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Armour of Light

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Founded by Robert McMurdo

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WORSHIP

Worship is the rising up to God again from the believer, or from the Church, of His own thoughts about His beloved Son and what He has done.

Confession is not worship. We have constantly to confess before worship, because we cannot worship while there is a spot on the conscience, but if we stop there it is not worship. It is when I have passed through the blood of atonement, and, if needed, have used the sin-offering and trespass offering that I have fellowship with God, which is, being led by the power of the Holy Ghost into God's estimate of the beauty and humiliation of Christ.

It is when resting on the Spirit between the Father and the Son that I have fellowship—not telling of my sins, for God's mind is not filled with my sins, but with that in Jesus which has put my sins away.

Worship is being nothing, and having God's thoughts about Jesus rolling through my soul. When Jesus, Jesus is everything, I am acting in the power of the life which is by and by more fully to be manifested. If we act upon this life, we shall, then, from Jesus risen, have the flood of glory in our souls, for we are in Him now, and have the mind of God about His Son.

THE BOOK AND THE SOUL

In the formation of the character of a successful minister of the Word of God, two ingredients are essentially necessary, namely, first, an accurate acquaintance with the Bible, and, secondly, a due sense of the value of the soul and of its necessities. The combination of these two qualities is of the utmost importance in the case of every one who is called to minister in the word and doctrine. To possess only one of them will leave a man a thoroughly one-sided minister. I may be deeply read in Scripture, I may have a profound acquaintance with the contents of the book, and a most exquisite sense of its moral glories; but if I forget the soul and its deep and manifold necessities, my ministry will be lamentably defective. It will lack point, pungency, and power. It will not meet the cravings of the heart, or tell upon the conscience. It will be a ministry from the book, but not to the soul. True and beautiful, no doubt, but deficient in usefulness and practical power.

On the other hand, I may have the soul and its need distinctly before me. I may long to be useful. It may be my heart's desire to minister to the heart and the conscience of my hearer or my reader; but if I am not acquainted with my Bible, if I am not a well-taught scribe, I shall have no material wherewith to be useful. I shall have nothing to give the soul, nothing to reach the heart, nothing to act on the conscience. My ministry will prove barren and tiresome. Instead of teaching souls I shall tease them, and instead of edifying I shall irritate them. My exhortation, instead of urging souls on along the upward pathway of discipleship, will, from a lack of basis, have the effect of discouraging them.

These things are worthy of some consideration. You may sometimes listen to a person, ministering the word, who possesses a great deal of the first of the above-named qualities, and very little of the second. It is evident he has the book and its moral glories before his spiritual vision. He is occupied, yea, engrossed with them—so engrossed indeed, as at times almost to forget that he has souls before him. There is no pointed and

powerful appeal to the heart, no fervent grappling with the conscience, no practical application of the contents of the book to the souls of the hearers. It is very beautiful, but not so useful as it might be. The minister is deficient in the second quality. He is more a minister of the book than a minister to the soul.

Then, again, you will find some who, in their ministry, seem to be wholly occupied with the soul. They appeal, they exhort, they urge. But from lack of acquaintance and regular occupation with Scripture, souls are absolutely exhausted and worn out under their ministry. True, they ostensibly make the book the basis of their ministry, but their use of it is so unskillful, their handling of it so awkward, their application of it so palpably unintelligent that their ministry proves as uninteresting as it is unprofitable.

Now, if we were asked which of the two characters of ministry should we prefer, without hesitation we should say the first. If the moral glories of the book are unfolded, there is something to interest and affect the heart, and if one is at all earnest and conscientious, he may go on. Whereas, in the second case, there is nothing but tiresome appeal and scolding exhortation.

But, we need hardly say, we long to see an accurate acquaintance with the Bible, and a due sense of the value of the soul, combined and healthfully adjusted in everyone who stands up to minister to souls. The didactic will not do without the hortatory, or the hortatory without the didactic. Hence, therefore, let every minister study the Book and its glories, and think of the soul and its needs. Yes, let each one remember the link between the book and the soul.

In the West Indies there grows a beautiful and attractive flower, but on being plucked it ceases to be beautiful, and emits a most unpleasant odour. It is called by the natives "the dead horse," and this is about the best name that could be given to it. It is like the pleasures of this world. They appear to be so pleasing and bid fair to give satisfaction; but, alas! if we are tempted to pluck them we find them most disappointing, and "the end of these things is death."—J. T. Mawson.

STUDIES IN THE PSALMS

Psalm 78. The New Scepter, Sovereign, and Sanctuary

In Psalm 77 all is cheer and encouragement, and Moses and Aaron are the Shepherds of Israel, but in the one to which we now turn David is the pastor, and we find a masterly arraignment of the Nation of Israel, rebellious from Egypt to the fall of Samaria. It is at once a solemn warning and a revelation of longsuffering grace to the guilty.

The purpose of the Psalm seems to be three-fold:

(a) To safeguard the spiritual interests of unborn generations (2 Tim. 2:2).

(b) To warn the Kingdom of Judah lest they follow Ephraim's apostasy.

(c) To justify Jehovah in His rejection of the ten tribes and His choice of a new center sanctuary and shepherd (Vs. 67-70).

The author may be a Levite of the Asaph guild about the time of Isaiah, in days when "Ephraim compasseth me about with lies and the House of Israel with deceit: but Judah yet ruleth with God and is faithful with the saints" (Hos. 11:12); he is anxious to attract godly people from the Northern tribes (2 Chron. 30:11, 12), and would induce them to share the fellowship of Hezekiah's Passover (cp. Christ our Passover, and our own rigid unbending attitude to many saints!) Psalm 103 should be read.

With this in view he offers to his readers his "Theodicy" or justification of God's consistency, apparently questioned through His action in destroying Shiloh, choosing Zion and refusing Joseph's Tabernacle.

The divine names are Elohim seven times, Jehovah in 4:21, and Adonay in V. 65.

El, the Mighty One, is found in V. 7 (works of El) 8, 18, 19, (can El furnish) 34, 41.

Isalah's special name, "The Holy One of Israel," is found in V. 41 and is a phrase coined by the prophet to enshrine the truth he learned at his vision. (106)

The Most High is found three times but in each the Hebrew is different. In V. 17 "Elyon" is provoked, in

V. 35 "El Elyon" is their Redeemer, but in V. 56 "Elohim Elyon" is both tempted and provoked.

The structure reveals seven different sections.

Vs. 1-8. Call to the public reading of the law—a review of ancient history is to be given for the salvation of posterity.

Vs. 9-16. The two ways. Ephraim's disloyalty to life's Provider.

Vs. 17-31. The scourging through the wilderness.

Vs. 32-39. The superficial amendment produced; discipline wasted!

Vs. 40-55. The repeated defiance cast at the Sender of Egypt's plagues.

Vs. 56-64. The jealousy which brings judgment.

Vs. 65-72. The final deliverance and the fresh start!

The reader should carefully note the seven charges of disloyalty: (8-11, 17-20, 22, 30-33, 36-37, 40-42, 56-58) and the five outbursts of divine wrath; three directed against God's own people (21, 31, 59), one against Pharaoh (43-51) and the final one against the Philistines in 65-66.

TEXT NOTES

Vs. 1-2. Reference should be made to Ps. 49, the only other "dark saying" in the Psalms. There it is "all peoples" and the call is universal because death is a riddle all must solve; here the "parable" is local to Israel, for "the wine of instruction is pressed from the grapes of Jewish history."

V. 2 is quoted freely (i. e. not with verbal exactness from either Lt or Hebrew) by our Lord in Matt. 13:34, 35 and His use plainly shows that we are justified fully in a spiritual interpretation of Israel's history.

V. 4. "The tale our fathers' told, we to the children owe."

V. 5. The law (Torah) is the living voice of inspiration, given through man to men, and offers life's practical guidance; for reading of the Torah in the seventh month see Neh. 8:1-8.

V. 6. The four generations, as in 2 Tim. 2:2.

V. 7. The "mighty actions" of El as 77:11.

V. 8. "Stubborn and rebellious" found together also in Deut. 21:18, 20.

V. 9. Ephraim is "the Strength of God's Head" in 60:7, 108:8, but here she turns back, although armed. The bow is seen in connection with Ephraim in Gen. 49:24, (48:22) Hos. 8:16, and in V. 57.

Vs. 13-16. First list of marvels.

(a) The crossing of the Red Sea—the death of Christ as our pathway out of sin's bondage and Satan's grasp.

(b) The cloud and the "Light of Fire"—the guidance of the Spirit in bright days and in dark ones.

(c) The cleaving of the Rocks and the outflow of living waters; the Gift of the Spirit, descending from a smitten Savior (1 Cor. 10:4) V. 16 "rills from the rugged rock," i. e. hard rock yields waters that go softly.

V. 18. The first temptation was, "Is God among us or not?" Ex. 17:7, Deut. 6:16, and here His power as well as His presence is questioned. The wish for a "table" implies a desire for daintier food than the despised manna (Num. 11:6).

V. 19. The people's utterance, not Asaph's; the bread represented Christ in his humiliation and yet it was glorious to faith, the quails pointed to His death, as having brought their deliverance from the world.

See Ex. 16, "At even ye shall know that the Lord hath brought you out from the land of Egypt" . . . "at even the quails came up."

In the morning, then shall ye see the glory of the Lord . . . in the morning the dew lay round about the host. . . and upon the face of the wilderness a small round thing!

V. 24. Note the "doors of Heaven" open to let out the manna (Rev. 19:11) and its "windows" to let out judgment and blessing (Gen. 6:11; Mal. 3:10) "corn of Heaven"—modern writers tell us that the "manna" was "the droppings of the tamarish tree;" such a wonder should satisfy the healthiest appetite for miracles and makes the usual interpretation seem very trivial.

That Tamarish trees in Sinai should drop down every morning several tons of food for forty unbroken years makes a big strain upon one's powers of belief or one's credulity.

V. 25. The "angels' food" is a translation influenced by the Sept. and Vulg. (see Wisdom 16:20) but strictly

we should read "the bread of the mighty" and understand "the bread that makes mighty men."

V. 26. "He led forth the east wind. . . He guided the south"—both verbs are found in V. 52 and are usually used of a flock of sheep—comp. 71, 72.

V. 29. The punishment lay in the answering of their prayers.

V. 34. They sought early after El (the Mighty One), they remembered Elohim (the Faithful God) was their Rock (confidence) and El Elyon (the Mighty One dwelling on High) their Rescuer. El Elyon is only found in Gen. 14:18.

V. 38. This verse has a somewhat melancholy interest. It was always recited by a Rabbi during the infliction of the "forty stripes save one"—the other Scriptures used on the same occasion were Deut. 28:58, 59; 29:8. St. Paul heard it at least five times (2 Cor. 11:24; Deut. 25:3).

V. 39. Compare God's memory in Ps. 103:14; here our transitoriness, there our weakness and frailty.

V. 40. At least ten times in the first two years (Num. 14:22).

V. 41. The Holy One of Israel (see 71:22) i. e. the character in which He first became Israel's God. "Limited" is translated "set a mark" in Ezek. 9:4.

Vs. 43-51. The Seven Signs in Egypt; the world as seen under God's Judgment.

V. 44. The first plague—the turning of water into blood reminds us that all the springs of life and refreshment in this world are tainted with death. The very fact of Calvary proves that there is no room for God in His own creation, and hence for the Christian the death of Christ has severed all his links with earth but "all my fresh springs are in Thee." See Ps. 87:7.

It is much to be noted our Lord's first miracle is the direct reversal of this. He turns water into wine, and so substitutes joy for mourning!

V. 45. The "flies" of the fourth plague; these suggest the trifling and yet intensely irritating ways in which men and women try each other in this world (see 1 Pet. 2:1; Titus 3:3). There were no flies in Goshen, God's

pure pasture lands, and here all are walking in the liberty of love!

The frogs tell of the uncleanness which lies all around us, and in the second plague we see how "the breath of the Beast," Rev. 16:13, has poisoned the very air we breathe. The antidote to this would be the practice of the presence of God, and if we come out fresh from this we shall "drink any deadly thing" and it will not hurt us.

