

A decorative border with a repeating floral and scrollwork pattern surrounds the text.

THREE LOOKS

By
William Williams

AUTHOR OF
"IT CAN BE DONE"

Second Edition May, 1946.

This booklet may be had FREE on request from Author, Apartado 38, Puerto Cabello, Venezuela, South America; or from: Miss Eva Watson, 23 Pinewood Ave., Toronto, Canada, or from: Miss R. W. Scott, 3874 W. 12th Ave., Vancouver, Canada.

THREE LOOKS

LOOKING BACK

It is well for the Lord's people to take a look back from time to time. It saves us from pride to look back to the time when we were strangers to grace and to God. Many forget this. They look with disdain on the ignorance and degradation of those who are what they were but yesterday. We heard the other day about a lad taken into an orphan home. He was a street urchin, dirty, ragged, miserable and hungry, when he was admitted. The supervisor took a snapshot of him just as he was when he entered the institute. He was washed, given new clothes and was fed. In a short time he forgot what he used to be. At times it seemed as if he would have to be expelled. The supervisor was at her wits' end to know what to do with him. As a last resource, one day she called him to her desk, showed him his picture when he entered the orphanage, compared it with his present appearance and then spoke of his ungratefulness for the change. It had the desired effect. The backward look humbled him and melted him to tears. God used to remind Abraham of what he was in Ur of the Chaldees. He reminded David of what he was when he followed the sheep, all with the motive of reminding them, by a backward look, of His grace.

Another noticeable point in Scripture is that God usually gave a *clear definition of His will at the beginning*. There would be development in revelation, no doubt, to suit the change in dispensation, but the basic factors ever remained. For example: Genesis 2:21-25 is applied by the Lord against divorce. It is cited by Paul to show the heinousness of immorality, I. Cor. 6:16. In Eph. 5:31, Paul refers to it again in reference to marriage. Look back to the beginning, they said. God never changes His laws and ordinances to suit the ignorance and carnality of men. He never revises nor reorganizes.

The same can be said about the Jews. God made promises to Abraham about the much disputed Palestine. Despite the cruelty of the dictators, the apathy and appeasement of Britain and the United States, God would have us look back and remind Him of these promises, which He is surely going to fulfill. We have no doubt about it. The same may be said of the promise to David about the throne. In spite of their stay in Babylon, their impudence in Malachi, God had still in memory these promises. He opens the New Testament with a reminder to look back. "The Book of the generation of Jesus Christ, the Son of David," (heir to the throne); "the Son of Abraham," (heir to the land).

We would infer, then, that in order to get a true conception of what the Church is, and what the Lord meant it to be in testimony, *we must look back to the beginning.* When Paul foresaw the coming evil to the church of Ephesus, in Acts 20, he did not waver, but unhesitatingly commended the saints to God. (He would never change,) and to the Word of His Grace, for it would not pass away. He advised them to look back to what God had done, and to what He had revealed in the Scriptures. Peter, also, contemplating his exodus, exhorted the Christians to look back and remember what was spoken by the holy prophets and apostles: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Saviour." II Peter 3:2.

Let us look back, then, to Matt. 16:18, to the *first mention of the Church.* "Thou art Peter, and upon this rock I will build *my Church*, and the gates of hell shall not prevail against it." Christ used a common word to designate the Church. He did not form a new word. (Greek, *ecclesia*: ek - out of," and kaleo-"to call".) In fact, our word in Spanish for Church is "iglesia", which seems very similar to the original. It means an assembly of "*called out ones.*" Israel was a "church", called out or separated from Egypt. The first thought, then, in connection with the church is, that its members, or "called

out ones," should have a direct revelation from the Father regarding the Son. We believe that this is implied in verse 17: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This is individual and personal. It takes place at conversion or the "new birth".

The second thought is: its stability. *It was to be founded on a Rock.* I. Cor. 3:11 makes it clear that the Rock was Christ. The whole Roman Catholic system, with all its ramifications, its apostolic succession, its infallibility of the popes, its monopoly of religion, is built on a glaring misinterpretation of this one verse. It is about the only verse that the ordinary priests here in Venezuela can quote. They repeat it, parrot-like, to clench all argument, to suppress all doubt, to prove all dogma. They learn it in the seminaries and they quote it so often that it becomes an axiom for them. Like Hitler, they repeat the big lie till they not only begin to believe it themselves, but they persuade others to do so.

