's name, but the failure has been in the application of Assembly principles (principle admitted by both) to the particular case of difficulty on hand. Every difference of opinion is not a difference of principle. We have had our share in such conflicts. We trust in the future, should occasion unhappily arise, that grace and forbearance may characterise the disputants. For surely the sword, on merely ecclesiastical questions, may be well sheathed, and the trowel more abundantly used. "Strengthen the things which remain; that are ready to die" (Rev. iii. 2), is much needed work. The statement of objective truth and the experimental realisation of it in the soul and its power in the life, afford abundant scope for the spiritual energies of the faithful servant of God.

A gathering of saints in such a place is not a correct thought, unless they are actually assembled, "gathered together." It is not an act done once. It is of ever-present application. Persons absent cannot be said to be in that gathering; for they were not there. "Gathering" is not an ecclesiastical designation. It is a spiritual reality. "Are gathered together" expresses a distinct action of the Spirit of God on souls. One hundred saints might assemble, but all might not be gathered to His name.

We would earnestly impress upon all, the responsibility and marvellous blessing of being gathered to His Name. Here on earth—and two or three may claim it—we have the very centre and source of eternal blessing, Christ in the midst. But, while seeking to answer to such responsibility as the Name of the Lord involves, and increasingly prizing the blessing beyond all others—Christ in the midst—we would strongly denounce the unwarranted assumption that the company here or there are alone truly gathered to His Name; all others being wrong, save the precious, favoured few! It is a piece of arrogant assumption for a few Christians, in any given locality, to lay exclusive claim to be "the Assembly," the "true Philadelphians," "alone gathered to the Lord's Name." Amongst the numerous developments of pride, the most nauseous and hateful is that which claims superior privilege, which assumes a lofty position beyond all others, and proudly asserts titles and blessings, which, after all belong to others as well as to them. Pretension to be what others are not, is generally accompanied by a low moral condition otherwise, and a supercilious treatment of other Christians. "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these," were the words of Israel, even while ungodliness filled it, and unrighteousness stalked through the land. We

had better not say what we are. The Lord is the best judge of our state; nor has He conferred the prerogative upon any company of saints to sit in judgment upon all others. If you are amongst those truly gathered to the Lord's Name, then enjoy the privilege and act out the responsibility, but do not point to this company, and that, and say: "But these are not truly gathered to Christ." Leave others alone. If you are gathered as a company in testimony against prevailing evils merely, your testimony will be powerless. Be characterised rather by what is good and excellent.

We may just remark, in concluding, that "the Assembly" in any village, town, or city, consists of

The Aggregate of the Saved,

and is never in Scripture a distinctive title of a party, but always comprehends the full number of saints there. A true Philadelphian (Rev. iii. 7-12) is descriptive of a spiritual state for the eye of Christ to witness, and for the heart of Christ to appreciate; while the assertion that you alone occupy divine ecclesiastical ground, implies a knowledge of what the Lord owns and disowns, and also of the state of all Assemblies throughout the earth, which you do not and cannot possess. Job's very sarcastic and cutting reply to his friends is not without point and application in certain quarters now-a-days: "No doubt but ye are the people, and wisdom shall die with you."

(To be continued.)

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(Continued from Page 118).

Bible Reading in Ephesians.

"CHRIST AND THE CHURCH."

What is Christ to the Church?

He is the perfect answer to all that the Church is to Himself. When the Church is viewed as His body, His place is the Head of the body in administration—controlling those who are united in life to Himself. As Head of the body everything is under His feet, subject to Him, and that for the good of those who are in the body. In the temple aspect Christ is the chief corner stone, this is His place in testimony.

He has the pre-eminent place in the foundation, associating with Himself the apostles and prophets—He is the Chief Apostle. If the Church is His Bride, in saviour-character He does the husband part—He is the Saviour of the body, He is the breadwinner. He is true to all the husband obligations, loving the Church which has become part of Himself. When He cares for the Church He is caring for Himself.

(To be continued.)

The Holy Spirit of God.

By J. H. McCORMICK.

His Work of Conviction.

PART III.

THE Holy Spirit gave a sample at Pentecost of how He convicts men of sin, of righteousness, and of judgment. But it was only a sample of His age-long ministry towards the world—the world which, though loved by God, lies under judgment for the murder of His Son. He convicts the world—which rejected and crucified Jesus Christ, the world upon which the guilt of His murder still hangs, and which one day shall have to answer for an absent Christ—a Christ whom they have done to death as foully as Cain slew his brother Abel. Sure as God demanded of Cain, “Where is Abel thy brother?—the voice of thy brother’s blood crieth unto Me from the earth” (Gen. 4) will He demand of this guilty world, “where is Jesus Christ My Son?” The voice of My Son’s blood crieth unto Me from the earth, and then judgment will fall. The Holy Spirit convicts of sin; how terrible sin is; what havoc it has wrought; what judgment it deserves. The sins of a man, how many they are, every day, week, month, and year with its black record of sins, every one of which is recorded in God’s record; and will, if the record be not destroyed by the precious blood of Christ, be put on the divine gramophone at the great white throne, and told out in the presence of an assembled world. No denial will avail, for the record is the record of your own voice indelibly written on memory and in God’s Book. But the sins of the world—how vast, how countless, how terrible, they are all recorded; all crying for judgment, all to be punished. The sins of all men, of all lands, of all ages, shall come up for judgment at the Great White Throne, unless they have been previously forgiven through faith in God’s sacrificial Lamb. It is for this great purpose that the Holy Spirit shows the world its sin—especially its master-sin of unbelief, “of sin, because they believe not on Me.” How can men refuse to believe in Christ as Saviour when they hear the story of His love to, and sufferings for, them? Truly such unbelief is the sin which damns a soul. The blessed Lord Jesus came in grace; the Father sent His only Son—His beloved One—in grace to seek and save fallen man. But when His own people saw Him they cried: “This is the Heir, come let us kill Him and the inheritance will be ours.” Awful words “let us kill Him,”

they refused His love, grace and mercy, and an awful deed followed. “They caught Him and cast Him out and slew Him.” They rejected and crucified God’s Son and God’s Lamb, and yet such was the depth of divine mercy that to them first of all salvation was offered. Why did they not believe? Ah, rather ask why do you not believe, who have heard the story of His love and sacrifice since infancy. Hatred of Christ, love of sin, the pleasures of the world, its business or home cares may be the reason why you have not believed. Why is unbelief stamped as the master sin? Because it keeps the soul in association with the world which continues to reject the heavenly Christ; whereas faith brings us outside the world to the side of a rejected Christ, whom we acknowledge as Saviour and Lord. There are only two classes in the world in relation to Christ. Class 1: He that believeth not. Class 2: He that believeth on the Son. All those in Class 1 are under judgment—judged already—the sentence will be executed one day, and they shall find themselves in hell. All those in Class 2 have everlasting life as a present possession, and eternal glory as a sure prospect. In which class are you? The Holy Spirit convicts the world of righteousness—there is no righteousness here, Scripture declares, “There is none righteous, no not one” (Rom. 3). It is also proved by the world’s treatment of the righteous One when He was here; it crucified Him because of His righteousness. That was not an isolated act—it was the crowning act of man’s unrighteousness towards God’s servants from Abel to John the Baptist—men of whom the world was not worthy, whom they cast out and murdered. Righteousness—perfect righteousness was once here in the person of Christ. But it is not here now. We must look on high for it. God righteously exalted to highest glory the One Whom men had unrighteously crucified. The world is convicted of righteousness by the fact that Jesus is now with the Father, exalted at His right hand as the righteous One, for the righteousness which the world scorned and crucified, God has enthroned, “of righteousness because I go to My Father and ye see Me no more.” The world will not see Jesus again as Saviour; an absent Christ and a pre-

sent Spirit reveals the world's unrighteousness towards Jesus Christ, as well as its inability to approve and receive a righteous man. The Holy Spirit convicts the world of judgment, not as so many read, judgment "to come," but here judgment past—judgment which took place at the Cross and was proved by the resurrection of Christ. Judgment to come is taught in many Scriptures, but not in this one. Those who believed not, had sin, they had no righteousness; what remained? Only judgment. The world's prince, Satan himself, was judged at the Cross, he could not prevent that judgment; power in part was taken from him then, all will be in a coming day and he will be consigned to his eternal doom. If God could judge the prince, cannot he judge His subjects? Certainly He has done so, and if unsaved you, as a subject of Satan, are judged already. The Spirit convicts you of this, in order that you might flee to God's place of safety—Jesus the Saviour.

(To be continued.)

A Well of Water.

And God opened her eyes, and she saw a well of water.
(Gen. 21. 19).

"Whosoever will, let him take the water of life freely."

Poor Hagar in the wilderness
O'erwhelmed with grief and fears,
Her water spent, saw not the well,
Through eyes bedimmed with tears.

We too like her, oft fail to get
True solace for our grief,
We miss the vision of our God
Through our blind belief.

With tears and unbelieving fears
We borrow from the morrow,
Thus dreading ills which may not come,
We heap up self-made sorrow.

The trials which our Father sends
We need not fear to see,
They work together for our good,
Lord, fix our trust in Thee.

But should some unsaved, thirsty soul
Say "There's no well for me,"
Hark! Listen to the Saviour's words:
There is a well for thee.

"Come unto Me, and drink," He cries,
"The water which I give,
"In thee a flowing well shall be,"
Drink, thirsty soul, and live.

D. P.

Bible Difficulties.

QUES.—Acts 24. 17-18, How are we to understand Alms, Offering, Purification? Is Paul speaking from a Jewish standpoint or is it a lapse of faith as Acts 21. 26?

ANS.—Let us tread very softly as we criticise the movements of the devoted Apostle who, with greater right than any other in his day, could say to his brethren, "Be imitators of me, even as I also am of Christ" (1 Cor. 11. 1). Nevertheless, the records of Holy Scripture were written for our learning, and we are responsible to weigh them up before God, and endeavour to gather up their lessons for our own profit. And we are aware as we read the records that the only perfect Servant was our Lord Jesus Christ. No action of His was ever faulty, and not a single word did He ever need to withdraw. "He hath done all things well" (Mark 7. 37). "Never man spake like this Man" (John 7. 46).