V. 46. The eighth plague was that of the locusts; the judgment of God falling on the world so that not one "green" or living thing will be seen (Joel 1:2). The remedy for this lies in keeping ourselves in the love of God and then we shall say, "I am like a green olive tree in the House of God" (52:8).

V. 47. The hail is the divine declaration of war (plague seven) and here the vines and sycamores are smitten, i. e. the choicest and the most worthless trees come under God's hand (Jer. 2:21; 1 Kings 10:27).

"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job 38:22, 23.)

V. 48 offers some uncertainty; as the Hebrew pointing stands (as also the Sept.) it seems to continue with the seventh plague of hail, but some respectable manuscripts read "pestilence" instead of hail (i. e. *deber*) as in Ex. 9:15 instead of "barad" of V. 47 and Ex. 9:18-34); it will be noted that the same three consonants make up the two Hebrew words, and since the "hot thunderbolts" are used in Hab. 3:5 of the "burning fever" and in Deut. 32:24 of "burning heat" of pestilence I incline to the opinion that the reference is to the "murrain" upon the beasts, i. e. the fifth plague.

If this is so the lesson will be that all man's service (his cattle) is tainted unless he comes under the blood; no murrain falls on the Hebrew's cattle, for the service of saints is well pleasing to God!

V. 49. In the tenth plague, the death of the first-born, we learn that the flesh in its fairest forms and fullest powers can produce nothing of value for God (Gen. 49:3). By the death of the Firstborn One, the

Church of the Firstborn Ones has come into life and blessing.

The phrase "evil angels" means "messengers who bring evil."

V. 51. Contrast the "Tents of Ham" and the "Tents of Shem" (Gen. 9:27). In the latter "God shall dwell," in the former death is found.

Vs. 52-55 deal with God's guidance of His people through the desert.

Vs. 56-58 show the people's unfaithfulness in the days of the Judges.

V. 57. "A deceitful bow" is one which twists round in the archer's hand just as he is about to shoot.

Vs. 59-64 unfold the divine punishment. Israel is left to her foes, and the Ark of the Covenant is captured. There is no historical account of the destruction of Shiloh, but the reference is clearly to 1 Sam. 4.

The foresaking of God's "Tent," the ruthless slaughter of priests and young men, and above all the loss of the Ark made that day one of outstanding disaster in Israel and fully justified the writing of "Ichabod" (the glory is departed) upon the wall of her national life.

The profound and permanent impression made by this event is illustrated by Jeremiah's use of this destruction of God's first dwelling-place. "Go ye now into My place which was in Shiloh, where I set My Name at the first and see what I did to it for the wickedness of My people Israel . . . therefore I will do unto this House, . . . wherein ye trust . . . as I have done to Shiloh" (Jer. 7:12-14; 26:6-9; 41:5).

The deeper meaning of the passage will be discovered at Calvary where Christ, the True Ark of the Covenant, was delivered into the hands of death and "slept" for three days and nights; but He awoke and smote His enemies backward, laying the deep eternal foundations of His Sanctuary in resurrection, life and power.

V. 63. The fire refers to the "glory of battle" (Num. 21:28); read "their maidens had no marriage-song."

V. 65. Adonay seemed asleep in those days.

V. 67. The two-fold rejection of Joseph's Sanctuary and Ephraim's tribe.

Vs. 68-72. The three-fold choice:

(a) The Tribe of Judah, i. e. praise is His chosen portion.

(b) The Mount Zion on which His love rests, i. e. the system of sovereign grace which was inaugurated in His resurrection.

(c) The King-Shepherd, i. e. Christ as the Executor of His counsels.

A footnote as to the plagues may be of interest.

A. In Exodus the order is as follows:

1. The water turned to blood—death has poisoned the fountain of life.

2. The frogs—uncleanness is found everywhere ("bed and dough," 8:3).

3. The lice—"dust" becomes gnats, cp. Gen. 3:19—this is God's finger.

4. Flies—life's lesser miseries.

5. Murrain—"the ploughing of the wicked is sin"—life's stained service.

6. Boils—the heart's corruption rising to life's surface.

7. Hail—the distant artillery of God's judgment.

8. Locust—the devastation of life.

9. Darkness—the strong delusion.

10. Death of Firstborn—the final quenching of nature's light.

B. In Psalm 78, numbers 3, 6 and 9 are omitted, viz. the last in each of the three triplets.

C. In Psalm 105 the order given is 9, 1, 2, 4, 3, 7, 8, 10, thus omitting the murrain upon cattle and the boils upon man, numbers 5 and 6.

Can any reader offer any suggestions as to the force of these facts?
—Harold St. John

JUST ONE

JUST ONE class of people can be saved, viz.: sinners. "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). His name speaks of this purpose: "Thou shalt call His name Jesus (Saviour), for He shall save His people from their sins" (Matt. 1:21). The angels announced the same truth: "Unto you is born this day

... a Saviour, which is Christ the Lord" (Luke 2:11). John the Baptist proclaimed it: "Behold the Lamb of God, which taketh away the sins of the world" (John 1:29). Peter declares: "We are redeemed with the precious blood of Christ" (1 Peter 1:18, 19). John says: "He was manifested to take away our sins (1 John 3:5). Paul taught: "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Christ himself agrees with them all by saying: "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

JUST ONE person can save sinners, viz.: Christ Jesus. He came into the world to save sinners; he died on the cross to save sinners; he offers to save sinners; he has power to save sinners; he has willingness to save sinners; and he **DOES SAVE** all who will accept him as their personal Saviour.

JUST ONE method by which sinners may be saved, viz.: faith in Christ. "Believe on the Lord Jesus Christ, and thou shall be saved (Acts 16:31). "To him that worketh not, but believeth . . . his faith is counted for righteousness" (Rom. 4:5). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). To the one who would be saved by doing good works, or by rectitude of character, etc., it is said "Christ is become of none effect unto you, whosoever of you is justified by the law" (Gal. 5:4). The Gospel is not something to do, but something to be believed.

JUST ONE thing sinners should do, viz.: accept by faith what God gives. "The wages of sin is death; but the gift of God is eternal life in Jesus Christ" (Rom. 6:23). "God hath given unto us eternal life, and this life is in His Son" (1 John 5:11).

If the reader has never definitely received God's gift, the present moment is the time for him to say, "I do now accept God's gift, Christ Jesus, who came into the world to save sinners, as my personal Saviour."

—B. B. Sutcliffe.

LESSONS FROM AN ADVANCED SCHOLAR

Phil. Chap. IV.

I have learned—Verse 11.

I know—Verse 12.

I am instructed—Verse 12.

I can do—Verse 13.

Here we have a personal testimony of great value, both for its wealth and wisdom, uttered while chained to an heathen guard in a Roman prison in momentary peril of the executioner's sword. His surroundings did not engender the sentiments of an excited mind, but an absolute reality, a deep personal experience, something learned in God's school. He had many revelations making known to him God's mind and purpose, and of many things he could say, "I have received of the Lord that which I also delivered unto you." 1 Cor. 11:23, 15:3. But this is what he learned, gradually, line upon line, here a little, there a little, from the happenings of the way; sometimes the victim of gross perjury, or the prey of contending factions and many opponents, with few to comfort; yet this, and much more, was valuable to him because he recognized it as from God, teaching him the secret of unfailing sufficiency to be found in Christ. How long it took him to reach this he does not say, but it was well nigh thirty years since the vision on the road to Damascus, and the voice saying, Saul, Saul, why persecutest thou Me. Thus he came to be at God's school.

The depth and permanency of the lesson is made known to us in the story of his holy and devoted life, the salient features of which are reflected in his letters to the various persons and churches. Against the dark background of his earthly journey, his hardships and sufferings, bonds, imprisonment, necessities, the glory of his attainment shines with resplendent lustre in the statement: "I have learned in whatever state I am to be content."

The value of the lesson was not according to what this world counts amongst its costly things to be sought after. Rev. 18:12-13. But in the estimation of all who have learned things in God's school, and in a spiritual

fashion, Godliness with contentment is great gain, 1 Tim. 6:6, having promise of the life that now is, and of that which is to come. 1 Tim. 4:8.

This is heaven's wealth unknown and unsought for by all who, blinded by the God of this age, mind earthly things. Phil 3:19.

I know. These are indeed bold words, but not for self-display. He is speaking in the presence of the Lord with his heart so close up to the heart of Christ that he can say, "For me to live is Christ." Chap. 1:21. He knew Christ as his Saviour whose blood had loosed him from the guilt and bondage of sin. He knew Him as Lord, whose I am and whom I serve. He knew how to follow Christ who humbled Himself, whose humility sinful men took advantage of and despised Him and spat on Him. Meekly, patiently, holily, this slave followed his Lord, not with indifference that hardens the spirit, nor force of character that makes some men superior to circumstances that crush others, but drinking deeply of his Master's spirit, he knew how both to be abased and how to abound; to be abased, like his Master, who humbled himself to take up an afflicted condition without losing his comfort in God by distrusting His providence or taking any indirect course for his own supply, How to abound without being unduly lifted up, and this is just as hard to acquire. Abounding prosperity has proved fatal to many a Christian. The prayer of Agur is worth remembering. Prov. 30:8, 9: Give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny Thee and say who is the Lord, or lest I be poor and steal and take the name of my God in vain. An old Puritan divine was asked what is the first grace. His answer, **humility**; and what is the second, **humility**; and the third, his answer still, **humility**. To this man will I look, even to him that is poor and of a contrite spirit, and who trembleth at my word. Isa. 66:2. Again He saith, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit. Surely this is the masterpiece of knowledge and learning in whatsoever state therewith to be content. How rare is this grace in these darkening days!

I am instructed. He was initiated into a great secret. Like a person instructed in the signs of a secret society his experimental knowledge was the result of his learning from God, and this instruction was boundless in its sphere, everywhere and in all things. Among the heathen or in the church, in the dungeon or the Christian family circle, fleeing from one city to another, or let down through a window in a basket, or caught away to the third heavens, it mattered not, he was instructed how to deport himself to the glory of God. Here we feel how small we are. Through all this he took on such a resemblance to his divine Master that he could say, verse 8, "Those things which ye have both learned and received and heard and seen in me do and the God of peace will be with you." This is not the higher life, but the highest, not by an act of faith nor a second blessing, nor an act of consecration, but through meekness, gentleness, patience, this scholar in God's school received his knowledge and his knowledge was power. Many learn who never know. Some know who are not instructed so to act, that like a tree planted by the rivers of water bringeth forth his fruit in his season.

I can do all things. All true progress in the things of God finds its consummation in doing. Knowledge is good when it shapes our conduct; otherwise, like faith, it is dead being alone. But this scholar had learned his lesson well, therefore he could say with assurance, "I can do all things through Christ strengthening me." The source of power for life and holiness is Christ—a power that in no sense abides in the believer apart from its source. As flowing water comes from the reservoir or the force that passes through the wire attached to the electric storage, so the apostle was in blessed dependence upon his Lord. What a ring of triumph is in his words. "I am equal to anything so long as I am in the power of my Lord," of the Lord who endynamites me, to be in the possession of Christ, made him and can make all others to experimentally possess the power of Christ.

T. KELLY.

May the Holy Spirit awaken in our hearts a more intense desire after a closer walk with God.

THOUGHTS IN LUKE'S GOSPEL

Chapter 13

UTILIZING CURRENT NEWS. At the beginning of the chapter we find once more the absolute necessity of repentance insisted upon. Whether greater sinners or less, without it all must "perish." It is a comfort to know, on irrefragable evidence, that numbers of the heathen—short of hearing of the gospel—do come to repentance. They have God's first Bible—the magnificent Testimony of Creation without, and they have conscience within. Truly our responsibility is to enlighten them, take them the Scriptures, and claim them for Christ; but let us make no mistake—if missionaries are going to take a Bible they do not believe in,—and there are many such missionaries today,—and make the heathen peoples like themselves, it would be far better for such "missionaries" to leave the heathen alone.