Thank God we can sing: "On Christ the Solid Rock I stand; All other ground is sinking sand." The "Rock of Ages" shall endure. In this day of appeasement and reorganization some have even tried to adapt the Rock to their caprices. There can be no adapting nor reorganization of the Rock. He was the Rock at the first mention of the Church; He is the Rock still.

The third thought is: that it was *He Himself Who was to be the builder.* He called it "my Church," therefore all human names such as, "The Church of Rome," "The Anglican Church," and so on, clearly indicate that they have cut themselves off from "My Church"—the Church of Christ. A man marries a wife. She becomes his. She is bone of his bone and flesh of his flesh. She bears his name, let us say, Mrs. Smith or Mrs. Brown. What would her husband think if we began addressing her as Mrs. Rome, Mrs. Anglican, Mrs. Luther or Mrs. Adventist?

We have heard the clerical gentlemen try to get out of this incongruity by stating that the Church of Christ is like a great tree with many branches, each one having its own name; and thus the question, "What branch of the Church do you belong to?" Unfortunately for this theory, Christ never compares His Church to a tree. He does compare Christendom to a tree, not to its credit, as we shall see later. Christ uses the figures of a house, a body, a bride, in a good sense, to represent His Church. One of the ecclesiastical friends tried to tell us, the other day, that the Church of Christ was like the ark, with lower, second, and third storeys!

Christ is the Builder, then: and He alone can add the saved ones. Here in Venezuela the priests add babies to the Church of Rome by a little salt in the mouth, saliva on the ear, holy water on the head, and five bolivares for his fee. The little sinner becomes "un cristiano"—a Christian! Unfortunately, the masses of Christendom, instead of looking back to see what was necessary to become a Christian, namely, a living faith in a living Christ, have followed in the wake of Rome, to a greater or lesser degree. Some of us were put through the process and were taught to sing: "Do no sinful action; speak no angry word. Ye belong to Jesus, Children of the Lord."

That is why so many of the young people in the assemblies today do not appreciate their birthright. Had they been duped and deceived, as some of us were in the age-old, hoary-headed "church of their fathers," (and but for God's grace in reaching us with the Gospel, we would have died and been in hell!)—it seems to us they would be a little more appreciative of the advantage of being born of Christian parents, and a little more loyal to the Word of the Master Builder.

The last thought is: *the gates of hell shall not prevail against it.* This is a very strong statement, but it comes from the Strong One, our Boaz—"in Him is strength." It means that the day when the Lord gave Peter the revelation of the Church, He could see her tri-

umphant, enthroned at His side in glory. But we could go further and state that, although until now it was not revealed, yet the Church was chosen in Christ before the foundation of the world. This is a stupendous thought. Nevertheless it is true. This thought cheers and encourages us that He will yet bring to fruition all His purposes regarding His blood-bought Bride. How small man is alongside the Lord of Glory! His daring and blasphemy would thwart the purposes of Christ. But neither man nor demon can hinder by one hour the glorious, nuptial day. Let the Church, then, be a separated, called-out company, watching and waiting for her coming Lord.

Again in Matt. 18:17, Christ speaks of "the Church." It is interesting to notice that, in the Schofield Bible, the note preceding verse 20 says: "*The simplest form of a local church.*" Then come the words: "For where two or three are gathered together in *My name*, there am I in the midst of them." Now we would ask: If this is "the simplest form of a local church," why do not real Christians today continue with this form? "The Lord preserveth the simple," states Psalm 116:6. It has ever been the object of Satan to tempt men to be wise and leave God's path and order. "Ye shall be as gods," denotes the pride of life, which is still the devil's stock in trade. He never gets anything new. It is always the old formula: lust of the flesh, the lust of the eyes and the pride of life. "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from *the simplicity which is in Christ.*" II. Cor. 11:2-3.

Looking back, then, we see that Christ desired His people to come together in His name, realizing that He was in their midst. This was the essence of simplicity—meeting on the common ground of being His, built together in 'church capacity on the divine Rock, sustained by His presence in their midst. Later, when the Church was formed, fresh truths were revealed to Peter and Paul,

along with others, of being baptized into one body, members of that body, each having gifts according to the mind of the Head.

