

OUR RECORD

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A Personal Word

FROM THE EDITOR

In keeping with the announcement in the December issue, the writer now resumes editorial responsibility for OUR RECORD. We are going to take our friends into our confidence in relation to this and give them some facts that will enable reader and writer to understand each other at the outset.

This magazine was begun in the year 1881 by the late Mr. Donald Ross, under the title of THE BARLEY CAKE, a name based on the incident recorded in Judges 7, verses 13 to 14. Later on, (to be exact, in 1888) because many people were too unfamiliar with the Bible to understand the title, he changed it to OUR RECORD, and under this name it remains to this day. For several years before Mr. Ross' death, the present writer did a large part of the work connected with the paper, and eventually it was handed over to him entirely. Then from 1903 (when Mr. Donald Ross died) until 1912, he was solely responsible for it, and it was only when the publishing office in New York ceased to function that the question of a new editor and a new publisher arose in the writer's mind. Two elements were in the problem of finding a fit person; first of all, natural and spiritual aptitude, and second, that close link with the founder of the paper and the spiritual movement in which he was so prominent, that would enable him to conduct the paper on lines that would be a real continuance of its original testimony.

Only one name presented itself, as meeting these conditions, that of our beloved Brother Muir, and when the matter was broached to him, we found him ready and willing to assume the burden. Right here permit us to say, that from the very beginning of the issuance of this paper, he had done everything he could to assist the editors, supplying an article every month almost without fail, besides sending items of news, and getting subscriptions and forwarding them—all this as a matter of willing service to the Lord, without recompense of any kind, save as the Lord gave and will give. Needless to add, we were not disappointed in his conduct of the paper for the twenty years he had it.

When the paper was turned over to him, it was done with but one stipulation, and that was, as stated in the December number, that in the event of his death or disability, it would revert automatically to the present writer. This proviso was made for this reason: The paper was placed as a burden on this writer by its founder, and there was a measure of uneasiness in his mind lest in turning it over to another he should be shirking his burden. But this uneasiness was relieved in a large measure, *first*, by the fact of its being put in the hands of such an old and faithful friend as Mr. Muir, and *second*, by this stipulation which he felt still left with him unimpaired the responsibility imposed on him by his father.

As time went on this compact almost faded out of mind as a practical thing and it was with a most unpleasant shock, when we first heard of Mr. Muir's serious illness, that we realized that the old problem of twenty years ago might have to be faced again. We, like others, hoped against hope that he would yet be spared, but when the sad end came, there was no escape for us, and we admit our disappointment was so great that we wished from the bottom of our heart that we had never made the agreement with Mr. Muir.

For months we sought a way out of it, but the face of a dear old man now with the Lord for over 28 years, would constantly come before us, and we could get no rest of heart until we bowed to the inevitable and undertook the burden. We may say we tried to think of others on whom it might be laid, but although we could think of some who perhaps have much more natural and spiritual ability than we have, we could not think of one who had, combined with the ability, that living link with the founder of this magazine and his work, that would make him an Editor satisfying to our conception of the trust committed to us. There is a palpable reason for this; they are all with the Lord. The writer, besides natural relationship, has a link of intimacy with his father and the development of his testimony that probably no one living has. He can recall him from the time when he was a pillar in the Presbyterian Church until he lay dying in a hospital in Savannah, Georgia. It has been said that it takes time to give a proper perspective in estimating the character and achievements of anyone. This is true, and so at a distance of over 28 years, we feel for ourselves better able to appreciate the courage, devotedness, and faith that led him to become a genuine pioneer in the work of the Gospel, a fearless champion of the truth of God as he knew it, and in a word, one concerning whom it may be rightfully said "*Remember* them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

As to the policy of the paper in the future, we think that what we have said already is sufficient to indicate our intentions. Besides ministry of an edifying character, which we hope to have every month, we should like to stand for something definite, as a reason for the existence of the magazine. On every hand there is a ten-

dency to extremes, and we believe that the endeavor from the beginning has been in these pages, to hold the truth in proper balance. It will still be our utmost endeavor to do so. In pondering over the matter, our mind again and again reverted to the words of Abraham Lincoln spoken in the midst of the fratricidal conflict that convulsed this country last century, as he stated the principles that animated his purposes. His words were "With charity for all, with malice toward none, with firmness in the right as God gives us to see the right." They are not the words of scripture, we know, but do not let us forget that Paul himself quoted from the world's philosophers, and so we use them to express what our ambition would be as to our hearts, for so long a time as we are permitted to carry this burden.

Perhaps we ought to add that we have been promised help from a number of brethren as to the contents of this paper and we bespeak the prayers of all on our behalf.

C. W. ROSS.

Our Responsibility As Christians

(The following paper by the late Mr. Donald Ross, is characteristic of him in one of his moods. There are those who would decry a Christian in armor, they would ever have him dressed in the garments of Colossians, "Bowels of mercies, kindness, humbleness of mind, meekness, long suffering, etc." But let us keep truth in proper balance, for in Ephesians we are called on to array ourselves in the garb of soldiers, armed from head to foot, and wielding a sharp sword. The difference is obvious, and the reason for the difference may be seen by a cursory comparison of the two passages. In Colossians the apostle is describing the garments saints ought to wear in their intercourse with each other—in Ephesians, the point is our conflicts with the forces of evil in the world headed by Satan himself. Alas, it is too true, that this is frequently reversed, and we are sometimes found fighting with our brethren and fraternizing with our foes. Here the writer was stirred to the depths of his being on one occasion, when he saw saints of God supporting a system of religion that was only deceiving the people. Like the "first class fighting man" he was, he drew the sword and rushed on the foe with dauntless courage and daring impetuosity, and one can almost hear the clash of arms and the shout of battle as he reads the paper.—Ed.)

It is imperative on you, Christian reader, to consider what is your relationship with the religious sects around you?

Possibly the reader may say that we are "one in regard to essentials and differ only in nonessentials." That statement, though apparently correct, is misleading. God has given us a Book in which He has stated His mind for our learning, and we cannot say otherwise than that we believe it to be wickedness in any one, to make that essential which refers to the sinner's salvation from Hell, and submerges to a secondary place that which refers to God's glory, and to the place as well as position of Christ as Head over all, to and for the Church.

Whether we understand the truths (and their outcomes) that He as Head insists on, or not, we find the Lordship, Headship, and pre-

rogatives of Christ largely treated of in the Word, "He is become Head over all things to the Church, which is His body, the fulness or complement of Him who filleth all in all." (Eph. 1:22, 23.)

That the Lord Jesus Christ has been displaced as far as that could be done, by the traditions and commandments of men, no one capable of observation, at all acquainted with the facts, will deny—but, that the training and the circumstances of people may have largely incapacitated them from seeing the facts in their far-reaching enormities and awfulness, we readily admit.

Will you, dear reader, look with us at a few facts and compare them with God's Word.

I.—There is such a scramble for members to swell the various sects, whether with the view of fleecing them to support the machinery and the parson, or with the desire of presenting a respectable appearance before others, we leave you, reader, to judge, but such is the fact—usually, therefore, the number of Christians in a congregation in proportion to the others is not one to fifty—indeed, in many cases there is not one to a hundred—though in a few rare cases matters are not so bad. Thus, the ungodly are encouraged to become professors, to their own eternal loss—for once they become "members in good standing" generally they settle down in perfect listlessness and carelessness till the light of eternity awakens them, and that usually too late.

Reader, will you be supporting this soul-damning thing? Can you bid that God-speed which rocks in carnal security onwards to Hell, souls that could not be ruined but by cheaterly?

II.—These mixed multitudes—man-made churches, lead to withholding the truth and to unfaithful preaching, lest the ungodly would be deterred from joining them, and the joined ones would be displeased and scared away. The result at present is that few, if any, congregations in the country, could bear to hear God's bare unvarnished truth, and the sermons are spiced with quotations from heathen authors instead of from God's precious Word. Can you, reader, be countenancing this abomination; are you not afraid it may come back on you?

III.—This withholding of God's Word led to the further fact that there are found in the various sects, Infidels, Unitarians, Universalists, Annihilationists, Restorationists—in fact, people who hold anything or nothing. The preachers usually take good care not to cross anyone in anything of that sort—more especially the good paying members. Reader, can you be supporting this ungodly sham?

IV.—This again led to the universal legality which has so most thoroughly permeated all the sects, for it is remarkable that the preaching of good works and experience never offends anybody, whereas the offense of the cross is as sharp as ever. Grace makes little of man and magnifies God, but salvation by works ministers to man's pride and makes God the debtor; hence its universal acceptance in

almost every sect in the country. This vile leaven has corrupted what has been left of God's Word. Reader, can you be lending your support to that which robs God and flatters man?

V.—Inside the sects there are two parties—the few saints and the many sinners—and the latter being so predominant the control is gone out of the saints' hands into the world's. The further result of this is that the congregations generally have two kinds of weekly meetings. The small miserable "testimony and prayer meeting" usually on the Wednesday evening, and the "young people's party," where the music, dancing, singing and all manner of nonsense goes on—the ice-cream party, oyster supper party, slipper or necktie party, calico party, picnic party, fairs, etc. But of course to give the whole of these a religious tinge, the proceeds will be devoted to "church purposes" to make up the deficiency caused by recalcitrant parishioners who failed to supply the currency as they promised to do, or as was expected of them. Perhaps, indeed, it is proposed to supply amusements for the children of the devil, therefore the "church" may be rented for some Glee party, or possibly some popular concert singers are hired and paid, and the profits devoted to pay the man who professes to teach the people God's Word and to be treading in the footsteps of prophets and martyrs.

The ungodly will gladly give their money for such purposes. The enemies, rejectors and murderers of the Lord Jesus Christ are amused while they step along the broad road that leads to Hell. It is great cruelty, to help the lost to drown thought and conviction, and thus hinder their conversion. Can you, reader, in view of the endless eternity before the people continue countenancing these ungodlinesses and deceptions?

The "Conventions" about the Lord's work of such men as are mixed up with these abominations, unless indeed they do it ignorantly, are surely a smoke in the nostrils of Jehovah.

VI.—The most of those called pastors are in the preaching business because of the money in it. A parent wishes his son a means of earning his daily bread—preaching, if not a godly way of living, is respectable—therefore the boy is educated for the ministry, and whether "born again" or not, does not seem to matter much provided he can talk in a florid manner. A young man is tired of clerking, wishes to have more time for literature, etc.—pushes hard—is eventually licensed to preach, after which he goes about a-begging for the fattest charge available. A godly mother wishes her boy to be a minister. That is eventually accomplished—but the boy has been a spoiled preacher in the making. He is empty and haughty. Knowledge has puffed him up, and no wonder when it was imparted by an unconverted Professor. A good-for-nothing young man is a great talker. By his mouthings he deceives some one or other who becomes prompter to others. The case is stated to some one or more who can help. The dollars are forthcoming—the great business is to please—so even-

tually the full-fledged Rev. Mr. So-and-so comes forth, but God is not consulted. It might be safely asserted of most of them, that they are not born again, but in the business for money only, and when they see their craft in danger, by others preaching for the love of Christ and of souls, they most assuredly will talk most energetically. Reader, are you mixed up with this ungodly manufacture of preachers to deceive the world, rob Christ and starve saints? No wonder infidels are on the increase.

VII.—A charge or “church” falls vacant, either the preacher dies or goes away somewhere. He is starved out because he preaches smatterings of the Gospel—or is discharged for immorality—or his stock of sermons gets done and he gets a change—or he may have had more dollars promised him in some other congregation—whatever the reason, there is a vacancy—a committee is appointed—every member of which may be unconverted—to look out for a preacher. Two or three are fixed on as eligible. The first choice is a vendor of Tom Paine’s “Age of Reason.” He is supposed to be a likely Parson. Because of his infidel preaching he is likely to draw the unconverted, but intelligent and refined rich. Another is a great talker—has a good memory—reads other people’s productions—gets saturated with them, and like Gideon’s fleece, with a little squeezing will give out what had been received in. Beautiful language—but it is all empty sound.

Another candidate is available in case the others fail. He has no views at all. The name of this latter gentleman is Mr. Please Everybody! One or other of these gentlemen is likely to do, but No. 1 is the choice. The position and the dollars are offered him. If he deems the matter not quite to his liking No. 2 gets the chance, and if it does not suit him, No. 3 comes in, etc. The “call” as it is called is accepted—the new parishioners are flattered, and the pleasure parties specially of the rich are attended and held in veneration “because he eats of their venison.” (Jude 16; Gen. xxv: 28; xxvii: 7.)

Things thus go on—popularity continues for a time, but by and by it begins to wane. The once popular preacher must go and seek another field of labor, and the congregation must look out for a new man with fresh thoughts—fresh speculations, and fresh nothings—and so on it goes, and the people go to Hell unwarned.

Reader, will you support this abomination—this miserable man-made wretched imitation of God’s reality?

Three things are entirely lost sight of by the parties interested.

1st.—God’s Church consists of born again or saved people, who are in it by a new birth, and that through union with the Lord Jesus Christ.

2nd.—God’s gifts, whether Evangelists, Pastors or Teachers are given by Himself inside the Church for exercising their gifts both without and within, and they exercise their gifts not for money, as

hirelings, but in obedience to the Lord Jesus, the great Head, and are fitted for this by His Spirit. They love to do it.

3rd.—As the Evangelists are to preach the Gospel to the lost that they may be saved, so the Pastors are to shepherd the saved, and the Teacher is to search out God's book and then share his discoveries with his fellow-saints. Thus all help according to God's word. Eph. iv: 8, 16; "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some Apostles, and some, Prophets; and some Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto Him in all things, which is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This, reader, is reversed, as you may know, and the Lord, Head and Master, is superseded by man's ordinances, rules and arrangements. Reader, will you be a party to this robbery of Him and deception of men?

VIII.—What is to be done? Any attempt to bring about an amendment or revival while these things go on is like trying to fill up the Atlantic ocean, and although all the people in these sects were saved tomorrow and left where they now are, in twelve months they should almost all be away from the Lord, because the sincere milk of the Word is not there for them. Two things are quite manifest. Any real work done for God in conversion is done outside these sects by "free services" and nine-tenths of the Christians who seem to be of any use, work outside, and themselves are outside also.

We do not, and cannot for one moment consider what is usually called "revival" to be God's work at all. Standing up for prayer is not Christ—making a start is not Christ, and bringing a haul of unsaved people into a sect, is not, we honestly submit, God's work at all, but the Devil's pet work. Reader, do you countenance this hypocrite-making business? It is a curse in the whole country.

IX.—Y. M. C. A.'s have no more Scripture for their support than sects have. Themselves are unscriptural, and their mode of work is, as we see it, equally so. That the motives of their originators may have been good we doubt not, for the cause of them evidently, was

an effort to have something more elastic, less cumbersome and better adapted for conversions than the sects, yet, since then, they learned to lean for support both on the world, and on the sects from which they once turned away with disgust, instead of on God, and now they go more thoroughly in for concerts, parties, etc., than the sects themselves do—and many if not most, in them, are unconverted. Reader, will you be unequally yoked together with unbelievers in opposition to 2 Cor. vi: 14, 18: “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

X.—If all who are saved should at once repudiate all the sects and Y. M. C. A.'s, and begin to study their Bibles—take His Word and go by it, no doubt many of the unconverted sect followers would then be disgusted with sect popularity, and see with their own eyes that “what is highly esteemed among men is an abomination to the Lord,” many people should in that case be undeceived. The Gospel would be preached outside, not with its usual and present unholy embellishments, but in the power of the Holy Ghost—the Bible would come into use again, and the deceived millions would see the difference between the abominations of men's devising and God's once-given faith to the saints. A few questions to you, reader:

Are you saved? Are you an hireling? Are you free from blood-guiltiness? Can you see the unholy thing and participate in it? The judgment seat of Christ is coming.

Can you bear to think of the honor of Christ thus tarnished? and have you any heart or bowels of compassion for the flattered and deceived thousands around you who are going down to eternal darkness? The first step towards a general revival would be that all the hirelings should resign and leave such as have any heart for God, to go at the work, in God's own order, and by His truth. Then might the people be expected to hear the square truth, but never from the hirelings who lean on the world for their hire. Strange the deception—a band of regenerate and unregenerate men gathered together and call that God's Church.

It certainly appears to us a strange procedure first to make professors of the people and then try to make Christians of them.—No no. Let us preach Christ, then the people shall be “born again,” and thus by birth come into God's Church.

We do most conscientiously submit that the greatest hindrance to God's work comes from the sect hirelings. This shall be seen by and by; but too late for many souls to be delivered from the results. The godly ones among these hirelings countenance and support the guilty. You are not through with it yet, reader.

"One Another"

Being a letter as to our relationship and responsibility
to fellow saints

(The following paper, by the late T. D. W. Muir, was sent to us by Brother Pell of Grand Rapids, Michigan. We were much pleased to get it, because of the plan we had formed to have in this issue a paper from each of the former editors. There is a pathetic touch in this paper, for in the letter accompanying it, when it was sent to Mr. Pell, Mr. Muir says, "I am not feeling very well these days, nothing serious I hope." The letter is dated December 31, 1930, and the slight sickness he alludes to was the beginning of the malady that closed his life. This must have been one of the last letters he ever wrote.—Ed.)

My dear Brother in Christ:

I have been meditating a little on an expression found frequently in the Epistles and other books of the New Testament, relative to our relationship and responsibility to fellow-saints, and thought I would note them briefly and pass them on to you. The expression is "One another." The thought involved is that of two or more between which a link has been formed, hence we read that:

1. "We are every one members one of another." (Rom. 12:5.) Formerly, having nothing in common, and even "hateful and hating one another," we now having been saved by God's grace are by the Spirit baptized into one body—whether we were Jews or Gentiles, (1 Cor. 12:13), and "so we being many are one body in Christ, and everyone members one of another." Unlike the "unions" which men of the world form, which are held together by matters of mutual interest, and which can be dissolved when personal interest demands it; this is a "Unity" formed by the Spirit of God, and maintained by Him—a living bond uniting us to a living Head in heaven, and which being held together by "joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." (Col. 2:20.) Therefore it is a unity such as exists between the various members of the human body, in which the life of the head permeates the whole, and each member is vitally united to every other member, in mutual dependence. Because of this we are exhorted as to our behaviour one toward another. Thus,

2. "The members should have the same care one for another."

The Law said: "Thou shalt love thy neighbor as thyself"—but this goes further, I am to have the same care of my brother as I have of myself, because he is part of myself! We are bound up together "in the same bundle of life"—for "we are every one members one of another." Hence, seeing this is so, I, as a member of the one body, should seek only the welfare of my fellow-members, for in doing so, I seek the welfare of the whole. In doing this, two things must have place: denial of self and devotedness to Him who is the Head, and Whom we own as Lord. For instance, in John 13:34, we are commanded by the Lord to "love one another"—the measure being, "as I have loved you." And in the next verse we are told by Him that this would be a testimony to the world, for, "By this shall all men know that ye are My disciples, if ye have love one to another." That was to be a mark of true discipleship, and is somewhat akin to what we have in John 17:21, where He prays, "That they all may be one . . . that the world may believe that Thou hast sent Me." This was the message "heard from the beginning that we should love one another." (1 John 3:11.)

Indeed, one way by which we know that we have "passed from death unto life," is that we "love the brethren." (1 John 3:14), for if God so loved us as to send His Son to be the propitiation for our sins, "we ought also to love one another" (1 John 4:10-11), and, "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) Now this love is to be of a very practical kind, for, "because He laid down His life for us, we ought to lay down our lives for the brethren." (1 John 3:16.) Such extreme exhibition of love may not be called for, but verses 17 and 18 go on to speak of some of us having this world's goods and seeing some other one have need, and shutting up our bowels of compassion from them, and the question arises "how dwelleth the love of God in him?" Our love to one another is to be that of "deed and truth," and not merely of "word and tongue." Sympathetic *acts* should accompany sympathetic *words*! By love are we to "serve one another." (Gal. 5:13), and so bearing "one another's burdens" we "fulfil the law of Christ." (Gal. 6:2.)

3. "*Forbearing one another.*" "With all lowliness and meekness, with long-suffering, *forbearing one another* in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body," etc., (Eph. 4:1-3 R. V.) Again: "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any even as the Lord forgave you so also do ye: and above all these things put on love, which is the bond of perfectness." (Col. 3:12-14 R. V.) Difficulties will and do arise among the people of God, and must be met with—how? They may be met by self assertion—by the claiming of my own rights—by impulsive and aggressive opposition; or

on the other hand by lowliness, meekness, humility, longsuffering and forbearance. And, while the first attitude makes for strife, alienation and possible division, the other produces the peaceable fruits of righteousness. "Longsuffering" is one of the fruits of the Spirit (Gal. 5:22), and is linked with "kindness" (2 Cor. 6:6), "patience" (Col. 1:11), "Humbleness of mind" (Col. 3:12), and "forbearance."

Now "*forbearance*" means "*to hold self back*"—according to Young. So putting these things together, we find the way to meet a difficulty with my fellow-believer, where we might aggressively demand our rights, is to "hold self back," and wait patiently, kindly, and with humbleness of mind, joined with longsuffering. Thus shall we give diligence to keep or maintain the unity of the Spirit in the bond of peace. Abraham, in Genesis 13, is seen exercising himself thus in his dealings with Lot. Though he might well claim his rights as one to whom God had given "exceeding great and precious promises," he says: "Let there be no strife, I pray thee, between me and thee . . . *for we be brethren.*" Then follows his magnanimous offer to Lot, giving him his choice. And, although Lot took advantage of his magnanimity to choose what *he* considered the *best*, yet Abraham held no hard feelings, but continued to love, as we see manifested in his heroic recovery of Lot and all his belongings from the confederate Kings. (Gen. 18:13-16.) He "held himself back" in the interests of peace.

4. "*Be of the same mind one toward another.*" (Rom. 12:16.) This is often a most difficult path to pursue, especially for some of us who hold tenaciously to the things we hold, regardless of what light others may have concerning such matters. Yet it is well to remember that "Where no counsel is, the people fall: but in the multitude of counsellors there is safety." (Prov. 11:14.) Any interpretation of Scripture is the better of being brought to the test of the Scriptures, and only thus can we be, in the things of God, of one mind. For all error can find some Scripture to support it, but no error can stand the test of all Scriptures. Therefore, we read, "Now the God of patience and consolation grant you to be *likeminded one toward another*, according to Christ Jesus; that ye may with *one mind and one mouth* glorify God, even the Father of our Lord Jesus Christ." (Rom. 15:5-6.) Likemindedness one toward the other, is to result in one-ness of mind and mouth, that is, of *intelligence* and *testimony*. But to reach this desirable end, we need the patience one toward the other that will help us to lead one another on, and the consolation which will be our recompense for all it may cost us in doing this. And the patience and consolation must come from Him who is the God of patience and consolation. Is our failure often, in reaching this one-ness of mind and mouth, not the result of our failure to appeal to Him who is the only One who can give us grace and strength

for it? We believe it is; therefore, when we differ, let us not "bite and devour one another." (Gal. 5:15), nor "speak evil one of another." (Jas. 4:11), but rather let us "consider one another to provoke unto love and good works." (Heb. 10:24.)

5. "*Wherefore receive ye one another, as Christ also received you, to the glory of God.*" (Rom. 15:7.) This Scripture quoted frequently as a proof text for receiving Christians into the Assembly of God, has as a careful reading will indicate, primarily to do with those who are already there, and as its context shows is connected with the mutual relationship of one toward another in testimony, in which oneness of mind and mouth is desired. The receiving is *mutual*—it is "receive ye one another." As to the Assembly, all care should certainly be observed in the matter of *whom* they receive among them. But it is also important that those forming a link with an Assembly should use care in the taking of such a step that it be to the glory of God. There are companies of people who profess to be Christians, and make claim to following Scripture, that when tested by the Word do not measure up to that. With such, care is needed, so that when one is received into an Assembly, there should be mutual confidence—the Assembly in them and they in the Assembly—and this surely would be a receiving of one another to the glory of God. But, it has a wider application as we have already suggested, and when God has wrought also one-ness of mind and mouth, fellowship in service as in worship is assured. "As Christ also received us," involves permanency, for He has not received us on trial, but for ever. Luke 15 is eloquent as an example of the heartiness and joy of our reception. No lingering suspicion, no holding aloof, is in keeping with our conception of how He received us. And such should be our reception of one another, to "dwell together in unity."

As we read: "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1.) In illustrating this He speaks of the *fragrance* of it. "It is like the precious ointment upon the head, that ran down upon the beard; that went down to the skirts (or collar) of his garment." Aaron, as he went into the Sanctuary to serve, or out among the people to bless them, carried with him the fragrance of the "precious ointment." These odors, typical of the graces of Christ, were smelled upon him, and needed no argument to prove its presence. Such is the power of the testimony of unity among the saints. But the Psalmist uses another simile. It is like "the dew of Hermon . . . that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Here this "unity" is described by the *fruitful* effects of the dew—which blessed the land of Israel, from Mount Hermon in the north, to Mount Zion in the south, bringing life, fruitfulness, and blessing in its wake. How well the Devil knows this, we can guess by the efforts he makes to break in upon the unity! Every sect or party into which the Saints are divided, is simply an illustra-

tion of that satanic persistency, by which he would alienate those whom God has joined together here, to exhibit by their one-ness and their love one for the other, a convincing testimony to the world. May our own God help us to heed that message to love *one another* for love is of God. (1 John 4:7.)

Yours in Christ,

THOS. D. W. MUIR.

The End and Trend of Christendom

A Plain Word for Closing Days

By W. J. McCLURE, California

In Saul and Jonathan we have a picture of the false and the true in the professing Church (Read 1 Samuel 28). Their attitude towards David, after his victory over Goliath, in the Valley of Elah, may have seemed to a superficial observer to have been exactly alike. But this was far from the case, for there was just the same difference in their case in regard to David that there is in the case of the true believer and the mere professor in regard to Christ. Saul took David to his *home*, but Jonathan took him to his *heart*. And this difference affected their whole after-conduct towards David.

Saul had good reason to rejoice in David's victory over Goliath, and he did (Chap. 19:5.) And the mere professor, who has no place in his heart for Christ, can be glad that Christ came and died, for he knows that but for that this world would not have been fit to live in. Before Christ came, men were sinking lower and lower, becoming more and more bestial (Rom. 1), and this would have gone on till the race would have perished in its own corruption. And though men do not want Christ, yet they are sensible of how His coming has affected human society, and they prefer to live where this is most seen. The mass may not consider this, but the Sauls know it, and so they are willing to give Christ

The Place of a Benefactor,

who gave us the Sermon on the Mount, the Golden Rule; by which men are supposed to act toward each other. Like Saul, they are glad of the blessings, but they do not want the Blessor. But with Jonathan, it was David himself that his heart craved, and this will be true of every real believer.

There is no sadder story connected with human friendship than the story of Jonathan's failure to leave that which God had set aside,

and identify himself wholly with David, God's king, and the man who had won his heart. But for that failure, what an honored place in the kingdom he would have had, close to his beloved David. And what a different end he would have had, and the mournful story of the tragic death, at the hands of the uncircumcised Philistines would never have been written. But like the three disciples who failed the Lord on the night of His agony in the garden, Jonathan is all the truer picture of ourselves.

But if Jonathan speaks of the believer who fails, Saul gives us a picture of the mere professor who apostatizes. Peter, who loved the Lord, denied Him, but was all broken up and restored by the changeless love of his blessed Master. On the other hand, Judas, who betrayed Him, went to his own place, "the blackness of darkness." He was an apostate, Peter was a backslider.

In the chapter named we have a description of

A Modern Spiritist Seance,

which for exact details might have been written in this twentieth century. As now, it was held at *night*. There was a *woman medium*. The *familiar spirit*. A demon with whom this woman was in communication. Then there was the man who wished to learn what the future held for him. But God upset that seance, much to the consternation of the medium, and did something out of the ordinary. He did an extraordinary thing, He allowed the real Samuel to come up, instead of letting the demon impersonate him, which is what would have happened had God not interfered. So instead of the demon telling Saul lies, as to sure and certain victory on the morrow, Samuel tells him that Israel shall be defeated on the morrow, and he and his sons will be numbered with the dead.

Those who know the teaching of the Word, as to the trend and end of Christendom, will see that end pictured in this chapter. Already the signs abound on every hand, for like Saul

Christendom Is Going to Endor

You cannot walk the streets of an American city without this being borne in on the mind. Buildings, or as they are called, churches, with the name, "Spiritual (spiritist) Church," with hours of meetings on them. Then in the best blocks are offices, on the doors or windows of which may be read, "Clairvoyant," "Mind Reader," "Medium," "Palmist," etc. And from the style of the offices, one would judge that they are well patronized, that a large number of people are willing to pay to have their future told them. It is a fact that many smart business men will not engage in a new business venture till they have consulted some of these folk. Once they would have prayed about it, but they have got beyond that, and now are not ashamed to go to

Endor. It is true that I am speaking of America, but it is becoming so in Great Britain. Not long since we saw where Sir Arthur Conan Doyle stated that there were over 1,000 of these spiritist churches or societies in Great Britain, and there would soon be 1,500.

The suggestive thing is, that the converts to "Spiritism" and "Christian Science" (so-called) are from the Churches, as a rule. In 1 Timothy 4:1 we read: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (demons)." This then is a very definite mark of the end, the apostasy, or giving up the faith. "Some shall *depart* from the *faith*." This cannot apply to such sects as Christian Science, Russellism, Christadelphianism, etc. They are systems born and nurtured in error,

Never Had the Truth,

and so could not *depart* from it.

It is well within our memory, when the idea of a Protestant pulpit being used to deny the Virgin Birth of Christ, His full Deity, His Vicarious Death, His Literal Resurrection, and His Ascension to the Father's right hand, would have been unthinkable. But it is common now, and scarce makes a ripple on the Church life, that these vital truths are denied. And with this goes discarding the Genesis account of creation for the guesses of evolution, with its monkey ancestry of our race.

This may well make the child of God sad, but should not stagger him, for all is going as the Word of God has foretold. Men have rejected the Word of God, and God is letting them "turn to fables" (2 Tim. 4:4.) Little do the people know, who are taking in these soul-destroying doctrines, that their true source lies back of the infidel professors in the colleges, who themselves are but dupes of Satan. "Doctrines of demons." We doubt not but that desire on the part of the spiritual guides of Christendom is to be regarded as men of advanced thought, up-to-date, scientific. And to avoid being regarded as ignorant and behind the times, has influenced many to accept the theories of Evolution. But the real reason for the eagerness with which the truth has been rejected for error is the blinding power of demons.

The time has not yet come for 2 Thessalonians 2:11 to be completely fulfilled, for the Lord must first come and catch up the Church. But we see a shading off of one dispensation into another, the end of one partakes of the characteristics of the succeeding one. Now, what will characterize the days after the Church has been caught away?

Great Demon Activity

In a measure, then, we see men being given over to believe a lie, even now. Were it not for the sinister influence of demons, which warps men's judgments and blinds their minds, we could not understand them discarding the grand account which God has given of creation in Genesis 1 for the absurdities of Evolution. We feel like saying of the man who can believe those theories, "O man, great is thy faith," and when we meet a man who believes them, we see Romans 1:22 illustrated. "Professing themselves to be wise, they become fools."

We see the goal toward which Satan, through the religious guides of the professing church, is steering it, in Revelation 13:4: "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" Do we grasp the full significance of this passage? Here is that which began so well, that which has been linked up with the Name of Christ, that which professed to own Him as Lord, and now it has enshrined the devil's counterfeit-christ, the Man of Sin, and gives him divine homage. We are persuaded that this is not very far ahead.

Saul's Beginning and Ending,

like that of the professing Church, presents a great contrast. Who from such beginnings would have forecasted such ends? Saul, obedient to his father (1 Sam. 9:3); blessed with the help and counsel of Samuel (Chap. 9:27); apparently having little desire for kingly power (Chap. 10:22); small in his own eyes (Chap. 15:17); not quick to resent insult (Chap. 10:27); and winning victory for Israel (Chap. 11:11).

Now we trace his down grade, which began specially in Chapter 15, when he rejected the Word of the Lord, and spared Agag, God's enemy. Then he who seemed not anxious for power, seeks to slay David that he may hold on to it, when God has set him aside. Then he slays the Lord's priests, and fills up the measure of transgressions by going to consult demons, and brings the judgment of God on him (1 Chron. 10:13).

Those who have seen the course of the Church, as outlined in Revelation 2 and 3, will see how well the history of Saul pictures it. At first, as in Saul's case, we see apparent devotion, obedience, and a judging of the false teachers, who sought to get in amongst them. They were small and willing to suffer, and leave their cause in God's hand. But a time came when they rejected the Word of the Lord, as to separation from the world, and sought its friendship, spared its Agags. Instead of being small, it became great, and instead of suffering, it affected to reign, and in order that it might hold on to power and authority, which God never gave it, it slew the real believers (Rev. 17:6). And just before God's judgments fall on it,

we get an appalling view of it in Revelation 18:2. The "doctrine of demons" has borne its full fruit.

Many a bitter tear, we may be sure, Samuel shed over Saul, as he thought of his beginning, and the promise that beginning gave. We can understand, and in some measure sympathize with him in his sorrow. But God has to rebuke him in the words of Chapter 16:1: "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" It was Samuel's place, as it is ours, to bow to the will of God, and act towards men and things as He does, and

Not Be Swayed by Sentiment.

Sentiment can be a mighty hindrance in the path of faith. By it dear Jonathan cleaved to that which God had set aside, and thus lost a place with David in rejection, and a position of honour in his kingdom. And David, too, was a loser, for he lost the companionship of a most devoted lover.

Alas, many a beloved Jonathan since then has allowed sentiment to hold them back from the path to which faith beckoned, and have remained in what God has set aside. Early associations, honored servants of God, whose names have been linked up with it, have been allowed to blind the eyes as to its present condition, departing from the faith, and allowing Christ-dishonoring and soul-destroying modernistic theories to be freely proclaimed in its pulpits. God's Word says, "Come Out of her, My people." Sentiment says, "Stay," and with many, sentiment wins, to their eternal loss.

This may be obtained as a booklet at Christian Evidence Press, 3254 26th Street, San Francisco.

"To what end?" This is what we are always striving to know, to the minutest details. But who are we, that we should seek to explain and interpret perfectly all the dealings of the Lord? Do you not know that the judgments of the Lord are unsearchable and His ways past finding out? Therefore we ought not to hope to find the key to every one of His dispensations toward His children, nor too eagerly set our hearts on divining to the letter every riddle of His providence: but be satisfied with what is written: 'His work is perfect: for all His ways are judgment,' and stop short with faith, and trust our gracious God, even when clouds and darkness are round about Him."

"Fault-finding never enriches the finder."

"The promise to walk with Christ in white by and by, is to those who keep their garments white now." (Rev. 3:4, 5.)

"If we 'follow the Lord' as our Shepherd, 'goodness and mercy will surely follow us.'"

Mordecai

By the Late JOHN SMITH

(Written over fifty years ago)

The first mention we have of him in the book of Esther is in chapter 2, verse 5. He is spoken of as "a certain Jew," implying there was something peculiar about him, and no doubt there was, he belonged to a certain people spoken of by Haman in the 3rd chapter verse 8, "scattered abroad and dispersed among the people in all the provinces of the kingdom; and their laws diverse from all people;" but not only was he peculiar in this sense, but also because he honored God, by sticking to His word. Had he lived in our day he would have been set down by many as being extremely dogmatic, uncharitable, and by far too bigoted.

But he evidently was not void of natural affection, for he had a heart for the orphan, Esther, and took her for his own daughter, but he did not allow his kindness to cause him to make an idol of her so as to spoil her; but from the 20th verse, "for Esther did the commandment of Mordecai, like as when she was brought up with him," we can gather he sought to obey Proverbs 22, verse 6, "Train up a child in the way he should go, and when he is old he will not depart from it." Had he lived in our day, doubtless he would have been fitted to take care of the church of God, a position that many take which if we are to judge by 1st Timothy, 3, verses 4 and 5, "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" they are thoroughly unfitted for. Their houses instead of being well ruled, are scenes of disorder and lawlessness, and one would think the Scripture read, parents obey your children, instead of children obey your parents.

Another thing is clear about Mordecai, he obeyed 1st Peter 2, verses 13-14, "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 and for the praise of them that do well," for he sought the welfare of the king as we see in the 22d verse. But in the 3d chapter we find Mordecai refusing to be subject to an ordinance of man, simply because he could not do it for the Lord's sake, for in doing it he would be going against the Word of God. Haman the Agagite had been advanced by the king, and his seat set above all the princes, and the commandment had been given that all were to bow to him, "but Mordecai would not, nor did him reverence." Such a thing could not go unnoticed, he was asked, "Why transgressest thou the king's com-

mandment?" and he was spoken to daily but he "hearkened not unto them." He had told them he was a Jew. And here lies the secret. Haman was of the seed of Agag the king of the Amalekites, of whom we read in 1st Samuel 15, "And God had sworn that He would have war with Amalek from generation to generation." See Exodus 17-16. Mordecai having the Word of God in him could not bow to Haman without dishonoring God, and he would rather risk the king's displeasure than displease God; he was one of those men who trembled at the Word of God. (Isa. 66:2.)

What enabled Mordecai to be steadfast and immovable? He had the Word of God dwelling richly in him. He had not merely got the theory in his head that Amalek was bad, and that God would have war with Amalek from generation to generation, but it was in his soul a living sanctifying power, therefore he could obey it.

There is something very magnificent in the name Mordecai, it means *little man*. No doubt he was little in his own eyes and thus was enabled to do what poor king Saul did not do because he had got big in his own eyes. (1st Sam. 15.) And thus Scripture was fulfilled in Mordecai's case, "Them that honor Me I will honor." It may have seemed a little thing to some to bow to Haman, and Mordecai's refusal to do so may have cost him taunts and jeers even from Jews not desirous to be true-hearted for God. At any rate it brought down the wrath of Haman upon him; but as we find in 2 Chron. 16:9, "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on the behalf of them whose heart is perfect towards Him"—so it was in this case. Mordecai acted in the fear of the Lord, which is the beginning of wisdom; he acted wisely and God's heart was made glad, (Proverbs 27:11.) And God honored him by making him the means of delivering his people, the Jews, from the enmity of Haman and of bringing to them "light and gladness and joy and honor." And of himself we read, "For Mordecai (little man) was great in the king's house and his fame went throughout all the provinces for the man Mordecai waxed greater and greater," (Esther 9:4.) Again, "For Mordecai (little man) the Jew, was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of the people, and speaking peace to all his seed." (Esther 10:3.)

The following scriptures may keep us from bowing to Haman: "Whatsoever He (Jesus) saith unto you, do it." (John 2:5.) "And herein do I exercise myself, to have always a conscience void of offense toward God and toward men." (Acts 24:16.) "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Romans

12:1-2.) "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." (Romans 13:14.) "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:29-30.) "Neither filthiness nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks." (Eph. 5:4.) "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3.) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul. For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries." (1 Pet. 4:3.) "Behold I come quickly and my reward is with me to give every man according as his work shall be." (Rev. 22:12.)

Reminiscences

(We have culled these news items from old papers, and print them for the interest they will have for some, at least, of the Lord's people and we may repeat this feature in later issues.)

At the fifth Hamilton conference held from the 13th to the 16th of January, 1881, the ministering brethren were D. Ross, John Smith, John Bain, A. Marshall, J. Grimason, John Martin, T. D. W. Muir, J. M. Carnie, David Hughes, and one or two others. (All are now with the Lord, except J. Grimason.)

After the conference John Smith and John Carnie returned to Sparta, Ill., Mr. Marshall and another remained in Hamilton for meetings, and D. Ross returned to Chicago. (As far as we know this was the only regular conference among us at that time, although the first one in Chicago was held in the fall of 1880. About thirty-five or fifty broke bread then—in the conference just passed, over eight hundred surrounded the table.)

T. D. W. Muir visited Chicago for the first time this month, and on his way back home in February, stopped off at Detroit to look over the ground. This was the beginning of his link with Detroit. The news item says "This is a large important city, containing upwards of a hundred thousand people." (December issue of Our Record speaks of six large meetings there now, and the last census gives the population of Detroit as over a million and a half.)

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Editorial

First of all, we thank our readers for the encouragement they have given us in renewing our control of Our Record. We beg of them to continue in prayer for us that wisdom and grace may be given us in the conduct of the magazine for as long as we may have the responsibility of issuing it. Many, too, have offered help in the way of contributions to its pages and it has been difficult to select from the material we have on hand what we deem suitable and what we have room for this month. We have had it in mind to encourage some of our younger brethren in this country to write for us and this month we have one or two papers to which we shall revert later, from them.

The Editor feels like apologizing for using so much space for his own paper on Stewardship. It is the substance of an address he has delivered many times. On one occasion he delivered it in the hearing of the late Mr. Donald Munro, who asked him at the close of the meeting for permission, as he put it, to deliver it in every assembly in Canada. Mr. Munro's outstanding grace was humility, but in this case the editor takes encouragement from his words to think that in this form it may be of real service, not only in Canada, but wherever it goes.

The article by Mr. Hogg is taken from the Witness with Mr. Hogg's direct permission. We need hardly introduce him as he is well known all over Great Britain and America.

Mr. R. F. Varder, who writes the devotional paper on The Gathering of the Waters, has been well known for many years, especially in the north-west of Canada.

Mr. Sheldrake, who has a short paper here, has been laboring in the gospel since 1911, commended and approved by saints generally. Mr. W. H. Ferguson is another young man whose labors in the gospel have given him a place in the esteem of the saints wherever he is known. We may say here that Mr. Sheldrake assists Mr. Littleproud in his Sunday School Teachers' Manual, a valuable help for all Sunday school teachers. It may be obtained from the Pell Brothers, Grand Rapids, Mich.

Then we have a letter from our Brother Matthews of Waterloo, Iowa. Our brother Matthews has been a resident brother there for many years. When he first went to Waterloo there was no meeting and he has seen it grow from practically nothing to be a large and important center. Not only has he seen it grow; he has given of his time and money and labor to this end, and what he says is entitled to a respectful hearing. We may say that we have on hand a manuscript from Mr. Henry Hitchman of England, forwarded to us by Dr. Cameron. He speaks of it as good and timely, and we may say that it takes up and deals with the questions raised by Mr. Matthews in a thoughtful way. Dr. Cameron, in sending the manuscript, advises us that it would be wise to announce that Mr. Hitchman has written a book on "Scriptural Principles," which may be obtained from Mr. Hitchman by writing to 48 Priory Road, Exeter, England. He (Dr. Cameron) regards it highly.

We may add that we have on hand for future use papers by Mr. Hogg on the Humanity of Christ, by Mr. H. P. Barker on the New Sphere, besides a number of others.

Stewardship

By C. W. ROSS

Why is there such a dearth of real ministry among us? I often hear a complaint of a want of real and profitable ministry, and naturally it has exercised me, as it has many others, I doubt not.

We have turned away from the popular idea of ministry, that is to say, from the idea of making a man a minister of the Lord by education and ordination merely. We demand that a man have manifestly a gift from the Lord—that is, that he be the Lord's steward—ere we acknowledge him as a real minister. But in our recoil from a man-made ministry have we looked for a Divinely-given ministry in its place?

Do we know on what principles the Lord acts in stewardship? We may be assured that He does not arbitrarily commit to an individual something to minister for Him without some exercise on the part of the individual. Nor does He give to one all at once a great trust, without first

Proving by Lesser Trusts

the dependability of that one in matters committed to him. True, the Lord is sovereign. He may choose an enemy like Saul of Tarsus and give to him a great commission, but even in this case we have his own testimony: "I thank Christ Jesus my Lord . . . for that *He counted me faithful*, putting me into the ministry."¹ Here we have what I want to speak of: the testing of a Christian ere he be entrusted with something to use as a steward for God.

My text is found in Luke xvi—the parable of the unjust steward. Let me notice the story briefly. A steward is accused of unfaithfulness in his office and dismissed because of it. The sentence is not executed immediately, and so for a time he has still his master's goods in his control, although he knows that in a little while he will be entirely out of employment. During this interval he ponders on what is to become of him when he shall be no longer steward. He cannot dig and he is ashamed to beg—what will he do? Then he forms a plan which he thinks will care for his future. His master's goods are still available, why not make use of them to secure his future? No sooner planned than accomplished. He sends for the debtors of his lord and gives them large discounts from their bills. In this way he will secure their favor so that when the time comes, which he knows is coming soon, they will remember his kindness to them and repay him by giving him a home with them. When *his* lord hears of this he commends his forethought, and *our* Lord comments on it thus: "For the children of this world are in their generation wiser than the children of light." The whole story is of the children of this

world but it serves to illustrate the principle which the Lord is now going to press on the children of light.

A child of the world

Looks to the Future

and makes provision for it, and they approve of this among each other; even the man who was wronged by his steward's actions commends his prudence in taking advantage of his opportunity to make provision for the day of trouble that was coming, though that provision was made at his expense. In this, the Lord says, they are wiser than we are. And then He shows in a definite way just how we may emulate the wisdom of the children of the world.

The unjust steward surely is a picture of man as unfaithful to the trust reposed in him when he was set over God's creation as God's representative. His dismissal is the sentence pronounced on man when he was driven out of the garden of Eden and subjected to death. But just as the unjust steward had a respite, so to speak, between the sentence and its execution, so man has been always under the *sentence* of dismissal, and yet not actually dismissed. He is still here in the possession of the goods with which he was entrusted at creation, and it is this interval that contains the point of the lesson here. It is what the unjust steward did after he was dismissed from his stewardship while he still had control of the goods of his lord, that has meaning for us.

We Are in a Like Position

Shall we who are here called the "children of light" not profit by the lesson of the unjust steward? Shall we not look at the goods in our possession as belonging to Him from Whom they came in the first place, and use them so that when we pass from this scene we shall find friends made by means of them who will welcome us into everlasting habitations? Surely I need not say that there is not the slightest thought of salvation being secured by using one's money for others. Not at all. The Lord is speaking to those who are already the children of light, already saved, and the story of the rich man is told to those who are not saved because they mocked at the thought of laying up for eternity. Their horizon was bounded by time's shore. They rejected the thought of man being a sinner, and therefore under the sentence of death. So the Lord brings before them the solemn story of a man who had everything here and nothing there.

This is the first lesson in the passage, and how terribly it was driven home when the Pharisees who were covetous derided Him, for He tells them of the man who was rich here dying and being poor forever. He had used his riches only to gratify himself and he finds nothing in eternity to meet even the smallest craving of his being.

This is but the first lesson. The parable was spoken to His disciples, although the Pharisees heard what He said. The lessons

of the unjust steward are for the children of light, for those whose future is not limited by death's dark veil, but who have looked into eternity and have faced the questions that sin raises in the conscience and settled them in God's way. So the Lord goes on to say, "He that is faithful in that which is least is faithful also in much. . . . If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Now let us observe we have here three contrasts. First, between that which is least and that which is much. Second, between unrighteous mammon and true riches. And, third, between that which is another man's and that which is our own. There are really only

Two Things Contrasted

here, that is, two things contrasted in three ways. That which is least is the unrighteous mammon, and another man's; and that which is much is true riches, and is our own. With this in mind it is easy to understand that goods, or money, or the like, is that which is "least" and is "another's," while I need hardly say that what is called "*much*" and "*true riches*" and "*our own*" is spiritual blessing. We read of our Lord, that "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."² It was not riches in gold or silver He gave up, nor is it riches in gold or silver He secures for us—surely it is unnecessary for me to say that. It was true riches, the contrast to the mammon of unrighteousness, which is what the world reckons as riches.

Money is spoken of in the Word in more than one way. It is called "filthy lucre"³ but I think if you will examine the passages where it is so termed, you will find it is money used in an improper way in the things of God. Money used in a proper way in helping in God's service is described as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."⁴ But there is another way in which we may think of money and that is in a commercial sense as it is used in

Buying and Selling

among men. Now I believe that is the sense in which it is used in Luke xvi and called "the mammon of unrighteousness" because it represents a state of things that God did not make when He created the world. If you look at the financial standing of men in this city you will see some rated at millions, and others at practically nothing at all. What is this but an expression of a state of things that sin has brought in? The mammon of unrighteousness then is money or property in this world, and the Lord calls it the "least" thing, and that which is "another man's."

Let us not forget that the subject is *stewardship*; and the question is whether I am to be entrusted with something to administer for the Lord down here. Here, then, is where the test is first applied to one. You have already in your hands "that which is least." Are you using that as a faithful steward? If not, how can you be entrusted with anything greater? In other words, you already have money, *material* possessions. Are you faithful in ministering that to other people on behalf of the Lord? If not, how can you be entrusted with *spiritual* riches to minister? Or again, you have that which does not belong to you at all. Are you using it as such to bring whatever is needed to others? If not, how can you expect to be entrusted with that which is your own to minister to others? The means I have are not my own; all the riches of God's grace are mine. But

I Will Not Be Entrusted

with the ministry of these riches if I have not been faithful in using what I already have in the shape of what men call money. Here is the whole principle; and may I not ask here whether this is not the secret of the dearth of ministry among us? Can He entrust us with anything to minister for Him? I may be able to talk quite intelligently about the truth of God, but more than this is essential for profitable ministry. Some one may have ministered it to me so that I can pass it along. But that is not enough. It may prove only that I have it for my own enjoyment, not that the Lord has made me a steward of it.

Perhaps an illustration or two may help us. In the Acts of the Apostles we read of the great work of God in Jerusalem. The grace of God was moving in men's hearts most marvellously, and a large company was gathered together in that city to enjoy with each other the riches of God's grace in Christ. But it was the purpose of God to spread among men this marvellous blessing, and His desire was that His people should have the privilege of fellowship with Him in the work. He would make them the stewards of His grace, in other words. But He does not do so all at once; they

Must First Be Tested

according to the principles of Luke xvi. So we read of them such statements as these, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Again we are told, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common."⁶ Here surely they measure up to Luke xvi. Possessions and goods are the least things with them; they do not claim them as their own; they are Another's, in truth, and they use them freely in ministering to the need of others. Do you wonder that in a little while you read of

them being scattered everywhere ministering *the Word*?⁷ In Jerusalem they had ministered the mammon of unrighteousness freely, and now the true riches are being committed to them and they are found ministering them. That which was the "other man's" they had scattered with no niggard hand, and now that which was "their own" they are allowed to minister in the same bountiful way. Read the narrative; it is most instructive. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch . . . which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord."⁸ It was not merely that they preached, but the hand of the Lord was with them in their preaching and results of the most definite kind followed.

But let us go further. The assembly in Antioch was established and it was to be the next center from which the Word was to go forth, this time to the Gentiles. The assembly in Antioch must be tested in the same way as the Assembly in Jerusalem was tested. Will it be faithful in that which is least? Will it use the mammon of unrighteousness as an opportunity to minister to needs of others? Will it acknowledge the obligation to the "other Man"?

The test comes in due time. A prophet comes down from Jerusalem and signifies that there is going to be a dearth throughout all the world. What will the saints in Antioch do? Lay up for themselves in view of this time of trial? That would be natural, of course. But grace was working at this time, and so we read, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."⁹ Thank God,

They Have Met the Test

And see how the principle is maintained that *now* they can be entrusted with true riches. We read "Now there were in the church which was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed, and laid their hands on them, they sent them away."¹⁰ What to do now? When sent before they had gone to Jerusalem with money from Antioch. Now they go with the true riches to scatter them among the needy ones all over the Gentile world. It is indeed true riches; it is what was their own in very deed; it is that which can be called MUCH in contrast with everything of earth. Thus the principles of stewardship are maintained by the Lord very distinctly.

It may be well to

Notice the Individuals

who are here mentioned as illustrations of these same principles. Barnabas is first mentioned as a man who "having land, sold it, and brought the money, and laid it at the apostles feet."¹¹ Thus he is found using what he has for the Lord as not his own but the other Man's. Then when one has to be sent from Jerusalem to Antioch he is chosen, and when he sees the grace of God in Antioch he is glad and remains with them. Not only so but he also preaches, and the Word says, "He was a good man, and full of the Holy Ghost and of faith: and much people was added to the Lord."¹² So he is entrusted by the Lord with the true riches to minister because he has been faithful in ministering the mammon of unrighteousness. And even yet greater honors are his. He is first sent with the money of the saints in Antioch, and then chosen to be the companion of the man destined to be the great apostle of the Gentiles when he first goes forth on his world-wide mission.