Two incidents—the one in Galilee, and the other at Jerusalem—are used by our Lord to illustrate His teaching (vv. 1-5). May we not learn from this the wisdom of seeking to turn to best advantage events that are happening in the world? We should be deeply sympathetic in the calamities that overtake our fellow men, and graciously apply the warning.

Far too much time may be spent in reading newspapers. It is for us Christians to "redeem the time," and not to waste it in wading through these enormous journals; but to make lawful use of them is another thing, and if entirely ignorant of what is passing in the professing Church and the world, how can we intelligently pray? We are left here to serve our own generation, and to that end should not be out of touch with present humanity.

THE CROOKED WOMAN AND THE CROOKED GENERATION. Christ was still "seeking fruit" on the "fig tree" of Israel (v. 7), but the action of the "ruler of the synagogue" typically manifested that nation's fruitlessness. This leader was not only a carnal stickler for the Sabbath, but a hypocrite as well. He would "loose" his ox on that day and lead it to watering,—for this touched his pocket,—but protested against a poor af-

flicted woman, whom Satan had "bound" eighteen years, being "loosed" from her affliction! The Sabbath was given for rest; he would give rest to a beast, and leave a "daughter of Abraham" in bondage! For once "all the adversaries" of the Saviour were "ashamed"—evidently many were present—but "all the people rejoiced" (v. 17).

Let Leviticus 26:13 be read here. "I am the Lord your God, who brought you forth out of the land of Egypt, that ye should not be their bondsmen, and I have broken the bands of your yoke, and made you go upright." How beautifully this is exemplified here, and by the same Person who spoke those words in Leviticus!

BOASTFULNESS AND APOSTASY (vv. 18-21). Two of the seven parables or similitudes of the "kingdom" found in Matthew 13 are now introduced—the Mustard Tree and the Leaven; setting forth the worldly pretentiousness and ever-increasing corruption of Christendom.

CHRISTIAN PRIVILEGES CANNOT SAVE THE SOUL (vv. 23-30). Verses 24 and 25 should not be divided, neither should there be a stop at the end of the former verse,—it is all one sentence, and solemnly shows that—when too late—there will be tremendous earnestness on the part of those who have "neglected so great salvation," and trifled with the truth (Heb. 2:3). If only there were this earnestness now! Let us pray that there may be.

Evidently those shut out have been "communicants" at the Lord's Supper (some may have "broken bread" every Lord's Day), and are familiar with evangelical work! But it was only profession, and these highly privileged ones are not of the number of those of whom it is said, "The Lord knoweth them that are His" (2 Tim. 2:19). The unerring Reader of hearts has to speak of them as "workers of iniquity."

CHRIST NEITHER INTIMIDATED NOR HURRIED (vv. 31-33). The pharisees' apparent concern for the Master's safety can only be taken as dissimulation. They probably, for their own reasons, wanted Him to leave Galilee. Long before, efforts had been made in a similar way to intimidate Nehemiah, who returned a noble answer (Nehemiah 6:10, 11), in the spirit of Him who

now by His reply made two things plain: (1) Until His course should be quite finished, nothing could either deter or hurry our Lord; (2) He was proceeding to Jerusalem in the full consciousness that there, where the prophets of old had perished, He Himself would voluntarily meet death also.

THE LAMENTATION OF GRACE. Despite the murderous persecution and terrible death that awaited Him, our Saviour yearned over thrice-guilty Jerusalem, which would not see Him again until repentance and self-loathing should make possible the fulfillment of Psalm 118. And the passage we are considering links itself with what we shall find in chapter 19 of this Gospel, where the KING not only lamented the coming destruction of this, the world's wickedest city, but "wept over it." But "where sin abounded, Grace did much more abound;" for Jerusalem was about to become the scene of the infinite sufferings and sacrifice of divine love.

Chapter 14

IS POLITENESS NECESSARILY CHRISTIAN? The Lord having been invited into the house of "one of the chief pharisees," proceeded to cure a dropsical sufferer who was there. It was the Sabbath, and He well knew the anger of His host and the others would be excited by this act; but so far from being deterred on that account, He put a question to them, similar to that in the previous chapter, which exposed their hypocrisy. Then, observing how the guests "chose out the chief rooms," the rebuke for their hypocrisy was followed by the Lord's calling attention to their pride.

This might seem to have been anything but polite, but Christ was not here to flatter the ungodly, nor to curry favour. He was the "Light" and the "Truth;" and it was needful that the darkness and evil of unregenerate man should be fully made manifest.

And what about His followers? Well, we have to remember that only God can read the heart (Jeremiah 17:9, 10), and the great difference therefore between the Lord Jesus and ourselves in this and other respects must be borne in mind. Nevertheless we are not called to the world's ideas of politeness, but to holiness. The word rendered "courteous" in 1 Peter 3:8 means "friendly

mind ed"—it is not the thought of mere politeness, for that may cover anything but a friendly mind. Christianity does in a spiritual sense reduce all men to one level—the level of sin, but in no other way. We are taught to "render to all their dues" (Rom. 13:7); and the writer of our Gospel is careful to address Theophilus by his full title. But on the other hand, we are divinely commanded, where God's honour is in question, to make a stand and a protest which may to the superficial seem ungracious or even rude. We are not called upon to judge motives, but scripture teaches that in some cases we must judge acts; and although strong language is usually to be deprecated, the Apostle John is led to stigmatize as liars those professing Christianity who "deny that Jesus is the Christ," and both Paul and Peter use tremendously strong expressions in denouncing the perverters of the faith.

To be mealy-mouthed and apologetic when the Son of God and His work are refused and insulted by His professed servants, is the "charity" of participators in the evil.

GOD'S SUPPER AND THE GUESTS HE INVITES.

Having uttered not only a word of correction but of gracious warning to those who "exalted themselves" (V. 11), the Saviour reveals the kind of "feast" He would have us make; and inasmuch as He never taught others to do what is not blessedly exemplified in Himself, occasion is taken to propound the beautiful parable of the Gospel Supper. In this we learn the utter unworthiness of the guests who are "compelled" to come in. It will be noticed that only one servant is mentioned, whereas in the similar parable in Matthew 22 there are several. The latter are the under-servants, who can but instrumentally invite; the one Servant—the Holy Ghost—can, and blessedly does, "compel."

Observe the great principle here: those first bidden (vv. 17-20) thought they had a right to be invited, and that it was for them, as though on equal terms, to respond or refuse as they pleased. The "poor, the maimed, the halt, the blind" well knew they had no right, and that the wondrous invitation was one of sovereign and inconceivable GRACE. Only those who know themselves

to be worthless sinners "taste" that the Lord is gracious—no one else. And how slow many of us are to really and experimentally learn that salvation is in no sense a matter of bargain—so much law-keeping, or repentance, or prayer-saying, or faith, as our part of the bargain, and the blessing to be God's part!

"Nothing in my hand I bring;

Simply to Thy Cross I cling!"

GOSPEL GRACE AND KINGDOM RESPONSIBILITY.

Nothing could be sharper than the contrast between the ineffable grace and free provision of our Saviour God as illustrated in the foregoing parable, and the nature of true discipleship in the following verses. People lightly thought they could follow Christ, and had to be told what it would cost, and that nature could never tread that path. In Christianity there may be in a sense the thought of bargaining, but it is **after** we are made partakers of the divine nature; **after** the joy of salvation and the power of the indwelling Spirit are possessed. We go **IN** to the gladness of the Supper before going **OUT** to witness in a Christ-rejecting world.

Perhaps we talk flippantly of following Christ. It is true His grace is "sufficient" for such a path—and in this thought there is abundant encouragement—but that grace is for those who are wholly here for the will of God; subsequent rewards being definitely linked with the condition that we follow our Lord. Let us ponder the words of verse 33—"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." So the Kingdom in Testimony (NOW) precedes the Kingdom in Glory hereafter. (Cf. Chap. 18:28-30.)

—H. D. Woolley.

(To Be Continued, D. V.)

"Shall we sin, because we are not under law, but under grace?" It is hardly possible for a child of God to commit sin on purpose that grace might abound. We know, alas, how possible it is for one in a bad state to allow sin because it may escape punishment. Against this the apostle urges the claims of the Master who has redeemed us from the bondage to the law of sin and death, and calls on us to yield ourselves and our members to Him as our "reasonable service."—W. Collingwood.

WATER FROM THE ROCK

Exodus Seventeen

At Marah the children of Israel had bitter water, at Elim water from twelve wells, but at Rephidim there was no water. The people were impatient and found fault with Moses. Instead of praying they were fretting, as we, alas, so often do. Moses cried to the Lord, and He told Moses to go on before the people with the rod of God in his hand. God would stand upon the rock in Horeb, and Moses was to smite the rock. Out of the smitten rock the water flowed and the people drank. How ashamed they must have been, as they again proved the power and love of God!

We are told in 1 Cor. 10:4 that the rock typified Christ. Then the smiting would tell us of the cross where He was smitten. The streams of grace and forgiveness flow from His cross. Faith in His death for us is drinking from the smitten rock. It has been said that the word here used for rock means a low-lying rock. It was indeed when He had humbled Himself to the lowest possible place that He was smitten upon the cross.

In Numbers 20 we read of another occasion of thirst and of murmuring. It was about 38 years later. They were almost at the end of the wilderness journey, but strangely the supply of water stopped. They complained to Moses; he referred the matter to God, and was told to take the rod (not the same rod, but Aaron's rod that budded) and to "speak to the rock." Poor Moses was fretted by their complaining, so fretted that he either did not hear what God said, or did not perceive the difference in what he was to do. He said, "Hear now, ye rebels, must we fetch you water out of this rock?" He lifted up his hand and with the rod he smote the rock twice. Water flowed abundantly, but Moses forfeited the privilege of bringing the people into the land of Canaan. How out of keeping, if the rock represented Christ, to smite it again! How wrong to use a rod that budded to do so! All the blossoms and fruit would be destroyed. Aaron's rod speaks of priestly grace, the only thing that could possibly bear with such a failing people. The meekest man in the world (Num. 12:3) had failed in

meekness! What a commentary upon human frailty! Moses, who needed priestly support, was angry with the faulty people.

It is said that the word for rock here means a high or exalted rock. If this be correct, nothing could be farther from what is proper than to smite it. Christ could never be smitten a second time if He were on earth, how much less when He is in heaven!

Water seems to represent the Spirit also. In John 7:37, 38 we read, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." We are told in the next verse that our Lord here spoke of the Spirit. In 1 Cor. 12:13, last part of verse, we read that we "have all been made to drink into (better of) one Spirit." When one comes to Christ and drinks in the gospel he also drinks in the Spirit. From that time He indwells the Christian.

His body is a temple of the Holy Ghost, 1 Cor. 6:19. The indwelling Holy Ghost is a "well (better, fountain) of living water," John 4:14, and He flows out from the one who comes to Christ and drinks, as "rivers of living water."

The Holy Ghost is also the power in the believer against the flesh. We read in Ex. 17, after the people had satisfied their thirst, "Then came Amalek and fought with Israel in Rephidim." Conflict begins and continues. This conflict between the flesh and the Spirit, we have considered in the notes on Galatians. It begins at new birth and continues till the end of our pilgrimage. Joshua is mentioned here for the first time. His name is Jesus, Heb. 4:8, where the reference is to Joshua. "The law of the Spirit of life in Christ Jesus (Rom. 8:2) is the delivering power. The rod of Moses seems to refer to Rom. 8:3, sin condemned, that is, put to death, in the crucifixion of Christ. Moses was not strong enough to sustain the rod of God. Only Christ could do that. Moses, like the law he represented, was weak, Rom. 8:3. But priestly power (Aaron) and purity (the meaning of Hur) sustained Moses and Amelek was de-

feated. This was more than pure law was able to accomplish. Law can never bring one to Romans 8:4, nor can law and grace do so. Only when we see ourselves delivered from the law can we reach that point. It is the Lord's war, Ex. 17:16, and will go on from generation to generation, as long as saints are in the body down here. When we get glorified bodies we will never again be troubled by the flesh. Then "the Lord will utterly put out the remembrance of Amalek from under heaven," Ex. 17:14.