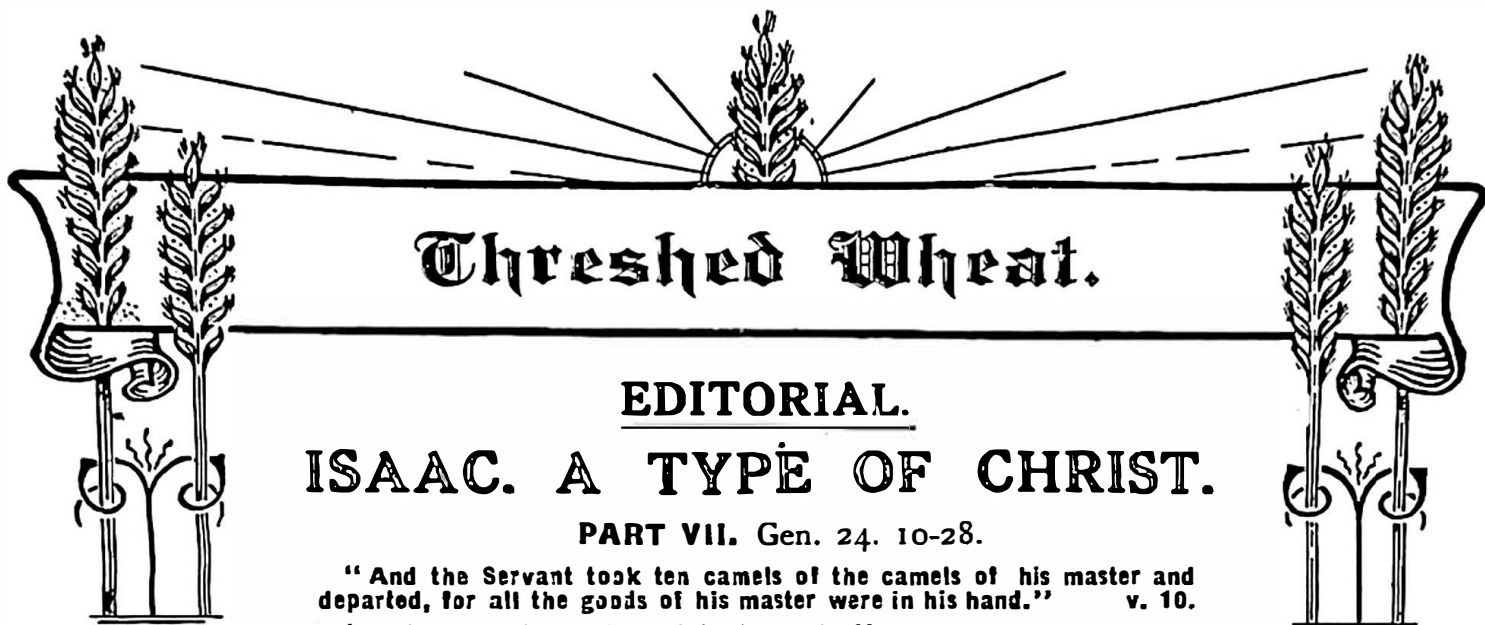
Paul's last journey to Jerusalem appears to have been a mistake. The Spirit's warnings in Acts 21. 4. 11; the entreaties of the brethren in Caesarea in Acts 21. 12; his own misgivings as in Acts 20. 22; Rom. 15. 31, should have deterred him from going. Yet his motive was truly excellent. He had nothing personally to gain, and the risk to his life and liberty was serious. The truth is, his heart yearned after the souls of his fellow-countrymen (Rom. 10.1), and it was his hope that the fact of his carrying alms and offerings from Gentile Christians to the needy in Judea would dispose them to listen favourably to his preaching. But the Lord had already told him, "they will not receive thy testimony concerning Me" (Acts 22. 18). They might be willing, at least in measure, to listen to Peter and James, but they would not listen to Paul. It was not only that his teaching was so intensely separative in its character, his interest in the Gentile world stirred their prejudices to the uttermost.

We know what happened when the Apostle reached Jerusalem. James suggested that it might disarm the hostility of the Jews if he would identify himself with four men who just then had a vow upon them, purifying himself with them, and paying their expenses (Acts 21. 23, 24). The vow was presumably that of the Nazarite (Num. 6.), and it shows how feebly the Jerusalem Christians had grasped the significance of the death and resurrection of Christ that it should have had any place amongst them; but we are amazed indeed to find the man who was soon to write the Epistle to the Hebrews giving recognition to that which he knew quite well had been done away with for God in the perfect work of Christ.

But the compromise was of no avail. The very sight of Paul enraged the Jews, and presently he was in prison. But the Lord who graciously over-rules all our mistakes, turned the apparently calamitous incident to the furtherance of the Gospel, for he was enabled to reach persons of high station in Rome and elsewhere who might never have crossed his path otherwise, and also during his years of retirement from public ministry the Apostle gave to the Church those precious Epistles which have been the delight of God's saints to the present hour.

The great lesson of Paul's last journey to Jerusalem is that one false step leads to another. Let us therefore walk very humbly before our God. Even a good motive may lead us astray, so deceitful are our hearts. David's prayer may well be mine, "Hold up my goings in Thy paths, that my footsteps slip not" (Ps. 17. 5).

W. W. FENNELL.



Threshed Wheat.

EDITORIAL.

ISAAC. A TYPE OF CHRIST.

PART VII. Gen. 24. 10-28.

"And the Servant took ten camels of the camels of his master and departed, for all the goods of his master were in his hand." v. 10.

"Unto him hath he given all that he hath." v. 36.

WE pass now from the counsel chamber in the Father's house to the Wilderness scene where the Bride is to be sought. The chief servant, in whose hand all the treasures were, takes for his use ten camels laden with precious things, and begins his work.

"All the goods of his master were in his hand," says verse 10, and we should presume from this verse alone that all belonged to Abraham, his master. But v. 36 tells us that Abraham had committed all he possessed to Isaac, so that the goods which the servant brought represented the estate of Father and Son. Turning over the New Testament for the fulfilment of the type we read in John 16. 14-15 of the Lord Jesus saying to His disciples:

"He (the Holy Spirit) shall glorify Me, for He shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you."

Thus Abraham's servant typifies the work of the Holy Spirit in this present age in taking of the things of Christ and revealing them unto us.

It is very significant in connection with the Brides of the Old Testament that

The Number Ten

figures in the history of most, if not all.

We have ten commandments associated with Zipporah, the bride of Moses. Ten asses with Asenath, the bride of Joseph. Ten witnesses with Ruth, the bride of Boaz. Ten young men with Abigail, the bride of David. Ten candlesticks with the Shulamite, bride of Solomon, and here ten camels are associated with the call of the bride of Isaac.

As the number TEN in Scripture stands for full responsibility, the grand truth set forth by these many types is that in connection with the call of the Bride, the Bridegroom undertakes full and entire responsibility. All that is required of the Bride is acquiescence with the Bridegroom's will. As the types, so the antitype—our heavenly Bridegroom has assumed full responsibility for the calling out of His Bride—the work is all His—and all that you and I are called upon to do is to acquiesce with His will, and obey His call.

What, or whom, do the **TEN CAMELS** represent? This should next engage our attention.

We observe with interest that they were subject to the servant to a very marked degree, and whereas he was the one commissioned for the task, yet he was pleased to make use of this means of conveying his treasures to Rebekah. We might almost speak of these camels as an earthly means of conveying heavenly treasure, at least that is what they are intended to represent for us. The Holy Spirit to-day is the Servant engaged in the task of seeking the Bride, but for the unfolding of His heavenly treasures He is graciously pleased to use earthen vessels such as you and I. Those ten camels represent we **under-servants** who, subject to the Holy Spirit's leading and guidance, unfold to saint and sinner the things concerning Himself from the Scriptures of Truth. As we see the way of the servant with his camels, we are confirmed in our thought, for

"HE MADE his Camels to kneel down."

Firstly we observe **Authority.**

"He made "

Secondly " " **Ownership.**

"His camels "

Thirdly " " **Prayer Typified.**

"To kneel down."

"Ye are not your own," says the apostle; "ye are bought with a price," and He who has bought us would have us subject to the indwelling Holy Spirit, so that we do His will, rather than our own.

"For as many as are led by the Spirit of God they are the Sons of God."—Rom. 8. 14.

How much do you and I know of His **making** us to kneel down? This is real **effective prayer**, not a mere saying of prayers, nor a chanting of vain repetitions, but real agonising prayer, energised by that Holy Spirit "who maketh intercession for us with groanings that cannot be uttered" (Rom. 8. 26). You will notice that the camels had to kneel down **before** Rebekah was won, and so in our service for the Master: before ever there can be a soul won for Him. We must know something of this real effective ministry of prayer, controlled by the Holy Spirit Himself. May we each and all seek to get back more and more to real, honest, sincere dealings with God in prayer and supplication. Observe, too, **WHERE** He made His camels to kneel down.

(1) Without the city.

(2) By a well of water.

Without the City: Not within, where all was rush and hubbub, but outside they ate in quietude and green pasture. So with us we cannot be in the city of the world on Saturday night—at its dance, theatre, or whist drive—and in service for Christ on the Lord's Day. We must know experimentally throughout the whole week—not Sunday only—what it means to be "without the camp."

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach."—Heb. 13. 12-14.

This is negative. This is what we give up for Christ's sake. But there is a positive side. That which we **gain** in giving up for Him—**A Well of Water.** We have already dwelt a little on this theme (see Page 87), so that it will suffice us here to observe that no matter what we sacrifice for Christ's sake, we are **always** rewarded a hundredfold—often in this life, and most certainly hereafter. We see here a picture of the Sunday School Teacher or Tract Distributor who sacrifices leisure hours in preparation for the work of the Lord, who forsakes not only worldly attractions, but legitimate pleasure in order to get alone with God at the Well of Water of Holy Scripture, so that when the Rebekahs come along he, or she, is equipped to display the attractiveness of Christ.

A suggestion here may be helpful to some. We notice that when Rebekah came to the well the servant did not immediately place his request before her, but rather asked **a favour of her**, just as the Blessed Son of God who had journeyed especially to Sychar's Well to meet that sinful woman; when she came, first asked **her** for a drink, before disclosing His ability to give the better water of eternal life. Thus it should be with the Christian worker: tact and

Sanctified Common Sense

often prove a greater means of approach to a lost soul than aggressiveness in pressing God's claims. I trust that my reader will see that in the great work of winning souls, careful wooing is infinitely more successful than blundering audacity. It is as true here as in other things of life, that we can often **lead** where we cannot **drive**. Love should be the propelling force.

(Next Month: "Rebekah at the Well.")

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An excellent supply of Mss. is on hand for next year, if the Lord tarry, by well known servants of God and others.

The Editor purposes continuing his Editorials on "Isaac" during the early months of the year, and then commencing a series of papers on

"THINGS THAT DIFFER."

or "Rightly Dividing the Word of Truth." A further list of papers on hand will appear in next issue.

Your Subscription.

Meantime, we would ask your kind help by renewing your subscription **early**. If you will forward same this month we will send a 1/- Calendar **free and post free** with the December number.

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Four Times Marked

or Rahab and Her House.

—□□□—
By R. W. B.

JEHOVAH'S armies were on their victorious way into the promised land of their inheritance. Jehovah was about to exterminate whole nations, in order that His people might possess the land He had promised to Abraham and to his seed centuries before. He had waited for over 400 years, bearing with the nations of the Amorites in their iniquity which was increasing year by year, and was now pronounced "full." They had filled up to the brim their cup of sin, and it was now full time to purge the earth of this blot upon it, and save unborn thousands, in mercy, from being born into such a cesspool of corruption, and set up a nation which should stand for His righteousness and truth in the earth, through whom the whole world might be blessed. Such were the beneficent intentions of the God of Israel. They were but His executors of a justice now apparently long overdue. The judgment was His, and therefore perfectly just. He who gives, and maintains life, has the right to terminate it, and that in whatever way He may choose.