Then as to Paul himself, while we have no record as to the details of his testing, we can see clearly from his language already quoted that he did not escape this testing, for he says, "I thank Christ Jesus our Lord, Who hath enabled me, *for that He counted me faithful, putting me into the ministry.*"¹³

Now I have set before you these principles with the hope that there may be created in all of us an ambition to be put into the ministry, to be entrusted by the Lord with some little work for Him, not self-chosen, but given by Him in a definite way. How much of what is called work for the Lord is simply religious self-will. I may say, "I will do this or that for the Lord," and it may be He has never asked it of me. Let us begin where He would have us begin, with that which we already have, that which is least, and then He can give us that which is much. His principles are eternal and cannot be set aside. Let us read them again:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

¹ I Timothy i:12.

² II Corinthians viii:9.

³ I Timothy iii:3, 8; Titus i:7, 11;

I Peter v:2.

⁴ Philippians vi:18.

⁵ Acts ii:44, 45.

⁶ Acts iv:32.

⁷ Acts viii:4.

⁸ Acts xi:19-21.

⁹ Acts xi:29, 30.

¹⁰ Acts xiii:1-3.

¹¹ Acts iv:37.

¹² Acts xi:34.

¹³ I Timothy i:12.

Service in the Denominations

QUESTION—Should those gathered on Scriptural ground unite with other Christians from the various denominations in a united open-air testimony or would it be more consistent to abstain from it, and seek other opportunities for service in connection with the local Assembly only? Is there Scripture to guide in these matters?

ANSWER—Since Scripture does not contemplate denominations of Christians it is vain to expect specific guidance therein as to our attitude toward them. Therefore whatever liberty the individual may claim in the matter he should be guided by *expediency*, in accordance with the principle laid down by the Apostle, "all things are lawful for me; but not all things are expedient . . . all things edify not" (1 Cor. 6:12; 10:23). Occasions may arise when it would be wise to take advantage of an opportunity so provided to proclaim the Gospel, or to open up Scripture. This is the liberty of the servant which no man must take from him. "Who art thou that judgest the servant of another? To his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand" (Rom. 14:4).

On such occasions, however, a certain sacrifice of freedom to declare the whole counsel of God may be involved, owing to the claims of Christian courtesy. As a general rule, therefore, it would serve well, in the interests of loyal, happy, and efficient service to associate with those whom we know, in whom we have full confidence, and who have like confidence in us. Complications will thus be avoided, and centres of testimony in the Gospel be multiplied. "The meek He will guide in judgment: and the meek will He teach His way" (Psa. 25:9).

As this question presents itself frequently and in a variety of forms, it may be well to add a further word with a view to helping the reader to decide for himself in the fear of God. It is clear, I assume, that worship has precedence over work, service to God comes before service among men—*God first*. It is also clear that the Lord has trusted His people on the first day of the week to proclaim His death "for a remembrance of" Him. Therefore it would not be well done to fail in the gathering to break bread (Acts 20:7) because of a call to preach.

Again, it will be well to consider the object in visiting a denominational building. Is it to "conduct worship?" or to help to maintain the ordinary services therein? If this is the purpose, one may well ask whether it be worth while? It would surely be wiser to preserve one's freedom to declare the whole counsel of God, and to build up a church after the New Testament pattern, as we may be able to discern it.

As suggested above, and as Scripture strongly asserts, every servant is *answerable to his own Master and to Him alone*. It seems clear

to me, however, that one of two courses may be followed, but not both. A man may use what he conceives to be his liberty to the full, going hither and thither to preach, but so doing he dissipates his energies and builds nothing; or he may surrender his liberty of movement, so to speak, and thus preserve his liberty to declare the whole counsel of God, and to build up a Church of God, teaching the saints to observe all things whatsoever he himself has learned of God. In view of the terms of our commission, and the example of the Apostle, there seems little room for hesitation as to which is the better path (Matt. 28:18, 19; Acts 20:20, 27).

C. F. HOGG.

The Gathering of the Waters

Let the waters...be gathered together in one place. (Gen. 1:9)

A single sentence from God's Word is oftentimes the means of leading the hearer or reader into the train of His precious thoughts, and proves itself to be as the first dropping from a cornucopia overflowing with flowers and fruit from the Garden of God—the harbinger of “more to follow.”

Thus, to the writer, was the short quotation at the head of this paper.

We might have lingered, with profit, in the scene suggested by it, in which God manifested His creative power; might have watched as, by His Omnipotent Word, He turned the deep furrow of the Atlantic and dug the more expansive and deeper depths of the Pacific; might have seen the mighty waters rushing to their appointed place; might have seen Himalayan, Andean, Alpine, and Pyrenean heights appearing in succession above the surface of the fast-receding flood; might have seen “the mountains ascend and the valleys descend” (See Ps. 104:8, margin) and, watching, would have wondered, and wondering, would have worshipped.

In Gen. 1:11-12 we see the object which the Creator had in view when he gave the command, “Let the waters—be gathered together in one place.” He desired that the earth should bring forth fruit, and this end could not be attained apart from the gathering together of the waters, for He had covered the earth with the deep as with a garment. (Ps. 104:6).

These things pertaining to the natural creation are foreshadowings of things pertaining to the spiritual, so by God's help, we will leave the shadow and go on to the substance.

Beloved in Christ, let us join hands, and with unshod feet, repair in spirit to Olivet and Calvary.

'Tis midnight as we enter dark Gethsemane—that sacred spot hallowed by the feet of the Son of God who in the days of his flesh, oft-times resorted thither with His disciples, and which has been constituted doubly sacred since its sod received those great crimson drops which, ere they fell, stained His blessed brow.

He enters it now for the last time with eleven disciples, of whom He selects three, bidding the others "Sit here, while I pray." To the chosen three He unveils (with how little response!) the exceeding sorrow of His soul, and going a little farther, falls on His face, and as He prays, sweats as it were great drops of blood falling down to the ground.

But why this bloodlike sweat? Why this deep agony? It is true that He stands under the shadows of death's gloomy portal, but have not others stood there?

We think of Stephen, whose face shone as the face of an angel; of Paul who could say boldly, "I am ready to be offered"; of the aged Polycarp, of gentle Perpetua, of Ridley, Latimer, the youthful Hunter, and noble Anne Askew, who all witnessed a good confession. We see them boldly facing martyrdom, and joyfully yielding up their lives, but here we see the Chief leader of our salvation bowed in grief, prostrate on the ground, and again we ask "Why?"

Deep were the waters which "the noble army of martyrs" passed through, but He must sink "beneath a rougher sea" and be "o'erwhelmed in deeper gulfs" than they, for the Lord, the mighty God, hath spoken—the fiat of Gen. 1:9 has been repeated, "Let the waters be gathered together in one place."

Is not this the answer to our question? For if the eternal purposes of God concerning our redemption must be fulfilled, He who undertook to accomplish that redemption must come into the deep waters where the floods overflow Him (Ps. 69:2); if He would lead forth His people like a flock, His way must be in the sea and His path in the great waters where His footsteps are not known (Ps. 77:19-20) and, if He would build a spiritual house, an habitation of God, the beams of its chambers must be laid in the waters. (Ps. 104:3)

And this deep agony was caused by the anticipation of that unfathomed agony which lay beyond Gethsemane and Pilate's hall.

Not yet was He mocked and spat upon; not yet was His brow "wreathed with crown of twisted thorn"; not yet had the plowers plowed upon His back and made long their furrows; "not yet by the dogs had His body been wounded"; not yet was the shame of the cross His portion. He who knew the end from the beginning had perfect cognizance of all these things, and with what calm dignity did He not endure them when they came to pass!

But now "the floods had lifted up their voice" (Ps. 93:3). "Deep was calling unto deep" (Ps. 42:7). Not only were the wicked hands of men ready to heap upon Him every indignity that their desperately

wicked and envious hearts could conceive, and the power of the Evil One nearing its highest manifestation, but the hand of God was gathering together the sins of the past and the future, wreathing them, that as a yoke, they might come upon His neck (Lam. 1:14), and sink Him in the deep mire where there was no standing, while the waves and billows of the righteous judgment of a holy God should roll "o'er His sinless, spotless soul."

But cannot Infinite Wisdom—Infinite Love devise a way of escape? Must His thrice repeated prayer be in vain?

When Israel came to the shore of the Red Sea, Moses, their leader, has but to stretch forth his rod, and the sea was divided, so that they passed over on dry land.

When, forty years later, they came to the Jordan, the priests that bare the ark dipped their feet into its brim, the waters were driven back until all had passed over.

When Elijah, God's failing servant, was about to be taken up to heaven in a whirlwind, he had but to smite the waters of Jordan with his travel-stained garment, and again the waters were divided.

But now when He, who "was perfect in all service here" and whose moral garments were as unsullied and glistening as the raiment He wore on the Transfiguration Mount, was about to go to the Father, the way lay through the deep mire. The Holy One of God must be made sin for us. He who had known eternal companionship with God must endure the hiding of His face.

But who can fathom the deep mysteries of Calvary? Who can measure the height of the waves that passed over Him? What tongue can tell of the darkness that came upon His soul when "The sky with darkness wrapped its Lord about"? Well may we sing with sweetest sadness, "None of the ransomed ever knew how deep were the waters crossed."

But the night of His sorrow is past. The cross and grave are vacant now. The nakedness and graveclothes have given place to garments of glory and beauty; the napkin that was about His head to a crown of glory and honor, and as our faith pierces the clouds, and we see Him "seated at the right hand of God in the glory of the Father"—sin put away, death vanquished, Satan defeated, we exclaim with joy, "The Lord on high is mightier than the noise of many waters; than the mighty waves of the sea" (Ps. 93:4) and "The Lord sitteth upon the flood; yea, the Lord sitteth King forever" (Ps. 29:10).

R. F. VARDER.

"The Cross has introduced a new era; and ever since the reins of empire were placed in the hands that were nailed to the tree, the iron rod has been exchanged for the gentle scepter of long-suffering."

Ditches

By LEONARD SHELDRAKE

“Make this valley full of ditches.” (II Kings 3:16)

Robert Chapman once said, “If so be we are ready in the confession of our faults, and have faith in the blood of sprinkling, those very faults will serve our growth in grace; they will be like manure to the field or garden.”

Faults serving our growth in grace! That is making the valley of our failures full of ditches for the mighty display of the grace and power of God.

In the things of God our debts are often our assets and our weakness our strength. That thorn in the flesh seemed to the apostle Paul to be his greatest hindrance. “My grace is sufficient for thee” was the Lord’s gracious answer to Paul’s pleading for the thorn’s removal. Paul made his valley full of ditches when he said, “Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me.” What looked like weakness and defeat was made the occasion for the putting forth of God’s power so that threatening disaster was continually changed to triumph and joy.

When Jehoshaphat was with Ahab and the king of Edom, the unbelieving king of Israel said, “Alas that the Lord hath called these three kings together to deliver them into the hand of Moab.” It looked like overwhelming disaster to him. But Jehoshaphat’s God said through Elijah, “Make this valley full of ditches.” Unbelief might have said, “Of what value are ditches when there is no water to fill them?” This is where the exercise of faith comes in. Faith can count on God and make ditches for water when the ground is parched with drought and there is no promise of rain. If only God speaks, faith can prepare for the coming blessing, even if to nature, there is nothing in the future but unavoidable disaster.

The valleys of our lives are not for destruction. Faith would dig a well of comfort in the valley of weeping. Faith can rest upon the mighty power of Christ in the midst of weakness, and glory in infirmities. Faith will wear sackcloth in the presence of failure, until the very humiliation before God brings the infinite blessing of forgiveness and grace from a loving God, to kiss and comfort a prodigal son.

There is not a valley which we cannot make full of ditches. Bring the sorrow to God, and bring God into the sorrow, and no matter what the cause of the distress may be, the ditches will be filled with water, and the valley of Baca or the valley of the shadow of death will exalt the soul of the Christian with a deeper and a fuller knowledge of God.

Guard the Treasure

Many years ago an aged man might have been seen in a narrow room, practically bare in its cheerless atmosphere. A look convinces one that he has had many hardships to pass through and the weakened form gives no evidence of a strength which lies within it. It is strength of spirit and soul and a light might be seen in the eyes of this aged one which is, to say the least, unearthly. He is writing a letter but now and again he takes up a peculiar treasure which he loves to look at and handle. This treasure he has so valued that the imprint of it is in his very heart. Many years before it had been given to him. It had brought cheer and joy and strength to him—he loved it—he derived continual joy from it daily. He had guarded it carefully since he had been entrusted with it but now there is borne home to him the conviction that soon he must die and he is thinking of committing this precious jewel to someone as a sacred trust. It had the wonderful property of imparting liberty and joy to others as well and many had cause for thanksgiving that they, too, had come in contact with the treasure as this unselfish friend of theirs had travelled here and there, often in much weariness, to bring it to them. His thoughts turn to a younger man, one in whom he had confidence and to him he commits the treasure with the strict injunction—“*Guard it.*” He has lifted up his eyes ere he does this and to a *greater, yea, one all-powerful* he commits in faith with a view to a day when an account of it must be given many years in the future. The cold fore-runner of winter is making itself felt in the narrow room and with the request that the younger friend hasten to him with his cloak and some parchments, he finishes his task.

The reader probably already knows who the aged one is, also his younger friend. The beloved apostle Paul is the aged; the other the earnest and like-minded Timothy. The treasure is the sacred oracle of truth—“*The Gospel and the apostles' doctrine.*” The all-powerful One to whom he commits it in faith is his blessed Lord and Master—the day of account is the coming day of reward before the “Bema” of Christ. Cp. the following scriptures in the Epp. to Timothy. 1st—Ch. 1, 18-19; Ch. 4:16; Ch. 5:21; Ch. 6:20. 2nd—Ch. 1:12-13-14; Ch. 2:2; Ch. 4:1-2.

Let us think of the *value of this treasure* to those of us to whom it has been handed down. Let us also think of its value to the millions of our fellow men. What would its loss mean to the world? What would it mean to us? Are we faithful to *the trust*? It is a stewardship and above all things “it is required in stewards that a man be found faithful” (I Cor. 4:2). It has to be *guarded* and in this we need God's power. In this sense it is a warfare of defense as there are those who would rob us of this precious deposit. There are those who would steal by stealth and deceit and again those who would rob openly and

boldly. God would also have us exercised in regard to the passing on to faithful men (Ch. 2:2, 2nd Ep.) of the sacred trust.

There may be those who would limit the "deposit" or "treasure" to the glad tidings, the Gospel. While this is true and a blessed thought, let us also remember it includes the "apostles' doctrine"—Acts 2:42. There is the danger amongst us today of thinking too lightly of the commandments of our gracious Lord. They are not grievous and if we would enjoy the fullness of communion and have imparted to our hearts "the secret of the Lord" (Ps. 25:14) we must keep His Words as in John 14:23, 24.

One has paraphrased the thought in I Tim. 1:18 and Ch. 6:20, using the following words: "*This is my charge, to teach the old simple truths, with a heart and life that retain still the old penitent gratitude and devotion; I trust to you this life and work, as a precious jewel; so precious that to guard and keep it you must be never off duty, always Christ's faithful soldier and servant.*" In a day of much unfaithfulness in the world, in its "religion," in its social obligations, in its public trusts, may we be found as Christians true to our Lord and Master and the sacred treasure of His Word *till He come.*

W. H. FERGUSON.

"It is a matter of every-day experience, that help does not come at the first cry, and that the harvest of prayer is not reaped as soon as it is sown. This procedure of divine wisdom is painful to flesh and blood, but in the end most salutary for us. What would the consequence be if all the treasure chambers of God's grace were opened to us on our first knocking? We would feel as if prayer saved us of itself, as if we possessed in it a secret talisman, a divining rod, or a legal claim upon the bounty of God! Hence our gracious Father is not always ready with His answer the moment after our prayer, so that once and again we may have to say like Elijah's servant, 'I see nothing.'"

"We wonder at the unspeakable grace of God which teaches a handful of dust and ashes, as man is, to believe, to love, and to pray. To Him be the glory."

"An immediate answer to prayer is no doubt more agreeable, but that delay in answering, which causes more earnest wrestling with God, is unspeakably more profitable."

"Joshua's hands did not hang down in fighting but the hands of Moses did in prayer. The more spiritual the exercise, the more we need to be divinely sustained."

Correspondence

Dear Brother :

Many years ago when Christians meeting in the Lord's name were few in this country and sometimes meetings consisted literally of the "Two and Three," brethren began this custom of taking advantage of holidays to call together God's scattered people for a two or three days' meeting. The object on their hearts being to have some gifted brethren present to minister the Word, so that scattered saints would get help and encouragement from those whom God hath given special gifts and experience which fitted them to teach and exhort.

The most of us who have had some years of experience look back upon many of these conferences as special milestones, times of heart-searching and exercise, and of deep joy as we heard the Word of God ministered just to meet our peculiar need.

The fear of God was on the whole company and all were glad to give the platform to the older and more gifted of God's servants. Men who were accustomed to preach in their own field of labor were glad to get to these places just to sit at the feet of more gifted men to get help, and usually they received help.

Today, these conferences have increased in number, and in many places are quite large. Sometimes as many as twenty to thirty preachers being gathered together with hundreds of the Lord's people. There seems to have grown up amongst us the thought that every preacher must have his turn at the platform. And we often have the experience of seeing several gifted and experienced preachers sitting at the feet of ignorant and inexperienced man who, having an erroneous and exaggerated thought of their own gift, are quick to move to the platform, leaving hundreds of the Lord's people to sit unhappy and disappointed listening to much poorer preaching than they are accustomed to have in their home assemblies.

There are two or three questions we would like to raise.

Is it not the place of elder brethren who have taken upon themselves the responsibility of calling together the Conference Meeting, to see that gifted and experienced men who are recognized as such get the platform?

And what is the best way to see that gift is really recognized at such a gathering?

The fact that these conferences have become so numerous in Canada and the United States has given rise to another problem for those who have the care and leadership in such meetings. It is the danger, especially in some cases, of preachers spending their time going from conference to conference, mapping out their course a few nights here and a few nights there at meetings so as to be able to take in all the conferences possible. This problem is complicated by the

money question which one needs Divine delicacy to write of to profit. The usual custom has been to divide the offering on such occasions among all the preachers present on the basis of complete equality. This, we fear, may offer a temptation to some, for we realize that the path of dependence on God is fraught with perils, and our anxiety is to find a path that will make it easier to walk in the path of faith rather than multiply the dangers. So we are submitting this to other brethren in this way to obtain help for ourselves and for all concerned, to meet these problems in a Godly way.

We trust that the raising of these questions will, at least, exercise our hearts to a deeper sense of the fear of God, and deeper desire to have a proper example before the young men and women who will soon have the care and responsibility.

E. G. MATTHEWS,

Waterloo, Iowa.

Reminiscences

We have been looking over the pages of the Barley Cake for 1881, and especially at the Work and Workers' columns, and our minds naturally made comparisons with the pages of Our Record for January, 1932. At the very outside there were fourteen or fifteen who could be named as wholly given to the work in 1881—in our last issue over fifty were named, and quite a few were left out for want of room. Nearly all of those of 1881 are gone—only one or two remain. We notice, for example, the names of Brethren W. P. Douglas of Cleveland and James Goodfellow of Parkhill, still with us.

This year, 1881, two places were opened up that have proved to be important centers. One was Detroit, which Brother Muir had decided to make his home. Like all large cities, it was very difficult at first, but plodding on as he did, brought the reward.

Another was Orillia, Ont. Mr. Alexander Marshall, who came from Scotland in 1880, went to Orillia in 1881 on the invitation of an old friend, Wm. Watson, from Stranraer, Scotland. He found here an open door and this was the beginning of a work that spread to many other parts around. Mr. Marshall sent out a call for help and some responded. The notice of this in the Barley Cake runs thus: "Things seem to be lively all around. The Word of God does make a stir among the dead, the sleepy, and the crooked. Let us praise God."

Another item attracted our attention. It is a letter from the N. W. Territory, Canada. (This vast area had not yet been organized into provinces.) "There is a small meeting here now. After our morning meeting we have a Bible reading. Pray for us out here."

One more item will interest some. "John Bain is at Clairville, Ont. Several have been led to Christ, and some led out to the name of the Lord."

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No. 3

Editorial

Again we are permitted to send forth some written ministry for the saints. The sense of responsibility involved in this work increases with time, and again we ask our readers to pray that we may be guided and strengthened in every way for this serious service. We thank our friends for their expressions of solicitude as to our health, and are thankful to say it is decidedly better now.

The first instalment of the paper on "The Humanity of the Lord" by Mr. Hogg appears in this issue. To saints has been committed the treasure of truth as to the person of this glorious Man, who was withal "God blessed forever." His manhood is the manna for our spiritual sustenance in the wilderness—let us learn all we can about Him that we may feed on Him continually.

The article by Mr. Hitchman of England we have found it necessary to divide into two because of its length. We were most reluctant to do this at first, but after some consideration it appeared to us an advantage to arrange it thus. The second part, which will come out next month, deals exclusively with the subject of Liberty in Ministry and its abuses, and we think it is well for every reason that this should stand alone. What appears in this month's issue deals with the general subject of Christian liberty and will thus form an introduction to that particular phase of liberty in the matter of ministry. It discusses the question raised in a letter from Brother Matthews in our last issue, and is moderate and conservative in tone. We omitted last month to mention that the price of the book Mr. Hitchman has written on "Scriptural Principles in the Assembly" is one dollar.

Mr. Barker writes on a theme fundamental in character but little understood among saints today. He deals (in contrast with Mr. Hogg) with the subject of Christ Risen, and our new place in Him. We beg our readers to ponder over it and seek to grasp its glorious meaning.

Again we present papers from brethren whose labors have been mostly among ourselves in this land. Mr. Rankin's contribution is the first of five articles on the Third Epistle of John, thoughtful and informing. Mr. Thorp's brief paper on the word Selah, of such frequent appearance in the Psalms, is worth reading.

Instead of Reminiscences from old issues of this magazine this month we have used some space, first of all for a letter from an old friend, John Knox McEwen, which will interest his many friends in this country. And we have gladly set aside a page for a brief memorial of our departed brother David Oliver, whose labors in this land have extended over a period of more than forty-four years.

One word more: We do not accept paid advertising but are glad to recommend to fellow saints anything that will be of service to them in a spiritual way. A book has been sent to us from California by Mr. Bultman. It is entitled "The Garden of My Heart" and is highly commended by Dr. Martin, W. J. McClure and others. It is gotten up attractively and will make an excellent gift book. Miss E. M. Tucker, 111 Suffolk Ave., Monrovia, Calif., (the authoress) will supply copies to anyone for \$1.10, postpaid.

The Humanity of the Lord Jesus

By C. F. HOGG

PART I.

The original promise concerning the Messiah was conveyed in the words of God addressed to the Serpent (Gen. 3:15), where He is called "the seed of the woman." When the promise was repeated to Abraham, the same word was used (Chap. 22:18), and Paul reminds Timothy that in resurrection the Lord Jesus is still "of the seed of David" (2 Tim. 2:8). Now the word "seed" in this connection has a well-defined meaning in Scripture; it describes the offspring of any body by process of generation "after its kind" (Gen. 1:11, 24). That it retains this meaning when it is used of the Messiah is confirmed by other language, in which the same relation is expressed. There is the word "Son," for instance, used to present Him in His relation to Abraham and to David (Matt. 1:1). Then, in harmony with this, David is called His father (Luke 1:32) by the angel Gabriel, in confirmation of a mass of prophecy (Isa. 11:1, for example), and, lest notwithstanding all this plainness of speech, there should still be room for misunderstanding, it is explicitly stated that the Messiah was to be "the fruit of his (David's) loins" (Acts 2:30).

In the account of the circumstances under which the promised seed was born the same language is used of Mary and her Son that is used of Elizabeth and her son: "He (Jesus) was conceived in the womb," "Elizabeth . . . conceived" (Luke 1:24; 2:21). There can be no doubt as to the meaning of the term; it is entirely unambiguous; it describes a natural process, and there is no suggestion in the narrative itself that it is used in those passages that concern Mary in a sense different from that in which it is used in those that concern Elizabeth.

Again, Scripture makes it clear that the natural process thus begun proceeded in the natural way to its natural termination, as witness the language in which Joseph's perplexity is described in Matthew 1:18, 25, and the simply recorded facts of Luke 2:5-7. Here also the same language is used of both women; of Elizabeth, that her "full time came that she should be delivered, and she brought forth a son," and of Mary, "the days were fulfilled that she should be delivered, and she brought forth her first-born Son" (Luke 1:57; 2:6, 7). It was this Son whom Elizabeth, some months before, had called "the fruit of (Mary's) womb" (Luke 1:42).

There is nothing lacking to attest the true humanity of the Lord Jesus: "of this man's seed" (Acts 13:23), "fruit of David's loins"; "born of a woman" (Gal. 4:4), "fruit of Mary's womb," He is "of the substance of his mother," and so is, as to His manhood, "consubstantial" with ourselves.

It was not merely His body that was thus "prepared" for Him (Heb. 10:5). The body is necessary to perfect manhood, but it is not

the whole of manhood. Therefore it is plainly asserted in Scripture that He became possessed of spirit and soul as well as body, as in His own words: "Now is my soul troubled," and, "He . . . gave up his spirit" (John 12:27; 19:30). Moreover, the presence of the spirit and the soul in His body was necessary to the maintenance of life therein, as is the case with ordinary men; for, when He had given up His spirit His body was dealt with in the usual way—it was laid in a tomb (John 19:38-42).

It is not necessary to dwell upon the physical experiences of the Lord; such as that He was circumcised, that He "grew" and "waxed strong" (both words are used of John also), and "advanced . . . in stature" (Luke 1:80; 2:40, 52), that He hungered, thirsted, became weary, rested, slept, and died. All these, so far as we know, are experiences peculiar to material bodies. They seem to be mentioned in the narratives for the purpose of suggesting to the mind of the reader that He of whom these things are said shared in our (sinless) experiences in a body consubstantial with our own. If this was not the intention of the writers, and of the Spirit, under whose direction they wrote, it is at least difficult to see what other language could have been used had this been their intention. He is called a "Babe" in common with many others, and a "Young Child." He is described, at least inferentially, as a "Man Child," in common with every other first-born son in Israel (Matt. 2:8; Luke 2:12, 23; 19:15). Later He is called a "Boy" (Luke 2:43). He calls Himself "a Man" (John 8:40, *anthropos*, the general term, see 1 Tim. 2:5), and both Peter and Paul speak of Him as "a Man," *aner*, the specific term for man as distinguished from woman) Acts 2:22; 17:31).

The title under which the Lord Jesus most frequently spoke of Himself was "Son of Man," in Greek *ho huios tou anthropou*, lit., "the Son of the Man." The full significance of this title does not concern us now; it is adduced here, and attention is drawn to its form in the original, not for the purpose of considering it in itself, but in order to contrast with it the form of the Greek words similarly translated in John 5:27 and Rev. 1:13; 14:14. There both nouns are without the article, *huios anthropou* "(the) Son of Man." Whatever the longer form may mean, there cannot be any doubt that the shorter is here used to emphasize the qualification of the Lord Jesus to be the Judge of men—He partakes in humanity with those who must hear their destiny from His lips.

After His resurrection the Lord Jesus, in order to establish His identity in face of the natural incredulity of the disciples, did not merely remind them of what had passed between them "while he was yet with them"; He invited them to assure themselves by the sense of touch that His body even then was not insubstantial, that it was material (Luke 24:36-44). Now if this was so in resurrection, how much more must it have been so in "the days of his flesh"?

(To be continued)

Liberty in Worship and Ministry

---Its Use and Abuse

By HENRY HITCHMAN, Exeter, England
(Address delivered in Central Gospel Hall, Detroit)

PART I.

On entering New York Harbour, one of the first things to meet the gaze of voyagers crossing the Atlantic is the Statue of Liberty. It is there to remind all who visit or settle in the United States that they have come to a land of religious and political liberty.

It was to obtain and enjoy this priceless possession that the Pilgrim Fathers were led to leave the Old Country, where it was denied them, cross the ocean and land on the shores of New England, to lay the foundation of a new country. Such is the value of liberty, that it is worth any sacrifice made to get it. A British Judge has said that it is the most serious matter to deprive anyone of his liberty, and this should only be done when absolute necessity demands it. In civilized countries it is scarcely ever taken away, except when through law-breaking it has been abused. Governmental prisons, or houses of correction, become the abode (and are, alas, full) of those who have taken advantage of liberty to commit crime; because to be at large would not be for the well-being of the community. Liberty can only be allowed within the law.

I. The Liberty of Christ

The Word of God abounds in contrasts, such as night and day, cold and heat, Christ and Belial, liberty and bondage. To enjoy *liberty*, it is necessary to recognize *the bondage* in which we were—a four-fold description of which is given in the Holy Scriptures, viz.: (a) *The bondage of Satan*; (b) *The bondage of Sin*; (c) *The bondage of the Law*; (d) *The bondage of the World*.

Believers were once *the captives of Satan*, unable to liberate themselves from his mighty grasp. For "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusteth, and divideth the spoils." (Luke 11:21-22) The Son of God, "through death, destroyed him that had the power of death, that is the devil, and delivered them who through fear of death, were all their lifetime subject to bondage." (Heb. 2:14, 15.) "If the Son therefore shall make you free, *ye shall be free indeed*." (John 8:36; 1 John 3:8.) The Holy Spirit's testimony concerning our Lord was, that He was sent to heal the broken-hearted, preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised (Luke 4:18).

Although believers have been delivered from Satan's captivity, they are soon made conscious of the fact that *indwelling sin* is a terrible reality. Through the death of Christ, the old man has been crucified, that the body of sin might be destroyed, that henceforth we should not serve sin, as we once did, when under the domination of this master. Thus, to continue in sin, would be to deny that we had died with Christ, and ignore the great truths set forth in believers' baptism. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Believers are thus exhorted to reckon themselves to be *dead indeed unto sin*, but alive unto God through Jesus Christ our Lord. (Romans 6.) Through the death of Christ we have been *discharged from the penalty of sin*, and through a risen and glorified Christ, we are being daily saved from its controlling power in our lives.

When *the Law* was proposed, the promise to perfect obedience was that Israel should be a kingdom of priests. (Exodus 19:5, 6.) They so failed in their obedience to God that this privilege was denied them, and the office of Priesthood was confined to the family of Aaron, who came from the tribe of Levi. (Exodus 28:1.) Their office enabled them to have access to God, which was denied to the other tribes. Right to enter the Holy of Holies was only granted to the High Priest once a year, on the great day of atonement, when he carried the blood of the sin offering within the veil. (Lev. 16; Heb. 10:1-14.) *Bondage* very largely characterized *the law*, which abounds with demands and prohibitions. (Exodus 20.) These conditions continued throughout the whole dispensation, and only ceased when *the law was fulfilled in the life and death of Christ*. As he expired upon the Cross, the Veil of the Temple was rent in twain from the top to the bottom, that the way into the holiest might be made manifest. (Psalm 40:8; Heb. 9:8; Mark 15:38.) "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." (Romans 8:3, 4.) The contrast between law and grace is dealt with more fully in Gal. 4:19-31.

The distinction between believers and *the world* occupies the mind of our Lord in His intercessory prayer as recorded in John 17. The line of demarcation is clearly drawn, and no one can cross it, without hindering spiritual life, and thus suffering present and eternal loss. The ensnaring influence of the world often spoils the believer's life for God, and, through its friendships, pleasures, fashions, and religion, hinders growth in grace and ruins a whole-hearted testimony for Christ in this scene of His rejection. He gave himself for our sins, that he might *deliver us from this present evil world* (Gal. 1:4). Stand

fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Gal. 5:1.)

II. The Liberty of Worship

Christ, through His Cross, has removed every barrier preventing free access into God's presence, so that the Holy Spirit's voice is heard saying, "Let us draw near with a true heart, in full assurance of faith."

In this dispensation all believers have been formed into a common priesthood and thus have freedom to enter into the holiest by the Blood of Jesus. (Heb. 19:22.) This is a necessary qualification for Worship and can only be produced as a Divine relationship is established by the Holy Spirit's operation in the soul. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," (I Peter 2:5.) Our Lord revealed to the woman of Samaria that the true object of Worship was the Father; what she called Worship was practically idolatry. "Ye worship, ye know not what," was his reply.

The great object in a sinner's salvation is not only to establish divine relationship, but to produce worshippers, who shall worship the Father in Spirit and in Truth. It is said that the fawning of a dog, in the presence of his master, who returns home after absence, is one of the very best illustrations of worship. It finds full satisfaction in the person.

The Holy Spirit is the only power for worship, and thus the importance of not grieving Him, that He may not be hindered in His operations. For we are the circumcision which worship God in the Spirit, or by the Spirit of God, and rejoice in Christ Jesus and have no confidence in the flesh. (Phil. 3:3.)

Jerusalem was once God's centre of gathering for His people, but the only place recognized by Him now is within the veil, where the High Priest has entered for us. The Christian priest is viewed as a sacrificer presenting to God his body (Romans 12:1), praise (Hebrews 13:15), and his substance (Hebrews 13:16). The Philippian offering was an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God. (Phil. 4:18.) All service should be rendered in the Spirit of Worship. (Hebrews 12:28.)

But now we reach another and most important phase of this subject, namely, Liberty in Ministry.

(Next Month—Part II)

"David's encounter with Goliath teaches, as no other example does, how we can do great battle for God if two conditions are met: if we are fighting with trust in Jehovah's name and strength, and if we are using the weapons with which we are experimentally familiar. It is not the learning of the schoolmen or the armor of the controversialist, but the simple methods of the witness, that God uses to smite boastful arrogance in the forehead."

The New Sphere

By H. P. BARKER

Occasionally a translator of the Scriptures hits upon a happy phrase which brings out the meaning of the inspired writer and throws very definite light on the passage. An instance of this is found in the rendering of Romans 6:4, which gives the latter part of the verse thus: "That, as Christ was raised from the dead by the glory of the Father, we, too, might live and move in the new sphere of Life."

Surely this is what the more familiar words "walk in newness of life" mean. To "walk" in this sense of the term, is to live and move; and "in newness of life" means not so much in a new way, or with a new power, as in a new *sphere of life*. And this new sphere is no less than a resurrection sphere.

(May I say here that I am not writing for superficial readers who skim through the pages of a magazine, smiling over the "snappy" paragraphs and skipping all the rest. Even in these days there are some serious students of the Scriptures, men and women who search the Word of God with the earnest desire to have all that is for us, and to conform their lives to the standards of truth that it sets forth.)

We have, on the very first page of our Bibles, a hint of what I want to bring before the reader. On the third "day" of creation the dry land is made to appear out from the waste of waters. It is well known that in Scripture "three" is the resurrection number. Was it not on the third day that the Lord arose from the dead? Is not the day of Israel's national (and spiritual) resurrection to be another wonderful "third day"? (Hosea 6:2). The hint is given, then, that in Genesis 1:10 we must regard the appearance of the dry land, as it emerges from the waters, as a veritable picture of resurrection.

The immediate sequel was fruitfulness. Grass, herbs and fruit trees sprang up from the ground that had arisen. "And God saw that it was good." We learn the lesson, then, here at the beginning of the inspired Book, that fruit can only be brought forth for God on resurrection ground, that is, in the new sphere, the resurrection sphere of life.

Christ the Beginning

Of this new sphere of life Christ is the beginning and origin. In Rev. 1:5 He is called "the faithful Witness and the First-begotten of the dead," but in Rev. 3:14 the title is somewhat changed and He is spoken of as "the faithful and true Witness, *the Beginning of the Creation of God.*" We infer, therefore, that it is as the First-begotten of the dead that He is the Beginning of God's creation, and that the creation referred to is consequently the new creation. Of this new

creation the risen Christ is the Beginning. It subsists in Him and everything in it is derived from Him. When the old creation passes away and is remembered but as a dream, the glorious new creation, where all is of God, takes its place and continues in perfect bliss for eternity.

When a sinner believes the Gospel and turns to the Lord, he does not cease to be of the old creation as to his body and his links with the earth. He still has to eat, drink and breathe. He still lives amid relationships that belong entirely to the first creation and has responsibilities to fulfil. But for all that, there is, in his case, a *new creation*. We are distinctly taught this in II Cor. 5:17.

The Christian already has his part in the creation that subsists in resurrection. He is in *Christ*. Old things, when that sphere is reached, are left behind. Natural relationships and earthly responsibilities attach to the life of the Christian *here* but are left behind when we cross into the life *there*. Now it is a vital truth that *in spirit* we may cross into the resurrection life even now, and live in the power of it even amid the things that still connect us with this old, groaning creation.

We are "risen with Christ" (Col. 3:1). The fact is not stated as a doctrine in this passage. Paul assumes it to be known and accepted as one of the basic truths of Christianity and founds his appeal (in verse 2) upon it.

The truth is set forth in somewhat different terms in Romans 7:4. The subject is Fruit-bearing, and the illustration of the preceding verses is that of a woman loosed by the death of her husband from the law governing matrimonial relationships. In verse 4, however, the illustration is changed, and instead of the husband (the law) being regarded as dead, it is *we* who have died out of the old relationship, so that we might enter a new one and be "married to another, even to Him who is raised from the dead." This is in order that we may be fruitful. We are introduced into a new life, a new relationship, that we may "bring forth fruit unto God." And the *power* for this is the indwelling "Spirit of Him that raised up Jesus from the dead."

Whatever God gives us, He wants us to possess *in power*. We are not to be like the Indian who, for services rendered to the United States Government, was given a certificate entitling him to a yearly pension. Without drawing a dollar, and living in extreme poverty, he cherished his certificate and exhibited it as his own, "the gift of the great White Chief at Washington." Alas! Too many of us are like him, affirming ourselves to be the possessors of wonderful blessings, yet living in the greatest spiritual poverty. We thus frustrate the gracious designs of God, who has given these things that we may have them *in power*.

That it is possible to live the resurrection life in power now is evident from the Apostle's prayer in Philippians 3:10: "That I may

know Him and the power of His resurrection." It was what he ardently coveted for himself.

A Christian lady who was bemoaning her weakness and frequent failures, was asked by one who had learned the secret: "Are you living in the resurrection life of Christ?" The lady was almost stunned by the question. But it led her to inquiry and exercise before God and she eventually emerged into a life of secret nearness to God and *power* for holiness and fruit-bearing. For she learned to *live in the new sphere*.

Third Epistle of John

What it reveals about John

By JOHN RANKIN

The name, "John the elder," assumed by the author of this and the preceding epistle, might probably be applied to John when all other apostles were dead as a title of honorable distinction for he was the senior of the whole church; so he might modestly, yet as claiming authority, use it on this occasion. Seven things in particular concerning him come before us.

I. His *communication*: "The elder unto the well beloved Gaius." In regard to this communication we may notice (1) its *authority*. One has said "It is evident that the apostles wrote as apostles even in their private letters, and that whatever the theme of their communication they imparted to each a savour of Christ." Without this epistle, this costly stone, the Temple of Holy Scripture would be incomplete. We cherish it not only as a personal letter to Gaius but as God's living message to all His people and one which indeed has, in these latter times, a special bearing upon us. Here we may learn as to what is of real account with God. (2) Its *brevity*. It is composed of fourteen verses but its value is not to be reckoned by its brevity. Herein the writer expresses his delight in the evidences of soul prosperity on the part of Gaius; warns him of Diotrephes who was distinguished for his pride and turbulence; and "recommends Demetrius to his friendship; deferring other matters to a personal interview." (3) Its *gravity*. The man who speaks for God, though possessing a deep inward spiritual joy, is nevertheless grave as he deals with matters of life and death, good and evil, truth and error, light and darkness, heaven and hell: "Beloved," he says, "follow not that which is evil but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."

II. His *affection*: "The elder unto the well beloved Gaius whom I love in the truth." Four times he addresses by the term "beloved." This was *divine* affection concerning which he speaks so much elsewhere; love which was poured forth in his heart by the Holy Ghost finds here its spontaneous outflow. It was *expressed* affection. He loved Gaius and did not hesitate to tell him so: "The well beloved Gaius," he says, "whom I love in the truth." What a warmth and glow filled his soul as he penned these words! Then it was *faithful* affection. "While the apostle was tender he was also true. There was fellowship and faithfulness; love and truth in perfect balance and proportion." Such love may we follow after; love which rejoiceth not in lawlessness but rejoiceth with the truth. Let brotherly love continue.

III. His *intercession*: "Beloved I wish or pray above all things that thou mayest prosper and be in health even as thy soul prospereth." Notice (1) the *sanctity* of this request. It was the breathing of the heart of a saintly man in harmony with heaven. It was prayer begotten of true love. It is well when our desires really accompany our prayers (see Romans 10:1).

(2) The *sincerity* of this request. Wonderful it is to observe how much a delicate man may be able to accomplish for God when his soul is prosperous; but John, evidently considering that a healthy and vigorous body might increase his usefulness, laid hold upon God on his behalf. And (3) the *singularity* of the request. He actually desires that above all things Gaius might have physical strength and vigor corresponding to his spiritual health. It has been said, "It would be well if we could pray in this way for our friends." Was John's prayer answered? (See I John 5:14, 15.) More of this divine love and unselfish interest among the saints of God today is something surely to be desired.

(4) His *exultation*. "I rejoiced greatly" (verse 3); "I have no greater joy than to know that my children walk in truth." The *reason* for his joy is thus definitely stated. Servants of Christ who seek to strive lawfully understand what this means. To lead souls to Christ gives joy but what joy can equal that of seeing those converts making progress in the knowledge and ways of the Lord! The *reality* of his joy. He had no greater joy than that which his children gave him by their walking in the truth. He had known them in their unregenerate days when they walked according to the course of this world, but now, to mark the change that grace had wrought, their walking worthy of the Lord unto all pleasing, filled his soul with heavenly delight. Herein is found indeed one great evidence of his wholehearted loyalty to Christ. The *report* of his joy. Why did John not keep the knowledge of this joy to himself? Ah! Such exuberant joy must bubble over and its source or cause he cannot but reveal. Have we not in John's experience a faint reproduction of that joy that fills the heart

of God toward His blessed Son who obeyed Him unto death, even the death of the cross? Of Him He said, "This is my beloved Son in whom my soul delighteth." And may we not forget that to each child of His He says, "My son, if thou be wise thou shalt make my heart glad, even mine."

(5) His *commendation*. "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers." The *wisdom* of this commendation is to be noted. There was no flattery here. False praise is all too common but is not a word of true recognition from the proper source and given at an opportune time a great stimulus to further diligence in a worthy direction? A man such as Gaius, whose object was to please the Lord, was doubtless well aware of his own limitations, therefore, not likely to become unduly elated, but, we can well believe he was human enough to be encouraged by this word from the wise apostle. The *worth* of this commendation is to be estimated by the source from which it comes and coming thus from one who wrote by divine inspiration how much it means! Others less important had borne witness to the faithfulness of this worthy servant of Christ. His reputation therefore was already widespread but through the written statement, forming part of the divine oracles, the unselfish and unostentatious deeds of Gaius have been brought before the attention of untold millions. Would it not be well for those who yield so easily to the temptation to speak disparagingly of others and their service, in order, it seems, to magnify themselves, if they would seek grace from God to emulate the example set before them here in the Apostle John. How closely he resembled his Master! The *warmth* of this commendation we cannot fail to appreciate. Gaius is addressed as "Beloved." There is nothing formal about what he has to say. He expresses his inward feeling of gratitude. Here there is neither hesitancy nor reserve. Whatever work or labour of love was performed by Gaius the beloved Apostle would recognize in the frankest manner that it was the act of a man who was indeed faithful.

(6) His *denunciation*. This was in regard to Diotrophes. "Wherefore if I come I will remember his deeds which he doeth, etc." This threat reveals (1) the Apostle's *abhorrence* of evil. In verse 11 we are reminded that God is the author of good—"He that doeth good is of God," but in contrast we read, "He that doeth evil hath not seen God." John being a man who abhorred evil and cleaved to that which was good could not but denounce the behaviour of the ambitious Diotrophes. The threat reveals (2) the Apostle's *deference* for his fellow-servants in Christ. If Gaius merited his commendation because of his generous treatment of "the brethren," Diotrophes exposed himself to his condemnation because he refused to give them countenance. It reveals (3) his *reverence* for his Lord and his deep regard for the truth and for the church's testimony before the world. The dishonor done to "the brethren" was done to the Lord who had sent them and whose ambassadors they were.

(7) His *anticipation*. "I had many things to write but I will not with ink and pen write unto thee but I trust shortly to see thee and we shall speak face to face." The Apostle thus anticipated a *personal* interview with Gaius, his friend. Whether this hope was realized, we know not. Circumstances exist in this scene which compel the best of Christian friends at times to be absent from each other but our hope of uninterrupted vision is sure to be realized when Jesus comes. Greater than the prospect of seeing our loved ones in that land of fadeless day is that of seeing our Lord Himself. His servants shall serve Him and they shall see His face and His name shall be in their foreheads. John also anticipated a *profitable* interview. So possible was the prospect of this interview that he says, "I will not or I wish not . . . to write more." From a human standpoint this fact has kept from us the knowledge of those many things he had to write about; but, from a divine standpoint it was God's method of concealing from us those things which He deemed were not necessary for us to know. What a profitable season that must have been when they met, if that was their privilege; and what marvelous unfoldings of divine things will be ours to enjoy when we meet with our Lord! Naught can hinder this meeting. Meanwhile may we become more acquainted with God's written revelation. And again, he anticipated a *pleasant* interview. In concluding his second epistle he adds "that our joy may be full." Though these words do not appear in this third epistle we may conclude that such was the experience of John and Gaius if they were thus permitted to speak face to face or mouth to mouth.

Jesus is coming! Blessed anticipation for all who are redeemed by precious blood! In His presence is fullness of joy: At His right hand there are pleasures forevermore.

"Selah"

By HUGH THORPE

The word "Selah" is frequently omitted when reading the Psalms. Although generally understood to indicate a pause in the music, might there not be helpful lessons to be learned regarding the placing of the pause? "Selah" occurs exactly 70 times in the Psalms, and it would no doubt prove a good and profitable study to note the words preceding the pause as well as the words which follow. Let us remember there are "Selah" periods or pauses in our lives as well as in the Psalms.

Mr. Archibald Brown, who was one of Spurgeon's first students, wrote a book on the word "Selah" and gave it the title of "Think of That."

One day a learned Rabbi came to Mr. Brown and said, "Thank you, Mr. Brown, for that interpretation of the word "Selah" as it is the nearest approach to the meaning of the word I know." We are living in days of "rush," but "Selah" suggests *Meditation, Quiet, Rest*, so necessary in these days of unprecedented speed in almost every phase of life. We must take care, as the Lord's people, lest we get into this current and find little time for the meditation so needful for the growth of the soul.

The writer was once a guest in a home where Andrew Fraser had also been entertained many years previously. The hostess told the writer, when Mr. Fraser arrived at the farm he said, "Dear sister, is there a place here where I can be a little while alone with God?" This dear man of God had many "Selahs" or pauses in his lifetime. During the time he had been upstairs in his room, a number of brethren arrived, likely to attend the little conference in the village. When Mr. Fraser came down stairs and greeted them, he said, "*Brethren you all look lovely to me, I think it must be because I have been a little while alone with God.*" Think of that!

Perhaps our brethren and sisters in Christ would look more lovely to us also if there were more of these blessed pauses in our lives.

A godly pause may be noticed in the third Psalm when words of discouragement were spoken to David in his dark hour of trial. If in his silent moments he had left God out of his meditation he would have been utterly cast down, but his "Selah" or pause led him to *prayer*, deliverance followed, then *praise*. Three good pauses are found in this short psalm.

In Psalm 32, we have also three "Selahs." *First*, the pondering over unconfessed sin, which is surely profitable, when there is godly contrition. At the *second pause* we find confession and forgiveness of sin, then at the third pause we have "songs of deliverance," followed by *Instruction, Guidance*, then the "*Shout for joy*"—Heaven's beautiful melody.

Psalm 84 is one of pilgrimage, yet the pause in that psalm has an interesting setting. Although it is associated with trial and sorrow, while passing through "the valley of Baca," as many of God's dear people are doing today, yet there was a longing for the courts of the Lord. This psalm also ends with a note of praise. The period of silence was part of the music.

Psalm 88 is a dark psalm. It brings to our minds the intense soul-agony of our Lord Jesus Christ as we read, "Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves." Selah (*Think of that*), and again, "While I suffer Thy terrors I am distracted." What a soul-humbling meditation for the child of God,

yet after such a pause one can reverently sing while musing on the "Man of Calvary," sweet resting place of every heart that feels the plague of sin, yet knows the *deep mysterious joy* of peace with God within." One might go on to enumerate the varied lessons from the Selahs in the Psalms, as well as the quiet times in our lives when we were brought into harmony with God's purposes, who said, "Be still and know that I AM GOD." A. O. Molesworth gives seven practical phases of Selah, which would be good to remember.

First, a "Selah" or pause is oft found in the life of every believer. It may come in sickness, and in enforced retirement from the family, the business and the daily calling.

Second, a "Selah" is placed in the music, and on our lips by the Composer. He knows where and when it is needed for the perfection of the psalm, and for its effect on the listener. When it comes, say, *He placed it there.*

Third, a Selah is part of the music. We may think that only sound is music, when a rest is often as effective as the full chord.

Fourth, a Selah does not hinder the work of the singers who have not to pause. If our part is to pause it will bring into prominence the work of the other singers, and the beauty of the psalm.

Fifth, a Selah should lead the "resting" one to count time. Remember, silent times are thoughtful times.

Sixth, a Selah shows the resting singer eagerly waiting to go on. Is not this the truth seen in many sick rooms and in a silenced worker's life?

Seventh, a Selah obliges the singer to keep his eye on the music and on the Leader, so that he may begin on time, neither too soon nor too late. Remember this, beloved child of God, when you are commanded by Him to be still." Mr. Molesworth thus makes it clear that pauses in the life of a Christian are needful to perfect the music, divinely composed.

Let us not therefore be impatient during the waiting periods, but be ready to say like the psalmist, "Let the words of my mouth (the active part) and the meditation of my heart (the silent part) be acceptable in Thy sight, O Lord, my Strength, and my Redeemer." (Psalm 19:14.)

Lord, I would be active while it is Thy will,
 Nor e'er repine when Thou dost say—"My child, be still."
 The harmony shall not be marred, nor I rebel,
 But gladly say, "Thou doest all things well."
 The "Selahs" in life's song must ever needful be,
 To bring about God's perfect melody.

David Oliver

Many will hear with regret of the death of this dear brother, although undoubtedly their feelings will be tempered by the fact that he was in his eightieth year when the end came. From a letter received from his daughter living in Audubon and from other sources we learn that he fell asleep in Jesus at his home in Astoria, New York, on the 25th of January and was buried from his old home in Audubon on the 27th. W. P. Douglas had been back in Cleveland just half an hour, after a long absence, when he got the call to go to the funeral and he and F. W. Crook conducted the services, which were largely attended by the saints from all the assemblies in and around Philadelphia. He leaves a widow and six children to mourn his loss.

His daughter writes: "My father was born in Belfast, Ireland, on May 4th, 1852, and was born again in Victoria Hall, the same city, May 28th, 1877. I do not know when he went out in the Lord's work entirely, but it was not very long after he was saved. Mr. John Halyburton, Mr. Andrew Fraser and my father came out to this country together in the year 1887. They came to Philadelphia and met with the believers gathered in the first meeting in that city on South Broad Street, over a blacksmith shop. Although Father lived to a good old age and we know he is with the Man in the glory, we feel his loss more than we can tell and miss him even if he was away a great deal."

W. P. Douglas writes: "He is one of the last of those in the harvest field in the early eighties. As you know, he was a good, plain, faithful man who for more than fifty years sought to serve the Lord Christ."

William Beveridge writes: "His ministry was of a plain, practical character and while we in Philadelphia had been used to the ministry of James Campbell and William Matthews, we felt that Mr. Oliver believed that "he that spareth the rod hateth his son," and it seemed to us at times as if he used it too freely, although now we are ready to confess we needed it all. His place will be hard to fill. How often at a conference, when it appeared difficult to get started, he would break the ice. It seemed to make no difference whether people frowned or smiled, his one desire was to please God."

The Editor would lay his wreath of esteem and love on the memory of this dear brother. He met him first in 1887 when he, accompanied by John Halyburton and Andrew Fraser, came to the Chicago conference. They came almost directly from Ireland and were quite a help to us then, for ministering brethren were not so plentiful as they are now. The Editor went to the Philadelphia conference soon after (the first ever held there), and stayed at the Oliver home. From there he and Mr. Oliver went to Harrisburg, Pa., and on to Toronto, Ont. Since that time he has met him only occasionally at conferences,

but the impression he got during those few weeks as a fellow-laborer abides with him. He seemed to us the very essence of sincerity and simplicity and this characterized his ministry, too. He "has finished his course, he has kept the faith."