The character of Amalek is further exposed in Deut. 25:17-19. He attacked the feeble, those that lagged through weakness, and he fell upon them when they were faint and weary. How like the flesh this is! When we are weary and discouraged then sin attacks. We surely need the strong arm of our Joshua then. It is our privilege to "reckon ourselves dead to sin, and alive to God, in Jesus Christ our Lord," Rom. 6:11. Having thus reckoned, and having yielded ourselves and our members to God, V. 13, we have the promise "sin shall not have dominion over you," V. 14. Gal. 5:16 says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Until the people had drunk of water from the rock they had no conflict. The moment the Spirit is received there are two opposing forces in the breast of the believer. Conflict may not begin on the instant, for the same God who sheltered Israel from conflict at the first (Ex. 13:17) may not let the struggle begin at once. But sooner or later it will come. Let no Christian expect to escape it. The flesh is not eradicated while we are down here, and it is never changed as to its character in the least. It can be controlled, however, but only by the Holy Ghost. Perhaps kept in the place of death, is a more accurate statement. May the Lord teach us how to "walk in the Spirit"!
—A. N. O'Brien.

The love of Christ dwelling in our hearts would be productive of all manner of holy blessedness in our lives.
—Denham Smith.

Put away from thee a wayward mouth, And perverse lips put far from thee.—Proverbs.

THE SUNDAY SCHOOL CIRCLE

Still More "Hints" to the Teacher

A teacher inevitably influences more by what he is seven days in the week, than by what he says one day in the week.

"The bad boy" is everywhere, but he is seldom all bad. He has a soft spot somewhere in his nature, seek for it and you will find it, and then he is yours forever.

Not every boy has a head, but every boy has a heart. If you aim at the head, you will miss some of your class. If you aim at the heart you will hit them all.

A teacher of poorest ability and crudest preparation, in constant attendance will do more for a school than a theological professor who comes when he feels like it.

No child living is above being loved. Children who have love at home, appreciate it none the less when they feel its force and are swayed by its influence in the Sunday school.

The primary work of the Sunday school is not educational but evangelistic. The lesson that is made plain to the mind, but does not find its way into the heart, is a failure.

The devil doesn't turn his back on Sunday school children. If you think the children are in no danger from the devil because you have them in the Sunday school you are making a great mistake. The work of the church for the children hasn't ended, it has just begun,—when they are fairly in the Sunday school.

THE CHURCH CIRCLE

More Hints to Young Christians

6. Never neglect daily private prayer. If possible, have stated times for this, besides daily "ejaculatory" prayers, or frequent telephonic dispatches to God our Father. Remember God's ear is always open to the cry of the righteous (Dan. 6:10; Acts 3:1-9; Heb. 11:6; Phil. 4:6-9).

7. Remember private Bible reading, and when you read, remember God is giving you His thoughts, that you might know His mind, and if He is speaking to you

about others, it is that you might be instructed in His thoughts about their doings and sayings. God, our Father delights in giving us His mind about the past, the present and the future. If you have no relish for the Word of God, you are back-slidden already. You need the word for your instruction, for your growth in grace, and for cleansing your ways. Sanctification by the truth is obtained by the application of God's Word to one's ownself. Search the Scriptures.

8. Never let a day pass without doing something for the Lord Jesus Christ's honor and name. He loved you and saved you. Love Him in return. If you can, speak a good word for Him—or in any case do something that will be pleasing to Him, whether for Himself directly, or to them who are His. His own people are dear to Him—they are one with Him.

9. In a case of doubt as to your path of duty, carry the whole to the Lord in prayer, and wait on His guidance, stand still and see how he will guide you. Have patience and your way shall be opened up—gradually but surely. Want of patience in waiting on God has frequently secured much trouble, sorrow and loss. "Acknowledge Him in all thy ways and He will direct thy paths" (Prov. 3:6).

QUESTIONS AND ANSWERS

Address all questions to A. N. O'Brien, 227 W. Victoria St., Duluth, Minn.

Q.—Is the Lord's table synonymous with the Lord's supper?

A.—In 1 Cor. 10:21 we have the expression "the Lord's table." It is in contrast with "the table of demons," not devils." The table of demons refers to a heathen feast, of which the flesh had been offered to an idol, when it was slaughtered. The Lord's table refers to that by which Christians show forth the Lords' death, that is the Lord's supper. 1 Cor. 11:20. Christ speaks of "My table in My kingdom," where it is evidently not the Lord's supper. Luke 22:30. See also Luke 12:37. But 1 Cor. 10:21 and 11:20 seem to refer to the same thing.

Q.—"I am in doubt about the last two verses in Malachi, where it speaks of the coming of Elijah, to turn the hearts of the fathers to the children and of the children to the fathers. Does this refer to Israel alone, or to Israel and Gentiles?"

A.—The previous verse says "Remember ye the law of Moses which I commanded for all Israel." And our verse says, "Behold I will send you." So verse 6 probably refers to Israel only. We know that Elijah was expected by the Jews before their Messiah came. Matt. 17:11-13. Our Lord identified John the Baptist with Elijah in this portion.

Q.—What judgment of the children of Israel did Aaron bear in Exodus 28:30?

A.—No positive infliction of punishment was thus borne. He took their cause upon him, and as they were sinners, that meant that he would meet their need when the day of atonement came round on the tenth day of the seventh month. All their need was upon his heart, to be met in priestly grace. Thus Christ had all our condition upon His heart, and when the day of atonement came, He bare our sins. The names upon the shoulder speaks of support (Ex. 28:9-12), the names upon the heart of atonement.

Q.—Is anything impossible with God?

A.—Luke 1:37 tells us that "with God nothing shall be impossible." In Hebrews 6:18 we learn that "it is impossible for God to lie." See also Titus 1:2. If it be a question of power nothing is impossible with God. But He cannot sin; He cannot do anything inconsistent with His holiness. Adam in the garden was innocent; he did not know sin. He was not holy, even when innocent. Holiness knows sin, but refuses it utterly. Christ was holy, and God is holy. Christ could not sin. This is no curtailment of liberty. He had no desire other than the holy will of God.

The use of the armor of God is to protect the believer against all assaults.

EVIL SPEAKING

ITS CURSE AND ITS CURE

"Speak not one against another, brethren."—James 4:11. R. V.

It is clearly apparent that this exhortation is needed in these last days when so many unruly tongues are abroad, and so much havoc is being wrought in all sections of the church by evil speaking, gossip, innuendos, inveracities, insinuations and misrepresentations.

Mischief which time can never repair has been done by the tongue in a moment, wrecking the testimony of individuals, causing them to drop back into the world, separating members of families—some losing their reason, others taking their own lives—robbing the church of the usefulness of gifted, godly servants, who have been crippled and stifled by calumny.

The hills and valleys of centuries are white with the bones of those who have suffered in this respect, as history bears witness. Very few escape for, as Shakespeare said, "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." Often the person God uses is the one Satan abuses. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.)

Think of the harm done in the meetings—bitter feelings being engendered that time seemingly will never efface, and divisions brought about. Assemblies being found within a stone's throw of each other, refusing fellowship, and not on speaking terms—the world knowing this and gloating over it, the Holy Spirit grieved, the gospel hindered, and very little blessing as a result.

Fellow Christians, these things ought not so to be! God's Word is dead against us. Where is the distinctiveness of our position as those who are called to be witnesses for Christ? May not this evil be the secret of our fall?

Who can measure the reproach brought on the name and cause of Christ by those who verbally assassinate fellow members of the Body of Christ, forgetting this solemn fact, that speaking against the Body is speaking against the Head, for each member is equally related to the Head, and equally dear.

How can we say that we are one **IN** Christ, and yet refuse to be one **WITH** each other?

Should not the cruel barriers between Christians, caused by endless prejudices and jealousies (the cradle of evil speaking) be swept away before such words as these—"ONE IN CHRIST"?

"Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." (Eph. 4:25 and 31.)

"But let none of you suffer . . . as a busybody in other men's matters." (1 Pet. 4:15.)

"If a man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can **NO MAN** tame; it is an unruly evil, full of deadly poison." (James 3:2-8.)

Who, then, can control the tongue? No man, in his own strength. We might as well try to stem the Niagara Falls as to control this unruly member.

Should not our own imperfections induce us to feel and bear with each other, remembering that we are of the same nature and exposed to the same adversaries and dangers, and should we not be careful of that tendency inherent in all natures of setting up a standard of our own and condemning everything and everybody that falls short of its exact proportions.

It is a good thing to be silent concerning others, and not carelessly believe all reports nor hand them on further, whether it be about an individual or a company of believers for, often they are but "profane and old wives fables" and do untold harm and hinder blessing. Bishop Hall put the matter neatly and concisely when he said,

"There would not be so many open mouths, if there were not so many open ears."

Among old Roman laws during the time of Nero there was a law by which it was enacted that whosoever was guilty of calumny and false accusation should be stigmatized with a mark in his forehead and, by the law of the twelve tables, false accusers were to suffer the same punishment as would have been inflicted upon the person unjustly accused, if the crime had been proved. "For whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

It seems natural for the sufferers to volunteer denials and begin self-defense. It seems so hard to permit such injustice to go unrebuked, but silence is best suited, for no one is so secure as he who is innocent. "Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat." (1 Cor. 4:12, 13.)

"Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." (1 Pet. 3:16.)

Brethren and sisters, what if we judged one another less, and prayed more one for the other, emulating our Master, drinking of His spirit, producing and reproducing the fruits of the Spirit, such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, self-control.

Christ alone is the cure for this prevailing curse, and the inspired Paul, in Philippians 2, directs us to Him who can cure in us evil speaking in all its hideous forms.

This is the heart cry of today. The mind of Christ seen in His saints by a reproduction of His life in them. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal 2:20.)

Christ's lips only were without guile. He was never self-seeking, self-assertive, self-justifying or self-indicative. He manifested always an humble, meek, gentle, patient, longsuffering, compassionate, good, loving, self-sacrificing and forgiving spirit.

The chief safeguard against this and all kindred evils

is to have the love of Christ in the heart. Notice the end of the third and the beginning of the fourth chapter of Ephesians. Here two things are connected—the love of Christ to the saints, and that of the saints to each other. The prayer that “we may know the love of Christ, which passeth knowledge,” is followed by the exhortation “forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.”

Love to Christ must, and always does, produce the result of love to the brethren. Can we not “love as brethren”? Can we not “be pitiful, be courteous”?

Conformity to Christ must be our chief aim—Christ our all in all, our affections entwined round Him, being continually occupied with Him, having Christ ever before us as the pattern of our life, the strength of our life, and His glory as the object of our life, at the same time finding in Him our sufficiency and the enablement so that with eyes of grace we may see the grace of God in the saints, checking our wayward tongues, and manifesting that which the world expects to see—love amongst the saints.

“Beloved, if God so loved us, we ought also to love one another.” (1 John 4:11.)

“Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Love never faileth.” (1 Cor. 13:4, 5, 8.)

“Finally, brethren, whatsoever things are true; whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.” (Phil. 4:8, 9.)

JAMES F. SPINK.

Oh! how softly we ought to walk because of the flesh, and yet with what dignity we should wrap our royal robes around us, as united to Christ in glory.

TRAVELOGUE No. 9

Dear Christian Friends:

The Jerusalem to Beersheba road forks on the outskirts of Bethlehem. Having previously described our interesting walk to venerable Bethlehem, we will not enter it again but rather take the turn down a side road and visit King Solomon's Pools.

These three Pools—one below the other—are worthy of King Solomon! Dr. Robinson, who has been called "the greatest master of measuring tape in the world," gives the measurement of the three as follows: "The first is 582 by 207, and 50 feet deep; the second is 423 by 250, and 39 feet deep; the third is 380 by 236, and 25 feet deep. All of them, however, are considerably narrower at the upper end, the first being 148, the second 160, and the third 229 feet."

Formerly the water from these pools was conveyed by an aqueduct to Jerusalem. The course of this ancient aqueduct can be traced all the way to the Temple Court, twelve miles away. At present the British have a pumping station at the pools, and the water reaches Jerusalem through pipes.