Already the sword was drawn, and in the hand of Him Who alone had the authority and capacity to use it (see Joshua v. 13), and it was directed towards the first city to be encountered, Jericho. Amidst judgment, however, there is to be a display (as always) of God's wondrous grace and mercy, and to one, withal, who least deserved it! This is what grace really is.

Firstly, then, we see

A HOUSE MARKED BY SIN.

(Josh. ii. 1).

Rahab and her house bore the deep marks of sin. She is never in Scripture, except once, named apart from her character "The Harlot." She and her house were well known for evil, even in a city which was given over to it. A fit subject then in whom might be displayed the grace and mercy of God. Do any cavil at this? Remarkable, is it not, that such is the heart of man, that whether God speaks of judgment on the one hand, or mercy on the other, there will be called forth loud protestations as to His "injustice and unrighteousness"? But here let it be said that He Who is holy and true, righteous and just, and never for any reason whatsoever departs from those

principles and attributes, cannot in human estimation do anything right for man; who apparently regards **himself** as more just and more righteous than the God of all grace and Him Whose name is holy. Man therefore quarrels, on the one hand with justice, which exterminates evil, and on the other hand, with the grace which saves the most undeserving!

There was one in that city who was not disposed to quarrel with the divine indictments and enactments. Such an one is always ultimately blessed, and that beyond all human conception and imagination. She had **heard** of the march of Jehovah's army, and of the destiny of those kings on the other side Jordan who had had the temerity to defy it. We must remember Israel had strict instructions not to destroy nor interfere at all with any of the nations (Deut. ii), such as Edomites, Moabites and Ammonites, etc. Fear and terror had taken hold upon the hearts of the inhabitants of Jericho. Their hour had come. Rahab's was a particularly hopeless case, and she apparently realised it to the full. She appears in view of the oncoming judgment, even to have given up harlotry. Who can go on sinning with a high hand right in view of oncoming judgment? Though this of itself does not of course save, redeem nor deliver.

It is to this city and to this very house that the spies are directed, to learn from her lips the state of fear that their approach had engendered. Forty years previously, other spies had been sent, many of whom had come back and put fear into the hearts of Israel, with their news of the might and greatness of the people of the land. Now all was changed. With their heavenly Captain at their head (v. 13-15) what had they to fear? Victory was already assured and Jericho doomed. Here then is Rahab's only hope, her only opportunity. They come not with offers of amnesty, nor messages of peace, but she with divinely illuminated eyes sees her only opportunity has arrived, and she grasps it with both hands. She receives the spies. She apprehends that their safe return to their camp is her only resource. She hides them. She is in such deadly earnest that when the king's messengers come, she lies freely concerning their whereabouts. (This, of course, was quite unnecessary, but what did she know of the Lord's

power to care for His own? Her old life and nature were strong upon her, and she had not yet learned to know the Lord). But she takes her right place and she sides with **their** King against **her** King. This is surely the true—the only position for a seeker of mercy; saying “Amen” to all God says and does, is the only real place for any who would have blessing.

Her confession is: “**I know** that the Lord (Jehovah) hath given you the land.” “**We have heard** how Jehovah dried up the Red Sea for you . . .” Then the confession of the Lord Himself. “Jehovah your God; He is God in heaven above and on earth beneath.” What a confession from a Gentile sinner who was under condemnation! This is all very blessed and instructive as denoting the real attitude of the heart of the sinner exercised as to the claims and justice of God.

But now follows a claim from her. Her only hope is to cast herself boldly upon the Lord. There is no hope in Jericho nor its unrepentant king, less still in herself. If hope is to come, if salvation is to reach her, it must be from the Lord Himself. This again is the only real place and argument of the seeking sinner.

THE OATH AND THE TOKEN.

So she places confidence in the messengers. Surely a people in such near relationship to the Lord, the true God, must regard an oath taken in His name? So she demands an oath . . . and acknowledge: the greatness of the Name of the Lord. “Swear unto me.” God has indeed given His oath to all who cast themselves unreservedly upon Him. He charges Himself with their safety; all is thus taken out of the hands of the poor sinful mortal, and we rest upon the immutable word of the One Who cannot lie. If He saves us, we are safe. If He cannot or does not, who can? is ever the argument of faith. Upon what was she to rest during the days of waiting for the stroke to fall, and until judgment was past? She had what all have who believe, namely, His unfailing word (see Heb. vi. 13. 19; Titus 1. 2; 2 Tim. 2. 13; John xi. 40).

“**Give me a true token.**” Having rested upon the Word of the Lord one can go a step further. Will God give a token, a true one? Notice will be taken of the fact that it is her relatives, her father’s house, which are foremost in her mind. Has she not brought disgrace and dishonour upon that house? Now she will, if the Lord have mercy upon her, bring them into blessing. She does not even mention herself. “Deliver our lives from death,” says she, and “save them alive.”

Sin is that which takes the life, which brings death. “The wages of sin is death.” “The sting of death is sin.” This is what the token is about to deliver from, the awful wages of a life of sin, and the sting it leaves behind it. Notice the immediate and unqualified response of the spies. “Our life for yours.” They had themselves such confidence in God, such assurance of His ways, that they could enter into a life-and-death pact. Does the Lord say less to us to-day? Can we not almost hear the same words from our Lord Jesus Christ as He reminds us that His life **was** given for ours? He entered into death that He might bring us life. So we have the house now

MARKED BY THE SACRIFICE.

The true token, the scarlet or crimson thread, in the window. When in Egypt it had been the crimson blood-stained archway of the door of the houses which had secured Israel’s immunity from death and judgment. God had said: “When I see the blood I will pass over you.” Now the scarlet cord to mark the house, so that the coming, destroying army might see it, was to be the true token that one was there to whom life had been promised in the Name of the Lord. The scarlet cord which lowers the spies down the wall of the city to liberty and safety, may be safely trusted to secure the same for those still in the house. There is safety **in the house**, and only there. No safety without; and her relatives, if they are to be delivered, must hear the story, must hear of the oath and the token, and then must get inside the house. Useless indeed to hear only and not obey; there must be the step taken, **in the house**. In association with Rahab, the harlot, is the only means whereby deliverance will come to them. How many stumble at this? The moral, religious, self-righteous man, who will have nothing of God’s holy Word, nor of the precious atoning blood of Christ, who would not for one moment be found in association with the harlots of this world, will stay all unsheltered from the storm of God’s wrath, but the sinner who takes that place, and believes and obeys the glorious gospel shall be eternally delivered. Our Lord’s own warning to those who trusted in themselves that they were righteous was, “Verily I say unto you, that the publicans and harlots go into the Kingdom of God before you . . .” “The publicans and harlots believed . . . and ye, when ye had seen, repented not.” Matt. xxi. 31-32.

Thus the day dawns when the hosts, according to God's command, have for the last time surrounded the city, and the moment has come for the trumpet blast of victory. (Chapter vi. 5. 16. God's power is known and seen in two ways. Jericho's great walls fall flat, leaving no obstacle in the way, but Rahab's house (built upon the wall, chapter ii. 15) stands. A monumental testimony to the gracious power of God; a house

MARKED BY POWER.

It seems to be "founded upon the Rock." Ruin and catastrophe all round, dismay and doom on every hand, but Rahab, her house, and all within it, saved by power. God Himself has honoured the oath taken in His Name, and the presence of the scarlet line which the woman's faith has put in the window. God always honours His Word and the blood of Christ, and the faith which relies upon the same. He cannot, as He lives, do ought but stand by what is of Himself. Joshua also and the people, though in the midst of executing divine judgment, acknowledge the oath and token, and the words come forth: "Go into the harlot's house and bring out thence the woman and all that she hath, as ye sware unto her."

So secure also will be the one who trusts solely in the word of salvation and the blood which has brought it near to sinful man. In such, the power of God unto salvation will be experienced and manifested. Like Israel sheltered in Egypt by the blood of the Lamb from Jehovah's righteous judgment against sin, later were delivered out of Egypt by the power of God at the Red Sea. So we have blood and power, death and life, the sacrifice of our Lord Jesus Christ, and then His resurrection. The cross and the empty tomb: all for our complete salvation and final deliverance. Those who had been brought into the house are now brought out to see the mighty hand of the Lord in delivering grace.

But there is more. They are to be brought nigh as well. It may suit the poor thoughts of the believer to be satisfied with being saved from sin and delivered from its power only, and this, of course, is wonderful; but this could never suit the thoughts of God! He will mark the house again. This time according to the riches of His grace, it shall be

MARKED BY GLORY.

Josh. vi. 25; Matt. 1. 5. We turn on, and what wonders do we behold! The one-time sinner, the harlot, finds herself not outside the city of destruction only, but inside the camp, amongst the very people of God, in association with them. God has more still for her, and soon she finds herself in an honoured place amongst them. She is brought by grace into the very Royal line itself, in association with him who was to be not only the man after God's own heart, but God's King; her name once so tarnished, now linked with the great and honoured, even to become an ancestress of the great King David himself. But we turn on (to Matt. 1) to see a greater wonder still. There she is, having lost at last her sinful title, her name linked with a greater even than David. Great David's greater Son, the very Root and Offspring of David, is not ashamed to be associated with the one-time sinner and harlot. What a chapter of grace is that genealogy! God humbling the proud thoughts of man and showing that He and His dear Son will be associated only with grace, and those whom grace has won. And has He done anything less for us who have believed in Him, His Word, and His precious blood? Has He not only quickened us together with Christ and raised us up together? Has He not also made us sit together in the heavenlies in the closest association with that heavenly One, that in the ages to come the grand effects of the exceeding riches of His grace might be fully displayed to all created intelligences. He glorifies us with Christ Jesus; we being now united, and that eternally, with the One Who is the very image and glory of God?

Well may we exclaim, what has grace done! What hath God wrought! To take up poor sinners, and through the work and person of the Lord Jesus Christ, bring them nigh and fit them for eternal glory, to be shared with His beloved Son. Such are the blessed fruits of the Gospel of His grace, and through an age abiding eternity will we ascribe the reason of it all to "Him Who loved us and washed us from our sins in His own blood. To Him be glory for ever and ever."

THE ANGELS.

Who are they? What is their Work?

By H. P. BARKER.

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PART II.

The Teaching of the Epistle to the Hebrews.

A. For what purpose are angels referred to in the Epistle of the Hebrews?

B. Let us turn to the various passages in that book which speaks of angels, and the object of their introduction will be apparent.

The first passage is chapter i. 4 to 7.

"Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the Firstbegotten into the world, He saith, and let all the angels of God worship Him. And of the angels He saith, who maketh His angels spirits, and His ministers a flame of fire."