Letter from J. K. McEwen

(The following letter from Brother McEwen is reminiscent in character and it is fitting it should appear here. We learn from an item in *The Witness* that he has issued a little book entitled "Earlier Reminiscences," and it is commended in that paper as splendid for young evangelists. It may be obtained from Mr. McEwen, we believe, by sending five cents.)

January 4, 1932.

Beloved Brother in Christ:

Our Record just received, and it is a real joy to read it. I had mingled feelings as I devoured every word of it.

That article of your departed father's is just like what he was. He wielded an influence on me personally when with him in California that I don't think I have lost. He had the courage of the lion and the gentleness of the lamb. I have his photograph in my bedroom here and am often reminded of his ways and words as I look at it. I piloted him in this country when he was here on a visit, and as I was the only one in Cardiff who knew him I went to meet him, and on introducing him to his hostess, she said, "Had you a good conference, Mr. Ross, in * * *?" I have never forgotten his reply, "Well, ma'am, that depends on taste."

The first time I met him was over fifty years ago in Gateshead-on-Tyne, at Mr. Cecil Hoyle's farewell meeting on the eve of his going to Spain, and the next time was in Hamilton at a conference. It was Katie Gordon of New Bedford who said to him at the station, "Why, Mr. Ross, you are looking well," and his characteristic reply was, "If you see me a thousand years from now, you'll think that."

Many times we were together after this—New York, Toronto, Hamilton, Boston—and I remember once running out from Chicago to Aurora where he and you were laboring together in a tent, and I believe you were both living in it as well.

He was the greatest pioneer I ever met. I shall never forget his going from door to door, inviting folk to the tent meetings in Oakland, California, when it was 100 in the shade, and then at night from the platform he would roar like a lion about the things of God and eternity.

I suffer from chronic bronchitis and have a distressing cough, but am still able to sing and preach and enjoy it more than I ever did, "faint yet pursuing."

With best wishes for the New Year, I remain,

Yours in His super-abounding grace,

JOHN KNOX McEWEN.

Mon Repos,
Monks Road, Exeter, Eng.

OUR RECORD

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Editorial

We are sure that our readers will be glad to see and read an article from the pen of our brother McClure. He arrived in South Africa after a voyage which he says has invigorated him and renewed his strength in a very decided way. His letter says: "Perhaps some would tire of sea and sky. I do not, and this is the best rest I have had for years. Ere I came aboard if I read for half an hour I would be sleepy, now I can read for half a day and be fresh." He immediately plunged into meetings in Capetown, where he saw the hand of the Lord in a very marked manner the last time he was in Africa and he hopes to see again tokens of blessing. He has sent us several papers for Our Record and asked that this one be printed first. We hesitated to do this because of our own recent paper on this same passage, but on reflection we decided to carry out his wishes. It may be that the Lord is seeking to press this line of truth on the hearts of His saints at this time, so trying to many in an economic way, and then Mr. McClure's paper is enough different in its development of the subject to escape being termed a repetition of what has already appeared.

The other articles in this issue are continuations of papers that were begun last month, so we need not call attention to their authors again. The poem at the end is from a brother in one of the Philadelphia assemblies, and is a very practical word.

Some may complain of the length of some of the articles that appear in our pages. We have not had any criticisms so far, but we are anticipating it by a few words on the character of this age in the matter of reading. Continued application in the study of the Word or of helps to its study is not as common as it once was. This is true in the world and its literature as well as in the church and the newspapers have had to garnish their pages with comic strips and serial stories to make them acceptable to the public. Now in Divine things there are some subjects that cannot be discussed to any advantage on a page, but require patient investigation and space to spread before readers the results of this searching of the Word, and there are some saints away from all Christian ministry and fellowship who have nothing but what appears on the printed page, and it must do them for a month, so they are glad of what will give them exercise and study of a prolonged character. The letters we have received from some of these lonely believers would show the need of solid, substantial writing that aims to lift them up to God's thoughts instead of seeking to so popularize His truth that it really loses its Divine flavor.

We have a correction to make here. Last month in announcing the issuance of a gift book, "The Garden of My Heart," we gave an incorrect address. To avoid possible misunderstanding we give the full address here. The authoress is Miss E. M. Tucker, 111 Suffolk Ave., Sierra Madre, Calif., and she will supply the book to anyone on receipt of the price, \$1.10 postpaid.

The Unrighteous Mammon: How to Use It

By W. J. McCLURE

"And I say unto you make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into eternal tabernacles."—Luke 16:9 R. V.

We remember when this verse presented a great difficulty to us. We were not able to reconcile what it seemed to imply, with the blood and the blood alone being our title to heaven, for undoubtedly "the eternal tabernacles" and heaven are one and the same thing. Whatever it might mean, we assuredly knew that our works had nothing whatever to do with getting to heaven. The help which we got, we now seek to pass on to others.

Our Lord had just delivered the parable of the Unjust Steward, and the exhortation to His own is based upon that parable. That steward had just gotten notice, that his services as steward were no longer needed. This seemed to be something which he considered as unlikely to happen, and he had not prepared for it, by purchasing an annuity, and now he is in a dilemma and proposes to himself the question, What shall I do? A bright thought struck him. He was yet in charge of his master's goods, Why not by means of them, make friends who will receive him into their houses when he leaves his present position? So calling one of his master's debtors unto him, he enquired, How much owest thou unto my lord? The debtor replied, A hundred measures of oil. "Take thy bill and sit down quickly and write fifty." Then another is asked the same question, and he says, An hundred measures of wheat. "Take thy bill and write fourscore." Now for this liberality with what was not his own he counts on them taking him into their homes.

This forms a text, so to speak, from which the Lord speaks to His own people. He uses this man's action as an illustration of what believers ought to do. Like that steward, they are intrusted with what does not belong to them, all belongs to Him. But what was unrighteous in that steward, will be the fruit of grace in the believer now. It was self interest that moved that man, it will require grace to lead the believer to act thus.

But to return to our verse. How can we make friends by means of the mammon of unrighteousness? And how do they receive us into eternal tabernacles? We shall just use two illustrations, though many more may suggest themselves to the reader. A district where there has been no simple gospel preaching, is laid on the heart of some servant of Christ. But there will be considerable expense connected with preaching there. Some of the Lord's stewards hear of what is on that brother's heart, and without any appeal on his part, the money necessary is forwarded. The result is that a number get saved. Their joy and gratitude to that brother, for bringing the message of life to them, is unbounded. But he might tell them, "It is not me you have

to thank, but so and so; their fellowship made it possible for me to come." Had they the opportunity, they most surely would thank that one. Take the other case. A child of God, old and infirm, lacks many comforts that a little money could procure, but they have not that little. Some steward of the Lord's money hears of the case, and ministers to it. Some sunshine has been brought into a drab life, the burden eased, and perhaps no chance has ever occurred of the two meeting. Time passes on and the steward goes home to heaven. Some of those helped have gone before, and as this dear steward arrives, there is a warm greeting for him; the friends made by the unrighteous mammon, are delighted at this, their first opportunity of thanking the one who had been used in bringing blessing to them, and of welcoming them to the mansions of light. Were this not so, then the believer would know less, and be less grateful in heaven than on earth. But says one, We shall be so occupied with Christ, we'll not think of one another. Who is most grateful to the one, whom God has made an instrument of blessing to them? Surely it is the one most occupied with the Lord. We'll ever praise Him as the *source*, but we'll thank believers who have been the *channel* of His bounties.

In view of that time, let us ask our hearts, which will in the end yield most joy, squandering it on ourselves, or making friends for eternity by means of it?

The Lord follows up this injunction with three very telling comparisons. First, "He that is faithful in that which is *least* is faithful also in *much*; and he that is unjust in the least is unjust also in much." (Ver. 10.) We believe the contrast here is mainly between God's truth and worldly means. Gold is not much in God's sight, though it is the big thing with men. But there is the other in it also. The one who will not be faithful with dimes would not be faithful with dollars. He who makes poverty an excuse for not giving according to his ability, would not give of his affluence. God's Word is right, and again and again we have seen it confirmed.

2nd. "If therefore ye have not been faithful in the *unrighteous mammon* who will commit to your trust the *true riches* (the knowledge of God." (Ver. 11.) The low state of intelligence in the knowledge of God, which is so manifest today, is, we believe, explained here. God tests His people in the lesser things, and He certainly will not commit the greater things to those who fail in the lesser.

How are we to understand the words "true riches?" Just this way, the riches of earth, the unrighteous mammon, is *not true* or real. Take a very old testimony from the wise man. "Wilt thou set thine eyes *upon that which is not?* for riches certainly make themselves wings; *they fly away* as an eagle toward heaven." (Prov. 23:5.) Paul speaks of them as "*uncertain riches*." (1 Tim. 6:17.) If there is one thing, that both the church and the world have been learning

of recent years, it is the truth of the Word of God as to riches. Many believers regarded themselves as on "easy street," and all at once stocks dropped, the bottom fell out of business, and banks failed. The only solid comfort for the believer who has means is to regard himself and herself as just a steward of what belongs to God, thus they can look up and say, My God all is thine, keep it that it may be used in Thy blessed work. He can guard what is His.

3rd. "And if ye have not been faithful in that which is *another man's* who will give you that which is *your own*?" (Ver. 12.) I think that this is the most solemn of the three comparisons. "*Another man's.*" And who is that man? *Jesus.* The Lord Jesus holds *all* by creation right (John 1:3). Also by redemption right, (Matt. 13:44). No matter what we may possess, whether acquired by our own industry, or coming to us as a legacy, all, all belongs to the Lord Jesus. It is sometimes in the heart of the child of God to speak like Nabal in 1 Sam. 25:11, "*My bread, my water, my flesh, my shearers.*" But when David, who had the right to some of those good things, which Nabal holds, asks for a present, his claims are ignored. How very differently David speaks to God, in 1 Chron. 29:14. "All things come of thee, and of thine own have we given thee."

"*Your own.*" Only the rewards we may win, and which we shall obtain at the Judgment Seat of Christ will be our own, to hold and enjoy forever, in contradistinction to our stewardship, which death or the coming of the Lord must end. And that end may be soon, and the words may be spoken of us, "Give account of thy stewardship." May this thought stir us up to diligence. Surely it were but common honesty, to be faithful in its discharge.

It is our thought that the Lord meant most of our stewardship to be transacted while in the body, according to that word in 2 Cor. 5:10. "*Deeds done in the body.*" But in some cases at least, much will remain to be disposed of by will. I have tried to imagine an angel present at the reading of the will of some departed saint. He would hear the names of various ones, closely or remotely related, and the amount left to each. At the close he might say, The nearest of kin has been forgotten. The nearest of kin, Who is that? The Lord Jesus. Oh, but He is not in need. No, not personally, but what about His work? In order to have a church to share His throne, He stooped from glory to the cross of Calvary. The work of gathering out that church is now engaging Him more than all else in this world. So true is this, that He assures those He has sent forth on that work, that He is with them all the age, or till the church is complete. How it must gladden His heart to see a saint, who has been a fellow-helper in that work in life, making provision for its continuance in death. On the other hand, can we doubt that it grieves Him to see one who has tasted of His love, leaving the world, thinking of relatives, near and remote, some of whom are unsaved, and so far as any pro-

vision for the work, so dear to His heart, His name is not in the will, to the extent of a penny.

Whether it be during the course of life, or making provision at death to fellowship the work of gathering out and ministering to the church, there is a word both glad and solemn in 2 Cor. 9:6. "But this I say, he which soweth sparingly *shall reap also sparingly*; and he which soweth bountifully *shall reap also bountifully*." Take a parable of two farmers. One looks at his seed, he says it is good seed, but I'll not put much in the ground, just a few handfuls, of course in the harvest there will be a big increase. I shall have the rest of the seed ground and it will make some nice cakes, which I can enjoy *now*. So he scattered a few handfuls. The other farmer says, the harvest is sure, and I want a large crop, so he sowed bushels where his neighbor sowed handfuls. The harvest came and he had a large crop, the yield was an hundredfold.

The other man had a crop, but Oh, what a disappointment it was to him. He says it is not worth while putting the reaper in. Just scattering stalks, which from the fact that they were alone, exposed them to the effects of wind and weather, whereas the other man's crop being so heavy, each stalk had mutual protection of the others. Each man got just what he went in for. 1 Cor. 9:6 is a principle that will always hold good.

Which farmer would you, dear believer, like to imitate? Do you wish to save the seed and spoil the harvest? But the seed is not saved when held back. It will be according to that little verse.

"There was a man, though some did count him mad,
The more he gave away, the more he had."

This will be no enigma to the child of God, who has learned the truth, that what is given to God is just "laid up," banked, not lost.

"We are called, my brethren, to be the salt of the earth by our life as well as by our testimony: a salt in the corruption of this generation, each in his own sphere. Ye believing fathers, among your children: ye masters, among your servants; ye friends, in your friendship. Being made the salt ourselves, we should season others. The process must be painful and accompanied by excitement; for if all remain still and motionless, it is a proof that the salt has lost its savor. But if there is a stir around us, and one eagerly inquires, 'What must I do to be saved?' and another exclaims in rage, 'Ye are the troublers in Israel,' it is a token that we are still the salt of the earth, and that the salt has still preserved its virtue."

The Humanity of the Lord Jesus

By C. F. HOGG

PART II

There does not seem to be anything lacking in the Gospel history to present the Lord to the reader as Man among men, with a humanity, including the body necessary to perfect manhood, real, not insubstantial, true, not seeming, justifying to the full the symbol of Chalcedon, "consubstantial with us as to His humanity, and like us in all respects, sin excepted."

Apostolic statements concerning the body of the Lord are not numerous; to those already mentioned it will not be necessary to refer again. Of the rest there is, first, John's statement in the Prologue to his Gospel (chap. 1:14): "The Word became flesh and dwelt among us." The word "flesh" is at once a synonym of "body" and of "man." "Flesh" is preferred to "body" in this place because "there is a spiritual body" (1 Cor. 15:44), and the use of the word "flesh" makes it clear that that was not a spiritual body in which He appeared among men. And "flesh" is preferred to "man" because by particularizing the lowest element in the complex nature of man the reality and completeness of His manhood is best attested. To say that "the Word became a body" would have been to declare the materialization of the Word, which is something quite different from the Incarnation of the Word. The Word, being spirit (John 4:24 with 1:1), did not become material, but, in the Incarnation, entered into union with the material. John's statement distinguishes the human nature from the divine, the material from the spiritual. The Son of God condescended to enter into humanity, as the name Immanuel testifies, and in doing so, in order that the whole man might be redeemed, was pleased to take to Himself all that is essential to humanity, its lowest element as well as its highest, the body as well as the soul and spirit.

Paul also, speaking of the Incarnation, uses this term "flesh" (Rom. 8:3; cp. 9:3). "God, sending his own Son in the likeness of sinful flesh." For the purpose of his argument (which does not concern us here) the apostle qualifies the word "flesh" by adding "sinful," but standing alone this would misdescribe "Him who knew no sin" (II Cor. 5:21), therefore another qualifying word is added, "likeness." The apostle does not say "sinful flesh," for that would be untrue, bringing Him under the common condemnation of the race. Neither does he say "the likeness of flesh," for that, too, would be untrue, making His manhood unreal, manhood in appearance only, whereas He was, as to His manhood, just what He seemed to be. What was not capable of observation as an external phenomenon was that His was sinless manhood. The one adjective balances the other; together they present the true humanity of the Lord Jesus.

Matter is the creation of God, and in itself is no more evil than is that other part of the same creation which is called spirit. When it is stated that "the Lord God formed man of the dust of the ground" (Gen. 2:7) we understand that a portion of the material element which God had before called into being was now appropriated by its Creator for the provision of a body for man. "Man became a living soul," that is, a separate, sentient person, when God had breathed into that body "the breath of life."

The writer of the Epistle to the Hebrews speaks of the Son as "the very image of his (God's) substance," (chap. 1:3), and this with reference not to "the days of His flesh," but to His absolute Being. The word translated "substance" is *hupostasis*, which may be defined as that which distinguishes anything from everything else. The "substance" of God then is the essence of His being, that in virtue of which He is God, that which distinguishes Him from all other existences. The Son is He by whom God reveals Himself to His universe. This is a function of the Son eternally, apart altogether from His assumption of manhood in the incarnation. He was "manifested in (the) flesh" (1 Tim. 3:16) in order that in this sphere also He might reveal the Father (John 1:18). "The body of His flesh" (Col. 1:22) was not of the heavenly sphere but of the earthly, not spiritual but material, of the same substance as the bodies in which we ourselves live and move. Alternatively, God has become materialized in a body which in whatever way tested, whether by sight, or hearing, or the sense of touch (I John 1:1), seemed to be as is man's body, but only seemed and was not really so. Moreover, instead of being at once God and man, each in verity from whatever point of view considered, and however tested, the Lord Jesus was, as to His body, but a new manifestation of God; in the one Person there were not two natures, the human and the divine as the apostles seem to assert; there was but one, the divine. This alternative, however, would be contrary alike to the testimony of the Lord Himself and to the testimony of the apostles; it must be uncompromisingly dismissed.

Later in the Epistle to the Hebrews 2:14 the writer states that, "Since . . . the children (*i. e.*, those whom He came to save) are sharers in flesh and blood (lit., blood and flesh), He also Himself in like manner partook of the same" (chap. 2:14). The meaning of these words is simple enough taken just as they stand. There is nothing mysterious about them; they convey the idea that in order to accomplish their deliverance the Son of God must take upon Himself the nature of those who were in need of deliverance. As the writer develops his argument he adds that the Manhood thus assumed was "sin apart" (chap. 4:15). Sin is not essential to manhood. Adam was true man while yet sinless; he remained man after his fall. His disobedience brought sin into his manhood, not into his body merely; that sin belongs to the body is universal pagan philosophy; that sin is of the will, and so affecting spirit, soul, and body, is the teaching of the Bible.

It may be well, however, to examine the words of Hebrews 2:14. "Sharers" represents the Greek *koinoneo*, which means "to have in common with." Here the grammatical form is the perfect participle in the active voice. It describes the universal nature of humanity, that which, always and everywhere, makes men men, and without which they would not exist at all.

"Partook" is the rendering of the Greek *metecho* (it occurs again in chap. 7:13) which is a synonym of *koinoneo*. The two words may be distinguished in this way: the latter is a possessing in common with others, a sharing; the former is a partaking of something external to oneself, as food, for example (see chap. 5:13). Accordingly *metecho* is here in the aorist tense, describing a voluntary act on the part of the Son of God, an act performed once. That "blood and flesh" which is the common lot of men by nature was something external to Himself; it did not belong to Him, He did not share it originally, but by His own voluntary act He partook thereof in His Incarnation.

The word translated "in like manner" *paraplesios*—approaching to, and so, perhaps, in a manner comparable with—occurs here only in the New Testament. It seems to be intended to suggest the means whereby the Son of God became partaker of the nature wherein men share, that is, through conception and birth. There is this difference, however, for whereas in their case the operations of nature are set in motion in the natural way, His conception was "of the Holy Spirit" (Matt. 1:20, Luke 1:35).

Here, then, are reasons for the conclusion that the believers who long ago condemned the Monophysite* heresy in all its forms were led by the Spirit to a soundly Scriptural conclusion.

*Monophysite, that is, "single-nature." "Eutyches was accused of denying the distinction of the natures in Christ, and of declaring that Christ's body was of different substance from ours."—ORR, Progress of Dogma, p. 190.

"Overcome evil with good.—The lovely image of the compassionate Son of Man ought to be visible in all His members, and the captivating lustre of His merciful and gracious nature ought never to disappear from the society of His friends. It is at all times infinitely more becoming in us, as followers of the Lamb, to pray for our enemies, than to call down the lightning of heaven upon them. More appropriate is it for us in patience and meakness to overcome our adversaries by the power of love, than in the spirit of the law to implore the wrath of God to go forth against them. Our whole walk and conversation should make it manifest that we are disciples of that Master, 'Who came not to destroy men's lives but to save them.'"

Liberty in Worship and Ministry

Address delivered in Central Gospel Hall, Detroit

By HENRY HITCHMAN, Exeter, England

PART II

The Liberty of the Holy Spirit

This deeply important subject is so little understood by many believers, that conclusions have been formed which find no warrant in the Holy Scriptures, which are our only guide. These conclusions are responsible for unprofitable ministry especially in Conferences of Believers, thus spoiling these gatherings, and causing many of them to cease being held.

Years ago, had even young Christians been asked what was meant by "The liberty of the Spirit," the answer would have been, "The Holy Spirit alone has liberty to speak through whom He will." In these days, what many understand by the liberty of the Spirit, is liberty for any brother who feels inclined, to take the platform and address the assembly or conference. What a change for the worse has been wrought in ministry, through this departure from God's Word, and will!

The Holy Spirit indwells the assembly and He is ready to control the various exercises relative to praise, thanksgiving, worship, prayer and ministry. He is at liberty to act through any brother if He so desires.

As gift is not a special qualification for a worship meeting, no brother should be debarred from giving out a hymn, leading in praise, thanksgiving, prayer, or reading of the Scriptures, if he believes himself led to do so by the Holy Spirit, though his exercise of this privilege must be judged by the spiritual ones who are present. (1 Cor. 12:1-11; 14:26.) No believer has divine right to take part unless prompted by the Holy Spirit to do so, and the evidence of this will be seen and felt by edification resulting therefrom. The saints are the judges as to whether the Spirit has led a brother to take part, and the godly will ever submit to their judgement.

There should be no desire to restrict the Spirit, but experience proves that He is not the author of very much that is done in His Name.

When the principles which govern a Worship meeting are brought into a Conference for the Ministry of the Word, they do not work satisfactorily, and thus many question the Scriptural order of gathering. Special gifts are needed for the public ministry of the Word and the risen Head of the Church has bestowed them, in order that the saints may be edified, exhorted and comforted (1 Cor. 14:3; Eph. 4:1-13). These gifts vary according to the service required. Evangel-

ists are given for Gospel-preaching; Pastors for shepherding the Lord's flock; Teachers to unfold God's Word, that the saints may be nourished and instructed in divine truth.

The bestowment of these gifts may cause brethren to be entirely separated for the Lord's work, or these gifts may be possessed by brethren who continue to follow their earthly calling as professional, business or working men (Acts 13:1-3). There is great need of warning against clerisy which can exist inside and outside the assemblies, and it has the same disastrous effect whether recognized or unrecognized. Saints are not expected to recognize or support clerical assumption at any time, nor any one who ministers publicly, when there is no evidence of gift or fitness for the position taken. Business brethren with gifts are responsible to the Lord to exercise it on all occasions under the Spirit's guidance; by not doing so, they deprive the saints of profitable ministry, and help to strengthen existing ideas of clerisy. Again, because a brother has the gift of an evangelist, it does not necessarily follow that he can teach saints, or that he should take the platform at Conferences. Many servants of Christ (who are spoken of as "out in the work") have less ability to edify than some of those who follow their daily callings. This need not discourage preachers to whom the Lord has given a definite work to do for Him; but it should deeply exercise the hearts of gifted business men, whose gifts are being little used at Conferences in some countries, much to the loss of God's saints.

We do not suggest that every minister of Christ has the same measure of gift, for that would be contrary to the pattern shown in the Scriptures, but wherever gifts are found, they will be recognized by others. Alas! very often, the difficulty is that a person imagines he has a gift and he is the only person who has come to that conclusion. Others are persuaded that he has no ability to minister the Word to edification, and are continually grieved on account of wasted time and unprofitable talk.

The liberty of the Spirit has been turned into the license of the flesh, which can never glorify God, nor profit his people. "Let the prophets speak," and if this divine rule were applied at Conferences, it would disqualify many who make a rush for the platform. Surely qualification is essential for such a high and holy service as the ministry of the Word. The most spiritual servants of Christ are truly waiting upon God for His mind relative to His message, and thus are never in a hurry to address the meeting. This often provides an opportunity for the unspiritual and less gifted, who are not slow to take advantage of it, to the grief and loss of the saints.

The Scriptures suggest two or three speakers, and those are generally found to be quite sufficient for one meeting, and (when led by the Spirit) far more profitable than several rushing to get a turn, without the Spirit's guidance. Two or three speakers in one meeting

would give opportunity for singing, prayer and other exercises, and preserve the saints from long, wearying addresses which often lack profit. It is a common experience of saints after such long addresses to converse with one another over the time taken by the speaker, rather than over the good things ministered from the Book of Truth.

When the Lord leads His people to arrange Conferences, in answer to their prayers, He brings into their midst teachers qualified to minister His Word to edification. These special gifts are well known among the saints, who have been helped by them on many occasions, or, in the case of strangers, by reputation. If there are seasons of quiet waiting upon God without hurry, or the restlessness of the flesh, these gifts will be raised up by the Great Head of the Church, and become channels of Ministry to the saints, who will thus become fed, refreshed, instructed and matured for ministry themselves (Eph. 4:7-13). Brethren without qualification are not likely to be selected by the Holy Spirit for the public ministry of the Word. It is a well known fact that few brethren in most assemblies have gift for teaching, and yet many persist in taking the platform, and wearing out the saints by profitless talk and thus wasting valuable time and money spent in Conference arrangements, and traveling to the meetings.

All assembled should understand that the meetings are only open for ministry from those who have distinct gift, and who enjoy the confidence of saints generally. Leading brethren who convene the meetings have a direct responsibility regarding the platform, and should exercise it in the fear of God, by encouraging the ministry of those who are known to edify, and by restraining others who have no ability to profit the saints. A brother may have a gift to edify a small local company but not sufficient to address large Conference gatherings. It has been the general practice in assemblies for the Word to be ministered (especially at Conferences), from what is known as an open platform, saints believing this to be scriptural order (1 Cor. 14). It is not suggested that there should be an open platform for any or every brother to minister, but that it should be open for the Holy Spirit to guide on the occasion, and not controlled by a chairman, and pre-arrangement.

When the Holy Spirit has thus been trusted to control the ministry, and when He has not been hindered by fleshly activities, He has never failed to glorify Christ nor meet the need of God's saints. Alas! He has often been quenched and a ministry to no profit has been the result. In order to remedy this state of things, some assemblies have resorted to closed platforms, and selected speakers who have been invited to give addresses. While this meets with the approval of some believers, many believe it to be unscriptural, and a departure from the pattern.

If the liberty and leading of the Holy Spirit in meetings for ministry are divine principles, is there any need to adopt others? Would

it not be better to spend more time in waiting upon God for guidance, and deal faithfully with those who are constant transgressors? The question is not which plan do we prefer, but which is according to the divine pattern? What is it that has led to closed platforms and selected speakers? The fact that in many instances brethren have been determined to minister, when they have had little or no ability to do so, and in the judgment of responsible brethren ought to have kept their seats. Repeatedly, brethren with remarkable grace and gifts, have been present in meetings, and compelled to be quiet, while those of little grace and gift have wasted the time and wearied the saints. One gifted servant of Christ was asked after such a meeting, why he had not ministered. He replied, "I was not in that race." Any departure from Scriptural principles will lead to weakness, and God's remedy for failure is not human expediency, but getting back to Himself and His Word.

If it be affirmed that closed platforms, selected speakers, and pre-arrangement, are unscriptural when saints are gathered for ministry, surely an open platform, where any brother is allowed to minister without qualification, is also unscriptural. And such is the effect of unprofitable Conferences, that in some places they have ceased to be held, and, in other places, there is deep dissatisfaction and exercise of heart relative to closing them, unless a remedy is forthcoming which will ensure profit. Do the Scriptures provide anything for the saints when gathered together for ministry, between an absolutely open platform for any brother to speak (which gives room for much that is evidently not of God), and a closed platform, which would exclude valuable gifts, bestowed by the Head for ministry? If neither of these things is according to the pattern, a remedy must be found in the Holy Scriptures. Does it not lie in the recognition of the special gifts given for the direct purpose of ministry, and making room for the exercise of the same?

By so doing it would correct the abuse of the open platform being taken advantage of by misguided and self-willed brethren, and at the same time avoid any necessity for a closed platform and selected speakers which hinder the Spirit's liberty, and mar the fellowship of saints and servants of Christ. Ought not only those recognized as able to edify in dependence upon God, be looked to for ministry, and such be looking to the Lord for a message, and an opportunity to speak? The Holy Spirit would thus be seen operating among the gifts of the Risen Head, and exercising His liberty, in prompting any gift, according to his Will.

"Brethren, ye have been called unto Liberty; only use not liberty for an occasion to the flesh, but, by love, serve one another" (Gal. 5:1-13).

Third Epistle of John---What It Reveals About Gaius

By JOHN RANKIN

The third epistle of John is directed to Gaius; "Whether Gaius of Macedonia (Acts 19:29), or Gaius of Corinth (Romans 16:23; I Cor. 1:14), or Gaius of Derbe (Acts 20:4) it is hard to decide." Perhaps all we know of this particular Gaius is what is revealed in this short letter. Our outline concerning him may be given in acrostic form.

G—Gaius was a **GOOD** man. By nature "There is none that doeth good, no not one," but by grace "Barnabas was a good man." Worthy also was Gaius of this appellation. To him the word was spoken, "He that doeth good is of God." He was a **GRACIOUS** man. His acts towards others give evidence of this fact. How great was the contrast between him and Diotrephes! What Diotrephes lacked in benignity Gaius possessed. It is easy therefore to understand why the apostle should have held him in such high esteem addressing him frequently by the term "beloved." He was a **GRAVE** man. To him the things of eternity were real and how much need there is that they should become more real to us whose lot is cast in these frivolous times. How often sobriety is enjoined upon the people of God in the Holy Scriptures! Mark the word "sober" for example in Titus Chap. 2. He was a **GODLY** man. "Help Lord for the godly man ceaseth, for the faithful fail from the sons of men" is the prayer of Psalm 12. Gaius was a man who learned well his lesson in the school of grace; one who lived soberly, righteously and godly in this present world.

A—Gaius was an **AFFLICTED** man. Bodily affliction is sometimes the result of backsliding from God: "For this cause" we read in I Cor. 11: "Many are weak and sickly among you, and many sleep." In the case of Gaius it was not so. John prayed that he might prosper and be in health "even as thy soul prospereth." In these days of fake healings Christians should not forget that Gaius is an example of how a prosperous soul may dwell in an unhealthy body. He was an **ARDENT** man. He was not one of the Laodicean lukewarm type. His spirit was aglow with love for his Lord. This love expressed itself in zealous service in a certain direction in which many more might well be exercised. That grand promise was surely fulfilled in his experience, "As thy days so shall thy strength be." Though weak in body he had an open heart, an open home and an open hand. He was an **AGREEABLE** man; not that he sought to be everybody's man, a kind of spiritual chameleon; not one who was willing to sacrifice any

part of the truth of God in order to stand well with others who perhaps had befriended him, no, he was not of that stamp; his agreeableness was consistent with his faithfulness. He walked in the truth and the brethren whom he entertained testified of his love before the church. Such a man in whom love and truth are found in equal balance will never be an Achan, a troubler, in the assembly of God. He was an APPROVED man. Like Apelles he was approved in Christ (Rom. 16:10) and he also was approved of men. "The kingdom of God," we are told, "is not meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." (Rom. 14:17, 18.)

I—Gaius was an INSTRUCTED man. He was instructed in the word of God. The Apostle wrote to him thus: "For I rejoiced greatly when the brethren came and *testified of the truth that is in thee.*" What is truth? is a question which has been answered by our Lord. Speaking to His Father He said, "Thy word is truth" and speaking of Himself He said, "I am the truth." The written word testifies of the Living Word. The written word has not been given to serve us in the place of Christ but rather to lead us to Him. Seeing then that the Scriptures testify concerning Christ shall we not search them after the same manner in which the Holy Spirit searcheth all things, yea the deep things of God? He was an IMPARTIAL man. Gaius was not forgetful to entertain strangers. He did faithfully whatever he did to the brethren and that strangers. These were not brethren whom he specially favoured because of long acquaintance with them; he did not forget them, we may be sure, but these were men whom he had not met before at any time. It was enough when he was convinced that they were working the work of the Lord; then his arms were open wide to receive them as one delighting in the privilege of sharing in the Lord's work which is honourable and glorious. He was an INVALUABLE man. Much is said in the scriptures about hospitality (Rom. 12:13; I Tim. 5:10; Titus 1:18; Heb. 13:2; I Pet. 4:9) and perhaps there were few who realized their responsibility and privilege as Gaius did. Hospitality was a great necessity in those days and only those who were entertained were in a position to estimate its true value. Hospitality was then a genuine mark of true fellowship and it is so now. In most places we fear this service is left to a very few who because they are willing to do it are likely to be imposed upon. He was an ILLUSTRIOUS man. Like the writer of Psalm 18 he might have said, "Thy gentleness hath made me great." Our Lord's reply to the disciples' contention as to who should be the greatest is appropriate here: "Whosoever will be great among you let him be your minister (servant); and whosoever will be chief among you let him be your servant (slave), even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many." This only is the way to true greatness.

U—Gaius was an UPRIGHT man. As a steward he was faithful. "Thou doest faithfully whatsoever thou doest. . . ." His service because it sprang from genuine faith in God was thus accepted by Him. Can it be said of one who squanders his Master's goods that he is upright? When our Lord warns against covetousness in Luke 12 he illustrates it not by one who covets what belongs to another but by telling us of the wealthy farmer who thought that his life consisted in the abundance of the things which he possessed. The wrong consisted not in the fact that the man had possessions but in the fact that the possessions had the man. He was their slave. Gaius was an UNSELFISH man. His love toward God urged him to be faithful and love toward man found its expression in benevolence. His love was not in word or tongue but in deed and in truth. When he set the brethren on their journey he did it after a godly sort or in a manner worthily of God. He was a USEFUL man. Acting as one who realized his obligations both toward God and man constituted him truly a useful person. How many professing the name of Christ seem to live aimless, useless and fruitless lives! In order that God may use us for His glory let us afresh yield ourselves unto Him as those who are alive from the dead. He was an UNASSUMING man. There was no arrogance, no pretension and no advertising of his liberality. It was those to whom he ministered who testified of his love before the church and the record of it is preserved for our encouragement and help.

S—Gaius was a SAVED man. One rejoices to see those things which accompany salvation evidenced in beloved Gaius. A printed theology is right in its place but the world asks to see in those who say they are saved a reproduction of a living Christ. He was a SEPARATED man. The truth was in him, that is, he held it fast and he walked in the truth. Is this true of us? Many there are who make loud pretensions of holding the truth and walking in it who will have much to answer for to the Lord on account of their cruel attitude toward their brethren in Christ. It is sad indeed when men of the Diotrephes type are able to persuade themselves that they are pleasing the Lord. If we really hold fast the truth and walk in it we shall be found endeavouring to keep the unity of the Spirit in the bond of peace. He was a STEADFAST man. He was a man whom John could trust to continue in the course which he had been pursuing. He had done faithfully what he had done to the brethren and says the Apostle "in setting forward the brethren on their journey, *thou wilt do well.*" Let us not stand still but go forward. Be ye steadfast . . . always abounding in the work of the Lord. He was a SPIRITUAL man. The features seen in Gaius the beloved are not those of a carnal Christian. They reveal rather the splendid reality of his spiritual experience and joy. His prosperity of soul evidenced itself in a loving disposition, in singleness of purpose, in holiness of character, in joyfulness of spirit, in kindness to his brethren, in faith-

fulness to the truth, and in compassion for the lost. "Take my all in consecration, glorify thyself in me," was the nature of his daily prayer to God.

His name means "earthy or land-holder," but as to his character he set his affection or thinking faculty on things above, not on things of the earth, and if he was a land-holder it is evident that the language of his heart was:

"Nought that I have, mine own I'll call,
I'll hold it for the giver,
My heart, my strength, my life, my all,
Are His and His forever."

We Know, But Do We Show?

By JOHN KELLY, JR.

We know that God sent forth His only Son,
And by His death o'er sin the vict'ry won;
We know that Christ bore all our guilt and shame,
And made us free by trusting in His Name.
He died that we might live, that we might share
The Father's love and all His tender care;
Yea, perfect peace have we,—but do we show
The beauty of it all as on we go?

God gave His only Son that we might be
Joint heirs with Him who died upon the Tree;
In tenderness He called us to the Fold,
That we, through Christ, might share His wealth untold,
He placed within our hearts a joy profound,
New life He gave wherein we might abound;
Yea, more than we can tell He doth bestow,
And yet, how much to others do we show?

One thing we know—God's promises are sure,
His way is best, His precious Word is pure;
And in His Book a blessed hope He gives,
That some day we shall be where now He lives
In Glory where unceasing joy is found,
Where praises through the courts of Heaven resound,
Where neither spot nor blemish, ache nor pain
Shall mar the beauty of that glorious reign.
Yes, this is our assurance here below,
But is it not for others too, to know?

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"Where Is The Guest Chamber?"

A Word on Hospitality. Luke 22:11

By W. J. McCLURE

"The Master Saith Unto Thee, Where Is the Guest Chamber?"

These words were addressed to the person in whose home the Lord and His disciples kept the last Passover, just ere He went to the cross. But we desire to use them in a more general way, and by them to stir up the Lord's dear people to the exercise of a grace, which seems in many places to be dying out, and in most places is not being cultivated as it ought to be—the grace of hospitality.

We have in 2 Kings 4, the account of the woman of Shunem, whom God has called "*great.*" Many women have lived since her day, whom the world has called great, but millions will read of the woman of Shunem who will never hear of those others. Florence Nightingale, Frances Willard, Queen Victoria and many others that are too numerous to mention, have claims to greatness, but none of them has been so distinguished as the woman of Shunem. Her act is recorded in the imperishable Word of God, and wherever it is read, she is known, and her deed spoken of.

What did she do? Well, there was nothing spectacular about it, —nothing like what some of the heroines we have read about did; Grace Darling risking her life to save a crew of shipwrecked sailors; Florence Nightingale enduring the risk and the rigors of a Russian winter, to minister to sick and wounded soldiers in the Crimean war, etc. No, this dear woman only suggested to her husband that he prepare a "little chamber on the wall," that a prophet of God might have a place to stay, when he was in those parts. Doubtless the act, always acceptable to God, was much more so then, when so few in Israel had any heart for Him. And well did He reward her even then, but she has also to meet it in a coming day.

"Where is the Guest Chamber?" In Rom. 12, we have a number of practical things enjoined upon the Lord's people and among them we find this, "Given to hospitality" (vs. 13). The word that is rendered "given" in that verse in Acts 26:11 is rendered "*Persecuted,*" and Phil. 3:12 "*Follow after,*" and in 3:14 "*Press towards.*" When Paul was persecuting the Church, there was nothing half-hearted in the way that he went about it. Speaking of how he did it, he says, "Being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:11). And when seeking to lay hold of that for which Christ had laid hold of him, he did not act as if it were a matter of very little consequence, but rather as if it were, as indeed

it was, more to him than life itself. *And it is in this whole-hearted way that hospitality should be exercised.* Often an invitation is given in such a way, as almost says, "I hope you will not accept it." That was not how the disciples invited the Lord in Luke 24:29, though they did not know that it was the Lord. We read that, "He made as though He would have gone further" (vs. 28). He tested them, and then we see how hearty their invitation was, for "They constrained Him, saying, Abide with us." What they would have lost had they invited Him in the same way that many do now.

"*Where is the Guest Chamber?*" How many of the Lord's people on taking up housekeeping at first, never seem to have had the thought cross their mind that such a place should be part of the Christian's home. Thus they go on through life without apparently ever learning it, and as a result, in some fairly large assemblies it is difficult to find a place even for one wholly engaged in the work of the Lord to stay, much less for hospitality to saints generally. Many a believer is in for a *painful surprise* at the Judgment Seat of Christ, when they shall see what they have missed. And on the other hand, there will be some glad surprises—some will find out that they had entertained the Lord, and they did not know it. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40).

Most of the excuses put forward as reasons for not exercising hospitality at any time, but chiefly at times of special believers' meetings, will not look very good at the Judgment Seat, and indeed they don't look good now, and a spiritually minded believer can see that the real cause for not doing it, is not a small house but a *small heart*. If the Lord Himself were to come to the home, however small it might be, there would be room made for Him. Well, it is Himself who comes in one of His own, but He comes in such a way as to test the real condition of the heart.

"*Where is the Guest Chamber?*" Poverty among the saints has never been a bar to the cultivation of the graces of the new life. The widow of Zarephath was not debarred from the honor of exercising hospitality by her poverty, and it was very great—for she had come to the last handful of meal and the last little drop of oil, when God sent Elijah to 'board with her. But no one in all the land of Israel ever entertained such a *paying guest* as he. Her food troubles were over the day he crosses her threshold. Read 1 Kings 17:10-16. Many a servant of the Lord has been like an Elijah to some of the Lord's poor ones who opened their homes, when others, humanly speaking, better able, did not do so. The real servant of Christ will not be a burden on anyone, and often feels most at home, where in the eyes of men, they are least able to entertain him.

"*Where is the Guest Chamber?*" "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). Like the Master, these angels had come in such a way

that they were not entertained just because of their exalted rank; what was done for them was done just because of grace operating in the hearts of those who did it. And then when they had departed, there came the pleasant surprise that an angel had been under their roof. How the memories of that visit would linger, and it would be remarked that there was something about the one who had been there that was so different from others, and a subtle influence which they had felt but could not explain, but now the secret is out—they had entertained an angel!

We fear, however, that there is a measure of excuse sometimes for the unwillingness of believers to exercise hospitality, because of the *lack of consideration* on the part of some who have abused it. How much may be done to keep the housewife from feeling any extra strain, where already there is enough. Little services can be done for oneself that are too often permitted to be done by the one who entertains, and in a busy home everything counts. And that the housewife is willing to do it, does not, in the vast majority of cases, prevent that person feeling thankful that she has the time to devote to other things. Then there is the matter of being on time for the meals. How often the thoughtlessness of the person entertained, has added a great deal to the work of one who has already enough to occupy her time fully. Instead of being able to clear away the breakfast things and get at other work, it is often a matter of waiting the coming of the guest, keeping things warm or cooking a new meal. In a rare case it may please the housewife better to get the family served ere the guest comes to the morning meal. But where one may wish it, we have found ten who appreciate the consideration of the guest in making himself one of the family and expecting no better attention.

It ought to be the care of all who seek to serve the Lord to cultivate the grace of hospitality in believers, and the very best way is to be grateful for it and not to take too much advantage of proffered service, however hearty the person may be who would render it. Were this attended to, return visits would be more eagerly looked forward to, and the grace of hospitality cultivated instead of being hindered, as it sometimes is.

"Where is the Guest Chamber?" "The Master saith unto thee, Where is the guest chamber?" The answer might in some cases be, *"I never had any."* Others might say "I had one, but I thought I would rent it, as rooms are fetching such a rent now, I thought I might as well make something out of it." And this, in some cases, is done where no need exists, and only to accumulate money. So when the Master comes and says, Where is the guest chamber? He will have to be told, that it is rented to *make something out of it*, which implies that *He* is not a *paying guest*. Then again others may say, whether it be the case of a servant of Christ coming to minister the Word, or receiving believers into their home at a time of conference meetings,

"The brethren who care for the assembly will see that places are gotten." The Master saith unto *thee*, Where is the guest chamber?" This is a grace to be cultivated by all who have a home. And if you have not such a place in your home, dear believer, you should seek to have one. And if the Lord never sends the guest you will not thereby lose your reward. By and by He will say to you, "Thou didst well that it was in thine heart" (2 Chron. 6:8). "For God will make manifest the counsels of the hearts, and then shall every man have praise of God" (1 Cor. 4:5).

Editorial

An Appendix to the Foregoing

The Editor feels impelled to add a few words to this paper by Brother McClure, more in the way of giving actual incidents to illustrate what is here urged than with the thought of amplifying the theme. We feel we can qualify as an expert on this matter, because all our days we have been used to entertaining servants of the Lord or being entertained as one of them ourselves. This enables us to speak on both sides of the question with the authority that a lifetime of experience furnishes one. In our father's house, as far back as we can remember, it was the rule rather than the exception to have one or more preachers staying with us, and some impressions formed in those early days abide. As a boy, one of two boys in the home at that time, it fell to us to have to go to the depot to bring the preacher's baggage to the house. We remember well how glad we were when it was the baggage of Mr. Donald Munro, because when we served him in this way we were always rewarded not merely with a "Thank you" but in a much more substantial and appealing way to the heart of boys. I dare say we were mercenary enough, but when we saw others accept this service and every other kind of service in the home as a matter of course, we could hardly be blamed for giving a big place to the one who showed even in little things marked consideration for those who were his hosts and appreciation of everything done for him by the family. He did not stand on his dignity as a servant of the Lord to whom everything ought to come as his due, but in the meekness and gentleness of Christ acted as a representative of Him Who was meek and lowly in heart.

Someone has said, "Evil is wrought for want of thought as well as for want of heart," and so we would avoid blaming unduly those who do not come up to the standard that we may have as becoming servants of Christ but we will venture another bit of actual experience to stress the point we have in view. On one occasion we had in our own home the late John Blair. He was an ideal guest in his thoughtfulness for those who waited on him in any way and we give one instance that showed out that delicacy of consideration for his hostess that was most appealing. He was asked when leaving the

home one day to go down-town when he would be back to lunch. His reply was, "Mrs. Ross, if I'm not back at your regular lunch-time it means I am not going to be back to lunch at all." He would not permit the regular order of the home to be changed to suit his convenience, but would rather inconvenience himself than give his hostess one extra step.

Now do not think because we mention two men only that we are reflecting on all those besides them whom we have known as guests. We have had the privilege of having as guests in our home every one of the servants of the Lord of the past generation who move in our circle and we have mentioned the two incidents because they illustrate that principle we would press on our brethren who are received into homes because they are serving the Lord Jesus, to so conduct themselves that they will ever be thought of with respect and welcomed back to those homes. We do not doubt that by far the greater number do so but we sorrow to say it, we have heard from fellow-saints a complaint that this consideration for their hosts has been lacking sometimes and in this connection we pass on a remark made to us once by the late John Smith with reference to a complaint regarding one who was professing to serve the Lord Christ. He said to us very solemnly, "It isn't merely that he has brought criticism on himself, but it is a reflection on us all," and then he quoted the words of the apostle Paul in 2 Cor. 6:3, "That the *ministry* be not blamed."

We cannot close this side of the question without saying another word and it is addressed to those who have entertained servants of the Lord at one time or another. We make mention in the columns of "Work and Workers" only the names of those who are being entertained by you. Will you, dear brethren and sisters, and especially sisters, on whom the burden of hospitality falls heaviest, accept from us in this public way the hearty thanks of the whole body of those who have been your guests. The Lord has said that those who received a prophet in the name of a prophet should receive a prophet's reward. How much the work of the Lord owes to you we do not pretend to say, but permit the writer as one who has known the kindness and labor of Christian hostesses to express his deep appreciation of it all and his thankfulness to God that it will be rewarded in that day.

One more incident we relate. It bears on the other side of the question and we are sorry to have to tell it. In a certain assembly well-known to the writer, there was a brother and sister who habitually entertained the preachers who visited this assembly. On one occasion a preacher wrote suggesting a series of meetings. It so happened that the sister who was the hostess as we have said, was sick at this time. The brother brought the matter of the meetings before the brethren and there was an enthusiastic acquiescence in the proposal. Then he apprised them of the fact that his wife could not

play the hostess on this occasion because of her sickness, now who would wish the privilege of taking her place? Will it be believed that the suggested meetings had to be abandoned because there was no one willing to open the home for the entertainment of the visiting preacher?

Still one more incident would we give, bearing on another phase of this subject. It was told the writer by one who at one time walked with the party of saints in which the late J. N. Darby was a prominent figure. It is said that on a certain occasion he visited a place where he had never been before where there was quite a large assembly. Having sent word of the time of his arrival a number of the brethren met him at the depot with their conveyances, all desirous of entertaining him. He was at a loss to know what to do but at last asked who usually took care of visiting preachers. He was pointed to a humble brother who was somewhat in the background at the time. Mr. Darby at once said, "I go with him," and did so, leaving the others somewhat chagrined at his decision. There are two points to this incident. There are some saints quite willing to entertain a very gifted man because of the prestige it will give themselves, that is one of the points, and the other is that there are some preachers who desire to stay in the best home and with the prominent people of the assembly because of the prestige it will give them. May the Lord give us to walk in all simplicity before Him.

C. W. R.

Christ Committing Himself

By H. P. BARKER

A rather surprising statement is found in John 2:24. We are told that there were certain people who "believed" when they saw the miracles performed by the Lord Jesus, but that *He did not commit Himself unto them*. The inference, of course, is that there are others to whom the Lord *does* commit Himself.

It should be a matter of concern to all of us as to whether we are numbered among these. The test of our genuineness is that Christ has committed Himself to us. But has He?

An illustration of what is meant may be found in Acts 16:15. Lydia's conversion had not been of the sensational kind, like that of the jailor of the prison in the same city. But the Lord had opened her heart and she had received the glad tidings. When she and her household had been baptized she put the case to Paul thus: "If ye have judged me to be faithful to the Lord, come into my house and abide there."

We might paraphrase her appeal in this way: "If you see in me evidence that I am a true believer, commit yourself to me and accept my hospitality."

Her invitation was accepted and her house became the temporary abode of Paul, Silas, Luke and Timothy. In the same way, if the Lord sees that He can commit Himself to us He comes and takes up His abode with us. John 14:23 teaches us this. A man who loves Christ and keeps His word is one to whom He can commit Himself and He makes His abode with such an one.

But this committing of Himself to us means more than this. It means that *He entrusts us with a charge*. In spite of all that Paul had been—a blasphemer and a persecutor—he had not only “obtained mercy,” but Christ had *counted him faithful*, putting him into His service. (I Tim. 1:12, 13.) The question for our hearts is this: not, “Am I doing any work for the Lord?” but “Has He committed Himself to me, counting me faithful and putting me into His service?”

Think of the honor of it! If you truly love the Lord, say it over to yourself with a pause between each word: “Christ—has—committed—Himself—to—me.” Then get down on your knees and let your soul revel in the wonder of it.

The Grain of Wheat

By WM. ROBERTSON

“Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.”—(John 12:24 R. V.)

In these few words our Lord reveals from nature the blessed results of His own death and resurrection. The “grain of wheat” having life in itself, speaks of Christ, of whom we read: “In Him was life, and the life was the light of men.” (John 1:4.) Into this scene of spiritual death He came to “give life” (i. e., eternal life), but to accomplish this He must of necessity “die” and rise again; thus, in the “fruit” we see nature’s law of increase—new life *communicated* and manifested by the death and resurrection of the single “grain of wheat.”

Thus, the “grain of wheat” must “die,” or abide by “itself *alone*.”

If our blessed Lord had not descended into “the *dust* of death” (Psalm 22:15), then as Man must He have been forever “*alone*,” without heavenly or earthly associates, throughout eternity.

The Old Testament types confirm the teaching of the New Testament as to this.

God said concerning Adam, “It is *not* good that the man should be *alone*; I will make an help meet for him” (Gen. 2:18). Of “the last Adam” (I Cor. 15:45) this was also true but to have a bride He must needs pass through the “deep sleep” (see Gen. 2:21) of death at Calvary.

The "Hebrew servant" (Ex. 21) teaches the same lesson. During his six years of servitude he receives "a wife" and she bears him "sons and daughters," but on the seventh year his servitude ends, and he may "go out free." If, however, he chooses freedom, he must leave his wife and children to be "his master's" and "go out by himself" (i. e., alone, v. 4). *Love* for his master, wife and children will not permit him to go out free, so, for their sake and their *companionship*, he pledges himself to perpetual servitude. "*Love*" for His heavenly bride (Ephs. 5:25) led "the Lord of Glory" to take Himself "the form of a servant" (i. e., bond-servant, Phil. 2:7), and as a serving One, He gave "His life a ransom" (see Matt. 20:28) for her. Rising again, He still serves His own (see Eph. 5:26) and forever he will show His unchanging love to His blood-bought bride by His unceasing service for her in the glory above. (See Luke 2:37.)

And now let us think again of the "fruit" seen in the ear of wheat, springing from the single grain.

These many grains, *clustered and clinging together*, bear the same *resemblance* to the parent seed, and partake, as before said, of its *life*, because of their vital *union* with it. Thus we have life in Christ; yea, He is their life (Col. 3:4) because united to Him, and as "He is, so are we in this world" (I John 4:17) and not only with Him, but with *all* who have His life, we are bound with an indissoluble bond.

But it is not simply fruit, it is "*much* fruit" that springs from the single grain of wheat.