The value of these pools will be realized when it is remembered that Jerusalem possesses but one small spring and that it depends entirely for its annual supply of water on the rain which falls in the winter season, and is collected and stored in rock-hewn cisterns under every house.

Readers in the United States and Great Britain may wonder why water is so frequently mentioned in the Bible, and why it is always mentioned as one of the most wonderful things in life; but one quickly realizes the value of water in Palestine—especially if you happen to be walking its rough, hot and dusty roads. The words of the Lord in Mark 9:41 come forcefully to mind, viz: "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

On one occasion we were offered a drink by a native woman in the vicinity of Bethlehem. After drinking the water, we offered her "backsheesh" (a tip) and to our amazement she refused it. The natives as a rule are so eager to receive backsheesh that they insistently beg for it and even rudely demand it. We sought a reason for the woman's refusal to accept the money, and we were informed that the natives regard water as

life, and apart from the commercial water-carriers, would not think of accepting money from a thirsty traveler for a draught of the liquid.

It is no wonder then, that the Lord Jesus used water as a symbol of the Divine Life and of the Holy Spirit which He gives to every believer (see John 4:14; John 7:37-39). And how appropriate it is that His last recorded messages to the spiritually thirsty souls of earth are offers of Life! "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6). "And whosoever will, let him take the water of life freely" (Rev. 22:17).

It is pointed out that the site of the famous gardens of Solomon is below the pools. The King said: "... I planted me vineyards: I made me gardens and orchards and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees" (Eccles. 2:4-6).

Returning to the main road and continuing southwards, we journey over the ancient Roman road of 2,000 years ago. It was over this road that Joseph and Mary took the young child Jesus to Egypt (Matt. 2:13-15).

Farther on the right, up a very short turning is Ain Sirah—the well from whence Joab recalled Abner and afterwards slew him in the gate of the city, in revenge for the death of his brother Asohil (2 Sam. 3:26 and 27).

We now enter Hebron—one of the oldest cities on earth—for it was well established at the time that Abraham came to it from Bethel, almost 4,000 years ago. Unlike most of the towns, Hebron has never been destroyed or even badly damaged. It has a population of 18,000, the majority of whom are Moslems. The town is not attractive, but on the hillsides around are some of the most famous and most productive vineyards in Palestine. It was in this vicinity that the spies gathered the great cluster of grapes of Eshcol (Num. 13:21-25).

We had made a list in advance of the Scriptures which mention Hebron. We perused the passages within the city under great difficulty, for the natives swarmed around us like flies.

It was in Hebron that Abraham, who is called the "Friend of God," enjoyed such wonderful fellowship with God (Gen. 18). Isaac and Jacob sojourned here (Gen. 35:27). Hebron was conquered by Joshua and given to Caleb for an inheritance (Josh. 14:13-15).

Hebron was one of the Cities of Refuge for the man-slayer (John 21:13). David reigned as king for seven years in Hebron (2 Sam. 2:11). And Absalom made Hebron the headquarters of his revolt against his father (2 Sam. 15:7-9).

We walked in Mamre and thought of Abraham's intercession for Sodom (Gen. 18:16-33; see also 1 Tim. 2:1-4). We were permitted to climb the first seven steps leading to the Mohammedan mosque covering the cave of Machpelah, which Abraham bought that he might bury Sarah.

What an added sense of reality it gave to the book of Genesis, to stand on the unquestioned burial place of the founders of the Hebrew race, viz: Abraham and Sarah, Isaac and Rebekah, Jacob and Leah! (Gen. 49:31.) For here, as Dr. Thomson says: "There is no room for skepticism. We have before us the identical cave in which these patriarchs, with their wives, were reverently 'gathered unto their people,' one after another, by their children. Such a care may last as long as the 'everlasting hills' of which it is a part; and from that to this day it has so come to pass, in the providence of God, that no nation or people has had possession of Machpelah who would have been disposed to disturb the ashes of the illustrious dead within it."

After leaving Hebron, the road winds down a long and rocky valley and emerges on to the wide rolling plains of Southern Palestine, and across these into Beersheba.

Beersheba, like Hebron, is freighted with memories of the patriarchs. Here one reads with a new interest the incident regarding Hagar and Ishmael (Gen. 21:9-21) and Abraham's covenant with Abimelech (Gen. 21:22-23), and Jacob's trek to Padan-aram (Gen. 28:10) and his journey with his family to Egypt (Gen. 46), also of Elijah's flight from Jezebel (1 Kings 19:1-3). But one thing of special interest to us was the delightful privilege of drinking water from the wells first dug by Abraham and Isaac (Gen. 26). Seven of the wells still remain. They are halting places of caravans and wayfarers. And to us they are indisputable witnesses of the truth of the Holy Scriptures.

Thankfully yours in His love and service,

Tom M. Olson.

All in heaven is order. All on earth is confusion.

HOME TIDINGS

Assembly Hall, Buffalo, N. Y. Seven were baptized June 5. Visits enjoyed from Brother Laidlow of Auchland, New Zealand; Dr. Bodman of Africa and Mrs. Tharp, with her four children passing through on their way to China.—E. D. M.

Somerville, Mass., June 7th, 1927. During these past five weeks it has been our happy privilege to visit quite a number of assemblies in the Eastern States. The welcome everywhere has been most cordial and we trust the ministry of God's Word has been with profit and blessing to the Lord's people and the unsaved.

The conference at Holyoke, Mass., Memorial Day, was large and good. It was indeed most refreshing to visit Somerville, Mass., and witness five believers obey the Lord's command in baptism. Our brethren in Somerville have one of the best halls in the country, and are characterized by brotherly love.

Not the least of our privileges was the opportunity of speaking in the old historic Fulton street noonday meeting room three days. Dr. Dowkontt stands for the Word of God and always welcomes the "brethren."

The work in the James Slip Mission prospers, our brother and sister Holmgren are doing a good work. We were their guests for three weeks.

We sail for Auld Scotland tomorrow.—William Dunning.

Des Moines, Ia. Our three day annual conference closed Monday night, May 30th, with a good attendance and Christ-exalting ministry from beginning to end with the result the Lord's people were blessed. One soul professed salvation and there was one restoration to the Lord. One who attended from a distance said "he got more than his money's worth."

Also some of the Lord's people who do not gather with us were at some of the meetings and were much helped. "To Him be the glory."—J. H. W.

During the month of May we had a visit of Mr. F. Prestidge of Pontiac, Mich., his ministry being much appreciated here; also Mr. D. M. Reid from Santo Domingo, giving an account of the Lord's work there in that difficult field. Mr. G. North of Port Huron, Mich., has no connection with the assembly here nor ever had.—G. Rae.

The Sturgis conference, May 29th and 30th, was well attended and enjoyed by all. Brethren Wm. Hill of Toronto, Can., A. H. Fardon of Kansas City, Mo., and Tom M. Olson ministered the Word. Bro. Duncan Reid of San Domingo gave a very helpful report of the Lord's work in that field. Brethren Bruce Gilbert of Knox, Ind., and John Rea of London, Ont., preached the gospel. The thoughts of all as to the character and blessing of the conference were well expressed by one when he said: "It was a time when we all ate the grapes of Eshcol together."—C. E. Wood.

A man in the garb of a Roman Catholic priest is presenting himself to many brethren in the United States and Canada, purporting to have the confidence and fellowship of the Laffin Street Assembly, Chicago. He gives the name of Leo Bertrand Von De Roske, and claims to be a nephew of the late Cardinal Mercier of Belgium, and to have been converted while enroute to attend the Eucharistic Congress at Chicago in June, 1926. He gives a fascinating testimony. While he is known at the above Assembly hall he was never given a letter of commendation, or their endorsement, written, verbal or implied.

Lowell, Ind. A line to say we had a splendid visit from our brothers Steve Mick and Mr. Armstrong. We received much encouragement in the ways of the Lord and the gospel went forth with power to the unsaved.—Kenneth Craft.

Bro. D. A. Blackburn has been laboring in needy sections out from Pulaski, Virginia, about 16-50 miles distant from Pulaski for the past nine weeks. Five or six have been saved in one locality, and others deeply concerned. Baptized two last Lord's Day afternoon, who gave a good testimony ere they were baptized. Look to the Lord to establish something here, as there are some families who see gathering to the name of the Lord Jesus Christ.

There is a schoolhouse and another empty building about four miles away. About thirty miles from here there are two more good open doors. People very interested and desirous to hear the gospel. Any brethren interested or passing through write.—Bro. Turner, R. F. D. No. 1, Delton, Va., via Pulaski, Va.

A Christian Conference (Brethren) will be held at Seven Mile Ford, Va., July 1-4, 1927. Meetings will be held in the Gospel Hall.

CANADIAN TIDINGS

Toronto. Olivet Gospel Hall Assembly has just enjoyed a missionary rally week, three nights being taken by our Brother Norman Kion from Orillia, Ont., who with his wife and two children expect to leave soon for Trinidad, B. W. Indies.

One evening was taken by Miss Watson from India, who gave a very interesting address to about 70 or 80 sisters, who gathered from the various meetings in the city.

On Friday evening a farewell meeting was held for our Brother and Sister Gerrard, who are leaving us to continue their work in Argentine, S. A. This was well attended, with interesting addresses from Brethren Rycroft, Kion and Gerrard.—E. W. Peterson, Sr.

Y. W. C. A. Hall, Ottawa. Have had helpful visit from our brother, Mr. Harold Patrick Morgan, of Providence, R. I. For two weeks he gave an exposition of the Epistle to the Romans. The meetings were well attended and believers much refreshed by the ministry of our brother. He goes from here to Kingston and other Canadian cities, and we earnestly pray that God will abundantly bless the testimony of His servant.—J. A.

Bethany Hall, Winnipeg, Canada. We have just come to the end of a four weeks' gospel campaign conducted by our brother, Mr. Jams F. Spink, and truly we can say in these days of barrenness in the gospel that the Lord's presence was felt in the meetings. Night after night as our brother pointed out the way of life, and with stirring appeals besought the people to choose life and escape the awful doom of the lost, you felt as if you were approaching the very borders of eternity. A number professed to have accepted Christ as their own personal Saviour and a number more are concerned, and we are praying that many more may be brought out of Nature's darkness through the seed that has been sown during those meetings. On the last night of the campaign twenty followed the Lord in baptism.

The building where those meetings were held has been recently taken over from the Methodists on account of their union with the Presbyterians. It is in a fine locality, all main line cars running within a few feet of the door, and is splendid in its appointments and labouring brethren, and visiting brethren coming to the city will be made welcome.—Thomas Kells, 183 Inkster Blvd., Winnipeg, Man.

Delisle, Sask. We have a real cheer being in these parts. The Assemblies are not over-preached! Openings for the gospel are abundant. We, two car loads of Christians from Delisle, motored eighteen miles west for an open air meeting Saturday. Practically the whole village turned out. Two young ladies professed Christ.—Wm. M. Rae.

Orillia, Ont., Canada. I am writing on behalf of the Christians here who meet in the gospel hall, West street, to ask you please to intimate in your worthy monthly, the "Armour of Light," that our Brother Norman Kion, with his wife and two girls, purposes (D. V.) going forth to Trinidad, B. W. I., to serve the Lord there in the spread of the gospel.

For some time past the Lord has been graciously leading our brother in this direction. Meantime he is visiting many of the Assemblies around, telling of the Lord's leading, as well as making known the gospel. He hopes to leave in August, D. V. He goes with the hearty support and commendation of his brethren and sisters here, and we rejoice as an assembly to be thus identified with our dear brother and his wife in their going forth in His name to those distant parts.—A. E. Potter.

Our Brother A. G. Bentley, for whom prayer was asked in last issue has recovered from his recent operations in a wonderful way. The Lord has indeed answered the prayers of His children. Our brother will soon be able again to be around to give help in the preaching of His Word.

St. Vital, Winnipeg, Man. Arthur E. Smith preached the gospel here nightly for three weeks, followed by Jas. Spink for two weeks, during which time sixteen professed to accept Christ. The saints greatly rejoice in this manifestation of grace.—H. J. Munro.

