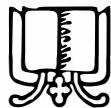


THINGS NEW AND OLD

*An Avenue of Ministry to the
Whole Church and Gospel for
the Whole World.*

VOLUME No. 7

1 9 3 9



Edited by F. B. TOMKINSON



*Published by ERIE BIBLE TRUTH DEPOT
912 French Street
Erie, Pa.*

Printed in U. S. A.

I N D E X

A	Crucial Test—A. J. P.	2
A	Doctor's Testimony—L. R. S.	277
A	Gospel Illustration—P. T. S.	237
A	Letter of Sympathy—J. N. D.	284
A	Memory—E. J. N.	210
A	Practical Question—J. N. D.	251
A	Prayer Meeting In the Days of Jehoshaphat—J. N. M.	36
A	Timely Exhortation—Help and Food, Vol. 2	45
	Alphabet of Exhortation—Contributed	258
	An Important Difference Between Principle and Practice—Help and Food, Vol. 1918	131
	Bible Examples—The Young Christian	240
	Butterfly or Bee?—A. E. Booth	27
	Captives—J. W. H. Nichols	70
	Conversations with Christ —Simple Testimony	186
	Correspondence:	
	Touch Me Not—H. & F.	119
	Extract—H. & F.	211
	On World Conditions—Editor	234
	Current Events—World Dominion	260
	Difficulties—The Bible Monthly	97
	Effectual Prayer—R. H. G.	65
	Extracts	261
	Fragment—The Present Testimony, Vol. 6	92
	Fragment—M. E. H.	230
	From the Portfolio	168
	Get Your Shovel—Simple Testimony	157
	Gleams of Spiritual Light	
	—Sel. by E. J. N.	69, 176, 256
	Hold Fast Till I Come—J. W. H. Nichols	100
	How God Answers Prayer	
	—Marching Orders	283
	Intelligent Service—P. T. S.	273
	Is Christ Sufficient?—W. B.	38
	Is Jesus God?	
	—The Authority of the Word of God	221
	Jewels—Harry A. Thompson	132
	Joy In Service—Sel.	193
	Lessons From Afflictions	
	—From Faith's Resources In Sickness	73
	Letters to An Evangelist	
	—Letter IV, C. H. M.	12
	Letters to Young Christians:	
	Who Are Your Friends?—Marching Orders	22
	A Threefold Cord—Marching Orders	46

I N D E X—Continued

What Is In Your Hand?—Simple Testimony	71
Four Important Points—D. T. J.	93
Discipleship—Marching Orders	111
The World's Fair—D. T. J.	138
The Young Christian and His Bible	
—Help and Food	163, 189
John 3:16 In Demerara and St. Vincent	
—The Bible Monthly	212
To a Young Man Who Is Growing Slack	
—Simple Testimony	232
The Neglected Bible—Marching Orders	261
Service (Poetry)—J. H. Cansdale	287
Losing the Kernel but Proud of the Shell	
—The Bible Monthly	81
Nearness to Christ and Its Effect—J. N. D.	60
Notes—Editor	121
Notes—S. R.	266
Notes on the Songs of Praise in the	
Old Testament—E. F.	86
One Year to Live—Sel.	1
Only One Row—Help and Food, Vol. 2	44
Other People's Spots—M. Allen	278
Readings on the Seven Churches	
—Notes and Jottings—J. N. D.	149, 178, 197
Royalty and "Safety, Certainty and	
Enjoyment"—Letters from England	236
Seeing the Bright Side—Sel.	42
Service—J. W. H. Nichols	124
Seven Precious Gems of Truth—A. E. Booth	79
Should A Christian Go To War?—S. R.	241
Stephen's Sight of the Glory	
—The Present Testimony	106
Surpassing Love—Editor	145
Testimony of a Daily Paper	165
"That Rock Was Christ"	
—From an Address by Wm. Dewar	270
The Bible From Sinai—The Bible Monthly	207
The Bible In the World—World Dominion	49
The Captain and the Quadrant—Sel.	109
The Christian, the Cross and the World—J. N. D.	96
The Confession of a Very Aged Pilgrim	
—The Present Testimony	238
The Disciple—Anon	240
The Eternal Sonship of Christ—G. Soltau	55
The Expulsive Power of a New Affection	
—J. W. H. Nichols	90
"The Form of a Servant"—Editor	218

I N D E X—Continued

The Lord's Supper—A. J. Pollock	17, 28
The Restoration of Lost Power—Wm. Dewar	6
The Secret of Power—The Christian Friend	169
The Sisters of Bethany—The Bible Monthly	184
The Songster—W. E. Earl	286
The Spirit's Teaching—Extract	252
The Worker's Dream—B. C. G.	166
Thoughts From Psalm 22—Ira Good	134
Two Ways of Being Provoked—Harry Thompson	63
"What Readest Thou?"—E. G. C.	25

POETRY

An Earthen Vessel—R. D. Smith	70
Christ In Sickness—J. A. T.	79
A Word of Comfort—Sel.	43
Be Glad and Rejoice—F. R. H.	22
Come, Cheer Thee	100
Growing Old—"Pansy"	259
He Goeth Before—Seed for the Sower	1
He Leads Us On—Sel.	145
I Shall Not Want—Gerhard Tersteegen	25
Jehovah Help Jerusalem!—The Young Christian	73
My Compassionate Lord—E. O. T.	217
No Peace—Annie Johnson Flint	241
O Jesus! Friend Unfailing—H. K. Burlingham	144
Our All In All—E. R. W.	97
Our Father Knows—Sel.	212
Peaceable Fruit—F. R. Havergal	169
Present Victors!—The Present Testimony	49
Service—J. H. Cansdale	287
The End of the Way—Sel.	265
The Peace of Full Surrender—Frederick R. Marvin	121
The Secret of the Lord—Sel.	193
The Way That He Shall Choose—F. R. Havergal	176
Thou Crownest the Year—F. R. H.	283
Thoughts Suggested on Reading Ps. 9:9; 18:35; 136 M. Grnsted	239
Tribulation—Geo. Withers	91
"Watch Therefore"—Simple Testimony	231

“He Goeth Before”

(Deut. 1:30; 9:3; John 10:4.)

We stand on the threshold, a new year beginning,
And wonder perhaps what the future may be;
The past is illumined by God's love and mercy,
But the year which we enter no mortal can see;
Untried and untrodden, it lieth before us;
We pause as we pass through its wide, open door,
Yet need not be fearful if only we follow
The footsteps of Jesus, “Who goeth before.”

We want Him to choose every step of the pathway,
And safely to guide us as seemeth Him best;
We trust in His wisdom, His love and His goodness,
Content to leave to Him, in faith all the rest.
Oh! just to remember 'tis only to follow—
We dare not to choose or to plan any more,
He leadeth the blind by a way which they know not,
He lightens their darkness—“He goeth before.”

Blest Lord, we beseech Thee that truly and ever
We follow Thy steps as our Leader and Guide!
Oh, hold us, and keep us, and help us to listen
For Thy voice evermore as with Thee we abide.
And then, when the journey at length shall be over,
Throughout coming ages we'll ever adore
The wisdom and love of the One Who now leadeth—
Our Saviour and Shepherd “Who goeth before.”

—SEED FOR THE SOWER.

One Year To Live

Some time ago *The Baltimore Sun* gave a prize of twenty-five dollars to a certain Mary Reed for an answer she sent to the question, “What would you do if you had only one more year to live?”

Remarkable was the decision of a secular paper to give one of their prizes to an answer that contains such noble and spiritual sentiment, and to

recognize the worth of one who feels that in the last year of life she would want to live for God.

This is Mary Reed's answer:

"If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days;

One year to strive for a reward
When I should stand before my Lord,
I think that I would spend each day,
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.

So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends."

A Crucial Test

Theory is ever tested by practice. If it does not stand this test, however attractively it may be presented, it is to be rejected. *How does it work?* This is the ultimate test.

So tested, higher criticism and modernism stand discredited as miserable failures. When sitting in one's study, in comfort and pleasant surroundings, theories may attract the unregenerate mind or

allure the unestablished believer. But what comfort do they bring in trial, in poverty, in bereavement, in sorrow? What consolation do they give on a death-bed? These are the tests. Above all, how do they affect eternal issues?

Modernism is the thin end of the wedge, of which the thick end is open, rank infidelity. Many a nominal believer has begun with higher criticism, and ended in infidelity. Lawlessness and godlessness lend themselves to national suicide and individual disaster.

Modernism, old as the vagaries of man's mind, cannot be classed as Christian in the remotest sense of the word. It has a genius for pulling down, but not for building up. It loosens every corner stone of morality and truth and involves in a cataclysm of ruin those who seek shelter where there is none.

The following well illustrates my meaning. It is related by the late Dr. J. H. Jowett, as told him by his friend, the late Charles H. Berry, D.D., and abridged from *The Homiletic Review*.

Dr. Berry received at a very early age the highest honours that the denomination to which he belonged was able to confer. His fame as a preacher was as wide as the English-speaking world. He was a modern theologian when the following incident took place.

"One night there came to me," he says, "a Lancashire girl, with her shawl over her head, and with clogs on her feet."

"'Are you the minister?' she said.

"'Yes.'

“ ‘Then I want you to come and get my mother in.’

“Thinking it was some drunken brawl, I said, ‘You must get a policeman.’

“ ‘Oh, no,’ said the girl, ‘my mother is dying, and I want you to get her into salvation.’

“ ‘Where do you live?’

“ ‘I live so and so, a mile and a half from here.’

“ ‘Is there no minister nearer than me?’

“ ‘Oh, yes, but I want you, and you will have to come.’

“I was in my slippers, and I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the house, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful Example, and extolled Him as a Leader and Teacher. She looked at me out of her eyes of death, and said:

“ ‘Mister, that’s no good for the likes of me. I don’t want an example. I’m a sinner.’

“Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no Gospel; but I thought of what my mother had taught me, and I told her the old story of God’s love in Christ’s dying for sinful men, whether I believed it or not.

“ ‘Now you are getting at it,’ said the woman. ‘That’s the story for me.’

“And so I got her in, and I got myself in. From that night,” added Dr. Berry, “I have always had a full gospel of salvation for lost sinners.”

What a testimony to the old-fashioned gospel preached by Paul, Wycliffe, Luther, Wesley, Whitefield, Spurgeon and multitudes of sainted men of God,—the old, old story for which Huss, Ridley, Latimer, Cranmer and thousands besides have died, rather than surrender its blessing.

Higher criticism and modernism are emphatically not for the slums, for the sick, for the poor, for the dying. The old, old story is for all, from the sovereign on the throne, to the denizens of the slums and the solitary inmate of the condemned cell.

It is still doing its happy work, spite of the flood of evil cast out by the dragon's mouth. It is still winning its peaceful conquests. Nothing can stop it.

How striking is Dr. Berry's testimony! Not only was the poor dying sinner saved, but finding the powerlessness of his message to others when *tested*, he wisely came to the conclusion to receive God's message of power for himself. Preacher and listener saved by the same address! How delightful.

No wonder that Paul exclaimed: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). It had saved him. It could save others.

For three short years Dr. Berry preached, as he styled it himself, "a full gospel of salvation for lost sinners." God used his message mightily, and then he was called home. One Sunday night as he was about to begin his sermon he was called from serving to resting. He was ready! I trust none of my

readers are deceived by a theory no more able to comfort than prismatic colours lighting up an icicle are able to warm the starving traveller in the Arctic regions.

Why not put the Gospel to the test? I remember hearing of a skeptical Russian nobleman, Count Bobrinski, who decided to do so. He prayed earnestly, "O God, if there is a God, reveal Thyself." His prayer was answered. He was converted, and for many a long year he was an earnest and successful preacher of the gospel, whose power he had experienced.—A. J. P.

The Restoration of Lost Power

Notes of an address, by WM. DEWAR, Sept. 4, 1938

II Kings 6:1-7

In the preceding chapter we have the sweet story of the cleansing of Naaman the leper. There the sinner is cleansed. Here we have the expansive power of God's grace.

Elisha was a man of God who was very specially used in his day. If we are not useful to God in our day, the fault lies with us.

We find a lovely spirit in the sons of the prophets. They want to expand. This should also be our desire in these last days. In Acts 9:20, we find a man who had just been saved. He had just found out that the Saviour had saved him from his sins and there is no hesitation—no waiting. His

heart was filled to overflowing; he wanted to expand, to tell someone else about it.

This man, Paul, was a man who pre-eminently preached Christ as the Son of God—the One Who was the Father's delight; that One Paul preached. God must come from heaven if the sinner is to be saved. Nothing short of Calvary could meet man's deep need.

In John 1:44-45 Philip was a real soul winner. He found Nathanael and said unto him, "We have found Him—come and see." The word spoken bore fruit. Paul and Philip both reached out. They could not help themselves.

In verse 2 of our chapter, the sons of the prophets said unto Elisha, "Let us go, we pray thee, unto Jordan." Why go to Jordan? Because it is the river of death. That is where we should go today—to Jordan. For it is in the place of death that the sinner is found. That is where the evangelist goes—to the region of death. There the need is great.

In I Kings 5:13-16 Solomon was a very wise man for when he sent those 30,000 men to Lebanon to hew down trees for the building of the temple, he divided them up and sent 10,000 at a time for a month and then sent them home for two months. One month in the mountains and two at home; one month in service and two at rest. Unless we double our time spent in the presence of God, our ministry will not be fruitful. Twice the time should be spent with God as is spent before the public. How can we spend time with God? By

prayer and reading His Word. Solomon was very wise and I repeat again: twice the time must be spent with God as in ministry to the public. Time spent with God is never wasted. Retirement is to be coveted.

Turn to Acts 16:6-10 and we will get a little word as to how the servant is to be guided. Here we find Paul and his company forbidden of the Holy Ghost to preach the Word in Asia so they went to Mysia and assayed to go into Bithynia but the Spirit suffered them not. And reaching Troas, a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us." So he went.

Paul, the servant, waits for the guidance and leading of the Spirit. It is one thing to want to go forth; another to wait for the quiet guidance of the Holy Spirit. It is not enough just to have a heart full of love for souls but wait on the Spirit's guidance before going forth. Notice that these sons of the prophets said not, "We will go," but, "Let us go." It is a grand thing to be guided by the will of God and His Word—that is to be supreme.

There never was a stronger minded man than the Apostle Paul, yet how lovely to see him subservient to the will of the Lord. There are too many these days, busy doing things without having first waited on God and gotten an answer from Him. The building of God is nearly reared; it will soon be completed, but we are left here to build for God.

These men in our chapter lay hold on the prophet for permission to go to Jordan. When he gives it, they are happy. It is a good thing to be conscious of God's guidance and approval of what we do. There is too much running unseent. Wait on God and He will crown your labors with success.

After getting permission to go, one of them said, "Be content, I pray thee, and go with thy servants" (v. 3). This is a very happy thing this man does, for the servant of God is not happy to go alone. They have permission to go but they do not take one step until they have the consciousness of the Master's presence with them. Elisha says, "I will go." Now His presence is granted. The Master and the servants are found together. This is possible today and it would be a sorry thing if it were not so. Who would want to go without the Master at his side? Elisha goes with them then (v. 4).

Look at Gen. 45:26-46:4. Here we have Joseph's brethren returning to their father Jacob and telling him that Joseph is yet alive. They had lied to him once before so this time he does not believe them until he sees the wagons which Joseph had sent to carry his father down to Egypt. And Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die." Jacob went on that long journey that his aged eyes might once more rest on the son of his love. The sons had deliberately lied to him once before so he discredits their word this time and wanted proof of what they said. The wagons were very convincing; it was a grand bit of news; he revived.

Jacob was eager to see his son Joseph once more, yet eager as he was, he must stop at Beer-sheba, the last stopping place on the border of Egypt and be sure he had the mind of the Lord before he took another step. It is a grand thing to wait upon God. I repeat it: it is a grand thing to wait upon God. People are the losers today for not waiting.

In verse 4, God said, "I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." These words from God brought relief to Jacob, for his heart is with Joseph but he can't go apart from the will of God. And God also says, "I will also surely bring thee up again." Notice that.

The ministry of Joseph is a wonderful ministry. Look how he dealt with his brethren. He wept over them. He did his work well. He was full of labors, full of sweet work. Jacob is told by God that Joseph will put his hand upon his eyes. That is the last bit of ministry that love can do, to close the eyes in death. That, Israel is told, Joseph—the son of his love—is to do for him, this last bit of lovely service from his son.

Now to get back to our chapter. In v. 4, Elisha went with the sons of the prophets to Jordan and they cut down wood. Turn to Matt. 3:7-10 and we will find the axe is laid to the root of the trees. It is down in the region of death where those are found that are to form the building of God. But as they worked, one man's axe head fell into the water. One can do nothing with the handle of an

axe to cut down trees. His power is gone. There is a great ado made today in the name of the Lord but there is no power. The axe head has fallen into the water and only the handle is flourished around. It is when the axe is laid to the root of the tree that it brings forth results. It is the Word applied to hearts that brings forth fruit for God.

You can flourish the handle of the axe all you want to but we need the sharp iron to bring us down under the power of divine truth. God is the One Who lifts up but first He cuts down and then builds up. It is a grand thing to see what we are by nature and then acknowledge it. It is then He lifts us up and takes us home to the rest that awaits the people of God.

The man says, "Alas, Master! for it was borrowed." That is a frank confession. He owns that his activity is at an end. His power is gone. Every bit of truth that is given to us comes from God; it is not our own. What use are we making of it? God has entrusted us with the truth. What have we done with it? This man was almost the wisest man in the world. When he felt his power was gone, he sat down.

The man of God said, Where fell it? The man knew and shewed him the place. Too often the power slips out of our hands. Instead of keeping on with only the handle, go back to the point where the axe head was lost. Where did you lose it? This man knows and points to it. Activity is not necessarily power. When that is lost it is a good thing for all of us to sit down and say it is gone

beyond recovery until the prophet comes along. When we cry to Him, that is an opportunity for God to restore the lost power.

The prophet cuts down a stick and casts it into the water and the iron swims. Nature can never restore that which is lost but grace can. The axe head is once again in the hand of the man; power is restored. It is a grand thing to see power restored in days like these. It means that God is good. We are poor things; how often we break down. Yet grace can restore what it would be impossible for nature to do.

Letters to an Evangelist

Letter VI

I have, in some of the earlier letters of this series, dwelt upon the unspeakable importance of keeping up with zeal and constancy, a faithful preaching of the gospel—a distinct work of evangelization, carried on in the energy of love to precious souls, and with direct reference to the glory of Christ—a work bearing entirely upon the unconverted, and therefore quite distinct from the work of teaching, lecturing, or exhorting, in the bosom of the assembly; which latter is, I need not say, of equal importance in the mind of our Lord Christ.

My object in referring again to this subject is to call your attention to a point in connection with it, respecting which, it seems to me, there is a great want of clearness amongst some of our friends. I

question if we are, as a rule, thoroughly clear as to the question of individual responsibility in the work of the gospel. I admit, of course, that the teacher or lecturer is called to exercise his gift, to a very great extent, on the same principle as the evangelist; that is, on his own personal responsibility to Christ; and that the assembly is not responsible for his individual services; unless indeed he teach unsound doctrine, in which case the assembly is bound to take it up.

But my business is with the work of the evangelist; and he is to carry on his work outside of the assembly. His sphere of action is the wide, wide world. "Go ye into all the world, and preach the gospel to every creature." Here is the sphere and here the object of the evangelist—"All the world"—"Every creature." He may go forth from the bosom of the assembly, and return thither again laden with his golden sheaves; nevertheless he goes forth in the energy of personal faith in the living God, and on the ground of personal responsibility to Christ; nor is the assembly responsible for the peculiar *mode* in which he may carry on his work. No doubt the assembly is called into action when the evangelist introduces the *fruit* of his work in the shape of souls professing to be converted, and desiring to be received into fellowship at the Lord's table. But this is another thing altogether, and must be kept distinct. The evangelist must be left free: this is what I contend for. He must not be tied down to certain rules or regulations, nor cramped by special conventionalities. There

are many things which a large-hearted evangelist will feel perfectly free to do which might not commend themselves to the spiritual judgment and feelings of some in the assembly; but, provided he does not traverse any vital or fundamental principle, such persons have no right to interfere with him.

And be it remembered, dearest A., that when I use the expression, "spiritual judgment and feelings", I am taking the very highest possible view of the case, and treating the objector with the highest respect. I feel this is but right and proper. Every true man has a right to have his feelings and judgment—not to speak of conscience—treated with all due respect. There are, alas! everywhere, men of narrow mind, who object to everything that does not square with their own notions—men who would fain tie the evangelist down to the exact line of things and mode of acting which according to their thinking would suit the assembly of God's people when gathered for worship at the table of the Lord.

All this is a thorough mistake. The evangelist should pursue the even tenor of his way, regardless of all such narrowness and meddling. Take, for example, the matter of singing hymns. The evangelist may feel perfectly free to use a class of hymns or gospel songs which would be wholly unsuitable for the assembly. The fact is, he *sings* the gospel for the same object that he *preaches* it, namely, to reach the sinner's heart. He is just as ready to sing "Come" as to preach it.

Such, dearest A., is the judgment which I have had on this subject for many years, though I am not quite sure if it will fully commend itself to your spiritual mind. It strikes me we are in danger of slipping into Christendom's false notion of "establishing a cause," and "organizing a body." Hence it is that the four walls in which the assembly meets are regarded by many as a "chapel", and the evangelist who happens to preach there is looked upon as "the minister of the chapel."

All this has to be carefully guarded against: but my object in referring to it now is to clear up the point with respect to the gospel preaching. The true evangelist is not the minister of any chapel; or the organ of any congregation; or the representative of a body; or the paid agent of any society. No; he is the ambassador of Christ—the messenger of a God of love—the herald of glad tidings. His heart is filled with love to souls; his lips anointed by the Holy Ghost; his words clothed with heavenly power. Let him alone! Fetter him not by your rules and regulations! Leave him to his work and to his Master! And further, bear in mind that the Church of God can afford a platform broad enough for all sorts of workmen and every possible style of work, *provided only* that foundation truth be not disturbed. It is a fatal mistake to seek to reduce every one and every thing to a dead level. Christianity is a living, a divine reality. Christ's servants are sent by Him, and to Him they are responsible. "Who art thou that judgeth another man's servant? To his own Master he

standeth or falleth" (Rom. 14).

We may depend upon it, dearest A., these things demand our serious consideration, if we do not want to have the blessed work of evangelization marred in our hands.

I have just one other point that I would refer to before closing my letter, as it has been rather a vexed question in certain places—I allude to what has been termed "the responsibility of the preaching." How many of our friends have been and are harassed about this question! And why? I am persuaded that it is from not understanding the true nature, character, and sphere of the work of evangelization. Hence we have had some persons contending for it that the Sunday evening preaching should be left open. "Open to what?" That is the question. In too many cases it has proved to be "open" to a character of speaking altogether unsuited to many who had come there, or who had been brought by friends expecting to hear a full, clear, earnest gospel. On such occasions our friends have been disappointed, and the unconverted perfectly unable to understand the meaning of the service. Surely such things ought not to be; nor would they be if men would only discern the simplest thing possible, namely, the distinction between all meetings in which Christ's servants exercise their ministry on their own personal responsibility, and all meetings which are purely reunions of the assembly, whether for the Lord's Supper, for prayer, or for any other purpose whatsoever.

C. H. M. ("Miscel. Writings" Vol. 3)

The Lord's Supper

There are but two ordinances connected with Christianity—Baptism and the Lord's Supper. Both are intimately connected with the death of Christ. Baptism, an act, which has no meaning or virtue *in itself*, but symbolical of that which should powerfully affect the believer's life every day and all the days. It sets forth the identification of the believer with the death of Christ, that it is his privilege to die practically to all that Christ died to. The world that crucified Him and the flesh that clamoured for His crucifixion are to be judged and set aside. The believer henceforth is to walk "in newness of life." (Rom. 6:4).

Baptism is one act, but the Lord's supper is an appeal to the affections of the Lord's people, occurring, as it does, Lord's day by Lord's day, an appeal kept thus freshly before the minds of the saints.

We believe the weakness that marks the Christian profession is very largely because the death of Christ is not prominent and dominating in the lives of the saints of God. If once the believer loses the sense of the vital meaning of the cross, and its intimate relation to his blessing from God and his standing before Him, he is in danger of getting on the downward path so far as Christian profession goes.

* * *

It is often remarked that what comes out in the Gospels is not found in the Epistles, and what is

brought out in the Epistles is not found in the Gospels. For instance, we find John's baptism in the Gospels, but not in the Epistles; Christian Baptism in the Epistles, but not in the Gospels. The Lord's Supper is a striking exception to this rule. The record of its institution by our Lord is found in no less than *three* Gospels. Scripture never goes in for needless repetition, so evidently the matter so emphasised is very near the heart of our blessed Lord, and should be very near the heart of every believer. But it is also found in the Epistles. 1 Cor. 11 tells how it was revealed to the Apostle Paul direct from the glory. Instituted on earth in all the darkness and sorrow of the very night of the betrayal, it was likewise made the subject of a special revelation to the Apostle Paul.

The reason of this was strikingly illustrated by an instance in the writer's experience. He was talking to an aged Quaker, headmaster of a celebrated school. Quakers so emphasise the doctrine of the Holy Spirit that they neither carry out the ordinance of baptism nor the celebration of the Lord's Supper. This old gentleman contended that the Lord Supper was a *Jewish* feast, given to the disciples of our Lord before He died, and therefore not binding on Christians. The writer asked him if this were so, how was it that a special revelation was given to the Apostle Paul, *the Apostle of the GENTILES*, given AFTER the Day of Pentecost, when the descent of the Holy Spirit had already formed the Church as the Body of Christ, Himself the living glorified Head in Heaven? Did

this not clearly indicate that it was intended to be a *Christian* feast? He had no answer to make.

It is, indeed, touching that it was instituted on the night of the betrayal, when the impending ordeal of the Cross was weighing heavily on the Saviour's mind, as witness the sweat like great drops of blood falling to the ground and the agonizing cry to God that if it were possible the cup of God's judgment on sin should pass from Him, subject to God's will. Then in all the blaze of the glory the revelation concerning the Lord's Supper was given to the Apostle of the Gentiles, so that wherever he went on his missionary labours, the Lord's solicitude for the remembrance to His own would be duly emphasised.

* * *

The ordinance is simple in the extreme. It was not instituted in the gorgeous Temple with priests in flowing robes and swinging censers. Evidently the Spirit of God would not occupy the mind of the believer with the ritual of the occasion. Ritualism makes an appeal to the senses, the venerable building, music stealing through the fretted arches, priests with gorgeous vestments, with chantings and genuflexions, combine to impress the outward senses, and produce a false feeling of sanctity on the mind of the flesh. The result is only of the worst in many, many cases.

No, in a large upper room furnished in an unknown part of Jerusalem, a room with no ecclesiastical setting, an ordinary room in an ordinary dwelling, with bread and wine upon the table, and

bread and wine were the common articles of food in the homes of the poorest in Palestine, was the place where the Supper was instituted. It was in the symbolic meaning of the bread and wine, wherein lay their significance, the body given, the blood of our Lord shed. How much is wrapped up in this simple statement. The body given! We are face to face with the astounding truth of our Lord's Person, very God and very Man, one blessed Person. Oh! the mighty love that led Him to stoop from the glory, where in the form of God He received the homage of the angels, to being found in the form of a bondslave, becoming obedient to death, even the death of the Cross. Should the loaf upon the table occupy our thought, or rather be simply a touching symbol of a truth of vital importance, appealing in its simplicity and the wonder of its meaning to our affections?

Sad indeed is it that ritualism has gone riot in its irreverent imagination and made out that in the blessing of the emblems by the priest the bread becomes the very body of our Lord and the wine His very blood. No doubt this has been invented to fasten the chains of superstition upon men, and give the priest a power that sets him above the laity, and between the people and the Lord. Shame is it that the consecrated wafer, as it is called, is put in a box, called an aumbray, and worshipped as if the Saviour were there in Person. Let us cherish the simplicity with which our Lord instituted this feast, and not turn it into an occasion for shameful senseless idolatry.

We are told in 1 Cor. 10:16, 17, that the cup which we bless, is it not the communion of the blood of Christ; the bread, which we break, is it not the communion of the body of Christ? "The cup of blessing which we bless!" What a touching and absolute contrast to the cup our Lord drank for us at the Cross.

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night the Lord passed through
Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless and ready to die."

None but our Lord and His Father will ever know what He went through that the communion of His blood might be ours. That blood brings the believer the forgiveness of sins, and redemption. It brings him to God.

In the tabernacle's typical teaching the worshipper could go as far as the blood of the sin offering went. The High Priest on the great day of atonement carried the blood into the very holiest of all; he could go no further, and sprinkled it upon and before the mercy seat. That sets forth symbolically what Hebrews 10:19-22 sets forth doctrinally, that the believer has boldness of access into the very presence of God, there to be a worshipper. It is indeed a cup of blessing. All the ingredients in the cup the Lord drank were those of suffering, distance and death; not only death, but death under the judgment of a holy God for sin as He took the sinner's place. The cup the believer receives is full of blessing and happiness and joy. The bread

is the communion of the body of Christ. We enter into all the blessings of Christ's death, and have entrance into a realm of blessing and delight the world knows nothing of.

(To be continued, D. V.)

Be Glad and Rejoice!

"Be glad and rejoice, for the Lord will do great things."—
Joel 2:23

The Lord hath done great things for thee!
All through the fleeted days
Jehovah hath dealt wondrously;
Lift up thy heart and praise!
For greater things thine eyes shall see,
Child of His loving choice!
The Lord will do great things for thee;
Fear not, be glad, rejoice!

—F. R. H.

In the parable of the Prodigal Son, note the *Father's love in falling on the son's neck*, and kissing him in all his rags: then *introducing him into the house*, clothed in the *best robe*. It would have been *discreditable* to the Father, had His son been in His house in rags.

Letters to Young Christians

WHO ARE YOUR FRIENDS?

Those who belong to Christ should be very careful as to the people with whom they make friends. We have to be kind and courteous to everybody,

but it is disastrous when young Christians choose as their companions those who do not love the Saviour.

A certain farmer saw a lot of crows picking up the seed that he had sown in one of his fields. He took his gun and fired at them. All the birds flew away except one that lay on the ground wounded. The farmer went up to the wounded bird and found to his astonishment that it was his own pet parrot. It had escaped from its cage and had flown out to join the crows in the field. Its wing was broken with the shot. The farmer picked it up gently, saying, "Ah, Polly, this is the result of your keeping bad company!"

He put the wounded parrot under his coat and went off home. When he got near the house his little girl ran out to meet him. "Have you shot any crows, father?" she asked. "I have shot Polly!" said the farmer. Before he could tell his little daughter how it was, the parrot put its head from under his coat and exclaimed, "Bad company! bad company!"

Dear young Christian, do not keep company with "crows," or you will surely be wounded. I mean, do not make friends of worldlings. They will do you harm. One of David's memorable sayings in the Psalms is: "I will not know a wicked person" (Ps. 101:4). It is not that we have not to do business with them or buy things at their shops. We are told to "be courteous" and to love even our enemies. We ought always to be ready to lend a hand in **case of** need, and to do a kind action whenever we can. But this is a different thing from

MAKING COMPANIONS

of people who are not Christians.

Even those who are Christians, if they are worldly-minded, will do us harm,—more harm perhaps than the out-and-out worldling. If we are in a hurry, and are trying to get along in a street which is thronged with people, it is not those who are going in a contrary direction to ourselves who hinder us most. We can easily avoid such, and they avoid us. The people who hinder us most are those GOING IN THE SAME DIRECTION AS OURSELVES BUT AT A SLOWER PACE. It is the same in our journey heavenward. Those who will be the greatest hindrance are those travelling the same way, but at a more leisurely speed. They are not “running” the race. Their affections and interests seem to be divided. While trusting in Christ for salvation, they seek much of their pleasure in the things of the world. There is little of the “pilgrim” character about them. Companion-ship with such will do you much harm.

The best kind of companion to have is mentioned in Psalm 119:63: “I am a companion of all them that fear Thee, and of them that keep Thy precepts.” Who can tell the value to young Christians of such companions as these? Both by example and by conversation they can help us in the things of God in larger measure than perhaps we realize. Let us, then, seek companions from among spiritually minded fellow-Christians, and remember that “the friendship of the world is enmity with God.”

—MARCHING ORDERS.

I Shall Not Want

Thou All-sufficient One!
Who art
The chosen portion of my heart!
Other rejoicing need I none.
I can find all in Thee,
Thou chiefest good to me!
Who has Thee is satisfied:
Who by Thee doth still abide
Is no more lonely at Thy side.

O highest joy of joy!
True rest!
Comfort of every aching breast!
Whom can earth trouble or annoy,
Whom Thou art near to bless—
Who does Thy love possess?
All I seek for out of Thee
Hindrance to my joy might be,
And diminish peace in me.

Whom Thou dost call Thy child,
Thine own—
By all on earth may be unknown,
By all on earth may be reviled—
What then? If God be his,
He needs no other bliss.
If I know that I have Thee,
Life and strength and joy may flee,
Griefs may come—they move not me.

—Gerhard Tersteegen.



“What Readest Thou?”

In these days, when the bookstalls are crowded with unclean and demoralizing reading matter, it is of the utmost importance that Christians should be careful what literature enters into their houses. Very few Christian homes are without the weekly, if not the daily newspapers, and these are regularly read almost from cover to cover. Yet in these papers there is much that is degrading, and cannot but lower the mental outlook of even established

Christians. How careful Christians—and especially those who have young and growing children—should be to have only the best papers, and to make sure that sordid and unclean stories are not perused by their families.

How often one finds that even in Christian homes the newspapers are read without fail, yet again and again one finds, to one's surprise, that not one good, helpful Christian magazine enters the house! This is a very serious neglect with some, and the Word of God comes to mind: "My people are destroyed (Heb. cut off) for lack of knowledge." (Hosea 4:6). The Word of God should have the first place in every home, and its study should be encouraged, so that no books, papers or magazines take its place in the hearts of those who belong to Christ.

Where the Book of books is valued and fed upon as it ought to be, anything that helps to a further understanding of its precious contents will be valued and hailed with great delight, and that which is sordid and unclean will wither and lose its attraction. The written ministry of many honoured servants of God, gifted and deeply taught in the Word, is within the reach of all, and we cannot neglect such without serious loss to ourselves and to those who live with us.

Again, it is of the utmost importance that parents should see that their children are well provided with reading of a simple, sound, and Scriptural character, so that they will have neither time nor inclination to read what is of doubtful import.

Light reading of the "novel" style may in some cases be harmless, but inevitably leads the one who indulges in such reading into danger, for so many novels in these days are lowering to the moral standards, and full of subtle questions of impurity. Parents need to have godly wisdom and true discernment, but to those who seek it from their Heavenly Father the promise is sure: "If any . . . lack wisdom, let him ask of God . . . and it shall be given him, but let him ask in faith, nothing wavering."

The love for novels and theatre plays can often be traced back to light reading of a doubtful nature given to young children without due consideration. Eternity alone will fully reveal the loss of many parents, who now heap up riches and add land to land, and neglect to lay out part of their means regularly, to instruct the young upon divine things. Even picture books must be carefully chosen in these days, and time spent in careful selection will not be wasted through eternity. Oh, how many a child of God we have heard bless the Lord for the wisdom of godly parents, who refused their minds when young the dainties of light literature which would have soiled and degraded their lives!—E.G.C.

Butterfly or Bee?

The butterfly will start out in the morning, go out in the garden, light on one flower after another and then return. If you could ask it: "Where have you been?" and if it could answer, it would

say "I have seen and heard many things, I have been on many a sweet scented bloom, but have brought nothing back."

Sad to say that is the way with some people. They say "I have read forty-five chapters this week." Well, what have you gotten from those chapters? They cannot write down one thought that the Lord has given them.

Now go to the honey bee and ask, "Where have you been?" "Oh, just to one or two spots. I went to a flower, and went right down into its heart and found a lot of honey there. I brought it back and here it is."

Oh, that God would make us like the honey bee, to gather sweetness and food from the rich stores treasured up in the Scriptures.—A. E. B.

The Lord's Supper

(Continued from January issue)

"Drink ye *all* of it." (Matt. 26:27), was the invitation of the Lord to His disciples, and surely His invitation to-day for all of His own is just the same. "They *all* drank of it" we read in Mark 14:23. The invitation is given in Matthew's Gospel, the happy response to the invitation is given in Mark's Gospel. This raises a question we do well to meditate upon. For whom is the Lord's Supper? Is it the badge of membership with a particular body of Christians? To raise this question is to answer it. Scripture is so plain in the matter. It is the LORD'S Supper. It is where He

should be supreme. His invitation is for all the blood-bought children of God. Does a known Christian ask to remember the Lord in His death? Is he known to be sound in the faith and walking in a godly way?* Such an one must be received, or else it ceases to be the LORD'S Supper, and becomes one of man's, a sectarian feast common only to the members of a particular body of believers.

"Drink ye ALL of it", is a challenge to every believer on the face of the earth. The Church of God is not a question of frontiers, nationalities, language, social positions, the colour of the skin. This is a fellowship that embraces all those who love the Lord, wherever they may be found. The appeal is to the heart.

I remember speaking to a young Christian who told me he was thinking of asking to break bread. Two years after I met him and enquired if he were breaking bread. He replied, "I have not yet made up my mind." I replied, "It is not a question of your *mind*, but of your *heart* . . . Affection for the One you owe everything to, should move you."

We may well ask a question here. Do we come into fellowship by breaking bread, or is breaking bread the expression of fellowship? It is clearly the expression of fellowship. There is but ONE fellowship in Scripture for the believer. "God is faithful, by Whom ye were called to the fellowship of His Son Jesus Christ, our Lord." (1 Cor. 1:9) "There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism; ONE God and Father of

all, Who is above all, and through all, and in you all.” (Ephesians 4:3-6).

I remember meeting a young Christian woman years ago. She evidently thought I was under the impression that she broke bread where I was in the habit of doing so. To set me right in the matter, she said, “You know I am not in fellowship.” I replied gravely, “I’m concerned to hear that. So you are a poor sinner on the broad road, going to destruction.” “Oh, no,” she replied, “I am a Christian.” “In that case,” I replied, “who is your Saviour?” “The Lord Jesus,” she replied. “So He is mine. We have the same Saviour. Is that not a big bit of fellowship?” I then went over several wonderful blessings that we had in common, and asked, “Are not these wonderful blessings the sign that we are in fellowship?” She replied, “Well, I put it wrongly to you. I *am* in fellowship, but I *am not* breaking bread.” I replied, “You are, indeed, in happy and blessed fellowship, but not giving expression to it in the breaking of bread.” How sad to be in the only fellowship there is, and not give expression to it.

Why does anyone ask to break bread? They may not put it in so many words, but clearly because they ARE in fellowship, and so fully in fellowship they wish to give expression to it.

* * *

1 Cor. 11:27-34 tells us that the Lord’s Supper demands on the part of those who partake of it, that they should be living consistent Christian lives. It is true that what gives us fitness to par-

take of the supper is the atoning death of Christ. It sets forth the communion of His body and His blood. Whilst that gives to every believer fitness, it is very clear that there should be a corresponding practical fitness in our lives. There is such a thing as eating and drinking unworthily. I might be found going with the world and worldly amusements, and worldly companions during the week, and be found at the breaking of bread on the Lord's day morning. This would be eating and drinking unworthily. Suppose a son or daughter companied with friends, who spoke slightly of their parents, and slandered their characters, and the son and daughter heard all this without protest, and laughed at the expense of their parents behind their backs, do you think it would be a consistent thing to eat at their table, and be receiving their loving care?

What, then, is the remedy when conscience accuses one of eating and drinking unworthily? Scripture tells us. Honest self-examination. It does not say, examine yourself and stay away, absent yourself. No, "let a man examine himself, and so let him eat of that bread, and drink of that cup." That means whatever is unworthy in our conduct has to be judged in the presence of the Lord, put aside, and the way is then open to continue the remembrance of the Lord.