In this connection we think of that lone sufferer—the single grain of wheat—"forsaken" (Matt. 27:46) by His God, when dying for "our sins" upon the accursed tree. He dies, and is buried, but on "the morrow after the sabbath" (see Lev. 23:11) He comes forth in resurrection as "the first *fruits*" (I Cor. 15:20) of the great "harvest" (Lev. 23:10) that is to follow, when, "they that are Christ's at His coming" (I Cor. 16:23) shall arise. He ascends on high as "the first born of the *many* brethren" (Rom. 8:29) whom He is "bringing unto glory" (Heb. 2:10). Can these many brethren be *numbered*? If we could number the many "*stars*" that shine in the heavens, then could we number the redeemed. John tells us that "Ten thousand times ten thousand (myriads of myriads, margin) and thousands of thousands" (Rev. 5:11) a countless throng of the redeemed will praise 'the *Lamb* forever.'

Yet, this is not the sum total of the *much* fruit, resulting from the Saviour's death upon the cross.

From the precious Psalm of the cross (Ps. 22) we learn of the various circles in the human family who are blessed by His *death*. First in order is "the congregation" of those He speaks of as "My brethren" (v. 22)—the Church in whose "midst" He will sing (see Heb. 2:12). Then, "All the seed of Jacob . . . and all the seed

of Israel" (v. 23) will "glorify Him" as restored and blest they reign with him during the millennium. Still the circle widens and we read of "the *great* congregation" (v. 25) of "all the kindreds of the nations" (v. 27) who through Israel will be saved in that day, and will "praise the Lord" (v. 24) for His redemptive work. What a multitude! Can these be numbered? If "the *sands* by the seashore could be numbered so could this *earthly* company be numbered.

Yes, the single "grain of wheat" by dying and rising again has borne "*much* fruit," not simply in blessing to man, but, blessed be His Name, a groaning "*creation*" (see Rom. 8:19-22) too will share in the blessings resulting from His death. And language fails us to speak of the rich harvest of glory (see John 17:14) God the Father shall reap throughout the eternal ages from the death of His beloved Son.

When we contemplate what the death of Christ means to God, to the redeemed of both heaven and earth, and to creation, we might well say with ecstasy of joy, "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), and in that coming day of His manifested glory, because of His death, we shall acclaim Him Lord of all and our Redeemer, and as He shall look upon the "*much* fruit" of His deep humiliation unto death, then shall that word truly be fulfilled "He shall see of the *travail of His soul, and shall be satisfied*" (Isa. 53:11).

Third Epistle of John---What It Says About The Brethren

By JOHN RANKIN

"The brethren" who are mentioned three times in John's third epistle (verses 3, 5, 10) deserve our consideration. Representing, as they do, that faithful company who serve their Lord in comparative obscurity their names are withheld from us.

Permission

Their *permission* to engage in the service of the gospel. Men asked our Lord, when they witnessed His miracles. "By what authority doest thou these things?" It was nothing to them that the sick were healed, the lepers were cleansed, the dead were raised, etc., so long as they deemed the miracle worker to be acting without due authority. In some quarters still it is nothing to ecclesiastical dignitaries and their followers that souls are saved from sin and judgment through the instrumentality of godly men who have not been ordained after their fashion. "The brethren" had the grand qualification for service which alas far too many "ordained ministers," so styled, lack; they were born of God, thus His children by faith in

Christ Jesus. Being designated as "brethren" reveals this fact. As sons of God they were called to serve. Their ordination was from a higher source than that which many deem to be indispensable; their's was the "ordination of the pierced hand." Without this divine ordination no one otherwise authorized has any scriptural warrant to preach the gospel.

The writer of the well known book, "Pardon and Assurance," preached about six years before he experienced the new birth, and speaking there about unconverted ministers he terms them "learned haters of God, talented servants of the devil and amiable heirs of hell." He further speaks about their meanness and shabbiness in professing to teach others the way to heaven when they do not know it themselves. "It would be nobler far," he says, "for them to break stones by the roadside." Reader, are you born again? If so, then hear the Saviour's word to you—"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

Preparation

Their *preparation* for the service of the gospel. Grace permitted them and grace also fitted them to make known the unsearchable riches of Christ. In connection with our Lord choosing the twelve we read in Mark 3:13-14: "And he goeth into a mountain, and called unto him who he would, and they came unto him. And he ordained twelve that they should be with him and that he might send them forth to preach." Before he sent them on their special mission it was essential for them first to be with him. "With Him" learning His mind, His will, His desires, His purposes in His presence gives a fitness for service which can never be obtained in any theological seminary or Bible school however orthodox the teaching may be. At the feet of Christ we learn of Him and there also we learn ourselves; in no other way is one prepared to "serve the Lord with all humility of mind." Thus were the "brethren" of our chapter fitted for their evangelistic work.

Progression

Their *progression* in the service of the gospel. In obedience to the divine command, "Go ye into all the world and preach the gospel to every creature," we read with interest the words, "they went forth." Their's was an onward motion "being hastened and pressed on by the king's commandment" (Esther 8:14). How beautiful and gripping is the expression "for his name's sake they went forth." Many may run without being sent but not so these men. The gospel of God on the lips of an unfit man is like a jewel of gold in a swine's snout. "The brethren" were *men* of the right sort; their *message* was of the right sort, as it was concerning the Name of Christ and concerning the Truth, and their *motive* was also of the right sort for "they went forth taking nothing of the Gentiles." Their needs were made known to the

Lord alone who never fails though oftimes He tests His trusting servants. From Gentiles they *took nothing*; from many Christians they *received nothing* but through exercised men, such as Gaius, their needs were fully met, thus *they lacked nothing*.

Proclamation

Their *proclamation* in the service of the gospel. What was the message they proclaimed? This is important in a day when many preach knowing not what they preach. The following is an extract from an address delivered recently by Dr. Gottfried de Purucker in the Temple of Peace on Point Loma, a short distance from where the present writer resides. Defining in part the teaching of theologians he said: "It has no dogmas; it has no creeds; you need not believe this or that or the other doctrines unless it appeals to you; but it is the formulation in human language of the discoveries of great seers and sages of the ages, who have sent their inquiring spirit behind the veil of the visible into the invisible, into the very womb of being, and have brought back wisdom, knowledge, and have formulated it in religio-philosophical shape." Now let us look at this "shape": "Within each one of you is a divinity, a living God, the source of all your present human powers, the source in you of pity, of compassion, of love, of understanding, the source whence you draw your conceptions of harmony and beauty. Man, know thyself! Ye are gods and the offspring of divine beings." Anyone who reads Gen. 3 will discern in the Doctor's swollen words of vanity the "shape" of that old Serpent the Devil. How aggressive men are who give heed to seducing spirits and doctrines of demons compared with those who know and have confidence in the gospel!

Concerning the "brethren" it is written "for the Name have they gone forth" (Darby's trans.). The subject of their message was the Name which is above every Name, the Name exclusively through which salvation is found (Acts 4:12; Acts 10:43). What a gospel! Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures, etc. The message preached by the brethren and by all true servants is the message of truth and triumph of life and light, of safety and solace, of hope and heaven, of peace and power, of grace and glory, the message of the Cross and the crown. In contrast to human gospels which are dry and deadly this message is divine, definite and delivering, and the only message for this present dispensation. How solemn are the words of the Apostle in Gal. 1:8: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed."

Participation

Their *participation* of hospitality in the service of the gospel. To the great credit of Gaius it is written that he received the "brethren" although they were strangers to him and how grateful the "breth-

ren" were in turn to receive such a welcome and to be so lovingly treated. Not only were they welcomed to his home but they were sent by him on their journey after a godly sort or in a way worthy of God. Nothing could be higher than this in the Apostle's eyes. Ambassadors of Christ the "brethren" were and as humble minded men they would have been content with much less attention than they received at the hands of Gaius. Pope and prelates, archbishops and bishops and lesser ranks of the "clergy" as well as certain laymen so termed may possess great worldly treasures, live in palaces and mansions, abound in every conceivable luxury, but for preachers in those early days it was very different. They sought not their own things but only the glory of God in the salvation of sinners and in this path they found divine contentment as everywhere and in all things they were initiated both to be full and to be hungry, both to abound and to suffer need.

That there are a few who, Gaius like, realize their responsibility and rejoice to show hospitality with a Ha! Ha! of cheerfulness to faithful servants of Christ is surely a cause for thanksgiving. How deeply the Master Himself appreciates this service shown toward His Name!

Persecution .

Their *persecution* in the service of the gospel. That the brethren had much to endure from the world in its multitudinous forms of opposition we doubt not though nothing is said of that here. What is worse to endure is persecution from those who profess to be followers of Christ and indeed from some who assume a place of leadership in an assembly of God. Such a "sad" experience the "brethren" had. Faithful to God and His truth yet they were refused by Diotrophes. To such autocratic rule godly saints could not submit, thus they were cast out of the church and perhaps Diotrophes spent or wasted many hours writing letters and sending them to this assembly and that blaming the "brethren" for causing all the trouble. Those who knew what manner of men John and the "brethren" were had better sense than to allow themselves to be influenced by such reports; but, it is to be regretted that all Christians do not remember that word, "He that answereth a matter before he heareth it" (that is, the whole story) "it is folly and shame unto him." Because of the dishonor all this brought upon the Lord the "brethren" must have experienced much grief and sorrow. Suffering for righteousness sake the Spirit of glory and of God rested upon them and this was their sustaining recompense.

Perception

Their *perception* in the service of the gospel. What gave the "brethren" more joy than the fact that Gaius had been kind to them was the evidence so clear to them of his deep spirituality. They bore

witness that he had the truth in him and that he walked in the truth. They could not witness thus concerning Diotrephes though perhaps others who prided themselves in their superior spirituality yet lacking in real spiritual discernment regarded Diotrephes and not Gaius the real spiritual man. The "brethren" also perceived that by testifying concerning Gaius to others they were likely to stir them up to godly emulation and to further devotion to their Lord. Of them it is said, "The brethren . . . which have borne witness of thy love before the church." Their perception also being clear in regard to the purpose of God to bring out of the nations a people for his name, their zeal was abundant in making known the gospel of the grace of God. While serving their Lord they perceived that His coming was imminent, at which time, they all would receive their due reward according to their work for Him. All who love the truth and walk in the truth will rejoice to be fellowhelpers with the truth in receiving men whom God sends. "We ought to receive such, that we might be fellowhelpers to the truth."

Cherubim and Palm Trees

By W. H. FERGUSON

And it was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.—Ezek. 41:18-19.

The above are spoken of in connection with the vision Ezekiel gets of the glorious temple which will be the dwelling place of the Lord during the peaceful Millennial reign when the "kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

In the *cherubim* we have a *representation of God's throne* as when Adam sinned and forfeited his right to the beauties and blessings of Eden's garden he found at the east of the garden "Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Thus there was a *visible representation* on earth of the true character of the justice and judgment which proceeded from the throne of God in heaven. Ps. 89:14. Out of God's throne there comes only righteousness and justice of the highest order.

The *palm tree* would speak to us of rest and peaceful prosperity and victory—true emblem of Jehovah's reign in His coming, earthly kingdom.

"Every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about." We can see from this interesting picture that

there will be a constant remembrance of Christ in His humiliation (in the face of a man) and Christ in His glory (as the Lion of the tribe of Judah) in the Millennial kingdom. Between the throne of God and a peaceful and prosperous earth there had been an unbridged gulf, had not the "Man, Christ Jesus" put one hand on the throne of God and another on the inhabitants of this earth. How becoming that there should be this constant remembrance of Redemption and the Redeemer when redeemed Israel enjoys the "panoply" of Jehovah's presence and enjoys the Messiah's glorious reign and worships in His temple.

There are two visions God would have us keep before our hearts continually. One is—Christ, in His humiliation and suffering, the other is Christ, in His glorious person now, the One Whose Name is above every name. The one will keep us humble and mindful of our great deliverance—the other will cause us to live above the atmosphere of this evil world and become more anxious to see our Glorious Lord and our future habitation—glorious beyond human thought. With what remorse and shame must the opposing nations face that One on the throne of His glory. Their human glory all gone, stripped of all their pride and false colors, hearing from His lips "Depart, ye cursed, into everlasting fire." How foolish for Christians to occupy themselves with this world's false glory which is only part of Satan's scheme luring his dupes on to certain destruction.

Christian; often despised, living in comparative obscurity, like Cowper's "christian cottager"—"never heard of half a mile from home"—look up, the day of glory cometh; and while our portion is heavenly, not earthly, we shall be sharers in Jehovah's glory and Jehovah's glorious reign.

Service

By JAMES WAUGH

To serve the Lord is the great honor God gives to all His own, an honor that cannot be overestimated or too highly esteemed because it is the outcome of the death of Christ. His sacrificial work purges the conscience from dead works so that the saint may serve the living God. (Heb. 9:14.) The Thessalonian saints "turned to God from idols to serve the living and the true God (1 Thess. 1:10). Of the saints at Rome we read "being made free from sin ye became the servants of God" (Rom. 6:22). Even of Israel it is written "Let my son go, that he may serve Me" (Ex. 4:23). This great honor is sublimely expressed in the words of Zacharias at the birth of his son, "that we being delivered out of the hand of our enemies may serve Him without fear in holiness and righteousness before Him all the days of our life" (Luke 1:74-75).

There is great diversity and variety in service, but it is well to remember that while all are privileged by grace to serve the Lord yet all are not fitted for every phase of service. In other words, there is a service all may render; that is the outcome of grace alone, and there is a service few can render for it requires gift, fitness and special help from God. These two lines of service are distinct in Scripture, and must be distinguished if we are to be preserved from confusion.

The spiritual motive or spring of all service is divine love. This is most important; it is the truth that I Cor. 13 emphasizes. If it is service in the gospel then the love of Christ should constrain us (2 Cor. 5:14). If it is service towards the saints then "by love serve one another" (Gal. 5:13). If it is the service of shepherding the flock of God then again love to Christ alone should be our motive (John 21:15). One may have the tongue of an angel, and be as eloquent as an Apollos, but without divine love our service is divinely estimated as "sounding brass or a tinkling cymbal," "without life or feeling" (I Cor. 13:1). There may be an intelligent and skilful impartation of knowledge to others that may be very helpful, and much appreciated but if love is not the motive then "I am nothing" (I Cor. 13:2). Service may be even self-sacrificing financially and physically but if love is lacking "it profiteth me nothing" (I Cor. 13:3). These divine appraisals of service must be exceedingly searching to all who seek to serve.

The church at Ephesus was commended for their zeal and activity in service, and for their soundness in doctrine and discipline, yet the dry rot of waning affection had set in. "Thou hast left thy first love" is the serious exposure of Him "who holdeth the seven stars in His right hand" (Rev. 2:1-7). These Ephesians were commanded to repent and do the first works; the works they used to do springing from warm hearted affection. May we be preserved from the monotonous regularity of a service that is lacking in the warmth of affection. If love animates our service it shall never become irksome or cumbersome for love is not easily discouraged; it endureth all things; it never fails (I Cor. 13:7-8). Let us then seek lovingly to serve the Lord "with all humility," with "reverence and godly fear" until we enter the perfect service of the eternal state, then "His servants shall serve Him, and they shall see His face, and His name shall be on their foreheads" (Rev. 22:3-4).

"Many have gotten peace of conscience through faith in the sufficiency of Christ's work, who do not enjoy peace of heart through faith in the sufficiency of God's care."

Abide With Us

(A present-day interpretation of Luke 24:13-35)

By P. S.

We walk o'er old familiar ways,
 We talk together as we go
 Of things our eyes have seen but which
 Our reason, now, scarce owns we know;
 Our vision seems to wane and fade
 Our hearts grow sad and fill with fear,
 We prove not even yet to know
 Our Lord Himself as He draws near.

But faith, though failing, still concerns
 Itself with faithful fact and deed,
 And FAITHFULNESS INCARNATE flies
 To claim that faith and meet its need.
 So come to us, we need THEE now,
 Too slowly still, our hearts believe
 THY gracious truth. We, too, are fools
 And walk as fools who grope and grieve.

O GUEST DIVINE! "abide with us,"
 Day's end reveals our strong desires
 No longer kindled to white zeal
 But only coals of former fires;
 And evening comes to us across
 A still, full tide of singing days
 When Trust took heights sublime with ease
 And hearts, like harp-strings, rang with praise.

O sit at meat with us tonight
 A HALLOWED PRESENCE at our board,
 Make THYSELF known to us, O CHRIST!
 Our SACRED HOST, our SOVEREIGN LORD.
 No form like Thine, our eyes can bless,
 Nor Voice give such true thanks, No, THOU
 Alone canst break and give to each
 LIFE'S BREAD as each one needs it now.

THY HANDS uplifted, let us see
 Identified by holiest scars
 Love's reconciling signet-seal
 That we are Thine and Thou art ours.
 Our understanding occupy,
 Our ways can ne'er be lonely thus,
 But faith's far glories we shall gain
 At once, if Thou abide with us.

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Editorial

The circumstances under which this number of *Our Record* is issued demand an explanation from the editor, which he is most reluctant to make on account of the personal nature of what he has to say. But it seems unavoidable because he must ask the forbearance of the subscribers should they find blemishes in the editorial work or in case letters may not have been answered which ordinarily would have received prompt attention.

The editor has done every part of his work for this issue on a bed of sickness. It was found necessary sometime back that he should submit to an operation of the same nature as our beloved Brother Muir underwent over a year ago and from which he was unable to rally. In the mercy of God, the editor is now on the way to recovery from the operation and is back to his home. He only adds this further word: He thanks the saints who have written him apprising him of their prayers and their sympathy, and asks them now to join him in thanksgiving.

To the circle of those who contribute papers to this magazine for the edification of the people of God, we welcome a new writer, Mr. Ingleby, of Portugal, whose article on "Partnership in Service" we deem very helpful. We have met Mr. Ingleby and know somewhat of his service. So we are glad to have him help us in this way for the sake of the people of God. The other writers this month need no introduction for they are already well known to our readers, and we believe every paper is helpful and for edification.

This does not mean that the editor agrees with every word appearing in the papers of those who write, although his sense of responsibility to the Lord would not permit him to allow a writer's name to appear among the contributors who has not the confidence of saints generally, nor would he for one moment think of allowing anything on these pages that would not be in the highest degree in character, loyalty to God and His blessed Word. Aside from this, he is guided by the principles of 1 Cor. 14, "Let the prophets speak two or three and let the others judge," and "For ye may all prophesy one by one that all may learn and all may be comforted."

These were the principles on which the editor's father, Mr. Donald Ross, acted when he began the publication of what is now "The Witness" and which he ever maintained in connection with *Our Record*, and we are seeking to act from conviction along the same broad lines. Surely none of us is beyond being corrected by our brethren, and it is seemly on the part of all of us to maintain a spirit of humility and teachableness according to the passage already quoted "that *all* may learn, and *all* may be comforted." Moreover, not any one of us can be absolved from the responsibility laid on us in 1 Thes. 5:21: "Prove all things, hold fast that which is good." Only thus can we grow, and become "of full age, even those who by reason of use, have their senses exercised to discern both good and evil."—Heb. 4:14.

C. W. R.

The Holy Spirit in Acts; Or the Acts A Picture of this Dispensation

By W. J. McCLURE

We speak of this present age as the Dispensation of the Spirit. We read in John 5:17, "My Father worketh hitherto and I work." In the O. T. the Father was the Worker, then the Son came and on the cross He finished His great work and now rests at the Father's right hand in heaven. On the day of Pentecost the Spirit came down, and from that, and till the church shall be complete, He is the great Worker, by whose energy and direction alone all work is done, which God can take account of. He is the power in service and worship alike. But as the Acts pertain to service, we will keep to that.

Here we would turn to a picture in Ezek. 8:7-16 which has a bearing on our subject. The prophet is given three views of Israel, which tell the reason why God sent them to Babylon. The first is 70 men, the elders of Israel, worshipping reptiles. They give us the Sanhedrim, the very men who should have been quick to find out and punish idolatry, steeped in it themselves. Next we have women sitting weeping for the idol Tammuz. Those who should have instilled into the minds and hearts of the young, the fear of God, are poisoning the life stream at the fountain head. But the prophet is told to look on a greater abomination than either of these. At the temple door are 25 men, worshipping the sun with their backs toward the temple and their faces toward the East. We have here the priesthood; there were twenty-four courses with a chief priest over each, and a high priest over all, making the 25. Thus the three pictures give us the Civil, Social and Religious rottenness of the nation.

But why speak of the last of these three pictures as a *greater* abomination than the first. Would a man, if left to his own judgment say that? Compared with the worship of snakes and toads, he would declare the worship of the sun to be elevating. There is something grand and inspiring in the rising sun. But God is right, and his judgment will stand. The sin of the priests touched the honor of God very closely, and in that lay its gravity. *They* who ought to have guarded God's honor, have set aside His order, and the sin of the priest was great, according to their privileges. But there is something that we must not forget, the real importance of these portions of the Old Testament lies in the fact that they shadow forth, in a prophetic way, great coming events.

We cannot doubt but that in the apostasy of Israel and their judgment, we have brought before us the apostasy and doom of Christendom. The first sin is directed against the Father. The second is against the Son, for Tammuz is also known as Adonis, who in what is said of him, is a travesty of the Son of God. The third and last picture is against the Holy Spirit. The seven lamps speak of Him, and the priest have discarded them, for what appeals more to them, the rising sun.

Can anyone doubt that we have reached that stage now, and consequently the doom of Christendom is at hand? When we compare what is known as the "dark ages" of the church with the present, we see a striking resemblance between the first and last pictures of Ezek. 8 and the church in the middle ages and now. The history of the clergy in those days is such as makes one blush to read it. Ignorance and lust, with little restraint on the animal passions, marked the period. This picture is not what can be drawn of the present. As a rule the religious leaders of the present are cultured, refined and highly educated, holding degrees from the Universities of the world, trained in Divinity Schools, and sent forth duly qualified to teach religion. Must we then, according to Ezek. 8, speak of the condition as more abominable than the middle ages?

Our answer must be *Yes*. But ere we seek to show the reason, there is a word by our Lord in Luke 16:15. "For that which is highly esteemed among men is abomination in the sight of God." Let that be ever before us.

In our precious Bible God has given us a Spirit breathed revelation of Man's fall and total depravity, of the Virgin Birth of Christ, His spotless Humanity, His full Deity, His Vicarious Death, His Literal Resurrection, His Ascension to heaven and His coming back again. The modern clergy reject most, if not all of them. It is reason which must decide. The poor mind, warped by sin must be the judge of God's Word, and so as they cannot reason out the Virgin Birth, then it must be rejected, and only what commends itself to the natural man is accepted. The picture of the priests turning their backs on the seven lamps is now fulfilled, and just as this dispensation, is the age of the Spirit, in which are revealed the wondrous truths of Christ in glory and God's purposes in connection with the church, which is to share Christ's glory, so the apostasy of that which professes to be the church is more abominable. To turn from God's revelation, "The faith once for all delivered unto the saints," (Jude 3, R. V.) and to bow at the shrine of science, falsely so called, accepting the monkey origin of man, is indeed to merit the words of Ezek. 8:15, a "greater abomination."

In the Acts the Holy Ghost is mentioned 43 times and Spirit 11 times, in all, 54. In the second half of the Acts His name occurs only 9 times, and after chapter 20 *only twice*. It is not a sufficient answer

to say that this results from the different character of the second part of the book, which is mainly taken up with the imprisonment of Paul. We believe God has more in it than that, that it should be a picture of this age, in the diminishing use of that Name, so intimately connected with the church.

This accords with the shipwreck of chapter 27. We think of the church as a trim, full rigged ship, setting sail on the day of Pentecost. Everything seemed to betoken a fair and prosperous voyage. All was harmony within and the Holy Spirit, ungrieved and unhindered, wrought mightily. But what is the picture presented today by that church? Alas, so far as unity and testimony are concerned, it is a total wreck. But notice what we read about those who were on that ship: "And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, *they escaped all safe to land.*" Thank God, no matter how sad the failure, and how great the wreck of the church, as God's testimony bearer on earth has been, not one single soul, redeemed by the blood of Christ, will perish.

No intelligent believer will deny that this failure has come in because the Holy Spirit has been ignored and men have trusted to their own wisdom. In the earliest days of the church the Spirit was everything. He energized, guided and controlled. We shall take a few examples, to which the reader may add many others. Chapter 5 we see Him guarding the holiness of God's house, which was then so clean, when Ananias and Sapphira would defile it. In chapter 6 He is seen fitting men to distribute the daily provision to the Grecian widows, verses 3-5. In chapter 6:10 and 7:55 He is the power that enabled Stephen to confound the wise men of the council and bear witness to a risen and glorified Lord. Chapter 8, He sends Philip away from the crowds of Samaria to a lonely desert road, and when he meets the eunuch, the Spirit bids Philip to join himself to the chariot. That errand accomplished, the Spirit takes him to Azotus and neighboring cities to preach Christ. Chapter 10:19 and 11:12, He sends Peter to the house of Cornelius. But not only did He guide *where* to preach but also *where not to preach*. Paul and his fellow laborers are forbidden to preach the word in Asia, 16:6. Also were not allowed to preach in Bithynia, 7. We will only refer to one other example, showing His work inside the assembly. In Chapter 20:28, He is seen as to One who raises up and sets men over the saints, to feed and care for them. They were not put in that place by men, asking them to join the oversight. Nor what is just as bad, they were not self-appointed.

The presence of the Holy Spirit and His guiding in the early church was a great reality. In the system out of which I was led over 50 years ago, I could have told by the calendar in my prayer book just what portions of Scripture the ministers of that system would read on any given Sunday for many years ahead, not only in the

homeland, but throughout the British Empire. What chance had the Holy Spirit to guide any individual minister in his message? By far the most outstanding sin of our day is the ignoring of the Holy Spirit, both in the preparation for, and exercise of the ministry of the Word of God. How very conclusive are those words in I Cor. 2:14, "But the natural man (the man not born again) receiveth not the things of the Spirit of God; for they are foolishness unto him; *neither can he know them, because they are spiritually discerned.*" The natural man may have great mental abilities, and to those abilities may be added a university education, but he cannot apprehend the truth of God apart from the Holy Spirit.

Thank God for deliverance from systems where the Spirit of God cannot act, and for being brought where we are cast upon Him. But we are not out of danger, and it is well that we should be on our guard. A brother who gives all his time to ministering the Word is asked by an assembly to give them some meetings. After consulting his book of engagements, he tells them that he is filled up till such and such a time, mentioning nearly a year ahead. We would like to know if the Holy Spirit revealed to him that he was to be in all those places, a week here, two weeks there and a month somewhere else?

— An assembly is told by a brother, that it is on his heart to come along and have some meetings. They reply that Mr. So and So is going to start on those dates, and then there is another brother to follow him, and so on for most of the season. Did the Spirit make known to that meeting who should come, when and for how long? Where will this end? Is it not a little like as if we as assemblies, are travelling the Acts road? Do we really believe in His presence with us and His competence to guide as of old?

"Christianity is largely a matter of condition of soul; stress is laid on character, and character is power. But character requires solitude for growth; solitude is "the mother-country of the strong." And yet solitude without the Bible tends to develop morbidity, while with the Bible it guarantees vitality and power. So let us remember that all the activity in the world, all the reading of other books, all our public worship can never take the place of this daily definite, direct hiding of God's Word in the heart."

The Christian and the Kingdom of God

The Lord hath established His Throne in the Heavens;
And His Kingdom ruleth over all. *Ps.* 103:19.

By C. F. HOGG

The Kingdom of God is, primarily, the Universe, "the all (things)" comprehensively described in Col. 1:15-17, of which He is Ruler as well as Creator. The sphere in which His rule was originally exercised and acknowledged was without limit or boundary; the result was co-extensive well-being and peace. Though the Bible does not provide us with a history of the event, yet certain things recorded therein suggest that this primal harmony was marred, this peace broken by the most highly gifted of His creatures, who repudiated his allegiance and defied the authority of God. Thus, sin, which is the direction of the will of the creature against the will of the Creator, entered and, having entered, spread.

It is at least possible that this earth was the sphere of the original rebellion and that it was, therefore, involved in the consequent ruin. In that case the first chapter of Genesis is best understood as an account of the restoration of the earth to order and fruitfulness to fit it for the dwelling of a new race which God designed to create "after His image and in His likeness." Whatever these words may mean it is clear they include the power to distinguish good from evil and to choose between them, with the necessary entail that man must abide by the consequences of his choice. If it be asked why God did not create man so that he could not go astray, the answer is obvious. God has created things that cannot stray; the stars and the planets, the plants and the beasts. What differentiates man from all the orders of creation known to him is the possession of will, the power to distinguish and to choose. Now the power to choose good necessarily involves the power to choose evil, otherwise there were no willing obedience in the Universe, no freedom of service, no place for love.

The story of how man, under the influence of the sinister figure that preceded him in creation and rebellion, chose disobedience, his own will rather than that of his Creator, is recorded in the third chapter of Genesis. He changed his allegiance in such a way indeed, that Satan was able to claim in some real sense that "the Kingdoms of this world and the glory of them" are in his gift. Henceforth "the whole world lieth in the Evil One" and must continue so to lie until "the Kingdom of the world" becomes "the Kingdom of our Lord and of His Christ." God has not relinquished His sovereignty over the

earth, nor is He content to share the rule of the Universe with His arch-enemy and ours. On the contrary, again and again He has declared His purpose to restore His authority, as, for example, through Ezekiel, "I will overturn, overturn, overturn it . . . until He come Whose right it is; and I will give it Him." And through Paul, "the appearing of our Lord Jesus Christ: which in His own times He shall show, Who is the blessed and only Potentate, the King of them that reign as kings, and Lord of them that rule as lords" (Ezek. 21:27, I Tim. 6:14, 15, see margin).

The Holy Scriptures record the dealings of God with mankind as He developed His purpose to restore His Kingdom among them on the basis of the voluntary acceptance of His rule in response to the revelation of His character. To this end He formed a nation, the government of which was to be theocratic, He Himself would be their King. But the spirit of self-will was strong within them; they demanded a king after the manner of the surrounding nations. Therefore, God said to Samuel, "they have rejected Me that I should not be king over them" (I Sam. 8:7, cp. 12:12). It was soon evident that "Israel after the flesh" would never become the sphere of God's acknowledged rule upon the earth, nor form a nucleus from which His Kingdom could grow. Yet, as the literature of the Hebrews testifies, godly souls were not lacking who, in faith, saw that Kingdom and longed for it. To such, promises many and varied were given that their hope would not make them ashamed, that the day would come when the language of a delivered and regenerate people would be, "The LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save us" (Isa. 33:22).

The history of "the Kingdom of the Lord over Israel" (1 Chron. 28:5) is presented by Isaiah under the figure of a vineyard wherein a vine was planted that brought forth only wild grapes and, therefore, must be laid waste. This parable is repeated in a more personal and poignant form by the Lord Jesus Christ. If the husbandmen beat and stoned, and killed the prophets sent to them by God to turn them to a saner state of mind, they would kill the Heir also when He came to them with God's final call to repentance. And so it was: "He came to His own (Kingdom and Throne) and they that were His own (people) received Him not." He said to them therefore, "the Kingdom of God shall be taken away from you, and shall be given to a nation*, bringing forth the fruits thereof." Henceforth He would be "For a light to the Gentiles" and for "salvation unto the end of the earth" (Isa. 5:1-7, 49:6; Matt. 21:33-46).

The rejection of Israel is not final. God has not repented of His gift and calling to the nation, for it is written, "of the increase of His (Messiah's) government and of peace there shall be no end, upon the

*Ethnos, which Paul uses of Christians in Rom. 11:13, 16:4, *e. g.*

Throne of David, and upon his Kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of the LORD of Hosts shall perform this" (Rom. 11:29, margin, Isa. 9:7). Jerusalem must, indeed, "be trodden down of the Gentiles, but only "until the times of the Gentiles be fulfilled." The limit is here set in terms of judgment; it is set by Paul in terms of grace, "until the fullness of the Gentiles be come in." Then, "there shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob" (Luke 21:24, Rom. 11:25, 26).*

That the purpose of God for Israel has not changed is further confirmed by some words of the Lord spoken after His resurrection. The disciples "asked Him, saying, Lord, dost Thou at this time restore the Kingdom of Israel?" They had not yet been emancipated from the common Jewish belief that the Messiah when he came would immediately fulfill the prophecy of Dan. 2:44, "the God of Heaven (shall) set up a Kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms and it shall stand forever." In His reply instead of pointing out to them that they had misunderstood the Scripture, that it was not the purpose of God to fulfill this word in its plain sense, He merely rebuked their untimely curiosity, saying, "it is not for you to know times or seasons, which the Father hath set within His own authority." Meanwhile there was work to be done and they must await the power of God in which to do it. As for times and seasons, whether for the restoration of Israel, or for aught else, the Father reserves to Himself freedom to act when He sees fit (Acts 1:6-8).**

(To be continued) Page 110

*In Rom. 11, verses 1 and 15, different words are used; these are *apothēmai* and *apobole*, rendered in R. V. "cast off" and "cast away" respectively. V. 1 must be understood to mean "Did God cast off His people finally?" for V. 2 gives a negative answer to the question, though V. 15 recognizes that God had "cast them away." That this "casting away" is not final, the succeeding verses show. Israel is to be "received" and "grafted into their own olive tree again" (V. 24). Needless to say the natural Israel is in the Apostle's mind. See verses 1, 2.

**Attempts to fix a date for the Second Advent have not only been proved to be folly by the experience of two millennia, they are condemned as disobedience by the plain words of the Lord, "It is not for you to know," that is to say, it is not intended that we should know. Such unhappy speculations and calculations, however speciously defended, have brought the prophetic word into disrepute. It is "in an hour when ye think not the Son of Man cometh." Readiness, therefore, is at all times, to mark the children of God (Luke 12:40).

The Study of Prophecy: Of What Use?

By H. P. BARKER

There is a marked tendency in some quarters to forget that we are saved in hope (*i. e.*, for a purpose that lies in the future), and to lay stress on what is called the social side of Christianity.

That Christianity teaches us to "do good unto all men," no one would doubt. And that it brings us into contact with tremendous *present* realities is, of course, true.

For all this, we cannot shut our eyes to the fact that prophecy forms a very considerable part of the revelation of God to men, alike in the Old and in the New Testaments. Moreover, we are distinctly told that if we give heed to the "word of prophecy" *we do well* (2 Pet. 1:19).

But we are confronted with the question: Of what use is such study? It is the question of a utilitarian age that estimates the value of everything in relation to the place it can fill in some money-making scheme. In our colleges today comparatively little *pure* science is studied. It is mostly *applied* science, *i. e.*, science applied to the production of apparatus for "practical" purposes.

Still, the question is a just one, for we are told that the object of Holy Scripture is to furnish the man of God "unto all good works" (2 Tim. 3:17). Prophecy of necessity has its part in doing this.

"Taken Into God's Confidence"

But before we seek an answer to the question, let us consider *the tremendous honor* of being taken into God's confidence. In letting us into the secret of His future doings, He is treating us not as servants but as friends (John 15:15). He does nothing without revealing His secret to His servants the prophets (Amos 3:7). Was it not an honor for Abraham to be taken into God's confidence with regard to Sodom? We read that while He made known His *acts* unto the children of Israel, He disclosed His *ways* unto Moses. Moses was honored with His confidence.

Of course, the study of prophecy may be abused! This is the fate of every good thing. Why, the very grace of God may be turned into lasciviousness (Jude 4); but that is no reason for not preaching it! The study of prophecy may be abused to the extent of students turning into prophets! But is that any reason why we should not continue to give heed thereto?

Seven Reasons

We propose to adduce seven reasons for the study of prophecy; seven very good and practical ends that it accomplishes:

1.—IT IS A LIGHT IN A DARK PLACE. (See 2 Pet. 1:9).

It explains things that happen in the world, that otherwise would be most mysterious. It enables us to discern the "signs of the times," and to shape our course accordingly. (Compare what is said in I Chron. 12:32 about the men of Issachar). The strongest searchlight ever devised can reveal nothing beyond the horizon, but the light of prophecy shines upon the far future, and illumines the way thereto.

2.—IT MAGNIFIES CHRIST.

This is always good. To have Christ set before us in the various spheres of His glory is to produce worship in our souls. Prophecy shows us that, as the Son of David, He will fulfill the old-time promises as to the kingdom. It is He who will reign and be glorious. Over all the nations, too, He will extend His beneficent sway, and rule for their blessing and spiritual prosperity. The whole creation will own Him as Lord and be vocal with His praise. He will hush its age-long groan. Everything entrusted to men, in which men have proved unfaithful, will be recovered and headed up in Him (Eph. 1:10). And His glorious Name will be, as it were, the national hymn of every tribe, tongue and kindred on earth.

3.—IT ENCOURAGES FAITH.

In Zech. 1:6 an appeal to the men of that generation is based on the fact that what God had said He would do, He did. The argument from fulfilled prophecy has always been a strong one and it has nurtured the waning faith of not a few. Predictions concerning the Jews, Egypt, Babylon, Tyre, and other nations have been verified with marvellous detail. This indisputable fact surely fosters faith in the prophetic word. As has been well said, prophecy, to the devout student, is history written in advance.

4.—IT PROMOTES COMMUNION WITH GOD.

In connection with the fate of Sodom, God took Abraham, His "friend," into His confidence. "Shall I hide from Abraham that thing which I do?" He said. He revealed to the patriarch what it was His intention to do, and very significantly this is called "communing with Abraham" (Gen. 18:33). But the communication had led to intercession on the part of Abraham. If the study of prophecy has its proper effect on us, it will not be so much to the satisfaction of mere curiosity concerning the future as to the furtherance of our secret communion with God, in intercession for those who are little aware of the fate in store for them.

5.—IT RESCUES FROM MISUNDERSTANDINGS.

It is noteworthy that the Book of the Revelation is intended primarily for *the servants* of Christ (Chapt. 1:1), that the unfolding of God's plans might serve as guidance to them in their labors. I know a devoted missionary, confessedly ignorant of prophecy, who is eating out his heart with disappointment that the world shows no sign of

turning to God. What an amount of mental suffering the dear man would be spared if only he would learn from the prophetic word that it is not the purpose of God to convert the world by the preaching of the Gospel in the present age! "Jesus shall reign where'er the sun doth his successive journeys run" is a noble hymn, to be triumphantly sung in anticipation of the coming Kingdom, but hardly suitable for singing at a *missionary* meeting! It might happily be sung at the close of a talk on Daniel 2 or Psalm 72. An understanding of the prophecies of Scripture would give us intelligence as to such matters.

6.—IT SEPARATES FROM THE WORLD.

Prophecy exhibits the doom of the world-powers and of world-religion. It paints their fate with such lurid colors that we shrink alarmed from all connection with either. We determine, by God's grace, to stand clear from the world-system, as those whose citizenship is in heaven, and to have nothing to do with conditions in which Christ is displaced. From the prophetic page, where the fate of the mystic Babylon is foretold, we hear a voice calling: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

7.—IT SETS OUR SOULS IN MOVEMENT.

A wonderful vision of glorious things to come was vouchsafed to the prophet Habakkuk. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). He was bidden to "write the vision, and make it plain upon tables, *that he may run that readeth it*" (verse 2). A fantastic misquotation of this verse gives the idea of a writing so large and plain that one who runs past may read it without stopping. The meaning of the passage is, of course, quite different. The object of the writing, the making the vision plain, was that he who reads it may start off running (in the desires and affections of his soul) toward the glorious goal. Just as Rebekah was set in movement by hearing of Isaac; just as the Queen of Sheba was set in motion by hearing of Solomon in his wisdom and greatness; so the object of prophecy is not achieved unless it sets our souls in movement toward the bright prospect which it unfolds before us, and makes us true *pilgrims*, as far as this world is concerned.

"Reality. Not of double heart (1 Chr. 12:33); not of double mind (James 1:8); not of double tongue (1 Tim. 3:8)."

"Every bit of place we seek or get for ourselves is at the cost of some displacement of Christ in our hearts."

Partnership in Service as Seen in Peter and John

By A. G. INGLEBY, Portugal

Peter and John shared the richest experiences that have ever fallen to the lot of mortal man. Together they walked with the Son of God, beholding His glory, and hearing His words. Together they prepared the last meal before His death, the final Passover, the Memorial Feast. Together they ran to the empty sepulchre on the Resurrection Morning. Side by side they passed through the wonder of Pentecost, and the golden days of gospel glory which succeeded. The first of all the saints to suffer imprisonment for Christ's sake, the Sanhedrim took knowledge of them, that they had been with Jesus, and marvelled at their boldness.

There is nothing so fruitful as partnership in service. If ever there was One who might have worked alone, whose character was so perfectly balanced that it needed no complement, surely it was the Lord Himself. Yet He did not hesitate to draw around Him a fellowship of devoted men and women.

"It is not good for man to be alone." The majority of us, when isolated, are so prone to become one-sided, to develop our strong points, and to go all to pieces at our weak points, that a good help-mate is one of the choicest gifts that God can send us. Moses is perhaps the greatest character in the Old Testament, but one wonders what he would have done without Aaron. How tragic was Jonathan's loss when he bade farewell to David. How insistent is Paul the Apostle upon his need for companionship in travel and in labour. It is a profitable line of research to trace the mutual interchange of thought, of influence, and of help in the partnerships of scripture.

"Two are better than one," though, of course, there are times when the Lord calls us to some private mission, as he did Philip the Evangelist. That is not the rule, however, and the example of Peter and John should help us to repress the prevalent tendency to plow a lonely furrow. How often idiosyncrasies of temperament are nursed, pampered, and made the excuse for striving *alone* for the faith of the gospel, when our Master would have us derive fresh stimulus in the warmth of another's sympathy and zeal. Elijah in his isolation desired to die, and Peter left alone denied his Lord.

Peter owed much to John. In character they were as diverse as a lion and a lamb, but they both possessed that essential of successful co-operation which consists in a profound appreciation of the other's qualities. This was the fruit of their joint enterprise as fishermen on the Sea of Galilee. When Peter finds the net too heavy to

manage alone, he does not hesitate to beckon to John. Later on, when John, with that fine spiritual perception which he alone possessed, discerns the person of his Lord in the solitary figure on the lakeside, he is ready at once to convey the knowledge to his more active partner.

It is probable that John's influence on Peter was greater than Peter's influence on John, for there was something of Mary and Martha about the two of them, and, when all is said and done, quiet thought must precede mighty deed. To Peter were given the keys of the Kingdom that he might open the door of testimony on earth, but to John was opened a door in heaven: the one *went out* to tell of the glory of the Lord Jesus Christ, the other *went in* to see it.

It is altogether fitting that the epistles of these two men of God are set side by side, for their hearts were knit together as one. How frequent and how intimate must have been their exchange of thought. John's great theme was that of life, life abundant, life everlasting. He wrote that we might believe, and that "believing, we might have *life* through His name." In his gospel he lifts the veil of hidden mysteries, and shows us the holy activity of the Spirit moving in the soul like the first stirring of Spring. Peter writes of the same wondrous change, but to him, the man of action, the marvel lies in the visible means, the Word of the Lord, which as an incorruptible seed, propagates, multiplies, and prevails in the earth. He sees strong men withering as grass under the sun of God's judgment, and, in the midst of a scene where all is transient, he beholds this life-giving element, the preaching of the gospel, dominating the world's history, and abiding forever.

To John eternal life is like a crystal fountain whose unceasing flow creates an oasis of peace and joy in the desert of human experience, or as a light breaking in on the darkness and revealing a new and upward path, or it is the supreme and ineffable enjoyment of communion with the Father. In brief, an inner motion of the soul.

Peter catches John's vision, and makes it dynamic. He maintains the same sequence of thought. Life once imparted will grow and develop, even when the natural conditions are those of trial. But to him life's fullness is in its fruits. He sees it in the thousands of new-born babes,—begotten unto a living hope—in Pontus, Galatia, Cappadocia, Asia, and Bithynia. He observes it in the Christian home, where husband and wife, as joint inheritors of its grace, share new sympathies and new ideals. But above all he perceives it in the growth of the Church, the temple of the Lord, whose very foundation is a living Stone, and whose fabric is made up of living stones. Here, indeed, he is independent of John, for flesh and blood had not revealed it to him, but first the Father, and then the Lord Himself. The Architect and the Master-BUILDER had taken the workman into their confidence, and had shown him the very lines on which this new life in Christ was to develop.

Third Epistle of John---What It Reveals About Diotrephes

By JOHN RANKIN

"I wrote unto the church: but Diotrephes . . ." Here we are introduced to a man of a very different type to those we have been considering. His name, it is said, means "nourished by Jupiter." Whatever this may signify it is certain he did not derive his nourishment from a divine source (Col. 2:19). Assuming the place of an overseer without scriptural qualifications, he lords it over God's heritage apparently under the plea of "standing for the truth." The predominant thought in regard to Diotrephes is that of mis-rule in the assembly of God. Let us observe a few important features.

I. The CHARGE against him of misrule is made by the Apostle John himself, thus we notice (1) its *sincerity*. Neither malice nor jealousy on his part accounted for this outburst of indignation. The brethren had borne witness to him concerning the arrogance and overbearing attitude of Diotrephes in refusing them, thus John governed by zeal for the Lord's honour feels compelled to speak out plainly and he does this in all sincerity and in truth. (2) Its *severity*. The "ambitious proceedings" of Diotrephes must be exposed as a warning to others therefore his motives, feelings, words and deeds all come under the severest censure. His ebullitions of malignity may have been extolled as expressions of faithfulness by his followers but to the Apostle they are the index and evidence of a greatly blemished character. The pride, haughtiness, and vindictiveness of Diotrephes merited so great a rebuke as John meant to administer when he would meet him. (3) Its *solemnity*. Solemn indeed that a man should so act as to incur the displeasure of God. Revenging as he did his insulted pre-eminence upon true servants of the gospel was an evil of great magnitude when we consider it in the light of the words of Christ: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). Diotrephes therefore must be made to realize that God knoweth the proud afar off and that he that exalteth himself shall be abased.

II. The CAUSE of mis-rule is obvious. It shows itself in Diotrephes in a threefold way. (1) In his *love of pre-eminence*. He is a man who will have the first place or none—a man who will "rule or ruin." The only other place where the word pre-eminence occurs is in Col. 1:18, where concerning our Lord Jesus Christ we read "That in all things he might have the pre-eminence." (2) In his *love of power*. Pre-eminence is what Diotrephes seeks in order to exercise power over others. How unlike our blessed Lord, who made Himself of no reputation; who came not to be ministered unto but to minister

and to give His life a ransom for many. "Diotrephes," one has said, "is the 'father of a long line of sons.'" At Rome there has been a permanent Diotrephes in the office of the papacy. But there are other smaller continuators of Diotrephes who occupy no Vatican—Priests, arrogating to themselves the priesthood they "do violence to conscience and interpose rudely between God and the soul." "Priests in this sense are called by different names. They are clad in different dresses—some in chasubles, some in frock coats, some in petticoats. 'Down with priestcraft is even the cry of many of them. The priest (who abjures the name) who is a master of religious small talk . . . and winds people to his own ends 'round his little finger by using them deftly, is often the modern edition of Diotrephes."

(3) In his *love of praise*. The man of pre-eminence and power cannot proceed far without human praise. Such a man loves the praise of men rather than the praise of God. Godly men like John may censure but that curbs not his self-will so long as he is king in his own realm or is the object of congratulation by the members of his own party, however small that party may be. The firmer he stands, the bolder he speaks, the sterner he acts toward those who refuse his mandate the more he is hailed as a champion and trustworthy leader. Thrice happy are those who, like the beloved Apostle, recognize only the authority of our "ONE LORD," even Christ. Haman is hanged when Mordecai is the man whom the king delighteth to honour; Diotrephes sinks into oblivion when the Apostle is honoured by the God of heaven; and all modern autocratic rulers in the assemblies of God who by displacing Christ have put themselves upon the throne will suffer loss when simple saints who have made it their sole aim to please the Lord will hear his "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The CURSE of mis-rule. Overseers in the execution of their work which is at times arduous and perplexing will ever find sufficient resources in God and the word of His grace. "Take heed to yourselves" was Paul's word to the Elders at Ephesus. In addressing *all* we have suggested the importance of fellowship and unity of action in the affairs of the assembly. Would many troubles not be avoided if brethren engaging in this "good work" ever sought to act in fellowship one with another and also in fellowship with the assembly of which they form part? The spirit developed in Diotrephes is easily fostered when there is "*undue individuality of action*." Diotrephes acting in an arbitrary manner is guilty of at least three evils. (1) He *dishonours God*. The presence of God is not sought by this man; His word is not consulted, His will is of no importance. He even rejects or suppresses the letter the Apostle addresses to the church. In the scriptural sense of the term was he not an heretic? "The word 'heretic' is of Greek origin, the root idea of which is to 'choose.' It is choosing for one's self independently of other con-

siderations. Heresy is 'chosen opinions.'" (Tertullian.) (2) He *defames the servants of Christ*. Professing, perhaps, to belong to no sect yet manifestly as sectarian as could be. One has spoken of him as an "ill-conditioned dog-in-the-manger who in his touchy self-importance thought he was somehow aggrieved by the Apostle's recommendation, and sought to revenge his insulted pre-eminence upon innocent evangelists by refusing to receive them because he would not receive the Apostle." "I will remember," says John, "his deeds which he doeth, *prating against us with malicious words.*" Terrible indeed is this picture! A railer in authority and no power in the church as a result of his over-ruling to deal with him or to put him in his right place! It is a sad truism, "One sinner destroyeth much good." To come in contact with such a self-conceited, overbearing, ambitious man no godly person's reputation is safe, not even an Apostle's. By Diotrephes the holiest and humblest ambassadors of Christ are maligned and persecuted; and doubtless by his hypnotic influence others became his supporters until time would reveal his true motives and they had leisure to repent. (3) He *divides the assembly*. What disorder and nerve-racking experiences; what sorrow and tears on the part of godly souls do we not read behind these words: "And not content therewith neither doth he himself receive the brethren and forbiddeth them that would and casteth them out of the church," and perhaps saying as he does so, "The Lord be glorified" (Isaiah 66). Some there are who, actuated by the Diotrephes spirit, having failed in their attempts to cast out the objects of their dislike, have judged the assembly as unclean and seceding therefrom have commenced what they call a "clean thing." Such a company appearing to be loyal to the truth (what part of it?) may be recognized and built up by those of like mind, but does that mean that it has God's approval? Is it not significant that even although the best of the Christians were *cast out* of that unknown assembly there is no hint given to Gaius to set up "another table"? There is nothing of this. The apostle still acknowledged that company as "the church." He knew as he tells us in the Book of Revelation that it was the Lord's prerogative alone to remove the candlestick and until that became evident he would not venture to express any contrary judgment. John did no more than to assure Gaius of his purpose to deal according to the Apostolic power which he possessed with the offender. If men are truly subject to the Lordship of Christ they will never, because they find they cannot have things all their own way, lay hold of something as an excuse to separate from their fellow-believers and start another meeting. When men adopt this procedure are they not but witnessing to their own weakness and to their lack of confidence in God as well as to their lack of brotherly love and devotion to Christ and furthermore to their lack of real regard for the testimony of God and for the salvation of the lost?

OUR RECORD

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Editorial

Under the heading "Gone Home" this month appears among others the name of A. H. Hayes of Elgin, Illinois. A few details as to his life and service are given in the notice of his death and we do not propose to add anything further here, but would use him as a sort of basis on which to build a brief editorial. We confess to a feeling of dissatisfaction as we make up for the press from month to month the items under "Work and Workers", because of what seems to us its partiality. Hardly ever does a name appear there save of one who is giving his whole time to laboring for the Lord. We have already alluded to this in a former paper when we sought to acknowledge the work of those who entertain preaching brethren in their homes. Now we would call attention to another class of service that is represented by men like our Brother Hayes. He was a local brother who gave his spare time to the work of the Lord being for some years the one who was looked upon as bearing the main part of the responsibility of the assembly. He was not the first one to occupy this place in Elgin. Others had carried the burden and passed off the scene and eventually it came to him. No doubt this is the experience of many other assemblies. Indeed were it not so, there would be no object in calling attention to the subject.

The kind of service rendered by our brother is often most trying and thankless. Preaching brethren who visit assemblies usually get too much place in the hearts and minds of saints (and as the editor is in this class, surely no one will complain of the statement) but the men who from week to week continuously carry the burden of an assembly, whether it be alone or in association with others are seldom given the esteem their labors entitle them to. Of blame they get plenty. We have been intimately acquainted with some of them and have seen their anxiety for the welfare of the saints, we have known of them having sleepless nights when they feared the result of some difficulty that had arisen in the assembly, and also we have been moved to indignation by unjust criticism hurled at them by younger ones and, alas, sometimes older ones who should know better. To persevere in their service in such circumstances calls for much grace and there is no class of workers for whom we pray so earnestly. We here salute you. Maybe you will not get your name among the "Work and Workers" in any magazine until you die, but we beg of you to remember the words of the Lord by Peter, "The elders which are among you I exhort who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Peter 5:1-4.