MISSIONARY TIDINGS

Care of Mr. Richard J. MacLachlan,
90 William St., New York City,
June 10th, 1927.

Dear Fellow-Believers in the Lord Jesus:

Having proven the value of your prayer-help in past years, and also during our furlough, we venture to seek your continued fellowship as we see THE "CLOUD" LIFTING (Num. 9:17), and we believe the Lord would

have us again set out for the FAR EAST. We desire (my wife and I with our four children) to leave Vancouver, B. C., on the Empress of Canada, sailing Sept. 1st, for Shanghai.

All our co-workers in the Lower Mongolian district have been called to the coast by the American and British governments, respectively, and it is quite probable the majority of them, who are in need of a change and whose furlough is over due, will return to Europe or elsewhere. We have been absent from China eighteen months and through the goodness of our God, we are all feeling refreshed in body and spirit. A special responsibility seems to be resting upon us, and an inward urge (Acts 16:9, 10) tells us we ought to get back to help the Chinese believers and labouring brethren. If, when we return, we find it impossible for us to proceed at once to Ta-Tzu-Kou, our plan is to try and settle on the Manchurian-Korean frontier, for from this vantage point we could reach the Christians of our district by letter, and the Chinese labouring brethren could visit us, thus enabling us to render them both spiritual and financial help. We would also make good use of our time there by working among the thousands of Mandarin-speaking Chinese and Koreans.

Our eldest son has recently given us much joy in expressing a desire to return with us, and devote his life to preaching the gospel to the Chinese.

In grateful appreciation of all your true and loyal fellowship in the past,

We remain in Christ Jesus,

Yours in His love and service,

Edwin J. Tharp,
Margaret Tharp.

Mission House, P. O. Mihijam, Bihar, India.
Mihijam Christian Mission. May, 1927.

Dear Friends:

"He faileth not;" this is in our mind as we write our annual letter, and take a retrospect of nearly thirty-nine years' work in India, which has been full of the faithfulness of God. "Hitherto hath Jehovah helped us."

During the past year the gospel has been proclaimed in hundreds of Bengali and Santal villages. Of thirteen Indian helpers, four give their time to evangelistic work. Christ has been preached according to Acts 4:12 in seven markets held weekly and at heathen festivals. Seven born again persons have been baptized, and God is adding to the Church such as are being saved (Acts 2:27).

The Colporteur disseminates the good seed. He has sold hundreds of gospel portions from door to door, many purchasers are found in the coal mine area and also among the pilgrims at railway stations.

Two Upper Primary schools continue to instruct the young not only in secular things, but in the truths of the Bible. The teachers are all Christians, trained men, who have the spiritual welfare of the pupils before them continually; the scholars memorize scripture portions. We also give a small grant-in-aid to six village schools. On the 22nd of December we held our annual Sunday school rally, when two hundred children gathered for prize distribution. They sang most heartily.

"It is a thing most wonderful,
Almost too wonderful to be,
That God's own Son, should come from heaven,
And die to save a child like me."

Forty needy children are cared for in the Orphanage Home. During a prolonged period of sickness several children died. Since then other destitute ones have been received, a few elder girls have married and left us for distant villages to form Christian homes. Since the beginning of the Orphanage work more than four hundred children have passed through our doors, and in this connection much could be written concerning the trials and triumphs of faith.

The work of three outstations, Kilipathar, Barakur, and Sunderpahari, has made progress under the charge of our Indian brethren. The new school house at Kalipathar is a great boon, and is used for gospel meetings, day and Sunday school. Seventy scholars attend, many coming from Hindu and Mohammendan homes. The gospel hall at Barakur has been re-roofed, and two small houses added. At present seven families occupy the mission compound there. The believers at Sunderpahari feel the need of a school house for gospel meetings, similar to those at Kalipathar and Burakur.

Two Bible women visit the heathen women in their homes and tell them of the love of Jesus. Mrs. Rowat's sewing classes for women and girls are being well attended.

The annual Bible school for Indian workers was held on March 14-21 and brought together thirty-two workers from five mission stations. A whole week was spent in searching the Scriptures, the keynote being Luke 1:1 "those things most surely believed among us." Five European missionary brethren gave special addresses on

the fundamentals, and ten Indian brethren also gave expositions of Scripture. Notes of addresses were taken and at the close of the conference these were brought under review and revealed the fact of there being keen interest in the Word of God.

On March 20th the annual fellowship meetings for local believers brought together more than two hundred Christian representatives of eighteen villages (Malachi 3:16). Five Indian brethren each representing a mission station (and district) gave suitable messages. A collection was taken for the Bible Society and the offerings for the year, given by the Indian Christians, were distributed by the elder brethren. Portions were given to the sick, and widows of the household of faith. Gospel tract work and local evangelists were not forgotten. Some not able to give money gave willingly of their crops to forward the work of the Lord. The orphan girls deny themselves of one meal weekly and this is given with other gifts to the poor leper sufferers, twenty of whom gather each Wednesday for a gospel meeting and receive alms.

“We lose what on ourselves we spend;
We have as treasure without end,
Whatever Lord, to thee we lend,
Who givest all.”

Continue to pray for God's work and workers in this needy part of His vineyard.

“Pray one for another” (James 5:16).

Yours in our Lord's service,

Fred and Bessie Rowat.

FALLEN ASLEEP

At Vancouver, B. C., on the morning of April 26, Miss Chrissie Duncan went to be with the Lord. She had been sick for some months with heart trouble. On the same morning, with only a few hours' sickness, Mrs. Charles Nicol went home. She had been seemingly quite well; had been to all the conference meetings and to those held by our Brother St. John after the conference. Both these sisters were buried from Mt. Pleasant Hall on the 28th. Both were greatly beloved by those who knew them. Mrs. Nicol had been an entertainer of the Lord's people, and a diligent visitor among the sisters, especially the poor of the flock. Both will be greatly missed.

Arthur Henry Pyke, 43 years of age, connected with

the Assembly in Regina for the past nine years, was suddenly called to be with the Lord in the early morning of May 18th.

He was a quiet brother who, with his wife, was much given to hospitality.

Ero. Wm. Rae, of Portland, Ore., hastened from Medicine Hat where he had been conducting meetings, to minister the Word at the funeral.

Notwithstanding the heavy rain that had fallen many assembled in the Albert Street Gospel Hall on Friday afternoon (20th) where the body of our departed brother had been taken. The gospel was faithfully preached to quite a number who seldom hear it.

Mrs. Mary C. Rapsch fell sweetly to sleep in Jesus April 30, 1927.

Mrs. Rapsch had not been well all winter and suffered a stroke Wednesday night, April 27th. She from that time was unconscious much of the time, but recognized her son Roy, and let him know on whom she was leaning. Mrs. Rapsch had trusted in the Lord as her Saviour when about 30 years of age, and her last words testifying of this were: "Jesus, Jesus, stay with me." "He will never leave me nor forsake me."

Mrs. Rapsch loved to entertain the Lord's servants from far and near. Her cheery smile and warm welcome will remain long in the memories of many of His children. She was a testimony to the unsaved; all her neighbors knew "Whose she was and Whom she served."

The funeral was held from Austin Gospel Hall, addressed by Mr. Tom Kelly, who spoke a comforting and a cheering word to relatives and friends left to mourn her loss.

Mrs. Rapsch had just passed her seventieth birthday. She leaves two sons: Christ A. Lawson of Marquette, Michigan, and Roy E. Rapsch, secretary of the Chicago Missionary Study Class, who made his home with his mother and will so sorely miss her. Pray for them; for him who has been so devoted a son, and who has lost all that constitutes "Home" on earth, and for the other son that he may find his mother's Saviour.

Our brother, George Cameron, for a number of years in fellowship at Marantha Hall, Toronto, and previously at Beulah Hall, of this city, was called home on June 7th. Our brother was 65 years of age and has been in failing health for a number of months.—J. S. R.

Armour of Light

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Founded by Robert McMurdo

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SERVICE

Robert Hall, himself a striking instance of the utter powerlessness of the most brilliant genius and the most enchanting eloquence in the service of God, says: "It is worthy of observation that those who have had the greatest success in preaching the gospel, have been the most deeply convinced of this important truth. Brainerd, and Schwartz, and Elliot, and those in every age who have had the greatest success in turning men to righteousness, have been the first to declare that they were nothing, and have had, in proportion to their success, the deepest consciousness that they were nothing; that they merely planted and watered, but it was God who gave the increase." The place of the servant of God is to hide himself, and let God appear. We close with an important suggestion by one who spoke from experience: The preparation for active service is in secret with God; in learning to know ourselves in communion with Him. **There** the battle is really fought. Power for active service is acquired, not in active service, but in intercourse with God in secret.

THOUGHTS IN LUKE'S GOSPEL

Chapter 15

UNITY OF THE THREE PARABLES. We have reached one of the most wonderful and beautiful chapters in the Bible. The three Parables are sometimes taken as one Parable in three parts, and there is at least this to be said, the three are intimately connected; each reflecting, moreover, one of the Persons in the Trinity—the Son of God in the Parable of the Lost Sheep; the Holy Spirit in that of the Lost Piece of Silver; while God the Father is represented by the “certain man” who had two sons. The Trinity are in the oneness of the Godhead, and a like unity is seen also in Their three-fold activities on behalf of fallen man, as displayed in these Parables. Truly, God is “the God of all grace.”

THE OCCASION. “All the publicans and sinners” had drawn near to Jesus, and He had encouraged them so to do. At this the self-righteous ecclesiastics “murmured,” and their resentment found expression in the sneer, “This man receiveth sinners, and eateth with them.” Now the Lord will show in His inimitable way how the Father welcomes and finds His joy in eating with sinners saved by grace.

THE SPECIAL TRUTH OF EACH PARABLE (1) In the lost sheep is especially seen the folly of man—not his guilt only. The silly sheep—and sheep are foolish enough—had wandered away from its pastures and the Shepherd's care. It could wander away, but could neither help itself nor save itself. The people of God are often likened to sheep, and surely we have learned how unwise and helpless we are. Christ might well say, “the children of this world are in their generation wiser than the children of light.”

Doubtless the lost sheep in this Parable directly applies to the sinner; who is sought, and found, and picked up by the Saviour; but there is the application to us believers also. Let us note here, if it is a question of what we are in ourselves—if viewed in our dependence in this world, and in our proneness to go astray—

we are likened to a "flock." But when seen on Christ's side of things, what we are in Him—New Creation truth—the Church is never regarded as a flock.

(2) The lost piece of silver could not wander, like the sheep, nor move at all: it sets forth the sinner as dead—"dead in sins." In the Epistles the unregenerate are looked at both as alive and dead—alive in sins as to their conduct and works; dead God-ward. That is, there is in them no spiritual link with God, no movement towards Him, or aspiration after Him. "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). The god of such an one is self, and GOD calls that death, for it is separation from Himself; and the "second death" means eternal and irremediable separation from Him, the "Fountain of Life."

(3) In the lost son—the prodigal—is a vivid picture of man, with full intellectual intelligence, alive in sin, but wilfully in his heart turning his back on his Creator, and getting as far from Him as he can.

LOST. The sheep, the piece of silver, and the son are all said to be "lost." When we think of a fellow-creature as lost, perhaps all that is in our mind is the thought of the blessing he has missed. That reflection is right as far as it goes, but would it not add a deeper note to Gospel preaching to remember **Who** has lost him? "What man of you, having an hundred sheep, if he lose one," what woman having ten pieces of silver, if she lose one"; "This My son was . . . lost, and is found." Even the "elect"—those "chosen in Christ before the foundation of the world"—were, by the incoming of sin, lost to God; and would have been lost to Him forever but for the Redemption of Calvary.

Thank God—for we are not taught to set one truth against another—the Gospel is the proclamation of Salvation "for ALL men"; the Glad Tidings concerning Him Who, as we shall read in chapter 19, "to seek and to save that which was lost."

CARRIED; LIFTED; ROBED The good shepherd went very far, and suffered much before He "found" that which was lost—

"But none of the ransomed ever knew
 How deep were the waters crossed,
 Nor how dark was the night that the Lord passed through
 Ere He found His sheep that was lost."