* * *

1 Cor. 11:27-34 goes on to show how holy is the remembrance of our Lord. It shows how possible it is for a believer to be so slack in his Christian

conduct, so inconsistent with the place he takes, that the Lord will come in in discipline. We read because of eating and drinking unworthily, "for this cause many are weak and sickly among you, and many sleep." (verse 30). We cannot do as we like in the holy things of God. How solemn to be laid aside, and still more solemn is it to be removed from the place of testimony by death, even if it meant being taken to be with the Lord. No Scripture shines more clearly as to the assurance of salvation for the believer than this. The government of God can go to the extreme limit of removing a blacksliding Christian from the earth, his testimony on earth being so bad that he cannot be trusted to remain on the earth any longer, and yet removed to *HEAVEN*. So we are assured, "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (verses 31, 32).

"Not . . . condemned with the world", saved by the atoning work of Christ and chosen by the sovereignty of a God of infinite love. How wonderful! Yet the appeal comes to us, that we should live lives consistent with the holy place we have been brought into.

* * *

But things may be so flagrant that the assembly must deal with the evil and put the offender out of the meeting. 1 Cor. 5 tells us of a case of shameful immorality. The Apostle Paul tells the believers that the way to deal with this evil is to

"put away from among yourselves that wicked person." (verse 13).

However such stern and necessary discipline has not to be carried out with harshness and callousness. The Corinthian saints, converted recently out of paganism with its shocking laxity of morals, were not sufficiently aware of the holiness of God's house, and were treating the grievous sin of one of them as if it meant little. However the letter of Paul opened their eyes to the heinousness of the sin in their midst, and how a little leaven leavens the whole lump. To put them in the place morally where they were as before God on the ground of the work of Christ on the Cross, it was necessary to clear themselves of this evil. At the same time the discipline was "for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5). In short, the discipline had recovery in view.

That the instructions of Paul bore fruit is evident from his second letter to them. We read how they sorrowed after a godly sort, how they cleared themselves, with what zeal they acted. (2 Cor. 7:11). Not only so, but evidently the sinning brother had been reached by the discipline, and was now ready to be restored to the assembly. The saints are exhorted to forgive him, comfort him, and confirm their love to him. (2 Cor. 2:7, 8).

* * *

How admirable is the wisdom of Holy Scripture. It might be that brethren of a hard spirit, with a liking for sitting on the judgment seat, might ex-

communicate saints for shortcoming, that call for patience and godly care and not for excommunication. For instance, we are told to "warn them that are unruly" (1 Thess. 5:14), not excommunicate them. Again we read, "Mark them which cause divisions and offences contrary to the doctrine ye have learned; and avoid them." (Rom. 16:17). It does not say excommunicate, but avoid them. Evidently things had not ripened to that extent. How slow the Spirit of God is to take drastic action, but would seek that the saints should act lovingly, patiently and yet faithfully with evil in their midst.

Recovery takes spiritual condition. Paul exhorts, "Brethren if one be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of MEEKNESS; considering thyself, lest thou also be tempted." (Gal. 6:1). A spiritual person is not necessarily one with much knowledge of the Scriptures, but one who is governed by the Spirit of God, and exhibits the marks of the Spirit of God in his spirit, such as affection for the erring one, the feeling that the flesh is no better in him than in the erring brother and he might be tempted; concern for the holiness of God's house, above all, MEEKNESS is emphasised.

1 Cor. 5:11 gives a list of those who are unfit to remain in outward Christian fellowship, and whose place is outside. Fornicators, the covetous, idolators, railers, drunkards, extortioners. There is the list. What a mercy we are not left without definite instruction in these solemn matters.



There remains one solemn instruction, all the more notable because it is contained in John's second pastoral letter, and addressed to a sister in the Lord and her children, who evidently were Christians and walking in the truth.

We read these solemn words, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is a partaker of his evil deeds." (2 John, verses 9-11).

Here it is not moral turpitude as in 1 Cor. 5, but doctrines subversive of the Person of our Lord and destructive of Christianity. Not only is the person, who advocates such doctrines, to be refused, but the one that bids him God speed is a partaker of his evil deeds. To allow him into your own home would constitute the one, who did so, a partaker of his evil deeds.

Thank God, whether it be serious evil doctrine subversive of Christianity or moral turpitude, the Scriptures give us clear teaching how we should act.

May the Lord give us to prize more than ever the privilege of response of affection to our Lord in answering the desire of His heart that we should remember Him in the breaking of the bread and drinking of the cup. Finally we are thus privileged

"TILL HE COME". How soon our last privilege of this nature may come. Surely the coming of our Lord draweth nigh.—A. J. POLLOCK.

* This implies, of course, that his associations are clear. New birth, a godly walk and separation from everything contrary to the Word is enjoined upon everyone who desires to walk in obedience to the truth of God. For further help on this important subject, we suggest: "The Fellowship All Christians Are Called To," by A. J. Pollock, 20c; "A Divine Movement, and Our Path with God Today", F. W. G., 20c; "The Church and its Order according to Scripture", S. R., 25c; "The Assembly of God", C. H. M., 10c; "Thoughts on the Lord's Supper", C. H. M., 10c; "Christ the Centre, or, Why Do We Meet in His Name Alone", C. S., 4c; "The Step I Have Taken", E. D., 25c; "Twelve Letters to Believers", E. D., 90c. These may be obtained from our Book Room.—Ed.

A Prayer Meeting in the Days of Jehoshaphat

II Chron. 20:1-13

Jehoshaphat was informed that a large army had invaded his country, consisting of the "children of Moab and the children of Ammon and with them others beside the Ammonites, came against Jehoshaphat to battle". This was very serious news indeed to Jehoshaphat, but he, being a godly man, sought the Lord and proclaimed a fast.

In verses 3 and 4, "Judah gathered themselves together to ask help of the Lord." How lovely is this; truly the Lord is the resource of His people in all ages. In 1 Cor. 10:11 we read, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the ages are come". From verse 4 to verse 13 is, in fact, a large prayer meeting; verse 13 reads, "And all Judah stood before

the Lord, with their little ones, their wives, and their children". It is truly refreshing to read of the little ones and children being present. "Thou and thy house" has ever been God's purpose for His people, Acts 11:14, also Acts 16:31-32. How rarely do we see little ones and children with their parents in the meetings of those gathered to the Name of the Lord! May not this be the cause of so few of our children being saved and taking their places at the Lord's Supper? Do you bring your children to the meetings? "Oh, no," you say, "We leave them at home". They were wiser in the days of Jehoshaphat. "Oh, but we can't keep them quiet". Then there is something wrong at home.

It is not the divine order for men to come to meetings, leaving little ones and wives at home, unless detained for good reasons. "Thou and thy house" is a divine principle, and in proportion as it is neglected, we restrain God's saving hand. God has anticipated the restlessness of children and has given ample instruction in His Word and when used in connection with prayer, the restlessness can be satisfactorily corrected. Prov. 19:18 reads, "Chasten thy son while there is hope, and let not thy soul spare for his crying". "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and thou shalt deliver his soul from hell." (Prov. 23:13-14). Had not Eli neglected God's plain instructions as to training his two wicked sons, they doubtless would not have died by the hand of the Philistines. (1 Sam. 4:11). Neither

would Eli have died of a broken neck. (Read all of 1 Sam. 4).

Lot neglected his family, allowing them to grow up in all the wickedness of Sodom, he himself becoming very worldly, very evidently neglecting to instruct his children in a godly way; so when he pleaded with them to escape from Sodom, "he seemed as one that mocked unto his sons-in-law". (Gen. 19:14). What endless remorse must have filled the soul of Lot for his parental neglect!

What a contrast between Lot and Abraham, of whom the Lord has recorded, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." (Gen. 18:19).

Let it be emphasized, God said:

"I know him (Abraham) that he will command his children". He knows you; will you command your children?—J. N. M.

Is Christ Sufficient?

This is surely a test question for every Christian. Those who have come to Him and found rest for their conscience by faith in His blood, and learned the value of the "one sacrifice for sins," can say as regards the need of an awakened conscience. "Christ is sufficient."

We start on the journey with this clearly settled; and we may go forward with calm, unchangeable

assurance, when we consider God has been glorified by the work of the cross, and that every requirement of His righteousness has been fully met by the atoning work done there. Then comes the journey where we are tested.

The Israelites sang the redemption song when they had crossed the Red Sea; they could rejoice at what Jehovah had done for them; but then, the wilderness lay before them, and the forty years wandering there brought out what they were. They murmured, and afterward God gave them manna; it was His provision for the wilderness.

“The children of Israel did eat manna forty years, until they came to a land inhabited.” (Exodus 16:35) It was, in type, Christ, the true bread come down from heaven: but now the question arises, Will the people be satisfied to feed on this bread day by day? Numbers 11, gives the answer. We shall quote what is there written for our instruction: “The children of Israel wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, . . . but now our soul is dried away, there is nothing at all, besides this manna, before our eyes.” Here the sad and painful fact comes out—fruit of a want of whole-hearted decision for the Lord—they got tired of the manna. Once communion with God is lost, the soul looks back to the world from whence He has delivered us!

Is not this so in the present day? Is it not possible, and even common, to maintain a right church position and correct outward walk, while

the freshness of first love to Christ is gone and He is no longer the only object before the heart? It is a day of religious activity; but amidst the large amount of Christian work and effort which abounds on every hand, may we not ask the question:

IS CHRIST SUFFICIENT?

We can surely say He is—His work to meet the need of an exercised conscience; and Himself the Object to engage the heart, the food to sustain the life He has given.

Now, far be it from us to depreciate true service: there is need in abundance of a clear preaching of the gospel to sinners, and effectual ministry of the Word for Christ's flock. Would that all Christians were availing themselves of every opportunity to fulfill whatever little service He has given them to do. But, while feeling and pressing the importance of this, we cannot conceal from ourselves the want on every hand of intimate acquaintance with Christ Himself, which can only be gained in the quiet of His own presence and in communion with the Father and the Son. We simply wish to call attention to the prevailing tendency in Christendom, which must be apparent to any thoughtful Christian who is not carried along by the current. It is the practice to look for some excitement, and to offer various attractions in order to draw the masses together. It is difficult to get people to come to hear a plain statement of the gospel of Christ; and even, taking the mass of Christians, how few desire to come together to calmly search the Word and for prayer. . It is true

God is yet working amidst all the surrounding confusion. He is carrying on His blessed work whatever the instrument may be: but the tendency is to make much of the means, with a consequent decline of simple faith in His applying the Word in the power of the Spirit to the conscience,—in other words, there is a danger of making it our work and not His.

The general tendency prevailing around is always a snare even to those who truly desire to go on with God: hence the necessity of being on our guard against slipping down to the level of a corrupted Christendom. Nothing can preserve but that dependence and obedience which uses the Word of God as its sole resource and guide; and the Word too as learnt by the teaching of the Spirit in common with Him who gave it. A mere intellectual knowledge, severed from heart acquaintance with Christ, Who is the living Center of all truth, will not give spiritual power, or preserve against the seduction which Satan spreads to entrap our feet. We want to keep the truth so connected with Christ in our souls, that it may not become a theory which we acknowledge with our minds, while our affections grow cold, and there is little active and ready response flowing out from the heart for all His love to us.

We need not look for recovery of the Church of God to what she once was in those early days, but as we draw on to the close of the dispensation, as the coming of the Lord draws near, should not each true-hearted believer desire to prove, in his own

soul's experience, THAT CHRIST IS SUFFICIENT, absolutely and entirely sufficient, even if every outside prop were removed! And when we have learnt this, there will be the ready response, as He says, "I come quickly." "Even so, come, Lord Jesus."—W. B.

Seeing the Bright Side

An old colored woman went to a delegate of the Christian Commission at Vicksburg, who was very ill with fever and much depressed in spirit, and said:

"Massa, does yo see de bright side dis mo'nin'?"

"No, Nanny," said I, "it isn't so bright as I wish it."

"Well, massa, I allus see de bright side."

"You do?" said I; "maybe you haven't had much trouble?"

"Maybe not," she said; and then went on to tell me in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in camp, without having heard from one of her kindred for years.

"Maybe I ain't seen no trouble, massa."

"But, Nanny." said I, "have you seen the bright side all the time?"

"Allus, massa, allus."

"Well, how did you do it?"

"Dis is de way, massa. When I see de brack cloud comin' over"—and she waved her dark hand

inside the tent, as though one might be settling down there—"an' 'pears like it's comin' crushin' down on me, den I jist whips aroun' on de oder side, and I find de Lord Jesus dar, and then it's all bright an' cl'ar. De bright side's allus whar Jesus is, massa."

"Well, Nanny," said I. "if you can do that, I think I ought to."

"'Pears like you ought to, massa, as you's a preacher ob de Word ob Jesus."

She went away; I turned myself upon my blanket, and said in my heart: "'The Lord is my Shepherd.' It is all right and well. Now come fever or health, come death or life, come burial on the Yazoo Bluff or in the churchyard at home—'the Lord is my Shepherd.'" With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I awoke I was in a perspiration; my fever was broken. "Old Nanny's" faith had made me whole.—Sel.

"A Word of Comfort"

"Does it matter much that the road is steep,
That the way is dark and long?
We are going Home to the Glory Land,
Where all is light and song.

Does it matter much that the heart now aches,
That the poor feet weary be?
We are going Home and no more shall roam,
For a glad Eternity.

But it matters much to the Lord above,
Who watches us day by day;
And His heart is touched, and His prayers are made
For His tried ones on their way."

—Sel.

“Only One Row”

It was something new. A horse, a plow, a beautiful field of corn, a fresh, lovely morning nature singing all around. The work was simple—just pass up and down each row of the young corn to cultivate its roots and destroy the weeds. And in its own language, it seemed to be thankful, for it looked the greener in the newly stirred ground. Earnestly, and with a light heart, the boy at the plow went on, making nice headway. But the sun was going on too, and as he rose, the heat of the day began to be trying. It grew hotter still, insects made the horse fretful, and this made the plow unsteady. Perspiration rolled down the boy's face, and his task assumed a painful aspect. At the end of the row, he stopped, looked back, and measured with a glance how much he had done. Another glance forward showed a field whose end he could not see; it was far off, beyond the sloping hill. Discouraged, he sat on his plow and wept.

Just then, from over the hill, where the end of the field was hid, a well-known figure came in sight—his mother. There she was, with a pitcher and a plate. Amid her many cares she had not forgotten her boy. Nor would sending a messenger with the refreshments do; she would go herself.

“Why, my boy, what is the matter?”

“Mother, I have worked faithfully since I commenced, and see, I have only an insignificant strip of the field done. I can never get through this whole field.”

"My child, you have not the whole field to do, but only one row. Can you not do one row?"

"Oh yes, mother; that is easy enough."

"Well, that is all you have to do."

"The boy's courage had returned, the refreshments had revived him, and by doing only one row he finished his task in peace and good cheer.

I leave the application of this incident of real life to those who, having tasted the freshness of the morning of another and better life, may now be lagging under the heat of the day.—"HELP AND FOOD"—Vol. 2.

A Timely Exhortation

Question: Is not an exhortation needed as regards a reverential posture in prayer and worship? Formality we all desire to avoid, but is not the too prevalent custom of remaining seated during prayer a hindrance to simplicity, and itself a formality, which tends to chill the hearts of the worshippers? Certain forms are the natural expression of certain feelings, and their absence is an inconsistency and a loss. A few passages are added, as affording examples we may well take heed to. "And Solomon had made a brazen scaffold, . . . and upon it he stood, and kneeled down upon his knees, and spread forth his hands toward heaven." (2d Chron. 6:13). "O come, let us worship and bow down: let us kneel before the Lord our Maker." (Psa. 95:6). "And He was withdrawn from them about a stone's cast, and kneeled down, and prayed." (Luke 22:41): "And when he had thus spoken,

he kneeled down, and prayed with them all." (Acts 20:36).

Answer: Though put in the form of a question, our brother's words need no answer, and should need but little enforcement for souls before God. Scripture is surely clear, and all that is needed is subjection to it. Such as we are, body and soul react upon one another; and although we can become familiarized with an irreverential habit until we cease to feel the irreverence of it, it will and must have its effect. It is a subject on which a word of exhortation is quite timely, and many will thank our brother for it.—“HELP AND FOOD”—Vol. 2

Letters to Young Christians

A THREEFOLD CORD

If we desire to grow up to be what God meant us to be, three things should be true of us: “Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.” (Psalm 116:8). Let us take the points one at a time and see what they mean to us.

Thou hast delivered my soul from death. Death in the Bible is looked at from two standpoints, physical and spiritual. Physical death is what we meet when we pass a house with the blinds drawn or see a funeral in the street. It is the death of the body and is a direct consequence of Adam's sin. When this takes place it causes cessation neither of existence nor of consciousness. The story of the rich man and Lazarus in Luke 16 proves this. Dives was able to talk and to remember what hap-

pened in his lifetime. This death ends in the resurrection of the body.

Spiritual death is much more serious because it refers to the condition of the more important part of us, our souls. One who is still in sins is spoken of in the Word of God as being "dead in trespasses and sins." (Eph. 2:1).

If you are still living with your sins unforgiven, you are dead in God's sight. When the prodigal son returned from his sinning in the far country, the father said, "This my son was *dead* and is alive again." What did he mean? Why that his son was dead as far as his father was concerned, entirely separated from him.

If you are dead in this way, it is possible for you to have life to-day. But if you do not believe that Jesus died and rose again for you, then you have His own words of warning, "Ye shall die in your sins." (John 8:24).

If you turn to Jesus He will give you that gift of eternal life spoken of in Romans 6:23, and then you will be able to say, "Thou hast delivered my soul from death," meaning that that part of you that will live forever is saved by the blood of the Lamb.

Being then alive from the dead, can we also say, *Thou hast delivered mine eyes from tears?*

Does this mean that we shall have no more troubles if we come to the Lord Jesus? Certainly not. We may be called upon to pass through sorrow and suffering, but God will be with us. When Daniel's three friends would not bow down to

Nebuchadnezzar's image, they had to go through the fiery furnace. They may have thought that God would save them from this, but He did not. However, when they were there, they found a fourth person walking with them and "the form of the fourth was like the Son of God."

Possibly we shall all be called upon to pass through trials, but we may have the One with us Who is "touched with the feeling of our infirmities." and Who will never ask us to go a single step that He has not first trodden Himself, and so can understand and sympathize.

Do you not want a Friend like that? One Who is able to deliver your eyes from tears. How you would value an earthly friend who could be such a comfort! But such a friend is an impossibility. "The best Friend to have is Jesus."

Have you been continually falling? Have you been constantly grieving God by your sin? Then there is good news. To-day you can say these words with truth: "Hold Thou me up and *I shall be safe.*" (Psa. 119:117). Keep in touch with the Lord Jesus day by day and you have God's word that He is "able to keep you from falling." (Jude 24).

David was kept from falling when he trusted in God. And David's God is just the same to-day.

Can you take the words of Psalm 116:8 upon your lips? Are they true of *you*? The Lord Jesus Christ never changes, and He is "able to save them to the uttermost that come unto God by Him." (Heb. 7:25).—MARCHING ORDERS.

Present Victors!

Church of God! as faithful watchmen,
Let our beacons broadly blaze;
Sure of conquest with our Captain,
On our foes we'll fearless gaze.
Present victors — present victors!
Shouts of triumph let us raise.

O may we, as faithful brethren,
Mourn the wide-spread ruin round;
Sigh o'er all our sad condition.
While we still maintain our ground.
Present victors — present victors!
Ever in our Conqueror found.

O may we, a faithful priesthood,
Love and truth together blend—
With "fresh oil" each day anointed,
For our "holy faith" contend—
Present victors — present victors!
Strong in our Almighty Friend,

O may we, the Bride of Jesus,
Spotless, lovely, sanctified—
For His joyful advent waiting,
In His power and love "abide"—
Present victors — present victors!
We shall soon be glorified.

—THE PRESENT TESTIMONY

The Bible in the World

Editor's Note—For the benefit of our readers the following article is a brief survey of the circulation of the Bible in some parts of the world. It is encouraging to know that the sacred Scriptures are now translated and available in over 1000 different languages! And the list is still growing! What a day that will be when myriads "out of every kindred, and tongue, and people and nation" will sing the new song to the One Who was slain and by Whose blood we have been redeemed to God!

"O for a thousand tongues to sing
My great Redeemer's praise.
The glories of my God and King,
The triumphs of His grace."

—WATTS.

It is the Book of God which is being scattered over God's earth, the Book which awakens, frees, comforts, guides, teaches, answers everywhere man's hunger for spiritual food. It is the one Book Universal, speaking now in a thousand tongues the same Gospel which all men need. A simple colporteur in Prague, offering his wares to an exasperated young man, uttered a great truth when he declared, 'The Bible never fails anybody.'

For every month last year one new language was added to the British and Foreign Bible Society's long list, which reached 723 at the end of March, and is still growing. With those published by other organizations, *well over a thousand tongues now sing our great Redeemer's praise*. Their very names are strange, even the twelve names added last year. But it is of interest to note that one of them, Sakata, spoken by 70,000 Africans in Belgian Congo, is the thousandth language in the famous Library at the London Bible House.

And the translators, those evangelists whose message speaks long after they have passed away, what a glorious company they are of all races and tongues and peoples! Last year's band includes Norwegians, Swedes, British, French, Dutch, Yugoslav gipsies, African Christians and Chaco Indians. Their works indeed do follow them.

The printed books—there were more than eleven millions circulated by this Society last year—must be placed just where they are required; and that is everywhere in this tangled and needy world. Few romances are so stirring as the story of de-

votion, zeal and courage shown by the distributors of God's Word of Peace. We meet them in war-distracted Spain, Madrid beleaguered, but the Bible Depot open all the time. The Superintendent and his little band of colporteurs live in the building 'and do all they can to carry on the work. Naturally it is not possible to do much, but visitors occasionally call to make purchases, and the colporteurs sell a certain number of books in the city and beyond its borders.'

We are taken to Abyssinia. The Bible Depot at Addis Ababa suffered badly. The agent, an Englishman, was ordered to leave. His wife, who is a Swede, not only carried on, but saw through the press an edition of *five thousand copies of St. Matthew's Gospel in Amharic; and circulated seven thousand books in thirty-seven languages* all over the country.

From many sources we hear of revival in Hungary. At Budapest 'more than three thousand souls are rejoicing that the Cross has come to mean something personal in their own lives.' In an old Rumanian city called Timisoara we encounter a colporteur who '*gets a lot of work done without any noise.*' One of his recent customers was a man wounded in the Great War, who wanted Gospels for his children, for he had a Bible of his own, through reading which he 'had come into a new life and found deep and lasting peace.'

Officially Russia is still closed to the Bible: but copies trickle in, some even from Manchukuo, and startled Russians find 'the Gospel is like a cool

well, full of stillness.'

Wherever it goes the experience is the same. Iran, which we formerly knew as Persia, required 50,000 copies last year. Two readers there used almost the same words, 'The Book you sold me has changed me altogether' said one. 'This Book has changed my heart and created the spirit of love and mercy in my soul', said the other.

We travel to Syria, and, at Baalbek, a keen Scripture-seller gets to the station early, sells five copies before the train starts, sells more in the train, then twenty-two during 'a long stop at Zahle station' and 'only two at Rayak, the junction.' But at Baalbek, 'I stayed on the platform' and sold six more. There is persistence.

Our hearts are sore for China. Yet Bible work is still carried on there. Over three million copies of Scriptures were put into circulation by this Society even during these anxious days. We learn that a few months before the outbreak of war a remarkable Bible Exhibition was held in Peiping. The most popular exhibit was the Bible used by General Chiang Kai-shek during his imprisonment.

Here is a picture of Korea, the land which owes so much to the Bible. A young man, ruined by a fire, bought a New Testament. The text which gripped him was James 1:15. He could not get away from this word 'death.' Joining a Bible-class he learned 'life.'

Then there is the great continent of Africa, which, every year, supplies the largest number of those languages in which versions of Scripture

appear for the first time. So rapid has been this increase during the last generation that African tongues possessing the Gospel far exceed those of any other great portion of the earth. We are reminded that 'almost everywhere the first volume in the mother tongue that came into the African's hands was the Word of God; and to-day it remains the Book of books to him.' All over Nigeria it is winning its way, especially among pagan tribes. On the Ivory Coast thousands learnt of the Lord Jesus Christ. And the African Church is taking its place in sending that same Gospel on to others. At Kumasi, Ashanti's capital, once 'the City of Blood,' the Bible Society's Secretary recently addressed a Harvest Festival congregation numbering over 2,500.

There is a lonely station called One Pusu on Malaita, one of the Solomon Islands, where the South Sea Evangelical Mission has been at work for several years. Scriptures have been translated, published, circulated. Old men have laughed and cried as they heard God's Word speaking to them in their own tongue. And from the little Christian congregations there, frequently have come offerings, the consecrated sacrifices of people with little to spare. Timothy Anilifa, the native teacher at One Pusu, writes to say they have opened their offering box and send 'the sum of three pounds to help in printing God's Word.' Such gifts are very precious.

Brazil contributes a most graphic story of an adventurous journey by colporteurs. This lasted

seven months, covered 5,000 miles, mostly by mule, with 1,300 miles in a canoe hollowed out of the trunk of a tree. At one place they were chased by a crowd of bandits. In the jungle they had once to decamp hurriedly because of hungry oncas, a kind of small leopard. Journeying up the huge valleys of the rivers Tocantins and Sao Francisco, they were twice overwhelmed in cataracts. They met several tribes of Indians, but in such a state of poverty and ignorance that they were helpless to impart much of the Light to them. At one small place in the State of Goyaz they awoke one morning to find that their animals had been stolen. Nothing daunted, they decided to distribute the Scriptures and announce an evangelistic meeting. This was the first Gospel meeting to have been held there and, when at the close, an appeal for decisions was made, ten people rose to their feet. Another town on the banks of the River Sao Francisco, rejoicing in the name of Chique-Chique, opened up to the Scriptures in such a way that five hundred copies were quickly sold, the people reading their newly-found treasure in the streets and in their doorways. Their total circulation came to 4,709 volumes.'

Is the reader surprised that this paragraph ends with an appeal for prayer for the colporteurs?

Matthew Henry, commenting on Psalm 104 says: 'Here is bread, which strengtheneth man's heart, and, therefore, is called the staff of life.' Let preachers base their sermons on "The truths of Scriptures, let parents teach its message in their homes; let all who love God's Book commend it, live

it and extend it. For it is His Revelation for every man in his own tongue."—WORLD DOMINION.

The Eternal Sonship of Christ

It may be well here to point out some of the contrasts drawn in the word of God, between the priesthood of Aaron and that of Christ. Aaron was *called* to be priest whilst living amongst men. The Lord Jesus was called by resurrection from among the dead to be a High Priest. The fact of resurrection, when God said to Him, "Thou art My Son, this day have I begotten Thee," constituted Him High Priest; for sonship is the great element of the heavenly priesthood. Indeed the whole Epistle to the Hebrews, turns upon that especial name of the Lord Jesus, "the Son." All the beauty and glory of the Gospel is connected with that name. It is the name which the Lord holds because He is God; and therefore when a believer is baptized, he is baptized into the name of the Father, and of the Son, and of the Holy Ghost; the names forming but one name of the Godhead.

The love of God in the gift of Christ all turns upon that wondrous truth, that He was and is the only-begotten Son of God; not because made of a woman; not because made flesh; but because of His eternal relationship of wondrous divine existence, to the Father; incomprehensible indeed to us, as is the whole mystery of the Sonship; (for none knoweth the Son, but the Father;) but received by faith.

The love of God in the gift of Christ depends upon this great truth. It was not a love which merely caused the incarnation of the Word, and thereby established a new relation of Sonship, which had not previously existed. Had this been the case, it would not have been true that God *sent*, or *gave*, His only begotten Son. He could not give, or send, a Son whom He possessed not. Neither did any fresh love spring up in the heart of the Father towards the Word made flesh. No new affection of Father towards Son commenced, when the blessed Lord was born of the Virgin. But that eternal love towards His Only-Begotten, the ever existing One in the bosom of the Father—that love which God had reposed in Him who was ever the Son, the brightness of His glory, and the express image of His Person—that love manifested itself towards poor, ruined, fallen creatures; so that God has proved, in the gift of Jesus, that He has loved us, worms of the dust as we are, as He loves Him, the only begotten One in His bosom. It is also said that by Him, the Son, “the brightness of His glory, and the express image of His Person,” God made the worlds, Heb. 1. (In our translation of the 2nd verse, “*His Son*” is substituted for “*the Son*.”)

The same truth is expressed, Col. 1:15-17, “Who is the image of the invisible God, the first-born of every creature. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is be-

fore all things; and by Him all things consist." Here the Lord Jesus is declared pre-eminent, because *born* before all creation; proved by His creating all things. All fulness dwells in Him; fulness of Sonship; fulness of every glory.

Again: the Lord Jesus is addressed by the Father as God, because *He* is THE SON. "Unto the Son, He saith: Thy throne, O, God, is for ever and ever, and Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands. They shall perish; but Thou remainest: they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed. But Thou art *the Same*; and Thy years shall not fail." Heb. 1:8-12. To the Son, He saith, Thou art *the Same*. Thus, incarnation did not create Sonship; but, *the Son* was the same from everlasting, is the same now, and shall be forever.

The Son of God was indeed *manifested* in incarnation; (1st John 3:8) and the *love of God* was *manifested* towards us, because God sent His only begotten Son into the world, that we might live through Him. And we have seen, and do testify, that the Father *sent the Son* to be the Saviour of the world. (Chap. 4:9, 14.)

The revelation of the Father could only be made by the Son. He declared Him. "He that hath seen Me, hath seen the Father." And the truth of the pre-existence of the Father would be destroyed, were there a doubt as to the eternity of the Son, as *Son*. In one remarkable text, He is called "the

Son of the Father," - "Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father." (2nd. John 3.)

And the truth of the eternity of the Sonship is really the doctrine of Christ: as it is written, "He that abideth in the doctrine of Christ, he hath both the Father and the Son," v.9. The Lord Jesus is the only begotten Son of God, in His divine eternal relationship to God the Father. When born of the virgin, the name "Son of God" was again given to Him:—"that Holy Thing, which shall be born of thee, shall be called the Son of God." And again, when raised from the dead, God said unto Him, "Thou art My Son: this day have I begotten Thee." It is to be observed in the 2nd., Psalm, that two words are employed in the original: the one a Hebrew, the other a Chaldee word for Son. "Thou art My Son:" *Ben* is Hebrew. "Kiss the Son:" *Bar* is Chaldee. Is not this change made, because the proclamation of the Son, to be worshipped and obeyed, is given to the Babylonish kingdoms of the world, which are described in the image, and the four beasts of Daniel; the princes whereof crucified the Lord of glory?

Again: this truth of the eternal Godhead of the Son, as the only begotten of the Father, is intimately bound up with the presence and power of the Holy Ghost in the believer. "The Holy Spirit is called the Spirit of His Son;" and as such, He teaches us to cry, "Abba, Father;" to use

the same words, as the Lord Jesus Himself could use; to know the same love, as the Son Himself knows; not the love of God to a mere creature; but the love wherewith God loved His Son from everlasting; a love which chose us in Christ, before the foundation of the world; which predestinated us, to be conformed to the image of His Son; and which we shall taste to the full, when that which is in part shall be done away, and that which is perfect shall come. God sent His own Son in the likeness of sinful flesh; in our likeness; having predestinated us to be conformed to His likeness.

The Holy Ghost, the Spirit of sonship, beareth witness with our spirit, that we are the children of God; and if children, then heirs; the inheritance is ours, because we are sons, as the inheritance is Christ's because He is the Son: according to Heb. 1:4, where it is said, "He hath inherited a more excellent name" than angels; not received it for the first time by incarnation; for then it would not be inherited.

Many more texts might be quoted, to establish this leading truth of the Gospel: but these may be sufficient. God grant that no child of His, may through carnal reasoning, or the self-will of the flesh, lose in any degree fellowship with the Father, and with His Son Jesus Christ, through not holding the eternal Sonship of Christ, as declared in the Word of God.—THE TABERNACLE, PRIESTHOOD AND OFFERINGS—G. SOLTAU.

Nearness to Christ and Its Effect

The pretensions and energy of man are strongly manifesting themselves.

But to learn, in a day of grace, to be still, and know that God is God, is completely above the education of the flesh.

The spirit of the age affects many Christians, who labour to restore old things for the service of God, *instead of being broken before Him by the sense of their downfall.*

To confess openly that which we are in the presence of that which God is, is always the way to peace and blessing. Even when only two or three are together before God, if it be thus with them, there will be no disappointments nor deluded hopes.

The word for the remnant is "Sanctify the Lord God in your hearts." *He is the only centre of gathering.*

The Holy Ghost does not gather saints around mere views, however, true they may be, upon that which the church is, upon that which it has been, or that which it may be, on the earth, but He always gathers them around that blessed Person who is the same yesterday, today, and for ever. "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20).

We need to be *watchful against boasting*, as people do in these days; need to be still, in the presence of God. There is much independence and

selfwill almost everywhere.

If anyone speaks of separation from evil, *without being humiliated, let him take care lest his position becomes simply only that which at all times has constituted sects, and produced doctrinal heresy. Nearness to Christ would keep us from sectarianism*, the most natural weed of the human heart. Sectarianism is getting an interest in a little circle *round ourselves.*

Now I know, at the present time, of no service which is worthy of Him, if it is not done in humiliation. *This is not the time to speak of a place for ourselves.* If the church of God, so dear to Christ, is dishonoured in this world; if it is scattered, ignorant, afflicted, *he who has the mind of Christ will always take the lowest place.* True service of love will seek to give according to the need, and because of their need, he will never think of slighting the objects of the Master's love because of their necessity.

Men taught of God, for His service, go forth from a place of strength, where they have learnt *their own weakness and their own nothingness.* They find that Jesus is everything in the presence of God, and Jesus is everything for them in all things, and everywhere. *Such men, in the hands of the Holy Spirit, are real helps for the children of God, and they will not contend for a place, or a distinction, or for authority, amongst the scattered flock.* The communion of a man with God about the church will shew itself in a willingness to be nothing in himself, and such an one will

rejoice in his heart to spend and to be spent.

Many thought of the church, but it was rather the church in power.

There is great instruction in the conduct of Zerubbabel, recounted in the book of Ezra.

Heir of the place which Solomon had occupied in days of prosperity and glory, he spoke not of his birth, nor of his rights. However, he is faithful in all the path of separation, of sorrow, and of conflicts he is obliged to pass through.

If we speak of our testimony upon the earth, it will soon be evident that all is but weakness, and, like the seed lost upon the wayside, the testimony will likewise end to our shame.

Neither the anger, nor the prudence, nor the pretensions of man can do anything, in the state of confusion in which the church is now, I freely own that I have no hope in the efforts *which many make to assure themselves an ecclesiastical position.* When the house is ruined in its foundations by an earthquake, it matters little how one tries to make it an agreeable dwelling place. We shall do better to remain where the first discovery of the ruin of things by man's deed has placed us—with our faces in the dust. Such is the place which belongs to us by right, and, after all, it is the place of blessing.

I have read of a time when several were gathered together in such sorrow of heart, that for a long time they could not utter a single word; but the floor of the meeting room was wet with their tears. If the Lord would grant us such meetings

again, it would be our wisdom to frequent these houses of tears. "They that sow in tears, shall reap in joy." (Ps. 126:5)

It is not only for the earthly remnant that this is true, it is also written for us. I would willingly take a long journey to join these afflicted ones; but I would not go a step with the object of receiving from the hands of most excellent men power to overturn all to-day, and reconstruct to-morrow.

We need to watch over ourselves, lest, after having been preserved from the corruption of the age by the very precious truths revealed to us in our weakness, *we should be taken in the net of presumption, or thrown into insubordination.*

These are things which God can never recognize or tolerate, since we are called to "keep the unity of the Spirit in the bond of peace."—J. N. D.

Italics ours—Ed.

* The foregoing article can be obtained from the Publishers in booklet form for 10c per dozen.

Two Ways of Being Provoked

The Holy Scriptures tell us of two ways of being provoked; a provoked spirit and provoking one another unto love and to good works.

How displeasing to the Lord is a provoked spirit, we may learn from what is recorded of Moses. He was the meekest man on earth, and when Israel had turned to idolatry and the Lord would destroy them, and raise up of Moses a people for His Name, Moses made that lovely plea for them, "If Thou

wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book." Again he pleaded, "If Thy presence go not with me, carry us not up hence."

Yet when the Lord's people were about to enter the promised land, the crowning glory of Moses' life, to lead them in, was denied him. He could not enter the promised land because on one occasion "he was provoked in spirit and spake unadvisably with his lips. Therefore it went ill with Moses for their sakes." He called them "Rebels." God will not allow any charge against His people.

When Balak hired Balaam to curse Israel, the false prophet had to acknowledge, "How shall I curse whom God hath not cursed." "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel."

As with Israel then, so with the Lord's people today. "Who shall lay anything to the charge of God's elect. It is God who justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

There will never be a provoked spirit while the love of God constrains us, for love suffers long and is kind, is not easily provoked. "Therefore let us consider one another to provoke unto love and to good works." How shall we provoke unto love? By loving, for love begets love, and doing good works encourages others to do the same.—HARRY THOMPSON.

Effectual Prayer

Permit me to give you a rendering of a text in the revised version of the Chinese New Testament, which is an exceedingly accurate and helpful translation of the original. Turned into English, James 5:16 would read something like this: "THE ENERGY PUT FORTH BY THE PRAYER OF A RIGHTEOUS MAN ISSUES IN MIGHTY RESULTS." I like this rendering for the reason that it emphasises the fact that prayer is a vital force, a great dynamic, which puts forth energy and brings things to pass.

The principle of prayer having thus been stated, we have next an example furnished us of its working, and the illustration here given is from the life of the prophet Elijah.

First of all, we are reminded that Elijah was "a man subject to like passions as we are." In other words, he was a man of flesh and blood, no prodigy, no superman, no man in a special class by himself. Whatever Elijah did we may do; his resources were only such as are available to us.

Then, too, we are told that "he prayed earnestly," or, as the marginal reading put it, "he prayed in his prayer." Now this might seem like a mere repetition of words, but I am convinced that it is not. There is the external prayer, and there is the internal prayer within that external prayer. We bow our heads, bend our knees, close our eyes, assume the attitude and employ the language of prayer, and in doing all this we are said to be "en-

gaging in prayer." Yes, BUT ARE WE PRAYING in that prayer? It is possible to go through all this outward form without anything of the inward reality, for true prayer is the outgoing of pure desire and the exercise of trustful faith in God. Elijah PRAYED in his prayer. Let us take to heart that lesson and let us not merely say our prayers, but actually pray.

Other examples come before us all through the Scriptures. Among the outstanding are Abraham pleading for Sodom, Moses agonizing in prayer for gainsaying Israel, and Daniel prostrate on his face by the river side, supplicating for his captive people. All these are instances of prayer which put forth energy and brought mighty things to pass. Oh, that there might be more intercessors and prayers of this kind! Yet, thank God, such prevailing prayer is not a thing entirely confined to the past. Let me give you an illustration from our own day, with the facts of which I am intimately acquainted.

It was in a village in Ohio that a blacksmith came home from the forge one Saturday evening and sat down to his humble supper. He was a godly man, who, with his wife, was supporting a girl in a mission school in India. On his plate had been placed a letter just received from India. He broke the seal and began to read. A serious look soon crossed his face, and he said: "Wife, I cannot eat my supper; I must pray." Entering at once into his closet, he betook himself to prayer, and, like Elijah, "he PRAYED in his prayer."

The letter in question had brought sad news. The missionary, whom I knew personally, told about this girl, how she had resisted all efforts for her spiritual help. She had become hard and incorrigible, and was not only resisting Christ for herself, but was standing seriously in the way of others accepting Him. Unless a change should come very shortly in this girl, the missionary wrote, they would be obliged, for the sake of the other girls, to send her from the school altogether. The blacksmith entered into his closet and prayed. Now, Saturday night in Ohio, as you all know, is Sunday morning in India, allowing for the difference in time. As was afterwards learned, on that Sunday morning the missionary lady gathered with her class of girls in Sunday School as usual. The lesson, however, had not proceeded far when, without apparent reason, this incorrigible girl leaped from her seat on the floor, flung herself in tears at the feet of the missionary and wept her way to the Saviour. The other girls were deeply moved, one by one they followed her example, and salvation came to the whole class that morning. Vital energy had been put forth by prayer in Ohio and, as a result, great things came to pass in India.