The great theme of this epistle is the superiority of Christ and everything connected with Him, to all that was rightly held in reverence by a Jew. The writer at the outset places his finger on a thing that was of tremendous importance to the Jewish mind, that which was the seal of his nation's position in the world, as the chosen of God, viz., the ministry of angels. From the Old Testament Scriptures he shows how much greater Christ is than they. They are God's ministers, that is, His servants; Christ is God's Son. Angels find their place among the happy worshippers when the First-begotten receives His rightful place in the world; He is the object of their worship. The angels are but creatures, God assigns them their functions as it pleases Him: He is their Creator and is addressed as "O God!" Then in turning from Judaism and from that which was its highest boast, no one would suffer loss if it was to One so infinitely great as the Son of God that they came. Angels cannot be compared with Him.

The next passage is Chapter i. 13 to Chapter ii. v.:

"But to which of the angels said He at any time, sit on My right hand, until I make Thine enemies Thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast . . . how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord?"

A. What is the line of argument in these verses?

B. The writer is evidently seeking to meet every objection which a Hebrew might urge. One might say: "I am a poor, weak creature, and I should not like to deprive myself of the ministry of angels, in the thought of which I have found great comfort, even though I have never actually seen one."

"But think," replies the writer, as it were, "no angel sits in the place of power which Christ fills. He is at God's right hand! Is not His might far greater than that of any angel? Moreover, you lose nothing even of angelic ministry; for their service is now not directed to the sons of Israel, but to the heirs of salvation, those who have believed in Christ to the saving of their souls."

He then proceeds to show how serious a thing it is **not** to be a christian. The word spoken by angels (that is, the Ten Commandments) could not be slighted with impunity. But we have now to do with the Word spoken by One infinitely superior in dignity and power to angels—by the Lord Himself. What would be the awful consequences of slighting the Word of such a Person?

It is a deeply interesting fact that we find stated in the course of the argument, namely, that all that the angels were to the Israelites of old, they now are to christians. With this truth in mind we can appropriate to ourselves all the comfort of such promises as: "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. xci. 11-12); "the angel of the Lord encampeth round about them that fear Him and delivereth them" (Ps. xxxiv. 7). We have actual instances of angelic ministry to christians in the case of Peter's deliverance from prison and Paul's encouragement amid the tempest (Acts xii. 7; xxvii. 23).

A. But in these cases the angels actually appeared. You do not mean that this is the normal thing for christians to expect?

B. By no means. In the early days of Christianity the appearance of angels was no doubt intended as a testimony to the divine origin of this new thing, which the mass of the Jewish nation were regarding with suspicion and contempt. And it was just the sort of testimony that would carry most weight with them, if indeed they did not wilfully close their eyes.

A. You did not mention the case of Cornelius. An angel was sent to him to tell him how he might be saved, if I remember right.

B. You will find, if you refer to the passage, that it was not quite as you have stated it. To preach the gospel is a high privilege to which angels are not called. Never having experienced for themselves the mercy of God in the forgiveness of sins, never having proved in their own case the cleansing power of Christ's precious blood, it is not theirs to testify of these things. This privilege is reserved for those of Adam's guilty race who have themselves been washed from their crimson sins. The angel was sent to Cornelius to direct him to send for a man, for Peter, who indeed should tell him words whereby he and his house should be saved (Acts xi. 13-14).

A. Referring once again to the "word spoken by angels," do you not think this "word" must have been clothed with immense authority in the eyes of those to whom it was given by reason of the attendance of the angels in their thousands at Sinai, according to Psalm lxxviii. 17?

B. Yes, but as we have seen, the word of salvation comes to us with a far greater authority. It is the Word of the Son. We may indeed be thankful that we have such a firm basis on which to build our confidence.

A. Yet there are those who would much prefer to have an angel appear to them and assure them in an audible voice that their sins are forgiven than to have nothing but the statements of the Word of God to rest upon!

B. The audible voice of an angel would be a poor basis for our assurance, seeing that Satan can transform himself into an angel of light for the purpose of deception (2 Cor. xi. 14). To rest upon any such foundation might be to fall into a trap of the enemy. But we can rest with the most unqualified assurance on the Word of Him who is the Lord and the Creator of the angels.

Now read a further passage from Hebrews ii. 5 to 8:

"For unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying: What is man that Thou art mindful of him? or the son of man that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands; Thou hast put all things in subjection under his feet."

A. What is the meaning of this reference to the world to come in connection with angels?

B. The expression "world to come" refers to the millennium, and the passage shows that angels will not have the prominence then that they have had in the past. The former age was to a large extent ruled by angels. Heavenly influences were often brought to bear upon men by their means. But God has other plans for the future. It is His purpose that man should have the place of pre-eminence in the world to come. Adam was at the beginning given the lordship of creation. But he soon showed his unsuitness for the position. In Christ, however, man will be at the head of all things. This is revealed, but it is not yet brought to pass. We do not at present see all things put under man's feet. But we do see Jesus, crowned already with the glory and honour which by and by we shall share with Him.

In the coming day the saints will not only rule the world, but will rule the angels (1 Cor. vi. 2-3). It seems clear that while everything is to be headed up in Christ, He will administer the actual government of the world by means of the sons of Israel. The part that will fall to the heavenly saints (including, of course, the Church) will be to carry the influences of heaven and affect men thereby, and thus they will be the intermediaries between God and men, even as angels were in the days of old.

A. Will angels play no part in the affairs of the Kingdom of the Son of Man?

B. Assuredly they will. Their manifest presence will be a continual testimony to the close relations between heaven and the happy earth, in the day when man is exalted in righteousness. They will be seen ascending and descending, ever with the Son of man as the object of their service. No jealousy will be felt by these holy beings at the superiority assigned to man. For He whom they worship, has become Man, and those who share His place of honour are His brethren.

A. Where next do we read of angels in the Epistle to the Hebrews?

B. In verse 16 of chapter ii.:

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham."

The italics introduced into this verse are not very helpful. The word used has the force of taking up any one to help him. Conybeare and Howson translate it: "He giveth His aid"; Darby: "take hold . . . by the hand." The meaning is that the Lord Jesus did not come to suffer for angels, but for men. He did not shed His blood to win redemption for fallen angels, nor to seek for Himself a Bride from among the elect angels. No angel

is to share His throne, nor be His companion for ever. What He has wrought is for men, for the guilty seed of Abraham. These, the Jews, are specially mentioned here, but there is no difference. The same applies to men of Gentile blood.

Not angels, but men, are made the sons of God, the companions of Christ, His Body and His Bride.

One other passage in Hebrews remains to be examined (chap. xii. ver. 22).

"But ye are come . . . to an innumerable company of angels."

In former days angels appeared to men singly, or in twos and threes. But in Christianity we have come to the whole company of them. And every one of them is ready to serve us, the children of God, in the way that is appointed them.

[NEXT ISSUE:—"How Angels are Taught and their Future Mission."

LOOK UP AND TRUST.

Look up and trust. when sin hath overwhelmed thee;

Look up and trust! when teardrops nought avail;

There is but One who blotteth out transgression His blood alone, the means that cannot fail.

Look up and trust! when swift temptation meets thee;

Look up and trust thy Lord to win the day; Count self as dead, heed not its claims upon thee,

Go spirit-filled to conquer in the fray.

Look up and trust! when fear would fill thy bosom;

Look up and trust! when troubles cloud thy day;

'Tis not in man, that walks, to guide his footsteps

But in the Lord, who is Himself the Way.

Look up and trust! if pain be now thy portion, Be still, and know that He alone is God;

He turneth Marah's waters into sweetness, For those who learn His lessons 'neath His rod.

Look up and trust! faint not beneath thy burden,

Look up and trust! just cast it on the Lord Whate'er it be—His pledge is to sustain thee, Thy part is but to trust His blessed Word.

Look up and trust! when sorrows surge around thee;

Look up and trust! when loved ones leave thy side;

Keep looking up!—keep watch! yet working ever,

Till Christ shall come to claim His cherished bride.

JESSIE B. GOODWIN.

Bible Difficulties.

QUES.—In 1 John 5. 16 we read "There is a sin unto death." To what particular sin does the Apostle refer?

ANS.—Perhaps the enquirer would have had no difficulty with regard to this passage but for the intrusive "a" before "sin." The Greek language has no indefinite article, and the use of it in this particular instance suggests something very definite to the reader's mind; hence the present inquiry. No specific sin is meant. The same sin may be committed by one person with no more serious chastisement from God than a sick bed, and by another with death as the issue. This is clearly seen in the case of the disorderly saints at Corinth. "For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11. 30).

In His dealings with His own, God takes into account the position of the offender, and the circumstances under which the offence is committed. Under the law a ruler who sinned must bring to the altar a larger offering than one of the common people of the land (Lev. 4). Thus Moses was not permitted to enter the promised land, but had to die in the plains of Moab because at Meribah "he spake unadvisedly with his lips" (Psa. 106. 33). But how many since have spoken unadvisedly with their lips without such extreme discipline from God? In Moses' case, however, the circumstances were so grave that Jehovah, in His holy government of His people, could not pass over the sin. In a moment of irritation, the man of God smote the rock (he should instead have spoken to it) and said to the people, "Hear now, ye rebels, must we fetch you water out of this rock?" (Num. 20. 10). From such a man as Moses this was terrible. God's people addressed in anger as "ye rebels," and Jehovah ignored in the matter (must WE?)! And this from one of whom the Spirit has said, "the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12. 3). It was a deplorable breakdown, albeit it is divinely acknowledged that they provoked his spirit" (Psa. 106. 33). In Moses such an outburst from the unruly member was "sin unto death."

In like manner Ananias and Sapphira were stricken with death when they lied concerning the price for which they sold their land (Acts 5). Others have lied in the Assembly of God since their day without such prompt divine action: why then such severity towards Ananias and his wife? The answer is found in the fact that the Spirit of God had but recently come from heaven to form and inhabit a house for Himself, and His holy resentment of the affront to His presence was meant as a lesson and warning to the saints throughout the dispensation.

If we are to exercise aright the privileges and honour of praying for one another when sin has been committed, we must cultivate a close and humble walk with God. Only thus shall we be able to form a conviction in our minds as to whether or not we should pray for the one who has gone astray. It is useless to pray for one who has so dishonoured the Lord, and so disgraced himself, that the Lord means to take him out of the world.

W. W. FREEDAY.

The Church of God.

By our Aged and Esteemed Brother
WALTER SCOTT.

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CHAPTER V.

"THE ASSEMBLY WHICH IS HIS BODY."

Direct teaching as to the body of Christ is confined to three of the Pauline Epistles; namely, Ephesians, Colossians, and first Corinthians. Thus the sphere of our enquiry is circumscribed, which is an advantage. "Christ and the Assembly" is termed "a great mystery" (Eph. v. 32), which was "hid in God" from angels and men, till revealed to the apostles and prophets of New Testament times. Yet its stewardship and public administration were alone committed to Paul, hence, he only, of the eight inspired penmen of the New Testament, writes of the mystery, unfolds it, and makes it known (Eph. iii. 1-11). How glorious and distinguished is the Church's head, is the Colossian thought! What a wondrous people are those who compose the body, is the Ephesian idea!