"And when He hath found it, He layeth it on His shoulders, rejoicing." Not on His **shoulder**—that is enough to support the universal Government (Isalah 9:6); but for one of "His own," it is His "shoulders." What an illustration of "kept by the power of God . . . unto Salvation"! And thus the found one is carried, and never put down until the golden street is reached.

It is true in other aspects we are to **walk** and follow; nevertheless, Divine power alone can bring us through—"He is able to save right through to the end"—it is in this way we are being carried, and shall be carried, all the way Home.

And then we are **lifted**—the "woman stooped to pick up the silver piece. God "humbleth Himself," the psalmist says, "to behold the things that are in Heaven" (Ps. 113:6). Yet how did He humble Himself, and how low did He stoop to uplift worthless sinners of earth! No doubt the Holy Ghost is specially indicated in this second Parable, but we have to remember, all the Divine Persons are associated, whether in creation or redemption; and "the Lord is that Spirit." God not only "lifteth up the beggar from the dunghill," but sets him "among princes," and makes him to "inherit the throne of glory" (1 Sam. 2:8). If we can measure His stoop, then, and only then, shall we be able to estimate the height of glory to which the weakest believer is destined; for the one is the answer to the other.

The "best robe" is the consummation of all. The joy of the Godhead in saving the lost, and pardoning the guilty, is the Divine music of these Parables, and rings the bells of Heaven—for something of that joy is communicated to the angels; but the Father not only rejoiced over the rag-covered prodigal, He **exulted** in giving him a proportion and position never known before. Of this the best robe speaks, and the "merriment" of the Father's House is eloquent of the Divine gladness and delight.

I have lingered over this marvellous chapter, although but a few points have been touched, and one feels it calls for worship more than exposition.

Chapter 16

This chapter is very different from the preceding. Human responsibility has a large place in it—our side of Kingdom truth, as emphasized by Our Lord in verse 16.

THE FUTURE ANSWER TO OUR PRESENT LIFE.

The Parable of the Unjust Steward is (1) a powerful reminder that we all, saint and sinner alike, have notice to quit. None of us can continue long in our present bodies and surroundings. Man in nature has indeed been proved a dishonest and wasteful steward; but a short respite is given before his judgment, which has been recorded, is executed. (2) The steward showed wisdom in utilizing the interval by making provision for his future—it is not a question of the way he went to work, but his wisdom. Parables must not be pushed beyond what the illustration intends. The steward's master is meant in verse 8—not Christ. The application to the children of the Kingdom is plain. We have various responsibilities; here it is as regards money, called the "mammon of unrighteousness" because the currency of an unrighteousness world. Our worldly means are not our own (v. 12)—they are "another Man's," and we are but stewards. If unfaithful in our use of this "mammon," we shall forego hereafter the reward—that which is "our own." We may say, How this should exercise wealthy Christians! (1 Tim. 6:17-19). Yes, but we are **all** stewards, and cannot get out of it; for the Lord declares (v. 10), "He that is unjust in the least is unjust also in much." The solemn conclusion is: Are we serving God or mammon? That we cannot serve both is certain (v. 13).

The covetous pharisees "derided Him"; but He let a little of the law's searchlight in upon their self-righteous hypocrisy.

THE WARNING OF "DIVES." There is some ground for the view that the end of the chapter is not a Parable, but historical. At least, what is portrayed is in-

tensely real; and now the Lord does more than throw the searchlight of the Law, He pulls the curtains of Eternity aside. This is very familiar ground, and two comments will suffice. (1) The rich man did not go to hell because a rich man, nor Lazarus to Heaven because a poor one. Whatsoever a man sows he reaps. The one had lived for the present only, so his was eternal loss; the other, although poor indeed in this world, was evidently rich in faith—proved by the Angels carrying this "heir of the Kingdom" into everlasting bliss (James 2:5). (2) Anyone and everyone who despises "Moses and the Prophets," or fails to give heed to them, is hopeless. He "will not be persuaded though one rose from the dead," as indeed the Lord Jesus did; Whose Resurrection is the "assurance" of coming Judgment (vv. 29, 31; Acts 17:31).

Oh that the profane "higher critics" would learn to honour God's Word ere too late, and that these who make a boast of orthodoxy would give heed to it.

— H. D. Woolley.

(To be Continued, D. V.)

BOOK NOTICES

Two very helpful books recently issued from the publication office of "Our Hope," by Mr. A. C. Gaebelain, are highly commended for their adherence to the truth of the Word and fitness for present day needs. The one on "The Healing Question" is exhaustive and leaves little further to be said on that subject. The other, "The Christ We Know," is a series of brief articles exalting the person and glories of our blessed Lord.

We wish to commend very highly and urge upon our friends the need for wide distribution of the following pamphlets reprinted from pages of Armour of Light.

Divine Fellowship, by Alfred Mace.

Notes on Galatians, by A. N. O'Brien.

Har Mageddon, by F. C. Jennings.

By Adam or the Ark, by F. C. Jennings.

True and False Assurance of Eternal Salvation, by F. C. Jennings.

Secure a quantity of each and scatter them widely.

They can be obtained from Faithful Words Publishing Co.

THE CHURCH CIRCLE

Final Hints to Young Christians

10. In all matters go by the written Word of God. Never consult your inclinations or feelings, but thus saith the Lord must settle all doubts conclusively. Honor His Word. A Heathen once said: "do you what is right though the heavens should fall." "These things write I unto you that ye sin not." 1 John ii:1.

11. Be simple—never conclude you know anything as you ought to know it. There are depths, heights and breadths in all God's matters, that will take an Eternity to see, to weigh, to ponder and to understand.

Reader, speak up to your Father at once, "Lord, teach Thou me."

12. Avoid all gossip, and evil speakers, as you would a snake. Never allow anyone carry to you slander of any description. There are some professors who seem to live only on the failures of others—whose lips never have a word to say of God or His truth except in talking about others, or, in an argument about the knotty points of Scriptures. These leave a legacy of trouble behind them everywhere. The trail of the serpent is very manifest after such.

13. Be right with God Himself, in your own soul—take care of that. There can be nothing right if that be wrong.

14. Be careful that you grieve not the Holy Ghost. It is one thing to be saved. It is another and a higher to be filled with the Spirit. Your success in service and your own peace and joy will be as you are filled with the Holy Ghost. Eph. v: 18.

15. God says, "Be ye holy as I am holy." Acts i:14,15.

16. Be careful to maintain good works. Titus iii:8-14.

17. Speak evil of no man. Titus iii:2.

18. Do good to all men, especially to the household of Faith. Gal. vi:10.

THE SUNDAY SCHOOL CIRCLE

Final "Hints" to the Teacher

At stated times, and at other times, at any time, and at all times, review questioning is in order for the making firm and secure in the scholar's mind of that which has once been put there.

Happy is that teacher whose life and character are so conformed to the only perfect Pattern, that he can say in confidence to his scholars, with the apostle Paul, "Be ye followers of me, even as I also am of Christ."

When a scholar gets all his managing and all his teaching in the Sunday school, and during the lesson hour, having an exceptional need of both teaching and managing, he is one of the scholars worth having in charge.

The Sunday school teacher who has never written a letter to one of his scholars has failed to use one of the most powerful agencies in impressing and instructing the young mind. A thoughtless boy or girl will often read carefully what a teacher has written to him or her personally when that same teacher's spoken words would pass unheeded.

Visit the homes of your pupils, seek to brighten and strengthen them, and invite your pupils to your home as well, that you may get a firm hold on them. Knowing the scholar individually is essential to teaching the scholar fittingly. The Sunday school instructor, therefore, must do with his knowledge as Dr. Johnson says we should do with our friendships—"keep it in constant repair."

STUDIES IN THE PSALMS

Psalm 79

The reader is referred to the notes on Psalm 74 since the situation reflected is plainly the same. It must be noted that the "heathen" of V. 1, 6, 10 (goyim) are not distant nations but neighbors, such as Edom and Ammon (V. 12).

The structure gives three stanzas.

1-4. The background of sorrow and reproach.

5-8. The first cry for vengeance—based on Israel's need.

9-13. The second cry—based on Jehovah's dishonored name.

The divine names are Elohim, V. 1, 9, 10, Jehovah, V. 5, and in V. 12 men scorn Adonay, the Sovereign Lord!

In addition to Psalm 74 the last of the twelve Asaph Psalms (83) should be referred to as giving the coalition of the Nations against Israel.

Text Notes.

V. 1. The desecration of the Temple need not go beyond the mere presence of the uncircumcised—see Lam. 1;10. Jer. 51:51. "Strangers are come into the sanctuaries of the Lord's House!"

See also Deut. 22:3 and Nehemiah's enforcement of this (13:1) V. 2. This crowning indignity of "unburied" saints is repeatedly referred to by Jeremiah though with him it is God's judgment on the rebellious. 7:33. 9:22. 15:3. 16:4, etc.); in all these cases, as here, the word "carcasses" is in the singular as if the Nation were one body. Comp. V. 2, 3 with Macc. 7:13:17.

V. 3. Blood of saints shed "freely," i. e. as of no value; contrast God's estimate of that blood, 116:15.

Augustine remarks that elaborate funeral rites are a comfort to the living but afford no help to the dead.

V. 6, 7 are found again in Jer. 10:25 and V. 8 refers to Jer. 11:10. Since these verses read more like prose than poetry, it would appear that the Psalmist quotes the Prophet and not vice versa. V. 8. The sins of the fathers as Lam. 5:7, but V. 9 shows they have enough of their own as well.

V. 10 as 115:2.

V. 11. Appointed to die, lit. "Sons of death."

V. 12. Sevenfold contrast, Gen. 4:15 and Matt. 18:22.

Harold St. John.

He who preaches Christ scatters precious grain; and how many have loved to gather up the treasure.—Denham Smith.

SINAI

The covenant with Abraham was pure grace. Abraham was not asked to make any promise. God alone put Himself under the terms of a promise. Abraham was simply the beneficiary of God's covenant. See Gen. 15; 5, 6, and verse 17, where God alone passed between the parts of the sacrifice, that is bound Himself symbolically, as well as by the word of promise. The seed of Abraham were under grace for "four hundred and thirty years." Gal. 3:17, that is till they came to Sinai, Ex. 19; Here God rehearses His kindness to them—"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto Myself." v. 4. Their history had surely been a history of God's faithfulness. They had been sheltered by blood in Egypt, brought through the Red Sea, led and protected by the pillar of cloud, and the pillar of fire, fed from heaven's manna, and given drink out of the smitten rock. One might well say "what more could God have done for them." Surely they will be contented to abide under His grace.

But this must be proved, so the Lord says "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people," v. 5. "And ye shall be a kingdom of priests, and an holy nation," v. 6. God made no reference as yet to a law. It was His voice they were to obey, and His covenant they were to keep. Had they had any true self-knowledge they would have said, "We dare not promise anything, for we cannot pledge ourselves to do what we should do." Instead, alas, they assume full competence to do the will of God, and full desire as well, in that direction. Could anything more fully display their utter folly? They return to God their answer, "All that the Lord hath spoken we will do," v. 8. Moses returned their answer to the Lord.

Immediately God's attitude toward them changes. They have become **parties** to a covenant, have put **themselves** under law, even before they knew what it would demand of them. Such folly must be rebuked, and God says, "Lo, I come unto thee in a thick cloud," v. 9.