C. W. R.

A Leader of the People

(The following paper is based upon notes of an address by the late T. D. W. Muir given at Toronto conference, 1928. The notes were taken by Wm. Murray of Brantford and elaborated on in his own language and he has forwarded them to us with this explanation.)

Scriptures read: II Chronicles 9:1-8 and Deut. 17:14-20.

In the account of the Queen of Sheba's visit, the Spirit of God presents a seeking learner, and an able teacher.

The man with the two names is fitted to instruct the ignorant and astonish the gainsayer. Jedidiah means "loved of Jehovah," while Solomon means "Peaceable." So our Lord Jesus Christ, loved by the Father, made peace by the blood of His cross.

He is the great Teacher, having Himself taken the learner's place. In Isaiah 50:4-11, the word "learned" means "One Who has been instructed,"—a disciple. It perfectly portrays our Lord as declaring the Father.

How different with the false teacher of Numbers 22:9, who had never learned in the school of God, and *whose ears had never been opened*. In chap. 24:3, Balaam speaks of his eyes being opened, but alas, he shall *see afar off*. Only by the hearing of faith can we enter into communion with God.

The hearing ear is the only remedy for back-sliding. Concerning Ishmael, God said, "I have heard the voice of the lad." God's ear is ever open to our cries. May we be ready to hear His voice.

When we compare Elisha with Gehazi, we find he had the seeing eye.

But Gehazi had not. It was the normal state of things for Elisha to see and know God's will. Once it is recorded of him in 2 Kings 4:27, "The Lord hath hid it from me," suggesting that usually all things were open to his vision, so much was he in touch with his God.

O that we could be more like Elisha, and have that opened vision. Often we are surprised if God reveals anything to us. He was astonished when the Lord hid one thing from him.

Saul of Tarsus had the hearing ear and the seeing eye. Both are from the Lord, as Solomon himself found. (Proverbs 20:12.) This distinguished Saul from all around him that day on the Damascus road, when the Christ of God manifested His glory.

Let us now look at a few of the characteristics God desired in those who lead the people, that we may learn not to be rebellious, but "follow Him whithersoever He goeth."

In Deut. 17:14-20, we have a Divine record of what the king was supposed to do, and his standing among the people.

1. *God's man must be no higher than his brethren.*—Humility.
2. He must not multiply horses.—Help must come from God.
3. He must not go down to Egypt.—Separation from the world.
4. He must not multiply wives.—Undivided affections.
5. He must not multiply silver or gold.—Treasure in Heaven.
6. He must write and read God's Law.—Take it in and give it out.
7. He must do so all the days of his life.—Consistency and sincerity.

The result of all this will be a right estimate of himself, and his brethren, in the light of God's Word. He will be blessed himself, and his influence felt by the generation following. In this we have a wonderful record of what a leader among God's people should be and do, whether in Solomon's day or in ours.

In the world, a ruler may be a despot; but God's man must not be higher than his brethren. An overseer, elder, or anyone taking the lead, should do so humbly, not allowing pride to mar the operation of the Spirit in the life.

Nor must he seek aid from a source other than the God of Heaven. How often have the strong men of God sought the aid of "Horses," to the exclusion of Divine strength.

The work can only be done by the man separated from the world in its folly, its false wisdom, and its fleeting pleasures. Of necessity the next steps will follow. The child of God who is separated from the world will in undivided affection seek to lay up treasure in Heaven.

One of the best ways in which to learn, is to write out the desired teaching for oneself. Thus the one who is to expound God's Word, is told to write it out that he may more readily retain it. Of course the reading will follow. Those who take in the Word of God will seek to give it out in some way, that others may hear.

It is a wonderful sight to see a man who has lived for God all his life, give active testimony to what God has done, and can do. Many of the vanguard of God's grand old fighting men are one by one slipping off to their well-earned rest. The Lord grant that those who are coming after may apply their hearts to know the counsel of God, and fittingly stand in the gap.

So that consistency is needed in the leader for God, that sincerity and truth be established.

He will not think too highly of himself, or too little of his brethren. In all things the Word of truth will be his unfailing guide. Then the influence which results will be as God desires,—*a united people*. That is the significance of the closing words of this passage, "In the midst of Israel."

How God loves His people to be a united people, based on these steadfast principles.

As we look around today, and see the work of desolation in the testimony of the church, surely our hearts should cry out for the return of the Lord Jesus. He alone can accomplish this unity, and will do so the moment He comes to the air for us. Praise His Name. We shall rise to meet Him, a complete church, and then indeed shall He be "In the midst." "Even so, come Lord Jesus."

Let us see how Solomon fitted into this setting forth of the Divine standard. Please turn to I Kings 3:1-15. Here we have a faithful record of Solomon's first act in public, after the restitution of chapter 2. He "made affinity with Egypt," thus breaking down the separation with the old bondage,—a separation so necessary in a leader of God's people.

Next, he "took Pharaoh's daughter," allying himself more firmly to that which speaks of the world, throwing open the flood-gates as it were, and preparing the way for earthly treasures.

David had a varied career and a stormy life, yet left on record a greater portion of the Word of God than Solomon did, who had more time and opportunity. David in his poverty, (I Chron. 22:14, margin) collected treasures with which to build for God. May we seek to do the same for Him Who is worthy of our best.

Again we read in I Kings 10:28, "And Solomon had horses brought out of Egypt." This was in direct disobedience to the revealed will of his God in Deut. 17:16. It may have been ignorance of this, which would have been sad for any leader. Or perhaps it was to please Pharaoh's daughter, who would no doubt long for the delights of her own land. (See I Cor. 8:33.) The unequal yoke will cause a sad blight in the growth of the disobedient one every time.

"Solomon multiplied silver and gold exceedingly," but the steady back-sliding is ever apparent.

In I Kings II:1-4, we have Solomon's greatest failure, and its sad ending. "Strange wives . . . strange gods."

It is soon told, although the resultant culmination may have been many years after the deplorable start. Our failures are generally so. The man who could have led the people into paths of wisdom and righteousness, himself turned aside unto folly.

In the appearing of God to Solomon (I Kings 3:5-15), we would expect a God of righteousness to immediately deal in judgment with the offender. At least, that is how men seem to deal with those who offend them. Not so with God, Who is indeed a God of Justice, but is also the God of all grace. In this incident, He deals in grace with His child. God judges sin in His own time and way.

The Cross of Calvary not only revealed God's wrath, but there He displayed His infinite grace.

Solomon's folly led to the loss of a kingdom and the back-sliding of a nation, but he found grace in the eyes of the Lord.

O how we need to give the more earnest heed to the Word of

God, and seek to heed His voice; not governing our actions by the failure of a man, but by the Living Lord at God's right hand.

This, we believe, is where Solomon failed.

In I Kings 4:32-33, we find Solomon writing songs, but we do not find him writing the *Law of his God*. Of the thousand and five songs he wrote, at the most three are preserved by God. One of these is indeed the "Song of Songs."

It has been said that in "Ecclesiastes" the whole world cannot satisfy one man, but in the "Song of Songs" we have One Man Who can satisfy the whole world.

Solomon spake of trees and beasts, but we do not find him expounding the Law of his God as he might have done. Surely this should speak to us all, causing us to return unto the Lord, confessing our sin, learning afresh to obey His voice.

There are many beautiful points in Solomon's attitude before the Lord from which we can gain help and blessing. Thank God the story is not all failure, and with joy we meditate a little on the bright side.

Notice the low place he takes (I Kings 3:7) when he says, "I am a little child . . . I know not." Here it is not only the place of humility, but that of the disciple, desiring to learn of Him. In order to do the work before him, he desires the understanding heart.

Notice also the place he ascribes to God's people. "Thou hast chosen . . . a great people." What a dignity to be a chosen people, as we now are. (I Peter 2:9.) "A great people indeed, whose God is the Lord," is the true estimate of those who are found in Christ. May we rise to our calling and honour its dignity.

A right conception of the people, and of their calling, will give the servant great power with God and men. Solomon visualizes God's true portion in the words "Thy servant is in the midst of Thy people." A united family, and a clean family, is the true aim of the man in touch with God. He desires wisdom in order to judge and discern among them.

May we desire the wisdom from above, and find grace in the eyes of the Lord. The responsibility then becomes His, and we can say with Solomon, "Thou hast made Thy servant."

God-given responsibility can best be shouldered in Divine strength and understanding, then it can be said of all who take this low place, "The speech pleased the Lord."

Solomon, then, had these beautiful characteristics:

He had a correct estimate of himself.

He took the humble place of submission to Divine authority.

He took the place of a disciple in God's school.

He requested the understanding heart. This is joined to the hearing ear, so he received both. (Prov. 20:12.)

He had a correct estimate of the people of God.

Chosen of God, they had become Great, and now Solomon realizes he is in the midst. This was the high estimate God desired, a united people.

ALAS! Solomon failed in the matter of separation, and threw down the barrier, reaping the fruits of a back-slidden nation.

Now the commission is given him, the reward is brought into view. "If thou wilt . . . then I will." God is not going to let our sins go unjudged, nor will He fail to reward our service. Let us keep the reward in view, that crown of righteousness which the Lord, the Righteous Judge, shall give . . . at that day.

Finally, let us aim at the standard in all its God honouring character, and gain the full commendation of the Lord.

Let us see to it, in these closing scenes of testimony for our Lord, that we hear the Divine command concerning the world and its empty show. "Come out from among them and be ye separate, saith the Lord." (2 Cor. 6:14.)

Then will our witness be clear and bright, and the Lord in commendation will say of us, "My people," as we take our character from His Own standard. Not only does He want us for His Own, but that we manifest Him to all around us, as a testimony for our absent Lord.

O that we could rise to the dignity of our calling, and "not be ashamed before Him at His coming." May we hear His voice, and be drawn into a closer walk with Him. Then will it be said of us, "The speech pleased the Lord."

Some Thoughts from the Names in the Line of Seth

Gen. chapters 4 and 5.

By W. J. McCLURE

Before we speak of these names, we would say a word about this section of the book. It is surely evidence of the Divine origin of the Bible, to find from its very first chapter right on, events which transpired thousands of years afterwards, set before us in type, with Divine accuracy. The New Testament confirms this.

In Gen. 1 we have the account of creation and the origin of man. It is simple and sublime. That majestic sentence which opens the book, "**In the beginning God,**" prepares the believer for all the difficulties met in creation and in the phenomena of nature. Take God out of it, and we are involved in hopeless perplexities. And this is just what man is seeking to do, and any theory which will eliminate God is taken up gladly. We are persuaded that evolution is just an attempt to get rid of God. When we compare with this Divine revelation that theory, that all the ordered world

around us and man himself, resulted from the fortuitous coming together of cosmic dust, and after countless millions of years, evolving through the various stages, of tadpoles, fish, and monkeys, man, at last found himself, we feel like saying what our Lord once said to a real believer, "O man, great is thy faith." However, we mean, "Great is thy folly." God has put it just right in Rom. 1:22, "Professing themselves to be wise, they become fools." This is the best characterization of the men who teach this so-called science, that can be found. Men who will deny the truth of God, will bow to some stupid and baseless theories.

Not only have we in Gen. 1 the only inspired account of creation, for which we praise God more now than ever, but we have also in that creation week in Gen. 1 the index of the whole Bible. In those days of creation, we have brought before us in type, the successive dispensations, that have been or yet will be in connection with God's dealings with our race, and that too in their proper sequence. It is not a matter of first putting something into the passage, and then making a plausible story. No, it is getting out something of what God has put there, something which the New Testament abundantly confirms. And this use of Genesis is the best answer to the modernistic theories about Genesis.

1. *Seth*. The line of Seth is really founded on the death of Abel, but that death not as a sacrifice, but as a murder. Abel typifies Christ in this aspect of death. While the great truth for our souls, is the vicarious aspect of Christ's death, at the same time we see in His death the foulest murder ever perpetrated on this earth. The pure and holy life of the Lord only drew out the hate of men. His light exposed their darkness, and so they would extinguish the light. It was the story of Cain and Abel repeated, as we read in 1 John 3:12: "Not as Cain, who was of that wicked one, and slew his brother: And wherefore slew he him? *Because his own works were evil, and his brother's righteous.*"

But the line of testimony must be continued though Abel is gone; so God gave Eve another son, whom she called Seth, meaning "Instead of." "For God, said she, hath appointed me another seed instead of 'Abel, whom Cain slew.'" (Gen. 4:25.) Here, then, so early in the pages of the Word, we have set forth God's longsuffering grace to this guilty world. We cannot help but think of Seth, as we read 2 Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in *Christ's stead*, be ye reconciled to God."

When men by murdering Christ, thought they had silenced the testimony which they could not bear, God might have left them to follow their evil course, without any further effort to reach and save them from the doom to which they were hurrying. Instead of that, He works in power and grace, and brings on the scene, men and

women, born of His Spirit, through whom He is continuing the testimony borne by His Son when down here. It is just the man of Gadara over again. After he was healed, the people of Gadara prayed the Lord to depart from them, but the healed demoniac prayed that he might go along with the Lord, which desire must have gratified the Lord's heart. Nevertheless, the word to him was, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Mark 5:19.) It was as if the Lord had said, "They will not have Me in Gadara, Go back in my place and maybe when they see the change in you, they will change their mind about Me."

Every child of God is a Seth, in the world on behalf of Christ. But how many realize the honor or the responsibility of this? If the ambition of the believer rises no higher than to conduct a business, and make money, raise a family, and fill the place of a good citizen, all of which is good and praiseworthy, he comes far short of what we have in 2 Cor. 5:20. Indeed the unsaved do these things as well as the average Christian. Let us face it, we were saved out of the world and sent back into it, to represent Christ, and how we do that will be known at the Judgment Seat of Christ. To spend our energies on what belongs merely to this life, is a case of digging for brass with a mattock of gold. Our lives are precious, time is precious, let us spend both in the way for which we were saved; *representing Christ*.

2. *Enos*. "And to Seth, and to him also there was born a son; and he called his name Enos; then began men to call on the name of the Lord." 4:26. Seth gives us the believer, but Enos gives us the believer learning his first and greatest lesson, and that is his *nothingness*. Seth put into the name of his son the lesson he himself had learned, his frailty, for Enos means "*Frail mortal man*." What light this sheds on the birth of prayer, for that is what we get in the next sentence, "*Then began men to call on the name of the Lord*." Prayer is the expression of felt weakness. We may say prayers at any time, but we only pray when we are faced by some work or some trial which we realize is far beyond our strength, when we feel ourselves to be an Enos.

Unless we have learned this lesson we are useless as Seths. Let us look at one who learned this lesson, a true Enos. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . And I was with you in *weakness, and in fear, and in much trembling*." (1 Cor. 2:1-3.) What a contrast dear Paul presents here, to what one sometimes sees, the absence of real ability, and yet the ill concealed sense of sufficiency, that marks some who are so ready to minister in the presence of men more godly and gifted than they. Again, "And he said unto

me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities (weaknesses) that the power of Christ may rest upon me." (2 Cor. 12:9.) Oh, what grace in a man who had such ancestry, such a splendid education, and such indomitable energy. We fear some of us would become intolerable, had we but a small part of Paul's qualifications for the work.

Approaching some service for Christ, the servant of God may deplore the consciousness of weakness, yea of unfitness, and yet this is an asset. It would be a calamity indeed, to feel like a preacher I knew, who on speaking of preaching, remarked, "And I am the boy that can do it." He did have ability, but it will not surprise anyone, who knows God's way, to learn that though still in the body, for many years he has been on the shelf.

3. *Cainan*. "And Enos lived ninety years, and begat Cainan." (Gen. 5:9.) If Enos tells us of the birth of prayer, then Cainan tells us of the reward of prayer, for Cainan means *Aquisition, or getting*. We think of those words in Luke 11:9-10: "And I say unto you, Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The religious world is losing faith in prayer, and the question has been discussed, Has the prayer meeting outlived its usefulness? One would almost come to the conclusion that many of God's people thought it had, if we judge by the attendance. But prayer, private or public, will never be out of date, so long as human need remains. Only when the Lord comes, or we go to be with Him, can we say, "The prayers of David, the son of Jesse, are ended." (Psa. 72:20.)

4. *Mahalaleel*. "And Cainan lived seventy years, and begat Mahalaleel." This name follows the other two very fittingly. It means *Praise God*. There is a verse in the Psalms which combines all three (Psa. 50:15). "And call on me in the day of trouble." (Enos.) "I will deliver thee," (Cainan), "and thou shalt glorify me." (Mahalaleel.) We have to bow our heads and confess our failures in praise and thanksgiving, more perhaps than in prayer, like Hezekiah, of whom we read that, "He rendered not again according to all the benefit done unto him." (2 Chron. 32:25.) In some measure at least, this may be explained by our failure to notice the answers to our prayers. We looked for them in a certain way, and they did not come that way, and only after a lapse of time have we realized that our prayers were indeed answered, and the fact that we are not far from God and swamped in the world is the proof of that. And with regard to prayers which as yet remain unanswered, let us give God His own time, assured of the truth of that word, "Every one that asketh receiveth." Some dear ones we knew were taken home to heaven ere their prayers were answered, but they were answered, and this will increase their joy in heaven.

May we ever remember that Cainan (Getting) is followed by Mahalaleel (Thanking), and may we remember the word, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.) Anxious in nothing, prayerful in everything and thankful for anything.

The Christian and the Kingdom of God

By C. F. HOGG

(Continued from June) *Page 90*

The commission of the Lord to His disciples with which the Gospel of Matthew closes is comprehensive in two directions. The message was for "all the nations," and those who accepted it were to be taught "all things" that He Himself had taught them. Neither as to the field of operations nor as to the content of the message was any other limit defined. It is necessary, therefore, to enquire what the Lord had to say about the Kingdom of God. The words were often on His lips. If, as is probable, He spoke in Aramaic (the language of the people of Palestine in His day) it is also probable that He used a word, or words, that could be equally well represented in Greek by one or other of the two terms "Kingdom of God" and "Kingdom of Heaven," or "the Heavens," for the word is plural in the original. The latter appears in Matthew only; it is reminiscent of Dan. 4:26, "the Heavens do rule," while the nearest approach to the phrase elsewhere in the New Testament is II Tim. 4:18, "His Heavenly Kingdom." "Kingdom of God" is found four times in Matthew and frequently in the other Gospels.

It may be permissible to reproduce here words written elsewhere. "The expressions cover the same ground. Compare Matt. 19:23 with v. 24, and again with Mark 10:23, 24; Matt. 10:14 with Mark 10:14; Matt. 13:11 with Luke 8:10. This Kingdom is identical with the Kingdom of the Father; compare Matt. 26:29 with Mark 14:25, with the Kingdom of the Son, compare Luke 22:30. Thus there is but one Kingdom variously described."* In each of these cases the Evangelists are reporting the same incident, words spoken on the same occasion. The reason for the variation in the term may be that "Kingdom of the Heavens" would be confusing to Gentiles, for whom Mark, Luke and John wrote, accustomed as they were to the notion of gods many and lords many, controlling the affairs of men from Olympus; whereas Jews, for whom Matthew wrote, familiar with the words of Daniel 2:44; 4:26, would be in no such danger.

*Notes on Thessalonians. Hogg & Vine. P. 68.

Concerning entrance into the Kingdom the Lord said to His disciples, "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven," but the only way to become a little child is by birth, hence John records His words to Nicodemus, "Except a man be born anew, he cannot enter into the Kingdom of God." (Matt. 19:14, John 3:35,5). And hence it is that "to enter into life" is a synonym of "to enter into the Kingdom of God," as may be seen in the words of the Lord recorded in Mark 9:43, 45 compared with 47.

In the elder dispensation the Kingdom was limited to a people who were born into it in the way of nature. Now God, in the preaching of the Gospel, calls upon all men everywhere, without distinction of race or nationality, to submit voluntarily to His rule. Thus from the human side, the Kingdom is entered by obedience to the Gospel, from the Divine side by the quickening of the Holy Spirit, the new birth.

When the Pharisees asked the Lord, "When the Kingdom of God cometh, He answered them and said, "The Kingdom of God cometh not with observation, neither shall they say unto you, Lo, here! or, there! for lo, the Kingdom of God is among you" (Luke 17:20, 21, margin). The presence of the King is the essential of the Kingdom; where the King is there is the Kingdom. Hence it is that the Kingdom of God does not make its appeal to the senses, it is spiritually discerned; as Paul testifies, "the natural men receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. 2:7, 14). Hereafter the Kingdom will be in glory, that is, it will be manifest to all, as may be learned from such Scriptures as Matt. 25:31-34, Phil. 2:9-11, II Tim. 4:1, 18, Rev. 11:15-18. The coming of the Kingdom awaits the Coming of the King.

Speaking generally, references to the Kingdom in the New Testament fall into two classes; in the first it is viewed as present, and involves suffering for those who enter it, as Paul reminded the Thessalonians (II Thess. 1:5); in the second it is viewed as future and is associated with rewards and with glory, as the Lord Himself declared as recorded in such passages as Matt. 13:43 and 25:34, and as the Apostles testified, "through many tribulations we must enter into the Kingdom of God" (Acts 14:22). In the first sense we enter into the Kingdom by the new birth to become its subjects; in the second, such as are diligent and obedient will have supplied to them richly "the entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ," that they may "reign with Him" (II Pet. 1:11, II Tim. 2:12). For whereas "Grace brings the believer into the Father's House, faithfulness determines his place in the Kingdom."

The common identification of the Kingdom of God (or Heaven) with "the Church which is His (Christ's) Body" is fruitful of confusion; yet since there is no neutral territory, all those who are in the one are in the other also. Where the rule of the King is acknowledged now is first in the individual believer, and then in the churches of God which are composed of these. The individual Christian hearkens to God, not to men; the churches are to remember, and if they are "spiritual" they will remember, that in all things they are subject to "the commandment of the Lord" (Acts 4:19, I Cor. 14:37).

One of the methods the adversary uses in his attempts to hinder the Kingdom of God is to encourage counterfeits, which, if they are to be in any measure successful, must bear external resemblances to the true. "Satan," Paul told the Corinthians, "fashioneth himself into an angel of light," and his servants also "fashion themselves as ministers of righteousness" (II Cor. 11:14, 15). Foreseeing this, the Lord in some of His parables pictured a condition in the world in which it would be impossible to distinguish between the true and the false, as, for example, in that of the tares, and in His forecast of the Judgment he foretold that many would be self-deluded, supposing themselves to be real because of outward conformity to Christian practices. Wheat and tares grow together in the world; "the harvest is the consummation of the age . . . then shall the righteous shine forth as the sun in the Kingdom of their Father" (Matt. 7:21-27; 13:36-44).

Now, while the Kingdom is "in mystery," while the rule of God is refused by all save the regenerate, those who are of that Kingdom are brought into inevitable conflict with the world, as the Lord told his disciples would be the case. There are other enemies, moreover; there is Satan, whose activities may be predominantly political, concerned with the rulers of the world, and there is the flesh, the desire for ease and the gratification of appetite, and the dislike of unpopularity, natural to all. But on the other hand, the subjects of the King are the objects of the care of God, their Father, and of the Lord, the rejected King, Himself (Matt. 6:33, Heb. 13:5).

That any man is in the Kingdom of God is not shown in punctilious observance of ordinances, which are material and may be altogether external to him, and so without meaning. The Christian life is a warfare and a race; it involves saying No! to self, and taking up a daily cross, that we may follow Christ in His way. If any man is in the Kingdom, by his fruits he shall be known; obedience is the sole evidence of faith. "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Matt. 11:24, Rom. 14:17).

Concerning the Kingdom to be manifested in power and

glory, the Lord taught His disciples to pray "Thy Kingdom come" (Matt. 6:10) where the point, or aorist, tense of the Greek verb precludes the notion of gradual progress and development, whether by the amelioration of social conditions, education, or more intelligent and sympathetic government, or even by the preaching of the Gospel, but implying a sudden catastrophe, as described in the words of the Lord Himself, "As the lightning cometh forth out of the East, and is seen even unto the West; so shall be the Parousia of the Son of Man" (Matt. 24:27).

In his address, at Miletus, to the Ephesian elders, Paul summed up his double ministry, to the world and to those who confessed the Name of Christ, as testifying "the Gospel of the grace of God," in the one case, and as "preaching the Kingdom" in the other. The contrast suggested is unmistakable: to the sinner God offers everything, from those who accept that grace, He demands everything. The characteristic of a kingdom is the rule of a king and the obedience of its subjects, who can prove their loyalty in no other way. Writing later to the same church, Paul says "Of a surety . . . no fornicator, nor unclean person, nor covetous man, which is an idolator, hath any inheritance in the Kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience." (Acts 20:24, 25, Eph. 5:5.) Those who profess to have been "delivered out of the authority of darkness," and "translated into the Kingdom of the Son of His love" will assuredly make manifest to which realm they do, in fact, belong (Col. 1:13).

Tree of the Curse

Gal. 3:13

Tree of the curse, O wretched tree,
The work of men in hate and pride;
Behold the Man, outstretched is He
With riven hands and feet and side.

Tree of the curse, O blessed tree,
The work of God—Believe and live;
Behold the Saviour, 'this is He
Who came, the lost to seek and save.

Tree of the curse, man at his worst,
Depraved, corrupt, deceived and base;
Tree of the curse, God at His best,
A ransom here, Oh sinful race.

W. H. F.

Third Epistle of John

What It Reveals About Demetrius

By JOHN RANKIN

Transferring our thoughts from Diotrephes to Demetrius is like passing from darkness into light. In Diotrephes we see something of the evil results of personal ambition but in the case of Demetrius we are privileged to listen to the merited testimony concerning a man whose only ambition was to please the Lord.

The spiritual truism of verse 11 of 3rd John serves as a link to connect these two men: "Beloved," says the Apostle to Gaius, "imitate not that which is evil (as exemplified in Diotrephes) but that which is good (as manifested in Demetrius). He that doeth good is of God but he that doeth 'evil hath not seen God." It is not without significance that these words designed to guard against the abuse of the doctrines of grace are to be found at the very close of the New Testament scriptures. "Morality which is not spiritual is imperfect; spirituality which is not moralized through and through is of the spirit of evil." Our abilities or qualifications may be of a high order, our orthodoxy may not be questioned, our ecclesiastical position may be regarded as scriptural but judged by the divine standard of holiness what answer can we give to conscience when it asks, "Are you a doer of good or a doer of evil?" Sometime this solemn question must be faced.

What, then, is said about Demetrius? Twenty-six words complete the picture: "Demetrius hath good report of all men; and of the truth itself, yea and we also bear record; and ye know that our record is true." Here the witness is threefold; (1) the witness of the world; (2) the witness of the Truth itself even of the Lord Jesus, and (3) the witness of the church—including the Apostle John.

To know what Demetrius became is a story of thrilling interest when we know what he once had been, "The conjecture that the agitator of the turbulent guild of silversmiths who made silver shrines of Diana may have become the Demetrius, the object of John's lofty commendation, is by no means improbable." What lustre such a thought gives to the picture and how beautifully it illustrates the sovereign grace of God; "Where sin abounded grace did 'much more abound."

Acts 19 gives the authentic story of Demetrius, it tells of the character he bore, of the oration he made and of the riot he caused. The whole city of Ephesus was dominated by the worship of Diana and during the annual festival which lasted the whole month, "every place was full of drunkenness and all the market place was full of a multitude of men through the night. Directly connected

with the worship of the goddess, was 'the manufacture of silver and gold ornaments and the prosperity of a great number of the inhabitants depended upon this trade. Demetrius and his fellow craftsmen depended upon the demand created by a vast population of devout believers in Artemis and when the 'demand began to fall off Demetrius traced the bad trade which he and his fellows were experiencing to the true source. He recognized the Christian teaching imparted by Paul as the deadly enemy of his unrighteous gains and naturally excited the rage of the mob against the preachers of truth and righteousness." Paul's preaching had made itself felt throughout the whole province of Asia, even some of the Asiarchs, the official aristocrats of the province whose interests and honours were all bound up with the goddess Diana had become so affected by the message that they sought to save Paul's life. This was too much to allow to go unchallenged, thus Demetrius as a ready tool in the hand of Satan fanned the rage of his fellow-craftsmen into a flame. When the people were already mad with excitement it was easy for him to stir them up to excesses in defense of an endangered deity.

His speech is clever and skilled 'throughout. He touches but lightly upon the self interest of the workmen. To dwell too long upon merely selfish consideration is never wise for an 'orator who wishes to arouse the enthusiasm of his hearers. Man as a rule enjoys being flattered as if he 'cherished a belief in higher things. Thus Demetrius "expatiates on the certain destruction which awaits the glory of their world renowned deity if free course be any longer permitted to such doctrine. " The world's inhabitants were watchers of their conduct whether or not they would vindicate Diana's assailed glory and to remind his excited hearers of this fact was the skillful finishing touch of this 'able orator. The design was accomplished, the appeal was effective, the mob frantically burst out with the national acclamation, "Great is Diana of the Ephesians!"

1. The 'witness of the world. The report of this uproar was sure to spread world-wide for "wherever Asiatic sailors and merchants came thither they brought with them the worship of their favourite deity." Demetrius, on account of the 'prominent part he took in this uproar would doubtless be known universally as an enthusiastic worshipper of Diana. But what happens? The gospel he sought so 'hard to repress reaches his own heart, he becomes a new creature in Christ Jesus, he turns 'to God from idols to serve the living and true God and such is the marvellous change wrought in his life that to his everlasting credit it is recorded on the sacred page, "Demetrius hath good report of all men." Frequently this thought comes before us in the New Testament (see Acts 6:3; 10:11; 16:2; 22:12; Eph. 5:15; Col. 4:5; I Thess. 4:12; I Tim. 3:7) showing to us the importance of commending the gospel of Christ by the reality of our lives. Have we, in our limited sphere, good report of those who are without? is a question which ought to search our every heart.

2. The witness of the truth itself, even of the Lord Jesus. What a contrast this presents to the honour⁴ he had formerly received from the false deity he had so ardently worshipped. The language of his heart now is, "What have I to do any more with idols? I have heard Him and observed Him." Done with the false he clings to the true, abhorring the evil he cleaves to the good, hating his former link with idolatrous worship and practices his life now beautifully harmonizes with the truth of the gospel. He is a striking contrast to the many who having the form of godliness deny the power thereof. Such devotion to Himself the Lord Jesus cannot but appreciate and acknowledge. Like Enoch, he had the testimony in his soul that he pleased God.

3. The witness of the church—including the Apostle John. This completes the testimony given to the life of Demetrius. "We also," says the Apostle who speaks as one who was well acquainted with him, "bear record; and ye know that our record is true."

Nothing can exceed this threefold testimony and through the indwelling Holy Spirit it is one which even the least and most insignificant member of the family of faith may have.

The Lord Jesus Christ and His People

He descended, that we might ascend.—John 6:38; 14:3.

He became poor, that we might be rich.—2 Cor. 8:9; James 2:5.

He was born, that we might be "born again."—John 1:14; 3:3-7.

He became a servant, that we might be sons.—Phil. 2:7; Gal. 4:6-7.

He had no home, that we might have a home in Heaven.—Matt. 8:20; John 14:2.

He was hungry, that we might be fed.—Matt. 4:2; John 6:50.

He was thirsty, that we might drink of the wells of salvation.—John 19:28; Isa. 12:3.

He was wearied, that we might rest.—John 4:6; Matt 11:29.

He was stripped, that we might be clothed.—Matt. 27:28; Rev. 19:8.

He was forsaken, that we might never be forsaken.—Matt. 27:46; Heb. 13:5.

He was sad, that we might be glad.—Isa. 53:3; Phil 4:4.

He was bound, that we might go free.—Matt. 27:2; John 8: 32-36.

He was made sin, that we might be made righteous.—2 Cor. 5:21.

He died, that we might live.—John 19:33, 5:24-25.

He will come down, that we might be caught up.—1 Thess. 4:16-17.

S. LAVERY, Lisburn, Ireland.

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Editorial

No one who thinks at all can fail to be moved by the present economic condition of the world, a condition that means much suffering to many, both saved and unsaved. There are several elements in the present crisis, not the least of which is the fear of what the future may bring. "Fear hath torment" is a Divine saying and men under its influence, whatever be its cause, will resort to any means to escape its paralyzing pressure. Again and again have we read in recent months of men hurling themselves to death rather than face a future darkened with deep and portentous shadows. It is of this we would speak to our brethren and sisters.

In order to get a Divine starting point let us turn to our Bibles. In the prophecy of Isaiah, chapter 7, we have a very remarkable scene brought before us. The son of David, king of Judah, was a man of little or no faith. But he was of the house and lineage of David, and as such in an unbreakable covenant with the God of Israel. The terms of this covenant were pure grace, as may be seen in detail in the 89th Psalm. God binds Himself unconditionally to be a God to this family, promising never to cast them off as He did the house of Saul. Of this covenant the king brought before us in Isaiah 7 was a beneficiary in spite of the wretched return he makes to God for the benefits it brings to him. But God is faithful and so when this poor man is in terror because of the report brought to him, He draws near him in His grace, not to rebuke or condemn but to offer Himself as a refuge from the disaster that threatened.

Let us look at the circumstances in detail. Verse 2 of our chapter tells us, "And it was told the house of David, saying, Syria is confederate with Ephraim: and his heart was moved and the heart of his people, as the trees of the wood are moved with the wind." What a very striking picture is here presented. First of all, we have a forest in a calm and cloudless day. Suddenly the higher branches begin to sway, and in a moment as the wind rises the whole forest bends to the breeze, every tree from its topmost twig to its very roots agitated under the pressure. The house of David is the forest, the report of the conspiracy to overthrow them is the wind and the bending and shaking of the trees in the blast give us a Divine picture of fear.

What then is the message from God to this reed shaken by the wind and to all linked with him? Well might He have spoken words of rebuke and condemnation, for richly did he deserve such a message. But he is a scion of the house of David, and the God of grace Who must ever be faithful whatever we are, would use the abject fear that had overwhelmed this man to lead him to turn to his God. So the prophet of God tells him, "Take heed and be quiet, FEAR NOT, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria and of the son of Remaliah." Then He goes on to detail the future of these two enemies who had dared to assail the anointed of the Lord. Furthermore, the prophet proposes on God's

part that he ask a sign from God of the truth of this message to him, so condescending is He to the chronic unbelief of the wretched king. But all is unavailing and God's appeal is met with utter unbelief, couched in pretendedly pious words, and judging from what follows in the next chapter, the people go on saying to each other in dread, "A confederacy, a confederacy." They are panic-stricken seemingly, and see nothing but this menace hanging over them.

But what then does God say to the prophet? Is he to be carried away with the crowd and join in the hopeless despair which grips the people from the highest to the lowest? Listen to what God says to him, "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, *neither fear ye their fear*, NOR BE AFRAID. Sanctify the Lord of hosts Himself, and let HIM BE YOUR FEAR, AND LET HIM BE YOUR DREAD." The prophet was not to even take their language on his lips. If the king and the people could see nothing for the cloud of fear that darkened everything, he was to walk in another path, where God was the only One in the scene. He was not to share in their fears but have God before Him, and as has been often said, "He who fears God need fear none else." What mattered the threat of what God calls in contempt, "two tails of smoking firebrands?"

Now let us transfer the circumstances to our own day. On every hand we hear, not the words "a confederacy," but "the depression." The hearts of men are failing them for fear and, alas, many of us the people of God are found thinking the thoughts of the world and using their language. We are "fearing their fear" and forgetting that for a child of God this is not becoming. True enough it is, we share in the vicissitudes of life with the world, but are we to shake and tremble as they do when dark clouds press on us? Shall we not listen to our Father saying to us, "Sanctify the Lord of hosts Himself and let Him be your fear and let Him be your dread." We sympathize deeply with the head of a family who lies awake at night thinking sadly of those who are dependent on him and with the widow who in the crashes of business has lost all she counted on for her time of need, but we feel that our God is in the storm and the clouds are the dust of His feet, as said the prophet Nahum.

The world may try to explain the cause of this time of economic pressure and look to its leaders to clear up these trying conditions. Shall we do so? Surely not. Let us listen to the gracious wooings of our God and Father in this time of stress and seek unto Him. This will rid our hearts of fear and all will be plain in the light of His presence. It may be that this is but a prelude to the coming of Him Who alone can bring the world back to its lawful Lord and Master. If so, let us lift up our heads in hope, or if it be but a passing phase of economic trial, still it is ours to trace it back to God Himself and seek deliverance from Him alone. Perhaps we have rejoiced like the world and with the world in its time of prosperity and now God is allowing us to taste of its cup of adversity. But for us the path is to turn to Him and allow Him to lead us out of the dark despair of unbelief into the sunlight of His eternal love. There and there only is there relief for us, for He then fills the whole scene and there is no room for the tormenting fear of what the future may bring. May our God bring this about among all His own for His own glory, and enable us to sing from the heart:

"Begone unbelief, my Savior is near,
 And for my relief will surely appear.
 By prayer let me wrestle and He will perform;
 With Christ in the vessel, I smile at the storm."

Some Thoughts from the Names in the Line of Seth

Genesis, Chapters 4 and 5

By W. J. McCLURE

(Continued from July issue)

6. JARED, Descending. "Mahalaleel lived sixty and five years and begat Jared." Gen. 5:15. Here we have the dawn of the blessed hope. Seeking to find teaching in scripture names is regarded by some as rather fanciful. It is true that fancy can run riot in names, but so it can also with typical and prophetic scripture, but that should not be allowed to turn us away from these portions of the Word.

To fail to see the meaning of names in Pilgrim's Progress would rob that book of its charm. And a few instances just from memory will show how much God makes of names. The change from Abram and Sarai, to Abraham and Sarah (Gen. 17:5-15); Jacob to Israel (Gen. 32:28); Manasseh and Ephraim (Gen. 41:51, 52); Moses (Ex. 2:10); Gershom (Ex. 2:22); Maher-shalal-hash-baz (Isa. 8:3); Loruhamah and Lo-ammi (Hos. 1:6-9). We might add a great many to this list, both in the Old and New Testaments, but this will suffice to lead any believer to whom the subject may be new to pay attention to names. Newberry's Bible, a good concordance, or some little booklet on the proper names of Scripture will help. But what if we get different meanings to a name? Then take the meaning which is in agreement with the passage.

Jared, Descending. Why not understand this name in the sense of *Declension*? It is true that the course of our race has been downward; *descent* and not *ascent* has marked his history. But that meaning will not fit here, for we have reached a point in our progress through the names, where the blessed hope should come in. And the names which follow it would keep us right. The "long, close, lonely walk" with God of Enoch grows out of Jared.

Jared, Descending. "For the Lord Himself shall *descend* from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:16-18.

"Jesus my Saviour shall come from on high.
Sweet is His promise as weary years fly,
Oh I shall see Him descending the sky,
Coming for me, Coming for me."

Jared, Descending. We have seen this name rendered, "*He shall come down.*" Probably the name will bear that meaning. At any rate it is quite in harmony with the other, and we like it and so pass it on. He shall come down. As He remains up with the Father, our loved

ones are passing away, and our hearts can enter into the feelings of the sisters of Lazarus, when Jesus stayed "two days in the place where He was" when He got the message that Lazarus was sick. They met the Lord with the gentle reproach, "Lord if thou hadst been here my brother had not died" (John 11:21-32). *But He shall come down.* One of these days, He who said, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep" (verse 11) will say that of all our dear ones. "The Lord Himself shall descend from heaven—and the dead in Christ shall rise first."

The world and Christendom think that they are done with Him, they want nothing more to do with Him, but we can't do without Him, we "look for Him" (Heb. 9:28), and we have His faithful promise, "I will come again, and receive you unto myself." *"He shall come down."*

7. *Enoch; or Rays from the Morning Star.* "And Jared lived an hundred and sixty and two years, and he begat Enoch." Gen. 5:18. Enoch, *Dedicated.* If in Jared we have the dawn of the blessed hope, then Enoch, as no other character in the Old Testament does, brings before us what we have in I John 3:3. "And every one that hath this hope set on him, (Christ) purifieth himself even as he is pure." (R. V.) Wonderful man, not much is said of him, but what is said speaks volumes, every utterance is pregnant with meaning. We shall look first at what we have recorded in Heb. 11:5. "By faith Enoch was translated that he should not see death; and he was not found, because God translated him, for before his translation he hath had witness borne to him that he had been well pleasing unto God." (R. V.) His name gives us the secret of that life which so delighted God that He could not wait until Enoch got to heaven, much less till the Judgment Seat, to express His approval of it. It was to the Father a picture of that time, when He would break the silence of centuries, to express His delight in a fuller, richer way, in Him whom Enoch but faintly typified. "This is my beloved Son, in whom I am well pleased."

We look back to Enoch, and we find it hard to realize that he was just one of us, not an unearthly being, but a very human man, who knew the joys and cares of bringing up a family. But a man who was dedicated to God, and who allowed nothing to swerve him from his purpose, that God should have the first place.

How much is in that brief record, "And Enoch *walked with God* after he begat Methuselah *three hundred years*, and begat sons and daughters." Gen. 5:22. Many excuse their spiritual condition because of the difficulties in family and business life in these days. It will perhaps help such to consider Enoch.

Enoch's Testimony to the Lord's Coming. "And Enoch also the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly

deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14:15). Now when we have a bit of history in so few words, if we find, as in this case, one word repeated four times, it must be very important. Four times we get the word *ungodly*. Those days of Enoch's were dreadful days, man was fast ripening for judgment. Enoch's heart would be pained with the wicked things he had to listen to. Some years ago, on our way from Australia, a number of young men were returning home, who evidently were infidels and socialists. They made it a practice to gather near the window of my stateroom and sing parodies of hymns; the precious blood of Christ was spoken of in a most blasphemous way. Without any protest from me, the ship's officers put a stop to it. To me the ordinary profane language of the world was by comparison easy to bear. Like the Bolsheviki of Russia today, those men vented out their hate against God by hard speeches. It is true such vapping did not perturb God then, any more than it does now, yet all the same it is hard for the believer to hear it. In proportion as we love Him does it pain us to hear Christ ill-spoken of. We wonder at times how some professed believers can calmly listen to men degrading Christ to the level of a man, and pouring contempt on His virgin birth. If these men were to sit calmly when the virtue of their own mothers was being assailed, in the eyes of every red-blooded man they would be condemned. Yet how supinely some can act when the honor of the Lord Jesus is being assailed. In the world we cannot help ourselves, but to remain linked up with associations, where Christ is dishonored, is to be lacking in true Christian manhood; it is rank disloyalty to Christ.

Enoch's prophecy looks on to the second stage of Christ's coming, His coming as the Sun of Righteousness to the earth. The coming to the air, as the Morning Star is nowhere revealed in the Old Testament. We get the first intimation of it in John 14:3. But while it was not revealed in the O. T. now that it has been revealed, we look back and see pictures of it, and the translation of Enoch is a picture. One day he just *ceased to be seen*, and men wondered what became of Enoch. The people sought for him, but sought in vain. That is what those very brief words in Gen. 5:24 mean, "He was not (found)" and Heb. 11:5, "He was not found, because God translated him." (R. V.) The sensation of Enoch's day will be repeated on a scale of greater magnitude some day soon. A great number of men and women from all walks of life will be rapt away, suddenly and silently, the whole transaction occupying such a brief space of time as to render observation on the part of the world impossible. "A moment, in the twinkling of an eye." (I Cor. 15:52.) The word, twinkling of an eye, means only the up or down motion of the lid, not both.

While the prophecy of Enoch will have its complete fulfillment when our Lord returns to earth to execute judgment on this apostate scene

and set up His Millennial Kingdom, yet it has in the foreground, the Deluge. This will be seen when we speak of the next name. Enoch knew that God was not an indifferent observer of man's lawlessness, he knew that He would come in retributive judgment upon those who despised grace, and what is recorded in Jude would be the burden of his testimony then.

The mills of God grind slowly, but they grind exceeding small,
Though with patience long He waiteth, with exactness grinds He all."

Third Epistle of John

What It Reveals About Friendship

By JOHN RANKIN

Here we find a word for friendship. "It seeks to individualize its benedictions. A hush of evening rests upon the whole." "Our friends salute thee, greet the friends by name." The mention of friendship is not so common in the New Testament as it is in the Old Testament but some beautiful exceptions are to be found (Luke 12:4; John 11:11; John 15:14, 15; Acts 27:8).

I. Its *significance*. "No word is oftener on the lips of men than Friendship, and indeed no thought is more familiar to their aspirations. All men are dreaming of it, and its drama, which is always a tragedy, is enacted daily. It is the secret of the universe . . . Friendship takes place between those who have affinity for one another and is a perfectly natural and inevitable result . . . Friendship is in one sense but a sublime phenomenon to them."—Thoreau.

"All I can do is to urge on you to regard friendship as the greatest thing in the world, for there is nothing which so fits in with our nature, or is so exactly what we want in prosperity or adversity."—Cicero.

"Friendship . . . the greatest love, and the greatest usefulness, and the most exemplary faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of minds of which brave men and women are capable."—Jeremy Taylor.

"There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either, no reason why either should be first named—one is Truth . . . the other is Tenderness . . . The essence of friendship is entireness, a total magnanimity and trust . . . A friend is a person with whom I may be sincere. Before him I may think aloud."—Emerson.

"Friendship is perhaps the highest thing that has ever been known to man apart from Christianity and there is no brighter page in all classical writing than that which records the friendships formed by some of their noblest and best. Friendship is the union of souls . . . In every estate of life, friendship is a source of strength and a well spring of consolation or felicity; it enlightens the gloom of our darker

hours and gives brighter sunshine to our hours of happiness. The coarse and selfish cannot understand it. It rises in dignity according to the purity and nobleness of the hearts that are knit together, and the unselfishness of the union. Highest of all is friendship with the Lord Jesus Christ. This friendship begins when the human heart first consciously responds to His free love."—Culross.

"Someone asked Kingsley what was the secret of his strong, joyous life, and he answered, 'I had a friend.' No one need be without Kingsley's Friend, the Friend of sinners, the Friend that sticketh closer than a brother, the Friend that loveth at all times, the only True and Perfect Friend, the Lord Jesus Christ, for the gospel invites all to receive Him. The Bride in Song of Solomon, after describing Him in detail, adoringly exclaims, "Yea, he is altogether lovely; This is my beloved, this is my Friend."

The friendship referred to by the Apostle John was one which sprang from mutual acquaintanceship with and knowledge of this glorious Friend. All that is grand and beautiful to be found in mere human friendships as expressed in the foregoing quotations was exhibited among those friends but only in a manner more real and more worthy because by grace they were fellow members of the body of Christ and fellow-partakers of His promise in Christ by the gospel. "Our friends salute thee, greet the friends by name."

2. Its *maintenance*. ". . . There is such a disaster, so to speak, as having to break off friendship. . . . In such cases friendships should be allowed to die and gradually by an intermission of intercourse . . . Our first object then should be to prevent a breach; our second to secure that if it does occur, our friendship should seem to have died a natural rather than a violent death." These forcible words spoken by Cicero reveal the fickleness of human friendships and many alas are the blemishes that mar and sometimes break in sunder friendship, even among fellow-believers in Christ, and how true is the Spanish Proverb, "Broken friendship may be soldered, but never made sound."

One cannot fail to see in the Apostle's word to Gaius, "Our friends salute thee, greet the friends by name," not only true friendship ideally expressed but also an expression of wisdom towards the promotion and maintenance of that friendship. Do we realize how fatal to friendship even the neglect of a salutation might be?

True friendship affords true knowledge; it is not blind to virtues, neither is it blind to faults. Paul on one occasion withstood Peter to the face, thus it happens that friends sometimes need reproof but there is truth in the remark that "Compliance gets us friends, plain speaking hate." "Plain speaking is a cause of trouble, if the result of it is resentment, which is poison to friendship; but compliance is really the cause of much more trouble, because by indulging his faults it lets a friend plunge into headlong ruin . . . If we remonstrate it should be without bitterness; if we reprove, there should be no word

of insult . . . But if a man's ears are so closed to plain speaking that he cannot bear to hear the truth from a friend, we may give him up in despair." How many there are who not knowing that "Faithful are the wounds of a friend," prefer "the kisses of an enemy which are deceitful"! "Men of character like to hear of their faults; the other class do not." Thus it is, efforts are oftentimes made on the part of one friend toward another not only to maintain but to deepen friendship but on account of resentment in the case of the one reprov'd a cleavage results.

How numerous are the causes which may arise which are fatal to friendship! "We should learn from our blessed Lord that the essential quality in the heart of friendship is not the desire to have friends, but the desire to be a friend; not to get good and help from others, but to impart blessing to others." All men have their faults and if we look for friends without them we shall never find what we seek. Notwithstanding our faults, do we not love ourselves? Why, then, should we not love others in like manner? Granting the tie of friendship to have existed at all we ought to treat them "with the most patient fidelity, the tenderest forbearance; granting unto all their words and actions that we do not understand, the utmost limit of faith that common sense and Christian justice will allow. Nay, these failing, is there not left Christian charity, which being past believing and hoping, still endureth all things?"

Remembering that the "whisperer" is ever abroad to separate chief friends, it is enough that we in all our dealings with others should seek to have in large measure those two elements that go to the composition of friendship, namely TRUTH and TENDERNESS. How beautifully they were exhibited in the Apostle John and also in beloved Gaius! They are seen to come between the friends in one place and the friends in the other not to divide but to unite them still more closely. From John's side, "Our friends salute thee" and from Gaius' side, "Greet the friends by name."

3. Its *permanence*. One of earth's great men has said, "The only danger in friendship is that it will end . . . Perhaps there are none charitable, none disinterested, none wise, noble and heroic enough for a true and lasting friendship." Thank God! we know of One, the Lord Jesus, in whom all the characteristics of true friendship sweetly blend and shine with divine luster. His friendship is true indeed, therefore lasting. It has a seed of eternity in it. "Earthly friends may fail or leave us; One day soothe, the next day grieve us; But this Friend will ne'er deceive us, O how He loves!"

Abraham became the friend of God at the time of his justification; this was on the ground of faith alone but he was also the friend of God in an active sense on the ground of faith-works, and Jehoshaphat in his prayer to God speaks of him thus, "Abraham thy friend forever." Friendship in both these senses is also in view in the words

of the Saviour in John 15:14, 15. And what is true of Abraham is true of all the family of faith; they are friends *forever*.

Entering into friendship with the Lord Jesus Christ we enter a "fellowship which embraces angels and men, heaven and earth, all the holy and loving throughout all places of His dominion." Can anything be grander than fellowship with Him who is King of Kings and Lord of Lords? Associating His disciples with Himself in friendship with Lazarus He said, "Our friend Lazarus——"; not your friend, not My friend, but *our* friend. He was dead, it is true, but he was still "our friend." Say not then that death dissolves friendship with the Son of God. At death the believer is absent from the body but he is "at home with the Lord," where all is perfect bliss and joy. Death does not dissolve the friendship of saints. The dead in Christ are gone from our sight but we love them still the same; death merely separates us for a little while. "They are as truly joined to us in friendship, as when we used to grasp their hand in joyous greeting and look into their answering eyes."

"Our loved ones before Lord; Their troubles are o'er Lord;
We'll meet once more at Thy coming again."

Meanwhile we find ourselves in a sphere where we have responsibilities towards our fellow-members of the body of Christ and we should not forget the great truth that the Apostle John kept before him that "A man that hath friends must show himself friendly." "Our friends salute thee," he said to Gaius, "greet the friends by name."

Ceaseless Vigilance

By JOHN MONEYPENNY

It has been said that "ceaseless vigilance is the price of national fitness," and it may be said with equal truth that "ceaseless vigilance is the price of spiritual fitness." The believer may well realize as did the psalmist, "mine enemies are lively and they are strong" (Psa. 38:19).

Three mighty foes, the world and the flesh and the devil, continually menace and beset the child of God, and *they are lively and they are strong*. In Ephesians 2:2, 3, these three are seen in their awful and complete control of the unsaved, and let us ponder the fact that is elsewhere written in the Scriptures, "a threefold cord is not quickly broken." But God—see Ephesians 2:4-7—in His *riches of mercy*, His *great love*, His *kindness*, and the *exceeding riches of His grace* has wonderfully come to the rescue, and in this very passage He was able to say to those who were once so terribly and trebly bound, "by grace are ye saved." Blessed, eternally blessed are we of whom this can be declared now. And if the reader of this should by any chance be un-

saved, note earnestly and carefully the words of verses 8 and 9, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast." Why not without a moment's delay (for delay may be eternally fatal) thus take salvation *now*.