There is "one body" is the express statement of the apostle, more than once verbally repeated (Eph. iv. 4; 1 Cor. xii. 13). To suppose more bodies than one is clearly a monstrosity. Two or more bodies to one head! Yet this is an absurdity to which we are reduced, and one we are bound to accept, unless the exclusively one and only body of Christ be kept in view. It is idle to talk of Christ being the head of this or that body. There is but one of which He is head, and to which all true christians belong.

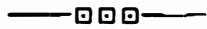
It is important to distinguish the different headships of Christ. First, as glorified He is Head of the body (Col. i. 18). Second, as incarnate He is Head of every man (1 Cor. xi. 3). Third, as Creator He is Head of the universe, and of all its governing powers (Col. i. 16; ii. 10). Fourth, as risen from the dead and in heaven, He is Head of a new race (Rom. v. 19; 1 Cor. xv. 48-49). Confusion as to those various headships, and the ground on which each is founded, must be to our loss. Correct thoughts on these subjects can only be ensured as we "hold fast the form of sound words." Assembly truths should, as far as possible, be stated in the exactness of scriptural phraseology.

The body, then, is the nearest thing to Christ on earth. It is a term expressing the closest relationship, for it is evident that nothing can be so closely related to you as your own body. It is a part of yourself. "Saul,

Saul, why persecutest thou Me?" Christ in heaven and His body on earth are one, "Me." Again, "So also is Christ" (1 Cor. xii. 12); that is, the body on earth and Christ in heaven make up one mystical man "the Christ." "In Him," and "united to Him," are distinct truths; the former involves headship of the race, the latter headship of the body. We are members of the body, not members in the head. Now, if Christ, as man in glory, is the head of the body, and, further, if both the head and body are needed to make up the Christ—the one being the complement of the other—it is evident that the body could not have been formed previous to Pentecost, and just as evident that the translation to heaven of all believers living on the earth at the epoch of Christ's descent into the air (1 Thess. iv. 17) defines the limit of the body's existence on earth. Thus all believers from Pentecost (Acts ii.) till the translation (1 Thess. iv.), are regarded as constituting the one body of Christ.

It will be remembered that the Lord, when on earth, spoke of the Assembly which He would build, as then future: "I will build my Assembly" (Matt. xvi. 18). Now, the Assembly in that aspect is used interchangeably with that of the body. Thus Ephesians i. 22-23 "the Assembly which is His body"; while in Col. i. 24 "His body, which is the Assembly." If, then, the Assembly was not built in Christ when on earth, it is clear that the body was not then formed, for the Assembly is the body, and the body is the Assembly. In Acts i. we have a united ten days' prayer meeting of 120 saved persons. Then in chap. ii. the Holy Ghost, by His baptism, imprints unity on the whole company. Recollect that dispensational differences between Jew and Gentile were maintained by our Lord: see Matt. x. 5-6; xv. 24-26. "The middle wall of partition" separating the favoured nation from the heathen—originally set up by God—was only broken down in the Cross of Christ. Now, one common sinnership exists before God—one shared in by Jew and Gentile alike. Out of both one "new man" is formed (Eph. ii. 14-15). The Assembly was an entirely "new" thing, having no previous existence save in the mind of God—"hid in God" (Eph. iii. 9). Thus, then, the body of Christ is the nearest possible thing to Him, as also that which sets

A Bible Reading on the Epistle to the Ephesians.



By W. W. CAMPBELL.

Subject: The Holy Spirit.

There are several aspects of truth concerning the Holy Spirit found in this Epistle. We have the Holy Spirit as the Seal and Earnest in chap. 1. 13-14, and chap. 4. 30. Access by the Spirit in chap. 2. 18. Revelation through the Holy Spirit in chap. 3. 5. The Unity of the Spirit in chap. 4, and the Filling of the Spirit in chap. 5. 18.

The Seal and the Earnest. In Ephes. 1. 13 we have the title Holy Spirit of Promise, and in chap. 4. 30 the Holy Spirit of God. The significance is apparent from the context; in the first it is linked on to the Earnest of the inheritance, but in the second it is a question of conduct.

We are waiting for the inheritance in its fulness, that which as to its character is "incorruptible, and undefiled, and that fadeth not away." 1 Pet. 1. 4. But in the meantime we have received the promise of the Father, a living Divine person, indwelling us and keeping alive the holy longing to possess heavenly wealth where Christ is.

The latter part of Ephes. 4 from verse 20 deals with our behaviour, that we may not grieve the one who indwells us, having all the holiness of Godhead. Our responsibility in chap. 4. 30 is to provide, as to our conduct, things suitable to the Holy Spirit of God. In Ephes. 1. 13-14 the R.V. is much more explicit as to the point of time when the Sealing of the Spirit takes place. "In whom having also believed ye were sealed with the Holy Spirit of promise." Acts 19. 2 is of interest in this connection, being again clarified in the Revised Version.

"Did ye receive the Holy Ghost when ye believed?"

That is the question by Paul. The answer he received was:

"We did not so much as hear whether the Holy Ghost was given." The disciples in Acts 19 knew only the baptism of John, having learned that from Apollos, and they looked for one who should baptise with the Holy Spirit, according to the Baptist's witness. They did not know that the One they looked for had come.

The Sealing of the Spirit immediately follows belief of the truth. The seal of the Spirit marks out in the world those whom God has acquired for Himself.

The Seal and the Earnest have the Day of Redemption in view; the time when God shall receive out of the world His own. We are sealed unto the Day of Redemption, marked out as the Lord's.

Access by the Spirit. Ephes. 2. 18. Chap. 2 deals with the work of Christ on the Cross in relation to the middle wall of enclosure; this has been abolished by Christ, so that now we both, Jew and Gentile, have access. The High Priest of old had access to God once a year on the ground of sacrifice, but now we have access to the Father by the Spirit. No visible commonwealth, no visible tabernacle; the Holy Spirit makes the citizenship and the household of Ephes. 2. 19 real to us now.

Revelation through the Holy Spirit. Ephes. 3. 5. The truth here is not that the "mystery of the Church" is the only truth by revelation of the Spirit, for all Scripture came in that way, but the distinctive feature is that it belongs exclusively to the present dispensation.

The Unity of the Spirit. Ephes. 4. 3. "Giving diligence to keep the unity of the Spirit in the bond of peace." Giving diligence implies heart exercise, and earnest pursuit. The bond of peace recalls the exhortation in Romans 14. 19. "So then let us follow after the things which make for peace, and the things whereby we may edify one another." Ephes. 4. 2 gives the moral qualities exercised in this spiritual pursuit; what are they? Lowliness, meekness, long-suffering, forbearing one another in love. In other walks of life we may choose our companions, but in spiritual things our likes and dislikes have not been considered. The unity of the Spirit is defined from verses 4-6. V. 4, **one body, one Spirit, one hope of your calling.** The Holy Spirit links together the oneness of the body and the oneness of the hope.

V. 5. **One Lord, one Faith, one Baptism.** Lordship is introduced in connection with the Faith and Baptism. The latter is baptism in water, as the Spirit has been mentioned in the previous verse in connection with the one body brought about by baptism in the Spirit. V. 6: The great permeating factor. "One God and Father of all, who is above all, and through all, and in all."

The Filling of the Holy Spirit. Ephes. 5. 18. In the passage before us we are faced with a very clear and explicit injunction which ought to exercise all our consciences before the Lord. This condition here enjoined upon us must be attainable by the simplest believer or we would have been told otherwise. Some of the results of the filling of the Holy Spirit are here mentioned. They are mainly three—singing, thanksgiving, and subjection to one another.

The actions of one filled by the Spirit are in contrast to one drunk with wine, who is riotous and unruly. Prophetically of the Lord it was written that He should be the song of the drunkard, the object of derision; but to the believer filled with the Holy Spirit He is the object of worship, "singing and making melody in your heart to the Lord."

The one who is drunk with wine for the moment is oblivious to all his circumstances, good or bad, but the believer filled with the Spirit gives thanks for all things. The drunkard only considers himself; filled with the Spirit the believers are subject to each other, by mutual consideration.

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 o **Brief Notes on Prophecy.** o
 o **For the help of Beginners.** o
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By W. W. FEREDAY.

Observe the difference between the reports of our Lord's Olivet prophecy, as given by Matthew and Luke respectively. The questions raised by the disciples are two in number: (1) "Tell us, when shall these things be?" (2) And what shall be the sign of Thy coming, and of the end of the age?" (Matt. xxiv. 3). The first question has reference to the destruction of Jerusalem and the Temple, and the reply to it is specially noticed by Luke (chap. xxi.); the second question relates wholly to a time yet future, and is dealt with by Matthew. The pivotal verse in Matthew is the fifteenth:—"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place"; the pivotal verse in Luke is the twentieth; "When ye shall see Jerusalem compassed with armies." Down to verse 24 of Luke xxi. the prophecy has already been fulfilled.

Never confound "the bride of the Lamb" with "the wife of Jehovah." The first is the Church, and belongs to heaven; the second is Israel, and belongs to the earth. In the Apocalypse Israel is viewed rather as the mother (chap. xii. 1-5) than as the Bride of Christ. Notice also that the Bride of the Revelation has the Spirit before the Lord returns (xxii. 17). This is certainly true of the Church, but it is in no wise true of Israel. Moreover, the Bride of Revelation descends "out of heaven": Israel will never be in heaven, how then can she come out thence? Further, the marriage takes place in heaven before the appearing of Christ (Rev. xix.); Israel will not be reconciled to Him until His feet stand once more upon the Mount of Olives.

The heavenly Bride in her millennial glory is called "The holy city Jerusalem"; in her eternal glory she is the "New Jerusalem" (Rev. xxi. 2-10). "Behold, I make all things new" (Rev. xxi. 5). The earthly capital is called, in Rev. xx. 9, "the beloved city."

The Harlot and the Beast of Rev. xvii. correspond to the corrupt woman and the violent man of the Book of Proverbs. The Harlot is destroyed by human passion before the Lord comes forth; the Beast is dealt with by the Lord personally at His appearing (Rev. xix. 20).

Babylon is described as "the great city"; the heavenly Jerusalem is called "the holy city" (Rev. xvii. 5; xviii. 2. 18; xxi. 2-10). Man loves a great thing; God appreciates a holy thing.