Just as the sun shines in its strength upon the water and draws the moisture skyward from its bosom until it forms into clouds, and then the rising wind wafts those clouds to some other locality, and by and by they break in refreshing showers upon some parched area, so God in heaven draws from the heart of a responsive child of His on earth

prayers which ascend to heaven and are stored up as incense in golden censers (according to the imagery of the eighth of Revelation), and then the Spirit of the Lord takes and wafts those prayers until they hover, like a cloud, over some dark land like India or China and in the fulness of time burst in showers of saving grace and power upon parched and needy hearts out yonder. Does prayer change things? Yes, indeed it does! But prayer of this sort is no cheap or easy thing, no mere pastime; it is work of the most strenuous kind, it is travail of soul. It will take all there is of us. I dare to say that it is easier to give for missions, or even to go as a missionary, than it is to pray effectively for missions. We shall need to enter Christ's school of prayer and learn through concentration and perseverance many lessons.

It will also take time, much more time than I fear most of us are wont to devote to prayer. And this will call for sacrifice, for the resolute shutting out of many other things, good in themselves but of much less value, which crowd our prayer life into a corner. Do you find it easy to get time for quiet, unhurried prayer? No, and you never will. The Devil will see to that. Those who leave prayer for leisure or impulse will never be effectual intercessors. We shall have, like the early apostles, to "give ourselves unto prayer." We shall need to make prayer a "previous engagement" and resolutely guard our fixed prayer periods from encroachment by other things.—R. H. G.

Gleams of Spiritual Light

“The unrest of the present age is a glorious opportunity for manifesting the quietness and calmness of the secret place of the most High.”
—Psalm 91:1.

“We may have a ‘knowledge’ of God’s Word, and yet have no ‘understanding’ of spiritual values and truths, because the Word has never made an entrance into our hearts. ‘The *entrance* of Thy Word giveth light—it giveth understanding’.”—Psalm 119:130.

“It must be for our highest blessing to be under God’s direction.”—R. W.

“Language may arrest the attention, but only love can satisfy the heart. The Lord Jesus said, ‘The first of all the commandments is—thou shalt love,’ Mark 12:29, and the Apostle Paul wrote, ‘Love is the fulfilling of the law.’ Rom. 13:10. How lovely a thing would Christianity appear to the world if those who profess it were more actuated and animated by love and paid a due regard to a commandment on which its blessed Author laid a chief stress.”—M. H.

“When nothing whereon to lean remains,
When strongholds crumble to dust;
When nothing is sure but that God still reigns—
That is the time to trust.”—SEL.

“In learning divine truth, the first requisite is to gather a right and proper apprehension, under the Holy Spirit’s guidance, of Christ Himself. If He becomes the object of all search, and truth in

due relation to Him, we become sanctified by the truth. He is the central stem—yea, the 'Alpha and Omega' of sacred Scripture from Genesis to Revelation."—A. E. B.

"Christ is entitled to supreme love."—WM. K.

—SEL. BY E. J. N.

An Earthen Vessel

An earthen vessel, just of common clay.
 Not made for the adorning of some lovely room
 To shine amidst its dazzling beauties rare;
 But for the use of homely, hands and eyes
 Fulfilling simple, homely, common tasks
 Away from curious eyes;
 Perchance affording cool, refreshing draughts
 To fainting travellers on life's weary road,
 Or pouring water o'er some tired feet
 Which need earth's dust removed.
 Or else to lie, unwanted and ignored,
 Just ready, waiting, for the Master's use.
 If by Thy grace I can lay all aside
 And simply wait upon Thy will, O God,
 Then must my life bring glory to Thy Name.

—R. D. SMITH.

Captives

Near the Great Lakes, sometime ago, two young eaglets were taken and caged. Year by year they grew until they became magnificent specimens of their kind, stretching six feet from tip to tip of their wings. One day the owner left his home for a vacation and while he was away, some boys opened the door of the cage and the birds endeavored to escape. Kept as they had been in captivity, they seemingly never realized that they

were meant to be something more than earthlings. But after all the years of captivity, the instinct for the sky was in their hearts, and the birds tried desperately to reach it. They floundered on the grass, tried to rise, fell, beating their wings piteously trying to reach their objective, but in vain. One rose, tried to fly, fell into the water and was rescued. The other tried, but failed to rise higher than the low branch of a tree, and was shot to death by a boy. His companion soon shared the same fate.

Christian, you are a child of God and heir of heaven. Your citizenship (Phil. 3:20, marginal reading) is there; you are a "partaker of the heavenly calling." (Heb. 3:1) Be not among those "who mind earthly things." (Phil. 3:19) Let not the enemy of your soul rob you of your Christian liberty and testimony by entangling you with the world in its delusiveness, but rise upon the wings of faith and enjoy your heavenly portion NOW while you await the moment when the Lord shall take all His redeemed home to His Father's house.

—J. W. H. NICHOLS

Letters to Young Christians

WHAT IS IN YOUR HAND?

"What is that in thine hand?" (Exod. 4:2). What power or influence has God given you? See whether it cannot be used for Him.

"My influence is a very insignificant thing." So you say. But a shepherd's crook was this, and

see what it became in the hand of Moses!

Mary, what is that in thine hand? Only a box of spikenard. A small thing, though it cost three hundred pence. Yet the fragrance of that sweet perfume, lavished upon your Lord, has floated down to us through all the ages reminding us that nothing is too precious to show our attachment to Him.

Poor widow, what is in thine hand? Only two mites that make a farthing. A small thing for the treasury of the Lord; yet the tinkle of those little coins has come down to us like music, reminding us that nothing is too humble for the Lord of the treasury to accept.

And so the question comes to us. What is that in thine hand? Not, what would you *like*, or *hope*, to have there? What *have* you? Whatever it be, use it for God, and see what God will make of it!

Nothing will recommend the Gospel to those around us like the personal exertion of those who advocate it. Be it the gift of kindness or only the grasp of sympathy, let us employ it.

My hand? Well may you lose sight of it for a moment, for there are other hands, once spread out for us on Calvary! And what is that in Thine hands, O blessed Son of God? Spikes of cruel iron! Pardon writ in blood! For He was wounded for *your* transgressions, and bruised for *your* iniquities.

Can you keep back anything from Him?

—SIMPLE TESTIMONY.

Jehovah, Help Jerusalem!

(ISAIAH 62.)

In the full blaze of the Eternal Throne,
Breast-plated, glorious, stands our great High Priest;
His jewels shine; He thinks upon His own
Where'er they be: but still He loveth best
To raise the all-prevailing cry,
The plea that rings perpetually—
 Jerusalem! Jerusalem!
 Jehovah, help Jerusalem!

And far below Him, where the shadows fall
On Zion's stones, and Judah's princeless line,
A group is gathered on the crumbling wall
To catch the echoes of the voice Divine;
From these lips, too, goes up the prayer,
Incessant through the troubled air—
 Jerusalem! Jerusalem!
 Pity, O Lord, Jerusalem!

And we, we watch the angel's armour gleam
Down Edom's purple chasms, and we see
That when His foot has dipped in Jordan's stream
Soon victory will be ours, and Israel free;
"Mighty to save"—we hear Him cry,
"Mighty to save"—we make reply—
 Jerusalem! Jerusalem!
 Oh, God, preserve Jerusalem!

For, crushed and hopeless as the city lies
Beneath the Gentile's proud remorseless tread,
There comes a time when she will yet arise
Amongst the nations with a crowned head;
Then shall our song triumphant be,
Sung loud, sung everlasting—
 Jerusalem! Jerusalem!
 Our God has saved Jerusalem!

—The Young Christian.

Lessons From Affliction

We may truly say that nothing is more common
in this world than sickness. What a comment this
is upon its condition and relation to Him who,

when it came all fair from His hands as the habitation of man, pronounced it "very good." Every sickness is a premonition of death, and is but the echo of that solemn word to fallen Adam, "Dust thou art, and unto dust shalt thou return." Sin has come in, and death by sin, and the universal sway of death is witnessed by the universal prevalence of sickness.

How infinitely pathetic it is!—all humanity groaning under suffering or in sympathy with it! Think of the anguish of mothers over their little ones, whose entrance into this world was at the risk of their own lives, and who sicken and linger and die at the very threshold of life. Think of the blight that sooner or later falls upon every home—the supporter taken away, or the tender loving mother, or the pride and hope of the family removed in the fresh vigor of young manhood or womanhood. Sickness is but the precursor of all this, even when there is recovery for the time. We need not be surprised then at the efforts to restore the suffering. It is a witness of that natural affection which lingers in fallen man, a relief to the all-prevailing selfishness of the race.

And can we think that God is indifferent, the only indifferent One to all this suffering? Of course, we reply, No. But is there not a real danger of our shutting Him out, in our thoughts, from the sick room? Are not the thoughts of most, even of most Christians, that God is good, merciful and pitiful, but that we must let things take their course, do the best we can, and hope and pray?

Far be it from us to say a single word against most of that. But the fact is that God is looked upon as at a distance by most of His own, and it is considered presumption to bring Him too near. As a result little comfort is obtained, save of a most general character. Thus there is failure to see the

hand of God in the sickness. It is regarded as "providential," but not by many as a distinct voice to sufferers and to all concerned.

We should recognize His special presence and attention in sickness. All comes through Him, and if a father who calls to his son expects to be answered, so does our Father when He calls to us in sickness. Oh, that the saints of God realized this more fully! We have to do with *Him*; sickness is His appeal to us, and our first care should be to say from our hearts, "Speak, Lord, for Thy servant heareth."

If God has spoken, He has said something. It would be wanton cruelty if He had afflicted us without a definite purpose. We dare not harbor such a thought for a moment. Let us not then *act* as if we had such a thought. Of whom do most of us think first in sickness, of God or the physician? Far be the thought to despise any human means to relieve suffering, but God must be first. Asa sought to the physicians rather than to the Lord, and he was not cured. How much restless anxiety would be spared if we immediately turned to God, and submitted the entire trouble to Him. We would be none the less faithful in the use of means, but the heart would have found its rest with God at the very outset.

And what needful and holy lessons He would be teaching us. Many of these are necessarily personal, but there are certain general features that we may point out.

Perhaps one of the first lessons to be remembered in sickness is that we are part of God's creation, and subject to the governmental consequences of the fall. None are exempt from this. It brings home to us in an unmistakable way the reality of disobedience. It bridges, as we might say, the distance

between Eden and ourselves. and we hear God saying to us what He said to Adam. It is a holy and profitable lesson to bow under His mighty hand as one of His creatures. Our salvation has not affected that, and while His grace has put us into a new place, our bodies are still in the groaning creation, and we wait for their redemption. To say that the body of the saint is now a partaker of the resurrection-life of Christ is little short of blasphemy, if really meant: for it would do away with the need of resurrection and of the Lord's coming. Those who have His resurrection-life in their bodies will never die, for "Christ being raised from the dead, dieth no more" (Rom. 6:9).

We will thus be reminded of our frailty, our *dependence*. How prone we are to forget that! Man's breath is in his nostrils, and yet he exalts himself and does and plans as if he were his own master. God lays His hand upon him, and what is he? a poor, feeble vessel of clay. His boasted strength is gone, and helpless as an infant, he must fall into the arms of Everlasting Strength. The child of God cannot, because of that, expect to be immune from sickness. He must, as to his body, take his place with all mankind. This will keep him humble. He will not presume upon grace, as though it granted an immunity to nature in a place where sin is inherent in that nature.

And what wholesome exercise, of heart-searching, prayer, and patience, will result from thus being with God about our sickness. We will "hear the rod and Him who hath appointed it." Faith will be called into exercise, and the purpose of the affliction will be understood. We have been speaking of some of the general lessons common to all. Without doubt there will be many a lesson known only to the soul and to God. Even in the most blameless life outwardly, there is much that the

holy eye of Love has seen which it cannot pass by. Devotion that has seemed well-night complete, has had the stain of spiritual pride. Conduct that has seemed most loving, has concealed the *feeling* of envy. Duties have been neglected, spiritual sloth fostered, opportunities have not been availed of. Ah, brethren, when we are in the holy presence of God, our best things need to be judged, the iniquity of our holy things is disclosed. We need not suspect or accuse one another of grave outward evil, but there will always be room for searching of heart, and for confession to God.

Sickness, or other affliction, may be sent as preventives to pride or other evil. "*Lest I should be exalted above measure,*" etc., (2 Cor. 12:7). Paul had been honored with most amazing revelations, in which his body had been lost sight of: "*Whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth*" (ver. 2). He returns, however, after the vision, to his normal state, and knew of course that he was now "*in the body.*" He might have been tempted to ignore or forget this—nay, to claim even that resurrection-life had now been imparted to his body. All this is most graciously obviated by the "*thorn*"—the bodily affliction. Nor was this removed even after thrice-repeated entreaty. It remained, and with it the all-sufficient grace to make it the occasion for the display of divine strength. Thus Paul could gladly suffer affliction that the power of Christ might rest upon him.

In like manner are there not cases today where the Lord does not restore the sick? Where the weakness and suffering remain, and with them, the sense of the Lord's grace and presence? How many a household has its sanctuary around the bed of some life-long, patient sufferer; what a testimony for Christ, what fragrance of faith, what

cheer abound here; and what a witness for the *necessity* of the coming of the Lord, to transplant such a flower to its true environment in the garden of the Lord. Do not such cases, known to most of us perhaps, furnish an answer to the flippant charge of so-called faith-healers, that *all* sickness is unbelief.

The case of Epaphroditus (Phil. 2:25-30) illustrates the fact that special devotedness may bring sickness, even to death. So far from this sickness being a chastening upon Epaphroditus for sin and failure, it was an honorable mark of the reverse. Does not such a case remind us that we are living in a world where the cross is a reality, where faithfulness often brings the reverse of what the world calls success? In this way the sickness of Epaphroditus is raised to the dignity of association with Paul's thorn, and Stephen's martyrdom.

But this brings us to consider the simple fact of illness among the saints. We must not ignore it, or pass over it lightly. We are to turn to God about it, and learn the lessons which He would teach us. Thus each one will be able to say, "It is good for me that I have been afflicted."

But there are others concerned besides the sick one. "If one member suffer, all the members suffer with it." There is surely a voice, not only to the immediate family, but to the people of God who are connected with the afflicted person. "For this cause many are weak and sickly *among you*, and many sleep." It does not necessarily follow that the sickly ones or those who fall asleep are the ones who have failed to judge themselves. They may be godly ones whose departure would be most sorely felt, and thus their sickness would be calculated to affect the assembly far more than that of some careless or useless one. "The righteous perisheth," said the prophet to the careless nation. God re-

moved the faithful if by this means the indifferent might lay it to heart. Alas, he had to say, "And no man layeth it to heart." Is it not to be greatly feared that this has been the case in our day too? God lays His rod upon His people; it matters not who the individual directly afflicted may be, the voice is for us all. "Let us search and try our ways, and turn again to the Lord" (Lam. 3:40).

—FROM "FAITH'S RESOURCE IN SICKNESS."

Christ in Sickness

In pain and sorrow, Lord, I turn to Thee,
And count upon Thy living sympathy,
Thy word to cheer, Thy love to comfort me:
Thy hand in all I do desire to see.
Within me work Thy holy blessed will;
May I, through grace, Thy sweet desire fulfill;
Whate'er the path, of seeming earthly ill,
My joy to follow, and obey Thee still.
I thank Thee, Lord, for all the patience shewn
To one so slow and weak—but yet Thine own;
'Tis sweet to have Thy perfect way made known;
To lean on Thee and Thy strong arm alone.
Thy grace is all-sufficient—e'en for me;
Thy strength made perfect where there weakness be;
My portion now and ever, all in Thee
Secured for time and for eternity.— J. A. T.

Seven Precious Gems of Truth

(For all who are children of God.)

1. The high and lofty One that inhabiteth eternity whose name is Holy—each believer can say of Him "*He is my Father*" (John 20:17; Gal. 3:26; 4:6-7).
2. He by whom all things were created and for

whom all things were created, and *by* whom all things consist, and who is *before* all things—the same who was always the Father's delight, is *my Saviour* and *my Lord*. Prov. 8; Matt. 3:17; 1 Cor. 12:3; Col. 1:16, 17; Titus 1:4.

3. Christ's blood (Atonement) is the righteous basis on which God *washes, sanctifies, justifies, saves, and blesses* with all spiritual blessings each believer, Lev. 17:11; Rom. 3:25; 1 Cor. 6:11; Eph. 2:13; Heb. 10:19.

4. Christ's life of love and grace in lowly service when here on earth, is my *pattern* and *rule* of life in contrast to the law—Israel's rule. Matt. 11:29-30; 2 Cor. 10:11; Rom. 6:14; 1 Pet. 1:2; 1 Cor. 9:21.

5. The Holy Spirit indwelling each believer (in this dispensation). The *earnest* of our inheritance; our *Teacher* and *Guide* in the word of truth. Our *Comforter, Advocate* and *Intercessor* on earth. 2 Pet. 1:13-14; John 14:16-17; 16:12-15; Rom. 8:26-27; 1 John 2:27.

6. The Word of God our *guide-book* and *chart* till we reach the end of the wilderness pathway; also my *food*, my *mirror*, my *light*, and *water* to cleanse from defilement on the way. The sacred Scriptures given by inspiration (God breathed); is profitable too for *doctrine* for *reproof*, for *correction* and *instruction* in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Jer. 15:16; Ps. 119:9, 105; James 1:22-25; 2 Tim. 3:16.

7. The Lord's Coming my *hope*. His truth is our *girdle*. If we are walking in communion with the Father and His Son we will shine. In service He desires us to be faithful and wise, and in view of His near return we ought to *wait, watch, and long* to see and be with Him for ever. Luke 12:35-42; 1 Thess. 4:13-18; Rev. 22:20-21.—A. E. BOOTH.

Losing the Kernel, But Proud of the Shell

THE DANGER OF PROFESSION WITHOUT POSSESSION

It was Solomon who built a house for Jehovah in Jerusalem, the city which He had chosen that His name might be there (2 Chron. 6:6). There the temple was erected, a resting place for *Jehovah and the ark of His strength* (2 Chron. 6:41). His glory filled the whole house at its dedication, showing His acceptance of Solomon's handiwork.

The presence of Jehovah in the midst of His people, sitting between the cherubim upon the ark of His covenant, was their boast and their glory. But soon, alas, the soul of the people no longer boasted in Jehovah, but in the temple and the golden ark. They in practice fell into gross idolatry and foul immorality, but so long as the temple stood on Mount Zion, so long as the ark of the Jordan, and of Jericho abode within the veil, the people boasted, as Micah said, that the Lord was among them! And all was well—so they thought! They had lost the *kernel*, but they were content to trust in the *empty shell*.

Have not these solemn incidents in the history of God's ancient and earthly people a warning voice at the present time to the church of God, His heavenly people? The children of Israel *trusted in their external privileges*, and neglected their personal responsibilities. With the lips, they said, Is not the Lord among US? but with the heart, they ignored His presence altogether, and the holiness and fidelity that presence demanded.

Is not this double-mindedness prevalent among

those who call upon the name of the Lord in these days? Is it not possible to profess to gather together unto the name of the Lord Jesus, and yet to ignore His presence when so assembled? The Lord is faithful to His promise, and is in the midst; but are the hearts of those present "sprinkled from an evil conscience," and their "bodies washed with pure water"?

There is always a tendency, now as of old, to become careless in our worship, and to *rest upon the mere routine* rather than upon the solemn reality of assembling in the presence of the Lord. If we truly believed ourselves to be before the Lord Himself, what awe would such a belief inspire! Do we not too often take the truth of His presence for granted, and so lose its living freshness and power?

In Micah's day, the rulers, priests, and prophets were given up to the love of money; they served Mammon, and assumed that they could serve God equally and at the same time. Jehovah was among them still, and no judgment from Him would come upon their evil ways! Is it not possible still to profess to draw near to God, while cherishing evil thoughts and evil ways, as they did?

The apostle warned against such a practice at the Lord's Supper. The Corinthian saints were enjoined to examine themselves, not to ascertain whether they were worthy, for this they could never be, but to ensure that there was no unconfessed sin in the manner of their attendance and behaviour (1 Cor. 11:27-32).

If the Lord is among us, how careful I should be when I am before Him! Is He not of purer eyes than to behold iniquity? *Am I bent upon some project, upon which I cannot honestly ask for God's blessing? Have I any animosity in my heart against any of the children of God?* All such matters should

be confessed to the Lord before I come where He is in the midst of His gathered saints.

Religious pride will sap the strength of any assembly. A proud heart is never more incongruous and evil than when its wicked thoughts appear unblushingly in the presence of Him Who humbled Himself and became obedient unto death, even the death of the cross. The mere absence of any prescribed procedure, as of all rites and ritual in worship, *may give rise to that abominable sense of superiority to other Christians, which is so offensive to God the Father Whom we worship and to the Son of God Whose death we remember.* Like the ungodly priests in the Jewish temple, we purr with self-satisfaction, and say, Is not the Lord among US?

The only safeguard against the incorrigible pride to which we are liable is to cultivate and pursue that personal holiness without which no one can see the Lord in His holiness. When Moses drew near to the burning bush, he was bidden to do what he had thoughtlessly omitted to do—remove his shoes from off his feet. It was holy ground indeed, for Jehovah was there. And in that Presence, Moses with unshod feet very quickly felt his own unworthiness!

What a serious need there is for the saints of the Lord to be preserved from haughty hearts and boastful lips! Let them take and keep the lowly place, wearing the yoke of Christ. Let them not compare themselves with one another, and so exalt themselves above their brethren, but compare themselves with their Master, and so abase themselves. But to justify themselves and despise others readily, and often insensibly, follows the easy assumption that *the ark is in the camp!*

The ancient priests and prophets thought they

could further their own interests in Jerusalem, and that they would not be disturbed in their selfish schemes for money-getting because Jehovah was in their midst. Self was the ruling factor of their religious lives, and in truth God was not for them, but against them.

Most of the difficulties and dissensions which arise in our gatherings may be traced to the working of self-will on the part of one or more. It is sufficient for one brother to strive persistently for the acceptance of his own opinion, his own view, his own practice, and as a consequence, *the whole spiritual life of the assembly becomes blighted and withered.* The contest is the more obnoxious because it is carried on in the name of the Lord. He imagines he is valiant for the will of the Lord, when the truth is he is seeking his own will, and excusing his self-interest, by saying, *Is not the Lord among us?*

Would not such protracted discussions be avoided, if there was a real desire on the part of all to ascertain the will of the Lord by a sincere recourse to the scripture? In the clear light of the word of God difficulties vanish, and differences of opinion are adjusted, especially if those holding opposite views are not determined each one to maintain and to push his own particular view.

Those who are self-seeking are sure to forget that the Lord will guide those who wait upon Him, and will teach them His way and His will. "Holding the truth" is good, but "holding the truth *in love*" is the scriptural way, which, alas, is often crowded out of the attention of the saints. While constant prayer to the Lord, "Show me Thy way," is often forgotten also.

But the adoption of worldly ways in the things of the Lord is a blot upon the order of many an as-

sembly. It is so easy to imitate what others have done, and even to do so with apparent success. It takes more time and trouble to seek what the Lord would have done, and how He would have it done. David's provision of the "new cart" was a simple and attractive scheme, but it *ignored the divine directions* that the ark must be borne by the Kohathites. Consequently, the "new cart," though without doubt beautifully finished and furnished, was an improper mode of conveyance, and was an offense to Jehovah and a slight to His word.

But self in the saint does not always go to the world for its models; sometimes it goes to a valued friend and brother for advice about its proposal. We have seen, however, that when neither David nor Nathan sought the Lord before they came to an agreement, they were both wrong. Neither a king nor a prophet can be a substitute for Jehovah, *Whose will is His wisdom, and Whose written word is His will.*

It was good for David to consult the prophet about preparing a house for Jehovah, but how much better it would have been if David and Nathan had bent their knees together in prayer to learn what the will of the Lord was! And we too, like them, easily assume that our plans, when genuinely intended to be for the Lord's glory, must be in accordance with His mind and will.

What saith the scripture? We hardly realise, perhaps, how strongly we are influenced, sometimes by received methods, and sometimes by our own active imaginations. If the idea before us rests upon the solid foundation of scripture, well and good. We can then proceed with the assurance of accomplishment. If it does not, it had better be postponed, or abandoned altogether.

In any case, let us not fear to allow scripture to

correct our suggestions, condemn our plans, and rule our ways. It is just as well, too, to take neighbour Nathan into our confidence, even if the Lord shows him, not ourselves, that, to our astonishment, some cherished idea of ours has no support in the word of God, and must be abandoned.

Beloved, let us not blindly trust in the traditional phrase, *The Lord is in the midst*, and, through a casual mode of living, miss the reality and power of His presence. Above all, let not that phrase be the cloak for the evils of apathy and formality, of disorder and disunion, of selfishness and wordliness.

May the fact of the Lord's promised presence suppress all such abuses, and develop the spirit of worship and praise, of prayer and supplication, of devoted and self-sacrificing service in the assembly of His saints. Let us fear lest we lose the kernel of spiritual reality, and yet boast in the empty shell of an externally correct formalism.

—THE BIBLE MONTHLY.

Notes on the Songs of Praise in the Old Testament

There are found in the Old Testament seven songs which may be studied for the profit and comfort of our souls.

Exod. XV is a song of triumph. (1) "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

Our souls, in the position in which we stand as one with Christ, ought to know the full meaning of this song. We ought to triumph like Israel at the Red Sea; our enemies dead, all conquered by Jesus; ourselves brought out of Egypt; and though still we have conflict, yet we ought to realize that we have victory in Christ; we are dead and risen in Him; the Cross has vanquished all our enemies.

God brought Israel into this place in the wilderness, and there were no murmurings then. We are brought into the wilderness to glorify God. Each may have sorrows and trials, and why is this? That God may meet us in every circumstance, and that we may triumph in God. Remember these things, "are written for our admonition on whom the ends of the world are come." If God gave Israel such a redemption as we find in the close of chap. 14:29, 30, what cannot we do? We can do all things; the Cross shows this. *Expect* all help from God in every varied circumstance, and there will be no depression of soul then. If in affliction, trial, poverty, sickness, etc., the heart turns away from God, we fail; and then real sorrow comes in; but if God is there, we have no trouble, for He triumphs over all our enemies.

We find the second song in Numbers 21:16, 17: "And from thence they went to Beer; that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Spring up, O well, sing ye unto it."

Our well is Jesus, "in Whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

The Lord spake to Moses of this well, and he gathered the people together; they counted on the water bubbling up, and they sang. Israel needed another song in the wilderness, and a well in a land of drought; it springs up and draws out praise. The Lord tries the heart; is it Jesus who is looked to, or are you trusting to anything else? This is a most simple song. Let each ask, am I gathering to the *well*? a well of living water springing up to everlasting life! As you sing praises, it will bubble up.

The third song is in Deut. 33; Moses spake this song to all the congregation of Israel: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. My doctrine shall drop as the rain," etc., and why? "Because I will publish the name of the Lord." Here we have a song of triumph, on the ground of what God *is*, and not on what *we* are (vers.1-4). "He is the rock" and "His work is perfect"; but then see ver. 5: "They have corrupted themselves, their spot is not the spot of His children," etc. Man is corrupt, but in God we triumph.

The fourth song is seen in Judges 5, Deborah's song of praise to the Lord for avenging Israel.

Vers.1, 2, present victory. We ought to be present victors; we each have our enemies; and we ought to come together as victors over them. The Lord hath avenged us. But do we do so? Alas! we often fall before them; the flesh, the world, Satan, are

not under our feet. Can we say with Deborah, in ver. 21, "O my soul, thou hast trodden down strength?" We ought practically to feel this constant struggle and constant triumph; that the flesh has been subdued, the world overcome, and Satan trampled under our feet. So many mouths are shut because there is no conquest in God's strength.

The fifth song is found in 1 Sam. 2. Hannah's triumph in God because He brought life out of death—resurrection. In the first chapter she is mourning over her barrenness—God gave her a child—life out of death—"The barren hath borne seven"—"The Lord maketh poor and maketh rich—He bringeth low and lifteth up—He raiseth up the poor out of the dust to set them among princes" (vers.5-8). The song in Exodus 15 places us in the wilderness,—here we are lifted into resurrection—taken from the wilderness, "to make them inherit the throne of glory."

Each song brings out a new character of praise. May you thus rejoice and get near to God each for yourselves. This is a day of abounding evil. Each must live with God and walk in integrity of heart, bearing fruit to His glory.

The sixth song is in 2 Sam. 22, David's closing scene. He had sinned, but he had gone back to God. His deep affliction was the result of his sin, and not merely on account of Saul. God delivered him from all his enemies. Have you declined from God? He is a God of grace—go back to Him, and He will give you victory over all your enemies.

This song connects with the latter days—a song of hope. This is a song for *us*.

The seventh song is emphatically called “the Song of Songs, which is Solomon’s”. This is the most precious of all, because it speaks of nothing but love; the others of judgment, deliverance, victory, and triumph; but here it is pure, perfect love; and it is not merely the beauty of the Bridegroom that is seen, but also of His Bride. He looks on her with eyes of love, all fair, no spot.

If we took God’s estimate of the church, as seen in His Son and one with Him, would not that make the heart rejoice? If we could only see *His* delight in *us*, then we should be able to go forth in the spirit of this song.—E. F.

The Expulsive Power of a New Affection

Dunneaker, a German sculptor, spent eight years in producing a face of Christ. At last, he wrought one in which the emotions of love and sorrow were so perfectly blended, that beholders wept as they looked upon it. Subsequently, being asked to employ his great talent on a statue of Venus, he replied, “After gazing so long into the face of Christ, think you that I can turn my attention to a heathen goddess?” Here is what may be termed the expulsive power of a new affection and illustrates the verse, “Looking on the glory of the Lord with

unveiled face, are transformed according to the same image from glory to glory, even as by the Lord the Spirit." (2 Cor. 3:18. N. T.)

Moses, we are told; "Wist not that the skin of his face shone," (Exodus 34.29), when having been in the presence of God, he came out to the people. That which we assimilate forms us, and if our eyes and hearts are upon Christ, we shall bear His holy character.

"Marvel not, that Christ in glory,
All my inmost soul hath won;
Not a star to cheer my darkness.
But a light above the sun.
I have heard the voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
All my soul is satisfied."

—J. W. H. NICHOLS

Tribulation

The word "tribulation" is from the Latin "tribulum" which signified a threshing instrument or harrow, whereby the Roman husbandman separated corn from husks; and the word "tribulatio" was the act of this separation. Its synonyms—affliction, sorrow, anguish, grief, distress, trouble, misery, etc.,—are the appointed means for the separation in men of whatever in them was light, trivial, and poor, from the solid and true; their chaff from their wheat; the "threshings" of the inner spiritual man to fit him for the heavenly garner.

Till from the straw, the flail the corn doth beat,
Until the chaff be purged from the wheat;

Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons, great afflictions touch,
If worth be found, their worth is not so much;
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flail of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us
Are by Thy sacred Spirit winnowed from us:
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Till God shall make our very spirit poor,
To thresh the husk of this, our flesh away:
And leave the soul uncovered; nay, yet more—
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire,
But then we shall, and that is my desire.

—GEO. WITHER.

•••

Fragment

How *perfect* the Son does His work in John's gospel. He takes up *one sinner after another* throughout chapters 1-10, and does not leave them for the hand of any other; but one and all He perfects Himself, giving them the sense of this, that on leaving His presence they had already found all they wanted as sinners:—no ordinance, no apostle, no church, was needed to improve their state.

He takes up *each* of His saints in chap. 13, and washes them "clean every whit," fully ready, like accepted guests, to enter the house in a way worthy of it.

He takes up *the house* itself in chap. 14, and prepares it for them—does this service all Himself—and then He takes up His saints *all together*,

returning and receiving them unto Himself, to the house thus prepared for them. (Chap. 14 again.)

There is a completeness and a singleness in all these operations. He does each service *Himself alone*, and does it *perfectly* like the Son of God.

—THE PRESENT TESTIMONY, VOL. 6



Letters to Young Christians

FOUR IMPORTANT POINTS

The press that has printed "Things New and Old" for three years, and also prints "The Children's Hour," "Life and Light," and "The Harvest Field," is now equipped with a Kluge Automatic Feeder.

No doubt many of our readers have watched an automatic press in operation. How fascinating it is to see the feeder tips reach into the pile of paper, pull off one sheet and release it onto the platen to be printed; and then to see the delivery arm come in after the impression has been made and, with its tips, pick up the sheet and deliver it to the jogger table. The stack of unprinted stock decreases, and the neatly jogged pile of printed sheets increases steadily as the press runs untiringly on.

For four days, the erector from the Kluge factory was with us to install the feeder and give instructions as to care and operation. He mentioned four important operations of the feeder itself, in connection with the sheet to be printed, in the order of their importance, viz.: registering, separating, release, and delivery. It is necessary that the registering be accurate, i. e., so the print is squarely on the paper; otherwise, the remaining opera-

tions will be of no account, though they are just as important as they follow in order, that the sheet may be printed and finally delivered in good order.

Now as the operations in their order are important in the printing of our paper, just so are they important as regards each of our lives. Let us see what lessons we can gather.

REGISTERING.

The disciples were told by the Lord Jesus to rejoice, not because they had power to "tread on serpents and scorpions, and over all the power of the enemy . . . but rather rejoice," said He, "because your names are written in Heaven" (Luke 10:19, 20).

"Is your name written there,
On the page white and fair;
In God's Book of redeemed ones—
Is your name written there?"

This is the all-important question for you to answer and settle. Not, is your name on some "Church" Roll, or Sunday School Roll, but is it written in the Lamb's Book of Life? You *may* have it written there, never to be erased, if it be your sincere desire. There will be no dues or registration fees to pay—no! All has been paid, for Jesus paid it all, and the cost was His precious blood. All you need to do, as a poor, hopeless sinner, is to go to God in repentance of your sins and accept the blessing He longs to give: "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). May God grant that our readers will see the importance of a correct and timely register, for do we not read in Rev. 20:15 of the end of those whose names are not written in the Book of Life—"Cast into the Lake of Fire?" How solemn! "Behold, NOW is the day of salvation."

SEPARATION.

The Word of God is as clear on this point as it is on the first one. The sad thing, however, is that many of the people of God are not clear; and though such portions as 2nd. Cor. 6:17, 18, etc., are very well known, yet to our shame we are often merely hearers of the Word and not doers of it. We like to cling to some worldly associate, and indulge in so called "harmless" worldly pursuits. Dear Christian readers, if this is so with you, you are grieving your Saviour by disobeying His Word; and if you are truthful, you must say, "I am *not* happy!" No, and you never will be happy until with the help of the Lord you make a clean break with the world, and learn to say with David, "I am a companion of all them that fear Thee, and of them that keep Thy Precepts" (Psa. 119: 63). Let us take a lesson from Daniel who "purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank." The prince of this world has meat and drink to tempt every child of God. How pleasing to the flesh; how good to the eyes; how sweet to the taste—but oh! how bitter to the soul! Come, now, let us seek Him with the *whole heart* and be an "out and out" Christian for His Name's sake. When this is the case, then He can and will use us in His service. In this light we look at our third point:

RELEASE.

When the weights, and the easily besetting sin are laid aside, and there is a patient running of the race with the eyes on Jesus, how free is the man or woman, boy or girl, to be used of God! Nothing stands between the soul and the Saviour to hinder the directings of the Holy Spirit, Who indwells each one that believes. A call comes to serve, and readily echoes the response, "Here am I, send me."

It may be to the African; it may be to the Eskimo; it may be to the next door neighbor. The truly released servant goes in the Presence of His Master to labor for and with his Lord. Are you released, dear reader? Am I?

DELIVERY.

In 2nd. Cor. 1:10, we have mentioned for us the word for our last point three times. Speaking of the Lord Jesus, the apostle Paul says, "Who *hath* delivered us from so great a death, and *doth* deliver: in Whom also we trust He will *yet* deliver us." Happy indeed is he who has been delivered and passed from death unto life. Surely, daily deliverance from the many dangers of the way is experienced by all who trust Him. But best of all, soon He is to come to finally deliver His own to be forever with Himself in those mansions far above the bright blue skies. Is this "blessed hope" of His Personal and imminent return *yours*, dear reader? If so, may the truth of it have the sanctifying affect on your life and mine, that we might be "like unto men who wait for their Lord" (Luke 12:36); that when He comes, we may receive His "Well done, good and faithful servant . . . enter thou into the joy of thy Lord." (Matt. 25:21) D.T.J.

The Christian, the cross, and the world.—Christianity gives motives, energies, which deliver man, when under their influence, from slavery to the scene through which he is passing. He has a right to be a stranger and a pilgrim in the world. His ear has heard the solemn warning: "Arise, and depart; this is not your rest; it is polluted." And he takes up his cross, and sets out, solemnized, broken in spirit perhaps, but cheerfully, because He sees that Christ has gone before, and that the victory which overcomes the world is his faith.—J. N. D.

Our All in All.

Jesus to Thee we bend the knee,
And own Thee as our Lord;
Thy true disciples we would be
Obedient to Thy word.
The world to us a thing of nought
Who by Thy precious blood were bought!

We need Thy aid, Thy patient grace,
To help us in the way;
We need the sunshine of Thy face,
Or we shall go astray.
Keep us, O Lord, with us abide,
Nor let us wander from Thy side.

Thou art our life, our light, our all,
God's reservoir of grace;
In Thy blest Name on God we call,
Till we shall reach the place
Where we shall never need to pray,
But worship through eternal day!

In Thee Thy Father's heart doth rest,
In Thee is His delight,
In Thee how fully we are blest,
Made holy in His sight,
Holy communion to enjoy,
Thy praises shall our lips employ!

—E. R. W.

Difficulties

Jacob said, "All these things are against me"
Gen. 42:36

Here is a word which today is in everyone's mouth, and in most cases it expresses a fact, for day by day difficulties multiply in this world which is rapidly ripening for the judgment of God.

Dearly beloved, the redeemed of the Lord, re-

member that difficulties do not exist for our God. On the contrary, He does what He pleases in the heavens and the earth; all things are His servants (Ps. 119: 91), and all things work together for good to them who love God (Rom. 8:28). Who can oppose His will? Who is he that says a thing and it comes to pass when the Lord has not commanded it? (Lam. 3:37).

It is not surprising that difficulties exist in a world which glories in its own wisdom and in its resources. We understand quite well that insurmountable difficulties exist for the one who lives without God. But it is not so with us. Let us remember that such difficulties do not exist before our faith any more than they do before God; because our faith knows that He will intervene in all our circumstances, and all will be well.

Is there a single thing which is too difficult for the God Who loves us? Did not this God of ours deliver Rahab? Yet her house was upon the city wall—the wall which should have crumbled to pieces on the very day of her deliverance?

Did not Joshua and Caleb enter into the land of promise? Yet there were in that land great giants in whose presence they were but as grasshoppers. For ten of the spies, the entrance into that land was a great difficulty, an impossibility even, but it was not a difficulty for faith, nor for the God who honors faith.

Joseph was at the bottom of the dungeon, unknown to all, and even forgotten by the great cup-

bearer, who, more than anyone, should have thought of him. How could he get out of prison? A great difficulty! an impossibility! but not for God, Who had given him His promises. Look at Joseph travelling through the land of Egypt in the chariot of Pharoah, and all the Egyptians bowing the knee before him!

We could multiply examples; but these are sufficient to demonstrate to us that difficulties simply do not exist for men of faith. If they present themselves before one who believes God, they only feed his faith and strengthen it.

The times are difficult. And therefore the Lord has given us today an opportunity, the last for us perhaps, of showing that we know that we can trust ourselves to Him, and that we are not like others who have not this faith, and give way to despair.

Let us then not fear with the fear of the unbelieving, neither let us be afraid at the sight of events which threaten us. Let us sanctify the Lord in our hearts, and let Him be our fear and let Him be our dread.

If the difficulties should increase, let us so much the more confide ourselves and our affairs to the Lord. He will take care of that which concerns us, of that which concerns our families, and of that which concerns the assemblies. Those who trust in Him shall never be confounded.

Let us believe our God and the many assurances

of His word, which are written for us. Then we shall never have the word "difficulty" on the tip of our tongue, and it never will come to trouble our peace, nor to mar our communion with God.

—The Bible Monthly.