But though we who have thus been saved are now secure for eternity, yet these three, *our former masters*, continually threaten our communion, our spiritual progress, our practical testimony for Christ as we move onward through this sin-blighted scene. *Concerning the world*, we are solemnly warned, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). The world is mentioned first in Ephesians 2:2-3, and it is possibly the most dangerous of the three. Quite unconsciously can the unwatchful Christian fall under its seductive (often pleasantly so) influences. "Beware of sleeping on the enchanted ground" is a warning more needed (if possible) in our day than in Bunyan's time. As Samson, asleep on the knees of Delilah, (Judges 16:19), was shorn of his Nazarite locks (which was his strength) so the believer is likewise shorn when he yields to the seductive world. Assuredly every one of us needs to solemnly, earnestly hearken to the alarm call, "Awake, thou that sleepest and arise from the dead and Christ shall shine upon thee" (Eph. 5:14, R. V.).

Concerning that awful being, the Devil, who, though not Almighty, appears to be the most mighty of created beings (for even Michael the archangel realized that only Jehovah could rebuke him; see Jude 7, also Zech. 3:2), we are expressly warned, "Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about, seeking whom he may devour." And this character of the lion is perhaps the least dangerous of the characters which he assumes. He is "that old serpent, called the Devil and Satan which deceiveth the whole world." The roar of the lion gives warning of the terrible danger of its approach. Noiselessly the serpent can do its deadly work. Only by dwelling in the secret place of the Most High and thus abiding under the shadow of the Almighty, making the Most High our habitation (Psa. 91:1-9) can we realize the wondrous promise given to such in this psalm (verse 13), "Thou shalt tread upon the lion and adder," that is, overcome the open and secret opposition of this awful foe. But there is another character assumed by him and it is surely the most dangerous of the three. It is brought before us in a second epistle and therefore doubtless is a very special danger in the last days, which are now upon us. It is in II Cor. 11:14, we read, "Satan himself is transformed into an angel of light." Christendom today abounds with terrible evidence of his work in this way. Evil doctrines and plausible religious deceptions are, alas, holding millions in their awful grip. Oh the utter need of ceaseless vigilance on our part that we may be kept from such evil ourselves and enabled by the power of

the Spirit to see many rescued from amongst the multitudes "taken captive by him."

Concerning the flesh, our old sinful nature, we may say this is a foe always present with us, a traitor in the camp, ready, yes ceaselessly ready to betray us even in our holiest moments. As has been said,

"The heart uplifts with God's own gifts
And makes e'en grace a snare."

It can be religious, zealous, benevolent and seemingly highly spiritual. "The flesh lusteth against thø Spirit, and the Spirit against the flesh, and these are contrary the one to the other" (Gal. 5:7). Note the present tense, "lusteth" and "are." Let us never be ensnared into the perilous pretense that the flesh has been eradicated as long as we are here. Till we are called home, either by the coming of the Lord or by death it will be ever true, "If we say that we have no sin, we deceive ourselves" (I John 1:8). God declares concerning the heart which is the center, the mainspring, the source of all the lusts of the flesh that it is "deceitful above all things and desperately wicked, who can know it?" And the answer is, "I the Lord search the heart, I try the reins even to give every man according to his ways and according to the fruit of his doings" (Isa. 17:9-10). Fellow believers, let us seek grace to listen ever to the three-fold warning,

Beware of the world!
Beware of the Devil!
Beware of the flesh!

He who loves us ceaselessly says, "Watch and pray that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). And, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

"It is not so much principles we want, as the grace, the energy, the holy decision, that will carry them out, cost what it may."

"Some suffering, and that which is the most inexplicable, may be, as seen from heavenly summits, our highest honor, in that we are permitted to be assaulted of the Devil, *in order to the vindication of God*: that our pains and losses were not retributive of our sin, but vindicative of His perfection: that it was given us as a high privilege "to suffer for His sake," to show that He was so infinitely lovely that He could win and hold our affection and allegiance when *only Himself* was left."

A Suggestive Study of the Coverings and Curtains of the Tabernacle

(Read Ex. 26:1-14)

By J. R. E. McLAREN

There were two *coverings*, and two sets of *curtains*. Working from the inside outwards their order was as follows:

- 1st. Ten Curtains of Fine Twined Linen, Blue, Purple and Scarlet.
- 2nd. Eleven Curtains of Goat's Hair.
- 3rd. A Covering of Rams' Skins dyed red.
- 4th. A Covering of Badgers' Skins.

Approaching from the outside we first see the *covering of badgers' skins*. This material, whatever its exact nature (the badger is not found in Bible lands, and the word "tachash" rendered "badger" is obscure in its meaning, some believing it to signify the same as the Arabic "tuchash" for "dolphin" or "seal") was used extensively in covering the furniture of the tabernacle while in transit, and was also used in the making of shoes (See Num. 4 and Ezek. 16:10). Some have suggested that the tabernacle with its great drab covering would have presented the appearance of a huge coffin. It is evident, at least, that outward glory or beauty would not be the consideration as this material would be exposed to the shrivelling heat of the tropical sun, the wear and tear of the desert sand storms, and the general buffeting of the elements.

In this covering we believe we have set before us the *humble incarnation of Christ*, "which would no glory borrow, no majesty from earth." The badger's skin was all that man could see of the tabernacle underneath which was concealed the Shekinah glory, and correspondingly, a body of flesh was all that the human eye saw of the One whose tabernacle of flesh veiled the glory of the Only begotten of the Father. "The Word became flesh and tabernacled among us." (John 1:14, Newberry Trans.) The tabernacle outwardly was contemptible when compared with the splendor of the temples of that day such as Karnak and Luxor in the ancient land of Egypt, and even so, to the eyes of the unbelieving mass, our blessed Lord had "no form of comeliness" and "no beauty" (Isa. 53:2). The chief object in the use of these skins was apparently their serviceableness, and so we call to mind the fact that the form that our Lord took upon Him was that of a bond-slave. (Phil. 2:7.)

Next in order comes the covering of *rams' skin dyed red*. The ram was the victim designated by God whose blood was taken and applied to the right ear, thumb and great toe of the priests at their consecration. (See Ex. 29.) "Rams' skins dyed red" would therefore suggest at once the **CONSECRATED LIFE OF CHRIST**—a

consecration which led to the "DYEING RED"—death. Need we ask for proofs of his consecration? Let the following quotations suffice to answer. At the very commencement He said, "Lo, I come to do Thy will" (Heb. 10:7)—during his public ministry His further testimony was "I do always those things that please Him" (John 8:29), and in His last hours He could triumphantly say, "I have finished the work which Thou gavest me to do" (John 17:4). Consecrated life indeed!

We pass now to the *curtains of goats' hair* coupled together with hooks of *brass*. The typology of this is clear. The goat was pre-eminently the victim used as a sin offering on that most solemn day of the year, the day of atonement; it was the blood of a goat that was taken into the holiest of all and sprinkled on and before the mercy-seat as a propitiation for the sins of the people, and it was a goat upon whose head "ALL the iniquities of the children of Israel and ALL their transgressions in ALL their Sins" was confessed and then sent away into a land not inhabited—blessed symbol of the perfect work of Christ of whom the prophet said, "The Lord hath laid on Him the iniquity of us all" (Is. 53:6). Even on the dreadful night of the passover, concerning which so much is said as to the blood of the "lamb," let us not overlook the fact that an alternative was open, "ye shall take it out from the sheep *or from the goats*" (Ex. 2:5). It remains true, however, that no matter how many kinds of offerings might be selected for use in meeting the need of the *individual*, only the goat was used representatively of *the people as a whole* on the great annual reconciliation. In view of these things it is evident that the teaching in this set of curtains is THE ATONING DEATH OF CHRIST. The brass (or copper) hooks which joined the curtains bring before us the Divine Judgment on Sin, which brass is uniformly used to represent throughout Scripture.

There remains only the last set of curtains to notice. These were of "*fine twined linen and blue and purple, and scarlet*" coupled together with hooks of *gold* fitting into loops of *blue*. This fine piece of embroidered handiwork had also the figures of the cherubim upon it and must have made a rich and impressive display. "Gold" always emblematical of Divine glory, the loops of heavenly "blue" and the likeness of the cherubim, all combine to indicate a scene quite unearthly. The four materials present to us our Lord as presented by the four evangelists.

Fine Twined Linen (Purity)—The perfect Man—Luke.

Blue (Heavenly)—The Son of God—John.

Purple (Royal)—The King of Israel—Matthew.

Scarlet (Blood)—The consecrated Servant—Mark.

Bringing all these constituents together we perceive that we have typified in those glorious curtains THE RESURRECTION GLORY OF CHRIST.

Let us now sum up our findings:

The Covering of Badgers' Skins represents His Humble Incarnation.

The Covering of Rams' Skins Dyed Red represents His Consecrated Life.

The Curtains of Goats' Hair represent His Atoning Death.

The Curtains of Needlework represent His Resurrection Glory.

Having noted these points, we wish, ere closing, to direct your attention to three beautiful lessons.

Firstly, *while one short verse* suffices to deal with the coverings (His birth and life), it requires *thirteen* verses of detailed statement to impress the importance of the curtains (His death and glory). We do not believe this to be mere chance. All scripture harmonizes in giving to the cross and glory of Christ the super-eminent place; it is left to modern theology to relegate them to the scrap heap. The Cross is the center of eternity; only time is divided by the Cradle. A study of Acts, the Epistles and the Revelation will convince any open-minded reader of the extraordinary value attached to the death and resurrection of Christ, and even those four historical records, that we might expect to deal almost exclusively with his life, devote seventeen chapters to the scenes bearing on His death and resurrection. Even that holy life was entered upon with a view to its climax—the sufferings of death (see Heb. 2:9). In one sense He lived that sinless life to prove that He was the fitting antitype of the unblemished lamb of Ex. 12—we say, “in one sense” for we know He was incapable of living anything but a sinless life.

Secondly, in the order of the colors of the inner curtains “the fine twined linen,” typical of that perfect life, is mentioned first, whereas, in the materials of the gate (Ex. 26:36), “blue” signifying His Heavenly origin is put first; why? Is it not that the wonder seen in the gate is “GOD ON EARTH,” while the wonder of the curtains is “A MAN IN HEAVEN.”

Oh joy! there sitteth in our flesh
Upon a throne of light,
One of a human mother born
In all His Godhead bright.

Thirdly, let us observe that while the coverings were each *invisible units*, the curtains were composed of a number of pieces *joined* together and made one. “It shall be one”—“that it may be one.” The inference is splendidly clear. Christ in His birth and life stands alone—gloriously unique! but by the grace of God and the appropriation of faith myriads join Him in the sufferings of His death, and will join Him in the glories of His resurrection. We can say with the apostle, “I have been crucified with Christ” (Galat. 2:20). “If we

died with Him we shall also live with Him" (II Tim. 2:11). "If we died with Christ we believe we shall also live with Him" (Rom. 6:8, Newberry).

In closing let us thank God for the hooks of brass and for the hooks of gold, precious tokens of our eternal inseparable union with the Saviour.

What from Christ the Soul can sever
Bound by everlasting bands?
Once in Him—in Him forever
Thus the eternal covenant stands.

May these few meditations (by no means exhaustive!) on the coverings and curtains, draw the hearts of writer and reader out in adoring worship, and lead our feet more closely into the path of consecration, for Christ's sake. Amen.

Christianity and Liberalism

A Theological Professor's Longing

The following extracts are from the concluding chapter of a book bearing the above name by Dr. J. Gresham Machen, late assistant professor of New Testament Literature and Exegesis at Princeton Seminary, author of several important works on the fundamentals of Christianity that are well worth reading. They are sent to us by Mr. D. T. Bass with the following note:

"This is not sent to bolster us up in spiritual pride much less to despise those who do not know the privileges we enjoy but rather to call forth praise to God for deliverance from ecclesiastical bondage to the enjoyment of such a large place of Christian fellowship and further to create a deep sympathy for those who have the longings expressed by this esteemed author and to ask, *What are we doing to help such?*

But whatever solution there may be, one thing is clear; there must be somewhere groups of redeemed men and women who can gather together humbly in the name of Christ to give thanks to Him for His unspeakable gift and to worship the Father through Him. Such groups alone can satisfy the needs of the soul.

* * *

At the present time there is one longing of the human heart which is often forgotten—it is the deep, pathetic longing of the Christian for fellowship with his brethren.

* * *

One hears much, it is true, about Christian unity and harmony and cooperation, but the union that is meant is often a union with the world against the Lord or at best a forced union of machinery and tyrannical committees. How different is the true unity of the Spirit and the bond of peace.

There are congregations even in the present age of conflict that are really gathered around the table of the Crucified Lord; there are pastors that are pastors indeed, but in many cities they are difficult to find.

* * *

Weary of the conflicts of the world one goes to "church" to seek refreshment of soul and what does one find? Alas, too often one finds only the turmoil of the world. The preacher comes forward not out of the secret place of meditation and power, not with the authority of God's Word permeating his message, not with human wisdom pushed far back into the background by the glory of the Cross but with human opinions about the social problems of the hour or easy solution of the vast problem of sin—such is the sermon and sad indeed is the heart of the man who has been seeking peace.

* * *

Is there no refuge from this strife?—Is there no place of refreshing where a man can prepare for the battle of life?—Is there no place where two or three can gather in Jesus' name to forget for the moment all those things that divide nation from nation, race from race, to forget human pride, to forget passions of war, to forget the puzzling problems of industrial strife and to unite in overflowing gratitude at the foot of the Cross? **If there is such a place, then that is the house of God and that is the gate of heaven—and from under the threshold of that house will go forth a river that will revive a weary world.**

"They shall perish, but Thou remainest; and they all *shall wax old* as doth a garment." Heb. 1:11.

"This age-long principle of decay extends to this globe on which we live. *It shall wax old.* Youth thinks but little of old age but it creeps steadily on until it makes itself felt on the members of the body, on the mind, in the appearance. The same symptoms of advancing years are to be found in the earth. Its rich treasures of youth have been exploited and extracted by its inhabitants (with scarcely any consideration of their benefactor and Creator); they have sought to beautify its exterior but it is a decaying grandeur and is *showing its age.*

W. H. F.

"The world will not study to put the most favorable construction on what you do, therefore 'Avoid every appearance of evil.'"

"A little thing is a little thing but faithfulness in a little thing is a big thing."

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Editorial

Last month we sought to turn the hearts of saints suffering at this time through the economic pressure, to a living God, in order to find relief from fears as to the future, that are apt to fill the mind at such a time. We feel that our message is not complete without calling attention to another side, namely, the responsibility of saints who have of this world's goods, to share what they have with fellow-saints who have little or nothing, due to a lack of employment or failure of the usual sources of income.

In Hebrews 13:15-16, we have Christian sacrifices defined for us. The Jewish dispensation which is discussed at length in this epistle had burnt offerings and offerings for sin, but these are all nullified and superseded by the one offering of the body of Jesus Christ once for all. Christian worship is based on this. But are there then no sacrifices to be offered by Christians? Indeed there are and we are not left in doubt as to their character. They are of two kinds as given in our passage and were often described by an old saint as the fruit of the lips and the fruit of the pocket book. This is a fair enough description of them. The one is called the sacrifice of praise and it is offered in our hymns and prayers, the other kind is doing good and communicating, and these sacrifices are presented as we put our money in the receptacle provided for that purpose. Little need be said here as to the first, for we are all familiar with it. God has most graciously given us men and women with enough poetic gift to indite hymns which form a suited vehicle for the sacrifice of praise.

It is to be deplored that frequently when the opportunity for offering the fruit of the pocket-book comes in the course of the service, the meeting is regarded as over and the passing of the box is tolerated as a sort of unwelcome appendage to the meeting. This is sad and should be corrected. If the act of putting money in the box were regarded as a sacrifice to God, what a difference it would make in our attitude of mind, and possibly in the amount of our contribution. But alas! how often we pray with reverence and solemnity and then carelessly toss into the box the first coin that comes to hand. This is an evil surely and would it not help to correct it, if we would cultivate a habit of mind that would regard the meeting as still in session when the collection is taken and furthermore that would weigh before God the amount we should offer to Him as a sacrifice?

This doing good is very simple and communicating no less so. It is meeting human need by our gifts, and sharing in the afflictions of others in the same way. "With such sacrifices God is well pleased." If saints in our company are suffering from the lack of any of the necessities of life, let us think of their needs as our own. In other words, let us share with them what we may have, whether little or much. This is a sacrifice to God, let it be remembered. This is real fellowship. Alas, how this word has been abused. We say sometimes we are in fellowship with certain saints and all we mean is that we break bread with them. But we are called on to have fellowship with them in their sorrows, their needs, their trials of every kind. These are integral parts of real fellowship and this kind is called for today in a very emphatic manner.

It is idle to express our sympathy in words, if it is not backed by deeds. It is told of General Grant that on one occasion while passing along a street in Washington in the company of General Sheridan, he saw an armless and otherwise afflicted ex-soldier, begging by the wayside. Both the generals passed the man, but they had not gone very far before General Grant said to his companion, "I'm sorry for that man," a sentiment with which General Sheridan heartily coincided. They had not gone much farther before General Grant again spoke, saying, "I'm sorry for him five dollars worth, and I'm going back to give it to him." With this sentiment, too, General Sheridan agreed and they both went back and made the man richer by ten dollars. And the lesson here is clearly stated in the Word by the apostle John, when he says, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

But there is more to be said on this subject. From the very beginning of the history of the church this doing good and communicating has been very much in evidence among saints. In the early chapters of the Acts of the Apostles this grace is outstanding. True enough, the circumstances were unusual and in some respects temporary in character, but this does not touch the fact that fellowship then included sharing with all on the part of all, so that none lacked. Later on when things were more stabilized, we are told that when a message came to the saints in Antioch, apprising them of an approaching famine, they "determined to send relief to the brethren which dwelt in Judea," and did so, "every man according to his ability" (Acts 11:29). But do we need to multiply Scriptures on this point? If so, read the epistles and see how this is urged on saints always. Quite a portion of the second epistle to the Corinthians is devoted to this subject. Read the eighth and ninth chapters where it is the theme of the writer. And it seems to us so fitting today to quote the first few verses of this portion, "Moreover brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the ministering to the saints" (II Cor. 8:1-4). Observe the language. Not from full purses or well-stocked barns did they draw their bounty, but out of deep poverty and trying affliction did they rise to the occasion and give as they were able, yea and beyond their ability.

And not alone to our fellow-saints is our love to be shown. In Gal. 6:10 we are exhorted, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Here our circle is widened and the needs of all men are to be considered and ministered to. Naturally enough, the saints are to be thought of first but not they alone, the word is "all men." And we cannot shut our eyes to the fact that the present appalling need is almost universal. Unemployment is rife and men are coming to our doors, as never before, seeking to make a living by selling something that perhaps we don't want. We must not allow ourselves to be hurried into impatience over the repeated calls upon us, trying as it is at times, but let us strain ourselves to the utmost to relieve need and help those who are in dire distress. There is a passage that tells us, "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again" (Prov. 19:17). Here is a gilt-edged security which will not shrink with changing conditions in the industrial or commercial world, but which will abide in its value forever. It is recorded of Dean Swift that on one occasion when he found it his duty to make an appeal for the poor he read this verse as his text and then pausing impressively for a few moments, shouted, "My friends, if you are satisfied with the security, down with the dust," that is to say, "down with your money."

Some Thoughts from the Names in the Line of Seth

Genesis, Chapters 4 and 5

By W. J. McCLURE

(Continued from August issue)

8. METHUSELAH, "When he dies it shall be sent." "And Enoch lived sixty and five years and begat Methuselah," (Gen. 5:21). It is said that when the truth of the Lord's coming was first recovered, now about one hundred years ago, it produced some very marked changes in the lives of those who received it. It became very common to see costly furniture and bric-a-brac advertised for sale. Some well-to-do believers were replacing these things by more common articles. Some gave up positions of honor, surrendered the commissions in the army, so that they might be more like strangers and pilgrims, in view of the Lord's speedy return. Some might deprecate these results following the reception of the blessed hope, but we are sure it was pleasing to God. Such men and women were in the Mephibosheth class. (II Sam. 19:24.)

It is to be feared that today, many assent to the truth of the coming of the Lord, and can even talk about it, without its having much power over their lives. There is not much cross involved in its acceptance now, not like there was when it was first recovered. Indeed we fear it is becoming a popularized truth, and many listen eagerly to prophetic teaching, who will not hear what touches their ecclesiastical position. What shall we do? Give up speaking of it? No, we can't do that. Let us be more like Enoch, to whom what he prophesied was so real. The mind stored with that truth is good, but the heart fired with it is far better.

We once listened to an address on the Lord's coming, which to us lacked something, and we were not surprised when the speaker told a circumstance, which he said would be a lesson to him, *till his dying day*, a rather strange slip to make, when speaking of the rapture, to meet the Lord in the air. A brother got into the error of fixing the time of Christ's coming, and by his own and other's reasoning, arrived at the conclusion that He was coming in the September of that particular year. He seemed to be earnest enough in pushing this theory, but what struck us as somewhat strange, he made no effort to dispose of his business. The date came and went, and he was still in the business. Another brother brought a copy of a magazine devoted to the date setting theory, to some meetings of believers, and urged upon them its wonderful value, and that they should subscribe for it. One brother looked over the magazine and found an article by the editor, in which he proved (to his own satisfaction) that the Lord was coming in the September of that year. This brother asked him, Does Prof. Dimbleby believe this himself? The other replied, Of course he does. Then why, said this brother, does he want my subscription for the whole year? If he really believed what he taught, he was lacking in honesty.

There is a ring of reality in Enoch's profession. He spoke of coming judgment, and when a son was born to him, he as good as said, "I know it is coming, and I shall make my child's name keep before the people, when it is coming," Methuselah, "When he dies it shall be sent."

Both Enoch and Methuselah are pictures of the church, Enoch telling of our being rapt away silently and suddenly. Methuselah, in the world, as it were, holding back the judgment. It could not come while he was still in it, and so he presents a picture of God's long-suffering grace, for his is the longest recorded life in the Bible. His life and that of his grandson, Noah, ran on together no less than six hundred years. The men of that day had been so accustomed to seeing Methuselah that it seemed they would always see him. But one day he died, and the knell of doom struck for the world. God made the word of His servant Enoch come true, for the very year that Methuselah died, Noah entered the ark, and "The flood came and destroyed them all."

In II Cor. 5:20 we are called "Ambassadors." When a nation recalls its ambassador from another nation, that is usually the prelude to war. Methuselah was like God's ambassador, recalled. Some of these days we too shall be recalled, for the Lord will come to the air, and we shall be caught up to meet Him there. What a glad day that will be for the believer. But words fail to describe the solemn portent of that event, to this Christ rejecting scene.

9. LAMECH: "Wild Man; Powerful; Overthrower." "And Methuselah lived an hundred and eighty and seven years and begat Lamech," (Gen. 5:25). We must distinguish between this Lamech and the other in Chapter 4, who belongs to the line of Cain. But though the two are quite distinct, and most likely different morally, yet we must interpret their names alike. We shall see that if we did not, we should fail in bringing out the truth, as to the end of the age, which is before us in this name.

Just a short word as to the Lamech of Chapter 4. He surely lives up to his name, he is like a wild man who is not subject to law and order. In the brief glance we have of his history, he seeks to overthrow both. In Matt. 18:4, our Lord says, "He which made them at the beginning, made them *male and female*," one Adam and one Eve. Yet see how at that early date Lamech would overthrow God's order. "Hear my voice, ye *wives* of Lamech." He has no thought of allowing any restraint being imposed on his indulgence; God has no right to say how he shall order his life.

How common it is to hear and read this sentiment today. For vast multitudes the Ten Commandments are no longer the standard of right and wrong: "Thou shalt not," no longer binds men. Those Commandments and the words, "Thou God seest me," had in our early years the effect of imparting a God consciousness, which restrained us, when otherwise we should have gone deeper into sin. We can remember the walls of the school room adorned with cards with the

Commandments. Can we wonder, seeing there is such a lack of God consciousness, owing to ignorance of the Law of God, that moral filth is abounding on every hand.

Again Lamech is true to his name, Powerful. He takes the law into his own hands. "I have slain a man for wounding me, and a young man for bruising me" (Gen. 4:23 R. V.). Then his colossal conceit and self importance comes out in the next sentence or two of his boasting speech to his wives. "If Cain shall be avenged seven-fold, truly *Lamech seventy and seven fold.*" This is some advance on Cain, and man is still progressing in this way, and will till the limit is reached in the antichrist.

Lamech gives us the end of the age; his is the last name in the line of Seth, which in a typical way foreshadows this dispensation, because Noah, the next name, introduces another, the time of the great tribulation. Noah and his family going through the deluge, and coming out on a renewed earth, brings before us the Jews going through "the great tribulation" and coming in blessing on the millennial earth, purged by judgments.

Those who are instructed in the Word, as to the character of the last days, will have no difficulty in interpreting the name of Lamech in Chapter 5 as we have done in the case of the one in Chapter 4.

Let us glance back to the beginning of the way we have come. Seth, a man brought on the scene instead of Abel, the murdered one, or the believer in the world on the behalf of Christ, to continue the testimony which men thought they had silenced, when they crucified Him. Enos, the believer, feeling his absolute weakness and helplessness, calling on God for strength. And now to meet the name Lamech, which means *Powerful*, seems a bit out of place. The outstanding characteristic of what is of God in the last days, is weakness, not strength. One of the last words of Christ to a church which was standing for Him, is, "Thou hast a little strength" (Rev. 3:8).

The Lamechs are utter strangers to such sentiments as we find in II Cor. 12:9. "Most gladly therefore will I rather glory in my weaknesses (R. V.), that the power of Christ may rest upon me." The Lamechs don't glory in their weakness; no, they glory in their great abilities.

If we have read intelligently what the Word says as to the end of the age, we shall see how fitting it is that the list should close with Lamech. Ere Paul went home to heaven, he spoke of the coming of the Lamechs (Acts 20:29, 30). The departure of the apostles opened the way for the coming of apostolic shams (Rev. 2:2), who would invest their empty pretensions with the figment of *apostolic succession*. In II Tim. 3:1-5 (R. V.) he gives us some leading features of these men. Peter also foresaw their coming. "Denying the Lord that bought them," words almost identical with Jude 4. The word "Lord" in both passages occurs in three other places, Luke 2:22, Acts 4:24 and Rev. 6:10. It means "*Sovereign Lord*" and is a witness to the full Deity of Christ, and the Lamechs will not have that. So all over today, that

truth is being assailed, where the enemy can do so, his attacks are frontal, but by far the more dangerous are those insidious attacks by means of errors, which looked at in a superficial way, seem to have nothing directly against the Deity of Christ. We will just indicate a few of these.

Soul Sleeping. I fancy someone will say, I don't see how that error touches the Deity of Christ. Well, listen to those who hold it, dealing with the story of the dying thief (Luke 23:39-43) and you will see. According to those who hold the error of soul sleeping, Our Blessed Lord and the thief *did not* go to Paradise that day. As they don't acknowledge any separate existence of the spirit from the body, then the tomb *held all*, till the third day. But we shrink from pointing out all that this error involves. But no matter what nice things these men may say of our Lord, they are Joabs, and just as Joab kissed Amasa then stabbed him with his sword, so these men would stab Christ with this error.

Modernistic teaching, which is so popular, denies the Deity of Christ. He put His stamp on the Inspiration of Genesis, to Him it was history, not allegory, the story of creation, the fall of man, the deluge, the destruction of Sodom and Gomorrah were facts, not fables. It is here that the Lamechs come out in their true character, and merit fully all that was said of the Lamech of Chapter 4. Oh, say these learned Doctors of Divinity, Jesus did not know any better. He just accepted the current teaching of His day. But we have sources of information which were not open to Him, and we know better. Every true believer must be conscious of a feeling of indignation welling up within him or her, when face to face with such blasphemy. This suggestion that our Lord was a man of limited intelligence, should make them recoil from the men who make it, and from all association with those systems which harbor these men. It is most comforting to turn to such portions as Prov. 8:22-31 and to note that the R. V. gives us in verse 30, "Master Workman." And this agrees with John 1:1-3, Heb. 1:2, Col. 1:19, 2:3, 9.

How many seem not to realize that to accept the results of so-called scientific research, namely, that man evolved, was not created, means that they surrender the truth of the Deity of Christ. He said, "In the beginning he made them male and female" (Matt. 19:4). Father, Son and Holy Spirit are all seen in the creation of man in Gen. 1:26. "And God (Elohim) said, let *us* make man in our own image and after our likeness." Result, a perfect being, a man who would represent the age of about 30, mentally and physically, and fitted to fill the place of head over creation. Instead of this, the so-called scientific theory invites us to see the "image and likeness of God" in those chattering, jabbering monkeys, swinging by their tails from the trees. And mark, that result, according to them, was only reached after uncounted millions of years. If one cannot swallow this, he is classed as an ignoramus. That does not greatly bother us, but we do resent our Lord being so classed.

In II Tim. 2:18, we read of some teachers of error who "overthrew the faith of some." It would seem that by common consent, foundation truths must be overthrown. And "if the foundations be destroyed what can the righteous do?" Psa. 11:3.

Take the following foundation truths and mark how generally they are denied in our day. The Inspiration of the Bible, the Fall of Man, the Virgin Birth of Christ, His Sinless Perfect Humanity, His Miracles, His Vicarious Death, His Literal Resurrection, His Ascension to the Father's Right Hand, His Coming Again, and the Eternal Punishment of the Christ rejectors.

The Lamechs (Overthrowers) play havoc with these truths. And to think that these men belong to what we used to call evangelical denominations, whose early preachers proclaimed them boldly. One might say that it is enough to make those early men of God weep in heaven, could they see what their successors are doing. We are reminded of Psa. 74:5, 6. Those early preachers won fame, as with the axe of the Word, they went forth into the human forest, to get material with which to build God's sanctuary. The men who now fill their pulpits have become famous through their attempts to break down what those early men built up. May the Lord awaken the consciences of His people as to the disloyalty of remaining in systems which harbor these men.

Peter's Husetop Vision

By WM. ROBERTSON, PHILADELPHIA, PA.

Peter's vision of the vessel let down from heaven and received up thither again (see Acts 10:11-16), furnishes us with seven striking and instructive lessons relative to God's purpose, in bringing the Gentiles into the place of blessing, and thus breaking down "the middle wall of partition" (Eph. 2:15) between the Jew and Gentile, alike saved by His sovereign grace.

The chapter brings before us *two* men—Cornelius, an unsaved but "devout" Gentile, and Peter, a biased but saved Jew.

To each a vision was given as they were engaged in prayer (verses 3 and 9). God was behind these visions, working out His own eternal purposes, the object being to break down Jewish prejudice, and open the door of faith to the despised Gentiles, thus manifesting the truth of what was written later by Paul: "For there is no difference between the Jew and the Gentile; for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12).

We are told that Peter was dwelling "with one Simon, a tanner, whose house was by the *sea side*" (verse 16). The sea in Scriptures is frequently used as a symbol of the Gentile nations, as for instance,

we read: "The waters . . . are peoples, and multitudes, and nations, and tongues" (Rev. 17:15), so that Peter was upon the border of this great sea, and was about to unlock the door of blessing to the Gentiles, as he had already done to the Jews (Ch. 2).

We may further add that Peter receives the vision upon "the house top" (verse 9). The house may speak to us of imposed limitations and natural relationships (see Matt. 13:1, where "the house" and "the sea side" are mentioned) but the house top suggests freedom from both, so that God was about to "commune" with Peter—as Samuel of old did with Saul—upon the house top (I Sam. 9:25), and reveal to him His will.

Peter first of all sees—

"Heaven Opened" (Verse 11)

His attention is called to something that has to do with heaven and not with the earth. If in the slightest degree he still entertained Jewish hopes of *earthly* blessing, this vision was soon to dissipate them, and he was to be taught in the most signal way that the Church was a *heavenly* thing, both as to its *origin*, and as to its destiny, so that all who composed it, whether saved from among the Jews or Gentiles, were by grace "partakers of a *heavenly* calling," and thus "blessed with all spiritual blessings in *heavenly* places in Christ" (Eph. 1:3).

The "*opened*" heaven revealed to Peter in some small degree at least, what was more fully revealed to Paul at a later day, "that the Gentiles should be fellow heirs, (i. e., with saved Jews) and fellow members of the one body, and fellow partakers of His (i. e. God's) promise in Christ through the gospel" (Eph. 3:6).

Peter further beholds—

"A Vessel Descending

from heaven to earth" (verse 11). This heavenly vessel comes right down to the earth to permit these earthly creatures we are to read of, the opportunity of entering it, and as it came down empty, it returned to heaven *full*. What wondrous, condescending grace it was, that led God to "come down" in the person of His Son, to save poor worthless, guilty sinners, that He might lift them up from "the dunghill" of sin and shame, and make them fit subjects to dwell in His unsullied presence.

God, be it remembered, is the prime mover in man's salvation. *He* is the seeker, we are the sought; *He* is the One who loved us, when we had no love for Him; *He* gave Heaven's best—"His only begotten Son"—for the worst and vilest of earth; and it is according to "His own good pleasure," His banqueting house should be "filled" to its utmost capacity with "guests" taken from "the streets and lanes," and "the highways and hedges" (Luke 14:23) of this poor sinful world, that they might share with Himself and His beloved Son, His rich eternal bounty.

The vessel, we are further told, was like—

"A Great Sheet Knit at the Four Corners" (Verse 11)

Four is the *universal* number, and enters largely into the vision.

God's infinite love embraces the whole "world" and for it "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16); hence the redeemed shall come from "the north, the south, the east, and the west," from "the *four corners* of the earth," out of "every *kindred*, and *tongue*, and *people*, and *nation*," (Rev. 5:9; notice the number), and together in the glory, they shall sing the "new song" of redemption unto "the Lamb" that was slain; "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by thy blood" (Rev. 5:9).

The fourth thing Peter beholds is the strange occupants of this vessel—

"Wherein Were all Manner of Four-Footed Beasts

of the earth, and *wild beasts*, and *creeping things*, and *fowls* of the air" (verse 12). Here again is the universal number that speaks of universal depravity, just as Paul gives us a fourfold description of the whole human family as being "without strength," "ungodly," "sinners," and "enemies" to God (Rom. 5:6-10). Then, too, we read of the four classes invited to the gospel "feast" (Luke 14:21), namely "the *poor*, the *maimed*, the *halt*, and the *blind*." "The gospel which is the power of God" (Rom. 1:16), alone can save and transform the "beasts" of earth, even the wildest of them, into "saints," and fit them for His own holy habitation.

What diversity is here seen in these earthly creatures, yet what *unity*. The four-footed beast, be it an elephant, or a house mouse; the creeping thing, be it a huge serpent or a common worm; the bird of the air, be it a majestic eagle or an ordinary sparrow, all alike are found in the *one* vessel, and however diverse in race, or tongue, or color, or standing, the redeemed might be, whether saved from the lowest strata among men, or the highest circles of society, all alike are saved with a "common salvation" (Jude 1:3), and redeemed by the same precious blood, and hence are "all *one* in Christ Jesus" (Gal. 3:28); "*one* flock" (John 10:16); "*one* body" (Eph. 4:4) and "*one* new man" (Eph. 2:18).

Peter is told by God to "rise, kill and eat" (verse 13). To this as a *Jew* he replies, "Not so, Lord; for I have never eaten anything that is common or unclean" (verse 14). Instantly the voice from heaven declares—

"What God Hath Cleansed

that call thou not common" (verse 15). Here is the grand secret why these creatures in the vessel are fitted for heaven. Only "the *blood* of Jesus Christ, God's Son," can cleanse the vile and "unclean" sinner, and fit him to dwell with an infinitely holy God. The "incorruptible" blood (I Pet. 1:18) of the unblemished "Lamb" of God, alone can fit sinners of the deepest dye, for the incorruptible "inheritance" of the saints above (I Pet. 1:4). Men may scornfully speak of "the butcher's theory of salvation," or of "the bloody religion" as they are pleased to term it, but the grand doctrine of "the blood" runs through the Book of God, from Genesis to Revelation, and to deny and slight

it, is to earn a sure title to "the lake of fire."

The only song in heaven will be about that precious, cleansing blood, and the only people who will sing that eternal song, will be those who have "washed their robes and made them *white*, in the blood of the Lamb" (Rev. 7:14), all else will suffer the vengeance of God's eternal "wrath."

The voice from heaven to Peter is: "What God hath cleansed,

That Call Thou Not Common"

Why? Because the redeemed are "*God's elect*" (Rom. 8:33), against whom no charge can be laid; they are "the excellent of the earth," in whom is all His delight; they are "a chosen generation, a royal priesthood, an holy nation; a people for His own possession" (I Pet. 2:9). They are the very blood royal of heaven, the aristocracy of the skies, albeit some of them may have been saved from the very scum of earth.

God will yet display to the wondering hosts of angelic beings "the riches of the glory of *His inheritance in the Saints*" (Eph. 1:18), as throughout eternity they will shine in the very image of His Son.

The last and seventh thing Peter sees is the vessel let down "thrice" to earth, and then finally—

"Received Up into Heaven" (Verse 16)

This reminds us as before said, of the heavenly destiny of the church, when the long-looked for promise given by the Lord will be fulfilled: "I will come again and *receive* you unto myself, that where I am, there you may be also" (John 14:3).

When the vessel returns the *third* time (i. e., the resurrection number), it catches up its occupants into heaven for good, so when "The Lord . . . shall *descend* from heaven with a shout; with the voice of the archangel; and with the trump of God; *the dead in Christ* shall rise first; then we which are alive and remain, shall be *caught up together* with them in the clouds to meet the Lord in the air; and *so shall we ever be with the Lord*" (I Thess. 4:15-16).

Oh, the joy and ineffable delight that will then thrill every heart of that vast multitude, when they first see Him "face to face" and behold His glory. What a scene of grandeur! Not a solitary Elijah going up in a chariot of fire, but untold millions of glorified saints clad with the radiance of heaven itself, mounting upward to the glory, and filling its vaults with their loud hallelujahs.

How paltry and insignificant is all that men call great, in the pageantries of this world, compared with the splendor of this heavenly scene, when the saints are "*received up into glory*" (I Tim. 3:16).

Our Lord's *first* words on earth as to this great event were, "I will come again." His *last* words upon the throne to us are just as assuring and precious: "Surely, I come quickly." May the response from our hearts be: "Amen, even so, come, Lord Jesus" (Rev. 22:20).

The Vengeful Man and His End

(II Sam., Chaps. 15, 16 and 17)

By H. P. BARKER

Ahithophel was rightly resentful of the grievous wrong that David had done to his granddaughter, Bathsheba, first corrupting her and then compassing the death of her husband, Uriah, who to the end was a true and loyal servant of the king.

This notable man, Ahithophel, was the trusted adviser of David and ranked high in his favor (I Chron. 27:33, 34). Hushai, with whom he is mentioned, was in a special way "the king's companion."

Bathsheba was the daughter of his son Eliam (II Sam. 11:3), who himself was one of David's mighty men (II Sam. 23:34). No wonder that Ahithophel was filled with rage!

That David was speedily brought to repentance and that his repentance was real and thorough, Psalm 51 bears witness. But though there was forgiveness with God, there was none with Ahithophel. He became David's avowed enemy, joined the rebel ranks of Absalom, and gave him his utmost help. It was told David, "Ahithophel is among the conspirators with Absalom."

Ahithophel's first act of vengeance was to counsel Absalom to *pay David back in his own coin*, to do to his father's wives even as David had done to Bathsheba. And he did so in the most public manner possible (II Sam. 16:21-25).

The word of Ahithophel was counted as an "oracle of God," so great was his reputation for wisdom. His advice was sought from far and near, but the next counsel that he gave was diabolical. He planned the destruction of David and promised if he were permitted to carry out his plans, to secure for Absalom the allegiance of David's followers, saying, "I will smite the king only."

But Hushai was able to counter the advice of the vengeful man and Ahithophel, mortified at his failure, went and hanged himself (II Sam. 17:23).

Vengeance is a thing which God has reserved to Himself (Rom. 12:19). He alone, free from the passions which rage within the human breast, can hold the scales of justice with an absolutely even hand.

But how often have good men, resentful of some evil thing that another has done, taken the path of vengeance, only to end in spiritual suicide, as far as joy, testimony and service are concerned.

Communities of Christians have followed the way of Ahithophel. Some wrong, real or fancied, has awakened their resentment and, instead of following the path of Christ-like love, they have started a vendetta that, like the feuds of the Sicilians and Sardinians, is pursued from generation to generation. And instead of being the light-bearers of God, their suicidal policy has plunged them into the obscurity of disappointed vengeance, even though like Ahithophel, they may set their house in order.

But who would dwell amid the order of a suicide's house? Who cares for order if life is gone?

May the God of all grace preserve us from vengeful feelings! Let us not use the language of Ahithophel, but that of the man he would not forgive, in Moffatt's beautiful rendering:

"Thou hast saved my life from death
My feet from stumbling, that I might live
Ever mindful of God in the sunshine of LIFE."
—Psa. 56:13.

Poor Ahithophel, how much he missed.

The Bethany Family a Type of Heavenly Family

See John 11

By S. LAVERY

According to Luke 10:38, 42, we notice that Christ was in Bethany. He then departed and during His absence (typical of His present absence from earth) one of His loved ones fell asleep (i. e. Lazarus; verse 11).

He returned to Bethany (typical of His second advent), and raised him from *among* the dead (verse 44).

In doing so He not only brought him to life, but translated him from darkness to light.

Here we see (1) Resurrection and (2) Translation.

In reading the scriptures one cannot fail to notice that Christ is now absent, and many of His loved ones have fallen asleep.

When He comes again, He will raise and translate His own as He did Lazarus. The believer takes part in two translations,

(1) At conversion (Col. 1:13);

(2) At the coming again of the Lord Jesus Christ (I Thess. 4:17).

What about the saints who will be alive when He comes?

Mary and Martha are typical of them. They did not pass through death, as Lazarus did, but were transformed from sorrow to joy, and so when the Lord comes back the living saints (with the raised saints) will be translated and transformed. (See Rom. 8:29 and Phil. 3:20, 21.)

The next thing we notice is His commendation of Mary (see Chapt. 12:7). The same will follow us after our translation and transformation, when at the Judgment seat our:

1. Words (Matt. 12:36)

2. Works (II Cor. 5:10)

3. Ways (Rom. 14:12)

will be reviewed and we will be rewarded accordingly.

Then:

Deeds of merit as we thought them,
 He will show us were but sin;
 Little acts we had forgotten,
 He will tell us were for Him.

We will now in Chapter 12:2 notice celebration at the supper, and what a scene we have!

Lazarus, the raised one; Mary and Martha the changed ones, meeting together with Christ. This clearly portrays the Marriage Supper which follows our commendation at the Judgment Seat.

Last of all we have manifestation, verses, 9, 11, Chapt. 12.

Lazarus was a great manifestation of the power of Christ.

Our manifestation awaits the coming of the Lord with His saints.

(See Rom. 8:19, Col. 3:4, and II Thess. 1:10.)

We will go into Heaven for examination, and come forth out of Heaven for manifestation.

Meanwhile, we can joyfully sing:

He is coming, coming for us;
 Soon we'll hear His voice on high;
 Dead and living, rising, changing,
 In the twinkling of an eye
 Shall be caught up all together,
 For the meeting in the air;
 With a shout the Lord, descending,
 Shall Himself await us there.

Jesus saith:

**"I am the Way, the Truth, and the Life;
 no man cometh unto the Father but by Me."** (John 14:6)

"Christ is All." (Col. 3:11)

Without **The Way**, there is no road:
 Without **The Truth**, none knoweth God:
 Without **The Life**, there's only death:
"But Christ is All," the Scripture saith.

Papers On Salvation

By J. M. DAVIES OF INDIA

(1) *Salvation is of the Lord.*

“Come sing the Gospel’s joyful sound,
Salvation full and free;
Proclaim to all the world around
The year of Jubilee.”

“Our God is the God of salvation” (Ps. 65:20) and our salvation is the “Salvation of God” (Acts 28:28).

In the Epistles of Paul to Timothy and Titus much emphasis is laid on “sound doctrine.” Fables and false doctrine increase unto more ungodliness, whereas “sound doctrine” should issue in godliness of life and conduct. The doctrine of salvation—soteriology—is of first importance to every child of God if he is to be clear in his apprehension of the Gospel. When modernism and ritualism are invading the camp it is more than ever necessary to be armed so as to be able to meet the foe, and be a workman that needeth not to be ashamed. As God helps me I desire in these articles to draw attention to the various aspects of the way of salvation, such as “Salvation is of the Lord,” “Salvation by Grace,” “Salvation by Blood,” and “Salvation by Faith,” etc. The joy, assurance and the things that accompany salvation will also be considered.

The word “Yeshuah” in its varied forms, is found over 300 times in the Old Testament, rendered salvation, to save, deliverance, health, help, welfare, victory and safety. Each of these supplies its quota of meaning and together they enable us to apprehend something of the wonder of God’s salvation. In the New Testament the word “soterios” in its verb and noun forms is found some fifty times, besides some twenty-four references to the Saviour. To be in possession of this salvation means deliverance from sin’s doom and dominion, safety from the wrath to come, victory over the world and healing from the soul’s diseases.

“Salvation Is of the Lord”

This statement was made by Jonah when he was in the belly of the great fish, when there was no possible hope of deliverance by self-effort or by any human agency. He was at the end of all human resources. If he was to be delivered a miracle must be performed. Ordinances were of no avail neither available. The power of God must be put forth or Jonah must die, hence his confession. No sooner did he make this confession than God commanded the fish and it vomited Jonah out on *dry land*—where there was no fear of being swallowed again. Jonah’s dilemma is a true picture of man’s condition by nature, helpless and hopeless unless God in His grace intervenes to save him. Man’s efforts or ordinances are of no avail.

Believers are spoken of as chosen by God the Father before the foundation of the world; as redeemed by the Lord Jesus Christ; and as sealed by the Holy Spirit. Hence the exhortation “He that glorieth, let him glory in the Lord. No flesh shall glory in His presence.”

Of the many ways in which salvation is spoken of in the New Testament a few may be taken to illustrate the truth that salvation is of God.

(1) CREATED. Eph. 2:10, II Cor. 5:17, Gal. 6:15. "For we are His workmanship created in Christ Jesus unto good works." "If any man be in Christ he is a new creature" or of the new creation, where all things are new and all things are of God." "In Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature."

Creation is confessedly a work of God. Man cannot create. He may make things out of what is already in existence, but to create, to make something out of nothing, he cannot. To speak a world into being is a work which testifies to the eternal power and Godhead of the Creator. Equally impossible is it for man to perform any act which will constitute him or anyone else a Christian. As well say that man can add another star to the firmament, as to maintain that he can save himself whether it be by his meritorious (?) works, ordinances or devotions.

We are His "workmanship," His "*Polema*," His poem. The same word is used when speaking of creation in Rom. 1:20. As every tree in Eden's Garden was planted by the Lord, so every true believer is the handiwork of God. Every tree not planted by the Father shall be plucked up and cast away (Matt. 15:13). This is solemn and searching when many are deceived into believing that they are Christians by virtue of their Christian parentage and of their having been made the recipients of the ordinances of the church, and in view of the fact that it is possible to have the form of godliness even without having known the dynamic of the gospel.

(2) QUICKENED. Eph. 2:1, 5. BEGAT. Jas. 1:18, I Pet. 1:23. RAISED. Eph. 2:6. "Of His own will begat He us with the word of truth." ". . . hath quickened us together with Christ, and hath raised us up together."

These three words are grouped together because of their similarity, though not exactly synonymous. The impartation of life and the restoration to life are alike equally impossible to man. Man may make a form, but to breathe into it the breath of life is beyond the boundary of his ability. The true believer is born again, not of blood, that is, not by natural birth; nor of the will of the flesh, not by self-effort; nor of the will of man, not by any act performed by another as when the Church of England clergyman professes to constitute a baby a child of God—a member of the body of Christ and an inheritor of the kingdom of heaven—at its christening. The new birth is a birth from above by the Spirit of God through the Word of God.

Death defies human power. Death reigns. It sways its sceptre world wide without respect to caste, creed, color or cash. To call back the departed soul is more than man can accomplish. It laughs at man's attempt to rob it of its prey. Rich and poor, high and low, king and subject, the educated and illiterate are equally helpless to combat this

terrible foe, spoken of in Job as the King of Terrors. It takes the power of God to overcome death. Hence in Ephesians 1:19 the Apostle prays that the eyes of our understanding might be enlightened that we might know the *exceeding greatness* of the power exercised towards us, to wit—the working of the might of His power in raising His Son from the dead and seating Him at His own right hand, far above all principality and power in this age or in the age to come. The word translated “exceeding” in verse 19 is found three times in the Epistle associated with His power, grace (ch. 2:7) and love (ch. 3:19). It was the word used of the sun when at its height, or zenith. (Liddell and Scott.) Thus it was the zenith power of God that was displayed in the resurrection of Christ defying all the combined forces of sin, death and Satan. The same power is put forth in the salvation of every soul, bringing it out of the state of spiritual death by imparting a new, a Divine life.

When Joseph died they embalmed his body and put it into a coffin with the view of preserving it from corruption. This may serve as an illustration of all that human religion can do for a man. Strict attendance to a ritual may preserve him from outward corruption, such as drunkenness and immorality. But it cannot give life. At best it can only convert him into a religious mummy. The *modus operandi* of Egypt. As man by nature is dead in trespasses and sins, he needs life, and not a questionable preservation from further corruption. This life is found alone in Christ risen from the dead.

REVELATION. Matt. 16:17, Luke 10:21-22, Jno. 1:31-33, Gal. 1:16, II Cor. 4:5. “Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven.” “Thou hast hid these things from the wise and prudent and revealed them unto babes.” “I knew him not.” “We preach not ourselves, for it is God who shined into our hearts.”

These scriptures record the experiences of Peter, John and Paul, and state that no one can know the Father except the Son reveal Him. Man by searching cannot find out God. Of the Lord we read that “He was in the world and the world was made by Him, and the world knew Him not.” Of Israel John said, “There standeth one among you whom ye know not.” Whether individually—to John and others, nationally—to Israel, or universally to the world Christ can only be known by revelation. Hence those whose eyes have been opened to see Him are pronounced blessed.

The last book of the Bible is a revelation, an apocalypse, an unveiling of future events which man could never have discovered. Similarly the Gospel is a revelation of the “righteousness of God.” Man may acquire much knowledge in schools and colleges, but the knowledge of God is not imparted except by the Holy Ghost. “This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.” Man will remain in eternal ignorance of God or His grace unless his eyes are thus opened by the Spirit of God.

Verily salvation is of the Lord.

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Editorial

This is the season when conferences are numerous and this fact combined with other circumstances has impelled the Editor to say a few words about conferences generally. Some of the other circumstances are letters received by us on the subject, some of them deploring the fact that due to the present financial distress some conferences have to be abandoned entirely, others complaining of the loss of spiritual power in them as compared with former days, and others wondering about the best way to conduct such meetings, so as to get the most out of them for the Lord and His people.

Perhaps the most direct way to approach the subject is to remind ourselves that a conference is simply a series of special meetings, designed to further the work of the Lord. It is remarkable when one thinks of it how little is said in the Word about the details of our service and testimony. Some assemblies have only one meeting a week, others fill up the whole week with meetings and between those two extremes we find many different arrangements for saints coming together. In the Word we read of praying a good deal, but we do not read that we should have a stated prayer meeting each Tuesday or Wednesday or any other day. And so it is with other activities. This is all the more remarkable when we think that in the Jewish economy all their services were regulated by Divine command down to the smallest detail. But this is easily understood if we reflect a little on the difference between the two dispensations. In Israel all the people from the king on the throne to the poorest subject were under the authority of God, but when the gospel went forth to the world, its object and, as a matter of fact, its result was to gather out of the nations a people for the Name of the Lord. The Gentile rulers and authorities were not affected and those who became believers had to carry out the Word of the Lord, sometimes with the permission and at other times in spite of the powers that controlled them in a governmental way. So while there are general instructions as to our collective testimony and activities therein, there are no regulations as to when or how often we should meet for prayer or ministry. The word in I Corinthians, where if anywhere we should look for instructions in these matters, is "WHEN ye come together," but not a word is said as to the time of that "when." Many of the saints in those days were poor bond-slaves whose time was not their own and so we doubt not, they arranged their meetings as was most convenient for all.

But in all that we read in the New Testament of our activities we have no reference of any kind to such meetings as we call conferences, and of course no definite instructions as to how to conduct them. They are simply extra efforts in our testimony and were born of the necessities of the times when God's people found themselves out of touch with the general condition of Christendom. When we think of precedents for them we turn to the times of Ezra and Nehemiah in the Old Testament. There we read of special meetings for reading the Word and confession and prayer. Those meetings were not prescribed by the law but who would question the Divine leading that brought them about? The people of God were in extraordinary conditions and the times called for extraordinary measures.