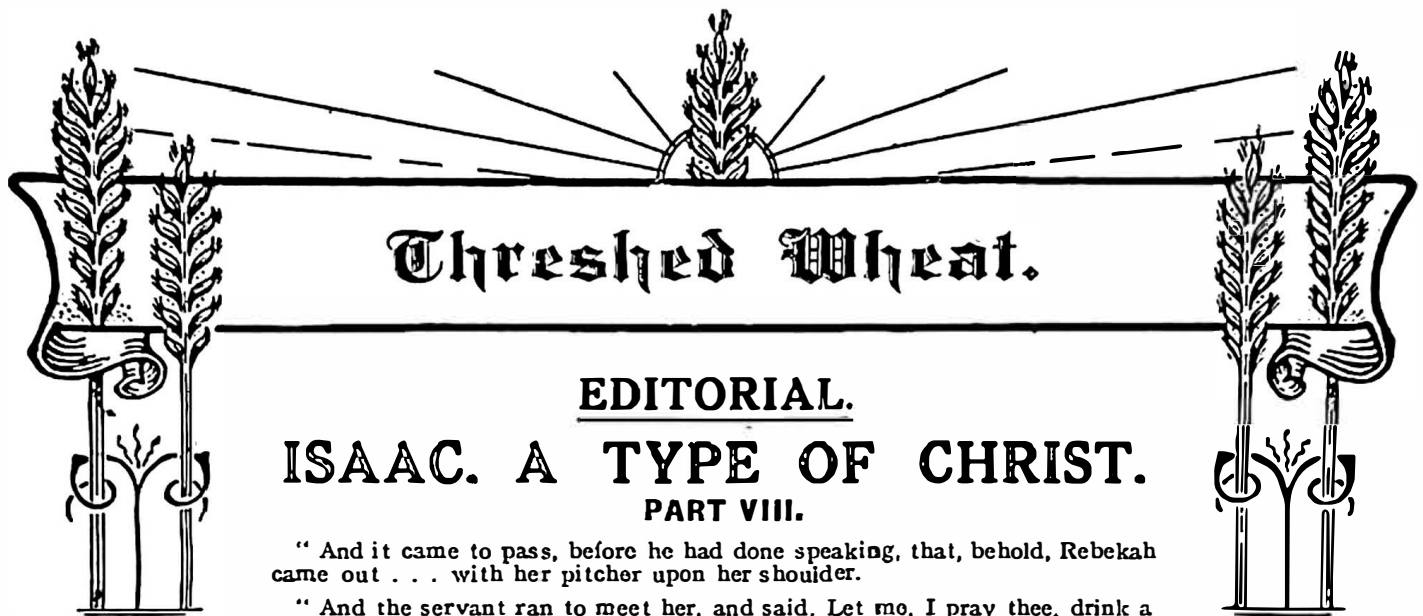
Daniel in the vision of his seventh chapter saw thrones being prepared on high, but he saw no occupants (ver. 9); John, in Rev. xx. 4, says, "I saw thrones, and they sat upon them." The enthroned ones are the glorified saints. "Do ye not know that the saints shall judge the world . . . Know ye not that we shall judge angels?" (1 Cor. vi. 2-3).

"Thrones" (plural) in Rev. xx. 4; "throne" (singular) in ver. 11. In government the saints share with Christ; when eternal issues are dealt with (as at the great white throne) the saints have no part whatever.

The history of the Roman Empire is given in Rev. xvii. 8, in four brief sentences: (1) It "was"; (2) "and is not"; (3) "and shall ascend out of the bottomless pit"; (4) "and go into perdition."

The object of the reign of Christ is the subjugation of all evil, that the divine supremacy may be established in the universe, never again to be challenged by the creature. "God all in all" is the final issue of all the ways of God (1 Cor. xv. 28).

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx
 o Ill that is blest is only good, o
 o And unblest good is ill; o
 x And all is right that seems most x
 o wrong, o
 o If 'tis my Father's will. o
 xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx



Threshed Wheat.

EDITORIAL.

ISAAC. A TYPE OF CHRIST. PART VIII.

"And it came to pass, before he had done speaking, that, behold, Rebekah came out . . . with her pitcher upon her shoulder.

"And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord." Gen xxiv. 15, 17, 18.

REBEKAH AT THE WELL.

We now find Rebekah at the well. Like the woman of John 4 she had often come before, but never had she been asked by a stranger for a drink. How contrary are spiritual things to the natural? But this stranger won Rebekah's heart by his gentle persuasive manner, and she offered not only to give him water, but his camels also. There was a plan behind this servant's method as we know. He had asked God for a sign that he might be sure of the right person. (See v. 14). Unconscious of this, Rebekah fulfills all that was required, and so whilst **willingly** doing all, that she did, at the same time she was **confirming** a **Divine choice**. Can we not see in this a beautiful illustration of those twin truths—

ELECTION AND FREEWILL.

—Rebekah had been chosen of God, as v. 14 says, "let the same be she that **Thou hast appointed** for Thy servant Isaac," but ignorant of the choice she complies with the servant's request and of her own free-will, later on says: "**I will go with this man.**" Could anything better illustrate the way in which God hath chosen, before the foundation of the world, those who are to form the Bride of Christ, and their free-will choice of Him, in time, as Lord and Master. What a sad thing it would have been that day if, when Rebekah came to the well, no servant or camels had been there! Yet, alas, how often it happens that seeking souls are found at the Well of Scripture, as was the Eunuch of old, with no one to win or woo them, no one to tell them of whom the prophet speaks, no one to tell them of the love of God.

Christian reader, have you ever failed herein? Should you have been at the Well, but instead were at the world's amusements? Should you have been a camel in subjection,

whereas really you were a backslider away from the Lord? Are you a wandering camel, dear christian reader? Get back to the Well outside the city, there are scores of Rebekahs waiting for you there, thirsting for eternal life, but they need someone to unfold Divine truths to them. May the ministry of these pages be to you, what the writer desires you shall be to others—a real help.

"**I being in the way, the Lord led me**" (v. 27).

Here we have the key to many a problem, and to many a difficulty. We are ever seeking to be led of the Lord are we not, but are we "**in the way**"? God does not lead His people if they tread their own way, but if they seek to walk His way then they know His leading. In v. 48 the servant declares that it was "**the right way,**" and God's way always is. He ever leads to the well without the city, and He would ever have us kneel down before Him there, so that in lowly and contrite spirit He may talk with us by the way. Rebekah having done her part, as it were, in giving the servant and his camels drink, is now ready to receive something in return, and as is always the case where God is concerned, **she received abundantly more** than she gave. The Lord Jesus gave to that sinful woman a draught of Living Water from which she would never thirst again. He gave those fishermen such a haul of fishes that their nets break, and He gives to every soul that trusts Him blessings exceedingly abundant above anything that we can ask or think. To Rebekah, the servant now gives an ear-ring of gold and two bracelets of gold, as a sample of his Master's possessions, and as an earnest of what was to follow, and what awaited her when eventually she was brought home to the Bridegroom. Gold, speaking of glory, is given to adorn the chosen one, and at the same time to claim her ear and her hands for Isaac.

In Laban we see a picture of one of an entirely different character altogether. We read of him that when he saw the ear-ring and bracelets "that he came unto the man and behold **he stood by the camels** at the well." There are many, sad to say, who when they think there is some **material advantage** in becoming a christian are willing to stand by the camels. Yet those same folk in time of difficulty and persecution are missing. When the gold ear-rings are apparent they will even come to the well—even to gospel meetings and the like—but it is not to draw water, as was the case with Rebekah, it is only to stand by the camels, hoping that some droppings may fall their way. Such, like Laban, can talk very easily of divine things. He said, "Come in thou blessed of the Lord," but he would fain delay Rebekah later on from obeying fully her call, and we need much spiritual discernment at times, to distinguish between those who like Laban, come for material gain, and those who like Rebekah, come to draw water. But, you may remark, did not the servant give gifts to Laban as well as Rebekah, and to her mother precious things? Indeed he did, and in like manner many of the blessings of the Gospel are bestowed by God upon saint and sinner alike. The world little realises how much it owes to the Cross of Christ, and to the Gospel of the Grace of God. Only when the saints of God are removed to glory and He that letteth (hindereth) is taken out of the way, will the Mystery of Iniquity be able to fully manifest itself. Then will be realised what untold blessing the Gospel had been, even by its presence, in the people of God, in this lost world. (To be continued.)

Bible Difficulties.

QUES.— Please give the New Testament teaching of **eviticus 21. 22.** "He shall eat the bread of his God."

ANS.— The whole context must be taken into account in order to understand these words. In Lev. xxi. 16-24 we have the physical infirmities which unfitted a man of Aaron's seed for the enjoyment of his full privileges as a priest of Jehovah. The blind, the lame, etc., might eat the bread of their God, but they must not offer at the brazen altar, nor "go in unto the veil." These infirmities are not disabilities in the present dispensation. A hunchback or a blind man might conceivably live in greater nearness to God than his well-shaped brother, possessed of every faculty in excellent condition. These things must now be spiritually applied. Thus, one who is not adding to his faith virtue, knowledge, etc., as in 2 Peter i., is said to be "BLIND, and cannot see afar off, and hath forgotten that he was purged from his old sins." Thus is his sad state spiritually due to lack of holy diligence in the things of God. Then in Heb. xii. 13, we read of "that which is LAME." All such persons, if really born of the Spirit, belong to God's "holy priesthood" (1 Peter ii. 5.), but the state of their souls prevents them enjoying the wonderful privilege to the full. W. W. FERRDAY.

Helpful questions valued at all times.

Send to Editor, 7, Broomhill Road, Goodmayes, Essex.

"I, Being in the Way."

A Bride was sought for Abraham's son,
For that God-given son . . .
"Keep those whom Thou hast **given ME**,"
God gave us—yet Christ won.
The Bride who, through eternity
Will share His glory, when
Life's journey o'er; the desert past,
What bliss, will be ours, then?

"The God of heaven, and of earth,"
By **both** he made him swear,
In heavenly, **and** in earthly things
God guides us—everywhere.
So he swore to do his Master's will,
And God gave full success;
"I, being in the way," he said,
God could do nothing less.

"I being in the way." This is
The secret of it all!
That wondrous, lovely story, holds
Success for every call.
He sought to know **God's choice** for him,
So—"being in the way,"
Twice over, God, his sign confirmed
"Send me good speed, I pray."

O! clear it was—"Before I had
Done speaking, in my heart."
He tells the story over twice—
Its wonder! every part!
O let us well consider this:
Let us be "in the way,"
From first to last, **depend on God**,
And let us, like him, pray.

And let us "**worship**," too, when God
Has led us safely thro'
The dangers and perplexities
Of work He gave to do . . .
And oh! the joy of joys this is,
We are HIS Bride, 'to be
His loved companion, and HIS joy
Through all eternity!

L. M. WARNER.

"Whom."

Not **what**, but "**whom** I have believed";
To know Himself is more than creed,
And from His heart I have received
Relief in darkest hours of need.
Not **what**, but "**Whom** I surely know";
His grace, His pity, and His love:
And what He gives me here below
Will all be glorified above.

The Holy Spirit of God.

By J. H. McCORMICK.



"Illumination of the Spirit."

PART IV.