"Come, cheer thee in the toil and fight,
'Tis God, thy God, defends the right;
 He leads thee on.
His sword shall scatter every foe,
His shield shall ward off every blow—
 The crown be won.

His is the battle, His the power,
His is the triumph in that hour;
 In Him be strong.
So round thy brow the wreath shall twine,
So shall the victory be thine,
 And thine the song."

"Hold Fast Till I Come"

"Behold I come quickly; hold that fast which thou hast that no man take thy crown." (Rev. 3:11).

The exhortation to the assembly in Philadelphia has surely a special voice to us in the closing days of this dispensation and to it we shall do well if we take heed.

Throughout the entire history of the people of God on earth there has always been *some testimony for God* whatever the general departure from God and His truth may have been. Those to whom God has committed such testimony, though not possessing at any two periods, the same *measure* of truth, we may safely say, bore the same characteristics.

In the first place, their position has *never been popular*. This of course is inevitable, for we may be assured that no position can be taken in *faithfulness to God and His truth* apart from the mass, that will not bring undisguised contempt and dislike. The reason for this is not far to seek and the people of God need expect nothing else, for **THE TRUTH OF GOD HAS NEVER BEEN POPULAR** and when maintained in Holy Ghost power serves as a mirror to discover *defects* among those to whom it is presented. This of course is what the religious *world* likes least.

Is it not then to be expected that such as bear faithful testimony to the revealed truth of God become a special target and every *personal defect* and *shortcoming* in such is used to damage what cannot be controverted? Alas that those identified with such a blessed testimony should fail so miserably! Yet while in the body with its human limitations, all are liable to such failure. All this is not new however. Nehemiah had to meet the Sanballat's and Tobiah's of his day, and in the apostle Paul's day, defamers, who felt the keen edge of the truth found material even in his infirmity, saying: "His bodily presence is weak and his speech contemptible", and worse than all, were the words of the religious leaders, who could not controvert the testimony of our Lord when here, "He hath Beelzebub and by the prince of the demons casteth out demons," (Mark 3:22). Our blessed Lord said in this connection: "It is enough for the disciple that he be as his Master," (Matt. 10.25).

But let us look at the obverse side. God has always used those according to His own mind—NOT THE WORLD'S—to bring out whatever may have been the special truth needed at the moment, *not for a popular movement*, but that those who had ears to hear might hear, using vessels of His own choosing, at all times, to be channels of communication and encouragement. In this connection read Haggai and Zechariah. Since the canon of Holy Scripture was closed, He has used His chosen instruments to unfold such, and give its present application.

There is another aspect, we need to consider, viz: THE EVER RECURRING TENDENCY to religious pride, and resulting from *repeated failure*, and as a *further consequence unfaithfulness* to the testimony. How needful it is that without pretention and assuming a spirit of superiority, we walk humbly before our God, conscious of our weakness, and confessing that we have nothing but that, which in sovereign goodness we have received.

Failure to keep this place, it can be easily seen from the earliest days of the assembly's history, has resulted in the giving up of much precious truth, and the most *precious* has always been the first to be sacrificed.

Beginning with the nineteenth century, God very graciously revived, out of the mass of corruption, truths long lost sight of, and testimony was borne to the heavenly character of the Assembly: the Person, presence and power of the Holy Spirit: the all-sufficiency of the Lord Jesus Christ as Head

of the body and Center of His people, also the truths connected with His coming again, especially the *Rapture*. These blessed recovered truths, revolutionized the lives of many, and separated them from all that was inconsistent with the One who is the "Holy" and the "True."

As we well know, all that was found to be contrary to the world, was laid aside, and many—in various places and parts of the world, were drawn together in one common desire to honor God and His word. Privileges however must ever have consequent responsibilities, and whatever God in His grace has at any time entrusted to His people, has surely entailed responsibility. This we must surely recognize, or we lose the little light we enjoy through grace. No one can rightly estimate the privilege and blessing of being linked with those who seek (in weakness though it assuredly is) to keep His word and not deny His name. At the same time, let us not deceive ourselves by thinking that, in taking a more correct ecclesiastical position, that we answer *practically* to the truth. Nothing but disaster can result from a position taken where faith is not in exercise. The "mixed multitude" of I Cor. 10 was Israel's undoing. *Outwardly* they were with the company, but in *heart*, they were still in Egypt, and unprepared for the exercise which their separate place entailed. Let us remember, these things "are written for our admonition upon whom the ends of the world are come" (verse 11). There is a word which seems to be fast slipping out of our vocabulary, and yet its importance cannot be

exaggerated, for it is what God has, time and again, insisted upon as incumbent upon His people. It is SEPARATION, from all that is unsuited to Him. This need not be enlarged upon: it is what is readily admitted as to Old Testament saints, but do we sufficiently realize the fact, that *the power of our testimony can only be in proportion to the reality of our separation—not outwardly merely, but in heart.* We are exhorted to walk here as He walked, and we well know that His path, was one of entire separation to God—outside all that was inconsistent with His holiness. Let us, beloved, compare our *practice*, with God's *principles*, that we may discover our failure, if failure there be, and learn the dangers to which we are exposed.

There never can be a day, while the assembly is here on earth, whatever may be the breakup, when it will be impossible to answer to the revealed mind of God in the Word. However broken the condition of things may be, our privilege and responsibility is to *walk apart* from what dishonors our Lord. In seeking to walk here in the simplicity of truth and gathering to the Name of the Lord alone, the position is necessarily condemnatory of that separated from, and while necessarily occupying a small circle, but needing to keep a large heart, remembering we are, with all believers, members of One Body, if we are to be *true* to the place taken, *there can be no alliance nor association* with what our position necessarily condemns. Surely Christ is the touch-stone for every believer; and only as He gets His place in our hearts, and fills our spirit-

ual vision, can there be true separation to Himself, from what is contrary to His Name. There are doubtless many, who have been attracted by the freedom from the trammels of organization, and the helpful ministry enjoyed, who have united with those gathered, but, unless *the Lord Himself* is the Object that has drawn them, the position will become irksome and soon be given up.

The epistle to the Hebrews (which above all others contrasts Judaism and Christianity, and insists on *separation to God* from all that is inconsistent with God fully made known) contains the significant exhortation: "Let us go forth therefore *unto Him* without the camp, bearing His reproach" (Heb. 13:13). But it may be, and has been pleaded by those who seek a wider path, that "the camp" was Judaism, and that the Scripture does not apply to us! This is surely strange reasoning. While conceding that *primarily* it applied to them, we could surely not admit the thought that this word has no voice to us! It surely has; for if "the camp" was that religious order of things, *set up by God* on earth, and Hebrew believers were exhorted to separate from it what shall be said of that order of things *set up by man*,—a mixture of Judaism and Christianity, which has no foundation in the Word?

To be faithful to the truth, must surely be our desire; and in the darkness and confusion of these last days, increased devotion and separation to the Lord is called for surely. It is a wondrous favor to be here in testimony for Him, when all is characterized by departure from the truth. This we see

in Paul's letter to Timothy: "Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are His, and let everyone that nameth the Name of the Lord depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth. If therefore a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use and prepared unto every good work" (2 Tim. 2:19-21). May we remember the exhortation: "Hold fast, till I come." (Rev. 2:25).

—J. W. H. NICHOLS.

Stephen's Sight of the Glory

Acts 7.

We may observe, to the comfort of our souls, how fully as at home both Paul and Stephen found themselves to be when brought into the presence of the glory; though, as we may remember, that glory had always been proving itself too powerful and overwhelming for the stoutest of saints in the flesh.

When the vision of the glory appeared to Isaiah, he was like the man who had taken the sentence of death into himself. He cried out that he was undone; and a coal from the altar was needed to touch his lips and restore his soul (Is. 6).

So, as we may also recollect, Ezekiel and Daniel. The sight of the glory which each of them had (in different forms it is true, but that is no matter), overpowered them. They could not stand it. They

fell on their faces, and the Lord had to speak to them in words of restoring confidence and grace. (Ezek. 1, Dan 10).

Jacob, in still earlier days, in his way and measure, experienced this likewise. At Bethel, he had a vision of the glory in a certain form, though not so dazzling, and he is conscious that he is in the house of God, and at the gate of heaven. But still, there is something in the scene too weighty for his spirit; and he says, "How dreadful is this place." It is not, I know, that he was altogether like Isaiah or Daniel; but still, he is not fully at ease in the place of the vision (Gen. 28).

And this was like Peter, James, and John on the holy hill. Like Jacob at Bethel, they tasted the sweetness of the place. They said, "It is good for us to be here;" but still, like Jacob again, their spirits are not fully prepared for the glory; and "they feared" as Moses and Elias enter the cloud with Jesus—yea, they fall on their face, and are sore afraid (Matt.17).

All these cases tell us, that the stoutest saints, so to call them, the most favoured *in the flesh*, find something in the presence of the glory more or less, too much for them. Yea, John in Patmos found this, though, as we remember, he had lain on the bosom of his divine Lord (Rev. 1).

But, in beautiful and happy contrast with all this, neither Stephen in Acts 7, nor Paul in 2 Cor. 12, find the glory in any wise too much for them. And, why is this? The answer is full of comfort to us,

beloved. Stephen at that moment was, in principle or spirit, a *child of resurrection*. His face was then shining like that of an angel; so that when he looked up, and saw the heaven opened and the glory of God there, there was in his spirit no mixture of fear or amazement, but all was delightful to him, and he could gaze at the open heaven and the glory with desire, though such ones as Isaiah or John, as Ezekiel or Jacob, *when in the flesh*, must own it to be too much for them.

So St. Paul. He was taken up to the "third heavens." But he was there, seeing and hearing, with powers and affections of soul all deeply, calmly, satisfied. He so speaks of that moment, as to give us reason to know, that it was unmixed enjoyment to him. It was only too much for him *to communicate to others*, and not at all too much for him *to enjoy himself*. But all this was so, because on that wondrous occasion Paul was *out of the body*—or, which is the same thing, whether in it or out of it he knew not. He was as one that was out of it; for, at the least, it was neither any use to him or hindrance to him.

What comfort there is in all this! It entitles us and enables us to know, that as soon as the body is laid aside, as soon as we are delivered from the flesh, there will be in us a capacity to converse with the glory in all calm satisfaction, as those who are at home in the presence of it—a capacity in the feeblest beyond all that Jacob, or Isaiah, or Ezekiel, or Daniel, or Peter, or John, or the most

favored of the saints, *while in the flesh*, are equal to.

May we have hearts to long for that moment! It may come to us in the way of death, or by the translation or resurrection of "them that are Christ's." We ought to have a welcome for it in either way. "To depart and be with Christ, which is far better." The Lord lead our foolish, sluggish hearts along that path of desire; for it is little some of us know of it. To be with Him, to be like Him, to lose the heart in wonder and love, to be satisfied, and all this in unmixed enjoyment and conscious capacity!

"Death shall unveil that world above,
Where the dear children of Thy love,
Attemper'd all to heavenly day,
Bear and reflect the immediate ray."

We should *think* of heaven, and seek to walk more *personally* near the Lord in spirit, so that heaven may be more a *reality* to us. Did we but draw nearer to Himself in the exercise of our souls, so that His presence now were more true and real to us, the desire to be with Him would be enlarged in us. Be it so, Lord, for Thy name's sake! Amen.

"—THE PRESENT TESTIMONY"

The Captain and the Quadrant

"*Men ought always to pray, and not to faint*"
(Luke 18:1)

A godly man, the master of an American sailing-ship, during one of his voyages found his ship be-

misted for days; and he became rather anxious respecting her safety. Was she off her right course?

He went to his cabin and prayed. And the thought came to him that, as he had with confidence committed his soul to God, he might certainly commit his ship to Him. Accordingly, the captain did so. He gave the ship and all aboard into the hands of God, and felt at perfect peace, assured that all would be well.

But still he prayed that God might be pleased to grant a cloudless sky at midday in order that he might take an observation and ascertain their real position, and so learn whether the ship was on her right course or not.

At eleven o'clock he came on deck with the quadrant under his coat. As the weather was thick and drizzling, the men looked at him with amazement. He returned to his cabin, prayed to God, and came up. There still seemed to be no hope of a clear sky.

Again he went down and prayed, and again he appeared on deck with the quadrant in his hand. It was now ten minutes to twelve o'clock and still there was no appearance of a change in the weather.

But the captain stood on the deck, waiting silently upon the Lord. In a few moments the mist seemed to be folded up and rolled away by an omnipotent and invisible hand. The sun shone clearly from the blue vault of heaven.

There stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so "dreadful" seemed that place to him, that he could

hardly take advantage of the answer to his prayer.

He succeeded, however, though with trembling hands, and he found to his comfort that all was well. But no sooner had he finished taking the observation than the mist rolled back over the heavens, and it began to drizzle as before.

This story of effectual prayer came from the lips of the good Captain S——, whom God used in blessing to souls some three-quarters of a century ago. He himself was the man who prayed and waited upon his God with the quadrant in his hand.

“Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.”

—Sel.

Letters to Young Christians

DISCIPLESHIP

What is discipleship? What does it mean to be a disciple?

It was in the early days of the church that “the disciples were called Christians,” but in these later days there is much need that Christians should come to be called disciples!

The word disciple simply means “one who learns.” Those of us who have accepted Christ as our Saviour are *His* disciples. Our great responsibility is now to learn of Him, and to follow Him, not a long way off, but as living near Him.

Is this possible in these modern days, when temptation is often so strong, when it is so hard to

stand alone and be thought narrow-minded, puritanical and old-fashioned? It is possible when we have Christ as our Guide, and when the Holy Spirit is active within us. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." "Rejoice, and be exceeding glad . . . for so persecuted they the prophets which were before you." We cannot escape persecution if we stand and live for Him as true disciples.

Shall we talk for a few minutes on what discipleship involves? Our first act must be to surrender ourselves, spirit, soul and body, to Christ, to give our lives to Him, a definite act of surrender that puts Him, not ourselves and our own desires, first. (2 Corinthians 8:5).

Taking the early disciples as examples, we find in their case a definite call to such a coming after Christ, followed by a decision of the will. This involved

A FRESH LINE OF CONDUCT

adopted in the life. We read: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them, 'Follow Me, and I will make you fishers of men,' and they straightway left their nets and followed Him." (Matt. 4:18-20).

That is a beautiful example of obedience. They did not ask: "Shall we have an easy time? Shall we be well paid? Will our future life be assured?"

They *straightway* left their work and followed! It is encouraging, too, to see, that Christ's chosen disciples were ordinary men who had to work for their living. He did not choose a band of rich or learned followers to be examples for their ages, after, but men in humble walks of life. This shows us what use Christ can make of simple and humble souls, when their lives are fully yielded for His service.

If Christ were given the chief place in the lives of men and women to-day, strife, class-hatred, selfishness, greed and all the other hideous manifestations of sin in our midst would disappear before the purifying power of His indwelling.

Let it be noticed that Christ does not set before us some stupendous task requiring great talent, much money or social influence, when He asks us to become His disciples. The test of love to Him that He gives us is within the ability of the poorest and the weakest. Everywhere around us are His sheep and lambs. All we have to do is to give what we can of our time, our strength, our affection and our service, to feed them.

It may be that we are so poor in spirit that we have only "the two small fishes and the barley bread," but with His blessing the offering will be sufficient to feed thousands. He only asks us to respond willingly with what we have. Sometimes we do not respond at once; we may have to be asked three times as Peter was. But however many times the Lord asks us the question, the test

is the same, "Lovest thou Me?"

To be fruitful disciples we must spend time with our Lord. Christ asked His disciples to "come apart and rest a while." If it were necessary for the disciples in those far off days to withdraw from the world occasionally, how much more imperative it is for us, with the crowded, jarring conditions of modern times!

"Come ye yourselves apart"
From ceaseless toiling in the noontide heat,
From wandering in rough, uneven ways,
From cares and sorrows of these restless days—
With aching hands and hearts, and weary feet,
"Come ye yourselves apart."

"Come ye yourselves apart"
To rest beneath the shadow of His love,
To hear the Master's quiet word for thee,
To feel His gentle touch and almost see
The lovelight on the face that bends above;
"Come ye yourselves apart."

It was not the multitude at large whom the Lord asked to "come apart." The appeal was made to His own disciples. Sometimes it is not till we have laid down every one of our tools, just giving ourselves up entirely to God, that we realize how tired and worn out we are. We sometimes forget that God takes note of our physical weariness as well as of our spiritual needs. Yet our Lord is the same to-day as when He said to that little group of tired disciples "Come ye yourselves apart and rest a while." The great lack to-day is time for the highest things. We too often pack our time full, every minute of it, with things that are least worth while, scrambling for wealth, rushing after fame and notoriety, tearing about after pleasure. Yet none

of these things can ever satisfy our souls. Every human being craves for soul-satisfaction, and this is God's gift to us, through Christ.

It *costs* something to be a true disciple. All the most valuable things are dearly won. When Christ offered the rewards and enforced the duty of discipleship, He was careful to put in the injunction to

COUNT THE COST

If our discipleship has not cost us anything, then we cannot know what it means to be a true disciple. "Whosoever doth not bear his cross *cannot* be My disciple."

Have you ever thought what it cost the Lord to give His life for us? Or have we heard the story so many times that we forget that it was for *us* His life-blood was given? Is He not worthy that we should give Him of our best, and that we should not wait till we are old, but now, while young, give Him our lives, our talents, ourselves, to be used for His glory and service?

While we are young, and life stretches out before us, we may wonder whether it is worth while to deny ourselves and bear the cross. But it *is* worth while. For in doing so we get such enrichment of our lives from God, and He gives an inward peace and happiness with which no earthly joy can for one moment be compared.

When Christ told us to hate our loved ones, we must not misunderstand His meaning. He meant that they must

NOT OCCUPY THE PRINCIPLE PLACE
in our affection. Christ must be first; all others

must come after Him if we are to be His true disciples. Does this seem hard? Look how it is made up to us! In Luke 8 we have one of our Lord's beautiful heart-to-heart talks with His disciples. Peter had said, "Lo, we have left *all* and followed Thee." We remember how he had left his daily toil. Perhaps Satan was tempting him, trying to persuade him that he had made a mistake. Christ's beautiful answer must have set his heart at rest: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting."

Discipleship involves CONSECRATION. What does this mean? The dictionary definition is "To dedicate, to offer ourselves to God, to be wholly His." That is the cost of true discipleship. God will not compromise with us. He demands a whole heart. But He gives us a whole heaven. The service of Christ yields a magnificent harvest of opportunities for usefulness and much joy of soul. A working disciple can never be wretched; he gathers his sheaves as he goes. We are always happy when we are right with God, happy in doing right, and in the consciousness of our Master's approval. He will sustain us if we try to serve Him as true disciples. His grace is sufficient and there is heaven at the end of our journey.

Discipleship may mean PAIN; but we so often find that the best part of a noble character is that

which costs the most. How beautiful a trait, for example, is patience. But it is not often worn by those who walk on life's sunny side in silver slippers. It is the product of dark nights of adversity, of cross-bearing up the mount of suffering. But the trial of our faith worketh patience.

THE BRUISED FLOWER GIVES MOST FRAGRANCE, and so, when we are bruised for Christ's sake, our life and light can shine more brightly, and our influence be stronger, because we *have* proved what His presence means as we go through the valley of shadow. *He* has been with us and that makes all the pain worth while.

"Him that overcometh will I make a pillar in the temple of My God." It is the special privilege of those whose faith is strong, those who can look beyond the present with its seeming failures to the One Who cannot make a mistake, to be "pillars" in God's temple, the support and strength of others. The choice is before us all.

If Christ has the first place in our lives, the rest becomes easy. We are glad then to give rather than take, because we know it pleases Him. We find it no hardship to spend ourselves for others, because we are really spending ourselves for Him. Those who are always giving, spending, sympathising and loving, for *His* sake, cannot help being attractive, because those who see them will in time see beyond them, to the One they love. And no greater honor, no greater joy can befall Christ's disciples than that they should be used by Him to

reflect, even though it be but faintly and imperfectly, His image. There is only one way. We must first of all have our own lives possessed by a love that is greater than anything that earth can offer.

THE GLORY OF LIFE

is to love, not to be loved; to give, not to get; to serve, not to be served; to be a strong hand in the dark to another in the time of need; to be a cup of strength to any soul in a crisis of weakness. This is to know the glory of life.

Our Lord particularly emphasized this great law of love to His disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." (John 13:34, 35). Christ said, "As I have loved you." How does He love us? With a love that exceeds every other love, infinite and divine. If we are true disciples we shall love our neighbor as ourselves. We can only make that possible by having Christ's own love kept alive within our hearts by His Spirit.

"I had walked life's path with an easy tread,
And followed where pleasure and comfort led;
And then it chanced in a quiet place
I met my Master face to face.

"With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race,
When I met my Master face to face.

"I had built my castles and reared them high,
With their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met my Master face to face.

"I met Him, and knew Him, and blushed to see

That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and faded away—
“Melted and vanished, and in their place
I saw nought else but my Master’s face;
And I cried aloud, ‘Oh! make me meet
To follow the marks of Thy pierced feet.’”

—“MARCHING ORDERS”

Correspondence

TOUCH ME NOT

Ques.—Why did Jesus say to Mary, “Touch Me not, for I am not yet ascended to My Father,” while He said to Thomas, “Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side” (John 20: 17, 27).

Ans.—Mary Magdalene, out of whom the Lord cast seven demons, seems to have been attached to the Lord perhaps beyond any other—she followed the Lord, ministered to Him, beheld Him on the cross, followed His body to see where they laid it, prepared spices to embalm His body, came first to the tomb while it was yet dark—all this while ignorant, or not having taken in, that He must rise from the dead. Even after the angel had said to the women, “He is not here, but is risen,” she stays at the grave when the others had gone.

Then her heart suddenly leaps at the Lord’s voice calling her by name! She seems to have thought she had recovered Him who was the Sun of her life, as she answered, “Rabboni—my Master.” Mary knew not that she could not have her Lord here on earth visibly and physically as before, but that He

was to ascend back to heaven, to the Father where He now is. Jesus therefore corrects her misapprehension by saying, "Lay not hold on Me" (as the *Num. Bible* correctly puts it). It was not a mere *touching* Him that the Lord meant, as Matt. 28:9 proves, when the returning women worshipfully "hold Him by the feet." He is now gone back to the Father, and is to return visibly and physically, to establish His kingdom, when His worshipers can "lay hold" of Him again.

(H. and F. Vol. 44, p. 487).

. . . The supposition that the Lord had to go up to heaven and come back here before any one could touch Him, seems rather absurd, and is disproved by the other women "taking Him by the feet" immediately after, perhaps even before this. *Mary* is a representative of the Jewish disciples who expected the Lord to establish His kingdom and reign then; they understood not the Cross, the sufferings of Christ, must take place first, and that a new dispensation with Christ in heaven was to take place before He comes to Israel again, when He will be again bodily present.

(H. and F. Vol. 37, p. 28).

* * *

"Among all His other qualities for study by His disciples, the Lord chose, 'Learn of Me, for I am meek and lowly of heart,' Matt. 11.29. Be assured, no happiness is equal to that enjoyed by the 'meek Christian.' He puts the best construction on motives and actions, and by a gentle answer to unmerited reproach often disarms wrath."—J. R. M.

The Peace of Full Surrender

Oh the peace of full surrender—
All my joy to do His will!
Mine to trust His faithful promise,
His the promise to fulfil.

Oh the glory of the rapture,
Thus to dwell with Christ the Lord;
New delight and wisdom gaining
From the study of His Word.

Pleasure's songs no more entice me,
Nor the bugle note of Fame;
Sweeter far the holy music
Of my dear Redeemer's name.

Oh the glory and the rapture—
Earthly burdens pass away!
Stormy winter turns to summer,
Lonely darkness into day.

—Frederick R. Marvin.

Notes

The King's Table “‘As for Mephibosheth,’ said the king, ‘he shall eat at my table as one of the king's son.’” (2 Sam. 9:11).

In David's desire to show kindness to the remnant of the house of Saul, we have, unquestionably a picture of the grace and kindness of Christ to Israel in a later day. They will not be near Him in bridal relationship, but as subjects of His Kingdom, they shall eat bread at His table continually.

It also sets before us, in type, every sinner brought from the place of “no pasture” (Lo-debar) and as “without strength” to the banqueting house of the King.

What grace that puts us into such a position! That we, who like the house of Saul, “were some-

times foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another"; that we, who with "shame-out-of-the-mouth" (Mephibosheth), wandered hither and thither in a world doomed to judgment—"all gone out of the way—whose mouth is full of cursing and bitterness"—seeking rest and food in a land blackened and parched by sin, that we have been reconciled to God by the death of His Son and after the kindness and love of God our Saviour, we have been saved, and that entirely apart from any works of righteousness but wholly according to His mercy (Titus 3:3-5).

"O the love that drew salvation's plan
O the grace that brought it down to man;
O the mighty gulf that God did span,
at Calvary".

We are to eat bread at the King's table forever!

* * * *

The Lord's Supper "And He took bread and gave thanks, and brake it, and gave unto them, saying, 'This is My body which is given for you: this do in remembrance of Me.' Likewise also the cup after supper, saying, 'This cup is the new covenant in My blood which is shed for you.'" (Luke 22:19, 20).

And in this manner did the disciples commemorate the Lord's death. It was at the time "when the passover must be killed" and Jesus was drawing near the cross. But ere the shadow of that cross completely enclosed Him, He established the feast that gives character to the present

dispensation. "The cup is the fellowship of the blood of Christ; the bread is the fellowship of the body of Christ, and to this fellowship every believer is bound to be faithful. It expresses the separation of the entire company *from all to which He died*—from sin and from the world, in connection with which the god of this world furnishes his table."

It is our great privilege to sit at the Lord's table to remember the Lord's death, "till He come."

* * * *

The Marriage Supper of the Lamb "And He saith unto me, 'Write, Blessed are they which are called unto the marriage supper of the Lamb.' (Rev. 19:9).

The assembly has been espoused as a chaste virgin to Christ (2 Cor. 11:2) and it waits for that glorious time when it will be said, "Let us be glad and rejoice and give honour (glory) to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. 19:7).

The long dark night of His absence will be ended—the Bright and Morning Star will have come and all the shadows will flee away. Then, and not till then, will He see of the travail of His soul and be satisfied.

The false church will have been judged "and now the way is clear to display the true Bride. 'The marriage of the Lamb is come, and His wife hath made herself ready.' But the Church has been some time since caught up to meet the Lord (when this takes place) : how is it that only now

she is 'ready'? In the application of the blood of Christ, and the reception of the best robe, fit for the Father's house assuredly, if any could be, she was then quite ready. Likeness to her Lord was completed when the glorified bodies of the saints were assumed, and they were caught up to meet Him in the air. The eyes from which nothing could be hid have already looked upon her and pronounced her faultless! 'Thou art all fair, My love: there is no spot in thee'. What then, can be wanting to hinder the marriage? A matter of Divine government, not of Divine acceptance; and this is the book of Divine government. Earth's history has to be rehearsed, the account given, the verdict rendered, as to all 'deeds done in the body'. Every question that could be raised must find its settlement; the light must penetrate through and through, and leave no part dark. *We must enter eternity with lessons all learnt*, and God fully glorified about the whole course of our history."—NUM. BIBLE.

May we so live in view of that Day, that we shall not be ashamed before Him at His coming.

Service

To one seeking to serve the interests of the Lord, what could be more comforting and encouraging—next to the sense of the Lord's approbation—than fellowship in service! The Lord in His wisdom sent out the seventy (Luke 10:1), "*Two and two before His face unto every city and place*

whither He Himself would come." This "fellowship in service" was evidently characteristic of the early days of the Church (and perhaps more necessary) that "in the mouth of two or three witnesses every word may be established" (Matt. 18:16).

Then again, the Preacher rightly says (Eccl. 4:9), "Two are better than one because they have a good reward for their labor. For if they fall, the one will lift up his fellow, for woe to him that is alone when he falleth, for he hath not another to help him." We are all apt to get discouraged by the difficulties of the way, and are so constituted that we need one another.

But how rare is a "true yoke-fellow" and how seldom are we privileged to serve with those "like-minded". In days of distress and need, the servant's path necessarily becomes more isolated, and after all, "The harvest is great and laborers few," and if the Lord has called to service, we can count upon His support and sustaining grace in a lonely path. While fellowship with fellow-servants is sweet, communion with Himself, the Master of servants is sweeter.

Are not Martha's words expressive of our thoughts ofttimes? "Lord, dost Thou not care that my sister hath left me to serve *alone*?" Does not that little word "alone" reveal the character of her service? Oh, the burden of it! But if the heart is conscious of serving in love for His dear sake, there will be no complaint, no fault-finding, that others are not willing to share our service. It will be enough that He has called to that path; and

after all, service is individual in character. "One is our Master," and no one is sent at his own charges. "He hath said, I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

Would not the recognition of all this preserve us from the common mistake of supposing that service such as Sunday School or Gospel Preaching is *assembly* responsibility? The local assembly is surely responsible to see that those who preach, or who teach the children, are fitted to do so, otherwise they could not with good conscience give the use of the Hall, but service must be individual and carried on under the direction of the Lord.

The following remarks by our beloved brother J. N. D., may well be carefully weighed by all:

"Connect your service with nothing but God—not with any particular set of persons. You may be comforted by fellowship, and your heart refreshed; but you must work by your own individual faith and energy, without leaning on anyone whatever; for, if you do, you cannot be a faithful servant. Service must ever be measured by faith and one's *own communion with God*. Saul even may be a prophet when he gets amongst the prophets; but **David was always the same**—in the cave or anywhere. Whilst the choicest blessings given me here are in fellowship, yet, a man's service must flow from himself, else there will be weakness. If I have the word of wisdom, I must use it for the saint who may seek my counsel. It is

'Bear ye one another's burdens, and so fulfil the Law of Christ.' But also '*Let everyone prove his own work*, and then shall he have rejoicing in himself alone and not in another.' There is no single place grace brings us into, but is a place of temptation, and that we cannot escape though we shall be helped through. In every age the blessing has been *from individual agency*; and the moment it has ceased to be this, it has declined into the world; it is humbling, but it makes us feel that all comes immediately from God. *The tendency of association is to make us lean upon one another.*

"When there are great arrangements for carrying on work, there is not the recognition of this inherent blessing, which 'tarrieth not for the sons of men.' I do not tarry for man, if I have faith in God—I act upon the strength of that—*Let a man act as the Lord leads him.* The Spirit of God is not to be fettered by man.

All power arises from the direct authoritative energy of the Holy Ghost in the *individual*. Paul and Barnabas (Acts 13) were sent forth by the Holy Ghost, recommended to the Grace of God by the Church at Antioch, but they *had no communication with it till they returned*, but then there was the joyful concurring of love in the service that had been performed—He that had talents went and traded. Paul says: 'Immediately I conferred not with flesh and blood.' Where there is a desire to act, accompanied by real energy, a man will rise up and walk, but if he cannot do this, the energy is not there, and the attempt to move is only rest-

lessness and weakness.

"Love for Jesus sets one to work—I know no other way."

It has been pointed out by the same writer, that usually—in our Halls what is most needed is an establishing gospel, and it is a happy service to the Lord when a brother of maturity is free to take the responsibility of giving out the Word, or seeing that another—fitted for such service—will perform it.

We must not confound the Gospel meeting (which is ostensibly to set forth the exceeding riches of God's grace) with an assembly gathering, as delineated in 1 Cor. 14, where gifts were exercised under the Holy Spirit's guidance (1 Cor. 12: 4-9.) and no one had a right to speak unless as so led. Failure to recognize this has often led to confusion, and impulse (which is merely the working of the flesh), has been mistaken for the leading of the Spirit. The *individual* is exhorted to "wait on his ministry" (Rom. 12:7), *not on his brethren*, while it is the greatest help to realize that others are supporting by prayer. A short prayer meeting before the Gospel preaching—not to settle who is to preach—but to pray for the blessing of souls is most helpful, and this will include those who carry the glad tidings to the highways and by-ways. Here all may find happy spheres of service—the hospitals, jails, open-air and personal work. What a privilege it is for anyone to serve the interests of our blessed Lord, who took the servant's place and so blessedly served the God He came to glorify,

and man in his deep need!

Then again, there is often misapprehension as to fellowship in service and because a fellow-believer is sound on fundamentals, many think there should be no question as to serving with him, though they have no communion at the Lord's table, and truths which led the saints to "go forth unto Him without the camp" are treated as of minor consequence. Another has said, "Such do not see that our fellowship in Christ is the first thing to be owned, and this is properly displayed in the Supper. If I am not agreed as to this, how can I consent to sink this vital ground of communion to take up with him the lower ground of service?"

Association, human energy, organization and direction, are all considered essential and excellent in religious work. It is easy to serve with a multitude. It is easy to serve with a committee or society and serve in a line of things made ready to hand. It is only when a believer is led to a true and right scriptural church position that he begins to learn what service really is; this, I believe, accounts in great measure for the accusation, commonly brought against some, of "ceasing to be *useful*"! It is easy to work where all is done by *rule*, or in the thousand ways in which the religious world carries on its works, but when we leave these arrangements and are cast in our individual responsibility on God, to serve Him unsupported by an arm of flesh, it finds out where we really are. But where faith is in exercise, another way will speedily open for service and if there be true de-

pendence on God, and the purpose to *be anything* or *do anything* He may appoint, there will be no lack of happy service, for most certainly the blessing to our own souls in serving Christ is not in proportion to the outward show our work may make, or the apparent fruits of our labors, but just to the extent we are conscious of the guidance of His eye and of communion with the desires and purposes of His heart.

On the other hand, where individuality in service is not understood, there is disappointment and discontent.

Comparatively few are fitted to take the platform or serve in other public ways, but there is plenty to do in the harvest field besides preaching, and much that goes unseen and unnoticed by all but the Master will get its reward in the day of glory.

Those especially mentioned by Paul as fellowshipping the Gospel were the Philippians, who ministered to his temporal need, and this opens up a vast field of service, as important as it is vast.

Is it, think you, of small account to the Lord that His servants are cared for in temporal things? Are not the saints the channel through whom He would express His love and care? Does "fellowship in the Gospel" consist only of listening to the Lord's servants and expressing approbation? How impractical we often are! Lydia said, "If you have judged me to be faithful unto the Lord, come into my house and abide there. And she constrained

us." She evidently felt that in this way at least she might fellowship the Gospel. "She constrained us." Evidently she would take no refusal, her heart was in her invitation.

It is beautiful to see how Scripture commends the service of sisters in this direction, both in the Gospels in relation to our Lord, and in the Acts and Epistles to His servants.—J. W. H. NICHOLS.

An Important Difference Between Principle and Practice

When divine principles possess our souls, the details of conduct in carrying them out (however important in themselves, and surely matters of sorrow and shame when failure enters into them) are comparatively of minor importance. Nor are we concerned to justify all the details if the principle that underlies them is maintained. In saying this, we by no means wish to make light of failure in details of conduct, but to bring into relief the importance of the *principle* involved, over the manner of carrying it out. The real strength of any position is found in its principle. Failure in the details of carrying it out, lays the principle open to attack, and the importance of the detail lies in this. Not only does failure in detail give the enemy a positive advantage, but as it comes from want of waiting on God and subjection to His word, He chastens us for the failure, in His righteous ways, and for our good, though He will surely vindicate His own principles, and thus in the end

those who have stood for them. "God," we read, "made known His ways unto Moses," but as Moses failed to "sanctify God before the people" in His ways, he was chastened for it—how unsparingly, we all know. This is a solemn thought.

When great issues are at stake, those who are *governed* by a divine principle are thrown together to maintain it, while those who are occupied mainly with details, are often in anxiety and distress—a source of weakness to the others—and may even ally themselves with those who are attacking the principle, and opposing those who, right in principle, may have failed in their *manner* of carrying it out.

This is a very subtle and successful manoeuvre of the enemy, by which he enlists in the ranks of those who are his direct instruments of evil, even true-hearted and conscientious souls. The Scriptures themselves, together with lowliness of heart, are our safeguard against this kind of thing, and thus only shall we be able to say with the One who is at once our Guide and Pattern, concerning the works of men, "By the words of Thy lips I have kept me from the paths of the destroyer" (Ps. 17:4).—*from HELP AND FOOD, Vol. 1918.*

Jewels

"Deep in unfathomable mines,
Of never failing skill;
He treasures up His bright designs,
And works His sovereign will."

Men mine below the earth's surface for mineral

wealth—earth's precious things. Most prized of all perhaps are the jewels which are cut from precious stones or taken from the sea. The most costly often find their way into the crown of some earthly monarch. The King of kings, the Lord of Glory is seeking jewels for His crown—not below the earth's surface—but deep in fallen humanity. It is of sinners He makes His saints. Paul, the chief of sinners, He made the most eminent of saints. John Newton, who had known a Christian mother's care, went his own wilful way which carried him deep into degradation. The Lord saved him from the depths and made him a powerful preacher of the Gospel. He had tasted of the Lord's grace and he loved to proclaim it to others.

Jewels give us a beautiful picture of our Lord's workmanship in living stones. He used the pearl with its warm living colors to portray His church. Some foreign substance is introduced into the shell of an oyster—doubtless a constant irritation to this lowly life—but the fruit of this travail is a lovely gem. How plainly this says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In a deeper sense it speaks of His sufferings. "He shall see of the travail of His soul and shall be satisfied." Does it not suggest much to our hearts that the pearl best retains its warm glow when worn on the breast of the one it is to adorn—in contact with living warmth.

The diamond with its flashing brilliance is made of carbon—a material which would seem most un-

suited for a gem. This miracle of transformation is wrought by heat and pressure. Thus the Lord works also. In the furnace of affliction and under pressure controlled by Him, He works with the souls of men.

“He knows how long the wilful heart requires the chastening grief,
And then when sorrow’s work is done, ‘tis He who gives relief.”

Having planted His own life in the soul, He works with skill and patience to bring out His own likeness. He is not satisfied until He sees reflected His own moral glories. To the Lord’s eyes, the most humble of His saints may be the most precious of His jewels. What He prizes most is not the greatness of our service, but our heart’s response to His love.

“Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.” (Mal. 3:17-18).—HARRY A. THOMPSON.

Thoughts from Psalm 22

There are numerous creatures that we know as worms, and when we think of worms, we think of creatures that move about, going from place to place, following the bent of their own desires or

instinct, and having a will of their own. But the worm of Ps. 22, is not a worm at all. It is a scale insect of a lower order of creation than the crawling worm. It is what is known as the *coccus*, somewhat allied to the aphids that infest plants and shrubs. But what are we to learn from this and what is its significance? There is nothing in Scripture but what is for instruction. The worm (*coccus*) then is the insect from which comes the crimson or scarlet dye known as cochineal, the dye it is said was used for the scarlet of the Tabernacle curtains. Does it not speak of Him Who hung upon the cross, from whose veins flowed that crimson flood that has put away sin and cleansed every poor sinner that trusts in it?

But how is this dye procured. It comes from the female of the species only; the male is a fly, of no account except to propagate the species, and the *coccus* being a scale insect does not move about like a worm, but spends its existence in the place it was brought into being. The female would express the thought of subjection and would speak of the subject One of whom we read, "Lo, I come, in the volume of the book it is written of Me, to do Thy will, O My God." Then when the females have brought forth their brood, they are killed by being spread on hot plates and from the residue the dye is extracted. How vividly it pictures Calvary where the Son of God bore the wrath of God, the heat of wrath that consumed the sacrifice.

Then too if the crimson dye is treated with alkalies, it assumes a violet color and violet is so

closely allied with purple that we may call it that, which therefore, would speak of the Royal Sufferer. He could say, "I am a coccus and no man," for He was more than man though truly a Man—the Royal One from heaven Who became poor that we through His poverty might be rich.

Furthermore, some of these insects are killed by being put into hot ovens where they assume an ashen gray color and this residue is called silver cochineal, and in this we find redemption expressed. Redeemed unto God by the death of His Son and atonement made.

The coccus speaks also of tenacity, of holding on. We read in Isa. 41:14, "Fear not thou worm (coccus) Jacob, and ye men of Israel, says Jehovah, I will help thee"—just hold on. And was not Jacob just that; a holder on. He held on to his brother's heel when he was born; he held on to his father and obtained Esau's birthright; he held on to his father-in-law until he had sapped his strength; he held on to the angel that wrestled with him until he procured a blessing. So of Him who in the Psalm says, "I am a coccus," another Scripture says, "He knowing that the cross awaited Him. Nothing could turn Him aside from his purpose. He held steadily to His course against all opposition until in obedience even unto death He accomplished the will of God.