This excludes all human names of churches, which invariably divide the saints of God. Another has well said, "Whenever a saint of God renounces every name and every fellowship that is not common to *all saints*, he takes a step toward fulfilling the Lord's express desire—"that they all may be one."

We read the other day, in a Toronto paper, that the *only hope for Canada* was a united Baptist Church. The Lord have mercy on Canada, if the great Dominion, divided by Jesuit priests and heartless Protestants, has to depend on a "United Baptist Church" for its salvation! There are a few men worthy of the Protestant name, in its original sense, who see the great tidal wave of Romanism rolling in from the East, threatening to drown an open Bible which guarantees civil and religious liberty for every citizen. But that little lad who is building his sand dykes on the seashore, to stay the inflowing tide, has as much chance of success as have the Baptists in staying Romanism in Canada. Our hope is in God and the Word of His grace. *Let God's people forget* they are Baptists, Methodists, and all the other "ists". Let them look back to the simplicity which is in Christ. Let them meet together for prayer on bended knees. Then God will have room to work. He will prove again to be the refuge and strength of His people. We have more confidence in the united prayer of the Lord's people, even if they be only a few, than in all the political fanfare of the denominations which are seeking to dominate the State. The State is one thing and Christianity is another. Give to Caesar what is Caesar's—to *rule*; but to God what is God's—to *over-rule*.

This statement in Matt. 18:20 precludes all thought of a governing clergy over an indifferent and oftentimes ignorant laity. Looking back, we see no "reverends", pastors, nor popes, with all the ecclesiastic parasites who make preaching a *profession* instead of a *passion*.

It pays to look back to Acts 2, where we get the birth of the Church. In the subsequent chapters the Holy Spirit's work is evident, with the result that the multitude of them that believed were of *one heart and one soul*. This naturally led to *great power* in witnessing for the Lord Jesus, and *great grace* was upon all to bear and forbear with one another. It is true we are very far removed from those balmy days when grace was at the high tide. But God's biddings are God's enablings. In the measure we seek to carry out His will as at the beginning, so will He honour His Word and promises. It can still be done. In this Roman Catholic Republic, thirty-five years ago the Gospel was almost unknown. With the help of devoted fellow-workers of like mind, we have seen twenty-nine local churches planted in eight different States. There are also several other places where regular meetings are held and a gospel testimony sustained. Some of these assemblies are weak indeed, with only a few in fellowship. Others are large and prosperous, but all are self-sustaining. That is, the Venezuelan Christians carry on the testimony without the aid of foreign workers or paid national pastors. In those States mentioned, it is now rare to meet even a countryman who has never heard of "El Evangelio"—the Evangel. His impression will be bad if he has listened to the priest, but more often favourable if derived from the Christians.

A LOOK AROUND

In Matt. 16:3, our Lord rebuked the Pharisees because they could not "discern the signs of the times." The idea current in Christendom—that the Gospel is like the leaven gradually permeating the world until all will be saved, is entirely unscriptural, and believed by no one who has an elementary knowledge of the Word of God.

Now though a person may really be saved, yet what his hope is, will largely affect his life and determine his service. If he thinks that the world is gradually getting better and that the Gospel will finally triumph over the powers of evil, he will lend his weight and influence to this idea. He associates himself with some of man's religious denominations. He votes for some *Lot sitting in the gate*. He is deeply interested in building up *his church*. He takes part in all the social welfare, the political and philanthropic movements, which promise to raise fallen man by appealing to "the good" there is in him, and finally fit him to belong to the great "Fatherhood of God and Brotherhood of Man"—a task which even God Himself never undertook. He knew too well. He never appeals to "the good" in man; He ever tells him that he is bad, lost, undone, condemned already. In man dwells no good thing. Therefore God gives man new birth. He makes him a new creature in Christ, when he believes the glorious Gospel.

If, on the other hand, the Christian goes by the Book, he studies to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing," (handling aright, or holding a straight course in) "the word of God." See II. Tim. 2:15, (R.V.) This knowledge of the Word of God will lead him to adopt and pursue a course diametrically opposed to that of the man, even Christian, who allows himself to be deceived by the sophistries of men.