The world has been judged in its Prince at the Cross. There He was openly spoiled (Col. 2). Power was in part taken from Him (Heb. 2, Rev. 1), and there the ancient prophecy given in Eden's garden was fulfilled; Christ (the woman's seed) bruised the serpent's head. Yet though almost 2,000 years have passed, judgment is not fully executed yet; the delay is explained by the gracious purpose of God to save a vast multitude of His captives in His sovereign mercy in this day of grace. But shortly Satan will be taken and bound, cast into prison and shut up for the millennium; then the God of Peace shall bruise Satan under the feet of His saints, for peace cannot be upon earth until he is crushed. Judgment on Satan and his, will bring in peace; no grace or mercy will be shown to Satan; the Cross judges all sinners—but thank God it has another voice—the glad tidings of salvation, and while these glad tidings are being proclaimed the execution of judgment is stayed, for mercy is on the throne and is welcoming every sinner who will come into the full blessedness of salvation. Have you? "Ye were illuminated" is true both of believers and unbelievers. It is necessary that all should be illuminated in order that God may righteously judge the world; how could He condemn a man who had never a sight of the realities of eternity and of his own ruined condition. Once or often in every life the Holy Spirit of God brings before the soul the eternal things—heaven and hell, glory and torment, Christ and the devil; and man's state—sinful, unfit for God's presence, fitted only for the lake of fire. He also shows him God's great love in the provision of Christ to purchase salvation which is offered freely to all, and He persuades the man to accept Christ as his own personal Saviour, and thus pass from death unto life. The man can act on the illumination which the Spirit has given him and go on to salvation through faith in Christ, or he can refuse it and go back into the world. Alas, how many who are brought into the valley of decision come out of it on the world's side definitely refusing Christ and His wondrous salvation. They go back into darkness; this work of the Spirit leaves a man without a single excuse, and will render him

speechless in the day of judgment. The Holy Spirit uses the word of God for illumination, as in the new birth. The question arises from the consideration of Hebrews 10 and 6, "**How far may a man go in the profession of Christianity and yet not be saved?**" A man may go very far indeed in the externals of Christianity without knowing its vital power—the new birth.

JUDAS IS A STRIKING EXAMPLE,

we know how far he went, the high position he occupied as an apostle, the great powers he exercised as a miracle worker; yet he betrayed the Lord, committed suicide, and went to "his own place" (Acts 1). What is the wilful sin of Hebrews 10? It has four characteristics: (1) Treading underfoot the Son of God, i.e., making little of the glorious person of Christ, denying His deity and eternal glory (v. 29). (2) Counting the blood of the covenant a common thing, i.e., treating the death of Christ as an ordinary death, a martyr's death for example, and denying that His death is a sacrificial one which has satisfied every claim of God and perfectly glorified His name. Moreover, denying that there is forgiveness and cleansing through the blood of Christ alone (v. 29). (3) Have done despite unto the Spirit of grace, i.e., have despised and refused the love of Christ which the Holy Spirit as the Spirit of Grace has brought before them in the Word of God (v. 29). (4) Turning away from the once completed sacrifice of Calvary to which such emphatic testimony is borne in Heb. 9 and 10 and going back to the many sacrifices which can never take away a single sin—this is despising the work of Christ (v. 28). The wilful sinner treads underfoot the person of Christ as Son of God; he counts the blood of Christ a common thing, His death no more efficacious than that of Abel for example; he despises the testimony of the Holy Spirit to the love of Christ, and he turns away from the completed work of Christ back to sacrifices which can never save. The wilful sinner is an apostate from Christianity—a man who denies the essential things concerning the person and work of the Lord Jesus.

A Bible Reading on the Epistle to the Ephesians.

By W. W. CAMPBELL.

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PART IV.

Subject: The Believers' Place and Path.

Ephes. 2. 1-10 and 5. 1-21.

The Believers' Place.

In Ephes. 1 we learn that we have had a place in heaven in God's eternal purpose. Chosen (verse 4) and Predestinated (verse 5). In chapter 2, which follows in sequence to the closing verses of chapter 1, the believer is viewed as having been quickened and raised with Christ and seated with Him in heavenly places. Therefore from the moment that Christ took His place in manhood at the Father's right hand, we have had a place in heaven representatively. Now we only wait to have our place there bodily and personally.

Our Saviour and our citizenship is in heaven and there our interest and our affections should find their sphere. In Ephes. 1 we learn something of God's eternal purpose, and more amazing still that we had a place in that purpose, but in chapter 2 we have a very different picture of ourselves. There we have the obstacles removed that would have for ever prevented us participating in Divine things.

These are mainly four.

1. We were dead. V. 1.
2. Our walk was wrongly directed. V. 2.
3. We were following the wrong prince. V. 2.
4. Our nature was wrong. V. 3.
"Children of wrath even as the rest."

But God moves in this scene.

The dead are quickened; those who found their interests in the world, that which is not of the Father, and who were following the rule of the prince of the power of the air, are raised and with Christ are taken right through the sphere where Satan holds sway; those whose nature was altogether wrong, are made the subjects of a Divine work, "we are His workmanship created in Christ Jesus unto good works which God hath before prepared that we should walk in them." Ephes. 2. 10. R. V.

Created anew with a life of good works in view—a life which in its moral character is only possible to those who have been Divinely wrought in.

The Believers' place is in heaven, given him by God and held for him representatively by Christ.

The Believers' Path.

In this epistle there are clearly two sections, chapters 1, 2 and 3, comprising the first, and being mainly the doctrinal part; chapters 4, 5 and 6 forming the second, and dealing with the practical issues of these very same doctrines.

We shall find that the two sections respond to each other in all the main themes.

Let us now examine a few of the leading doctrines found in the first section, and note their practical counterpart in the second section. In the matter of the eternal purpose of God which finds so much mention in chapter 1 we see that we were predestinated according to the good pleasure of His will. In chapter 5. 10 we are exhorted to prove that which is acceptable (well-pleasing) unto Him. In God's good pleasure we have been given a place of blessing; what place has His good pleasure in our lives now? Are we finding those things that are acceptable to Him in our way? In chapter two the believer is quickened and raised with Christ and is no longer viewed by God as a Gentile, although he once was, chapter 4 provides the moral response to this, "walk not as other Gentiles walk." We have been quickened by God, we are now exhorted to be renewed in the spirit of our minds. Ephes. 4. 23.

In chapter two the believer is raised with Christ and seated in heaven where death is unknown, but it is possible for the believer to forget his place in heaven and to get out of the path on earth, and to go asleep in this scene of death, hence we have the word in chapter 5. 14. "Awake thou that sleepest, arise from the dead and Christ shall shine upon you." R. V.

In the matter of God's family we are given a place in it. Predestinated unto the position of sons (c. 1). There we learn the Father's heart. In the second section, we are called to be followers or imitators of God as dear children and to walk in love. Ephes. 5. 1.

In the doctrinal section we have a great fellowship into which we are brought—the fellowship of the one body developed in chap. 3.

(Continued at foot of next page.)

THE ANGELS OF GOD.

By H. P. BARKER.



PART III.

How Angels are Taught.

A.. Are there lessons that angels have to learn, just as christians have to be taught lessons of dependence, confidence in God, and so on?

B. There are indeed. As early as in the days of Job we find problems concerning God's ways with men being worked out in the view of the "sons of God."

When the Lord Jesus was here, the angels for the first time as far as we know, saw God (1 Tim. iii. 16). Think what this must have meant to them! To see their Creator and God clothed in flesh and treading the earth a poor and despised Man! There were things that had formed the subject of angelic inquiry (1 Peter i. 12). In connection with the sufferings and exaltation of Christ these things became clear to them. But it is the Church which is the great lesson book of the heavenly powers. In the mystery (namely, the union of Jew and Gentile in one body) all the treasures of wisdom and knowledge were enfolded. These treasures are now made known for the instruction not only of men, but of those higher intelligences above (Eph. iii. 10).

The Future Mission of Angels.

A. Do we not read a good deal about the angels in connection with the second coming of the Lord?

B. Yes. In connection with the Rapture we are told that the Lord will come, not only with His own shout of triumphant joy, and with the trump that will express the satisfaction of God, but also with the voice of the archangel (1 Thess. iv. 16). There will thus be the utterance that marks the fruition of angelic hopes. Their lessons will have been learnt and they, who all through the centuries have been witnesses and sharers of heaven's joy over repenting sinners, will be witnesses and sharers of its joy when the Church is brought to her destined abode, and the Bridegroom welcomes home His Bride.

But it is rather in connection with the public manifestation of Christ in the day of His appearing that the angels have such an important mission. Now they are concerned about saints; then they will be concerned about sinners.

In Matt. xiii. 41 it is foretold that the angels will do two things:

- (1) They shall deal with all offending things.
- (2) They shall deal with the offending persons.

If we think for a moment of all the vile and sinful things which abound in the world to-day we shall have some idea of the task that the angels will have, when they take in hand the cleansing of this Augean stable! It will go hard with the evil-doer in that day. The man who is pursuing his way in defiance of the God of heaven, who is a worshipper of the "Beast," and a lover of everything bad, will feel an arresting hand laid upon him. Turning to see what has happened, he will find himself in the stern grip of a powerful angel. Nor will that mighty avenger relax his hold till the sinner is cast into the place of torment.

There is also another service to be rendered by the angels at that time. Matthew xxiv. 31 tells us that they will be the instruments used by God to recover the final remnants of His scattered people from all the countries where they may be found.

The millennium follows. And another angelic contribution to the peace and blessing of that happy time will be the binding of Satan for the whole period. This will be carried out by an angel sent for the purpose (Rev. xx. 1-2).

H. P. BARKER.



BIBLE READING IN EPHESIANS.

(Continued from Page 139).

This is the circle where we should find our joy and communion. Being in this fellowship, let us have no fellowship with the unfruitful works of darkness. Ephes. 5. 11.

In chapter 2 we are given citizenship of a heavenly city, and brought into God's household, but we are still physically on the earth and all have responsibilities in households down here.

Christian households must have God's household as the pattern, this is enforced in the latter section, "wives be subject to your own husbands, husbands love your wives, children obey your parents," etc. In these earthly relationships it is possible for the believer to manifest his heavenly character, and the more so in these days when they are lightly esteemed in the world.

The Church of God.

By our Aged and Esteemed Brother
WALTER SCOTT.

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CHAPTER VI.

"THE ONE BODY." (Continued).

The one body is always viewed as complete, and as existing on earth, save, perhaps, in Eph. i. 22-23, which is counsel, the accomplishment being yet future. It is an incorrect statement that "the Church is sitting in heavenly places in Christ." Saints, believers, are so spoken of, but never the unity formed by the Holy Ghost. The one body is on earth, and consists of the aggregate of saints, not of Assemblies. Thus, the body grows, makes increase, is built up by the mutual help and dependence of its many members (Eph. iv. 16). The sympathetic chords of sorrow and of joy run through the whole body (1 Cor. xii. 26). The complement of saints alive on the earth at any given moment from Pentecost to the Rapture, form the one body; this is evident from the consideration that wherever in Scripture the body is spoken of (save, perhaps, the one exception already referred to), its ministry and growth can only apply to those living on the earth.

But a local company of believers is also termed "the body of Christ and members in particular" (1 Cor. xii. 27). That is, the Corinthian Assembly was that in principle and in character. But then all the believers in the City of Corinth were gathered into one company—the Assembly of God. It is the statement of a fact; "now

Ye are the Body of Christ."

It is neither a question of intelligence nor of a moral corporate condition. Responsibility in representing the body on earth, in any given locality, is founded on the fact, that the local Assembly of saints has this character attached to it. "Ye are the body of Christ." Moreover, this was said of an Assembly whose moral state was so bad that neither Paul nor Apollos would then visit it (2 Cor. i. 23; 1 Cor. xvi. 12). "Ye are the body of Christ" was the statement of a fact irrespective of moral state, or ways, or intelligence. It is equally true in principle now of every real company of believers wherever located.