Again we see in the "coccus" the thought of humiliation but that thought does not seem to be so much in the 22nd Psalm (though it is no doubt there also) as in the 25th of Job.

There Bildad speaks of the greatness of God, and then comparing man with creation, says, "Behold even to the moon and it shineth not and the stars are not pure in His sight, how much less man that is a worm (a worm of the dust) and the son of man which is a worm" (coccus). Was that a prophecy of the true Son of Man Who humbled Himself?

Lastly the coccus is an instrument of judgment in the hands of God, not only against His people but against the world at large, speaking figuratively. In Deut. 28:39 Jehovah warning Israel against disobedience and departure from Himself says to them, "Thou shalt plant vineyards and dress them, but shalt neither drink of the wine nor gather the grapes, for the worms (coccus) shall eat them." This infestation of this scale insect would be His judgment against them for their evil ways, and then as to the world, see Isa. 14. Here we meet with two kinds of worms, this time in connection with God's judgment upon Babylon which stands for the world and had been and is yet the enemy of God and His people. Verse 11, "Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee (here it is the maggot, the symbol of corruption) and the worms shall cover thee" (this is the coccus); maggots underneath, coccus spread over the surface, complete destruction. The worm (coccus) here speaks then of the Son into whose hands the Father has committed all judgment and whose judgment

will be final and irrevocable, from which there is no appeal nor recovery.—IRA GOOD.

Letters to Young Christians

Note: The following paper although submitted for "Letters to Young Christians", nevertheless has a voice for us all. J. G. Bellett was a man of deep piety and godly deportment: all that we have from his pen breathes of the Spirit of Christ. May we, who once walked in darkness, but now, being light in the Lord, walk as children of light and redeem the time, because of these evil days. (Eph. 5:8, 16).

* * *

THE WORLD'S FAIR

Thousands of people will be flocking to the gates of the World's Fair, in New York and San Francisco, to join in the round of admiration, speculation, sport, amusement and revelry. "A splendid way to be educated," is the plea that is made, and probably this is true to the extent of being educated in the world's pomp and glory, and in man's inventive progress. But what is the Christian's attitude to be toward these "Great Exhibitions"? How do you, dear reader, answer the question, "Are you going to the Fair?" Is it your desire and plan to attend? Or do you see what it really is in the sight of God according to His Word? Do you realize what relationship it bears to God, to Christ, and therefore to every true child of God? If so, I'm sure your answer would be that of a devoted servant of Christ, "*How can I, since my Lord is on the outside?*"

Seventy-two years ago, Mr. J. G. Bellett wrote an article on "Belshazzar's Feast", and compared

it to the "Great Exhibition" which was then being staged. Space will not permit the printing of the entire paper, but we wish to quote a few paragraphs to bear upon our subject in question.

"The present moment may surely remind us of Belshazzar's Feast. Gods of gold and of silver, of brass, of iron, and of wood are praised; the resources and capabilities of the world are praised, thoughtless of its rejection of Christ. And are any of the captivity at the feast of the King? Israel was captive together with the vessels of the temple. Would any of them be so thoughtless as to make merry with the king who was despising the spoils of that house? Would any of the servants of the rejected noblemen take part with the citizens in setting forth the wonders of their blood-stained land? (See Luke 19.)

"The mind turns with these thoughts to the present moment. It cannot refuse to give itself, in some sort and in some measure, to the subject of "The Great Exhibition." It would not be fit that it should be indifferent to it—for it is no common sign of the time and ought to be morally judged.

"It will be pleaded for. No doubt of it. It will be said, that it is designed to encourage brotherhood among the nations, and to promote the great business of social comfort and happiness as wide as the human family. But, I ask, are these God's objects? God has scattered the nations, and never proposes to gather them till He gathers them to Shiloh. God would have us strangers here, 'con-

tent with such things as we have', without making it our business to increase or improve them. God would have us testify against the world in its present condition, and therefore neither flatter it, nor reconcile it to itself, nor glory in its capabilities. *The Exhibition is therefore in full collision with the mind of God. Christ exposes the world; the Exhibition displays it. Christ would alarm it, and call it to a sense of judgment; the Exhibition makes it on better terms with itself than ever.*"

"I regard all admiration of it as a step in the way to 'wonder after the beast.' That will be but a further expression of the same mind; and how serious, if evangelical religion be sending its contributions to it, or becoming one of the Exhibitors at it! Deep must be the infatuation. To tell the world one day what it is in God's esteem, and the next day to become one of the wonderers after its resources and capacities! Admiration like this savours of worship."

"Like the old prophet at Bethel, when a saint is in a place or a position unwarranted by the call of God, the enemy will find easy occasion to use him. *Still I own, when I think of it, it is to me wonderful that a Christian should find satisfaction in this thing.* That it is an awful advance in the development of those evil principles which are to mark the day of Christendom's ripened iniquity, I have not the least doubt."

"Nor can we say the judgment we form on this matter is a small or an indifferent thing. It is not so. The subject is well fitted to exercise the

judgment of a saint of God. It is eminently so, I believe. His mind *generally* will be much affected by his sense of this thing and his decision respecting it. The mind can become dull. The eye gets dim betimes. And if such a process as that be going on, the next attempt of the enemy finds us less prepared. And I ask, Is not all that dangerous, when delusions are multiplying as they are and as they will?"

"We are counselled to buy eye-salve of Christ, that we may see. That is something beyond or beside faith and confession of the Gospel. Laodicea had the common faith, and in a sense boasted of it, but Laodicea wanted eye-salve. And sure I am that let this great shop of the world's ware expose what it may, that eye-salve is the very thing which will not, cannot be had there. It is the article which would detect the whole character of the place, and it could not therefore be had there. It is a palace. Man is not enthroned there as God, it is true. Things among the children of men are not quite ripe for that yet. It is not a temple where man sits, shewing himself as God. (2 Thess. 2). *But man's works are displayed there. Man's art is enthroned there, and man expects to be admired and wondered at there, and thousands enter it (as another has observed) in the spirit of doing homage to man. It is a mirror in which the world is reflected in a thousand attractive forms, and the unworldly, humbled, earth-rejected Jesus is forgotten. Jesus may be named there, it is true, but an unworldly Jesus is practically forgotten there.*

"It is indeed as I surely judge, solemnly, awfully significant. It is full of the spirit of the last days. This palace for man's productions to be gazed at, is but a stage before the temple for man himself to sit in, and admiration of it is getting a generation ready, morally ready, to 'wonder after the beast'. *One is amazed that any Christian can find the least satisfaction in it.*'"

"It is despite the holiness of God, to be presenting this evil world in its ornaments and furniture, in its resources and capabilities as this Exhibition is doing. And it is also despite of the wrongs and sorrows of Christ. The citizens who have cast outside their city and country the blessed Son of God, are exhibiting what their country can produce, and what their hands can skilfully weave and fashion. I ask, could a servant of such a rejected Master aid and encourage such things? Could he be a servant a moment beyond the time that he thus practically forgot his Lord's rejection here? He could not. He might, indeed, be a useful member of society, and serve his generation in their generation well; but a servant of Christ (properly speaking) he could not be if once he forgot the world's rejection of Christ; and acceptance of the invitation of the citizens (See Luke 19) to come and rejoice with them in the resources of their country and skill of their people would at once be such forgetfulness.

"The sorrow and the humbling of a saint is that he remembers the rejection of his Master so coldly and acts on that great fact so poorly. But to have

it estranged from the soul so as to consent to take part with the citizens from one end of the world to the other, in a great confederated effort to display the world as a wealthy and desirable place—to do this in full and hearty fellowship with all, on the ground of the common humanity, is confounding light and darkness, Christ and Belial. The language of the whole thing is this—We will forget, at least for a season, the claims and the sorrows of Jesus, and have a holiday with the world that has rejected Him."

"*'Anoint thine eyes with eye-salve, that thou mayest see'.* It is blessed to do, but it is hard. We judge of things in reference to ourselves, and not in reference to Christ. We think rather of the world's improvement than of His rejection. We talk of human capabilities rather than of human and incurable apostasy. We want the eye-salve, without which we cannot see—we cannot discover the feast, or read the writing on the wall."

"What words in our ears, beloved, are all these—what writings under our eyes! *O for the anointing which Christ has for His saints!* O for power in our souls to judge the king's feast, the Gentiles greatness, the world's advancement, the jubilee of Babylon, in the light of the rejection of the Son of God, in the hearing of that cry, 'We will not have this Man to reign over us.' Then let us ask ourselves, if we have a pulse of affection or allegiance to Jesus, can we glory in this present moment with all its costliness and pleasures?"—
"THE BIBLE TREASURY", APRIL 1, 1867.

Is not this, indeed, a challenge to our hearts, and a word even more suited for us in these days of increasing darkness and apostasy. Truly, the place of a child of God is one of perfect and thorough separation. May God grant that the truth of the above will lay hold on every one of us—His redeemed, young and old alike, that we may be established in our own souls, and more devoted to Christ. “But sanctify the Lord the Christ in your hearts, and be always prepared to give an answer to every one that asks you to give an account of the hope that is in you, but with meekness and fear.” (1 Pet. 3:15, N. T.)—D. T. J.

* * * *

O Jesus! Friend unfailing!
How dear art Thou to me!
Are cares or fears assailing?
I find my strength in Thee!
Why should my feet grow weary
Of this, my pilgrim way?
Rough though the path and dreary,
It ends in perfect day!

Naught, naught I court as pleasure,
Compared, O Christ, with Thee!
Thy sorrow, without measure,
Earned peace and joy for me!
I love to own, Lord Jesus,
Thy claims o'er me divine,
Bought with Thy blood most precious,
Whose can I be but Thine!

O worldly pomp and glory,
Your charms are spread in vain!
I've heard a sweeter story;
I've found a truer gain.
Where Christ a place prepareth,
There is my loved abode;
There shall I gaze on Jesus;
There shall I dwell with God.

—H. K. BURLINGHAM, 1865, FR. GERMAN.

He Leads Us On

He leads us on
By paths we did not know—
Upward He leads us, though our steps be slow;
Though often we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone,
We know He leads us on.

He leads us on
Through all the unquiet years—
Past all our dream-land hopes, and doubts, and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'er-clouded days,
We know His will is done;
And still He leads us on.

And He, at last,
After the weary strife—
After the restless fever men call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,—
After our toils are past
Will give us rest at last.

—SEL.

Surpassing Love

“Thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished.”—II Sam. 1:26.

Jonathan's soul, we read, “was knit with the soul of David,” and the pen of inspiration has recorded that “he loved him as his own soul.” (1 Sam. 18:1). This is repeatedly stated by the Holy Ghost, (v. 3; 20:17) and in 1 Sam 23:16, when David was persecuted by Saul, Jonathan “went to David into the wood, and *strengthened his hand in God.*” He encouraged David by his presence and his words. Another has written that “Jonathan's love was not in sentiment alone, but in

sacrifice also. With solemn protestations, he 'made a covenant' with David, but this was accompanied by an equally solemn deed of self-renunciation. Jonathan stripped himself of his royal garments: his sword, his bow, and his girdle. Impelled by the deep emotions of his affectionate heart, he surrendered to David every aspiration he had as a man, a warrior, and a prince of the house of Israel. On the head anointed by the horn of Samuel, Jonathan already saw by faith the golden crown of Jehovah's king in Jeshurun. The sight of this future regal glory made it easy for him to lay at the feet of his beloved David the sacrifice of every legitimate ambition as heir to the throne of Israel."

It was on David's slaying of Goliath in the valley of Elah that Jonathan made a covenant with him because "he loved him as his own soul," and gave to David his robe and his weapons. (1 Sam. 18:1-4) He afterwards sheltered David from the malice of Saul, and gave proof of his love in that, though he was heir to the throne, he agreed that David should be king, and he would be next to him. (1 Sam. 19:1-7; 20:1-42; 16-18)

Jonathan was doubtless drawn to David because of what he had done for Israel and the fact that David would be ultimately king in Israel. His heart beat true to the oppressed son of Jesse and his death on Mt. Gilboa (II Sam. 1) caused David deepest sorrow and grief. He can only think of Jonathan as "lovely and pleasant" in his life, as

one who loved him with a love that surpassed that of women. "*O, Jonathan, thou wast slain in thine high places; I am distressed for thee, my brother Jonathan.*" Woe to the hard-hearted man who, impelled by the hope of reward, thought to be the bearer of good tidings, in announcing his death to him, (1 Sam. 1:13-16); David will only remember that it is the Lord's anointed and the Lord's people, who have fallen before their enemies.

"Jonathan showed that character of self-denying love which 'is of God' (1 John 4:7), and the pious young prince is a lovely example of that 'faith which worketh by love' of which Paul speaks. His love, was 'wonderful passing the love of women' (II Sam. 1:26).

"Today, Jesus Christ our Lord, of the seed of David according to the flesh, has His Jonathans. There are those, who love Him as their own soul. They have seen Him in the valley of Elah, obedient unto death, over-coming him that had the power of death (Heb. 2:14). By faith they have seen Him in the excellency of His glory at the Father's right hand. Like Paul (Phil. 3) they have stripped themselves of all fleshly advantages and all things that they may 'know Him'."

"And we love Thee, blest Lord,
E'en now, though feeble here,
Thy sorrows and Thy cross record
What makes us know Thee near."

"We wait to see Thee, Lord,
Yet now within our hearts
Thou dwell'st in love that doth afford
The joy that love imparts.

"Yet still we wait for Thee,

To see Thee as Thou art;
Be with Thee, like Thee, Lord, and free
To love with all our heart."

That which we have just briefly considered is Jonathan's attitude toward David. There is another side. At the hour when the evil spirit in Saul would have smitten David to death with the javelin, Jonathan went out to the field where David lay hidden, and by a pre-conceived signal made known to him that his fathers' anger was not abated. Then "David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept with another, *until David exceeded.*" (1 Sam. 20:35-41).

Jonathan's love for David was measured by the love of women and surpassed it. But David's love for Jonathan exceeded even that. Is not this the secret that God has made known to those who love Him? Why do we love? "Because He first loved us" (1 John 4:10). Nor was it because of some Jonathan-like quality in us that drew out His love toward us. No, this is where the picture fails. It was when "we were dead in sins" and "enemies . . . by wicked works," that God commended His love toward us. It was His goodness that led to repentance and it was the impelling power of divine love,

" . . . that sweetly forced us in,
Else we had still remained outside
And perished in our sin."

May our hearts be drawn out to follow Him more

closely in this day of His rejection, "esteeming," like Moses, "the reproach of Christ, greater riches than the treasures of Egypt."

"O Lord, Thy love's unbounded!
So full, so vast, so free!
Our thoughts are all confounded
Whene'er we think of Thee:
For us Thou cam'st from heaven,
For us to bleed and die,
That, purchased and forgiven,
We might ascend on high."

(L. F. 85)

Readings on The Seven Churches (Rev. 2 and 3)

The first thing to notice is, that the seven churches are "the things that are."

John had seen Christ standing in the midst of the golden candlesticks (chap. 1). Then "the things that are" follow (chapters 2 and 3); from chapter 4, and onwards, we have "the things which shall be hereafter", or after these.

There is the divine character of Christ, and also the ecclesiastical character of Christ. He is seen here in judgment, not in blessing flowing down in gifts and so on. He forms His own judgment of the state of the churches, and He gives promises to overcomers. He is judging their state, with His garment flowing down to the feet, not tucked up to serve.

Another thing to note in connection with this, is, that we have not any directions given by the Spirit of God to guide the Church as to what it is

to do, save as listening to the judgment of Christ about the Church; but that is not direction to the Church. We have the express judgment of Christ about the Church: "I will come unto thee quickly, and will remove thy candlesticks," &c.

Ques.—What is "seven"?

"Seven" gives the history of *all*, at distinct periods; it is a general history from the first decay until the final judgment, and the Lord's estimate of this.

We do not find particular directions given as to what people are to do inside the Church, but we have His estimate of what the Church is doing, and the state of the external profession.

He is a Judge; a Divine person walking on the earth as a Judge and His feet burning with fire. He is saying, you are this, and you are that, and you are the other, but He gives no instructions as to how the Church is to act within her borders. Quite true, I may draw some conclusions from it all.

The character of the book is prophetic, not evangelical; we find therein prophetic statements, not exactly New Testament instructions.

Some have said there is no direction to do this or that, but we *do* get the description of Rome, as a condition to be avoided by the saints of God. The external thing is the professing church, with Jezebel; but by "within", I mean that which comes under the express instruction of the Spirit of God in the place in which the Lord is dealing with it. The Assembly is the idea here, and this Assembly

is the body, and it is also the house; but when God formed the Assembly, then, instead of the synagogue being the scene of excommunication and judgment, the Church comes in: "If he neglect to hear the *Church*, let him be to thee as a heathen man and a publican." This holds good irrespectively of the ruin.

Those owned as Christians in the Assembly, the Assembly has to judge, but them that are without God judges.

Ruin has nothing to do with duty, except as it may incapacitate me, as a matter of fact, from carrying it out. No failure alters the character of responsibility, though the Lord may in mercy say, He will be satisfied, if we will but act up to what we have got. But no direction of Scripture becomes invalid by reason of the state of ruin. The directions touching "tongues" are applicable as much as ever, only we cannot apply them.

As for "putting out", if there is "yourselves," you can "put out from among yourselves."

The moment it is a matter of obedience which can be done, then it must be done. The commandment has not lost its authority.

It was the grand question with the Irvingites; they held that power must come in before obedience. And they said further, that evil must be left alone until the Lord comes back again. I say, No, I must obey always.

We have Christ, then, judging in the midst of the professing church. It may be as well to see a

little what the “angels” are. Though the epistles were written to the angels, we have the certainty that the Spirit is speaking to the churches, so that the angel is the vessel of communication.

We find in the body of the epistles, “the rest of you,” “cast some of you,” giving the certainty that the assemblies as such are addressed, and I have no doubt that the angel stands as the mystic representative of the church. It might have been one man or half a dozen godly men found amongst them.

The epistles are addressed to those in responsibility among them, whoever they might be. Of course, all are really responsible, and if they failed in it, the candlestick, not the angel, would be taken out of its place; this makes it clear that the church is responsible. In those days it might have been an official elder, but if so, we have the strongest proof that it was not in that way he was the angel, or he would have been called “elder.”

Ques.—Why is the symbol of “stars” used here?

They carry the thought of subordinate authority. People get floundering about from not taking the abstract meaning of symbols; they take the symbol of a white horse, and say it must be Christ, but it is no such thing, or they think the sun must be Christ, but further on in the book we find the sun is scorching people. Christ holds these stars, *i. e.*, these authorities, in His right hand, the hand of power.

Sometimes I have thought the “angels” might

have come to John in Patmos as messengers, and that John took them up as a kind of representatives of the churches.

In the first three churches are found the characteristics of Christ that John had already seen. In these, too, the responsibility of the Church is viewed in connection with its original position, but not afterwards. When we come to Thyatira, this original position had been already lost.

There are two grounds of judgment: (1) the not maintaining what God had set up at the first, and (2) unfaithfulness as to the hope of meeting the Lord at the end.

The first fault specified is, "Thou hast left thy first love," and so on, in the first three churches. Christ is walking in the midst, and various things are referred to accordingly. Afterwards, none of His original characters is found; but He is still holding His place in the Church and He does not give up His authority. Popery pretends to His place now.

Ques.—Why is the title of "Son of God" found in Thyatira?

Because Thyatira has been totally unfaithful, and He is going to cut it off. And so, too, the kingdom is here substituted for the Church, the question of "power over the nations" being introduced. That which marks Popery is "Jezebel." Idolatry had been taught before this, but it has now become the state of the Church.

Ques.—Is not Sardis the result of the operation of

the Spirit of God at the Reformation?

Well, yes; when man departs from what God has given, this latter then becomes just what man makes out of it; we never find God judging His own work. Sardis had a name to live, and was dead; that was not the operation of God. First love was God's work, but they had left that, and then formality came in. In the Thessalonians, we find three things, the work of faith, the labour of love, and the patience of hope; work, patience, and labour followed faith, hope, and love. Here, however, though everything was going on outwardly, the spring of power had been lost. Much there was that was excellent, but there was the beginning of decay. The Lord might work, and did work, but still, if the Church did not return to its first love, God would cut it off. The Church is therefore put upon the responsibility of reformation.

Very solemn this! Man in responsibility ought to answer to what God has given him in a certain way. What a failure it is!

In Ephesus, we have the general character of Christ; the two things which constitute this being the seven stars, *i. e.*, authority in His right hand, and His walking in the midst of the seven candlesticks.

The promise to the overcomer is that he should eat of the tree of life, which is in the midst of the Paradise of God. The first Adam-place being lost, he gets the second Adam-place. The Church, however corrupt, never loses its responsibility, there-

fore, these are held to be candlesticks still. Rome will be judged as a church, even though it is what it is. Though so much commendation is found here, yet the candlestick is to go.

Ques.—Was the Reformation, then, a restoration?

No. There was the setting up of individual salvation and of the authority of the word of God, but the true height of the Church was lost. It was corrupted before, and it was lost then, but the Reformation did recover individual salvation and justification by faith, truths which had been totally set aside. In Sardis, there were the things that remained, and there are even now the things that “remain.”

Ques.—Will Rome absorb the different denominations after the true Church has been taken up?

I do not know that it will do so.

Ques.—How do you regard the woman riding the beast?

Well, the beast is not everything; the woman—Rome—may govern the kings of the Roman empire, that is all.

Ques.—Would you say that Babylon is confined to Rome?

She has her daughters; strictly speaking, it is Rome, she is mother of them all.

Ques.—Is there not an effort now to unite the three great professing churches?

Yes, but that does not say they will succeed. Rome still sits as a queen, and her power is grow-

ing. You may level up or level down, she will have her way in either case. True, the Lord is allowing infidelity to arise, and this, in measure, is a check to Rome's power. Protestantism has ceased to be a power, and so now it is infidelity that exercises any check, for if we had Romanism unchecked, we should not be allowed to sit here. The Bible has wrought all around us, just where God meant it to work.

As for Italy, since the Austrians have been driven out, the Bible is less cared for than it was before. Before this event took place, it was reckoned that there were some 15,000 people earnestly reading the Bible, though I do not say these were all converted; but now they have got their way, they do not trouble themselves at all about it. There is not half the interest in the Scriptures that there was when Italy was oppressed. We commonly find more faithfulness where there is persecution.

In Ephesus, the "deeds of the Nicolaitanes" are spoken of, *i. e.*, departure from moral integrity.

Ques.—Who were they?

Those who professed a doctrine that allowed them to do wrong—Antinomians—but here, it is their deeds. "Nicolaitanes" is their historical name.

Notice too, that the overcomer comes after the calling to hear, *i. e.*, the church is addressed before the individual is warned to overcome; but after Thyatira, the overcomer is first separated out from the church, and then comes, "he that hath an ear,

let him hear."—NOTES AND JOTTINGS—J. N. D.

Get Your Shovel

The wells that Abraham's servants dug had become choked. Unfriendly hands had filled them with *earth*, and before the water could again spring up within them, this had to be dug out.

The "earth" is not necessarily the "world". The latter is a defiling thing; it corrupts and spots our white garments. Things of "earth", on the other hand are often innocent enough. They are often useful and even necessary.

The more the pity, then, that we should allow our wells of joy to be choked up by things which in themselves are not evil!

The following article deals with this subject. We trust that the effect of perusing it will be that many a reader will fetch his or her shovel, and throw out the *earthliness* that has been choking the well. Throw it out by big shovel-fuls, and sing again the ancient song: "Spring up, O well."

The water supply of a South African town had for a few years been dwindling. Anxiety increased in the minds of the inhabitants as they saw ruin facing them which they were powerless to avert. Every imaginable plan was tried to tap a new source from far off or near. Neither labour nor money was spared, but in vain.

One business concern after another which had depended on water supply for power had slowed down and eventually stopped working. Families were leaving by scores in search of employment elsewhere. Houses stood empty with no hope of new tenants. Grass grew on streets which had only recently been thronged with traffic. Churches and schools were half empty, though not yet closed.

Never before had things been so hopeless; even the most optimistic, who had for long refused to believe the worst, were forced now to admit themselves mistaken.

The strange situation brought to men's minds with irresistible force the outstanding fact that for want of *one* essential everything else was useless.

Just then, in one day, one hour almost, the dark skies cleared, the outlook was changed, and the process of disintegration and desolation checked. A few words went around from one to another; and lo! dull eyes flashed with interest, limp limbs became strong. Men and women hurried along in one direction, hope and doubt fighting in each heart. The strain was too intense for words. But when they saw water, clear and abundant, issuing from the ground in a field, tears flowed down many faces and gratitude rose even in hard hearts. For the water of life was again within their reach.

How had it come? What had happened? No miracle, though it looked like one. Some barrier which had dammed the underground current, sending it away from them in another direction, had burst and freed the life-giving water to rise up, right at their feet.

For a time they were as "men who dreamed." It seemed too good to be true. The water might soon dry up, leaving them cruelly disappointed. But gradually, certainty took the place of fear; a new-found joy was experienced as pails were filled with the precious gift. Faith in the future once

more rose in men's hearts, and set them to work. Soon machinery was whirling cheerily, hands long idle were busy executing orders, which came in rapidly. For the country round them for many miles had heard the good news and rejoiced too. Hearts were gladdened as homes, which had been stripped and emptied, were replenished anew. Everything took on a new lease of life, and the songs and shouts of boys and girls resounded through the streets as of old. Squalor and disease, which had been lifting their threatening heads, disappeared as the cleansing, health-giving cold water cure was utilized in every department. Nature rejoiced and put on her fine dress, glad in the general joy. Never before had the flowers been so gay or their fragrance so sweet.

All this had been *so near* to them, all the weary time waiting to be tapped; flowing *past* them though they had not realized it. They had been looking elsewhere and *missed it*.

Now they knew, out of the depths of a sore experience, the inestimable value of this great gift of nature, pure water.

Spiritually, something akin to this sometimes comes in the history of a soul. It was so in the following case. In Scotland many years ago, a young man yielded himself to Christ, and for years showed every evidence of having received a rich measure of spiritual power. Fervor in prayer and deep interest in the condition of careless companions characterized him, combined with exceptional joy and inward peace. This was all the

more remarkable because his home surroundings at that time were more than usually trying.

By and by he married a Christian woman; business prospered, and most of the trials seemed taken out of his path. One boy was born to them, who grew up a pleasant, affectionate laddie. Neighbors whispered that Peter was spoilt because he got more of his own way than was usual in these quarters, and had all sorts of things denied to his companions. Most of them were rich in brothers and sisters, while he had none. But the lack gave him no trouble. He was the apple of the eye of his fond parents, and that sufficed.

Gradually in these years of outward prosperity, a change came creeping over this man. He was an office bearer in the church, and as a matter of course attended regularly. But attendance at the prayer-meeting slackened and by and by ceased entirely. No longer did he find it easy to converse on spiritual things, and public prayer came to be a burden from which he evidently shrank.

Something vital seemed to have dried up in his being. No anxious soul now sought comfort or guidance from him. The joy which had shone out of his face even deteriorated into an easy-going joviality, and occasionally he joined with farmers and business men in a friendly glass at the public house.

In spite of outward forms of religion, his wife slowly fell under the power of drink so completely that her mind gave way, and she had to be confined

in an asylum as incurable.

This was a severe blow, but it is doubtful if its effects were very deep. The hardened grip of money-making was upon John Murray, and the finer things in him were benumbed for the time. It may have been, however, that in hours of loneliness he began to be wistfully conscious of something lacking; a lost chord for whose music he listened in vain. But outwardly no sign appeared; only more energy into business; more pride in his son, in whom now all his hopes were centered. The young fellow in his own way responded, but took no interest whatsoever in the business. Thinking that a trip abroad would do him good, and make him settle down to real life, the father sent him off to South Africa for a few months. Letters came frequently with descriptions of life and scenery there, showing keen enjoyment on the part of the boy, then one giving the date of his probable return.

A great happiness was in Mr. Murray's heart, and he counted the weeks while watching the papers for news of the steamer's arrival in Glasgow. It had been arranged that Peter should stay with a few friends there before going home.

Then one morning, a telegram was handed in and opened gleefully in certainty of good news. But an awful change came over his face as he took up the message. His son had developed some fever on the voyage and died on the day of his arrival, in their friends' home.

It looked for a time as if the stricken man would never rise out of his agony of mind. The poor empty heart could find no comfort. God seemed far off, only a name without meaning. Human sympathy availed nothing. Money and business were a cruel mockery and sham, now appearing at their true value.

In these weeks of darkness he was forced to look into his own heart secrets. His inner life lay bare; his ears were opened too, and God spoke again, interpreting both past and present in the light of truth. He saw what a wilderness he himself had made of what was once God's garden. Smitten with deep repentance, the soul of the man yielded anew to the eternal love, which had for so long been slighted and neglected, and a great peace returned and took possession of him.

The crushing burdens of sorrow were rolled on his Saviour and Friend. The things which had turned aside the living waters and robbed him of their fertilizing power, were flung aside, and the Master of life entered, making all things new.

From that time on, everything was transformed. Money was freely given for the work of the Lord. Business transactions were squared. Everything was lifted on to a higher level, and the whole neighborhood felt and shared the blessing. There was no doubt either as to the secret of this marvellous renewing. His tongue was loosed as well as his purse. Every faculty seemed charged with abounding power for service of faith and love.

Freely he had received, and freely he gave. The fragrance of his life was a continual benediction to many discouraged, weary fellow-travellers on the highways and among the hedges.

As in the case of the South African town, the cure for barrenness and decay was there, close beside him all the time, only waiting to be released, welcomed, and enjoyed for everyday use.

How little have we thought, when God has sent us one trial, of the many His love has withheld!

—SIMPLE TESTIMONY.

The Young Christian and His Bible

“Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pet. 2:1-3).

The new-born babe instinctively turns to its mother’s breast, and the young convert, the soul newly born into God’s family by faith in Christ, naturally seeks spiritual nourishment out of God’s Word. He may not do this very intelligently, nor is it with the same eagerness in all, but in every truly converted soul there is an instinctive desire for the Word of God. It is true that some are converted under such circumstances and in such environments as to greatly obscure or hinder that holy and natural desire, but we speak of what is normal. To these the apostle Peter, who was especially commissioned by the Lord to feed the lambs and

sheep of His flock (see Jno. 21:15-17), writes: "As newborn babes desire the sincere milk of the Word, that ye may grow thereby." Note the expression, "desire," or "*earnestly desire*" as the expression really is.

But young believers sometimes complain of a lack of felt interest in the Bible—a lack of real desire for it. This is a condition to be deplored, and the cause and its remedy is to be sought out sincerely before God. The love and desire for God's Word may be stifled by a hankering after worldly things—the reading of trashy or corrupting books, or the indulgence of sin. In such a condition the soul is not only unable to enjoy God's Word, but is in great danger of being betrayed into some alarming sin because of its lack of power to resist temptations. We must exhort such a one to betake himself at once to serious and full confession of it to God his Father. Fear not to tell Him *all*—in detail, not generalities. Sincere confession will bring relief to your heart, and be the beginning of breaking the spell of coldness and lack of desire for God's Word of which you complain.

Let us ever remember the apostle's expression, "Desire the sincere milk of the Word, *that ye may grow thereby.*" The Word of God and prayer are the God-appointed means to sustain and increase the spiritual life in the believer. The "sincere milk" may be rightly translated the *pure*, or *unadulterated* "milk of the Word." How many of God's children are given adulterated milk to-day!

Ah, and even worse; it may be poisonous food, instead of the pure, the unadulterated milk, that is served out in popular pulpits—discussion of social and political subjects, man's opinions, the world's philosophy—all that is of the present world; or, if on religious and spiritual subjects, the truth may be falsified, the credibility of the Holy Scriptures assailed, or tradition substituted or added to it. Oh, what injury is done to new-born souls by pernicious ministry in many places! "Take heed what ye hear," said our blessed Lord Jesus, the chief Shepherd of His sheep (Mark 4:24). So, take heed, dear young Christian, that you do not imbibe the seductive and popular teaching of this day.

(To be continued, D. V.)

A Testimony of a Daily Paper

A well known evangelist was invited by a friend to visit the offices of the great daily, "The Chicago Tribune."

That which most attracted his attention was what was called the "Morgue." In this department were found photos and biographies of people of national and worldly fame of today. The names were classified according to their vocations, names of the political world, commercial, scientific, and military, also those figures prominent among literary people, poets, artists, teachers and theologians. The biographies were placed in boxes, with their correspond-

ing name in sight. The evangelist was told that these biographies were of men prominent at this day and contained outstanding facts and events of their lives from birth up to the present, so that immediately on the receipt of the death notice a complete biography could be published. Great was the surprise of the evangelist to find the name of Jesus Christ there. The biography of Christ among the living ones! What was lacking to complete it, asked the evangelist of his guide? "The biography of Jesus Christ," answered the journalist, "contains the narration of His death and resurrection but nothing yet of His second coming. This event is being waited for, in order to publish His complete biography."

The Worker's Dream

A MINISTER tells us that one night, during the time of a spiritual awakening, he was wearied and fell asleep in his chair. He dreamed that he saw a man coming to him with weights and measures and chemical apparatus, who said to him: "I want to analyze your zeal." He was very much pleased at this, believing it was great. The stranger used his weights and chemicals, and then wrote down the result as follows:

*Analysis of the Zeal of Junius—a Candidate
for Glory.*

WEIGHT IN MASS—100 lbs.

Of this, on analysis, there proves to be:

BIGOTRY	10	parts.
PERSONAL AMBITION	23	"
LOVE OF PRAISE	19	"
PRIDE OF DENOMINATION	15	"
PRIDE OF TALENT	14	"
LOVE OF AUTHORITY	11	"
LOVE OF GOD (pure)	4	"
LOVE OF MAN (zeal)	3	"

100 parts.

He awoke, and cried, "*Lord, forgive me; the record is true*". Have you, dear reader, ever asked God to show you how much self-will, and self-seeking, and pride there is in your best actions?

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation; gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. 3:11-15.

Reader! the above raises a question as to *two* things:

1. Have we the right *foundation*? Is Christ our wisdom, righteousness, sanctification and re-

demption? Do we glory in Him alone?

2. Are we *building on this foundation* what is according to His mind, as revealed in His Word, "proving all things and holding fast that which is good?"

May we be not only *resting* on Him for salvation but serving Him faithfully until He comes.—B.C.G.

From the Portfolio

"The Soul is the dwelling-place of the truth of God, the ear and mind are but the gate and avenue, the soul is its home and dwelling-place.

"The joy and beauty of the truth may have unduly occupied the outposts, filled the avenues and crowded the gates, but it is only in the soul its reality is known, and it is by meditation that the truth takes its journey from the gate, along the avenue, to its own proper dwelling-place."—J. G. B.

* * * *

Sacred and common biography are not the same. In the holy volume, the faults even of the best of men are impartially set down, and there we are informed how even such faults were graciously overruled to bring about good. But memoirs written by uninspired men, are apt to dwell chiefly upon the good qualities and actions of *their* worthies; notwithstanding there are times when the whole character of both the one and the other looks very critical.

Peaceable Fruit

Nevertheless afterward it yieldeth the peaceable fruit of righteousness.—Heb. 12:11.

What shall Thine 'afterward' be, O Lord,
For this dark and suffering night?
Father, what shall Thine 'afterward' be?
Hast thou a morning of joy for me,
And a new and joyous light?

What shall Thine 'afterward' be, O Lord,
For the moan that I cannot stay?
Shall it issue in some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall Thine 'afterward' be, O Lord,
For this helplessness of pain?
A clearer view of my Home above,
Of my Father's strength and my Father's love?
Shall this be my lasting gain?

What shall Thine 'afterward' be, O Lord?
How long must Thy child endure?
Thou knowest! 'Tis well that I know it not!
Thine 'afterward' cometh, I cannot tell what,
But I know that Thy word is sure.

What shall Thine 'afterward' be, O Lord?
I wonder and wait to see,
(While to Thy chastening hand I bow,)
What 'peaceable fruit' may be ripening now,
Ripening fast for me!

F. R. HAVERGAL.

The Secret Of Power

What is now, and what has always been, the secret of spiritual power in any? This is a question of grave importance for us; but the answer is one we as Christians ought to know something at least

about. Such a question is seriously necessary to be both asked and answered to-day; and little able as we may be to reply to it fully, our lack may help us to seek the divine answer. One thing at least is clear, that where power has been known, either individual or collective, two things (among others perhaps) have been realized by the saints who have known it. First, God's own immediate presence with His people; and secondly, man's (*i. e.* their own) utter impotency.

It is to be regretted that with certain Christians there should be such an appearance of satisfaction in speaking of that power which they knew in early years long past, and which they gravely tell us has *now* passed away. They are fain to cry out with Job, "Oh that it were with me as in months past, as in the day when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." (Job 29:2-4.) All this is sorrowful, inasmuch as it neither helps themselves nor any who hear them. Very different is such a state of soul from that of Paul, who says, "But one thing . . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.) Very different too was this experience of Job from that of the wise man in an earlier day than that of Paul, who declares that "the path of the just is as

the shining light, that shineth more and more unto the perfect day." (Prov. 4:18.) And surely this is as it should be. Nearing the object of desire, the way becomes brighter and brighter. Brightened as the past may have been by His presence, I am nearer to Him *now*; how can I therefore regret and long for those days of shadow and darkness to come again through which in the past He led me? "Now is our salvation nearer than when we believed" (Rom. 13: 11, 12), and we are journeying from the night of shadows (illumined notwithstanding by His love) to the day of His manifested glory; and if glimpses of His power and presence have cheered us here, what will it be to *abide* with Him?

But as to power, I turn now to a passage in the Old Testament to see how in the past His presence was manifested, the power of which wrought in a twofold way; and then I desire to note for myself this twofold effect: first, on His own people; and secondly, on all that raised opposition thereto. "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion. (Consequence.) The sea saw it, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? (Answer.) Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob which turned the rock into a standing water, the

flint into a fountain of waters." (Psalm 114: 1-7.)

What a picture we have here drawn by the Spirit for our contemplation! As the morning light dawns on Rameses we see, not a well-disciplined army with ability to meet its enemies, but six hundred thousand footmen going forth apparently without resources, and encumbered with the care of wives and little ones. May we not say, What a powerless, defenceless, and easy prey they are to the wandering hordes of the desert? But no, beloved reader; a blood-bought people, and powerless in themselves truly, is going forth; but *not alone*. At that time "Judah was His sanctuary, and Israel His dominion." Jehovah was in the midst of His people, and what was the result? "The sea saw it, and *fled*: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs." Now nothing in nature is more restless than the sea. (Isa. 57: 20, &c.), and nothing in nature so apparently immovable and unbending as the mountain (Ps. 46: 2, 3; Matt. 17: 20); but *both* confess to a power sovereign and supreme; both bow to its presence, and own it. Nature's might must flee and tremble in His presence; and this is man, who hath power as lord over all His creation—man in his restlessness, man in his pride!

And while they marched on in obedience and dependence on *it* (the power of *His* presence with them), all was well. It scattered all the opposers; it prepared for them *fountains* in the desert. But they must remember that He is with them; they

must not be inconsistent therewith. Truly He is *for* them, and against all who are against them; as He says, "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. 24.) but He cannot overlook inconsistency in any of His people with the fact that He is there. If they practically ignore Him, it is but that independent restlessness and pride of man which ever opposes Him; and if it work in them, then because they are His people He must deal with it. So again and again He had to remind them of *Himself*, there in their midst, as they murmur and wander forty years in the wilderness to humble them (Deut. 8:2, 3) If they desire to have Hobab for eyes (Num. 10: 31-33), He (the Ark) immediately goes before them to find out their resting-places. If they faint, feeling but as grasshoppers before the giants of Anak, and the "cities great and walled up to heaven," they faint because they have left the Lord out. But Caleb, the man of faith, cannot do this. He brings *Him* before the rebellious company, saying, "If the Lord delight in us, then He will bring us into this land." Yet the people must bear their iniquities for this their unbelief forty years, "each day for a year," from twenty years old and upward; "in this wilderness they shall be consumed, and there shall they die." (Num. 14.)