It was so in the church of God. When saints were forced out of the systems of men by the Word of God the condition was extraordinary and every kind of effort was made to familiarize themselves with God's blessed Word and ways so as to find a path pleasing to Him. It is quite true that conferences were held in denominational circles before the separation of saints from these circles but these conferences had the same character to a large extent, being an outlet for the yearnings of the spiritual in the denominations for something they could not find in their normal circumstances. But they became much more common when assemblies began to be formed and they had the end in view of strengthening the hands of God's people in testimony and spreading the gospel in the world. We remember well the first conference of this kind we ever attended. There was a widespread movement in the north of Scotland on the part of saints that led them "outside the camp," and a conference was called in Aberdeen to which were invited a number of ministering brethren who had been in this path for years. Among those who came were Mr. J. R. Caldwell and Mr. Alexander Stewart of Glasgow, who gave much help to the saints, from their knowledge of the Word and their rich experience in the ways of the Lord, which were so new to many attending the conference.

We recall another conference which we did not attend, but we remember it well for the effect it had on our dear Brother Baker. He had just left the system with which he was connected and found himself deserted by his old friends. He was naturally depressed but went just at that time to the conference held in Hamilton, Canada, almost the only one regularly held then. There he met with saints who had gone through the same experiences as himself and when he came back to Chicago his courage was renewed and his heart set on carrying this truth wherever he could find an opening. We have just had the privilege of attending two conferences, one in Kanorado, Kansas, and another in Lyman, Iowa, and we enjoyed them thoroughly. They were both held in the country, far from the busy haunts of men, and we are glad to say in both places we could see some of the early freshness of spirit and desire for further knowledge of the ways of God.

It is quite likely that in some places the conference as a power for furthering the work of God has largely ceased and it may be quite proper to abandon it. That is a matter for the local brethren to decide. Or it may be that a different form of meeting would be more effective now. That, too, is a matter for the local brethren to settle. Undoubtedly there are changed conditions in many places and it may call for a more effective way to meet these conditions. Let us remember what we have said as to the extraordinary character of conferences, as being outside the normal efforts contemplated in the Word for saints today, and then let us decide soberly whether we should make this extra effort, how it should be made and when, ever keeping in view the maintenance of the testimony in the face of the increase of the apostasy all around and the need for doing everything in our power to help our brethren less favored than we are and the poor world so sorely distressed today.

If a conference in any place has ceased to be an effective weapon in testimony, let us abandon it without the feeling that we are giving up some part of obedience to the Word. But before doing so, let us see if we cannot find a way to meet the new conditions by a weapon that will be effective. No one will question for a moment that abuses have crept in but is there no way to eliminate those abuses? As a rule it is in the large cities that this is felt. We have known of some who used the conference simply as an opportunity to visit the city at little cost, being housed and fed by local saints and giving little heed to the meetings. This is almost too delicate to mention but the thing is too gross to ignore. Let us weigh these things in the fear of God. In days gone by the conference has been a most useful institution in many ways, some of which we have mentioned; if through changing conditions it has ceased to be so, let us wait on the Lord to find either a way to make it effective or discard it altogether. And permit us to say one thing more.

Conditions are different in different places and what might be useful in some places would not work at all in others. So if brethren in another locality try other methods to make these special efforts more successful, do not let us condemn them, because, after all, we must remember that there is little in the Word to guide us in arranging for a special effort like a conference. In the matter of service we are told in Galatians 6:4-5, "But let every man prove his own work, and then shall he have rejoicing in himself alone and not in another. For every man shall bear his own burden."

C. W. R.

Practical and Dispensational Lessons from Eagles' Wings

By W. J. McCLURE

SALVATION. "Ye have seen what I did unto the Egyptians and how I bare you on eagles wings and brought you unto myself." Ex. 19:4. The deliverance of Israel from the bondage of Egypt and the thralldom of Pharaoh is one of the most fruitful gospel themes in the whole Word of God. This verse gives us the two aspects of salvation which are brought out in Heb. 2:14, 15, "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might *destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.*" Judgment on our enemy and deliverance for ourselves. Israel in the grasp of Pharaoh, speaks of ourselves held in the power of Satan. Eph. 1:19, 20 shows us that it required the very same power that raised up Christ from the dead, to save us, "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his on right hand in heavenly places." When Christ lay in the grave, Satan, and all his principalities and powers, united to keep him there. The Roman guard was but a visible sign of a greater power, which was beyond the ken of man, and that power must be shattered ere the Son of God could come forth. In Psa. 18:1-19, we have a vivid description of the forth-putting of that mighty power, that we have seen in Eph. 1. The Satanic power that sought in vain to keep Christ in the tomb, held us in its grip, and ere we could be freed, it must be shattered, as we saw in Heb. 2.

How hopeless was the case of Israel in Egypt; deliverance must come from God or they will never be set free. So there is something very appropriate in the figure God makes use of to illustrate their salvation, "I bare you on *Eagles' wings.*" Deep ravines, high mountains and broad rivers would be impassable barriers to creatures of the

earth, but not to the bird of the heavens, it can soar high above all these obstacles.

“*And brought you unto myself.*” We are more accustomed to think of salvation as deliverance from hell, than to think of it as God seeking objects upon which to display His grace and lavish a Father’s affection. That little word as to where He brought Israel, reminds us of where He has set us, “In heavenly places in Christ Jesus.” And even more touching is that word in Eph. 1:5, “Having predestinated us unto the adoption of children by Jesus Christ *to himself*, according to the good pleasure of his will.”

We might well ponder two views of Israel; in the brickfields of Egypt, feeling the lash of the taskmaster, when they failed to furnish their full tale of brick, groaning in hopeless, helpless slavery. And Israel, as they are in Ex. 19:4, brought to God, dwelling at Horeb, the mount of God, engaged in the free and happy service of making the Tabernacle. So we may take two views of ourselves, which we find in the Epistle to the Ephesians (Chapt. 2:1-3). Dead in trespasses and sins, walking according to the course of this world, controlled by the prince of the power of the air, fulfilling the desires of the flesh and of the mind, children of wrath (verse 12). Without Christ, aliens (those who have no rights), strangers from the covenants of promise, having no hope, and without God in the world. What a dark and doleful picture this is, and it was true of every one of us.

Now see the other view. Accepted in the beloved (1:6), seated in heavenly places in Christ Jesus (2:6), children unto himself, those upon whom He looks with infinite complacency (1:5), those by whom, in the coming ages, He will shew the exceeding riches of His grace (2:7).

This is God’s salvation, and it is pictured in that little word to Israel. “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings and brought you unto myself.”

DISCIPLINE. “He found him in a desert land, and in the waste, howling wilderness; he compassed him about, he cared for him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him, and there was no strange god with him.” Deut. 32:9-11. We desire to look at God’s discipline of His people from this passage. But what a picture it presents us of our wretched state when He sought and found us, and also of His grace and care since then. “Kept him as the apple of His eye.” No member of the body is so marvelously guarded as the apple of the eye. Many a time, when having put a piece of wood in the lathe with the corners on, the instant the gouge touched it the slivers would fly, and often the eyelid would close, and I would put up my hand and remove the splinter which but for the quickness of the eyelid, would have ruined the sight. But though this happened often, the eye was never once hurt. This is what shows God’s wondrous care over His people.

What are we to learn from verse 11, the eagle stirring up its nest? When the young eagles are about ready to fly, and they display no desire to quit the comfortable nest, the mother eagle goes to work and picks away all the soft lining of the nest, and all the finer twigs, leaving nothing but the framework of the nest, so the young birds have only a perch to rest upon. As the nest is built on some high cliff, the young birds are not eager to try to fly, so there they sit. The mother bird gives one a push, and off it goes, it begins to use its wings, but its muscles are soft, and soon it is tumbling down to the abyss, many hundreds of feet below as if it were shot. The mother bird is looking on, and she swoops down, comes under the young eagle, takes it on her wings and bears it back to safety. It has learned two things. First, that it can fly. Next, that there is one who will not let it come to grief.

God's people need this discipline, and sometimes they think He is cruel in his dealings with them. We could imagine the young eagle thinking that it was a most cruel and uncalled for thing to thus destroy the nest. But only thus would it ever use its wings. Job said, "I shall die in my nest." (29:18.) And many a believer since Job's days has said the same in his heart, and has desired to be allowed to remain undisturbed in the nest he had made. And in times of difficulty, they were more inclined to use their wits than their wings. But God will bring them into circumstances where they must trust Him. Perhaps the bank account gives out, work not to be had and sickness comes to the family. They may think that God is dealing hardly with them, but they will learn that in all His dealings with them He has their highest good in view. "Ye have heard of the patience of Job, and have seen the end of the Lord; that he is very pitiful, and of tender mercy" (Jas. 5:11). When Job's nest was being so terribly stirred up, one might say, destroyed, he might indeed have questioned the *pitifulness* of God. But that discipline had an "end," a purpose. He came out of it knowing God as he could never have known Him apart from it. Had he gained no more than that increased knowledge of God, he was repaid a thousandfold for all that he had suffered. But he was not only richer in a spiritual way, he was doubly rich in a material way as well.

David made a nest in the land of the Philistines, Achish gave him Ziklag and he and his men made their homes there. One day they returned to find the nest had been destroyed and all their families carried away captives. It was a dark day for poor David, for in addition to this sore trial, his own men spoke of stoning him. But we read that, "*David encouraged himself in the Lord his God.*" (I Sam. 30:6). His nest was stirred up to recover him from a backslidden path, but in his trial he knew where to go. And we cannot wonder at the outcome, "*David recovered all*" (verse 19). And such was the spoil that he took from those spoilers of his home that he was able to send presents to the elders of Judah and to all the places where himself and his men were wont to haunt (verses 26 to 31). He was able to act in a princely way, in dispensing his gifts.

The stirring up of David's nest was in the way of chastisement for his wrong course in going down to the land of the Philistines, but that chastisement bore precious fruit. It illustrates Heb. 12:11. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness *unto them which are exercised thereby.*" The fruit in David's case was seen throughout Judah, and so it should be with the believer now.

We must not put the case of Job on a par with that of David. It was in the nature of chastisement in David's case, but we have no reason for so regarding the case of Job. On the contrary, Job seemed to be a most exemplary man, acting when in his trouble in a way which would put us to shame who have a fuller revelation of God than Job had. We are not warranted in supposing that when a child of God is in some trial, having his nest stirred up, that he has been in departure from God, as in the case of David. The trial may be designed by God to bring out more of His likeness in His child. The nest may be stirred up that he may be cast more on God, and walk more as a stranger and pilgrim, with his affections set on things above, where Christ sitteth on the right hand of God. But in all His dealings, He "is very pitiful and of tender mercy."

(To be continued)

Hannah, or Grace to Help in Time of Need

HY FLETCHER, PORTO RICO

Read I Samuel, Ch. 1.

This chapter is a great stimulus to prayer. It opens with a domestic scene, the home of a godly Levite (I Chron. 6:33, 34), who although originally from Ephrathah and living in a time of stress and trouble, is a happy contrast to those other Ephrathites of whom we read in the preceding book of Ruth. They got their eyes off God and sought a refuge in the land of Moab. Elkanah we find with his family dwelling at Ramathaim-zopim, the High Place of the watchers. Like Habakkuk he could say, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." He did not dwell at such ethereal heights, though, that he could pass over the plain commands of God, so we see him going up out of his city yearly to worship and to sacrifice at Shiloh. He might have excused himself and brought forth many strong reasons why he or his family should not go near Shiloh, but the Word of God was plain (Deut. 12:4-7). And the Word of God is equally as plain today! (Matt. 18:20, Heb. 13:13; 10:25.) Many are the lessons that we could learn from Elkanah, but we hasten on to consider Hannah.

It was not the will of God that man should have more than one wife. In the beginning it is one that God gives to Adam and the de-

scendants of Cain are the first that we read of taking more than one. Wherever a plurality of wives is mentioned there seems to have been the corresponding root of bitterness; for example, Abraham, Jacob, David, Solomon, etc. It is no different here. This Hebrew home is marred by the bickerings and provocations of Peninnah. Hannah is thus tried and afflicted. What a sad picture! What tears the afflicted Hannah sheds! We do not read of her retaliating. She finds relief in prayer to God; the only unfailing Source of comfort and consolation.

"Earth has no sorrow that Heaven cannot cure." There is no rest at home for her, and even at Shiloh where things should be different, she is misjudged. Surely her cup of bitterness was filled to running over! No rest at home. No rest at the place where God had put His name. But this dear woman after pouring out her heart in prayer is able to leave her burden with the Lord and so dries her tears and is no more sad. She proved the truth of Isa. 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." And she could have sung like we do in this day,

"I leave it all with Jesus, day by day,
Faith can firmly trust Him, come what may,
Hope has dropped her anchor, found her rest
In the calm sure haven of His breast."

God rewards her faith and gives her a son, and such a son! Surely, He did for her "exceedingly abundantly above all that she could ask or think." (Eph. 3:20.) How Hannah would love and cherish Samuel! Soon—how soon it must have seemed to her—she takes him and gives him back to the One who had given him to her. What a heart-wrench! Yet in the energy of faith she does it willingly and joyfully, and the next chapter records her prayer or rather it is a song. She experienced God's love towards her in a special way for it is written, "God loveth a cheerful giver." David said long ago, "I will not offer . . . burnt offerings without cost." In Psa. 116 the question is asked, What shall I render unto the Lord for all His benefits toward me?

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

Oh, for the exercised heart about rendering to God thank-offerings for the countless mercies received from our faithful God! Our hearts are so deceitful that the most of us need continually stirring up or God would not get His tithe (I Cor. 16:2), much less thank-offerings. The Revised Version of Mal. 3:10 is striking, "Bring ye the *whole* tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." It was so in Hannah's case—five children were given her for Samuel loaned to the Lord—and it will be so in your case too, dear fellow believer. May we fear not to put it in practice!

Salvation by Blood

By J. M. DAVIES, TRICHUR, INDIA

By direct statements, prophetic utterances, typical foreshadowings and historical events, the story of the Cross and the "Blood of His Cross" has been woven into the warp and woof of scripture. It cannot possibly be eliminated without destroying the whole fabric of revelation. God, with whom is no variableness or shadow of turning has decreed that "without shedding of blood there is no remission."

While the New Testament describes in detail and in words "easy to be understood" the benefits procured for us by the "shed blood," the Old Testament furnishes us with divinely given pictures to elucidate this most essential doctrine. To five of these I desire to refer briefly.

1. The Blood on the Door Posts and Lintel. Ex. 12:7; 13:22. *Redemption.*

Israel had been a nation of slaves mercilessly driven and goaded by their cruel taskmasters. But the time of their deliverance was come, the night for the slaying of the Passover Lamb had arrived. Its blood was poured into a basin and sprinkled on the "two side posts and the upper door posts of the houses where Israel dwelt. The Lord put redemption between the Egyptians and Israel (Ex. 11:7). The sprinkled blood made them to differ. The judgment to be meted out upon Egypt was irrevocable. At midnight all the first-born would die and a great cry would be heard throughout the land. The only way of deliverance from this impending doom and visitation of wrath was declared in no uncertain sound. "When I see the Blood I will pass over you." By heeding that message that midnight of death and despair became to Israel a night to be much observed unto the Lord throughout their generations. It was the dawn of a new day in their history.

How blessed is the antitype. Christ, the Lamb of God, has, by the Blood of His Cross, acquired eternal redemption. Therefore to everyone who has fled to Him for refuge the word is, "There is, therefore, now no condemnation;" "He shall not come into condemnation, but is passed from death unto life." (Jno. 5:24.)

2. Blood on the Altar. Lev. 17:11. *Atonement.*

"I have given you the blood upon the altar to make an atonement for your soul." Here we proceed a step further, for we find that the shed blood not only delivers from wrath and sets the trusting individual beyond the reach of judgment, but removes his guilt, for it is written that when the blood was sprinkled on the side of the altar and thereby atonement made, the "sin which he hath sinned shall be forgiven him."

The Levitical usage of the word atonement has the double meaning of covering from wrath by clearing the guilt, and also of covering the individual with the excellency or the acceptance of the sacrificial victim. The one is the sin-offering and the other is the burnt-offering. The one finds its fulfillment in the death, whereas the burnt or ascending offering finds its complete fulfillment in the resurrection and ascension of Christ. The two are complementary, the one to the other, and therefore are ever linked together. Hence in the New Testament we read that "having purged our sins, he sat down." Having purged our guilt and given us perfect acceptance before God, the blood also purges the conscience from dead works, enabling us to serve the living and true God.

Viewing the blood-sprinkled altar, conscience ends its strife and faith delights to prove the sweetness of the bread of life and the fullness of His love.

The word atonement is found in the following passages and a consideration of them will yield honey to any true Jonathan, which will enable him to smite the Philistines and bring deliverance to many. Gen. 6:4, pitch. Gen. 32:20, Prov. 16:14, appease, pacify. II Chron. 30:18; pardon. Isaiah 47:11, to put off. Ex. 30:12, Isa. 43:3, ransom. Num. 35:21, satisfaction. Prov. 16:6, purged. Isa. 28:18, disannul.

3. The blood on the Mercy Seat. Lev. 16:13, 14. *Access.*

The High Priest alone entered the holiest of all, once a year, and that not without blood. To have entered the sanctuary without this confession of trust in the death of another would mean instantaneous judgment, such as befell Nadab and Abihu. Sin has put man in the distance, but sin having been put away, and our sins and iniquities having been forgiven to be remembered against us no more forever we are exhorted: "Having therefore boldness to enter into the holiest by the Blood of Jesus, and having a High Priest over the House of God, let us draw near." Thus a scriptural apprehension of the value of the "precious blood" will make the presence of God, which was once our dread terror, the home of the soul.

4. The blood on the Ear, Thumb and Toe. *Priesthood and Cleansing.*

(a) The Priestly family. Lev. 8:23-25. Israel, having sinned in worshipping the Golden Calf, she was set aside from being a nation of priests and the family of Aaron was chosen to minister in the sanctuary. But ere they could minister before God and stand in His presence a solemn ceremony of consecration was to be gone through. This ceremony was commanded of the Lord and therefore indispensable. Of the many parts of the ceremony, one was the putting of the blood upon the right ear, upon the thumb of the right hand, and upon the great toe of the right foot. The hearing, doing and walking, representative of the whole man, must be brought into subjection to the Cross prior to any priestly ministry. Not only was the ceremony

essential, it was divinely sufficient, once for all. No priest was thus consecrated twice. So today, the appropriated sacrifice and applied blood gives the believer an unchanging standing in the priestly family of God.

(b) The Leper. Lev. 14:7, 14. What a sad lot was that of the leper, unclean and therefore segregated to a place outside the camp with no right to the fellowship of God's people or access to the Tabernacle. Though it be a Miriam or a Uzziah, they must be removed and dwell apart. The contaminating and contagious influence of sin when it exercises dominion in the life of the individual (sinner or saint) renders him a danger to society. But in the day of his cleansing the blood was sprinkled on the leper and then he was pronounced clean, and allowed to move in the camp, while later when the blood was put on his ear, thumb and toe he was given freedom to enjoy all the privileges of all the people of God. He was clean. In New Testament language, his song ever after would be "Clean every whit, thou saidst it, Lord, shall one suspicion lurk? Thine is a faithful word, thine a finished work."

5. The blood on the Altar of Incense. Lev. 4:7. *Restoration.*

Apart from the Day of Atonement this was the only time the blood was sprinkled on this altar. It is a portion full of instruction. It concerns the restoration of a priest who had sinned according to the sin of the people. The ceremony of his consecration was not to be repeated. But sin had forfeited his right to exercise his priestly ministry, and in order to restore to him the joy and privileges of priesthood, recourse must be made to the sacrifice and the blood put on the horns of the Altar of Incense. It illustrates what is taught in I Jno. 1:9, "If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." For the maintenance of the believer in fellowship with God and his restoration to God when sin has broken the communion, we have the advocacy of Christ based upon his sacrificial blood-shedding. His intercessions are as sweet incense to the Father.

Finishing

By H. P. BARKER

People, as a rule, do not care for others to poke fun at them. But some behave in such a way that they have no one to blame if they are made the butt of ridicule.

This is the real meaning of the word "mock" in Luke 14:29. Speaking of a man who begins to build but is unable to finish, the Lord says: "All who behold it begin to *poke fun at him.*" (Robertson's "Translation of Luke's Gospel.")

Attracted by the gracious teaching of the first three parables of Luke 14*, great crowds throng around the Saviour. He turns to them (verses 25-27) and lays down the terms of *discipleship*. For discipleship is the corollary of grace, the sequel to salvation.

Then come the two final parables of the chapter. The parable of

The Unfinished Tower

is intended to enforce the truth that pardon without discipleship is like a building begun but never finished. People *poke fun* at a man who begins and does not finish. But this is how it is with so many. They begin the Christian life by trusting the Saviour for forgiveness and cleansing. But they have been *saved for discipleship* and unless they take up this path they lack the finishing touch. Their lives are incomplete and have the appearance of a deserted ruin.

Much the same is the lesson taught by the last parable, that of the king, unable to meet his enemy, sending to sue for peace. The Christian life is a warfare. If we are not prepared to go through with it, better not undertake it at all. If you cannot overcome the foe, the only alternative is to make terms with him! *Be an overcomer, or you will be forced to surrender!*

Now the grace portrayed in the earlier parables of Luke 14 is not only grace that saves, but grace that helps and strengthens. For neither discipleship nor warfare are we left to our own resources. Fidelity for the one and ability for the other are supplied by that same all-sufficient grace.

There is then no cause either for lukewarmness in following or for half-heartedness in battling with the foe. There is no excuse for failure in the one or in the other.

Do you believe the Gospel of God's grace? Then the Lord turns to you and challenges you. Are you going to complete the building you have begun? Are you going forth in war against His enemy and yours? No power do you possess for either—in Him is your sufficiency, and the responsibility remains with us to lay hold of that all-sufficient power and thus to put the finishing touch upon our faith by our loyal discipleship, and to defeat the foe by counting, not our own resources, but on His. Against the 20,000 we may have but 10,000, as it were, but we have Him. Having Him, why should we not have victory?

*The first parable, verses 7-11, sets forth the displacement of the Pharisee by the publican, or of the Jew by the Gentile; the second, verses 12-14, shows the kind of people invited to God's feast, those who can make no return; the third is the well-known parable of the Great Supper, revealing the truth that God's offer of grace would be rejected by Jewish leaders and that thereupon God's house would be filled, first by sinners from the city (publicans and harlots) and then by Gentile outcasts.

An Important Triplet

By JAMES WAUGH

"AS HE IS." This simplest of Bible triplets occurs five times in the first epistle of John, and doubtless they have a moral order, but we may consider them as follows:

1. As He is in security (I Jno. 4:17),
2. As He is as to righteousness (I Jno. 3:17),
3. As He is in light (I Jno. 1:7),
4. As He is as to purity (I Jno. 3:3),
5. As He is—the coming vision (I Jno. 3:2).

1. As He is in Security. I Jno. 4:17. Divine love is the subject of this fourth chapter from verse seven to the end; the word love occurs twenty-four times in these fifteen verses. First, it is the love of God to man, then follows the love of saint to saint. "Herein is love with us made perfect," verse 17, R. V. The perfection of divine love was manifested at the cross in the gift and death of the Son (verse 9). "We know and believe the love God hath to us" (verse 16). We confide in it and consequently that perfect love so displayed dismisses terror from our hearts (verse 18). The believer need not be afraid of divine judgment, for all the judgment due to sin has been borne by our gracious Saviour (Ps. 42:7), and we stand in Him "Clean every whit" (Jno. 13:10), "Complete in Him" (Col. 2:10), and "Perfected forever" (Heb. 10:14) and because of this we can and do rejoice in the security that these nine monosyllables reveal "As He is so are we in this world." An illustration of this truth may be seen in Rev. 4:5. The scene is in heaven, and the throne of God is active in judgment, "Lightnings and thunderings and voices—expressive of judgments—are proceeding from the throne and yet the glorified saints—in the four and twenty elders—are seen clothed and crowned and seated without fear or alarm around that rainbow circled throne. Surely, then, "We may have boldness in the day of judgment, because as He is so are we in this world."

2. As He is as to righteousness (I Jno. 3:7). In the context verses 6-11 we have a series of contrasts which plainly teach the characteristic conduct of the children of God and the children of the devil. These contrasts are as follows: "He that sinneth" (verse 6); "He that sinneth not" (verse 6); "He that doeth righteousness" (verse 10); "He that doeth not righteousness" (verse 10); "He that is of God" (verse 10); "He that is of the devil" (verse 10); "In this the children of God are manifest, and the children of the devil" (verse 10). Of course the words "sinneth" and "doeth" do not refer to an isolated act;

they imply the habitual practice of sin, and that is not the behaviour of one who is born of God. "The heart of the child of God like the magnetic needle may be disturbed by a temporary attraction but it soon hastens back again to Christ, its true resting place."

"He that doeth righteousness is righteous even as He is righteous." Two aspects of righteousness are thus stated. "Is righteous" refers to the believer's position in Christ (II Cor. 5:21). "Doeth righteousness" suggests the daily experience of life. In other words, there is first righteousness of covering in salvation (Phil. 3:9), and then there will inevitably follow righteousness of conduct in behavior. "For the grace of God that bringeth salvation teaches us that we should live righteously in this present world" (Tit. 2:12). To this end divine provision has been made in the Word of God that we may "follow after righteousness," for it is there alone that we get "instruction in righteousness" (II Tim. 3:16). Then the Spirit of God is the divine power to produce righteousness in the believer's life, for righteousness is a fruit of the Spirit (Eph. 5:19). "Doeth righteousness" then is a blessed possibility but only for him who abides in Christ, for it is written, "Whosoever abideth in Him sinneth not" (verse 6). It is only in communion with the Lord that the natural tendencies of the flesh can be overcome and the fruit of the Spirit may be produced. The first two of these essentials to a life of practical righteousness are the divine provision, and the third is the believer's responsibility. We might well pray as did the Apostle for the Philippians that we might be "filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God" (Phil. 1:11).

As He is, being in light (I Jno. 1:7). It will be quite evident that the subject of I Jno. 1:5-10 is light. Positionally the believer is not only reconciled to God by the death of the Son (Rom. 5:10) but he is also brought to God (I Pet. 3:18) and therefore from darkness to light (Eph. 5:8). It is now his great privilege "to walk in the light as He is in the light," that is, to walk in conscious nearness to God, and in the constant enjoyment of His presence. Although redeemed, the believer still has a sinful nature (verse 8) which makes it possible for him to sin (verse 10), but divine provision has been made for such failure in the confession of sin, and in the ever present and abiding efficacy of the blood of Jesus Christ, His Son, which cleanseth us from all sin (I Jno. 1:7). "The fruit of light is in all goodness and righteousness and truth, proving what is good and acceptable unto the Lord and having no fellowship with the unfruitful works of darkness" (Eph. 5:8 R. V.). This doubtless will be true—at least in measure—of all who seek to walk in the light. And such a walk will enable the believer to enjoy spiritual fellowship with the Father, and the Son, and the saints (verses 3, 7).

Lev. 16 may provide a typical illustration. Aaron may be seen walking in the light in the holiest of all in Israel's sanctuary on the

great day of atonement. The light of God into which he entered shone upon him, but it also shone upon the blood of the sin-offering upon the mercy-seat which was the divine provision to maintain him in that light. To walk in the light as He is in the light is surely one of the greatest privileges of the children of God today. May the enjoyment of it be ours increasingly.

As He is as to purity. "Every one that hath this hope set on Him purifieth himself even as He is pure" (I Jno. 3:3 R. V.). The hope of seeing the Lord "as He is" awakens the desire to be like Him in measure now, and to this end the child of God will seek to purify himself. Purification is the present responsibility of sonship. "To be like Him" expresses the ultimate goal of sonship. But we turn to the scriptures which alone can teach us how we may purify ourselves. In I Cor. 11:31 we read "If we would judge ourselves we should not be judged." The saints at Corinth were not judging themselves, and as a result they drifted into sin. Sin is in the believer but the believer should not be in sin. "In me, that is in my flesh, dwelleth no good thing" (Rom. 7:18), hence the constant need for self judgment in order to make progress in purification. According to I Jno. 1:9, full and intelligent confession of sin should ever follow every discovery of sin. The Father's forgiveness is thus assured, and the soul is restored to God; this undoubtedly is essential to purity. Ps. 119:9 sets before us the cleansing action of the Word of God. As we heed and obey the word we are cleansed from all that is contrary to the mind of God. Obedience is the measure of our purity, for we purify our souls by obeying the truth (I Pet. 1:22). Thus we learn that these three spiritual exercises are necessary to purification: Self-judgment because of indwelling sin, confession upon every discovery of sin, and obedience to the Word of God because of the disposition to sin. To all who thus exercise themselves there is the encouraging promise of Matt. 5:8, "Blessed are the pure in heart for they shall see God." The measure and model of purification is the Lord Himself, "even as He is pure." He is absolutely and essentially pure. His lips were guileless. His life was sinless (I Pet. 1:23). He could not be tempted to evil (Jas. 1:13). He was ever and always the undefiled in the way (Ps. 119:1).

As He is in coming vision (I Jno. 3:2). "We shall see Him as He is." This reminds us of His coming when all the saints will be clothed upon with immortality and incorruptibility and therefore spiritually and physically fitted to see Him "face to face." Then we shall be fully conformed to His image (Rom. 8:32). Then the three couplets will be eternally realized: With Him. Like Him. See Him, the chief among ten thousand and the altogether lovely One. This will be the completion of our salvation, and the fruition of all our hopes. What grace! What glory! For this we might well wait and watch and pray "Come Lord Jesus, come quickly."

The Unchanging Deliverer and Saviour

JOSHUA 13:1

By W. H. FERGUSON

"Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed."

We are introduced here to the closing scenes of the life of this warrior. The commission God had given him he had sought faithfully to carry out and since he was a type of the great Deliverer he was able to bring the people into the land of their possession. He and they had seen many mighty battles fought and victories gained and were beginning to enjoy the land and good things promised by God. But now, in the height of their success, he begins to fail (by dying) and there was still much land to be possessed. How cheering then to be reminded again at this particular moment of the *One, unchanging and un failing*, always the same. The Lord was there standing by him—looking after the interests and welfare of His people. This thought and the words in Hebrews 1:11, "Thou remainest," should cause us afresh to look forward with confidence to the future. With such a Saviour, Guide and Deliverer, all must be well.

The earth changes. This age-long principle of decay and change extends to this globe on which we dwell. "It shall wax old." Its rich treasures have been extracted and exploited. Its grandeur is a decaying one—it is showing its age. Blighted by the curse and ruined by men, this earth will never see better times until the Lord comes and then, with the curse of sin removed and the kingdoms of this world become the kingdoms of our Lord and of His Christ, and a redeemed and holy people dwelling in the land with perfect security and joy and fruitfulness, we shall see the full effect of the promise made to Abraham and a happy people shall adore their glorious Lord, whose purposes *may wait, but can never fail*.

Men change. The people of God have always been indebted to godly leaders and I think in this connection of the word in Josh. 24:31, "And Israel served the Lord all the days of Joshua and all the days of the elders that overlived Joshua?" Those of us have been saved any length of time and have been amongst the Lord's people and assemblies, without question look back and thank God for those whom He has in His wisdom put before the saints, whose work and words remain, and whose influence is seen in the lives of many of His own today. Such living is worth emulating and if we could so live that others by our lives would be led to seek to please and serve God better, we should surely find a reward and "well-done" at the judgment seat of Christ, where all true living for God shall be rewarded.

Times change. How man would seek to make for himself a world without change where everything would be bright and cheerful—without care and anxiety. But this is impossible since we read in Romans 8:20, "For the creation (R. V.) was made subject to vanity," and man's labor and toil in such an objective is futile and pure folly. I remember reading in the autobiography of Andrew Carnegie, after he

retired from active business life, with 350 million dollars in gold bonds as his share of his life's work, and had built his beautiful castle in Scotland, surrounded with everything of earthly beauty and comfort, these words, "Why, oh why, do we have to leave this heaven we have found down here and go somewhere we don't know where?" Thus the friend of merchant princes, industrialists and royalty testified unwittingly to the changing character of life, and the truth of God's Word. A brother once gave me the Holland version of Job 12:5, "They that provoke God have insurance against the things which God brings on them." Men would seek to fence themselves in and protect themselves in every conceivable way from adverse circumstances of life and changes, but the past few years have again proven the folly of such attempts and the broken heart, the suicide's grave, the dissatisfied unemployed millions remind us forcibly of the tremendous upheaval which has taken place of late in society. Amidst all this the Christian looks at his possessions. He has a hope (as an anchor of the soul, both sure and steadfast), his inheritance is untouched by the ravages of human speculation and corruption and altogether his salvation is as unchangeable as his Saviour and Redeemer—"Jesus Christ, the same yesterday and today and forever."

We change. Sometimes we deceive ourselves that we do not. We like to think that our course has been fairly straight and even, but when we enter into His presence and discover the secret of our hearts to His all-searching eye, how often are we made conscious of the change and interruption of the outflow of our affections which should have been entirely his own. One of the old writers puts this thought in the following words, "The apostle himself (Paul) saw the first symptoms of this morbid action of the gospel; alternations of the hectic flush and deadly pallor; of a pulse now throbbing, now torpid; of lost appetite and broken sleep . . . each falsehood in religion is some over-strained, one-sided or isolated truth. Either free grace or free will—either faith or duty—either truth or charity—either dependence or responsibility—either the humanity or the divinity—not both, not all—this has been in all times the oscillation, the ebb and flow, of human doctrine." We may not agree with the writer's words but the thought remains as a challenge to our self-complacency and sometimes pride of attainment.

He changes not. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed" (Mal. 3:6). With renewed confidence in our unchanging Saviour and Guide, may we continue in the path of discipleship and reproach. We have a better portion than any worldling, we have a greater inheritance than any of this earth, we have a more lasting friendship than can be found on the globe, therefore we would look to the future—sometimes amidst the clouds of uncertainty and gloom, and say—

"While all things change, Thou changest not,
 Forgetting ne'er, though oft forgot;
 Thy love, immutably the same,
 Displays the glory of Thy name."

OUR RECORD

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Editorial

In this month's issue we have the substance of an address delivered by the editor at the Detroit conference. We cannot help feeling somewhat apologetic in printing our own address only, when there were so many other addresses delivered at that time. But we are doing it at the suggestion and request of several brethren whose judgment we value. They deemed the address timely and urged that it be given a wider circulation than could be given in a conference. So we have complied with the request, and pray God that it may be of help to the people of God in this day of distress on the part of so many.

And the mention of the Detroit conference leads us to say a little more about conferences in general. As may be seen in the news items there were thirty-eight brethren there giving themselves wholly to the work of the Lord. For ourselves it was a genuine pleasure to meet so many who are spending their lives in this way, and we were profoundly and pleasurably impressed with the deference paid to age and experience in the matter of ministry by all these brethren. There was no rushing to the platform or treading on each other's heels in an effort to preach on the part of any, and one could only rejoice in this manifestation of the grace of God.

Some may criticize our brethren for flocking to a conference in such numbers, but let it be remembered that this conference comes just about the end of the tent season and many who have spent the summer in a gospel campaign are longing for a renewal of fellowship with their fellow-laborers and fellow-saints. Can you blame them? Do we not read in the book of the Acts that when Paul was on his way to Rome some brethren met him at Appii Forum, and it is stated that when he saw them he thanked God and took courage? For a long time he had been without Christian companionship and now his heart is cheered as he basks in the sunshine of the manifest affection of fellow-saints.

But another thing strikes us as worthy of note in such gatherings, and that is the large part our sisters play in making them a success. Every time we went to the dining room we were deeply impressed with this, and we could not help contrasting the devoted service of these sisters, resulting in abundance of food, well cooked and beautifully served, with the kind of service sometimes given from the platform. Perhaps it is easier to serve tables than to labor in the Word and doctrine, but we feel it is due to our sisters to make acknowledgement of their labor of love in this matter in a distinct way. And not only is it in the dining room of the conference hall, but in the homes where visiting saints are entertained, the grace of hospitality fairly shines during conference meetings. Indeed so deeply were we impressed with the work of our sisters in these meetings that we felt we should always insist when the matter of having a conference comes up, on the sisters having an equal voice in deciding the matter because that on them comes a large measure of the burden involved in such meetings.

On the whole we were cheered to see the grace of God in the matters we have mentioned, not only in Detroit, but later on in Hamilton, Ontario. This latter conference is the oldest among us and the one held this year was the fifty-seventh. All who participated in ministry in the first one are long since gone home, the latest being our brother Muir, but the saying remains true, first coming from the lips of John Wesley, "God buries His workmen but carries on His work."

C. W. R.

Lessons From The Eagle's Wings

Restoration

(Continued)

By W. J. McCLURE

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psalm 103:5). In our last paper, we saw how God has given us pictures of Salvation and Discipline by means of that bird. Now we are to look at a picture of Restoration from backsliding.

David sees a likeness between the eagle renewing its youth and the restoration of the believer. What is meant by the eagle renewing its youth, and how does it do it? Here is an eagle; let us take a look at it, and try to guess its age. Its feathers are very thin, its beak old looking, and very rough, altogether it is a sorry looking bird, and we say it must be very old. Again, after some time we see it, but it is hard to believe that it is the same eagle, for it has plenty of new feathers, and a smooth new beak. We say that must be a young bird. No, indeed, it was a young bird perhaps 50 years ago. What has happened? It has renewed its youth. When we saw it last, it was molting, but now it has got its new feathers, and it gave its beak a crack upon a rock and the old rough outer shell dropped off and underneath was the new, smooth beak. Thus it renewed its youth, and though it may be fifty years old, it looks young.

This, then, is the picture the Psalmist draws of God's gracious work in reviving His people. Backsliding from God brings marks of age. David knew that when he penned those words in Psa. 32:3, "When I kept silence, my bones waxed old through my roaring all the day long," and "My moisture is turned into the drought of summer" (verse 4).

How many of God's people show marks of old age. These show themselves in the natural life in failing sight, dullness in hearing, loss of elasticity in the step, lessened strength to bear life's burdens, and loss of relish for food. All these have their counterpart in spiritual ills. It may be that the reader in memory can hark back to a time when his spiritual eyesight was good, when he could look away off to the Judgment Seat of Christ, and like Moses in Heb. 11:24-27, could set little store on earthly honors and riches. Now, a truer picture is that which the Holy Spirit gives of the backslider in II Pet. 1:9, "Cannot see afar off," or "Seeing only what is near" (R. V.). Keen of vision as to the things of earth, but shortsighted as to eternal things. The ear no longer quick to hear the voice of God. The feet lagging in paths of service and obedience.

The feebleness of old age seen in the lack of strength to bear little troubles in the assembly, and to escape them the assembly is forsaken. There is not the relish for the Word of God that there was in earlier days.

The reader may say, that just describes my case, I feel that spiritual youth lies far behind me; Is there any hope that it may be restored? Yes, thank God there is. What is impossible in the natural life is blessedly possible in the spiritual life. There are men and women who would gladly give a fortune to get back youth, and they resort to various means to cheat age, lifting the face and grafting the glands of animals, but nothing but disappointment awaits them, like Ponce de Leon in his search for the Fountain of Youth. But there is no disappointment in store for the child of God who seeks to get rid of the marks of spiritual decay.

There are three Psalms which we might term stages which lead up to this renewal of youth, 51st, 32nd and this 103rd. This last Psalm is the climax. The burst of praise with which it begins reminds one of a new-born soul. Restoration brings us back to our starting point. We began with Christ as the One who satisfied us, in Him we found what we could not get in the world, satisfaction. "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." This reminds us of Israel in a coming day, when restored to God and to the land. "I will give her vineyards from thence, the valley of Achor for a door of hope; and *she shall sing there as in the days of her youth*, and as in the day when she came up out of the land of Egypt" (Hos. 2:15). Israel will then have renewed her youth like the eagle.

The reader may say, "That is a very pleasing prospect, but how may I realize it?" God's way of restoration, we find in I John 1:9, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Note it is not said that He is *merciful* and *gracious*; we might think that those two words would suit better, when it is a matter of the believer obtaining forgiveness and cleansing. But God uses just the very right words. He is "faithful," He will not break His word, and He is "just," for He forgives the sins of His *people*, when they confess them, on the very same ground on which He forgave them as rebel sinners, when they believed on the Lord Jesus Christ, *on the ground of the blood*.

But one may say, I have confessed my sin, but I do not yet feel happy. For the sake of illustration, let us suppose we are talking to an anxious soul. We put before them the work of Christ and the Word of God about that work. How often such will say, "But I don't feel saved." We reply, Does God say anything about feeling saved? No, He gives you His word, "He that believeth on the Son hath everlasting life." Do you believe? If so, God cannot break His word. Feelings or no feelings, God's word stands, "He that believeth, *hath*."

And when God's naked word is trusted, then feelings will come all right.

How is the believer to know that his sins are forgiven when confessed? By his feelings? No, by the word. "If we confess our sins he is *faithful* and *just* to forgive us our sins and to cleanse us from all unrighteousness."

That there may not at once be the conscious joy, may be part of God's discipline, so that the believer may be made to realize that backsliding does not pay. As we say, "A burned child dreads the fire." But our God is "The blessed God." Now that really means the *Happy God*. And He loves to see His people happy. It does not glorify Him to see them going around with their heads bowed like bulrushes. Nothing is more clearly taught all through the Word than that God wishes his people to be happy. In His discipline he may withhold the joy of His presence, but only for a moment.

We might turn to some cases of renewed youth. In Psa. 92:13 we read, "They that are planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth *fruit in old age*; they shall be full of sap and green" (R. V.). We shall take two men who are examples of the truth of Psa. 92:13, 14. First, let us hear what is said of Moses: "And Moses was an hundred and twenty years old when he died; *his eye was not dim, nor his natural force abated*" (Deut. 34:7). His had been no easy life; he bore enough to kill most men. But he proved the truth of Psa. 92:13, 14.

The other man we shall look at is Caleb. "And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and now, lo, I am this day four score and five years old. As yet I am as strong this day as I was in the day that Moses sent me; As my strength was then, even so is my strength now, for war, both to go out and to come in" (Josh. 14:10, 11). What a fine spectacle Caleb is, 85 years old and keen as ever to take parts in the wars of the Lord, asking for the most difficult place to take, a mountain defended by giants. It is a nice sight, to see a young man, with his life before him, making it his one business to please God. But it is a still grander sight to see men like Moses and Caleb, with youthful gospel energy, hard at it, when younger men are seeking their ease. But we must not branch out and speak of New Testament old young men, or we should rather say, *young old* men, such as "Paul the aged," keeping at it to the end.

Every prayer that is accepted must be countersigned by our everlasting High Priest, who ever lives to make intercession for us.

Faith or Unbelief

Substance of an Address

By C. W. ROSS

Let us read together the third Psalm, and do not let us omit the heading. These prefaces found before many of the Psalms are frequently a key to the meaning of the whole passage, giving us the circumstances under which it was indited. In the one now before us we are told that it was written when David was a fugitive from his son Absalom, and if we would profit by this explanation we must read the story of this domestic tragedy as recounted in the fifteenth chapter of the second book of Samuel. Without turning to it at this time let us recall the salient features of this sorrowful story. David the King of Israel had been on the throne for many years, and at this juncture of his life receives a message that his son Absalom is the leader of a plot against his throne. We are told that the conspiracy was strong and gathered adherents continually. When the news reaches David he is apparently overwhelmed with consternation and promptly decides to leave Jerusalem. It may be of course that military reasons figured in this decision, for in this way would his loyal friends be discovered and his enemies exposed. Doubtless he deemed the city full of treason in all likelihood and the open field would be a safer point from which to defend himself. If it were in consternation that he fled this Psalm shows how soon he recovered his poise and one can almost imagine this to be the musings of his heart as he left the city with his faithful followers.

Picture then the king with his company crossing the brook Kidron weeping as they go into the wilderness. Well does he realize the strength of this conspiracy and how it must have wrung his heart with anguish to think that his own son, his loved and handsome son, the pride of his heart, had fomented this uprising and was now the leader of a plot that aimed at his throne and his life. But gradually his heart turned in its wonted direction, and the first verse of our Psalm tells the story. "Lord" is the first word and one can almost see him after surveying all the circumstances turning his eyes upward to that One Who had ever been faithful in days gone by and Who would not fail him now. To Him he pours out his heart, first putting before Him his plight in simple but affecting language. Let us listen to him. "Lord, how are they increased that trouble me, many are they that rise up against me. Many there be that say of my soul, There is no help for him in God." There is the whole case stated in the briefest way, and it has a double character, first the avowed enemies who have lent themselves to the ambition of Absalom and then those, perhaps professed friends, who would destroy his confidence in God. But see the

reaction of faith to this condition, "But Thou, O Lord, art a shield for me, my glory and the lifter up of mine head," a shield to protect him from these enemies bent on his destruction, and the One Who would lift up his head when doubting friends with their unbelieving suggestions would cause it to hang down in hopelessness.

Then as we follow on with the Psalm we see the king reaching his tent and as the night falls he kneels before his faithful God and prays. So he tells us, "I cried unto God with my voice and He heard me out of His holy hill." What a beautiful scene is here. In the previous verses we have the musings of his heart as he wends his weary way into exile, but now he is alone with his God. All enemies are gone and doubting friends have ceased to speak, he is alone with God Who displaces every friend and foe and fills the whole scene with His own glory. What matters it that he is away from the city of God. He is not severed from the God Who dwelt ever in the humble and contrite heart. Then after thus pouring out his heart he rises from his knees and composing himself for his couch he lies down to a dreamless sleep, and wakes in the morning refreshed by his rest and conscious of that mighty arm sustaining him against whatever awaits him. Hear his language again, "I laid me down and slept, I awaked for the Lord sustained me."

But now notice the trumpet challenge of faith. "I will not be afraid of ten thousands of people that have set themselves against me round about." And he follows this up with an appeal to God to come into the battle and without fear anticipates the glorious victory that soon followed. It is a wonderful picture and faith is seen here in all its attractiveness, shining out dazzlingly in the midst of a scene of the most trying character. And this is seen more clearly as we contrast it with another scene, in some respects similar in character, but utterly unrelieved by the confidence in God so magnificently displayed here.

Let us turn to that other scene. It is given us in Isaiah vii. Here we find another conspiracy against the throne of David, now occupied by a descendant of that king, to whom God had pledged Himself in covenant to maintain his family in this place of sovereignty. See for this Psalm 89. But, alas, King Ahaz, although a scion of that family, has not the faith of his father and this comes out most strikingly here as the faith of David is exhibited in the third Psalm. First of all, we are told of the panic that seized the king and his people when the news is brought of the attempt on his throne. "And it was told the house of David, saying, Syria is confederate with Ephraim, and his heart was moved and the heart of his people, as the trees of the wood are moved with the wind." Apparently there is no thought of God in this crisis and the whole scene is full of shame to all Judah and the house of David in particular.

But will God forget this man, even if there is no movement towards Him? Rather, will God forget to maintain His own faithful-

ness? In a later revelation we are told, "If we believe not, yet He abideth faithful, He cannot deny Himself" (2 Tim. 2:13). But this statement is a summing up of all His ways with men in past days as revealed in the Holy Word and now given us for faith to feed on. So in keeping with his unchangeable character He calls on His servant, the prophet Isaiah, to deliver a message to the king. And what a message! "Take heed and be quiet, fear not, neither be faint-hearted, for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim and the son of Remaliah have taken evil counsel against thee, saying, Let us go up against Judah and vex it, and set a king in the midst of it, even the son of Tabeal. Thus saith the Lord God, It shall not stand, neither shall it come to pass" (Isa. 7:4-7). Could a more assuring message be given? Poor faithless son of David, will he not now rally from his panic and turn his eyes to the God of Israel who had thus condescended to intervene in this crisis? To see the amazing grace that is displayed here we must read the life of Ahaz as recorded in the book of Kings. But apparently the king is untouched by all this and so the Lord adds another message as if to leave no stone unturned to raise this man from the morass of unbelief and fear to the heights of faith and courage. "Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth or in the height above." What condescension. Observe how he speaks of Himself, "The Lord thy God." What a rebuke and yet what grace. Ahaz had turned his back on the God of Israel and given his hand to the abominations of the heathen and yet God in immeasurable grace draws near with these wondrous words, "The Lord thy God," putting Himself and all His resources at the disposal of this poor wretch, to lift up his head in hope and enable him to face his foes in confidence. But alas, all seems to be in vain and the overtures of a gracious God are met with utter unbelief veiled in forms of piety. So with a grieved heart the prophet turns away from the king but nevertheless gives a sign, which although it may have been useless to this poor king still stands out as God's challenge to the unbelief of His creature. The words to the king are, "The Lord Himself shall give you a sign, Behold a virgin shall conceive and bear a Son and shall call His name Immanuel." In another place we are told that "whatsoever things were written aforetime were written for our learning" (Rom. 15:4), so we may forget the faithless king and in our trying times see that sign of signs, the Babe of Bethlehem in the inn, the offspring of the Virgin, but withal God among men.

Many of the saints are passing through deep waters just now on account of the lack of employment and the shrinkage in value of all kinds of investments, leading them to look forward with the gravest apprehension. Maybe too like David, we are being

harassed by the enemy with the subtle suggestion, "There is no help for him in God." Shall we listen to the tempter, or shall we, like David the man of faith, say "Thou Lord art a shield for me, my glory and the lifter up of my head"? It may be, however, that there are some among us who feel more like Ahaz than David, distinguished not by habitually turning to God, but, alas, frequently turning away from Him. But even if this be so, shall we not hear Him as He urges on us that sign, Immanuel God with us? Listen to the reasoning of the Holy Ghost in Romans 8:32, "He that spared not His own son but delivered Him up for us all, how shall he not with Him also freely give us all things?" Can unbelief live in the presence of the love that gave Jesus our Lord up to the death for us? Can it live in the presence of the story of Immanuel, God with us, as He walked in manhood through this world, meeting man's need at every point in the fullness of grace? Surely not. If Ahaz would not ask a sign God would give one, useless perhaps to him, but to us the sure cure for unbelief, its rebuke and challenge. Whatever be our circumstances then, let us turn to our God. If we have sinned He will bless and restore, and in His own way lead us through the darkest valleys of human experience and bring us out of the deepest depths of earthly trial. Hear again His appeal to the unbelieving king, "Take heed and be quiet, neither be faint-hearted," whatever be the forces that threaten us, and if at any time, doubt of His abiding interest in us enter our hearts, look again at that sign, IMMANUEL, GOD WITH US, until every unbelieving thought is banished and we can rejoice in His changeless love and trust His infinite wisdom.

When a man prays who is willing to put God first in everything as Moses did and is willing to be blotted out rather than that the Cause of God should suffer loss, and can be moved by no motive of self-interest, then by all the laws of His Holy compassionate nature, God must listen to that man, he has put himself in line with eternal holiness, he has become a link in the chain of God's everlasting purposes.

The way into the inner sanctuary is the way of holy living and constant communion. To answer under any other conditions would be to put a premium upon sinful neglect, and give the keys of the treasury to those who would "Consume it upon their lusts."

Samuel upon his knees was mightier than Saul upon his throne.

The Chivalry of The Lord Jesus

By H. P. BARKER

I use the word "chivalry" in its usual sense of courtesy and kindness towards women. And I head this paper with a title meant to be precise. I do not call it "The Chivalry of Christ," for my theme is not the wonderful place assigned to Christian women in the service of their Lord, but the beautiful attitude of helpfulness and grace taken by Jesus when on earth towards the women with whom His ministry brought Him in contact.

In spite of the honorable place that women like Sarah, Deborah, Hannah and others have in the pages of the sacred writings, in later Judaism men looked upon the other sex with contempt. I refuse to soil the paper on which I write by quoting the sayings of certain famous Rabbis, sayings which find their counterpart in the traditional attitude of Moslems towards their womenfolk. In the Temple area, next to the "Court of the Gentiles," they actually had a "Court of the Women." This was not a court reserved for women, but one into which Jewish women, as well as men, might go. Beyond it lay the "Court of the Israelites," into which no woman, even of the purest Hebrew blood, might set her foot. "Thus far, and no farther" confronted her, even in her ceremonial approach to God.

Studying the life and ministry of the Lord Jesus through the Christian eyes of Luke, the Gentile friend of Paul, we are struck with the way that He again and again breaks through the narrowness of Judaism into the larger sphere of grace that He had come to inaugurate. In Chapter 7 this is particularly noticeable. Turn to it and see how the evangelist leads up to the subject of our paper.