It is sometimes said "we meet on the ground of the one body." Such mystifying expressions are incomprehensible to the mass of God's people, and it may be questioned whether persons using them have any clear or definite thought themselves. All true Christians constitute the body, every real believer is in it and of it, hence the use of terms which

seem to narrow the membership of the body should be sedulously avoided. We may here remark that membership in "the Church," or of "a Church," is unscriptural language. Membership is predicated of the body (Eph. iv.; 1 Cor. xii.; Rom. xii.).

It is a grand and all-embracing thought that all indwelt by the Spirit, wherever ecclesiastically found, or by whatever name known, are members of the One Body, and that narrow and exclusive claims, wherever and by whomsoever advanced, are false in principle and fact.

But it is said, "We are set to maintain

The Unity of the Body,"

and so ecclesiastical fellowship is denied to persons and Assemblies not acting according to this assumed principle. But where does Scripture direct the saints to maintain the unity of the body? The multiplication of sects is on the increase, yet the one body exists unimpaired. It is maintained on the earth by the Holy Ghost in divine integrity. We are nowhere told in Scripture to keep the unity of the body. It is the deep conviction of our souls that theories, and ecclesiastical systems built up on the assumed responsibility that we are to keep the unity of the body, have been productive of evils which can never be effaced in time. How often have unrighteous judgments been pressed, contrary to conscience, on the plea that the unity of the body must be maintained! Hundreds, yea thousands of godly people who could not, with a good conscience, accept these arbitrary judgments and measures, have been ruthlessly sacrificed on the altar of this moloch of modern days! The truth is that the unity of the body is

Untouched by Discipline,

or by ecclesiastical measures of any sort. The confederation of Assemblies actually, or on paper, may imprint an outward form of unity, but it can just as easily be broken up as it was formed. The Spirit's unity embraces all saints. It is a unity formed of individuals, "many members, yet, but one body." Now, leave out even one member in your calculations and measures, and you have not the all-embracing unity of the Spirit of God. We have been painfully impressed with the fact that harshness and severity have, as a rule, characterised those saints and Assemblies who have talked loudest of all of keeping the unity of the body; their endeavour to do so has resulted in miserable failure and disgrace.

We are reminded, however, of Eph. iv. 3, "endeavouring to keep the unity of the Spirit in the bond of peace." Who reminds us of this? Paul. "the prisoner of the Lord." What a touching motive! Does He command to this unity? No—"I beseech." Now reflect for a moment and ask yourself the question: Has it been in the past "command," or

"beseech?" Has there not been exercised a painful amount of ecclesiastical domination over the faith of the saints?—the very thing the Apostle was careful not to do (1 Cor. i. 24). There has been, however, some fine exceptions amongst our guides, or "chief men," for there are such set over us in the Lord. Then comes the much-needed exhortation as to the spirit and temper in which this unity is to be sought—"With all lowliness and meekness, with long-suffering, forbearing one another in love." Now the revised version of Eph. iv. 3 reads "giving diligence to keep the unity of the Spirit in the bond of peace." It is important to remark that "the unity of the body," and "the unity of the Spirit" are not precisely the same. The Spirit's unity is more comprehensive than that of the body, while, of course, involving the former. Now, the assumption on the part of individuals or Assemblies that they have, or are keeping this unity, is unwarranted by this scripture, and, moreover, these "high church claims" are a sad and sorrowful witness that the ruin of the Church in outward order has been feebly, if at all, understood. There is ground for humiliation, but none for boasting.

Our responsibility, which ever remains, is to use all diligence to keep the unity of the Spirit, not to assume that we have done so, but to be found uninterruptedly in this holy endeavour. Arrogant claims and pretension are certain to lead to a downfall. Let the diligence here enjoined be marked by peace and not by contention. We love to cherish the thought that numerous Assemblies, utterly unknown to us it may be, and with whom no outward bond of fellowship between them and us exists, yet are acting, or endeavouring to do so, upon this scripture. The narrowness that would seek to give this exhortation a limited application to certain affiliated meetings, we repudiate. There is more or less of this endeavour amongst all real companies of saints. This word "giving diligence" applies all round, equally to all. We must not spare ourselves or make allowance for failure. Yet, while always failing, we are to use diligence to keep this unity, not to make it, but endeavour to keep it. Thus we can press on amidst ruined scenes and surroundings. We quite admit that the path of faith is a narrow one, and we have no desire to leave it, for we have found God and His Spirit in it; but, on the other hand, we long to see a cultivation of thought and interest which will embrace "the body of Christ." Never depart from scriptural principles, but while holding them and putting down your foot firmly on the solid rock of God's Word, see that your heart is enlarged, that your grace is equal to your firmness, and that the breadth of scripture is your only measure of thought and action.

(To be continued.)

NOTHING UNKIND.

Tune: "Nothing Between."

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Nothing unkind, Lord, nothing unkind,
Fervently now I pray, in all I think and say,
May there be through this day,
Nothing unkind.

Nothing unkind, Lord, nothing unkind,
Let me Thy people view,
In Christ all made anew;
Clothed in Thy beauty, too,
Nothing unkind.

Nothing unkind, Lord, nothing unkind,
Thus let me think of Thee, in all Thy life I see
From Bethlehem to the tree,
Nothing unkind.

Nothing unkind, Lord, nothing unkind,
Pleading Thy peoples' case, before the
Father's face,
While they, too, run the race,
Nothing unkind.

Nothing unkind, Lord, nothing unkind,
Come Thou and live in me, wondrous
captivity!
That all the world may see
Nothing unkind.

Nothing unkind, Lord, nothing unkind,
Till in the glorious day, of Thy Love's full
display,
Then through Eternity,
Nothing unkind.

FRED A. GLOVER.

September, 1930.

Words which are typical of this much-loved man of God. Written but a short while before our beloved brother's home-call.

— □ □ □ —

AN ASPIRATION.

In all my ways, O God,
I would acknowledge Thee,
And seek to keep my heart and house
From all pollution free.
Where'er I have a tent,
An altar I would raise;
And thither my oblations bring,
Of humble prayer and praise.
Could I my wish obtain,
My household, Lord, should be
Devoted to Thyself alone,
A dwelling-place for Thee.

Suggestive Outlines for Busy Workers.

" IN CHRIST."

- A SUFFERING that can never be OMITTED:
COL. 1:24, ROM. 8:16-18, 2 COR. 4:7-18.
- A COMFORT that can never be SHUNNED:
EPH. 6:10-18, 2 TIM. 2:1-4, 2 TIM. 4:5-8.
- A BURDEN that can never be SHIFTED:
GAL. 6:5, 1 COR. 3:8, ROM. 14:7-12.
- A MINISTRY that can never be TRANSFERRED:
1 COR. 9:16, 2 COR. 5:11, 14, COL. 4:17.
- A MESSAGE that can never be REPRESSED:
2 TIM. 1:8, ACTS 20:26-27, 1 COR. 9:16.
- A SERVICE that can never be UNREWARDED:
GAL. 6:9, 1 COR. 3:8, 14, COL. 3:24.
- A BIBLE that can never be DESTROYED:
1 PET. 1:23-25, MATT. 24:35, HEB. 4:12.
- A WALK that can never be NEGLECTED:
EPH. 5:1-8, 4:1-3, COL. 1:9-10.
- AN INTERCESSOR that can never be DISQUALIFIED:
ROM. 8:34, HEB. 7:25, ROM. 8:26.
- A VICTOR that can never be VANQUISHED:
COL. 2:15, HEB. 2:14-15, 1 COR. 15:57.
- A RESURRECTION that can never be FRUSTRATED:
ROM. 8:11, 1 COR. 15:15-57, 2 COR. 5:1-8.
- A DESTINY that can never be CHANGED:
PHIL. 1:6, 3:20-21, JUDE 24.
- A HOPE that can never be DISAPPOINTED:
1 THESS. 2:19-20, TITUS 2:13, COL. 1:5.
- A GLORY that can never be DIMMED:
COL. 3:4, 2 COR. 4:16-17, ROM. 8:18

MEN AND TREES.

1. Adam. Behind a Tree. Covering.
Gen. 3. 8.
2. Nathaniel. Under a Tree. Convicted.
John 1. 48.
3. Zaccheaus. Up a Tree. Conversion.
Luke 19. 4.
4. Christ. On a Tree. Cursed.
Gal. 3. 13.

UP.

1. Brought up. Salvation
Ps. 40. 1-3.
2. Held up. Preservation
Ps. 119. 117;
1 Pet. 1-5.
3. Lifted up. Restoration
Ps. 30. 1; 23. 3;
Luke 22. 32.
4. Looking up. Expectation
Ps. 5. 3; (Phil.
3. 20).
5. Caught up. Realization
1 Thess. 4. 15-18.

THREE WOMEN'S WORSHIP.

Three women, waiting on the Lord, in worship.
Three entirely different circumstances though,
the one, and other, very often confused.

Three different times, and places.

1. In the house of "Simon the Pharisee":
"The sinner" (no name).
2. In the house of "Simon the Leper":
Mary of Bethany.
3. At the tomb: Resurrection:
Mary Magdalene.

Three different ways of Worship.

1. With her tears.
2. With precious ointment.
3. With her love vigil.

All Three met His Approval.

1. Forgiveness, and made free. "This woman
hath not ceased to kiss My feet," etc.
2. Defended, and commended. "Let her alone
—she hath done what she could," etc.
3. The first to hear His Risen Voice.
Given a commission.
"Go tell My Brethren."

L. M. WARNER.

THREE STAGES OF HEART EXPERIENCE. From Ps. 63.

1. My soul thirsteth.
2. My soul is satisfied. (Jewish version).
3. My soul followeth after Thee—
("cleaveth unto Thee." Jewish version).

"I thirst, but not as once I did,
The vain delights of earth to share:
Thy wounds, Lord Jesus, all forlorn
That I should find my portion there."

GOD'S SUPPLY.

"My God shall supply all your need
according to His riches in glory by Christ
Jesus" (Phil. iv. 19).

HAGAR's extremity	(Gen. xxi. 10).
Hannah's distress	(1 Sam. i. 15.)
Elijah's fear and flights	(Judges vii. 10.
Gideon timid and lonely	(1 Kings xix. 3. 4).
Cast out by others	(John ix. 35).
The tired disciples	(John xxi. 1-9).
Eunuch's need of instruction	(Acts viii. 34).
The depressed Apostle	(2 Cor. viii. 6).
St. Paul's needs	(Phil. iv. 15).

"WHO IS SO GREAT A GOD AS OUR GOD"

	Psa. 77: 13.
He forgives our Iniquities	... Psa. 103: 3.
He telleth our wanderings	... Psa. 56: 8.
He bottles our tears	... Psa. 56: 8.
He records our thoughts	... Mal. 3: 16.
He numbers the hairs of our head	... Luke 12: 7.
His understanding is Infinite	Psa. 147: 6.

F B.

Threshed Wheat.

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