Without referring to the analogy between "the mysteries of the kingdom of heaven," in Matt. 13, and the

seven apocalyptic churches in Rev. 2 and 3, we would call attention to Acts 20:29-30: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." The fowls, in Matt. 13, which devoured the good seed, are emissaries of the devil, but in verse 32 the same fowls are seen lodging in the branches of the little plant which had such a phenomenal growth. The Apostle Paul exposes these tree sitters and calls them "*grievous wolves*". The wolves from without and the self-seeking leaders from within are the true forefathers of the apostasy. Christendom has become the great tree to which its dupes and advocates like to compare it. We are sometimes asked, in connection with our service for the Lord, "To what *branch of the Church* do you belong?" If they will have a tree, then the Roman Catholic Hierarchy claims to be the trunk. It boasts of being "catholic", that is, universal.

One day we had a discussion with a monk and a priest in the house of the latter. The Franciscan told me that Protestantism was a dead branch, broken off from the Roman Catholic tree! Would to God that it were broken off, but no such thing! There are national churches, the Anglican, for example. There are churches called after men, as the Lutheran and Wesleyan. There are churches founded on methods of government, as the Presbyterian, Congregational, and so on. There are churches founded on an ordinance, as the Baptist. Churches founded by Women are the Adventist, by Mrs. White; the Christian Scientist, by Mrs. Baker Eddy; the "Four Square," by Mrs. Macpherson. Then there is the Pentecostal Church with all its ramifications, from the devout, but untutored Christians who sincerely believe they can heal, cast out demons and speak with tongues, down to the "Holy Rollers"—"The Tembladores" i.e., the Tremblers, as they call them here in Venezuela, where the Word of God is dragged in the dirt by lewd women, and unscrupulous men. All these and many more claim to be "branches of the great Tree". If you ask them to

what branches of the Church they belong, they would reply, without being offended, naming some one of the branches we have enumerated. In this connection we would copy the words of another:

"There is a wonderful contrast between the religious systems of the world and the little 'churches of God.' Whereas the former are now the abode and breeding places of all spiritual dangers, the latter are, without exception, as far as I know or have ever heard, absolutely free from all taint or suspicion of higher criticism, new thought, liberal theology, larger hope, or any other heresy, whether ancient or modern. This, beloved friends, is truly a marvellous thing. What has thus protected these weak little assemblies, composed mainly of ignorant and unlearned men, with no organization, no paid ministry, and never a theological seminary graduate to preside over their gatherings and manage their spiritual concerns? What is it that has preserved these insignificant companies from being swept away by the mighty tides of apostasy? Why is it that, in every one of them will be found the preaching of Christ crucified and risen and coming again, Christ the only Saviour of sinners, in virtue of whose finished work the worst of men may find eternal salvation through repentance and faith? The reason for this marvellous fact is that God is faithful. He has made the Church of the Living God to be the 'pillar and ground' (or support) of the truth.' I. Tim. 3:15.

"It follows that, wherever saints are gathered to the name of the Lord alone, He will see to it that the truth is found there. I have been in many assemblies of God on this side of the Atlantic, and also in England, Scotland, Switzerland, Germany and Italy. I have found conditions that were far from what they should be—coldness, worldliness, divisions, and so on. But I have invariably found the 'truth,' that is to say, the preaching and teaching of Jesus Christ, His person and His redeeming work, and have always found the Word of Truth recognized as the only authority. It is a great thing to be able to say this. It is a great thing to have a place of perfect safety from

spiritual perils that abound on every hand. Were I to preach in some 'Church' or 'Mission' or 'Tabernacle' or the like and be the means of attracting some saints or sinners thereto, I would have an unquiet conscience, not knowing what they might hear, should they go there again. But I have no such anxiety in preaching in the churches of God; quite the reverse. And why? Is it because of any special excellence or merit on the part of the saints who are gathered there? Not so; but simply because God has chosen that place to put His name and truth there. It is solely a question of the place of His choice. I am simply putting the one right place over against the thousand and more wrong places, and am trying to impress it upon my hearers that we are no more free to choose our place of gathering than we are to choose how we shall be saved. God alone is the chooser."