"Our God is a consuming fire," and His saints must not forget it; they must own it first, before (going out in power) it makes itself *for* them. I see this everywhere among the saints who have

gone before us in the path of faith. Thus it wrought in Jacob's case. While he was in servitude in Padan-Aram, and oppressed by Laban (Gen. 31:38-41), far away from the place of testimony, God does not interfere on Jacob's behalf; but when (himself in obedience, and a crippled man) he is again on the way, though weaker than before as to outward appearance, yet it is then, as he journeyed, that the Spirit writes of him: "The *terror of God* was upon the cities that were round about them;" and they did not pursue after Jacob. (Gen. 35: 5.) Ah! in that being crippled lies the secret. He has learnt that he is in the way with God—it regulated him—and then God makes the power of His presence to be felt on those who would hinder His poor servant. It is the same to-day. And Paul learnt it in his path down here. "Most gladly," says he, "therefore will I glory in mine infirmities, that the power of Christ may tabernacle (lit. have its dwelling-place) on me." (2 Cor. 12:9.) And thus, too, it bowed Job in its presence before it dealt with his three friends, and before it blessed his own family. (Job 42: 5, 6:) Similar also was its effect upon the prophets Isaiah (Isa. 6: 5) and Elijah. (1 Kings 19: 11-13.) That power which can if it please "rend the mountains, and break in pieces the rocks before the Lord," makes itself known to Elijah, and to His saints, in a still small voice: "And it was so, that when Elijah heard it *he wrapped his face in his mantle.*" Blessed Master, and blessed servant, may we now more diligently listen to catch Thy voice!

What have we left, beloved reader, as our resource to-day? The most blessed revelation that we can have here on earth: "Where two or three are gathered together in My Name, there am I in the midst of them." (Matt. 18:20.) HE IS THERE. (Not He *will* come there perhaps before our meeting closes; He nowhere says that); He *is* there when we come. Does the fact of His presence regulate us who are gathered? Does it banish for ever all that restlessness and pride of nature which we all more or less possess, so that His people may unhinderedly go up to Him? Do restlessness, natural ability, and the pride of man, ever exalting itself, flee and tremble in *His* presence? In short, do we really desire spiritual *power* individually, and in the assembly? Then we must begin *with ourselves*. Can I expect to know it myself, or to see its action on others (1 Cor. 14: 24, 25), if it have no power over me then present? Nature, and the carnal mind, can find no quarter in any soul who truly realizes the Lord's presence, whatever others may allow. But He *is* there, even if I do not realize it individually. May it lead us to judge and refuse that in us which we know HE cannot own.

One question more. If I go on, forgetful of what is due to His presence, must He not deal with me, and will He not do so sooner or later, in order to maintain what is due to Him, and to separate me from evil? (1 Cor. 11: 30-32.)

—THE CHRISTIAN FRIEND.

The Way That He Shall Choose

In the way that He shall choose
 He will teach us;
Not a lesson we shall lose,
 All shall reach us.

Strange and difficult indeed
 We may find it,
But the blessing that we need
 Is behind it.

All the lessons He shall send
 Are the sweetest
And His training, in the end,
 Is completest.

F. R. HAVERGAL.

Gleams of Spiritual Light

“Solomon’s glory could not be compared to the fragrant beauty of the lily — because that beauty comes from the *inside life*. So Christian beauty and blessedness comes from the outshining of Christ’s loveliness — the fragrance of the Lord Jesus manifested through sinners saved by grace.”

—Luke 12:27. S. OF SONGS 2:1

“It is a great moment when one realizes, not as a doctrine but as a fact, that ‘the eternal God is thy refuge, and underneath are the everlasting arms.’ (Deut. 33:27.) Then the fact becomes an experience, and that experience is a vein of pure gold.”—J. T. M.

“We cannot make the *best* of both worlds. It must be either this life *or* the life to come.” “No

man can serve two masters.”—Matt. 6:24.

A remark: “I find when I talk with people, many begin at once to talk of the difficulties of the way, and if after it is suggested that we change the subject to the things of God, they get no farther than the mercies of God—His temporal mercies to them. But the Lord would have us on higher ground; we should be able to say, ‘The Lord has shown me wonderful things about *Himself*, His love, His glory.’ Then it is that we rejoice in the Lord.”

“Every setting sun is bringing us nearer and nearer to a world where suns will never set, an atmosphere of light and glory, all desires and longings fully met, for *Himself our hopes shall crown.*” “Looking for that blessed hope and the glorious appearing of . . . Jesus Christ.”—Titus 2:13.

“To read Scripture in the presence of the Divine glory is a different thing from reading it in the light of our own feelings and experiences. All Scripture is about the Lord Jesus in one or other display of His glory.”—G. V. W.

“Our blessed God and Father would teach us to look to Him alone in every circumstance; deliverance is from Him only, and whatever be the exercises and trials through which the saints may pass, His thoughts are always thoughts of blessing.”—J. W. H. N.

“Unbelief puts circumstances between the soul and God; faith puts God between the soul and

circumstances."—E. J. C.

"It is not the Lord's 'descent' nor is it 'heaven' that should be the absorbing object of our outlook and our hope. It is the Lord Himself. Not our 'going' nor His 'coming', but Himself should be the center of our hope. As we know that He is coming down, may we be ever looking up. This will give our lives an upward trend."—1 Thess. 4:16-18—Sel. by E. J. N.

Ask God to give thee skill
In comfort's art.
That thou mayst consecrated be,
And set apart
Unto a life of ministry;
For heavy is the weight of ill
In every heart:
And comforters are needed much
Of Christlike touch.

Readings On The Seven Churches (Rev. 2-3)

In each of the seven churches, the character attached to Christ has reference to the condition of the church, as shown in its being warned, or else by threat of judgment, or by promise.

In Smyrna, some would be put to death, so Christ is there presented as, "The First, and the Last, which was dead, and is alive."

In the first chapter, the characters of Christ are very instructive. Let us look a little at them.

"As a flame of fire," is, the piercingness of divine judgment. "The voice of many waters," de-

notes majesty. "His feet like unto fine brass," implies firmness of judgment as regards responsibility. The Son of Man is the Ancient of days. In Daniel 7, He is brought to the Ancient of Days, but directly after, it is the Ancient of days who comes. Righteousness is about His loins. "Eyes of fire" are connected with judgment, as fire ever is. All this shows us who and what He is.

Then, "out of His mouth went a sharp two-edged sword," i. e., the word in judgment. "And he had in His right hand seven stars"—subordinate authority. "His countenance was as the sun shineth in his strength"—supreme sovereign authority and glory.

"Fear not; I am the first and the last," that is divine.

"I am He that liveth and was dead," that is human.

"I am alive for evermore, and have the keys of death and hell," i. e. hades. He holds now that power in His hand.

He brings to bear upon the Church these attributes of divine and human glory, for He is dealing with the state of the saints.

In living a life of sight, it is wonderful how little is seen of reality. I have been often struck in reading the histories of the gospels with facts apparently underneath, "There went out a decree from Caesar Augustus, that all the world should be taxed" or enrolled. It was the first census ever made, a most important thing, for it was the em-

pire bringing men under a power never known before; through it, the whole political world was set in commotion, and all was overruled to bring Christ to Bethlehem. Again, when the thief had his legs broken, that sabbath day was a high day; and they broke his legs so as not to have a dead person on the cross that day. Little did they think they were sending him off to heaven! But *they* wanted simply to get rid of anything that might interfere with their ceremonial.

What is most important is that which lies behind and is unseen. The Lord "withdraweth not His eyes from the righteous." We see this again in Job. The Chaldeans were going to have a *razzia*, but it was all taking place under God, through the devil's hands; and it has served for instruction to the saints ever since.

When we come to details, there is, I think, a double judgment of God indicated. We find, first, the judgment of God as to responsibility where we are, and then, the judgment of God as to what can approach Him where He is, and as He is. Both are His judgments, but it is just the difference between the brass and the gold. The brazen altar was judgment as regards the responsibility of man where he was; he had to bring a sin offering, and meet God according to his responsibility and failure in it. But the cherubim on the mercy-seat were all of gold, and that was approaching God according to what He was in Himself. "His feet like unto fine brass," that is the firmness of His judgement as re-

gards human responsibility.

Just as the sinner comes to the brazen altar where the question of his previous responsibility is met, but he is not really clear and settled in his soul until he has passed right within the vail. We cannot have the full value of righteousness unless we have to do with the gold, that is to say, unless we can walk in the light as God is in the light. I cannot now have merely my responsibility as a man met, I must go further than this.

Well, the Lord takes a gracious character in Smyrna, because there was a process of tribulation going on. He is "the first and the last, which was dead, and is alive"; therefore, though some of them might be put to death, He was both before it all, and after it all; and He Himself had died and was alive again, so that the whole thing was met. The tribulation was needed, allowed, and sent; but He was above it all, for having gone through this, He could be with them in it. There would not have been such chastening if it had not been needed, though no fault was found with them.

Stephen was taken away because of a declined state of the Church, though it is, of course, a privilege to suffer with and for Christ. When the Church does decline, persecution becomes an instrument in God's hand, and it overtakes others who may not be the prominent defaulters. "Fear none of those things which thou shalt suffer." How remarkable the Lord saying, "The *devil* shall cast *some* of you into prison"! And what then? You

must be faithful unto death.

Ques. What is meant by saying "they are Jews"?

They are the concision, not the circumcision. They were the pretended successional religion, and this God did not want.

Ques. Not really Jews?

Oh! they may have been Jews, but Christ does not own them. The object is to show up successional religion in contrast with spirituality.

Ques. What were the means employed by Satan?

At Philippi, it was the ruling power, or the jailor would not have put them into prison; it may have been that popular violence demanded it. Those called Jews here, are not assumed to be inside.

Ques. Do the "ten days" mean ten years?

No; still I should think it was a specific time; the devil could do no more than the Lord allowed him; it is like saying, "I have measured how long it shall last." And the promise here, "he that overcometh shall not be hurt of the second death," meets this state of things, as it always does in each particular temptation of the Church. Take the case of Ephesus, with its promise, general to all really; and then the last church, where to those who hold good and do not fail the promise is, that they shall sit with Him upon His throne; so every Christian will be on His throne.

Ques. Are we to understand that every saved person is an overcomer?

I suppose so. "Who is he that overcometh, but he that believeth that Jesus is the Son of God?" There

may be specified things to overcome. But few only are overcomers in the separation here indicated.

Ques. What we have been going through in Timothy would shew the place of the true overcomer, would it not?

Yes, as to the present day. Remember, the devil is still here, until the Lord takes to Himself His great power and reigns. It is all right, though it is not all explicable.

In Pergamos, we find seduction coming in. The sharp sword with two edges is the word applied to judge; and He warns them that He will come to execute it, if they do not take care. "I know thy works, and where thou dwellest, even where Satan's seat is"; that is to say, the professing church is in the world. "And thou holdest fast My Name," &c.; but even so, there are "them that hold the doctrine of Balaam."

Satan's seat was there; he *had been* a roaring lion, but now, as a serpent, Satan was trying to mix up the Church with the world. And this is spiritual fornication.

Holding, too, the doctrine of the Nicolaitanes; that proves the state was bad. Previous to this, it was a question of the "deeds," now it is of the "doctrine." We have here superstition, idolatry, and fornication; Satan was seeking to seduce the saints of God. But in Thyatira, Jezebel is the mother of corruptions, and thenceforth there is no hope.

—NOTES AND JOTTINGS—J. N. D.
(*To be continued, D. V.*)

The Sisters Of Bethany

Two sisters, Martha and Mary, loved the Lord with a great love. Would that we also might love Him with as much ardour and devotion as those two sisters!

Martha received the Lord into her house when He was on the way to Jerusalem to give His life a ransom for us. In her zeal, she thought that it was necessary to do many things for Him. On the other hand, Mary, conscious of the greatness of her Lord, just seated herself at His feet, and listened to His word. What precious truths she learned from Him during those blessed hours!

Martha, in her anxiety, altogether absorbed with her service, was incapable of profiting by the communications Jesus was imparting so freely to her sister. To her mind, it was more important to serve than to learn. Which of the two sisters does my reader resemble?

Poor Martha! distracted and tormented by "many things," she found in them neither peace nor satisfaction; her service even made her dis-satisfied both with her sister and with the Lord. Overwrought with much serving, she went up to the Lord and said, "Dost Thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me" (Luke x. 40, N. Tr.).

How frequently we resemble her in attaching greater importance to service than to communion with the Lord! Nevertheless, there were some fine

things about Martha. To one feature particularly we would draw attention. When she believed she had cause to complain of her sister, instead of speaking of it to this one or that one, she addressed the Lord Himself. If we always remembered to do the same, many of the painful things among us would be avoided.

We are told later (John 12:2), that Martha still served. But this was a service well befitting the occasion, a service of love in the midst of that scene in Bethany, which was carried out without any complaint, and with a peace reminding us of that of the sanctuary.

Anxiety, confusion, and all grumbling had now disappeared, and had given place to affections of the heart awakened by love and gratitude. All, in the house at Bethany, was done according to the mind of the Lord at such a moment as that. Precious service! precious encouragement also for us, if we desire to serve and to do something for Him Who was Himself the perfect Servant, the Servant Who was obedient unto death, the death of the cross.

Mary did not come behind as regards service, but on the contrary was well to the fore. She commenced by learning. This we have to do if we desire to be faithful servants of the great Master. Mary sat first at the feet of the Lord to hear for herself from Himself, and afterwards she served Him; and what service! Folly in the eyes of the world, wrong in the judgment of the disciples, but a service

highly appreciated by the Lord Himself! And His commendation was sufficient.

The perfume shed upon His feet was a perfume the odour of which filled the house. The broken vase was a vase the story of which has been told for nearly two thousand years in every place where the gospel has been preached. Her's was a service of love which rejoiced the heart of our Lord. The very account of this service given by the Holy Spirit has often caused the hearts of the beloved of the Lord to burn within them. She did what she could; she was not expected to do more.

The Lord is coming; what are we doing for Him? And how do we serve Him? Do we serve in communion with Him, in the quietness and peace of a heart which has learned to know Him and which considers first His glory? Or is it in the fussiness and excitement which always characterise the activity of the flesh?—THE BIBLE MONTHLY.

Conversations With Christ

If I were asked what is that thing which the devil, the world and the flesh try hardest to prevent Christians from getting, I should reply, Conversations with Christ. I say this from my own experience, and from observations of all the Christians I have ever known. A quiet, unhurried speaking to the Lord Jesus alone and hearing His replies—this is what every Christian needs every day, and what many get only once a month, or more seldom still,

or never.

WHEN DID YOU LAST SO TALK WITH CHRIST? Stop and answer this question to yourself before you read on.

It is so easy to go to meetings, and listen to addresses. It is so easy to sing to Him, or to pray to Him with others, or to think that we are doing so because we feel refreshed and helped by it. But what if it should turn out that it was a mistake of ours to imagine that we were actually conversing personally with Him at those times; and that we were really only talking or singing for other people and ourselves to hear! I tremble for people who only pray with other Christians present. Meetings are very blessed helps, but they are not necessarily conversations with Christ; nor is preaching, or teaching, or working for Him. You may be busy all day long about your Lord's matters; you may give time and money and thought to Him, and yet you may never converse with Him. And the danger is that if you do not converse alone with Him each day, you will certainly get thoroughly wrong altogether, and that when you and He meet you will see all your work crumble away and yourself left naked,—suddenly wakened up to the fact that you and your Saviour are strangers to each other. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, the solemn words, "without Me ye can do nothing," having been forgotten by you.

He meant that you should have talked to Him continually about everything you did, and everything you cared about; and should have been always conscious of His sympathy and oversight and working. But, instead of that, you talked only to men and women, and made shift with their sympathy and advice and help.

He meant you to have asked His counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly.

He meant you to have told Him your anxieties about your son, and He would have ended them; but you only consulted your friend, and matters got worse and worse.

He meant you to have asked Him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before. He would have satisfied you.

He meant you to have committed to Him that painful illness, and He would have been your Physician; but you trusted your family doctor only and got no relief.

He meant you to have asked Him how much money you were to give away; but you settled that yourself, and settled it wrong.

He would have been your Counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other coun-

sellors, or did after your own choosing, and all has been failure.

May the Holy Spirit strike the scales from your eyes now, and may you arise from your enchantment and let Christ be your personal Friend and Counsellor.—SIMPLE TESTIMONY.

The Young Christian and His Bible (Concluded)

“Wherefore laying aside all *malice*, and all *guile*, and *hypocrisies*, and *envies*, and all *evil-speakings*.” The apostle here specifies things which *in* the child of God hinder or destroy his appetite for the food by which he is to grow. Almost any physician can tell us that the most common cause of impaired appetite is improper habits, such as late and irregular hours with tardy rising, improper food or immoderate eating and drinking, and abusing of the body. Spiritually this is the ground taken by the apostle here. He points out the possible or probable causes which hinder our appetite for the Word.

Before examining them one by one, let us note the verb “laying aside.” We find it elsewhere in Scripture: “Let us lay aside every weight, and the sin which doth so easily beset us” (Heb. 12:1); it has reference to the race we are to run, for which needless things should be dropped, as weights, which hinder in the heavenward race. James 1:21 also says, “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your

souls"—that is, able to deliver the child of God from the snares and pitfalls which Satan puts in our way.

“Laying aside *all malice*” is the first thing mentioned here. Malice is defined as “ill-will,” “spite,” “disposition to harm others.” It is the exact opposite of “*good-will*.” In 1 Cor. 5:8 it is seen in bad company, “The leaven of *malice and wickedness*.” In Col. 3:8 it is put between “anger, wrath, *malice*, blasphemy, filthy communication.” In Eph. 4:31 it is associated with “bitterness, wrath, anger, clamor and evil speaking,” put last there as a kind of trailer to other evils. In Peter it is put first as probably more characteristic of the Jew than of the Gentile, as witness the book of Acts, where the bearers of the Gospel are pursued everywhere by the Jews.

What a terrible thing to harbor malice in the heart! How unlike our Saviour-God who would have all men to be saved, who wishes ill to none, even to His enemies. It is easily understood how such an evil mind would effectually prevent a soul’s enjoyment of God’s holy Word. Let us, then, drive away from our hearts this hateful bird, and fear it as poison which would ruin our soul’s happiness and prevent our delight in God’s precious word.

“*All guile*” comes next. Guile is a close associate of deceit. They are paired together in Psalm 55:11; and in 1 Thess. 2:3 it is one of the unlovely trio—deceit, uncleanness, *guile*. “Behold an Israelite indeed, in whom is no *guile*,” was our Lord’s

commendation of Nathanael; and here Peter calls upon his fellow-believers to lay aside *all guile*. What is more lovely in a little child than its guilelessness, its beautiful, artless candor! Oh Christian, beware of guile; lock your heart against its entrance.

“*Hypocrisies*”—what scorn attaches to the word! Who does not hate it *in others*? We commonly associate it with an unreal profession of religion, but it is not confined to this. Does not the Spirit of God detect some measure of it at times in the heart of the true Christian? Faithful old Cruden, in his Concordance, defines hypocrisy as “an affection of the *name*, with a disaffection of the *thing*.” True Christians often affect to be, to feel, to believe, and love, more than what is actually true in the heart. It may intrude in our conversations, our professions of love for brethren, for meetings, and may intrude even in public prayer. It is the offspring of pride, and is to be unsparingly judged in our inmost heart. “Pure, and without hypocrisy” is a lovely Scripture combination in Jas. 3:17, for us to pursue with perseverance. Malice, guile, hypocrisy—what a trinity of evil!—all these and more are in our very nature; let us be on our watch against them, remembering that we are “called unto the fellowship of Jesus Christ our Lord” (1 Cor. 1:9), and as the “elect . . . of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ” (1 Pet. 1:2).

"*Envies and all evil speakings*" are the last two mentioned; they are morally related, and usually go in company. "Who can stand before envy?" (Prov. 27:4). It has been aptly defined as "an evil affection of the heart which frets at the good name and prosperity of others." Pilate knew that "for envy" the chief priests had delivered Christ into his hands to be crucified. "Filled with envy" they cast Christ's faithful witnesses into prison (Acts 5:17, *marg.*). "Moved with envy," Jacob's sons sold their brother Joseph for slavery in Egypt (Acts 7:9); and "filled with envy" the unbelieving Jews pursued Paul from city to city (Acts 13:45; 17:5). Oh, Envy, Envy, what evils does not Scripture and every-day history lay at thy door!

"Evil speaking" is both the offspring and hand-maid of envy. All the evils mentioned before—as a quartet of inward ills—for very shame lie concealed in the heart, but if unjudged there, give vent in *evil-speakings*. Alas, that such evil things should ever be seen among the redeemed of the Lord! But it is not by hiding them from ourselves, or closing our eyes to them, that they are overcome, but in judging them before the Lord; and His grace shall triumph over them, and enable the soul to feed in peace upon His Word. Then shall we be enabled like David to say, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

—“HELP AND FOOD”—Vol. 37, No. 10.

The Secret Of The Lord

God sometimes shuts the door, and shuts us in,
That He may speak, perchance through grief or pain;
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door, and keeps us still,
That so our feverish haste, our deep unrest,
Beneath His gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,
If 'tis His hand, shall we not wait and see?
If worry lies without, and toil, and sin,
God's Word may wait within for you and me.

—Sel.

Joy In Service

“Because thou servedest not the Lord thru God with joifulness and with gladness of heart for the abundance of all things; therefore thou shalt serve thine enemies which the Lord shall send against thee, in hunger and in thirst, and in nakedness and in want of all things.” (Deut. 28: 47,48.)

“In Thy presence is fullness of joy,” and all true service is done in God's presence; therefore in all service there is joy. Such, at least, is God's thought. It is not meant by this that there are no sorrows connected with it, no pain for nature. Paul wrote to the church at Corinth in the carrying out of the service committed to him “out of much affliction and anguish of heart . . . with many tears.” (2 Cor. 2:4) But there was the rejoicing of a good conscience, and the comfortable assurance of God's

good pleasure. Such service as that to which he alludes, too, is rather the exception. The main work in the Church of God, as in the family, is not discipline, but edification; and in our personal life the same is true. The morbid person may look within, and seek to bring a clean thing out of an unclean; the child of God, on the contrary, looks up at Christ, and at the things which are above, and in the joy of the possession of those things he can freely turn from other attractions.

God's mind for Israel was to enter upon their inheritance, and possess it, to eat of the fruit of it, and to rejoice before Him for all the good He had given them. The enemy was to be driven out, but they were not to be always fighting. And so with ourselves. Fight we must, but only that we may thrust out the enemy who would hinder our enjoyment of those things which are ours. Then we lay aside the sword for the plowshare, and in the development of our inheritance, in the gathering of its varied products, we will find ample employment and abundant joy.

Is joy low? Something must be the matter, for this is not "the will of God in Christ Jesus concerning" us. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." (Ps. 4:7.) But there must be a reason for the joy, and it is in the abundance of all that has been given us. Israel failed to enter upon this abundance, and so her joy failed. She did not take in her whole territory, so soon lost what she had.

How many of us, in like manner, are content with but a small part of what is ours, find but little joy in that, and so soon lose even that joy. Our service becomes duty. "Ye said also, Behold, what a weariness is it!" (Mal. i. 13.) And in the dull routine of private prayer, Scripture reading, and attendance upon meetings, there has been but little to refresh the heart. We are only speaking of what is possible, each must ask himself in what measure it is true of him.

We sometimes hear a desire expressed for a revival among God's people, and surely that is well. But what is a revival? Is it not simply the re-possession of what is ours? The book of Judges is a history of declension and revival, and when the revival came it was shown by the regaining of territory, the enjoyment of fruit which the enemy had taken. So with us, a revival would be shown not necessarily in the first place by increased numbers, or any such supposed accompaniments, but by an enlarged apprehension of the Word of God as for us, and greater joy in that apprehension. This indeed would attract others to us.

Our blessed God does not wish forced service. What joy can be compared with finding that in His Word we have Him speaking to us, that in prayer we are speaking directly to Himself, that in our meeting together we are sharing the precious things which are our common possession, or unitedly praising the "Giver of all good"? If Israel in the feast of harvest, and of ingathering, was to rejoice

before the Lord, "because the Lord thy God shall bless thee in all thine increase, and in the works of thine hands, therefore thou shalt surely rejoice" (Deut. 16:15), how much more should we, whose blessings are eternal, rejoice before Him"?

It is from such joy that true service springs. The gospel flows forth like cool waters to a thirsty soul, from a full fountain; ministry to saints, in all places, becomes the natural communication of what has refreshed us, taking the place of that idle gossip, that fault-finding, which but too often mars the happiness of God's dear people.

On the other hand, what a sad picture we have of the opposite of this joyful service. God has not been delighted in, and the abundance which He has provided is changed for the hunger and nakedness of captivity. It reminds us of Laodicea, where this state of poverty exists while the unfortunate one is unconscious of it. And what is Laodicea? Self-sufficiency. God is not rejoiced in, the abundance of His things is not known, and the poor blind one, proud in and of his poverty, is of all men most miserable.

Beloved, let us not rest satisfied unless we are rejoicing in the abundance of God's inheritance. If we have lost that joy through worldliness or carelessness let us awake; let not the enemy any longer cheat us into thinking it is all well, but let us begin afresh to apprehend those "unsearchable riches of Christ," which lie all about us in God's Word.

It was as much a miracle to call Matthew from

the receipt of custom as to cure the paralytic. If the latter needed power to deliver him from the grasp of disease, no less did the former need it to set him free from the clutch of covetousness which held him fast at the money-table. But divine power is sufficient for all things, and He who set free the paralytic awakens a new life in Matthew.

And are not these two occurrences put together (Matt. 9.) to teach us the fullness of divine blessing? Our need is completely met; this we see in the paralytic. We are given power to walk in the path of obedience; and this is made plain in Matthew's case. Our Lord does not stop at half-way measures, nor should we. If our need is met, it should be our care to see that His will for us is accomplished. But, as we said, this last is as much a miracle as the first. The drawing of His love is as much divine as the putting forth of manifest power. Let it be ours to prove the reality of this, and thus provide a feast for Him who has called us to Himself.

“Lord, Thou hast drawn me after Thee;
Now let me run, and never tire.”

—SEL.



Readings On The Seven Churches (Rev. 2-3)

(Concluded)

Ques. What would answer to Balaam now?

Drawing the saints of God into the world, and corrupting them, and teaching error for reward. See Jude as to this.

Balaam was an extraordinary character; he had the revelation of the name Jehovah, and he was connected with Satan's power. He says, "I cannot go beyond the word of Jehovah, my God," and yet he sought for enchantments. See Numbers 23: 4, 16; 24: 1. Balaam was using the name and authority of Jehovah, and taking the guidance of the devil. And this is what the professing church is doing. When Balaam cannot curse Israel, he tempts them to fornication; and then he gets them to worship Baal. The whole of it is Satan's power in Popery. When one gets into Papal countries, one finds plenty of winking Madonnas, and such things, which it is impossible to account for.

Not that the full corruption was there as yet, but it was coming in as plain as could be in many ways. Later on, heathen practices were christianised, the tombs of the martyrs took the place of that of Hercules. They used holy water at the idol's temples; the practice was then transferred, and the Christians sprinkled themselves. It is a curious thing that as soon as the council at Ephesus decided that Mary was the mother of God, the heathens came in *en masse*. In Switzerland alone, seven great temples became Christian at once. The great body of worshippers came in; instead of having the mother of the gods, it was the mother of God, that was all. Nobody denies it. When they came over to convert England, directed by Pope Gregory to do so, they were not to pull down the temples, but only to change their use, and to change also their feasts in

the same way. This was in the seventh century. It was all done deliberately and systematically. And then they worked miracles at these places. If one goes into a church dedicated to Mary, one will find a holy well, and a bush covered with bits of rag—votive offerings—just as it used to be to Esculapius. A great deal of it is ignorance, but Satan is in it.

Ques. Satan?

Do you think that if I go out to the mother of God and worship her, it is not of Satan? I do not believe that mesmerism is all imposture. Nor do I limit spiritual fornication to Popery; the religious world is in it in measure.

In chapter 17., the woman has a golden cup with which people get intoxicated. Ritualism is this, in principle, but without the Pope.

Ques. Do you expect miraculous power to be largely put forth?

On the devil's side, I do, especially after the Church is gone; there will be "signs and lying wonders."

The same words are used in 2 Thessalonians 2.9, as to Antichrist as are used by Peter in Acts 2:22, to shew that Jesus was a man approved of God; these three words are: "miracles and wonders and signs." Another thing that makes it the more striking is, that what Elijah did to prove Jehovah was God of Israel, is done also in Revelation 13, where Antichrist, the second beast, makes fire come down out of heaven. Satan will do the same, in a lying

way of course. Mesmerism is more connected with infidelity.

When Satan is cast down from heaven, he gives up his anti-priestly character, and then there is only left to him to be anti-king and anti-prophet. This second beast merges then into the false prophet. And he has two horns like a lamb.

Ques. Why do you call Satan anti-priest?

This is his character as the accuser of the brethren. When cast out, he resuscitates the first beast.

There are two almighty powers of God—justice and mercy. Of these two, the Romanists put justice into Christ's hands, and mercy into Mary's. (See Liguori's "Glories of Mary.") I believe it is this which stopped Pusey; he says he cannot get over this, and I believe it is because he loves Christ that he cannot. The whole Romanist theory is, that Mary is the mediator of mercy.

Ques. What is the "hidden manna?"

I suppose Christ. In Canaan they were to preserve a pot of manna, but it was not in the ark when this was put in the temple. The discipline that prepared people for the wilderness was not wanted there. If I have the consciousness of Christ's approbation, I have in a sense the white stone now. There is something specific in the personal approbation, besides the name not known to others. I shall get hidden manna in heaven, but not on earth. The Israelites were to keep a pot of manna, that they might afterwards know what they had been fed upon in the wilderness. We find some-

thing distinctive here, which is lost in Thyatira; there, the nominal church has become the birthplace of corruption; it is open wickedness, not merely seduction, and therefore "overcoming" now is put before the promise, not after it; the promise thus separating off the overcomer. God has given her space to repent, and she has not repented, and from that time onwards there has been no return. The character that Christ takes here is not ecclesiastical at all. He is Son of God over God's house, no matter what Jezebel is doing. "These things saith the Son of God." The moment I come to Rome, properly speaking, I find that the ground of separation from her is connected with Christ's Person, rather than with the place in which He holds this character. His eyes are still as a flame of fire. And here we have the overcomer, the kingdom, and the heavenly hope. Indeed, in the promise, the whole millennial state is substituted for the professing church, and with this is the instruction to "hold fast till I come."

The woman Jezebel was an idolatry within. The only way of overcoming is by separation. This epistle takes us to the close of the Church's history, and to the coming of the Lord. Popery goes on to the end, while in Thyatira, we have the promise of heavenly blessing.

Ques. What of the Greek church?

There can be no doubt, I think, that the seven churches present a rapid but most perspicuous sketch of the course of Western Christendom. I do not believe the Greek church enters into the ac-

count. It does not come before God's mind here at all. Still, it may be part of great Christendom, and it is, practically, the same as Thyatira, but as a secondary thing.

(See "Letters of J.N.D." Vol. 3, pp. 340-1.)

Ques. Does it appear that the saints then derived any comfort from these exhortations as understanding them?

I do not know but that they might have done so.

Ques. What is the meaning of verse 24?

As to "the depths of Satan," it was actual at the time. He is seeking to make them judge the flesh, and He would allow no burden to be put upon them other than that of being faithful to what they were. If we look at Popery as going down to the end, it would be a word for us today. We have its character now.

The time to repent has been given, and the Church, therefore, will never recover from Popery, which remains until the Lord comes in judgment. Not long since the Pope said to the Ritualists, "Gentlemen, you are like the bells of the churches; you call the people in, but you never come in yourselves."

Ques. Is "till I come," the rapture?

I suppose so; only He is looking at it more as a general thing. Thyatira has not repented, and therefore the second principle comes in, and that is judgment.

Ques. What is the meaning of "that which ye have"?

That is the truth. It is evident that the kingdom, the ruling with a rod of iron, and the morning star are regarded by Christ as that for which they were waiting, the kingdom taking thus the place of the Church.

Peter says, you have a lamp, and you do well to take heed to its light, until the day dawn and the morning star arise in your hearts. Prophecy treated of the government of the world, and how it would end, and they would do well to take heed to judgments, until they had a better motive, and that was Christ's coming; the prophecies remaining good, all the same. It is all very well to look at prophecy, but the morning star in the heart is a better thing for us before the kingdom comes. But besides substituting the kingdom for the Church, we get heavenly things. In Psalm 2, the Son of God is looked at as born into the world; but Christ is seen here, over God's house, and this is a great deal more, for He is lifted thus above a mere official place.

In the three previous churches, Christ had been seen in connection with the saints, but here He is seen above the Church, and with eyes of fire; He holds the character in which He judges the Church. I do not think there is any real difference between the morning star in this passage and in chapter 22. The truth here is specially applicable to the dark ages, though Popery still continues.

Now we come to Protestantism. What is said to the churches applies at all times: "He that hath an

ear, let him hear what the Spirit saith unto the churches."

Except for the fact that Christ has the seven stars, we have nothing now of His original characters, as given in chapter 1. The authority of Christ is maintained as regards Protestantism.

Ques. Does that refer particularly to ministry?

No, not as far as I see; it refers more to the responsibility of those who stand before Christ. The seven spirits of God are the same as in chapters 4, and 5., and they have eyes always. In Zechariah 3., we have the seven eyes upon one stone; it is one stone laid there because the Lord is in Jerusalem when the Millennium begins.

The seven eyes give us the variously characterised action of the Spirit in the government of the world. All the characters are millennial, not ecclesiastical, and they are connected with Christ's coming.

We need to have a real faith in Christ as He is revealed in Scripture.

What is so solemn in Sardis is, that they are going to be treated like the world, not exactly with awful judgments like Thyatira, but just as we read in 1 Thessalonians 5. "That day" will overtake the world as a thief. So Christ will come on them as a thief, and treat them as the world. There is in Sardis the form without the power, though not the corruption that is found in Thyatira.

Ques. Are the few in Sardis looked at as walking in separation?

Nothing is looked at here as in separation, for Christ is judging the state of the Church, and this has nothing to do with the individual merely as such. Nor in that which is punishment to the Church from Christ's hand, is there any direction as to what I am to do. I have no individual direction in the seven churches, except to listen. I may, of course, draw consequences.

The thing people so frequently insist on, is to be allowed to go on with evil, and I have sometimes said, Well, then, go on with Laodicea, and be spewed out of His mouth. I believe that what chiefly characterizes Ritualism, is the effort to go back to Thyatira.

"I have not found thy works perfect before God"; this is a striking expression, for it shews that God never goes back from His full and original claim. His claim never falls below what He has put a person into.

Ques. Is the "book of life" the same here as elsewhere?

Everywhere it is one and the same book of life, and therefore it is supposed here that they have life, but if God has written the name in it before the foundation of the world, it will not be blotted out.

It is a most remarkable thing, that nobody is ever ashamed of a false religion, while even the truest Christian is in danger of being ashamed of his.

When we come to Philadelphia, the character of Christ is that of the holy and the true, but there is

nothing here of the characteristics of Christ as seen in the first chapter. It is altogether outside of what is ecclesiastical.

Ques. Why is the key of David brought in here?

It all refers to the Lord's coming; but in Laodicea, He takes the whole character of substitute for the Church; that is to say, the witness is gone, and He presents Himself as the witness instead of the Church. It is Christ Himself at the end of the dispensation. So He opens, and no man shuts. One cannot have truth in the inward parts without the truth of God.

Ques. Is Philadelphia, then, the revival of evangelical truth.

It is more. Protestantism was that, but it has dropped down into the mere abstract notion of private judgment; and, as opposed to this, the Catholics have been clever enough to put up church authority, but neither of these is to be found in the word of God. A man has no right of private judgment. If God has spoken, I have no right of judgment, I have nothing to do with private judgment but to sit at Christ's feet like Mary, and to obey. There is no threat here; it is simply, "Behold, I come quickly."

In these three churches we have the Lord's coming.

Ques. Are there not saints now with a little strength, like Philadelphia, and who are walking outside the established order of things?

Well, that is true, but I have nothing here of es-

tablished order.

Wherever is found pretension to traditional religion in contrast with the word of God, there is the synagogue of Satan. The point here, is not so much what is inside or outside, but Christ personally as revealed in the word, and, further, that not having much strength, we are holding His word, and not denying His Name.

When He takes the key of David, He will have authority over everything. In Shebna, we have, typically, the setting aside of Antichrist; and in Hilkiah, the key of David given to Christ. And when He comes, all the human security of the anti-christian power will be put down.—NOTES AND JOTTINGS—J. N. D.

The Bible From Sinai

“Bring . . . the books, but especially the parchments”
(2 Tim. iv. 13)

J. N. D. once said that Paul’s instructions to Timothy in the verse quoted above stayed him from disposing of all his library except the Bible. The apostle evidently wished to make use of the books in question, which were not inspired writing. He also required the parchments of vellum, that is, skins with the surface prepared to receive written communications from him to the saints.

All the original manuscripts of the Bible are lost, but authentic copies of the originals made in early times exist, and these are naturally of the highest

value and interest. No doubt most of our readers are aware that the earliest known copy of the Bible is now at the British Museum, owing to its purchase from the Soviet Government for the sum of £100,000. It is a circumstance of the greatest significance to the Christian that during the recent wholesale destruction in Russia of everything of a religious character this unique and priceless document of the Holy Scriptures should have escaped. Surely we all recognize God's hand in the providential protection of this precious volume in a land where it is a penal offence to possess or to read a Bible.

This Codex, as a volume of inscribed vellum leaves is called, was written about A.D. 350, but the place of its existence during the next fifteen centuries is now unknown. Then, some eighty years ago, it was discovered in a monastery on Mount Sinai by Dr. C. Tischendorf. He found that the monks were committing a number of old parchments to the flames as worthless, and this among them!

The scholarly visitor intervened, and after considerable negotiation and delay, the Codex Sinaiticus, as it is now called, was rescued, and eventually, in 1859, presented to the Emperor of Russia. It thus found a new home in St. Petersburg (Leningrad), where it remained until its recent transfer to the British Museum, which it is hoped will be its final resting-place.

The discovery of the Sinaitic Bible by Tischendorf at that particular juncture (1844-53) is strik-

ingly suggestive. That period was marked by widespread infidel attacks upon Christianity and the word of God. And at this very time God brought to light in that mountain, where three thousand years before He had given Moses the law engraved upon tables or tablets of stone, this hidden witness in parchment, which after a silence of 1,500 years, established the integrity and continuity of the scriptures from a date shortly after apostolic times.

Another feature of the history of this Codex should increase its value to every lover of the word of God. Tischendorf first caught sight of the precious manuscript in a basket of old parchments, standing in the great hall of the Convent of St. Catherine at the foot of Mt. Sinai. They were included with others to be burned as useless rubbish, but through God's overruling, they were saved from the fire by His servant. Now, a second time this volume has been plucked out of the fires kindled in the anti-God campaign by the Soviet Government, and brought into a country which is distinguished among the nations of the world by its love for the Bible and by its agencies for circulating copies of it to the ends of the earth as the means of man's salvation.

In order that the Codex Sinaiticus may be retained in its present temporary resting-place, the British Museum, £100,000 the price to the Soviet authorities is needed. Half of it has been guaranteed by the British Government, amounting to a levy of less than one farthing per head of the whole pop-

ulation of this country.

The remaining £50,000, at least, is to be met by voluntary subscriptions. Obviously, if the whole population contributed another farthing apiece, this sum would be easily raised. But, alas, some will not give anything, because they hate the Bible; some cannot give anything, because of their extreme poverty. Thank God, there are some that will gladly give much more than a farthing each because they love God's word better than any other book in the world.—THE BIBLE MONTHLY

A Memory

No words, perhaps, are valued, revered, and remembered quite so much as the last words of a loved one.

On a Saturday afternoon, a group of us had met to mail out tracts. My father, who had been ill for some time, was reclining on a couch nearby, and was happy in our undertaking, for when he was young, he was converted through the reading of a tract. Before long, we all burst into song:

O what a gift the Father gave
When He bestowed His Son,
To save poor, ruined, guilty man,
By sin defiled, undone!
Oh, 'twas love, 'twas wondrous love,
The love of God to me!
It brought my Saviour from above
To die on Calvary."