A Roman officer thinks the Saviour had best be approached through the "elders of the Jews," just as in the early days of the church it was held that Judaism was the porch to Christianity of which every entrant must make use. These elders beseech the Lord "instantly." Prof. Robertson, in his charming "Translation of Luke's Gospel," exhibits the continuative force of the verb by rendering it "kept urging earnestly." After all, the approach through Judaism, if ultimately effectual, was not the easiest. On the way to the officer's residence, the Saviour is met by some of his friends, presumably Romans like himself. They address themselves directly, (without any Jewish intermediary) to the Lord, and the result is immediate and amazing. The sick man is instantly healed and the Lord declares that the faith that had ventured in this direct way to claim His mercy surpassed anything that He had found in Israel!

The next recorded incident brings us to the city gates of Nain. A funeral procession is coming out; a widow's only son is being car-

ried to his grave. Imagine the poor mother's grief. The Saviour's sympathetic gaze is turned upon her. "Much people" were with her, but from Luke's narrative we may gather that He had eyes only for her misery. "The Lord saw HER" and His great compassion moves Him to her relief.

Compare this motive with that urged by the elders in verse 5. With what plea shall WE appeal for the Saviour's help in our hour of need? The worthiness of him who seeks it, or the compassion of Him who has it in His power to give?

To the sorrowing widow He addresses Himself: "Weep not." Why, even we might say that! But there our comfort would have to stop; His had only begun. Divine comforts are always *positive*; they delight the soul (Psalm 94:19).

The Lord Jesus, caring nothing for barren traditionalism, makes Himself ceremonially unclean by touching the bier (Numbers 19:16). But by this means He *stops the funeral procession*. And He has done it on a far larger scale! Think of that age-long procession of death, generation after generation gathered to the grave. But does it not still continue? Yes, but not in the same hopeless way. For the Christian that doleful march is ended in that the grave has been robbed of its gloom, and death of its sting.

The only thing that the Lord said to the dead youth was, "Young man, I say unto thee, arise." He sat up and began to speak, and "He delivered him to his mother." It was *her* tears that He dried, *her* heart into which He poured His comfort, *her* grief that He removed. With what glad radiance in those once tear-filled eyes must she have gone her way, to remember His kindness as long as she lived! A lonely, broken-hearted widow was no "dog of a woman" to Him. He was no cynical Jewish rabbi of the sort with which that era was familiar!

After a generous reminder that all great men owe their very being to women (verse 28), the Saviour accepts an insistent invitation to dine at the house of a Pharisee. Now His teaching was that when invited to a feast, one should not take a place of honor near the head of the table, but "go and recline in the last place" (Luke 14:10, Robertson). What He enjoined on others we may be sure that He did himself. He would take the last and lowest couch, nearest the door. There was no one to say to Him, "Friend, go up higher." He was treated with scant courtesy. So on the last and lowest couch He would remain.

But this made Him the more accessible to the approach of a woman who *had been* (Robertson) a sinner in the city. The story of her contrition, her self-abasement, her gratitude, her love, is told by Luke with a wealth of detail. A woman can do herself no greater honor than to prostrate herself at the Saviour's feet and lavish her affection on Himself.

The heartless man, even though he be as important a person as this Simon (who would never have been heard of had not the woman made

her way into his house) makes a poor show beside this loving soul. *He* may have been theologically orthodox and religiously reputable, but *she* "loved much" and we are left in no doubt as to which was of greater worth in the eyes of the Lord.

The narrative goes on and we are now introduced to "certain women" (Chapter 8:2), all of whom were personally indebted to the Lord Jesus for a great deliverance, whether from some physical infirmity or (as in the case of Mary of Magdala) from the grip of evil spirits. Besides Mary, there were Joanna, the wife of one of Herod's officials, and a lady named Susanne. But these were by no means all. There were "many others" (that is, many other women) who contributed of their wealth to the Saviour's earthly needs. Throughout His life they continued, right to the very end, this loving ministry of theirs (Matt. 27:55).

Can anyone tell me of a single person, man or woman, who filled so honorable a place, and to whom such a privilege was given, unless it be the African to whom was granted the supreme honor of bearing the Saviour's cross to Calvary and thus, in some small degree, lightening His sufferings on that terrible day? We would fain have known the names of these "many others," that we might cherish them in our memories with deep respect. But, unnamed on earth, how great will be their reward by and by. God grant that I may be near enough to see the radiance on their faces, and the radiance of *His* face, when they stand before Him to receive His "well done." What memories of toilsome ways in Galilee will crowd to their minds—and to *His* mind—on that day!

Salvation By Grace

J. M. DAVIES, TRICHUR, INDIA

"God is the God of all Grace."—1 Pet. 5:10.

"By the grace of God Christ tasted death."—Heb. 2:9.

"Grace and truth came by Jesus Christ."—Jo. 1:14.

"Ye know the Grace of our Lord Jesus Christ."—2 Cor. 8:9.

"The Spirit of Grace."—Heb. 10:29.

Thus in considering "Grace" we are considering what is an attribute of each of the three persons of the Godhead. Moreover, the Gospel is the "Gospel of the Grace of God." Acts 20:4. In it the Grace of God has had its epiphany. Sinai was the revelation of the righteousness of God in the Law; but at Calvary righteousness and peace kissed each other, mercy and truth embraced each other. There grace appeared, bringing salvation to all men.

"Grace reigns through righteousness by Jesus Christ our Lord."

"Where sin abounded Grace did much more abound."

Grace sits enthroned. It sways a golden sceptre, because righteousness reigned when Christ died. The law demanded the utmost farthing. At the Cross its every claim was met. Hence Grace will not share its throne with any. It is said of Queen Elizabeth that she refused to marry as she did not wish to share the glory of the throne with any. Neither will the Grace of God submit to sinners trying to unite it in an unholy wedlock with their own works, so that by their combined efforts they may be saved. Grace will not share its glory.

The word "charis" is rendered in our English version by the following: Grace, Favour, Pleasure, Liberality, Benefit, Joy, Acceptable, Gift and Thanks. These supply us with a glimpse of the wealth of its content. As the ocean swallows up all the rivers that flow into it, so Grace absorbs all the meanings that these English words suggest. Thus the Gospel is the glad tidings of the *pleasure* God found in the life and death of His Son, issuing in the *liberality* of the *gift* of salvation by *grace* for all men, bringing eternal *benefit* and *joy* to the believer, making him *acceptable* to God and a humble worshipper at His feet, saying "*Thanks be unto God for His unspeakable gift.*"

The dictionary defines grace as "unmerited favour," but as it is one of God's words we have to look to the Scriptures for its meaning. There we learn that grace is favour to one who deserved wrath, favour to the guilty. "When we were without strength." When we were yet sinners, "while we were enemies," God advertised His own love toward us in the death of His Son. This is grace. Earth is the sphere for its display, but it came down from heaven, and heaven will be filled with its trophies. Grace and Truth came by Jesus Christ. His "pleasant words," His words of Grace are as an honeycomb sweet to the soul and health to the bones. They supply sweetness and strength. They are the source of joy and power (Prov. 16:24). The New Testament reveals many degrees of grace, and it is to these that I desire to direct the reader's attention.

1. GRACE. "By grace are ye saved," Eph. 2:8. Here we have grace by itself without any qualifying adjective. Grace all alone—yet it saves. The Syrophenicean woman (Matt. 15:22) came crying, "Thou Son of David have mercy on me," only to find an apparently deaf ear. She had no claims on Him as the Son of David. She was a Gentile. Hence when she said, "Lord, have mercy on me," He turned saying, "It is not lawful to give the children's food to the dogs." She accepted the place given to her, the place of a dog, only asking for a fallen crumb of grace. She could not claim anything. She had right to nothing. Sin had forfeited her rights. She was a stranger to the covenants of promise. Hence she bowed to sovereign grace and received the blessing.

2. SUFFICIENT GRACE. "My grace is sufficient for thee" (II Cor. 12:9).

This was spoken to Paul when he besought to have his thorn in the flesh removed. But it is wonderfully true of the Gospel that it is

news of Grace sufficient for all. The word rendered "sufficient" is elsewhere translated content. (Jno. 6:7; Heb. 13:5.) There is nothing to content the soul like the Grace of God. Many seek satisfaction by gratifying the lusts of the flesh, the lust of the eyes and the pride of life only to wail at last with the Preacher of Ecclesiastes, "All is vanity and vexation of spirit," and to discover the truth of the words, "He that drinketh of this water shall thirst again," but a draught of the water of life will quench the thirst and enable the individual to sing,

"Satisfied with thee Lord Jesus,
I am blest."

3. **ABOUNDING GRACE.** "We which have received abundance of grace" (Rom. 5:17).

There is not only grace, and sufficient grace, but an abundance of grace. It is the word used here that the Lord puts into the mouth of the prodigal when he said, "In my Father's house there is *enough and to spare*." His need would be met and an abundance left over. It is used again in Matt. 14:20, in speaking of the fragments that *remained* after the 5,000 had been fed. Twelve baskets full left over, a basket for every disciple. Such is the economy of Grace that man's need can never pauperize it.

4. **RICHES OF GRACE.** "According to the riches of His Grace" (Eph. 1:7). It does not enrich Him to withhold, nor impoverish Him to give. In Prov. 8:18, wisdom personified says, "Riches and honour are with me, yea *durable* riches and righteousness." Riches of grace in the one hand and riches of glory in the other. For He will give grace and glory, and in the meantime he will not withhold any good thing from them that walk uprightly. These riches are not only durable but also *unsearchable*. They are past finding out, not that they are unfindable but exhaustless. The Gospel is the good news of the exhaustless wealth of Christ. He is rich unto all that call upon Him. One translator renders it the "fathomless riches of Christ," while another translates it "the unexplorable riches of Christ." Exhaustless, fathomless, unexplorable. Such are the riches of Christ. In view of them one writer confesses, "I have been pacing a cage when I might have been roaming the infinitudes. We have been mendicants when we might have been millionaires."

5. **MUCH MORE ABOUNDING GRACE.** "Grace hath much more abounded" (Rom. 5:20). Where sin abounded, grace became "beyond measure" as the word is translated in Mark 7:37. When the multitudes saw the miracles they were astonished beyond measure. The law magnified sin. It augmented the guilt of those who possessed it and yet crucified the Lord of Glory. But in the place where sin increased, the grace of God had a glorious epiphany. Man in his anger thrust in the spear, but the blood that flowed was predestinated for the remission of the sins of many. In the place where He was

crucified, the Gospel was first preached, and on that memorable occasion astounding words were used, "I wot that through ignorance ye did it." What Grace!

To adequately apprehend the grace of God the steps from the Throne of His Glory to the gloom of the grave must be measured, and then from the death of shame and the curse to the right hand of the majesty on high and the glory of the coming dawn when those redeemed by His blood shall be with Him and be like Him. In that day He will be an object of admiration in them that believe. Truly grace is beyond measure. Man's imagination cannot span such infinitudes of mercy.

6. EXCEEDING ABUNDANT GRACE. "The grace of our Lord surpassingly over-abounded" (I Tim. 1:4). When Paul was caught up to the third heaven he heard things unlawful for man to utter, that is, things which are not possible to convey in human language. In order to convey to our minds something of the wonder of God's grace, he pauperizes human speech. This surpassing superabundance of grace towards the persecutor turned him into a preacher, and the blasphemer began to bless, and the injurer became ready to lay down his life for the One who had thus magnified His grace towards him. Nothing but grace, surpassing, superabundant grace can change lives thus. What grace cannot accomplish nothing else can.

7. EXCEEDING RICHES OF HIS GRACE. Eph. 2:7. The word rendered "exceeding" here is the same as that in Ch. 1:19 and may be translated "Zenith." The verse points forward to the Day of Christ when the Grace of God will reach its zenith at that time of unsurpassed glory. Eph. 2:1-3 gives us the dark background against which the grace of God is shown in contrast. By nature men are dead in trespasses and sins; children of disobedience, energized by the prince of the power of the air; and children of wrath. The world is portrayed as a graveyard guarded by Satan's hosts, with the storm clouds of judgment hanging heavy overhead. But by grace men are quickened, raised, and seated together in the heavenlies in Christ. The kindness of God in the Gospel and the exceeding riches of His grace through Christ will thus be fully displayed in the ages to come. As the old African woman when remonstrated with that while there might be some glory to God if the King-Emperor of the British Empire or the President of the United States was saved, there was none by saving her, said: "You do not understand the grace of God. When I get to heaven, the Lord will point to me and give the Angels an object lesson in grace." Grace raises up the poor out of the dust, and the beggar from the dunghill, to set them among princes and to make them inherit the throne of His glory.

(To be continued)

Sheltered

Psa. 61:3

Thou hast been a shelter for me,
And a refuge from the foe;
Always coming to my succor,
Countless blessings to bestow.

First, Thy precious Blood has sheltered,
From the guilt and doom of sin—
Then Thy constant presence with me,
Tells of perfect peace within.

Thou hast been my joy and comfort,
Through Life's early morning hours,
When my sky above seemed cloudless,
And my path was strewn with flowers.

Thou hast been a shelter for me,
In the noonday's glaring heat—
Changing Marahs into Elims,
Turning bitter into sweet!

Thou hast been a shelter for me,
When the evening shadows fell—
As the sun set o'er the hilltops,
Thy Voice whispered, "All is well."

Thine Almighty Arms shall shelter,
As the night speeds on apace—
Rumbling storms and clouds may gather,
They can never hide THY face.

As the little birds at nightfall
Nestle 'neath the mother's wing,
So Thy love will keep me sheltered,
Where I'll wait and trust and sing!

Till within that Land of Sunshine,
Just across life's stormy sea—
I shall bow in wondrous rapture,
Safely "sheltered" close by Thee.

—M. E. Rae.

Thomas Baird

The Assemblies in New York district were shocked indeed to know of the sudden home call on Tuesday, September 20, 1932, of that veteran servant of the Lord, Thomas Baird, in his 71st year. But his end was as he had wished: for if it should please the Lord to take him before the rapture of the Church, he wished to be taken home directly in the midst of service for the Lord; and the wish was granted.

The previous Lord's Day he had visited the Assembly at Irvington-on-the-Hudson, New York, and he ministered the Word of God happily at both the morning and evening services. In the afternoon he went to the great Sing Sing Prison and took part in a gospel service there and returned home (his wife had accompanied him) contented with his day's work. Thus his last Lord's Day upon earth was filled in the Master's service. Next morning about six o'clock he suffered a stroke, lapsed into unconsciousness, from which he never came out, and passed away the next morning.

Born in Dunfermline, Scotland, and born again while still a youth, he early dedicated his life to the service of the Lord. He spent years doing pioneer work in the Straits Settlements with headquarters at Singapore; a further six years was spent at Kuala Lumpur, in work among the lepers. He was invalided home on account of tropical fevers. During all this service he was accompanied by his ever-faithful wife. Other service in foreign lands included visits to Borneo, Burma and India, preaching the gospel. Returning to the home lands he energetically preached and taught the Word throughout the British Isles. During the Boer War he served with the British Army as chaplain and was decorated by the British government for valorous service. He was the first British chaplain ever to enter Pretoria.

Twenty years ago he came to the United States, and although he considered the United States his home field of labors, he made trips to the old country. He became a familiar and loved figure in the assemblies of the United States and Canada. During the great war he did good service in some of the army camps here. He was a frequent speaker at the Fulton Street daily noon day prayer meeting in New York City.

He lived a busy life, and his energies took him into several fields of endeavor; he was an evangelist, a pastor, and a teacher, for he was equally at home in gospel tent, or conference platform, or in visiting the sick. Articles from his pen were of frequent appearance in several of our magazines. He had a quaint, pithy style of ministry which was quite original.

He was the author of "Back to the Beginning," and of a second book entitled "Conscience," besides a number of poems.

He leaves his widow and two children—one daughter (Diana), Mrs. Rowland H. C. Hill, now with her husband in missionary labors in India; and a son Eugene, an artist, in fellowship with the assembly at North Park Street, East Orange, New Jersey.

A large Presbyterian Church was secured for the funeral service by the Kearny, New Jersey, Assembly. This was packed to the doors and some were unable to enter. The services was shared by Charles Young, of Yonkers, N. Y.; John Thomson, of Kearny, N. J.; William Jelly, of Newark, N. J.; George H. Collett, of East Orange, N. J.; and John Hill, of Wood Ridge, N. J. About 700 people attended the services.

Mr. Baird was buried in Arlington Cemetery the following day in the presence of another large crowd. "The memory of the just is blessed." As we consider the passing away of this man of God, attention has been called to the many-sidedness of his ministry and his life-long devotion to the ministry of God's Word to saint and sinner.

OUR RECORD

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Editorial

This is the last issue for this year and completes the fifty-second volume of this magazine, published for seven years under the name of *The Barley Cake* and for the last forty-five under the title it now bears. We enter on a new year with thankfulness to God for His grace and help during the year just closing and with a feeling akin to fear and trembling as we face the future with its weighty responsibility.

We cannot refrain from here recording our gratitude to all who have helped us. Some have contributed valuable material for our pages, others have prayed for us, and still others have sent us words of cheer and encouragement. We need not mention the names of our contributors; they appear in connection with the papers they have written, and we do not quote the encouraging messages that have reached us, but to all we here acknowledge most gratefully our indebtedness.

When so many magazines are in circulation one cannot help feeling the necessity of justifying himself for continuing this one. For its beginning no apology is called for, because when it was begun there was nothing of the kind amongst the assemblies of the Lord's people on this continent, and the founder felt it his duty to supply this need according to the grace and ability given him of God. And so, with his wonted courage and energy, he undertook the work single-handed. Assemblies were few and this made it entirely a labor of love because of its limited circulation. This, of course, was no deterrent to him, for long before, he had learned to serve the Lord Christ, who never fails a faithful servant. This that we have stated would be sufficient of itself to demand of us all that is in us to keep it up as long as it lies in our power.

But another consideration comes before us. It is not enough that a magazine carry on its pages ministry that may be profitable to saints generally, we feel that it should stand for something definite. And this leads us to what has exercised us as we pondered over the matter. A portion of the Word came up again and again to our minds and we pass it on to our readers for their consideration. It is the book of Ezra. There we find an account of the return of a remnant of Israel from Babylon to Jerusalem. Ezra did not return with the first company—not until we get to the seventh chapter do we read of his own activities. Then we are introduced into a new phase of the work of God, when with a number of others he leaves Babylon to join those who had already begun the worship and service of God according to what was written. But this man, when he went up with his companions, did not go empty-handed; he took with him valuable vessels for the house of God, adding to the wealth of the remnant by those precious treasures for their use in worship and service. True it is, he found much treasure already there but he did not come merely to enjoy what had been brought by others, he brought something that they might be enriched by his coming.

So it was with the founder of this paper. Saints were gathering in the Lord's Name alone, years before he identified himself with them, but when he and those associated with him in Christian service cast in their lot with these

saints they brought with them that which enriched them in the form of spiritual experiences and practical knowledge of God, priceless treasures for their help and blessing. Now we feel that there is a danger of these things being lost today. It is ever the trend of things in a spiritual movement to decay and God alone can maintain it in power and freshness. So we feel, we trust in all humility, that we ought to keep this paper going, with the thought of conserving all the wealth of spiritual experiences that made the founder of this paper what he was for God. We do not like to see all this being merged in a general mass of truth which has, perhaps, no direct bearing on the conscience today.

Among the things he stood for always was the reality of the new birth and the indwelling of the Spirit of God in every believer. Will anyone deny the need of this being emphasized today? Another thing he stood for was the path of separation from the professing church, fast on its way to apostasy. From this path he never departed, even in thought. Surely there is need for this being preached again when so many seem to be flirting with that which God has called us to depart from. Who can doubt it? True it is his sympathies were always broad and he never failed to thank God for every gleam of light that appeared in Christendom, but as to his own path, the word to Jeremiah, "Let them return unto thee, return not thou unto them," shaped his course to the end of his days, just as it did when those words came in power to his soul when he first began to walk in this path of separation.

But this statement would be seriously incomplete without adding that the wrench to his heart in separating from the system he had been connected with for many years made him value the fellowship of saints in a very positive way, and to encourage it whenever and wherever he could and frown on that which would separate saint from saint. On one occasion when a company of the Lord's people had divided, he went to the place, rented a hall apart from both of them and held meetings to which he invited them all to come. When either party would seek to get his ear, he declined to listen to their arguments, but went on his way, ministering the Word without fear, until it did its work among them, melting their hearts and bringing them into the presence of God. Then automatically the division disappeared to his great joy. This action of his was in keeping with a saying he often repeated, "It is impossible to weld iron to iron when it is cold. The first thing is to heat it and then welding is easy." How often we have thought of this when we hear of saints coming together who have been alienated from each other. One cannot but rejoice to hear of it and hope that it is the work of the Spirit of God and pray that unity of this kind may be longed for and sought for in these days when all around there seems to be uniting of forces in great armies without apparent exercise before God or humbling in His presence.

Furthermore, the fact of a living God was so all-pervasive in his spiritual experience that one who knew it in him almost shudders at the lack of this mighty force among saints today. And in a general way, for we cannot take space for further particulars, there was a vigor and ruggedness about him and his associates in the things of God that has left an ineradicable impression on the mind of the writer, making him almost despair of accomplishing what he seeks to do, to maintain this line of testimony as characteristic of this magazine and a reason for its existence. We do not mean that we should be one-sided in our testimony, God forbid, but would aim at having the whole Word of God ever before us. At the same time we desire that it may be meat in due season—not merely the Word of God but the message of God for the time. It is a high aim we have set before us, and so we do most earnestly pray and ask our readers to join with us in praying that we may have the necessary wisdom and grace for this work.

Mounting Up As On Eagle's Wings

By W. J. McCLURE

"But they that wait on the Lord shall renew their strength; they shall mount with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isa. 40:31.

A gentleman in Scotland had an eagle which he had reared from the time it was just a fledgling. As he was going to move to a distant part, he wondered what he should do with the eagle. At first he thought of giving it to a friend, but finally concluded to give the big bird its freedom. He took it out to the field and threw it up into the air, but it just alighted on the fence and sat there. Again he took it and threw it up only to see it alight on the fence, and fold its wings a second time. He was surprised at this and wondered if years of captivity had changed the eagle's nature. Could such a thing happen? As he thought about this, the sun which had been hidden behind a cloud shone out, and the eagle looked up and gave a scream, opened its wings and flew up toward the sun, and soon was a vanishing speck in the sky.

Captivity had not changed its nature though it had made that nature dormant, and a gleam of sunshine awoke it. The truly born again person can never lose the life of God which was received at the new birth. In Psa. 28:1 the Psalmist desired God not to be silent to him, lest he would become like those who go down to the pit. He was not afraid that he would go down to the pit, but that he might become *like* them who go down to the pit.

As with the eagle of our illustration, the real believer may imitate the poor worldling in grovelling in the earth instead of mounting up to God as on eagle's wings. Bunyan gives us a picture in the Pilgrim's Progress, which we fear is too true of many believers. A man with a muck rake was so busily engaged raking together bits of straw and dirt that he could not see a shining one, holding a golden crown over his head. All of earth's advantages gained at the expense of fellowship with God, is of no more value than bits of straw and dirt.

This grand verse at the beginning of this paper comes after a magnificent passage about God's power and wisdom, and we are told that it is His will, to link all that mightiness to human *weakness*. "He giveth power to the faint, and to them that have no might he increaseth strength." Not to them who think that they have some might, but to them who have *no might*. The whole record of God's dealings with man is a record of His looking for the weak and using them, while He rejected the strong, or such as fancied themselves strong.

In the path of faith, power and ability are absolutely necessary, but not the power and ability of nature—that counts for nothing here. In verse 30 we read "Even the youths shall faint and be

weary, and the young men shall utterly fall." We are reminded of the words of Job 28:7-8, "There is a path which no fowl knoweth and which the vulture's eye hath not seen. The lion's whelps have not trodden it nor the fierce lion passed by it." That is the path of fellowship with God. Nature in its strength of will and keenness of perception knows not this path.

Waiting on God the Believer mounts by faith, as on eagle's wings "far above this restless world that wars below." Yet fitted as they are to rise above earth, how many of God's people might complain with the Psalmist in Psa. 44:25: "Our soul is bowed down to the dust: Our belly (heart) cleaveth unto the earth." In this they are like those that go down to the pit. In Lev. 11:21 those creatures that "*had legs above their feet to leap withal upon the earth*" such as grasshoppers, were clean and could be eaten. But those creatures which *creep* were regarded as unclean, and an abomination. It is true the grasshopper did not get very high above the earth, nor was it very long off the earth at once; but *it did get off it*. So is it with all who are truly the Lord's, they get above the earth once in a while, the unsaved never, they are *creepers* and this is just as true of the most religious as it is of the immoral and irreligious.

How is it that with the ability to mount up so many believers fail? An eagle was once seen to rise from the ground, and with its powerful wings was flying away to its nest on some high mountain peak. It seemed to be in some difficulty, its strokes became weaker and weaker, till finally it tumbled down as if it had been shot. On investigation it was found that it had caught a weasel and was carrying it to its nest, and the weasel, true to its nature, managed to get its teeth into the eagle and was sucking its life blood as the eagle flew along. In Prov. 26:2 we read, "The curse causeless shall not come." If the believer is not mounting up, or if there is little exercise as to the things of God, and a noticeable lack of power and freshness, may it not be a case of the eagle and the weasel? Something is sapping the spiritual vitality of that believer, some lust or habit, perhaps not such as would be condemned by the generality even of Christians, yet it hinders the life of God. It may be the use of tobacco, reading light literature or novels, unsaved companions, politics, membership in some fraternal society, unequal yoke in business partnership. These and such things if cleaved to, will hinder the manifestation of the life of God in the believer. They will be weights to hold down from mounting up as on eagle's wings.

In our next paper on Eagle's Wings we shall take up God's gracious care for Israel in the time of the great tribulation.

The Cause of God waits for those whom He can use, for surrendered wills, for the hearts that erect no barriers to the incoming of His might.

The First Advent of Christ

By S. LAVERY

The approach of Christmas once again reminds us of the coming of the Christ of God from heaven, to be born at Bethlehem and ultimately to die on Calvary.

In considering His first advent, we will look at it under different headings, each commencing with the letter "P."

1. The Prophecy

In Genesis 3:15 we read, "The seed of the woman . . . shall bruise thy head and thou shalt bruise His heel." The meaning of this prophecy has become clearer to us since its fulfillment.

The development of the prophecies regarding His coming are interesting and we will now look at a few of them:

His Birth—Gen. 3:15; Isa. 7:14, 9:6; Cf. Matt. 1:23.

His Birthplace—Micah 5:2; Cf. Luke 2:4 and 15.

His Ministry—Isa. 61:1; Cf. Luke 4:18.

His Betrayal—Psa. 41:9; Zech. 11:12, 13; Cf. Matt. 26:15; John 13:18.

His Death—Num. 21:9; Psa. 22:18; Cf. Matt. 27:35 and John 3:14.

His Resurrection—Psa. 16:10; Cf. Acts 2:24 and 27.

His Ascension—Psa. 68:18; Cf. Eph. 4:8.

2. The Preparation

The preparation for the birth of Christ is seen in Luke 2:1-5. Joseph and Mary were living in Nazareth (v. 4) and there seemed no reason why they should leave it, but God was working behind the scenes. He set in motion the machinery of the Roman Empire in order that His beloved Son might be born in Bethlehem, and so Augustus issued a decree "that all the world should be taxed." (Luke 2:1.)

According to law, every one must go to his own city to be taxed, and as Joseph and Mary belonged to Bethlehem, they went to that city. It was there that Jesus was born. (Luke 2:6, 7.)

Thus God fulfilled His word, *i. e.*, Micah 5:2.

He moved in a mysterious way,
His wonders to perform.

3. The Person

In Matt. 2:1 we read, "Jesus was born in Bethlehem." These wonderful words bring before us a wonderful Person, with a wonderful Name. The One co-equal and co-eternal with the Father (John 10:30; 1:1), "whose goings forth have been from of old, from the days of eternity" (Micah 5:2, mar.); who "made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men" (Phil. 2:7).

Wonder of wonders! The Son of God laid aside His royal robes

and was born a Babe in Bethlehem. Thus for the first time the creature looked upon the Creator in human form. Wonderful sight!

His Name which is JESUS and means SAVIOUR (Matt. 1:21), is worthy of our attention. Precious Name! The sweetest Name our ears have ever heard. A Name which tells me of my need of a Saviour. God has come down to save sinners.

This blessed Name has appealed to old and young throughout the succeeding ages. The weary have found rest and the dying comfort through it; and the reader can be saved while reading these lines through Him who bears this Name. (Acts. 4:12.)

4. The Place

"Jesus was born in Bethlehem" (Matt. 2:1; also Luke 2:15). Bethlehem appeals specially to us because it was associated with the birth of the Lord Jesus Christ. Its meaning is "The House of Bread" and He who is the "Bread of Life" (John 6:35) chose to be born there in order that He might have a Body in which to die on Calvary's cross, that everlasting life might be offered to "whosoever will."

Have you accepted it?

5. The Presents

The wise men presented unto Him (not *her*) gold, frankincense and myrrh. (Matt. 2:11.)

(a) *Gold—His Deity*. Gold is taken to represent His Deity, which is revealed in the following Scriptures: Isa. 6:1, 9:6; Cf. John 12:40, 41. Micah 5:2; Cf. Matt. 2:6. John 1:1; Rom. 9:5; Heb. 1:8.

(b) *Frankincense—His Manhood*. Frankincense was also presented to Him, and is suggestive of His holy manhood, because frankincense was fragrant and gave a beautiful perfume (Exod. 30:35), reminding us of Christ's fragrant life of righteousness on earth, which was well pleasing to His Father (Matt. 3:17; 17:5). Jesus, Himself, said, "I do always those things that please Him" (the Father) (John 8:29).

(c) *Myrrh—His Death*. Myrrh was used for embalming the dead (John 19:39, 40), and therefore speaks of the death of Christ. Through His death peace has been made with God for the sinner, and those who believe have peace with Him (Col. 1:21; Rom. 5:1). May we first present ourselves to Him, and then present unto Him our praise, prayer, time and possessions.

6. Praising

According to Luke 2:13, 14, there were "a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Well might the heavenly host praise God, for never before has such good news been heard by human ears.

May we who know Him also praise Him.

7. The Period

The Period is seen in Gal. 4:4. "When the fullness of the time was come," *i. e.*, when man had been tried (and failed), under innocence, conscience, human government and law, God sent forth His

Son. Truly God is never before, nor behind His time. "In due time, Christ died for the ungodly" (Rom. 5:6).

8. The Purpose

The purpose of His coming is stated in I Tim. 1:15, where we read, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners," therefore He came to save *you*.

Why not, then, accept Him as your personal Saviour and be amongst those who are waiting for His second coming to take them to be forever with and make them like Himself?

Christ

ONE NAME alone my heart would hear, ONE FACE alone would
see,
ONE VOICE DIVINE would hark above the world's sad melody;
Fain would I scan THOSE LOVELY PALMS
Whose scars, Eternity
Cannot erase—and in them trace THY proven love to me.

Oh CHRIST, the fragrance of THY NAME revives my faltering
praise,
THY FACE, love's white ascendancy, attracts, compels my gaze;
Falls THY LOVED VOICE, like answered prayer,
My spirit's quest to bless;
Beholding THEE, my soul prepares her SAVIOUR to confess.

Comes still THY WORD as once of old, "Behold MY HANDS,
and thrust
Thy hand into MY SIDE: and see, nor faithless be, but trust."
So finding THEE, THYSELF indeed,
My soul from things of earth
Transports afar, to know and feed on THY transcending worth.

But ne'er can words inspired portray THY LOVELINESS DIVINE,
Nor songs of hosts redeemed describe the glory that is THINE:
OH THOU ART PRECIOUS EVERMORE!
And we shall see THY FACE
And be like THEE, and worship THEE, in everlasting grace.

P. S.

(The morning paper carried a heavy type headline which attracted my attention immediately, being the word CHRIST—and upon unfolding the paper I found it referred to the name of some school activity. I realized a great feeling of disappointment, having allowed myself to wonder if the notice were some news about my Lord. Finding the matter only a trivial one, I sat down and meditated on how sweet to find one day—likely—in the day when He reigns on the earth, news items that would be truly about Him. So, in my reverie, I wrote this. October 6, 1931.)

Salvation By Grace

Grace in the Old Testament

J. M. DAVIES, Trichur, S. India

In considering any of the main themes of Scriptures, such as Grace, or Righteousness, it is important to remember what has been called "The law of the first mention," that is, wherever such words are found for the first time in Scripture, all that is further and fully developed in the later oracles is to be found in germ form in the first recorded passage. The word and doctrine of Grace is a remarkable example of this. Its first occurrence is in Gen. 6:8: "But Noah found grace in the eyes of the Lord," and in the chapter we have a beautiful picture of the manifold, variegated or many-coloured grace of God.

1. *The Period of Grace.* Gen. 6:3: "His days shall be an hundred and twenty years." A type of the acceptable time, the day of salvation that we are living in now. What characterized that period characterizes this day of grace. It was "Man's day" (I Cor. 4:3), man's day of opportunity and liberty, which, however, he turned into an occasion for license. It was a day when God was silent, apart from the message through His servant Noah. Some five times we read, "The Lord said," but there was no visible manifestation that wrath was impending. Man sinned with a high hand with no immediate visitation of judgment. "The wickedness of man was great." "Every purpose and every desire was only evil continually." "The earth was corrupt—filled with violence." "All flesh corrupted His way." Yet God was silent, reminding us of Ps. 50:21, "These things hast thou done and I kept silence . . . but I will reprove thee, and set them in order before thine eyes."

Not only was it a time when God was silent, but a period when "the long-suffering of God waited" (I Pet. 3:20). God in grace delayed judgment, and in love suffered long, but all to no avail. As it is today, so it was then; men despised the riches of the goodness and forbearance of God, thereby heaping up wrath against the day of wrath.

During this period of grace the Spirit wrestled with man (Gen. 6:3), and Noah preached righteousness (II Pet. 2:5). By the Spirit Christ went and preached unto those who are now in prison because they were once disobedient (I Pet. 3:20), corresponding to Eph. 2:17. "Christ came and preached peace to them that were afar off," a reference to the preaching of the Gospel by the Apostles after the resurrection. Disobedience to the message then ended in judgment and the prison. The day of grace came to an end, and the day of wrath was ushered in. The flood came and took them all away. So will the present age close. Man's day will be followed by the Day of the Lord, the outpouring of the vials of His wrath upon all who know not God and obey not the Gospel of our Lord Jesus Christ.

2. *The Power of Grace* (Gen. 6:8, 9). Grace is the mightiest dynamic that is operating in the lives of men today. It produces more miracles than any other. It revolutionizes and transforms character. Noah found grace, blessed discovery. Hence, we read he was a just man, for the grace of God teaches us to live righteously. He was perfect, sincere, guileless in his generation, and grace is no less insistent on sobriety and sincerity today. He walked with God even though living in a wicked age, because Grace has ever been a disciplinarian, instructing in godliness. Thus grace affects the personal life, teaching sobriety; the life in relation to others, instructing in righteousness; and the life in relation to God, enabling the individual to walk with God in the midst of a crooked and perverse generation.

3. *The Provision of Grace.*

"Make thee an ark;"

"With thee will I establish my covenant;"

"And take thou unto thee of all food that is eaten."

The ark was to deliver him from the flood; the covenant to deliver him from doubt and fear; and food to keep him from starvation. Safety, assurance, and sustenance. Such was the liberal provision of grace. Nothing more was needed, nothing less would have sufficed. For a year or more the Ark was borne upon the waters of judgment, but Noah and his family were blessedly secure. They passed through the flood *in* the Ark. It bore the storm for them. They were the Lord's "hidden ones" (Ps. 83:3). The Ark pre-figures the Lord Jesus, of whom the prophet spoke, "A man shall be an hiding place from the storm." As He hung on the Cross, all the billows and waves of God's wrath burst upon Him. His form was scarred, His visage marred. Having been crucified, buried and risen with Him, there is "cloudless peace for me."

"Hidden in the hollow of His blessed hand,
Not a foe can follow, not a traitor stand."

The Cross delivering us from wrath, and the word of the oath testifying to the security of our position in Christ, and the Spirit renewing our souls with things new and old from day to day out of the storehouses of His wealth—such is the abundant provision of grace.

4. *The Privileges of Grace* (Gen. 18:1-8). Abraham found favour in the sight of the Lord, who had appeared to him in the plains of Mamre, and blessed results followed that visitation of grace to the aged pilgrim. Though a hundred years old his vision was not dim. He lifted up his eyes, and saw the heavenly visitors approaching, and though it was in the "heat of the day," the grace he had received made him quick of step in the ministry he was privileged to render to the Lord. "He *ran* to meet him"; "Abraham *hasted* unto the tent unto Sarah"; and said "make ready *quickly*"; and "Abraham *ran* unto the herd and fetched a calf, tender and good, and gave it to a young man, and he *hasted* to dress it.

Grace made him a true worshipper. It made him bow in reverence before the Lord. Hence twice over he speaks of himself as "thy

servant," and even a casual glance over the verses will show how effectually grace had wrought in his heart, making him a true servant. Like the pattern servant depicted in Mark's Gospel, there was no tarrying. He ran, he hasted, bringing the very best to minister to the Lord. He himself *stood by them* ready for any further service. How it reminds one of Paul's thrice repeated, "I am ready." It is this idea of standing by in readiness for any service, that is contained in the word "*Present* your bodies a living sacrifice . . . which is your reasonable service."

Grace also made him a true intercessor. Witness how He prayed for the righteous in Sodom. God remembered Abraham and delivered Lot. Worship, service and intercession—what privileges.

5. *The Profligacy of Grace* (Gen. 19:19). Grace to poor Lot, who at one time had been a pilgrim with Abraham, but having separated from Abraham, he pitched his tent toward Sodom, eventually living there, becoming one of the judges sitting in the gate of the city. For many years he had lived in that wicked city, and now that it was about to be destroyed he found grace, the Lord *magnified* His mercy toward him. In spite of his unworthiness he was delivered. Although some twenty years had elapsed since he had separated from Abraham and gone to Sodom, Abraham was still pleading for him. Hence Grace was magnified towards Lot.

"My people are bent on backsliding from me," says the Lord through Hosea. Yet He manifests grace, His repentings are kindled within Him. He will not deliver them into the hand of the wicked one (Ps. 37:33). He magnifies His grace because of Him who says "I will never forget thee. I have engraven thee on the palms of my hands." "He ever liveth to make intercession." God's governmental dealings demanded that Lot be chastised, hence he lost his cattle, his servants and his family. But in grace his life was spared, he was rescued. The grace that seeks to restore the backslider is more than tongue can tell.

6. *The Final Prerogative of Grace* (Ps. 84:12; Esther 2:15).

"He will give grace and glory, and no good thing will he withhold from them that walk uprightly."

Joseph found favour in Potiphar's house and he was made steward over all the house. He found grace in the prison and was made overseer, and eventually was put over all the land of Egypt. Esther found grace and was therefore given the crown. Grace ever leads to glory. Having begun a good work in us, He will complete it till the day of Jesus Christ.

"I will that they be with me where I am, and behold my glory." None who have tasted of the grace of God in Christ will be missing in the glory.

"Grace is a charming sound,
Harmonious to the ear.
Heaven with the echo shall resound,
And all the earth shall hear."

Seven Remarkable Openings

By JOHN RANKIN

The last chapter of Luke is one of remarkable openings and these we wish to contemplate.

I. *The Open Grave.* "They (the women) entered in and found not the body of the Lord Jesus" (verse 3). Behold these women, loyal and true! They have followed Jesus from Galilee; they have witnessed His anguish upon the tree; they have beheld the sepulchre and how His body was laid; they have prepared spices and ointments; they have rested during the Sabbath and now upon the first day of the week they have come to the sepulchre. What do they find? They find the stone rolled away from the sepulchre. But what do they not find? They find not the body of the Lord Jesus. Is it any wonder that they were much perplexed thereabout? It is difficult to realize what this visit to the tomb meant to these women. Is there not something eerie about entering at any time the place of the dead? They approach the tomb while it was yet dark. Had superstitious fears not to be overcome? Had the wrath of man not to be encountered, for all the world was against the One whom they ardently loved and Whom they sought to honour? Besides, there was the Roman guard and the stone which was very great. But their affection triumphs over all difficulties, risks all dangers, surmounts all barriers and even leads them to enter the tomb having found the stone already rolled away. Surprise meets them, for the tomb is empty. In addition to the mingled feelings surging in their souls they become perplexed. And what next? Behold two men stand by them in garments flashing like lightning, thus they are afraid. At this juncture they hear the strange question, "Why seek ye the living among the dead?" followed by the assuring word, "He is not here but is risen or was raised." Had they remembered the Lord's own words as distinctly as the angels recall them they would have anticipated all that they have now proved to be fact.

Memory is quickened. They are convinced that their Lord is no longer dead but risen. They at once convey the news to the Apostles who are incredulous. Their words seem to them as idle tales. A short time passes and the Apostles receive abundant confirmation of the women's testimony. Then throughout the world, they, with great power, gave witness unto the resurrection of the Lord Jesus.

Christ's grave is vacant now,
Left for the throne above;
His Cross asserts God's right to bless,
In His own boundless love.

II. *The Open Eyes.* Concerning the two disciples of Emmaus fame, we read, "Their eyes were holden that they should not know Him" (verse 16). And again, "Their eyes were opened, and He vanished out of their sight" (verse 31). Between these two points much of interest occurs. All is summarized in verse 35, "They told what

things were done in the way and how He was known of them in breaking of bread." Glad are we to have some detail of "what things" were done in the way. Cleopas and his companion were sad as they conversed together on their homeward journey because it seemed to them that their hopes in Christ were forever blasted. To the unknown stranger who had overtaken them they said, "We trusted that it had been he which should have redeemed Israel." Not yet do they apprehend that redemption must come through that very death which seemingly has made impossible the fulfillment of all their bright prospects. How doleful is their story! Two days have passed since Christ died and this is the third. Certain it is that angels appeared at the sepulchre and told the women that He was alive and that some of the Apostles who went thither have confirmed their story, but with what dependency they add, "Him they saw not!"

It is then that the Stranger rebukes them for their unbelief and shows them that His glory and also their's can only be reached through the gate of suffering; "Ought not Christ to have suffered these things and to enter into His glory?" But desirable company has made the journey seem short, for already they draw nigh to the village whither they went and He made as though He would have gone further. What they have experienced in the way has created a longing to hear more, thus they constrain Him to abide with them. He gladly consented and the Guest soon became the Host for He took bread and blessed it and brake and gave to them. In this act their eyes were opened and they fully recognized this unique person to be indeed their risen Lord. That same hour they arose, walked back that long journey to Jerusalem and told their story to the Apostles, placing particular emphasis on how He was known of them in breaking of bread.

Is it possible that we may converse with interest about the events of Calvary; rejoice in the unfolding of the Holy Scriptures; experience the sensation of heartburn; entertain the godly in our homes and yet not fully know the Lord in the sense He wishes to reveal Himself to us?

"O lift the veil if veil there be,
Let each by faith Thy glory see."

III. *The Opened Scriptures.* After the mysterious departure of Christ from Cleopas and his friend they said one to another, "Did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures? They do not refer to how He had rebuked them. The rebuke was needful and it prepared the way for those truths He was about to unfold. From Him they learn that His sufferings must precede His glories; then He appeals to the Old Testament Scriptures and beginning at Moses and all the prophets He expounds to them in all the Scriptures the things concerning Himself. Speaking of this they said, "He *opened* to us the Scriptures." The word rendered "opened" means that He "opened up thoroughly," and Paul is seen later to follow the example of His Lord in Acts 17. Of him it is said that he reasoned with his hearers out of the Scriptures,

"opening and alleging that Christ must needs have suffered and risen again from the dead and that this Jesus whom I preach unto you is Christ." Thus what the Son of God did for the Emmaus disciples the Holy Spirit did for Paul as was divinely promised (John 16:14, 15), and when Paul after the same thorough manner opened up the Scriptures to the Thessalonians the results indeed were marvelous (Acts 17:4). The theme ever is Christ Himself.

To what extent it may be asked are the Scriptures being opened up to us? Would any of us at this hour merit rebuke for our senselessness and slowness of heart to believe all that the prophets have spoken? Let us not forget that while it is good to possess the Scriptures and better to reverence them, the best of all is to believe them. Then and according to the measure of our faith are we really profited and in a position to minister to the profit of others.

"Open Thy word of truth that I may see,
Thy message written clear and plain for me;
Then in sweet fellowship, walking with Thee,
Thine image on my life engraved will be."

IV. *The Open Wounds.* "Behold my hands and my feet (verse 39). "He showed them His hands and His feet" verse 40). How came our Lord to offer "both *ocular* and *tangible* demonstration of the reality of His resurrection"? We have noticed that it was while Cleopas and his fellow-traveler communed and reasoned that Jesus Himself drew near and strange as it may seem it was "as they," the same persons though now in Jerusalem, "thus spake," relating to the Apostles what things were done in the way, that Jesus Himself stood in the midst with the salutation of "Peace be unto you." Being terrified and affrighted as they regard the unexpected visitor as a spirit they are not for the moment prepared to appropriate and enjoy this peace. How tenderly He speaks to them, "Why are ye troubled? Why do thoughts arise in your hearts?" He offers no word of reproach as to how they dealt with Him in the hour of His deepest sorrow when they forsook Him and fled. He wishes to relieve them of all suspense. He desires the renewal of their confidence and fellowship. Without delay, not as in the case of the two who walked into the country, He would assure them of Who He is. Thus, to remove their groundless fears, He says, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." And that they may not further hesitate, "He showed them His feet and His hands." Surely as they gaze upon those open wounds, those tangible evidences of His unchanging love, they will learn at once the needlessness of all their doubts and fears! But to further demonstrate the fact of His identity and to have them at perfect rest in His presence, He ate the piece of a broiled fish and of an honeycomb which they gave unto Him. Concerning this wonderful manifestation of the Lord to His own, John remarks, "Then were the disciples glad when they saw the Lord." This gladness was real because it was divine.

(To be continued)

Transmission of the Pattern

Joshua 22:28

By W. H. FERGUSON

The altar raised by the two and a half tribes on the other side Jordan immediately gave so much concern to the children of Israel that they gathered together to withstand them. However, the children of Reuben, Gad and Manasseh, allayed their fears with these words—"Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, BEHOLD THE PATTERN OF THE ALTAR OF THE LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you." Well had it been for them and for all Israel if they had thus sought to continue to follow the pattern of true worship and approach to God but the sad history of a people who departed from it and copied the ways of idolatrous nations and rebelled against the true ways of God, lies before us on the pages of holy scripture. With their departure from the ways of God came sorrow, trouble, disaster and oppression, as God had foretold, until they became a by-word and scorn amongst the very people who should have been their servants. We are so slow to learn the lessons of scripture and it is so easy for us to depart from ways into which we have been led by God through His Word and substitute for such paths of obedience, ways and customs which do not closely adhere to the pattern of the Word of God.

God's patterns are heavenly (Heb. 9:23), His ways divine, hence it is absolutely necessary for us to come to the divine instructions contained in the Word to follow the pattern. There is the danger in the transmission of the pattern of following man, man's word and man's ways. This always leads astray. It is necessary always to hear what God says and to see the pattern in the Word. Our opinions may often be colored by circumstances, by friendships, by self-pleasing or self-seeking and that which we may persuade ourselves is a true pattern may not after all stand the test of the Word which should always be the final test. In all this we see the importance of a true scriptural and spiritual ministry by those willing to teach and practice the ways of the Lord. This leads us again to the consideration of the character of the men whom God would place before His own to teach and preach the Word. They are men who not only know, but practice the truth, men above petty and trifling matters which do not pertain to the matter of true worship and testimony for God. They will be men who can distinctly and with the conviction begotten by the Spirit's testimony, lead the saints afresh to view the scriptural order and true pattern as pertaining to our approach into God's presence and our witness and testimony for Himself. There are three points we might consider in connection with the pattern:

It Is Clearly Defined.—There should not arise the doubt as to the scriptural pattern for worship as it is CLEARLY set forth in the sacred oracles. By direct command, by type and shadow, by the words and example of the Lord Himself, we have a clear and distinct mode of worship set forth for our obedience. Amidst the maze and hazy opinions of men how refreshing to look at that which is divine, heavenly and CLEAR.

It Is Simply Defined.—There is no mystery connected with it for the Spirit-taught believer. The scriptures were not written for "priest or prelate" as the corrupt system which professes the name of Christ would tell us. The pattern is there for men and women in the humble walks of life as well as others—it is there for the student of the scripture and the beginner in the way—it is not mysterious—has no earthly wisdom surrounding it, and therefore should be looked at in true and godly simplicity and its plan and purpose will be evident. As the folk came out solemnly from one of the "auld kirks" in Scotland on one occasion, one woman said to her neighbor, "My, wasna' the meenister mysterious this morning?" There is that today which has a mystery surrounding it which savors of man's device and not the scripture of truth. When a truth becomes so complicated and has so many angles to it that it cannot be carried out consistently and with a measure of uniformity amongst the saints, it is time to inquire as to its scripturalness. Jer. 6:16.

It Is Defined With the Object of Producing a Heavenly Form after the Manner of the Pattern.—One of the old preachers said, "What the world needs today is not more preachers, but more likenesses of Christ." No amount of religious exercise will take the place of this. True worship brings us into *His* presence—to gaze upon *His* beauty and glory and to bow before Him. We leave *His* presence humbly—with softened spirits—with fresh apprehensions of *His* grace—to seek more and more to share *His* reproach that we may bring glory to *His* Name. In other words, it is Christ alone who becomes the object of our lives and to live for Him our foremost thought. What a contrast is seen at times in the bitter spirit, the back-biting tongue, the gossip and idle talking about fellow saints and even envy and jealousy sometimes seen. Here again true worship is known by the fruit it produces. In traveling one winter night on the train—rather a tiresome journey—the writer got up and gave some tracts to fellow passengers. Sitting across the aisle was one dressed in the "cloth" and in conversation he later proved to be a R. C. priest. He asked me to prove to him that the R. C. church was not the church of the New Testament and Acts of the Apostles and the earliest church. I told him that could be done very readily and turned him to the passage in Gal. 5:22—"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, etc.” Now, I said, the fruit of the R. C. church is deception, envy, hate, terror and bigotry down through the ages, therefore she has no claim to be the church of the New Testament. May we not on the same principle question much that has taken place? Has the fruit of the Spirit been seen in it or have the works of the flesh been manifested?

May the fore-going help us afresh to look at the pattern in true simplicity, apart from our *own* thoughts and to seek afresh the old paths and walk therein and so find rest to our souls.

An Interesting Letter

(The following letter was sent to us by Mrs. Dempsey, widow of the late Mr. Thomas Dempsey, evangelist of California, who went to the Lord some time ago. The writer of this letter refers to a tract he had read, which is an address by Mr. Dempsey, delivered in the Gospel Hall, in Bryn Mawr, Pennsylvania. This tract is published by the Faithful Words Publishing Company, 1500 California Avenue, St. Louis, Missouri. It is a faithful and fearless setting forth of the doom of the impenitent in Mr. Dempsey's rugged style and ought to have a wide circulation. It may be obtained of the publishers.)

Dear Mrs. Dempsey,

Possibly you will be a little surprised at receiving a letter from me but I suppose you have heard by this time that God in mercy has saved me after so many years of wandering astray. I have wondered, though, if you knew that it was while reading Mr. Dempsey's sermon, that is now in tract form, I found out my condition before God, and then my Savior in the Lord Jesus Christ. That sermon was greatly used but I had to decide for Christ Himself before I was given the blessed assurance of sins truly forgiven and forever put away.

In my unsaved days I remember how I disliked to hear your dear husband preach—he seemed to make hell and the things of Eternity so real. Now I would gladly clasp his hand and thank him for his faithfulness to the lost and to his Lord. God had to speak very loudly to me by taking my dearest friend away before I finally turned to Him. I feel sure that the Spirit was speaking to me for the last time the night I was saved, and it just had to be Christ or the world, it seemed, that night and forever. How glad I am that I decided for Christ, for I saw by John 6:37 that He took me in with all my doubts and sins and didn't cast me out when I decided for Him, because He had died for those very doubts and sins. Praise His Name.

I pray for your children every night that God may soon bring them to Jesus. I often think now how much farther along in the knowledge of the Word I could be now had I accepted Christ earlier in life. I wonder at God's patience in waiting for me these twenty-two years. May God continue His blessing on Mr. Dempsey's sermon though His servant has gone on to Glory. May He also be very near you is my earnest prayer. I am your brother in Christ,

STANLEY THOMPSON.