It is generally accepted among sane Bible students that the second epistles make special reference to what we may expect to be manifested in the closing days of this dispensation. We have already seen, in II. Corinthians, how Satan, the "Old Serpent," will change into "an angel of light" that he may corrupt the Church, a chaste virgin of Christ, into the horrible harlot of Rev. 17. It is not difficult for the spiritual Christian to notice how this corrupting, leavening, rotting process is being performed. Here in Venezuela, in almost all the pictures of political, social, or sporting functions, the one ubiquitous figure is the priest. I am sorry to say that most of the U.S.A. war propaganda, "En Guardia" for example, and also the British Information propaganda, are printed in Mexico, for use in Latin America, perhaps for fear that the shameful Rome boasting would even yet raise a protest in England. Some of the books and pamphlets are wholly dedicated to Romish propaganda, showing the wonderful things the Roman Catholics have done in the war, and in all are seen pictures of fat prelates and priests confessing sailors and soldiers, leaving the impression to the general reader that Rome won the war! Of course all this is propaganda for R.C. Latin America; but it proves

that the pope has gained his point in the triple crown: supreme head in heaven, earth, and hell. The wily Italian of the Vatican knows too well that he must have the prestige and power of the civil arm to lift him into the saddle of the scarlet beast of Revelation 17.

II. Thessalonians is clear and concise about the *Revelation of the Man of Sin*. In the meantime the Apostle exhorts to pray "that we may be delivered from unreasonable and wicked men." Ch. 3:2. God alone can save us from unreasonable men. Scholars tell us that this word, "unreasonable", has a wide application. It may mean "absurd, unsuitable, harmful, out of place, remiss." As it is translated in the Spanish Bible, it has the meaning of "unsuitable", "out of place." But further down the chapter, Paul commands the saints to "withdraw yourselves from every brother that walketh disorderly." Here is something we can all do. God can save us from unsuitable men, but we can all withdraw ourselves from all who walk disorderly. The thought is, that, as we near the end of the dispensation, instead of seeing a converted world in the church, we shall see an unconverted church in the world, coinciding exactly with Laodicea. The professing Church is rich and increased with goods; but Christ is outside and knocking at the individual heart. The path becomes narrower and narrower. With difficulty the just will be saved. With tribulation we shall enter the kingdom. The godly shall suffer persecution. If we go forth without the camp to Him, we shall bear His reproach. Are we like the blind Pharisees, and cannot discern the signs of the times?

Look again at II. Tim. 3:1. "This know, that in the last days perilous times shall come." They are right here. Never has the spirit of insubordination been so manifest, especially among the young people. A Roman Catholic, when saved, usually reveres and honours the Word of God. This fact has been a very great help in seeking to plant scriptural churches. But times are changing. The radio, the press, the pulpit, all combine to make the present youth feel that they are a wonderful

generation, really different, and of course, superior to their fathers and grandfathers, who are antiquated back numbers. They must not be punished. They are receiving an education which excludes God and His Word. Evolution takes the place of Creation, and fiction replaces faith. Such wisdom only "puffs up." They are sucking hot air, like the frog who wished to become as large as an ox, with the fatal result we all learned in our school books. Some of them have got deflated. We have been seeking to put them through a re-treading process by the Word with the hope that they may run the remaining miles for God.

Personally, we are not pessimistic; but it seems clear to us that this great Christendom is shaping for the final plunge into the giant maelstrom. The roar of the cataract ahead can be plainly heard. The mists are arising and dimming the horizon. Those who have seen the Niagara Falls will have noticed at times, that on the rising vapors is reflected a beautiful rainbow, sweet symbol of promise. Again He is saying, "I do set my bow in the cloud." This carries us on to the

FORWARD LOOK

Some of the Lord's saints are reminiscent. They live in the past and often speak of "the good old days" when they were newly saved. No doubt but they *were* good days, with godly men who served their generation and "fell on sleep." But the bow in the clouds, the Hope of His coming again, will keep us from *living* in the past. It will help us to live in the present, to be fresh and happy. Also, the forward look to His coming will keep us from talking of the "Church being in ruins," and that "there can be no collective testimony today;" that there is no "without" and "within". *Christ's Church never was, nor ever will be "in ruins."* He took care to state this at its first mention. All who propagate such nonsense, however unconsciously, are only doing the devil's work. We

do not believe, as some teach, that Acts 27:44 is a picture of the Church, and of how we are going to reach heaven. We are not expecting to go into His glorious presence like a half-drowned rat, floating on an old plank or clinging to a broken spar. We are not wringing our hands or tearing our hair, lamenting that all is going by the board.