When we had finished singing, my father called out, "My whole heart responds to that!"

The next morning, quite suddenly and unexpectedly his Home-call came. But the memory of that glowing sentence remains—"My whole heart responds to that."

Oh to live, each day, with the whole heart responding to God's love!—E. J. N.

Correspondence

... It is indeed true, as you write, "The children of faith—children of God—recognize one another, and have fellow feelings." It must be so, for they are, all of them, indwelt of the one Spirit, and have the new nature, which is not of man, but of God. The same hope animates them, and they look for the same heavenly possessions.

Of course we can, none of us, set a date for our Lord's appearing, but we know the time approaches. My dear mother, now with our Lord, was very desirous of being on earth at the time of our Saviour's return, but it was not His will, and His will is always better than our desire. The terrible times through which the world is now passing, awaken in my heart new hope. I think the time must be very near. Let us watch, and work, and pray, with great rejoicing. We shall soon be with Him, whether we go to Him through death or are caught up to meet Him. I think it more than likely that His feet are even now upon the threshold; yet I would not be thought to have in mind any date. What God has not disclosed, I may not pry into with irreverence.—H. AND F., Vol. 1918.

Our Father Knows

Hearts may break with pent up sorrow
 Break with trials great and small—
 But one thing may ever cheer us
 God our Father knows it all.

Let us take our sorrows to Him
 He will hear our faintest call
 He will never chill or chide us
 God our Father loves us all.

Pent up sorrow wears the heart strings,
 When in secret tear drops fall
 Those we love may never see them
 God our Father counts them all.

There is not one single secret
 Not one trouble great or small
 Not one pang can rend our bosom
 But our Father knoweth all.

—SEL.

Letters To Young Christians

JOHN iii. 16 IN DEMERARA AND THE ISLE OF ST. VINCENT

My Dear Young Friends,

The postman delivered to me the other morning a most interesting batch of communications from Demerara and from St. Vincent, a volcanic island in the West Indies. It contained letters from a dozen youths, ranging from eleven to eighteen years in age, expressing in their own words their love for *John iii. 16*.

These letters form a welcome addition to those already received from young persons in this country, and I trust a brief reference in this letter to their

contents will give my young friends as much pleasure as I received myself from reading them that morning. The first nine are from Kitty Village, Demerara, but not quoted below in full.

(1) H. H.: I love *John iii. 16* because it tells me that God first loved me, and sent His Son to die for my sins; also it is one of the precious verses that Christ Himself spake.

(2) W. H.: I love *John iii. 16* for the wonderful love of God to this world that He gave His Only-begotten Son to die for sinners like me, and for everybody.

(3) H. C.: My reason for loving *John iii. 16* is that God first loved me and gave His well-beloved Son to be the propitiation for my sins.

The above writers are black boys, and the following are East Indians, coming from Hindu homes and idol worship.

(4) J. S.: I love *John iii. 16* because it says that God loves me, and gave His Only-begotten Son for me.

(5) P. D.: I love *John iii. 16* because it shows me that, sinful though I was, God, instead of condemning me, sent His only Son to die for me.

(6) L.: The reason why I love *John iii. 16* is that it tells me that God loved this world very much, and, seeing it in a sinful condition, He gave His only Son, and if I believe in Him I shall have everlasting life.

(7) I. G.: I love *John iii. 16* with all my heart because it says that God loved me, and gave His

Only-begotten Son to die for me.

(8) B.: I love *John iii. 16* because it tells me that God loved me first, and proved His love by sending His only-begotten Son into the world to save sinners.

(9) P. M.: My reason for loving and believing *John iii. 16* are (i) it reveals God's love to me; (ii) it shows clearly that God first loved me; (iii) the word, "whosoever," includes both Jews and Gentiles; (iv) it sets me free from perdition.

These simple confessions from Demerara are supplemented by three others from St. Vincent.

(1) M. J.: I realize in my heart that the word, "whosoever," means me and all the whosoevers who believe in their heart that God has sent His only Son to die for us. I find that *John iii. 16* is about the best scripture in the New Testament because it speaks of God's love and pardon for sinners. The same love the Egyptian had, I have just the same myself.

(2) H. A.: I love *John iii. 16* because there we read that God gave His Son to die on the cross for all my sins. The Egyptian believer wrote those words on a rough piece of paper, but I have them written in my heart.

(3) P. G.: This verse, *John iii. 16*, really belongs to me, for God said whosoever believeth in Him shall not perish, and I am in the whosoever band, so I cannot perish, but have everlasting life.

These little letters and previous ones coming from various quarters illustrate how *John iii. 16* goes

into all the world and preaches the gospel to every creature. I suggest that all the lovers of *John iii. 16* should pray specially for one another's spiritual welfare. Young believers are particularly liable to temptation and danger, and they should therefore pray, one for another, that not one of them might fall into sin.

A correspondent has kindly sent me a hospital incident of which I will give you the substance:

I had been for some weeks in a London hospital. One Lord's day morning, the sister in charge asked whether I would like to get up for a while. This I was quite ready to do.

In the bed next to mine lay a poor Jew, who was a most ungodly man. He said there was nothing beyond life for him, and when he died he would be buried like a dog. He knew he was dying of consumption, yet he only used the name of God in his oaths.

On seeing me dressed, he exclaimed, "Number 16, will you get me some book or other from the bookcase?"

I asked him, "What kind of book would you like?"

His answer was, "A good old love-story—a jolly old love-tale."

I got as far as the bookcase, and then asked God what book I should take back to the poor fellow. The moment I opened the door, *John iii. 16* came to my mind. I reached to a Bible in the bookcase, and opening it at *John iii. 16*, I gave it to the Jew, fully

expecting to have the book thrown at my head.

For some little while he only stared at me. At length, he ejaculated, "You are a fair knock-out!" I do not think I shall ever forget his look as he said this.

I spoke a few words, telling him that this was the truest "love-tale" that had ever been written or ever would be. He seemed to be greatly upset, and I believe that the power of the Holy Spirit was deeply convincing him of sin. For about three weeks the Jew continued to read the word of God, whenever awake. But on my leaving the hospital for a convalescent home, I could get no word from him to show that he was resting upon Christ Jesus as his Saviour.

On my return I crawled up into Ward F to see the little Russian Jew. But the bed was then occupied by another patient, and one of the nurses told me that he had died several days previously.

Some weeks later, I saw a staff nurse who was with the Jew when he was called away. She said the Jew's dying bed was one of the happiest she had ever seen. He passed away, rejoicing in the One Whose Name, at one time, he never heard mentioned without swearing at it. Was he not yet another witness to the value of this wonderful text, *John iii. 16?*

Have you compared *John iii. 16* with *1 John iii. 16*? If you believe and love the first text, you ought to be ready to obey the second, and love it also.

—THE BIBLE MONTELY

My Compassionate Lord

He had compassion on the weary men
Who followed Him beside the Syrian Sea,
My loving Lord who had compassion then,
WHEN I AM WEARY NOW REMEMBERS ME.

The hungry in the desert place He fed,
Lest, fainting, they might fall beside the way,
My hungered soul He feeds with living bread,
LEST IN THE DESERT HERE I FALL TO-DAY.

My Lord put forth His loving hand to save
When Peter, doubting, sank into the sea.
When sinks my trembling soul into the wave,
HE REACHES OUT TO-DAY AND RESCUES ME.

He felt the pain that earthly beings know,
He bowed His head and wept beside the grave,
And when my heart is breaking with its woe,
MY LORD BESTOWS THE SYMPATHY I CRAVE.

To her oppressed by sin, He sweetly spake:
"Be of good cheer, all is forgiven thee."
My heavy load of sin to Him I take,
AND HE AS SWEETLY GIVES RELEASE TO ME.

My wondrous Lord! My heart to Him I give;
He is so strong, compassionate and kind.
Without his tender love I cannot live,
BUT LOVING HIM, ABUNDANT LIFE I FIND.

There is no other friend like Him so kind,
And none so strong to help in every ill,
The Great Physician of the soul and mind,
THE FRIEND WHO SEES MY FAULTS, YET
LOVES ME STILL.

What higher pledge of perfect love could be
From Him who sympathized with earthly woe,
Than that He gave His precious life for me?
HE DIED FOR ME BECAUSE HE LOVED ME SO.

—E. O. T.

“The Form of a Servant”

“Let this mind be in you which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him, the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” —Phil. 2: 5-8.

The epistle to the Philippians sets the Lord before us as the One Who took the lowest possible place that we might be with Him in the highest place throughout eternity.

Although subsisting in the form of God, He emptied Himself, taking a bondman’s form and having been found in figure as a man, humbled Himself, becoming obedient unto death, and that the death of the cross, (See J. N. D. translation).

He was not humbled, but humbled Himself. It was a voluntary act which led Him downward step by step until the lowest depth was reached—the death of the cross. He could go no farther. As the willing servant His ear had been bored (See Ex 21:6) though He could have gone back to heaven at any time in His pathway. But the language of the servant was His language: “I love My Master, My wife and My children; I will not go out free.” He came to fulfil the will of God—His delight was in that law which was in His heart continually (Ps. 40:8). He also loved the Church and gave Himself for it, (Eph. 5:25), and in a coming day a remnant out of the children of Israel will be saved for earthly blessing, (Rom. 9:27). The Lord took the place of

perpetual service—"He shall serve Him forever," and "I am among you as He that serveth." (Ex. 21:6; Lk. 22:27).

The Gospel of Matthew, in fulfillment of Zech. 11:12, mentions the price paid to Judas by the chief priests for the Lord's betrayal. "So they weighed for My price thirty pieces of silver"—the price of a slave, (See Ex. 21:32) in value about \$20.00.

The bond-servant was valued at that price, and the Lord took the bondman's place. "When He took the form of a Servant there was no unreality about it. When He was in the form of man He was just as truly a servant, as when in the form of God He was truly a Master. And as obedience—unquestioning, uncomplaining obedience—is what is due from every servant, so was He obedient to God in all relations of life. He says, 'I came down from Heaven, not to do Mine own will, but the will of Him that sent Me' (John 6:38). And this He did perfectly without any respect for the consequences to Himself. He uttered no word but that which was given Him from the Father. He did no work but that which the Father gave Him to do. He went nowhere but at the express command of the Father (John 3:34; 12:49; 10:32; 6:57).

"In Him I learn man's true place as set in intelligent relationship with God. Humility of mind and unqualified obedience to God, regardless of where the path, marked out by God for my feet to tread, may lead to. The will of God is to be done irrespective of the consequences. There must be no murmur-

ing, no complaining. We are not to reason why we are led in certain directions, nor why we have been plunged into circumstances that are both difficult and painful. All we require to be assured of is, that these things are God's will for us. The issues are entirely His concern. 'Let this mind be in you, which was also in Christ Jesus.'

"In the answer of God to this self-sacrificing life of Jesus we learn His infinite appreciation of it. 'Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.' Here we have His estimate of the devoted, faithful, self-sacrificing spirit in which that work was undertaken, and carried through to the finish, without the slightest semblance of regret that it had been undertaken. 'To obey is better than sacrifice, and to hearken than the fat of rams' (1 Sam. 15:22).

"What an example the Son of God is for us! May we keep our eye steadily fixed upon Him, and may we be ready at all times to pass unsparing judgment upon the slightest departure from the path marked out for us, whether that path be with reference to obedience to God, or love to His people. These are difficult days, and to be here for His pleasure we require to be 'strong in the grace that is in Christ Jesus.' "

Is Jesus God?

"If David then call Him Lord, how is He his Son?"

—MATTHEW 22:45.

If we think of the Scriptures as a revelation given to us from God who cannot lie, and if we have them as He gave them to us, we cannot give harbourage to the notion that the smallest untruth can be found therein—or any statement which, taken in its connection, would be calculated to leave a false impression upon the mind of the reader. Were it possible that an honest seeker after light could be deceived by them—were it possible that they could lead the soul who trusted them as the truth of God into darkness and error, they would prove themselves to be but the corrupt production of the fallen mind of man, and valueless as a guide to the knowledge of God. They would bear witness against themselves as not the offspring of One who cannot lie, but of one who was both a liar and a murderer.

And if we think of them as written to the poor and the illiterate and not to the wealthy, the wise, and prudent, we shall not expect them to be full of dark sayings and mysterious theories, couched in great swelling words, to be understood by none but clever and educated minds. The gospel is preached to the poor, and as far as that which relates to the universal testimony of the grace of God is concerned, nothing could be more simple. True, the deep things of God can only be known by those who

have the Spirit, but that is not because they are very learned, nor because they require colossal intellects to grasp their meaning, but because they relate to things which lie outside the circle in which the natural mind of man exercises itself.

The Scriptures are the only light we have with regard to the knowledge of God, and we must either take them as they are or reject them altogether. They speak of all the relationships in which man is placed, whether in Adam or in Christ, and dilate upon the responsibilities connected with these relationships in such a way that nothing is overlooked, disregarded, or epitomized; and whether we understand the things of which they speak, or whether we do not, the language in which they are set before us cannot be held to be bewildering nor capable of double meaning. In them the trumpet gives no uncertain sound, and there, without a jar, from pipe and harp breaks forth the glorious music of eternal truth (1 Cor. 14. 7, 8).

As far as it is necessary, and indeed as far as it is possible for us to know the One in whom we live and move and have our being, we have Him placed before us in the written Word. If He is not learned there, where can He be learned? Not in the material universe, not in providence, not in the state of this world, for everywhere we turn we are confronted with contradictions; and had we nothing else than these we should be compelled to dwell in darkness and uncertainty. The world is now almost six thousand years old, and though it has made im-

mense progress in the knowledge of the resources of nature, it has made none in the knowledge of God; indeed, it knows less about Him today than it did in its infancy (Rom. 1: 21-25).

The history of every testimony committed to man has always been down-grade. The Antediluvian, Noahic, Judaic, and Christian dispensations tell the same tale. Departure from the living God, corruption of His truth, darkness and chaos, followed by the intervention of God in judgment, mark each successive dealing of God with men. Nor will any future dispensation be otherwise. Everything will prosper in the hands of Christ, and during His reign there will be no failure in the government of the world, for everything undertaken by Him will be fulfilled to the glory and praise of God, but that reign, however beneficent it may be, will not change the hearts of men, for at the close it will be seen that nothing but a leader is necessary to rouse the whole earth into revolt against the authority of the Lord.

There is an innate aversion in the human mind to everything that is of God; though, of course, this solemn fact is known only to those in whom the grace of God has wrought. The truth has been persecuted since the world began, and against Christ, who was the embodiment of that truth, the powers of darkness stirred up, and brought into evidence, that aversion in a way hitherto unknown. From the beginning He was God's testimony, and therefore has He ever been the object of attack. His atoning

work, His miraculous birth, His spotless nature, His real manhood, His Deity, His resurrection are openly denied in that which professes His Name, and Christendom is at present fast drifting back into heathen darkness. And it is on this account I seek to draw attention to the answer furnished by Scripture to the question at the head of this paper—"Is Jesus God?"

Apart altogether from the answer given by Scripture to this momentous question, one can very easily understand that were one person both God and Man, such a One would be, by the very nature of His being, beyond the understanding of men. Indeed, God Himself, apart from incarnation, is beyond our understanding, for the creature never can perfectly comprehend the Creator. It is our privilege and joy to know Him in His nature, so that we can say God is Love (1 John 4. 16), and this is the highest knowledge the creature can possess. But as to essential Deity, it is beyond the ken of man. He dwells in light unapproachable, whom no man hath seen, nor is able to see (1 Tim. 6. 16). We know Him in the way in which it has pleased Him to declare Himself, and that is in His infinite love; but in His essential being, and in the mystery of His wondrous existence, we know nothing, can know nothing, and need to know nothing. What He has in His grace caused us to know fills our cup of happiness to overflowing.

But what must be the mystery of incarnate God? One truly Man, born of a woman, advancing in wisdom and stature, and in favour with God and

men (Luke 2. 52) ; omniscient (John 2. 24, 25 ; Luke 11. 17; John 16. 30), yet limited in knowledge (Mark 13. 32) ; the Upholder of the universe (Col. 1. 17; Heb. 1. 3), yet in weakness here (John 4. 6) ; Creator (John 1. 3; Heb. 1. 10), yet taking a place in creation (Col. 1. 15). How could such contradictory attributes be reconciled by the finite mind of man, or by the mind of any creature, whoever he may be?

But this is just what the Scriptures assert as regards Jesus: "No one knoweth the Son, but the Father" (Matt. 11.27). And though the reference to this text may be ridiculed as but a refuge for an unreasonable dogma, it is nevertheless the teaching of Scripture, and the only conclusion that a reasonable mind can come to regarding such a Person. The Father is said to be declared, and that in the very passage which tells us that no one knoweth the Son: "Neither knoweth any one the Father save the Son, and he to whomsoever the Son will reveal Him." We are never said not to know the Father, for this knowledge is the portion of even the babes in Christ (1 John 2. 13) : but though we may come to the full knowledge of the Son of God so far as He has been revealed (Eph. 4. 13), there are mysteries about His person which are impossible for us to know; hence we have, "No one knoweth the Son, but the Father." Indeed, were this statement absent from the page of inspiration, our reason would compel us to admit what it asserts, and of ourselves we would come to the conclusion that such a Person was

unknowable by the creature. Seeming contradictions, which are matters of revelation, we can well believe, but not one of them can we understand. Indeed, it is little that we do know perfectly, possibly nothing at all, for our knowledge of the very simplest things is very limited.

But if we know that every question that was between us and a holy and righteous God has been gone into and settled to His satisfaction and that we have been brought into new and eternal relationships with God in Him who bore the judgment which rested upon us on account of our sins, and if that love of God which was declared in His death has been shed abroad in our hearts, and if we know the Father, and are able to take account of ourselves as the children of God, and confidently look for the coming of Christ to take us to the home He has prepared for us in the Father's house, we shall be very happy; we shall also be very thankful for the revelation He has so graciously given to us, and we shall be careful to approach that revelation with the reverence that springs from the knowledge of the holy character of that love that has made known to us everything that is for our good, and who has also given to us the Holy Spirit, in order that we may be able to enter into the deep things of God, so far as they are revealed.

That Jesus was a Man every true Christian will confess—a real Man—as truly a man as was Adam or any of his race. A Man with spirit, soul, and body. A Man so like every other man in Judea

that, as He sat by the well of Sychar, the woman who came to draw water took Him to be an ordinary Jew, resting from His journey, and waiting upon some one to come and draw a little water to quench His thirst. But "Thou art My Son; this day have I begotten Thee," marks Him off as very different from all other men, as does also "that holy Thing" (Luke 1. 35), and Him, "who knew no sin" (2 Cor. 5. 21). Still, that "there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all" (1 Tim. 2. 5), settles the question of His manhood both in humiliation and also glory.

Nothing could be more plainly stated than the fact of the existence of Jesus previous to incarnation. He says, "I came forth from the Father, and am come into the world" (John 16. 28); again, "The glory which I had with Thee before the world was;" and, "Thou lovedst Me before the foundation of the world" (chap. 17. 5, 24); also "Before Abraham was, I am" (chap. 8. 58); again in chapter 6. 38, "I came down from heaven;" also verse 62, "What and if ye shall see the Son of Man ascend up where He was before?" I might quote many other scriptures on the same subject, but any one of these is quite sufficient to prove the existence of Jesus before He was born into this world.

Now what was He before He became Man? What say the Scriptures as to this? In Philippians 2 the Holy Spirit of God carries us back to the point of departure, when He began that journey of humili-

ation which ended in the death of the cross. And what was He before He took the initial step upon that downward path? He was "in the form of God." Now, no one who was not God could be in the form of God, for the only other form we know of is that of a servant. A servant should have no will of his own; all his actions proceed from the will of another. But God acts from Himself, from His own will, without reference to another. Authority, dominion, and might belong to Him. The form of God is incompatible with that of a servant; indeed, the word here is bondslave. Hence, when in the form of God, the act of emptying Himself and taking the form of a servant is viewed as proceeding from Himself: He "emptied Himself, taking a bondman's form." It could not be otherwise, for He was under no other authority or obligation.

This is not true of any creature, for the most exalted creature is by the very fact of his creation a servant, and nothing but a servant. But the moment this glorious Person takes upon Himself the form of a servant obedience characterizes His every act: "He became obedient unto death, even the death of the cross." While in the form of God His every action must proceed from His own will; He could be neither influenced nor controlled by anything external to Himself; but when He became a servant everything is changed. His acts are as consistent with the form of a servant as they were with the form of God. For a creature to leave his first es-

tate is to apostatize, but this the Son did, for to no one was He responsible.

But this emptying of Himself was not in any way the renunciation of Godhead, which could not be, but the giving up of the whole position that appertained to Godhead, and the becoming a servant to the Godhead for the Godhead's glory. This was not done by the Father, who remains in His eternal status and position unchanged. It is true of the Son only, who came to do the Father's will, and who did it at all cost to Himself. Tested to the very uttermost, His obedience was perfect. He took a servant's form, in order that He might do the will of God; and He did that will so perfectly that, in the judgment of God, no other place than the highest in the universe would be an adequate answer to the work which He accomplished. And this place He has as Man and the Servant of the Godhead.

John also, in the first chapter of his Gospel, carries us back before incarnation, right into eternity itself, that we may behold One who had no beginning, the Word, who in the beginning was, and was with God, and was God. And God, of course, He must be if He had no beginning. Next, "All things were made by Him." Then we have, "The Word was made flesh." Then John the Baptist's testimony is, "He that cometh after me is preferred before me; for He was before me." He declares the Father, and baptizes with the Holy Ghost. In chapter 2 He turns the water into wine, and thus manifests forth His glory; speaks of raising up the temple of His body

when men have destroyed it; and knows what is in man. Chapter 3: He "came down from heaven." Chapter 4: He is omniscient—tells the woman of Samaria all that ever she did. Chapter 5: He "makes Himself equal with God," and must be honoured even as the Father is honoured. But I need not go over more passages from this Gospel.

In Colossians we have the same statement made as in John 1. He is the Creator of all things, visible and invisible, and in 1 John 5. 20 He "is the true God, and eternal life."

But I will come to His Name. His Name is Jesus, which means Jehovah the Saviour. And the reason He has been given this Name is because "He shall save His people (Jehovah's people) from their sins." He is the object of angelic worship (Heb. 1.). He is addressed as God by God upon the throne. He is the Creator: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

Need I quote more scripture? Surely not. The Word of God presents Him as a Man, a true, real Man, begotten of God, born of the Virgin, Son of God as begotten in time, and Servant to the God-head. But the same Word of God presents Him as God over all, Eternal, in the form of God, acting from Himself without respect to any other author-

ity, the Creator, Preserver, eternal Son with the eternal Father. Neither His Godhead nor His Manhood shall ever be given up. From the standpoint of the creature's finite mind innumerable mysteries and apparent contradictions connect themselves with His Person: for "no man knoweth the Son, but the Father." But the believing, subject soul knows very well that in connection with such a Person apparent contradictions must exist, and he is prepared for them: for indeed His person is just like His love, it surpasses knowledge.

—THE AUTHORITY OF THE WORD OF GOD.



"Watch Therefore"

—
Matthew xxiv. 42.

Suppose you KNEW the Lord would come—next week,
Would you more often guidance from Him seek,
So that your love, which like a gutt'ring candle flames
This way and that, might brightly glow, like some new star.
Which shines upon the world, but from it keeps afar?

Suppose you KNEW the Lord would come—to-day,
Would your steps take you in your present way
Of finding that the world is not so bad at all,
And, lusting after pleasure, finding "meetings" dull,
Still for your Sunday class the thoughts of others cull?

Suppose you KNEW the Lord would come—just now,
Would you in abject fright before Him bow,
And find the name Iscariot was your own by right?
Or would you meet Him with a glad, expectant face,
Knowing that He, at last, would have His rightful place?

—SIMPLE TESTIMONY.

Letters To Young Christians

A LETTER TO A YOUNG MAN WHO IS “GROWING SLACK”

I am glad Mr.——is taking such an interest in your welfare. The interest which an older Christian takes in you for your soul’s sake is not merely a passing interest, while you are in sight.

To see one promising well, and then drifting, or turning aside from the things of the Lord, and from the company of His people, is a deeply sorrowful thing to one with a care for souls. We read of one in Luke xviii. who came so far, but went away—sorrowful. You have reached an important point in your history and a wrong turn may mar your life.

There are two kinds of snares into which the devil will seek to get you to fall. He will tempt you to SIN, to do what your conscience tells you is wrong. Having got you to do this, he will say, “There you are, what is the use of trying? You are only acting the hypocrite.” This device he tries upon most young Christians, often too successfully, and gets them into “Doubting Castle,” where “Giant Despair” gets hold of them.

Now there is no need to sin, for the Lord’s power is sufficient to keep you, and He says, “My grace IS sufficient for thee.” If you are overtaken by sin, the Bible says (I John ii, 1) “We have an Advocate with the father, Jesus Christ the righteous”; and in I John i. 9, “If we confess our sins, He is faithful

and just to forgive us our sins." You must never give in and lie down for the devil to exult over you. Get up quickly and go on, even if you tumble twenty times. The Lord knew what poor weak things you and I would be before He took us up. In one sense He is not disappointed in us, for He knew all about our failures beforehand, and took us on in spite of them. The Lord's attitude of love towards us never changes. He is always waiting to forgive.

Another cause of failure is MAKING PROVISION FOR THE FLESH to fulfill the desires thereof. *That is, deliberately leaving what will help you in the right way, or putting yourself where influences will lead you in the wrong way.*

A third cause of turning aside is the choice of temporal things before eternal—things of the world rather than the things of God. They may be lawful things with "no harm in them." The day comes in our history when we have, like Moses, to "REFUSE" (Hebrews xi. 24) and 'CHOOSE" (verse 25). We have to choose between the Lord's people and the people of the world (not bad ones necessarily). See how urgently Paul writes to Timothy to "flee from" and "follow after" (I Tim. vi. 11 and II Tim. ii. 22). Christianity is likened to a race and a warfare, and we have to be in dead earnest, neither to give up nor give in. You cannot play at it, for the Lord will not support you while you do so and the Devil is far too strong for you without the Lord's help.

For the sake of the other young men who are following you, for the sake of the profession you have

made, for the sake of your mother whom you desire to be saved, and for your own soul's sake GO ON.

"Live for self; you'll live in vain;
Live for Christ: with Him you'll reign."

I am praying specially that you may lay aside every weight and the sin that so easily besets you, and that you may run with patience the race set before you, looking unto Jesus (Heb. xii. 1-4).

—SIMPLE TESTIMONY.

Correspondence

Pardon a few words on the world conditions which face us. Believers should carefully separate the two swords of Matt. 20:50, 51 and Romans 13:1, 4. In the first it is the taking up of the sword to defend our faith, or to save from persecution, which is clearly forbidden. But in the second it is the sword wielded by the Government, recognized as the minister of GOD. In the late world war, in which the U. S. was involved, some good and well meaning brethren "swore" that our assemblies were a noncombatant sect, and had been since our beginning in 1829.

No where in scripture is a christian told not to be a soldier. The beloved Paul who lived (as a prisoner) amongst the Roman soldiers, never speaks against them and no doubt there were his faithful converts amongst them. In fact he urges upon Tim-

large for me to lay hold of, or to carry. I was troubled and uneasy, but One said to me, 'Never fear! the scape-goat with his strong broad back, has carried them all away into a land not inhabited.' This calmed me. The Lord Jesus Christ is the scape-goat, is He not?—THE PRESENT TESTIMONY.

Thoughts Suggested On Reading Psalms 9:9; 18:35; 136

The Lord is my Refuge in my distress,
My heart in His glory rejoiceth.
He holdeth me up where cares cannot press;
His mercies forever endureth.
I sit in His shadow with great delight;
My heart in His sweet Self abiding.
A haven of rest His glorious might;
My soul in His word is confiding—
How wonderfully precious His love is for me;
How marvelous it is that He careth.
How good it will be, His beauty to see,
When with us His kingdom He shareth.

—M. GRENSTED

Fragment

When the senses are occupied with Christ through daily study of the Word, looking at His face, listening to His voice, feeling the grasp of His hand, tasting the sweetness of His companionship, taking in the odor of His frankincense and myrrh, then the heart will be beating for Him, the feet walking in His ways and the tongue extolling His grace and love and beauty. What we do will not then be just

a question of moral right or wrong, but of that which is pleasing to Him and consistent with our walk with Him. We will be uncomfortable in a worldly atmosphere and worldly pleasures will lose their charm.—M. E. H.

* * * *

BIBLE EXAMPLES

Examples Are Models Which Can Be Safely Followed

1. LOVE. Jonathan to David, 1 Sam 18:1-4. He gave up his hope of being king. He submitted to be under David.
2. PIETY. Josiah, King of Israel, 2 Kings 22:1-2. He remembered God's eye, v. 2. He followed the example of David, v. 2. He went on for God against idols, c. 22.
3. FAITH. Moses in Egypt, Heb. 11:24. Refused to be of the world. Choose God's people in affliction. Made count for eternity.
4. SUFFERING. Christ for us, 1 Peter 2:21. Without complaining, without threatening. To save us from hell to heaven.

—“THE YOUNG CHRISTIAN.”

* * * *

THE DISCIPLE

“The disciple is not above his master, nor the servant above his lord.”—Matt. 10:24.

A disciple is a learner; a learner not only of the Lord's Word, but of the Lord's humility. He has to follow his Master both in doctrine and suffering. He must always be at his Master's feet. He must never be above his Master. And so the true disciple finds that in following he has perpetually to descend. For his Master is the very embodiment of humility. He “made Himself of no reputation,” emptied Himself. And the disciple must not seek for himself anything above that which his Master sought for Himself. “It is enough for the disciple that he be as his Master and the servant as his Lord.”—Anon.

No Peace

"Unto the end wars and desolations are determined."

—Dan. 9:16

There can be no peace while the nations wrangle,
And great on the small their will impose;
While some are jealous and some suspicious,
And weak ones reckon the strong as foes;
While their trust and hope is in more munitions,
And the gods of force are their only stay;—
Though the hearts that sicken at nameless horrors
May plead and ponder and plan and pray.

There can be no peace in this age of bloodshed,
Of strife and hatred and deep distrust;
The bow and the spear shall not be broken,
The sword in the scabbard shall never rust.
Though kings take counsel and statesmen promise,
Though people with people a pact shall make,
They can sign no truce that they will not sunder,
And swear no oath that they will not break.

There can be no peace till the King of glory
Comes down to earth from the heavens above,
To rule the world with a rod of iron,
To judge in justice and reign in love;
Till the throne of David is set in Zion,
And all the kingdoms of earth are one;
No peace till His righteousness shall flourish,
No peace till the will of God is done.

—Annie Johnson Flint

Should A Christian Go To War?

The very question well-nigh answers itself. "Blessed are the meek; blessed are the peace-makers." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil" (Matt. 5:5, 9, 38, 39). "Dearly beloved, avenge not yourselves,

but rather give place unto wrath" (Rom. 12:19). "Let your moderation (your yieldingness) be known unto all men" (Phil. 4:5). "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

As we contemplate the character of Him who was "meek and lowly in heart," by whose "meekness and gentleness" the apostle appeals to us (2 Cor. 10:1), the path of the follower of Christ is made very plain. The angels celebrated His advent on earth by, "Glory to God in the highest, and on earth peace, good will toward men." His public ministry and attitude toward men was one of reconciliation: "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19).

There was opposition stirred up by His walk and testimony, but it was the opposition of evil to good, of darkness to light. To opposition and violence on man's part our Lord submitted with perfect lowliness: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." All power was in His hand, and He could have called for "more than twelve legions of angels," but He submitted Himself to man's designs when His hour was come, saying, "But this is *your* hour and the power of darkness" (Lk. 22:53).

That the purpose of God was thus to manifest man's absolute enmity, and to effect redemption in

that very connection, emphasizes what we are dwelling upon. For there are two sides to the cross—human hatred and divine judgment. It is of the former only that we speak. The latter's depth and terror is seen in the thick darkness that enveloped our Lord "from the sixth hour to the ninth," when the cry of anguish is wrung out, "My God, my God, why hast Thou forsaken Me?" Then, the rent veil, the vacant tomb, the ascended Lord seated at the right hand of the majesty on high, declare that love and judgment, righteousness and peace are united to save the sinner who believes in Jesus.

"I go to prepare a place for you" (John 14:2) in the many mansions in the Father's house—"that where I am, there ye may be also." This is the "blessed hope" before the believer, which makes the coming of the Lord not the dreaded appearing of a law-giver and judge, but of "the *Saviour*, our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:20, 21). "And so shall we ever be with the Lord" (1 Thess. 4:17). Is it any wonder that the Spirit-taught cry of each ransomed soul in response to His Word, "Surely, I come quickly," should be, "Amen, Even so, come, Lord Jesus" (Rev. 22:20)? Rightly understood all this answers the question of this paper.

After His ascension, according to His promise our Lord sent down the Holy Spirit to dwell in the believer, and in the Church as a whole. He it is who gives power to the child of God to represent

his absent Lord. He makes possible in us the fulfilment of our Lord's words: "As My Father hath sent Me, even so send I you" (John 20:22).

In the two great fundamental facts of which we have spoken, we have the three great essentials of Christianity: (1) The Cross of Christ, by which we have redemption. (2) A glorified Christ, who is soon coming for His people. (3) The Holy Spirit in the believer to make good these great truths, and to empower us to live according to them. There are certain great results which flow from these at which we must now look.

(1) The Cross is not only the witness of a perfect redemption for us, but the declaration that in God's sight our standing as natural men is ended. "Our old man is crucified with Him (Christ)" (Rom. 6:6); "I am crucified with Christ" (Gal. 2:20); "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). In other words, the believer stands as a new man, in a new relationship to God and the world. He has now peace with God, and the link that bound him to the system called "the world" has been broken.

(2) As Christ is risen, so is the believer "risen with Him," and as such is exhorted to "seek those things which are above" (Col. 3:1). We have been "quickened together with Christ, raised up together, and made to sit together in the heavenly places in Christ Jesus" (Eph. 2:4-6). Need we wonder then

that God declares, "Our conversation (citizenship) is in heaven" (Phil. 3:20), that we are "partakers of the heavenly calling" (Heb. 3:1)? And does not this truth explain our Lord's words, "They are not of the world, even as I am not of the world" (John 17:14, 16) ?

(3) And as these truths are absorbed in the Christian's heart they create a distinct and practical separation from the world. For instance, he does not find his friendships and intimacies with the world; he has different objects, affections and hopes. He instinctively seeks his companionships with those who have "obtained like precious faith." To the world he may appear to have lost interest in what concerns most men; but he has found new interests. He has become, as it were, a stranger in the world, with a message to give it—of the love of God, His grace to sinners, and to entreat men to be reconciled to Him. "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11).

Growing out of this relationship, we find the path of the believer clearly marked. He is not set to "improve the world." He does not enter politics therefore, nor vote, but acts as having but one testimony to give—"repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). He is to be kind, gracious, sympathetic, and as he has opportunity "to do good to all"—but one great fact governs him: *he is not of this world, even as Christ is not of this world.*

Let us ask a few questions in the light of those facts: Would the Lord Jesus bear arms?

Would He strike the blow which would launch a sinner into eternity?

Would He smite one of His own with the sword? "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6).

Our Relation to the Powers that be.

But let us look carefully at another side of the truth we are considering. What is to be our attitude toward the government under which we live? What would our Lord's attitude be?

The apostle tells us: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:1-4). Two main subjects for prayer are suggested here: the enjoyment of peace, and the salvation of souls. So long as the day of grace lasts, we should entreat our God to guide, sustain and help the rulers of the land. What privileges we enjoy in this highly favored country. Even where Christ is not personally known, there is a measure of the fear of God, the opportunity to read the open word of God, and to turn to Him. Surely, then, it becomes us to pray for our rulers.

In particular in times of crisis, the people of God should be interceding for those who have the difficult task of government. Let it be remembered that with God prayer counts more than armed hosts, nor does He forget the entreaties of His saints in times of war, that His will may be done; that multitudes of precious souls on fields of battle may turn to Christ; that the bereaved and sorrowing may be comforted and blessed; and that a righteous peace (so far as it can be so) may soon come. The wise ruler values the sincere prayers of God's people.

"Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God . . . For rulers are not a terror to good works but to the evil . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:1-7). In brief, this holy portion of God's word teaches obedience and submission to the existing government. Not merely as fearing wrath, but for conscience sake, the child of God is not to resist authorized power; he is to be "law-abiding," to pay taxes, tribute, and render all honor to those in authority.

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are

sent by him for the punishment of evil doers . . . Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:13-17). There are the "good works" of a believer which "put to silence the ignorance of foolish men." Paul speaks of his gospel testimony while a prisoner in Caesar's court (Phil. 1:13). And, let it be noted, they were not "good governments," but such as that of a Nero, with tyrannies and cruelties which made them fearful.

But, it may be asked, How far is submission and obedience to go? We answer, God's word puts no limit, except one: When man's word or command goes counter to the word of God. When there is a clear issue between human authority and God's, there can be but one answer, "We ought to obey God rather than men" (Acts 5:29). "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19). With this one exception the child of God is to submit to the authorities in every thing; but his soul, his conscience belongs to Christ. *He must represent Him.*

Questions Answered.

We shall seek now to answer briefly questions as to special passages of scripture.

"Render to Caesar the things that are Caesar's, and to God the things that are God's (Matt. 22:15-22). *Answer.*—The connection shows it was a question of tribute, which has already been noticed. Pay tribute, but do not forget the claims of God.

Did not Paul claim Roman citizenship and appeal to Caesar (Acts 16:37; 22:25)? *Answer.*—He was a free-born Roman citizen, and simply bore a witness to the violation of the law in scourging him uncondemned. He was before Caesar's tribunal, and claimed to be judged there rather than unlawfully murdered by the Jews.

“Lord, here are two swords” (Lk. 22:35-38). Did not our Lord tell His disciples to take the sword? *Answer.*—The whole passage shows He was impressing them with the need of faith in Himself. He was to be taken from them, and *to outward appearance* they would be thrown on their own resources. But surely He would have them realize that, though absent, He was still for them. His answer, “It is enough,” shows He did not mean they were to take literal swords. When Peter attempted to defend his Master with the sword and cut off Malchus' ear, the Lord healed the man and said, “They that take the sword shall perish with the sword.” The cup His Father had given Him to drink, He would take.

The soldiers' question to John the Baptist (Lk. 3:14). *Answer.*—John answered them on the plane they were. They could not have understood Christian truth, but they could understand that they were not to foment insurrection, and to be content with their wages.

What about the Old Testament? Were not the children of Israel to exterminate the Canaanites, and to fight with their enemies? *Answer.*—It was

a different dispensation. God was judging the ungodly nations for their sins, and setting up an earthly kingdom. Now He has enthroned His Son in heaven, and is preaching grace to men, beseeching them to be reconciled to God. In the future, when the Lord shall appear to judge the world, He shall smite them with His sword (Rev. 19:11-21); but that time is not come. Grace reigns now, and the servants of Christ must *preach* grace, *live* grace, and beseech men to be reconciled to God. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (see the whole passage; 2 Cor. 10:3-5).

What then is the Christian to do? *Answer*.—He is to obey the Government wherever he can without disobeying the word of God. There are many ways in which he can do this without misrepresenting Christ. There are lines of duties, as clerical, ambulance service on the field of battle, ministering to the wounded and dying in the hospitals—ministering *Christ*, as we minister to the body. Above all, let us put from us any spirit of cowardice—whether it be physical dread of danger, or moral cowardice which fears mockery, and to confess Christ and His word.

May the Lord keep His beloved people in an attitude of prayer, of deep and sincere exercise, of simple communion with Him through His word and Spirit. May He bless and guide our rulers, giving to them wisdom in a day of crisis for the world. May this nation and all nations be brought to re-

penitence toward God, with humiliation and prayer. May multitudes be brought to Christ, to know Him as their Saviour, in this day of God's patience.

"The time is short." "The coming of the Lord draweth nigh."—S. R.

A Practical Question

Now let me ask you a practical question. How much to-day have you prayed for the church of God? How much have you prayed for the saints of God, and how much do you pray every day of your life? How much is it upon your heart as a burden, because it relates to the interests of Christ and the glory of Christ? How much do you seek solitude with God, and retirement with Him, and long to be at home with God, to shut the world out and yourself in, that you may be there with God about those wonderful interests of Christ, because you have got communion with His mind about that which is so dear to Him on this earth? I tell you, the lack of all this is simply the result of the want of separation; and it is not merely a person being separated outwardly.