Why are we optimistic? Because we look forward to His coming. It is solemnly true that every plant that His heavenly Father has not planted shall surely be rooted up. He has promised that. If we belong to one of man's organizations, missions, groups or fellowships, we may well talk of the "church" being in ruins. All such so-called churches will be rooted up, root and branch. But we are in the place where He has put His name and promised His presence. We shall be "caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." I. Thess. 4:17. It is Christ Who saved us, sealed us by His Holy Spirit and baptized us into one body. It is He who has kept us; and it is by Him we shall be caught up. The idea of the old wrecked vessel only typifies man and his failure, man and his efforts to land on the shore. Notice, he only lands back on the old earth where he belongs. We are going where there shall be no more sea and no more shore.

Christ said, "*All that the Father hath given Me shall come unto Me; and him that cometh unto me I will in no wise cast out.*" John 6:37. In that remarkable prayer of the Lord, in John 17, He speaks of those whom the Father hath given Him. They are the Father's gift to the Son. He prays for their safety in the world, from the devil, that they may be separated from the world through the Word, that they may be all one, and finally that they may be with Him, and behold His glory. We believe that the Father will give the Son all that He has promised. We rest assured that the Almighty God will answer that Spirit-breathed prayer.

Does this, then, lead to indifference and fatalism? No, most emphatically no. If we may speak personally, we can testify before God and men that we have had three ambitions before us for the last forty years, (ever since we saw the truth of believers' baptism, and were received into "the simplest form of a local church," as the Schofield Bible puts it, in Brock Avenue, Toronto), First: to please God; second: to help His people; third: to win sinners to Christ. Some one is going to be used to preach to or reach with the Gospel those who have been given to Christ. As they are not labelled, we must preach to *all*. As for God, He loves *all* and desires *all* to be saved. Some one has to teach His Word to His own who are in the world, that they may be kept and sanctified. God delights to use all His people to win souls. We know of no special class which has the prerogative of ministry of the Word to His own. God recognizes no clerical assumptions. We can all please God, however dark and difficult the days may be, by obedience. "To obey is better than sacrifice."

In all, it must ever and only be *the Lord*. Notice how it worked in the 11th chapter of Acts:—1. They preached the Lord Jesus. (verse 20) 2. The hand of *the Lord* was with them. (verse 21) 3. They turned to *the Lord*. (verse 21) 4. Cleave to *the Lord*. (verse 23) 5. Added to *the Lord*. (verse 24) 6. Result—Real Christians. (verse 26.)

Let us look on also to the Tribunal of Christ, where all service will be tested, not according to men's hoary creeds and churches; but according as it is written in the Scriptures of Truth. "If ye love Me keep my commandments." John 14:15. "If a man also strive for masteries, yet he is not crowned except he strive lawfully." II. Tim. 2:5.

Beloved child of God, the bow is in the cloud. The misty vapors of fading Protestantism, the dark clouds of Romish priestcraft, do but serve to display its glorious seven colours: 1. No more curse. 2. The throne of God and the Lamb. 3. His servants shall serve him. 4 They shall see His face. 5. His name shall be in their foreheads. 6. There shall be no night there. 7. They shall reign for ever and ever. His coming may be today. Are you ready? Are you associated with something which dishonours His name? Have you certain fears about meeting Him, and inwardly wish that He might not come today? Get right with God!

We have written the "Three Looks" with the sole purpose of helping some of His lovely flock. They are not theories but blessed facts, learned and proved after forty-five years in Christ and almost thirty-six years in His unequalled service. Let us look back to humble us and make us grateful to our God. Let us look around so that we may be up and doing. Let us look onward to the hope of His coming.

We think it rather a coincidence that, just as we had finished writing the foregoing thoughts, a letter arrived from Miss Ruth W. Scott, stating that while she was here in Venezuela, she was deeply impressed by ministry on the Judgment Seat, and composed the following solemn verses which she has kept for years, but now sends them on to get our opinion about them. We at once wrote and got her permission to publish them in this pamphlet. We trust that their perusal may exercise others as we have been influenced as we think on "That Day."

A VISION OF THE JUDGMENT SEAT OF CHRIST

II Cor. 5:10, Rom. 14:10, II Tim. 4:8, Rev. 1: 12-18

“That Day” has come; that day, all but forgotten
In my brief span of opportunity.
The Throne is set, the “Righteous Judge” is seated,
Invested with supreme authority.
His hair like snow; His eyes as flames devouring;
His feet as brass just from the furnace poured;
The seven-starred sceptre His right hand is holding;
Comes from His mouth a sharp and two-edged
sword.

“That Day” has come; but time is not here counted
In moments, hours, and days, in weeks and years.
(Oh, wasted time! Oh, moments gone forever!
How precious now that golden time appears!)
Though here, before the Judgment Seat assembled,
Are thousands, millions, of His own, each one
Shall give account of all the deeds, with motives,
That he hath in his earthly body done.

’Tis Christ, the Advocate and Intercessor,
Who once, for us, before His Father pled
The merits of His blood our sin to cover—
The self-judged sins, the flesh we reckoned dead—
’Tis He Who now sits in the seat of judgment
To try our lives in His white, holy light.
Oh! dreadful ray, all searching, all revealing!
How can I stand before thy piercing sight!

His voice speaks, as the sound of many waters:
‘Fear not; I am the First and Last.’ No dread
May now o’erwhelm. “Fear not,” He hath commanded,
“Lo, I am He that liveth and was dead.
Behold, I am alive (alive forever)
And have the keys of Hell and Death. Amen.”
O Lord, my Judge, Thou art also my Saviour!
Sin shall not have power over me again.

His pierced hand hath laid the earth's foundations.
The Heavens above the same right hand hath
spanned.
He calls to them, and they stand up together.
Before that One, my naked soul must stand.
And he upholds me by the same great power
That holds the wheeling spheres in boundless space;
But, 'tis those loving wounds, those bleeding nailprints
That give me strength to look into His face.

As, one by one, my thoughts and words and actions
Are brought up in the light of God and weighed,
A monstrous heap of rubbish swiftly rising,
"Wood, hay, and stubble" on the pile are laid.
Some things I thought were merits there appearing,
Dismayed, I tremble with the awful thought,
That if so much that seemed for God was wasted,
Oh! surely then, my life was all for naught!

At last the worthless heap is all completed,
And written over it the one word, "SELF".
Oh! bitter loss! In flames to ashes shrivels
The life that might have been spent for HIMSELF.
I stand in shame with blinding tears of anguish.
He speaks: "My child, this treasure, too, behold!"
There at His feet, a tiny heap is shining—
My own—of "silver, precious stones, and gold."

Amazed, I gaze. Again His voice rolls o'er me
In sweetest music from His heart of love;
"Yea; inasmuch as unto Me thou gav'st it
It was invested in the realms above;
And thousand, thousand-fold, the heavenly interest
On that small savings, from a life else lost,
Awaits thee." Melts my heart in deep contrition.
Ah, fool, that I forgot to count the cost!

"That Day" at last is o'er. The tried and faithful,
Glad with the joy of that sweet word, "Well done,"
Come laden with their spoils, and, crowned as victors,
They enter on their rest, all battles won.
The conquerors' palm and robe the Lord presents them;
The "hidden manna" and the "fair, white stone."
They overcame! The angels shout the paean;
But they give glory to the Lamb alone.

And as He wipes away their tears of suffering,
My eyes, with grief remorseful, still o'erflow;
Not for the loss of crowns, but that my Saviour
Cannot that word of praise on me bestow.
Yet, as I weep, I meet His eyes so loving,
Those lips, in which is now no sword, still say:
"Fear not!" I feel His wounded hand, so tender;
He comes to me and wipes *my* tears away.

Thank God that I am not *yet* looking backward
To "that Day's" verdict on my life below;
For still the Judgment Seat is in the future,
But that it may be very near, I know.
Lord, help me NOW to judge sin and forsake it;
To count the world's best gifts but dung and dross,
That I may win Christ; and, in winning sinners,
Take up my cross, and count all else but loss!

—R. W. Scott.

WILLIAM WILLIAMS

Apartado 38

Puerto Cabello, Venezuela

South America.