It is possible for saints to satisfy themselves if they have outwardly escaped from the wreck and the corruption that is all around. They say, "Oh well, I have escaped from the corruption that is outside: my body is not in it." But the question is, is

your heart outside the world, and is your spirit separated from it as much as your body? Do you think, if I may speak strongly, (though I do not apologize, for I speak before God I trust), do you think that what the blessed God wants is a number of individuals brought together into a place before Him, but whose hearts are far away elsewhere? Do you think it is a mere question of what is outside and seen? Beloved friends, what He is looking for is the affection of a heart and the earnestness of a soul that has found His own Son in heaven. If it is merely a question of your bodily presence, while your heart and affections are outside, what I say is, and I say it with all gentleness to-night, "My son give Me thine heart."

This is where the feebleness is; it is this want of separation. Inward separateness would lead to outward separateness; but outward separateness will never produce inward separateness. If your heart and affections, your intelligence, your inner man, are separated to God, then your body, as a vessel, will soon follow that which controls it.—J. N. D.

The Spirit's Teaching

"What then does explain prophecy? That which explains all Scripture:—the Spirit of God alone. His power can unfold any part of the word of God. Do you ask, if I mean to say that it is of

no importance to know languages, understand history, and so on? I am not raising a question about learning: it has its use; but I deny that history is the interpreter of prophecy, or of any Scripture. And if there are Christians who know the history of the world, or the original tongues of Scripture, it is Christ that has to do with the spiritual understanding, and not their knowledge and learning. Besides, even if men are Christians it does not necessarily follow that they understand Scripture. They know Christ, else they would not be Christians. But real entrance into God's mind, in Scripture, supposes that a person *watches against self, desires the glory of God, has full confidence in His word, and dependence on the Holy Ghost.* The understanding of Scripture is not a mere intellectual thing. If a man has no mind at all, he could not understand anything: but the mind is only the vessel—not the power. The power is the Holy Ghost acting upon and through the vessel; but it must be the Holy Ghost Himself that fills the soul. As it is said, "They shall all be taught of God."

"There is little use in printing and publishing truth in our books and pamphlets, and our periodicals, if that truth does not shine in our practical life. Of what avail is it to preach, to write, and to talk of the heavenly calling, if our conduct and character are marked by intense selfishness and worldliness. And so of every other truth in circulation amongst us. *It must shine in the life or it*

is *valueless*, so far as we are concerned.

Is it that we do not value truth as put forth by the pen and the living voice? By no means. We value it more than words can express. But then if this truth *does not act on the conscience, affect the heart, and govern the life*, it becomes worse than *valueless*, it becomes positive darkness in the soul. There is nothing so darkening and deadening as truth professed and not practiced. Intellectual familiarity with doctrines where the *heart is not subject to Christ, or the conscience not governed by His commandments, will assuredly issue in a hideous Antinomianism*. In point of fact, we are persuaded that we know only just so much truth as *really acts upon us*. We do not believe that people know truth if that truth has no weight or influence in the life. There is nothing more dangerous than to traffic in unfelt truth; and it is this that adds such deep seriousness to the thought of the vast amount of truth in circulation amongst us, in one form or another. There is a melancholy disproportion between our ethics and our theology—between our religious creed and our moral character—between our profession and our practice.

Now we do not write thus for the purpose of depressing the heart of the Christian reader. Nothing is further from our thoughts. We would fain cheer and encourage all who desire to follow the Lord with purpose of heart. But then we do dread greatly the *strong Antinomian tendency* of the

present day, and we feel called upon to warn our readers strongly against it, and also to present to them the only divine antidote against it, namely, being found in all *humility of mind*, at the feet of our Lord and Saviour Jesus Christ. This is our only safe retreat. Here we are safe from self, safe from the world, safe from all the wiles and snares of Satan. It is as we find our place, from day to day, at our Master's feet, and there drink in His holy doctrine from the pages of His word—it is as we gaze upon Him and deeply ponder His commandments in our hearts, that we shall be able to pursue a course of true devotedness to Him and His interests in this world, and to bring forth in daily life, the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God. We are free to own that what we long for in ourselves and in all our brethren, is genuine devotedness to the Person and interests of Christ. We believe that where this exists, everything will come right; but *where it does not exist, there nothing will come right.* If the hands of a watch are astray it will not suffice to set them right, you must touch the regulator. If you merely move the hands backward and forward on the dial, it is labor lost. The only way to effect any permanent change is to get at once to that which regulates the motion of the whole machine. So it is with ourselves. If the heart be right toward Christ, we shall not go far astray as to character and conduct. Hence the force of the word, "Keep thine heart with all dili-

gence, for out of it are the issues of life." *Oh, that we may have grace to do it in these days of self-will and self-indulgence.*—EXTRACT.

Gleams Of Spiritual Light

"It is by words that things are explained and understood by us, and yet the richest and fullest human words that we can command are altogether feeble and cold when God's great love has to be told out. Even the Holy Spirit of God, who with divine wisdom selected and gave the best words that can convey to us great truths, declared inadequacy of all human language to express the greatness of this love gift, when He inspired Paul to exclaim, 'Thanks be to God for His unspeakable Gift!' " 2 Cor. 9:15.—J. T. M.

"The cross of Christ is the measure and pledge of God's love, and at the same time it is the revelation of His holiness." "God is light, and God is love." 1 John 1:5, 4:8.—J. T. M.

"It is not simply our time, our means, our brains, and our busy service that the Lord desires, but first, and above all He claims our affections. We may give all our goods to the poor, and our bodies to be burned, but without love, it will profit nothing." 1 Cor. 13:3. "My son, give Me thine heart." Prov. 23:26.

"Thou has left thy first love," (Rev. 2:4) was a solemn word indicating that whatever excellencies

belonged to the believers thus addressed, their hearts had ceased to be a garden for the Lord."

—J. N. D.

"‘Every branch that beareth fruit, He purgeth it, that it may bear more fruit.’ (John 15:2). Purging is, therefore, not the proof of worthlessness, but of fruit.”—SEL.

“That which we assimilate forms us, and if our eyes and hearts are upon Christ, we shall bear His holy character.”—J. W. H. N.

“If we know Christ as Saviour and Lord and let Him be our Guide, there is both purpose and plan in our lives, for He said, ‘I am the Light of the world, He that followeth Me shall not walk in darkness, but shall have the light of life,’ John 8:12. There is only one thing that matters in passing through this world of sin—that our lives should tell for Jesus and be of some account for Him.

—A. J. N.

“Rank, name, talents, riches, influence, distinctions are valuable only so far as they contribute to promote the glory of Him who is ‘first and last’, and ‘all in all.’ With God, motive dignifies action. He can be glorified in little things as well as great things, and by nothing more than the daily walk—the daily life. Words tell what we should be, deeds tell what we are. Let those around us see there is a reality in walking *with God* and working *for God*.”—J. R. M.

“The natural heart finds everything revolving around self. When the Lord Jesus comes into the

heart He must become the center of everything. The Macedonians 'first gave their own selves to the Lord.' 2 Cor. 8:5. If we catch a glimpse in living power of the 'Lamb in the midst' it will help us in a practical way to live His life on earth."

—Rev. 5:6-9.—SEL. BY E. J. N.

Alphabet Of Exhortation For The Child Of God

Abstain from all appearance of evil. 1 Thess. 5:22.
Buy the truth and sell it not. Prov. 23:23.
Confess your faults one to another. James 5:16.
Do nothing through strife or vain glory. Phil. 2:3.
Earnestly contend for the faith. Jude 3.
Foolish and unlearned questions avoid. 2 Tim. 2:23.
Give attendance to reading. 1 Tim. 4:13.
Hold fast that which is good. 1 Thess. 5:21.
In everything give thanks. 1 Thess 5:18.
Judge righteous judgment. John 7:24.
Know thou the God of thy father. 1 Chron. 28:9.
Love your enemies. Matt. 5:44.
Mind not high things. Rom. 12:16.
Neglect not the gift that is in thee. 1 Tim. 4:14.
Overcome evil with good. Rom. 12:21.
Pray without ceasing. 1 Thess. 5:17.
Quit you like men, be strong. 1 Cor. 16:13.
Rejoice in the Lord always. Phil. 4:4.
Study to be quiet. 1 Thess. 4:11.

Trust in the Lord with all thine heart. Prov. 3:5.

Use hospitality one to another. 1 Pet. 4:9.

Visit the fatherless and widows. James 1:27.

Watch and be sober. 1 Pet. 4:7.

eXhort one another daily. Heb. 3:13.

Yield yourselves unto the Lord. 2 Chron. 30:8.

Zealous of good works. Titus 2:14.

—CONTRIBUTED.

Growing Old

A little more grey, in lessening hair,
 Each day as the years go by;
A little more stooping of the frame,
 A little more dim the eye;
A little more stiffening of the step,
 As we tread life's pathway o'er;
But a little nearer every day
 To the ones who have gone before.

A little more halting of the gait,
 And a dullness of the ear,
A growing weariness of the frame,
 With each swift passing year.
A failing of hopes and ambitions too,
 A faltering life's guest—
But a little nearer every day
 To home, and love, and rest.

A little more loneliness in life,
 As the dear ones pass away,
A bigger claim on the Heavenly Land,
 With every passing day.
A little farther from toil and care,
 A little less way to roam,
A drawing near to a peaceful shore
 And a happy welcome Home.

—“Pansy”

Current Events

GODLESSNESS AT WORK

It is reported that the Soviet Government will lease to the godless societies the short-wave radio station of 19.8 metres for a period of five years. The cost has not been disclosed. The radio will be used for broadcasts of a godless character in English, German, Spanish and French, and will be equipped with transmitters for North and South America.

The first Russian submarine to be paid for by the godless movement was recently put into the service of the Baltic Navy at Leningrad. It is named the 'Besboschnik' ('godless') and its captain, Sorokin and crew are members of the godless movement. The Central Council has decided to build another, which will be named after Yaroslavski, the President of the godless associations.

Speaking of Germany recently, Petrovitsch Samolski, a noted Russian godless leader, said:

'Herr Kerl, who is leading the campaign against Christianity in Germany, is a man without culture or morals. His measures against the Church — the Roman Catholic Church especially — have, however, rendered service to the godless Movement. When the Nazi regime has fallen, there will be a sweeping victory in Germany for the International godless Movement.'

An article in 'Wolschkaja Pravda' deals with the complete failure to win the gypsies of the Crimea by godless propaganda. Those attempting it must face the danger of being attacked or murdered. The young people are strongly under the religious influence of their parents — WORLD DOMINION, Oct. 1939.

* * * *

Extracts

The nearer we walk with God, the more precious is all the truth of God, and everything which is near to His heart.

Our blessed path, while waiting for God's Son from heaven, is to feed upon Him, as the Bread that came down from heaven.

—————♦♦♦—————

Letters To Young Christians

THE NEGLECTED BIBLE

Good John Bunyan was a charming dreamer, and he dreamed with his eyes open. In my small way, I like to follow his example sometimes, and when in the very early morning I cannot sleep, I fill in the time with *a dream*.

This is how it happened the other day. I reached out to a little table at the side of the bed for my Bible and opened it to read. To my great surprise the pages were plain white—ALL THE PRINTING HAD GONE. I rubbed my eyes to be sure that they could see properly, and finding they were all right, I became alarmed.

Having a friend staying for the night, I ran to his bedroom and banged at the door. A sleepy voice asked who was there, and hearing it was me, called me in. I asked him for his Bible, it was quickly found, and oh! terrible to relate, it was in the same condition as my own. Next I got downstairs and found the Family Bible, and with a like result. It all seemed like a dreadful nightmare. Whatever could have happened? All the Bibles we could find in the house were blank.

First I sat down to indulge in a cry; then I slipped on some more clothes and ran out into the street. Here I stopped a gentleman from a house opposite who goes to business very early, and I said to him, "I beg your pardon, sir, did you read your Bible this morning?" He drew himself up stiffly, and told me to mind my own business. I asked him to look at mine and see what had happened to it in the night. When he realised the situation he exclaimed, "Good gracious!" Then he ran back home and quickly returned holding his Bible aloft, in the same condition as mine.

Soon the milkman came along and the newspaper boy, and the postman, and before long the whole road was full of people, all of them with long and anxious faces. Most of them had fetched their Bibles and were showing them to the crowd. Men and women paced the streets, and in their anxiety forgot to go to work, and the children did not start for school. Everyone was staggered at the loss which had befallen them, and the cry all around

was, "Whatever shall we do?" To have lost this priceless Book was a disaster too terrible to contemplate. Hundreds of people who seldom read the sacred pages, and some of whom, indeed, had difficulty in finding their Bibles, were now in despair; the suspense was unbearable.

I rang up Mr. P———on the telephone, and asked him to come down and help us. I told him that my road and all the neighbourhood was going mad with excitement. He replied that it was just the same there, and that the people were swarming around and sitting on his doorsteps. "All you can do," he said, "is to tell the people that it looks very much as though GOD IS TIRED OF HAVING HIS PRECIOUS GIFT TO THE WORLD SO SHAMEFULLY NEGLECTED, AND HAS TAKEN IT AWAY. We must all get to prayer and ask Him in His great mercy to pardon us, and to restore to us what He has withdrawn. Let us pray like one of old, and say 'Thou art a gracious God and merciful, slow to anger and of great kindness, and repenstest Thee of the evil.' " (Jonah iv. 2). So I ran back to the crowd, many of whom were weeping, and as best I could I told them what he said.

As the morning wore on, the people divided up into groups, many of them with paper and pencil. Some who could remember the words of Scripture were surrounded by anxious listeners who tried to jot down the texts as they were recited. A dear old lady who knew the whole of the fourteenth chapter of the Gospel of John was followed with tearful

interest as, in a shrill little voice, she repeated, "Let not your heart be troubled," etc., and a schoolgirl with a splendid memory was the hero of the hour. Mounted on a greengrocer's cart, she recited several long and beautiful passages. I can still hear her clear ringing voice as she began, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king," and so on. Then she repeated the parable of the wise and foolish virgins. When the maiden began on the nineteenth chapter of John and said, "Then Pilate therefore took Jesus and scourged Him," the crowd heaved a big sigh, and when she got to the eighteenth verse and in a subdued tone said, "Where they crucified Him," there was a sob.

"Ah!" I said to myself, "these poor folk are now seeing their need of salvation, and that is where they will find it, at the Cross. Oh, that we had that heavenly Guide Book again!"

The striking of the church clock outside warned me of the time, and *I awoke from my reverie*, rolled over on the bed, seized my Bible and opened it. With a shout of delight, I exclaimed, "OH! IT'S ALL SAFE; IT HAS NOT FADED." I hugged the sacred Volume to my heart, and sitting up in bed began to sing.

As I tripped down to breakfast, I was full of smiles and songs, and I resolved that from that morning I would value the Book more than ever before, and study its pages more diligently.

—MARCHING ORDERS.

The End of the Way

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He Who appoints me my pathway
Knows just what is needful and best.
I know in His Word He has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By-and-by I shall see Him and praise Him
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome
For the Saviour Himself has said "Come."
So when I am weary in body
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint;
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

—SEL.

Notes

THE GENERAL BREAK-UP. Almost imperceptibly, but with a marked increase toward the close of the Great War, there has been a weakening of the ties which hold the world together, as to its existing order. Lawlessness has increased to an alarming extent; disregard of parental authority is more and more noticeable. Parents themselves have lost much of the sense of responsibility as to the moral and spiritual welfare of the children committed to their trust. Love of pleasure, the lowering of the moral tone in social and commercial life, contempt for government—these and other sad symptoms of moral decay are everywhere manifest. Parallel with this, the professing church which should have been the salt of the earth, has become, by its casting off the faith once for all delivered to the saints, insipid and nauseous. The Word of God is decried; the person of our Lord Jesus Christ is degraded to a mere human excellence; His immaculate birth, His atoning death, His victorious resurrection have become apparently

to the majority, obsolete doctrines of a former generation, displaced by character-building and self-help. A divine Saviour is rarely proclaimed, save by what is increasingly manifest as a remnant.

It is a dark picture; but on the other hand, we have "a kingdom which cannot be moved," resting upon the person of "Jesus Christ, the Same yesterday, to-day, and forever," on the ground of a work of redemption that is the eternal basis of divine righteousness and peace. We have the Word of God which abideth forever, and the Holy Spirit Who dwells in each believer and in the Church of God till "the day of redemption." May we then be kept "steadfast, immovable, always abounding in the work of the Lord," knowing that our "labor is not in vain in the Lord."

"YOUR LIFE IS HID WITH CHRIST IN GOD." This does not mean merely that our life is *secure*, as of course it is—"Because I live ye shall live also"—but that it is not yet fully manifest. The time for its display will be "when Christ who is our life shall appear." At present, "the world knoweth us not, as it knew Him not." The hidden life—its *source*, Christ—is hidden. Its *power*, the Spirit, cannot be received by the world. The joys are unknown to those who are far from God, but "your joy no man taketh from you." Its communion is in the secret of His presence. The Word, prayer, worship are the materials and the expression of that communion, in which a holy walk of obedience and

separation are the manifest fruits. "Enter into thy closet"—do we know something of this? May the Lord produce this in our lives.

STRIFE. Let us be on our guard against strife. "The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with." This does not mean that we will be indifferent about vital truths or essential principles. It will not make us weak or careless as to the Lord's honor, but it will cast us first upon Him, and will thus open the way for His great and divinely effective work, by His Word and Spirit in the heart and conscience. "Swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." Strife begets wrath; let us rather yield ourselves to the blessed Spirit of God, and the "peaceable fruits of righteousness" will be the result.

THE CHARACTERISTICS OF THE NEW MAN. No part of the New Testament is *mere* command, the carrying out of which is left to our strength. These commands are rather the expression of what the fruit of the new life is. Perhaps this is seen nowhere more clearly than in the Epistle to the Ephesians. The first part is devoted to the unfolding of our marvelous place "in Christ," both individually and collectively. This is followed by details of what is a walk worthy of such a blessed calling in matters of every-day life and association. "Ye have not so learned

Christ" sweeps aside the follies and sins of the former life. "As the truth is in Jesus," gives the perfect model of His earthly life, set before us for our contemplation. But it is not mere imitation. This blessed model is for those who, and because, they have "put off the old man, and have put on the new, which is renewed in knowledge after the image of Him that created him."

There are three characteristics of this new man, under which may be grouped all the details of walk. They are *Life, Love, Light*.

In new creation all is *alive to God*: there are neither "the unfruitful works of darkness," nor the "dead works" of empty formalism and legality. A living plant *produces* fruit; the fruit is not "tied on"—as children might tie flowers and fruit on dried branches. The life is inward and vital. The fruit grows because there is life.

This life is characterized by *love*. "Love is of God," and those who are born of Him will have this character—"Walk in love" (chap. 5:2). We know that love is not a stern duty, but a spontaneous outflow from the heart. It is sweet and blessed instinct; we are taught of God to love one another. It *gives*, it *serves*, it *suffers*, it *smites* too; it *weeps*, *rejoices*, it is the characteristic of the new man.

Equally, *light* is characteristic. Holiness is not merely what we *ought* to have, but we are holy, as in Christ, we are children of light, and therefore our walk is to be so characterized.—S. R.

“That Rock Was Christ”

1 Cor. 10:4

In Numbers 20:7-12 we read that God told Moses to bring forth water from the rock for the people of Israel to drink. Once before Moses had been told to *strike* the rock and the water would flow out (Ex.17:6). Now he was told to *speak* to the rock that the water might flow forth. Instead, angry at the people for their murmuring against God because there was no water where they were, Moses smote the rock twice. Then God was very angry with Moses.

“That Rock was Christ,” we read in 1 Cor. 10:4. As a picture of Christ, it was to be struck only *once*, for Christ, from Whom comes the living streams of eternal life, was to suffer on the Cross only once. To strike the rock the second time was to spoil the picture, for the death of Christ, Who “was once offered to bear the sins of many” (Heb. 9:28), provided fully the waters of life. Moses needed only to speak to the rock on this occasion for the waters to flow forth abundantly.

Because of this one mistake, a serious one because of what it meant in the eyes of God, Moses was told by God that he could not enter into the land of Canaan as leader of the people. Moses was sorry for what he had done, and pleaded with God to be allowed to lead the people across the Jordan, but again God said, “No.” (Deut. 3:23-28).

Four times God told Moses he could not enter the land: Num. 20:12; Deut. 3:27; 4:21; 34:4. There has never been another prophet like Moses, whom Jehovah knew face to face (Deut. 34:10), but because of his one mistake, of striking on this second occasion the rock which was a picture of Christ, God could not in righteous government allow Moses to enter the land.

Instead Moses was told to instruct Joshua so he could take his place as leader of the people, and then to go to the top of Mount Pisgah. Here God gave Moses a vision of the land, not as it was then, not as it is now, but as it will be when the children of Israel occupy it under the rule of the Lord Jesus Christ in the Millennium. Moses was on the *east* side of the Jordan. He was told to look east, west, north and south from Mt. Pisgah, over a much larger territory than the Hebrews have yet occupied as their country.

Moses was 120 years old but just as strong as when he was a young man. His death on Mt. Pisgah was not from ill health or old age. God cut him off. He buried the body of Moses in the earth, but took his soul and spirit to heaven.

When the Lord Jesus Christ was transfigured before the eyes of Peter, James and John on the mountain top (Matt. 17:1-8), Moses and Elias came and talked with the Lord Jesus. They talked with Him about His approaching death at Jerusalem: that death of which the smiting of.

the rock spoke, for Moses fully understood now all it meant.

Here Peter made a mistake. He suggested that they make three tabernacles: one for Christ, one for Moses and one for Elias. Immediately a bright cloud overshadowed them and out of the cloud came God's voice, saying, "This is my beloved Son, in Whom I am well pleased: hear ye Him." And when they had looked up, for they had fallen on their faces when God spoke, they "saw no man, save Jesus only." God did not like Peter's putting Moses and Elias on the same plane as His Son.

In 1 Thess. 4:13-18 we read that the Lord Jesus Christ is coming back again—to the clouds—with a shout that will bring all the bodies of those who have "fallen asleep in Jesus" out of the grave. Moses' body will be among them. Moses was a believer in the Lord Jesus Christ while he lived on earth, for he looked forward to and prophesied His coming (Deut. 18:18, 19). He who smote the rock the second time and under God's government was not allowed to enter into Canaan, who talked with Christ on the mountain of the death which was to atone for the sins of believers of past ages (Rom. 3:25), including those of Moses, and to open the way to heaven for all who have been believers in the Lord Jesus Christ since the cross, will hear the voice of the Son of God that will call him from death to life again (John 5:28, 29). His body, soul and spirit will be reunited, and with

all those who, like him, have "fallen asleep in Jesus" but will then be alive again, and with all those believers in the Lord Jesus Christ who are still alive when He comes, Moses will "rise to meet the Lord in the air: and so shall we ever be with the Lord."

Salvation must come first, before anyone can have part in this first resurrection and rise to meet the Lord in the air. Just as one mistake kept Moses out of the land of Canaan, so just one sin can keep us out of heaven, unless, like Moses, we believe in the Lord Jesus Christ as the One who was "delivered for our offenses and rose again for our justification" (Rom. 4:25), the Rock Who was smitten for our sakes that the water of life might flow forth freely for us.

(Written from an address by Wm. Dewar at Gates, N. Y., by a sister who is quite deaf and who did not hear all that was said, but could only follow the theme.)

Intelligent Service

"Bind the sacrifice with cords, even unto the horns of the altar" (Psalm 118:27).

The Psalm opens and closes very appropriately with an ascription of thanksgiving to God for His goodness and mercy. It is the last of the Psalms of the great Hallel which was sung at the close of the passover. The remembrance that these words were sung by the Lord Jesus and His disciples on "the same night in which He was betrayed" (see

Mark 14:26) will give them a place of special interest and honour in our thoughts.

All who know anything of God's love and care are bidden to join in the chorus of thanksgiving; and to do it now (see verses 2, 3, 4). The leader of the song, having cried to the Lord in his distress and been delivered, declares with a splendid assurance: "It is better to trust in the Lord than to put confidence in man"—even in princes. "The Lord," says he, "is my strength and song, and is become my salvation." Happy the reader who, as the Old Year closes and the New Year swings open, is found expressing such thanksgiving and possessing such assurance.

Confining ourselves to the verse quoted above, we note that it speaks of a sacrifice, an altar, binding and cords. Interpreted literally in former days, the words surely have some meaning for us to-day. What, then, shall we understand by the sacrifices? What is the meaning of the altar? Why bind the sacrifice? And what are the cords with which it shall be bound?

THE SACRIFICE. God's love and mercy should always produce some response: cold is the heart which is not moved thereby. The believer, loved by God, redeemed by the precious blood of Christ, indwelt and comforted by the Holy Ghost, recognizes God as the Source of blessing, and yields himself to the Lord as wholly and completely as a sacrifice offered upon the altar. The Moravian

Brethren have as their sign and motto a representation of an ox, with an altar on one side and a plough on the other, by which these devoted Christians signify their readiness for either sacrifice or service.

May the appeal made by the Apostle Paul to the believers at Rome in the First Century—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,"—reach our ears and hearts to-day and cause us to remember that we are not our own, that we have been bought with a price, that we belong to God—spirit, soul, and body. Such a sacrifice, says the Apostle, is "holy, acceptable unto God," and is, moreover, our reasonable or intelligent service.

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

"As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." The hands, the feet, the voice, the silver and the gold are yielded; and then the will, the last of all.

Take my will, and make it Thine;
It shall be no longer mine.

THE ALTAR. In the Jewish religious economy the altar was the centre of everything. Without the altar there could be no sacrifice, no remission of sins, no approach to God, no worship, no holy service, no rest of mind and conscience. All that the

altar was to the godly Jew, Christ is—and much more—to the believer in Him. The Center of Christianity is Christ and His atoning sacrifice. If we love Him as we profess to do, and value His sacrifice as we ought, our response will be spontaneous, immediate, inevitable.

Take my love: my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, ALL for Thee.

THE BINDING. Once we were bound with the chains and fetters of sin. Christ came “to preach deliverance to the captives and . . . to set at liberty them that are bruised.” Now we are bound to Him by “ties which none can sever.”

Oh, to grace how great a debtor
Daily I’m constrained to be!
Let Thy grace, Lord, like a fetter,
Bind my wandering heart to Thee.

THE CORDS. The wicked is “holden with the cords of his sins” (Proverbs 5:22). “Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope” (Isaiah 5:18). Thank God, we have been drawn “with cords of a Man, with bands of love” (Hosea 11:4); and the Bride now says to her divine Bridegroom, “Draw me, we will run after Thee” (Song of Solomon 1:4).

“He drew me, and I followed on
Charmed to confess the voice Divine.”

Dismiss from the mind all thought of a legal

compulsion. It is a sense of the Lord's grace, and the remembrance of what that grace has wrought, that will bind the vagrant affections to Him. Nothing could be more effectual in drawing one to Him, or keeping one close to Him. The full responsibility attaching to all those who are the objects of divine grace is not discharged by mere lip service. Let us then express our gratitude to our Benefactor by fervent love and unswerving devotion to His cause. Let us here, and now, ratify our allegiance to Him. We shall then the more happily sing with Doddridge:—

O God! what cords of love are Thine,
How gentle, yet how strong!
Thy truth and grace their strength combine
To draw our souls along.

Drawn by such cords we'll onward move,
Till round the throne we meet.
And captives in the chains of love,
Embrace our Saviour's feet.

—P. T. S.

A Doctor's Testimony

The doctor whose testimony is here given is a famous surgeon with an international reputation.

There came to me a rich sick man from California. After a thorough examination, I decided that an operation was the only chance to save his life and that the barest chance. An hour before the operation the attendants, nurses and assistant physicians were in an adjoining room to the

operating room. I asked all except the sick man and his wife to retire. I told the sick man that I had no disposition to frighten him, but that I knew that he was a very sick man and his chances were slight for recovery. I said; "I want to know whether or not you are prepared to live or die. I am a Christian and I wish to talk to you about this most vital matter." The man replied that he was not a Christian, that his riches and entangling alliances with worldly ways had carried him out on the tides away from God and hope. I told him the story of how Christ died for him and that He was able to save him if he would only trust Him. I bowed, putting my hands on the sick man's knees, asking God to save him and soon I felt falling upon my hands the tears of penitence and in a little while the sick man said, "Doctor, it is all right. I have found peace in believing in the Lord Jesus Christ." At the end of two hours, with the best skill I have, I tried to save the man's physical life, but he went out from my operating table to meet God; and I thank God that I believe he went to heaven.

This is the sort of thing that the Lord would have every Christian do with his unsaved friends.—L. R. S.

Other People's Spots

Dinner was served, and fastidious little Max, seated in his high chair at his mother's right

hand, was watching her dispense vegetables to the various plates. One of them must have been a little too full, for as a potato plumped into the gravy a dark brown grease stain appeared upon the white cloth, and Max's glass was decorated with a smear. He sighed and uttered a fretful little sound. Max did so love to be clean. It tried his little soul to endure dirt or dinginess.

This time he felt so badly that he tried to express himself about it, and, gazing at the ugly brown marks, he said: "Mother!" "What is it, Max?" "Mother—I—I don't so much mind the spots I make myself; it is other people's spots I hate so dreadfully!"

You smile; but do you think Max is quite alone in that? I knew a girl once, with a temper like a pepper-box whose lid dropped off easily. She would flare up at the least provocation, making everybody in the house most uncomfortable, and saying the bitterest things. The worst of her was that she never put plasters on the wounds she made; an apology was as hard to drag out of her as a crooked French nail out of a board.

But if anybody else sulked or stormed—ah, that was a totally different matter! She was down upon them in a minute. "Calls herself a Christian, and does that!" she would cry, scornfully. The people who showed deceitfulness fared even worse at her hands. To give her her due, Elsie never told or acted a shadow of untruth; and when she saw

anything of the sort in others, her whole soul grew indignant. "How can she profess to be a Christian and act like that? I would be ashamed!" But if anybody turned round upon her and said, "You acted just as badly yourself the other day," Elsie would exclaim, virtually, "Me! I've never deceived anyone in my life!"

"What about your temper with grand-mother?" "Oh, well, I can't help that. I was born with it." Other people's spots, you see! They do look so very much worse than our own.

"Bah! I do hate Lena Morton," said a bright, clever girl who was once at school with me. "Do you know, she positively went to Greta Stanley's box and took chocolates! It's so awfully low-down; takes the character of the school away. I hope they'll expel her!"

"But you copied off Dorothy Cox in the French class only yesterday," I remonstrated; "I saw you."

"Well, I never!" retorted my school-fellow, "as if that were anything!"

"You stole an exercise and Lena stole chocolates," I replied. "That is all the difference I can see." The disgusted look with which Daphne turned away might have made a stranger think I had, at least, proposed to her to forge a cheque or poison her brother! Other people's spots again!

It needs special grace to be willing to open our eyes to our own failings. It is not at all pleasant work; but that is not the smallest reason for shirk-

ing it. Whatever makes other people unpleasant to us is apt to make us unpleasant to other people, even though we may serve it up to them in a different way. We really need to look very sharply at our own delinquencies, because there are few people brave enough to tell us about them, and we are apt to keep these odious things about us all our lives, and never suspect that we are giving others cause of offence.

Several years ago I heard of a girl who has made me sorry for her ever since. She was a graceful, intelligent girl, well-educated and a good talker, excellent company if she chose, and a very good musician. She lived with her mother and sister, kept house for them, organized their outings, attended to their finance, managed their little estate. But she did it all with such a masterful spirit, such frequent exhibitions of petty selfishness, such a determination to arrange everything her own way, that they sighed under their chains, and wondered if ever they might be allowed to live their lives their own way.

After a few years of it a very fine man came along and made this girl an offer of marriage. She loved him very truly, and longed to go and help him in a great work upon which he was engaged. I have never forgotten the pathetic scene of that mother and sister clinging to each other within the library window, scarcely able to breathe for excited hope that Katie would accept him.

"Mother, we would be free to live our own lives!" whispered the younger girl.

"Hush, dear," said the mother; "Katie must never know how we feel. She is very dear in many things. She does not see how terribly trying she is every day." And they waited, hoping, praying while Katie in the garden sent her lover away because she thought she "could not possibly be spared." When she told them of the sacrifice she had made for their sakes she could not in the least understand why her younger sister burst into tears and ran away.

Do let us be a little hard upon ourselves now and again. It will do us all the good in the world to get our eyes opened to our own deficiencies. Is there anybody who is relieved and glad when you shut the front door behind you? You do not see this, I know, but can you guess that it is so? Do their eyes brighten and their lips smile irresistibly when you come in? If not, find out why it is. Search for your own "spots," pull yourself up with no uncertain hand, take your failings to God Himself and seek victory through His power. Then watch yourself keenly for His sake; fight the inclination to give way the very moment it appears.

If you get thoroughly busy about this you will never have any desire to think that "it is other people's spots I hate so dreadfully." You will be clearing away everything unsightly, and making a paradise for other people in your own heart.

M. ALLEN.

“Thou Crownest the Year”

“Thou crownest the year with Thy goodness; and Thy paths drop fatness.”—Psalm 65:11.

Crown the year with Thy goodness, Lord!
And make every hour a gem
In the living diadem,
That sparkles to Thy praise.

Crown the year with Thy grace, O Lord!
Be Thy fresh anointings shed
On Thy waiting servant's head,
Who treads Thy royal ways.

Crown the year with Thy glory, O Lord!
Let the brightness and the glow
Of its heavenly overflow
Crown Thy beloved's days!

—F. R. H.

How God Answers Prayer

On the records of the Metropolitan Tabernacle, London, there stands the following solemn declaration, dated 6th January, 1861, and signed by Charles Haddon Spurgeon and some of his friends:

This church needs rather more than £4,000 to enable it to open the New Tabernacle free of all debt. It humbly asks this temporal mercy of God, and believes that for Jesus' sake the prayer will be heard and the boon bestowed. As witness our hands.

On 6th May in the same year the pastor and his friends made another declaration, which reads as follows—

We, the undersigned, members of the church lately worshipping in New Park Street Chapel, but now assembling in the Metropolitan Tabernacle, Newington, desire with overflowing hearts to make known and record the loving kindness of our faithful God. We asked in faith, but our Lord has exceeded our desires,

for not only was the whole sum given us, but far sooner than we had looked for it. Truly the Lord is good and worthy to be praised. We are ashamed of ourselves that we have ever doubted Him, and we pray that as a church and as individuals we may be enabled to trust in the Lord at all times with confidence, so that in quietness we may possess our souls. To Father, Son, and Holy Ghost we offer praise and thanksgiving and we set to our seal that God is true.

—MARCHING ORDERS.

A Letter of Sympathy

From the French.

Beloved Brother,—I received your second letter the day before your first, so that the news of your loss came before the expression of your hope. What a world it is! Surely yours is a great loss. In the same parcel of letters I have received news of four deaths, each one a sad blow to the family. What lessons we get in this world! I understand, beloved brother, how sorrowful this event must be for you in every way. But be of good cheer; our God is never baffled in His ways: not a sparrow falls to the ground without Him—how much more does He care for His children whom He loves and cherishes, His dear children, as He calls us I doubt not, dear brother, that you will be still more sensible of your loss; it is well to look all these things in the face, that faith in God may be in exercise, and that we may carry to Him all our sorrows as well as all our perplexities. Trust in His love, dear brother, He will not fail you.

It is a great trial of faith, but the One in whom you trust is greater than all your difficulties, and an ever faithful love can never fail. He makes all things work together to the good of those who love Him. He weans us in every way from this world, that He may attach us to that one for which He has created us anew. This is only a place we are passing through, where Christ was cast out. We pass through it, and, bereft of all here, we have only to work for Him and to glorify Him. God's hand is always better than man's; His seeming harshness even is better than the world's favour: the spring which guides it is always love, and love directed by perfect wisdom, which we shall understand by-and-by. Meanwhile, He has given His Son, that we may be able to be certain that all is love. It is a world of sorrow, but where Christ has left His footsteps, indelible proofs for faith that love has entered this world of sorrow to take its part there in grace.

Look, then, to Jesus, dear brother, He bears a part in all our afflictions; and be sure that the love of God will not forsake you. Do not be anxious about anything, and may God Himself guide you. I shall be glad to hear from you. I do not know how it is that your letters have been so delayed in reaching me, but I was on the other side of the Mississippi.

May God bless you, and keep your heart in full confidence in Him. As for Him, He will surely be

faithful, His ways are always perfect. Look to Him constantly, and may these trying exercises of heart be a means of deeper communion to you, and of more entire separation from the world.

Your affectionate brother in Jesus,

J. N. D.

The Songster

Perched high up on the topmost bough of a large acacia tree near my window sat a thrush, pouring out rich notes of joyous song in the deepening shades of the twilight of a wet November day.

Down splashed the rain remorselessly upon the little songster, as though annoyed that he should dare to disturb the scene of gloom. I could not see my little friend for the increasing darkness, but on he sang aloft, flooding the neighborhood with a perfect riot of melody, as though defying the elements to do their worst, out of the sheer joy of his heart. I went outside to see if I could catch a glimpse of him, but the last beam of light had fled, and on my head the rain descended without pity. But high above it all, still rang out in joyful liquid notes the melody of his song.

To me, he was a messenger of faith, hope, and trust in God. It is good for the heart to sing its song of praise, "unto Him that loved us, and washed us from our sins in His own blood . . ." (Rev. 1:5) when first we learn to trust Him as Saviour and Lord. But to **CONTINUE** to do so we

must seek to lay aside every weight and the sin that doth so easily beset us (Heb. 12:1), and in the energy of faith rise above the changing circumstances of our wilderness pathway to the One who knows all about us, whose love never fails, and who lives to keep us in the unclouded sunshine of His presence, until we see His face. He "giveth songs IN THE NIGHT" (Job. 35:10) and at MIDNIGHT Paul and Silas prayed and sang praises unto God (Acts 16:25).

—W. E. EARL

Letters To Young Christians

SERVICE

(Romans 12:11, 12)

(Written by a young man after lying for nearly four months in a hospital with a broken leg, during which time he celebrated his twenty-first birthday).

I was wondering how to serve Him to the fullest of my power,
How to do my Master's pleasure, every day and every hour,
When He laid His hand upon me, brought me down so very low,
And amidst the pain and sorrow told me I could serve Him so.

Oh, 'twas hard to see the leading of His loving gracious hand;
Hard to understand the wisdom of the way that He had planned;
I had longed for active service, something great in word or deed,
But in silence He would teach me first of all my own deep need.

Threat'ning clouds were all around me, darkness covered in my way,
How I longed for all the sunshine and the brightness of the day:
But 'twas when I missed His mercies that I valued them aright,
And the thought of all His goodness turned my darkness into light.

Oftentimes the Tempter tried me, bade me doubt His tender care,
 When my head was bowed in anguish, such as I could hardly bear.
 But each time I heard a whisper 'Fear thou not, lean hard on Me;
 Though the way is dark and dreary, 'tis My hand that leadeth thee.'

There was much that He would teach me in that time of quiet rest,
 For my proud heart needed humbling ere I owned His will as best;
 And such lessons learned in weakness, when the testing time is long
 Are made precious by His promise that His strength shall make us strong.

Then He brought me on my journey to a dreary desert place,
 That away from earth's mad turmoil I might see Him face to face;
 That alone in His blest presence I might know communion sweet
 And behold His wondrous glory as I worshipped at His feet.

There were many joys I tasted I had never known before,
 And it seemed that I had touched upon the source of Heaven's store.
 In the work of intercession, faith's almighty power of prayer,
 In that silent unseen service I could with my Saviour share.

So in love He drew me to Him through the trouble and the pain
 And the earthly loss was nothing to the greater heavenly gain,
 Then I learned that highest service needed neither word nor deed;
 All He asked was swift obedience just to follow in His lead.

Only when the iron is reddened in the glowing furnace heat
 Can the blacksmith shape and weld it till his labour is complete;
 Thus may I through deep affliction learn to trust my Master still,
 While He moulds me to the purpose of His mighty sovereign will.

—J. H. CANSDALE.