Distance too, came in, v. 12, 13, they were to keep away from God. Even a beast, if it touched the mountain was to be stoned, or shot through with a dart. Then, too, there were thunders and lightnings, a thick cloud upon the mount, and a terrifying blast of the trumpet, v. 16. Even in the camp, the people trembled, but Moses brought them forth out of the camp to meet with God, v. 17. The scene was truly terrifying, vs. 18, 19. Then "Moses spake, and God answered him by a voice. From this point on we have first the ten commandments, 20; 1-17, and then to ch. 24, the application, specially of the second table of the law, commandments five to ten. In ch. 24 we have God coming down, in less terrifying guise (for the law was not yet broken) and the leaders of the people eating in His presence, vs. 10, 11. Moses read the law, called the book of the covenant, in the audience of the people, and they returned the solemn answer, "All that the Lord hath said will we do, and be obedient," v. 7. Moses then sprinkled the blood of the sacrifices upon the book, in which God's laws were written, and upon the people, v. 8. They were thus solemnly bound by their word of promise, and by the blood, to a life of perfect obedience. Moses then left them, to go up into the mount with God, vs. 12-18, and before his return the people had broken the first and second of God's commands. Yea and the third also, for Aaron said of the idol which he had made, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," 32;4. Then he proclaimed, "Tomorrow is a feast to the Lord," v. 5. What had become of all their promises of obedience? Alas, this is man.

From this time on all God's attitude toward them was changed, for now they were not only a failing people, but a disobedient one, after most solemn agreements to keep His law. Murmuring, which under grace brought mercies (ch. 16; 2-4, and 17; 2-7) now brought down upon them terrible judgments, Num. 11; 1-3, 33, 34; 16; 1-50:21; 5-9. All this they had brought down upon themselves at Sinai. No wonder we have the terrible description of their sore plight in Heb. 12; 18-21! How glad we should be to learn that we do not have contact with that moun-

tain at all, but rather with a mountain of grace, Heb. 12:22.

The people were redeemed, by blood and by power, and their hunger and thirst all met abundantly when they deliberately put themselves under law. It was a change from grace to law, not the reverse. The professing church has traveled the same evil pathway. Pentecost was a day of pure grace, even to those who had crucified their own Messiah. Soon, however, the Law was introduced among believers, Acts. 15; 1, 5. The grace of Christ was not enough, in the estimation of some. Something must be added to the finished work of Christ, for salvation. This the whole epistle to the Galatians combats, and refutes. To think such a thought is to "fall from grace," Gal. 5; 4. We are helpless and hopeless under law, but "Christ died for the ungodly," not for the law-keepers. Blessed be God for such a gospel! It emancipates.

Another snare, common enough, alas! is to grant that salvation is entirely of grace, but, after salvation from the guilt of sin is known, the law must be brought in to deliver us from in-dwelling sin, that is from its dominion. This the 7th of Romans takes up and proves to be utterly false. Even in ch. 6 we get, as the reason of our deliverance from sins power, "For ye are not under the law, but under grace," v. 14. This statement is taken up, and developed in Ch. 7, where we find that the believer has died to the law, in the death of Christ, v. 4, and is married to the risen Lord. From this union, not from law, comes "fruit unto God." Verse 6 should be translated, "We are delivered from the law, having died (in that, or to that) in which we were held." There can be, then, no doubt that the believer is dead to the law.

The actions of man spring from motives. The law forbids sin, but supplies no motive power. A risen Christ is presented to the soul and He becomes power. Law is holy, but helpless, because of what man is. It only incites to sin, by forbidding it, Rom. 8, 11, and shows sin to be "exceeding sinful," v. 13. The conflict against sin is hopeless until law as a means of deliverance is abandoned, vs. 14-24. At v. 25 the clouds lift, and Christ is

seen as a deliverer. This is different from deliverance, and a far better thing, for it keeps the soul clinging to Christ, moment by moment, and He saves those who cling to Him. See also Rom. 8; 2-4.

What then is the proper use of the law? It condemns, and stops the mouth of the unconverted sinner, Rom. 3;19. It curses him, Gal. 3;10, for no one has continued in its requirements. It was given "for the sake of transgressions," as Gal. 3;19 should read, that is to turn sin into disobedience, which it could not be if God had given no positive commands. It scourged us (was our school-master, Gal. 3; 24), and thus prepared us to receive Christ. "The law entered that the offense might abound," Rom. 5;20. The word "entered," means came in on the side, as a side thing, to make us know our guilt.

But the law has no relation whatever to the christian. How could it possibly apply to one who has died, and left behind the sphere in which the law applies? Dead and risen men must be influenced by something in the sphere in which they now live: This is the teaching of Colossians. See 2;16-23, and 3;1-4. If this latter passage is entered into, a risen Christ becomes power to carry out the next part, that is to "mortify," or "make dead," your members, v. 5. Power also to "put off," v. 8, and to "put on," v. 12, 14.

—A. N. O'Brien.

What we need in these days are not men like Mr. Byends, who was born in the town of Fair Speech, and walked with Religion when she wore her silver slippers; but men whom neither the fear of man nor the love of the world will draw aside, who are not tossed "about with every wind of doctrine," and "wavering" like a wave of the sea; but who, with their feet firmly planted on the Rock of Ages, stand fast, and say with truth, both of the favour and frown of the world, both of pleasures and persecutions, "none of these things move us."—Sir Arthur Blackwood.

“YOUR FATHER KNOWETH”

By *A. H. Fardon*

(Matt. 6:8)

Mother sat crying with her face buried in her hands. Sobs of grief brought her little girl to her side. “Mamma, why do you cry so?” “Oh, little one you do not understand.” “Daddy is dead, and now we have no one left.” A moments pause, and the childish voice was heard again. “Mamma,—is God dead too?”

On one occasion a voice from heaven was heard. Some said it thundered, others said an angel spake. But Jesus said it was the voice of His Father. Was it only the voice of a little child that spoke to mother? Oh, no, it was the voice of the Everlasting Father speaking through childish lips, reminding mother that the Almighty God was not dead. There was “Someone” left.

Oh ye troubled, downcast, overburdened ones,—mothers, fathers, doctors, nurses, missionaries, pastors, mission workers, when no one seems to care, when no one knows the tension of the heart, in the midst of that awful loneliness, and that brain wearing “coming and going,” when the very ones you are trying to reach spurn your efforts, when all seems so hopeless, and you are well nigh crushed. Listen! Hush! There is a voice of gentle stillness; it is speaking now. The voice says: “Your Father knoweth.” God is not dead.

Let us turn to our Heavenly Father’s Word, troubled one, and hear Him whisper, “Your Father knoweth.”

Turn with me to Job 25:10. Job was passing through deep waters, but when they were at the deepest we hear him saying, “He knoweth the way I take.”

“I love to think my Father knows
Why I have missed the path I chose,
And that I soon shall clearly see
The way He led was best for me.”

But also note the confidence of Job as he looks towards the end. “When He hath tried me I shall come forth as gold.” The final result is absolutely certain. The dross must be burned out if the divine nature of which every true child of God is made partaker is to shine forth. Does not this also remind us of 2 Tim. 2:19? Here we see that our Father not only knows the way, but knows the individual. “He knoweth them that are His.” There is no confusion with Him. The Mary’s and the Martha’s, the Peter’s and the John’s—all so different in character, and yet all needing the very blessing that our Father who knows us all can give. Look once again at that beautiful promise in Isa.

41:10. "Fear thou not, for I am with thee; be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Then in 2 Peter 2:9 we are told that the Lord knoweth how to deliver the godly out of temptation or trial.

A well known missionary who has gone to his Heavenly Father, told how on one occasion he had to make all possible haste to a certain place on the mission field. A deep stream which had to be crossed was all in flood, no boat was available, and humanly speaking it was an impossibility to cross at that time. He and his party camped, and prayed. His Heavenly Father knew all. As they prayed a loud crashing noise was heard. A tall tree which had stood the storms of years had fallen, and it fell clear across the stream. Truly He knows how to deliver the godly. The Lord of hosts had laid a bridge across the stream for his servants to cross. Troubled one, this same Lord of hosts is with you. He knows how to deliver you. He has a bridge for you.

Again the voice speaks, this time in Ps. 37:18. "The Lord knoweth the days of the upright." He knows the number of them. He knows the details of each day, those trying circumstances. He knows the why and the wherefore of the weariness and strain. And when He has tried you, you will come forth as gold.

"Faint not nor fear, His arms are near,
He changeth not and thou art dear;
Only believe and thou shalt see,
That Christ is all in all to thee."

In view then of the fact that our Heavenly Father knows the way, the individual, the ultimate end, yea, even the very days, and how to deliver. What shall our attitude be?

Shall it not be one of a very definite act of faith? Will you not prove your faith in Him by reverently bowing in His presence and "Casting ALL your care upon Him, for He careth for you." 1 Pet. 5:7.

You just do the casting, and He will do the caring.

"Master carest thou not that we perish?" . . .

"Peace be Still." . . . "There was a great calm."
And He said unto them, why are ye so fearful? How is it ye have no faith?

"There is a life deep hid in God
Where all is calm and still
Where listening to His Holy Word
One learns to trust—until

All anxious care is put away
 And there is peace, profound, always:
 Grant us Thy peace, O God!"

Faith is simply believing God's Word in spite of all contrary circumstances. A living faith involves action, a mere mental ascent to the promises of God can never bring our hearts the comfort we so much stand in need of.

We are all so prone to doubts, our hearts are restless and unsatisfied, we grasp at things that appeal to the carnal nature, which can never bring that consolation that many hunger for. The voice that spake long ago still speaks today, "Come unto Me all ye that labour and are heavy laden and I will give you rest." Matt. 11:28. But let us remember it was said of God's people long ago, "The Word preached did not profit them, not being mixed with faith in them that heard it". This is also true of many Christians today. Our Fathers purposes in grace are often rendered void to us because of our faithlessness.

Troubled one, "Your Father knoweth." Your present circumstances were all foreknown to Him. Do not try to interpret His love by your circumstances—but always your circumstances by His love. He knows, He has an objective in view. He makes no mistakes. "Have faith in God. Your Father knoweth."

THE HABITATION OF GOD

When God brought His ancient people Israel out of Egypt to be His witnesses to the world (Isaiah 43:10, 12 and 21) He gave charge to Moses, saying, Let them make Me a Sanctuary that I may dwell among them (Exod. 25:8). It will be noticed the Lord does not purpose to make His abode with any certain one of the twelve tribes, but took His place in the midst of "all Israel" to be the center of the habitual gatherings together of all the twelve tribes of Israel. Then speaking of all Israel God said, Unto His Habitation shall ye seek, and thither shalt thou come (Deut. 12:5; Psalm 122; Deut. 31:11-12). And this same principle then obtaining in Israel, most surely holds good in the whole Church of God today. The Lord does not make His habitation exclusively, with any sect or section of His blood-bought Church, although sad to say some hold firmly to the un-

sound theory that their party is the house of God, and the place the Lord hath chosen to put His name there, etc., but they must surely forget the fact that several of the other branches of the brethren movement also claim to be the House of God, so that the question must arise which of the contending parties is the favoured place the Lord has chosen?

God recognizes only the whole body of Christ as His dwelling place on earth, and expects the many "called out" companies of His saints forming this Body, to give expression to the unity of the Spirit, the one Body (Eph. 4:1, 2, 3, 4 with 1 Cor. 12:13). We look in the New Testament scriptures alone for truth regarding this present age of grace, the calling out of the Church, or the body of Christ. The great truths of the Church as distinct from Israel in the past were revealed to the apostle Paul by the Spirit. These great truths were not hitherto made known to the sons of men as it is now revealed by the Spirit (Eph. 3:3-9). So that the faith once for all delivered to the saints in this age of grace, must not be confounded with the economy pertaining to Israel in a past dispensation. The things that were written aforetime were written for our learning, and for our admonition, and we surely thank our God for them. From the foregoing we will readily see that a Church doctrine cannot be built upon an Old Testament scripture or type even, unless this can be clearly substantiated by New Testament truth and revelation, as without this we could make a type speak almost anything that might occur to our imagination, and God gives us no license for our thus treating His Word. Nevertheless we find that those seeking to perpetuate the house of God interpretation of Matt. 18:19-20 teach this unsound theory almost entirely from the Old Testament scriptures. There was a very great difference in many respects between God's people under law, and His people under grace. We speak of this difference only, with regard to the abiding presence, or rather indwelling of the Holy Spirit. This "abiding presence" of the Holy Spirit was unknown to the righteous in a past dispensation. But the Lord Jesus in looking forward to a new dispensation, spake thus to His disciples: I will pray the Father and He shall give you

another Comforter, that He may abide with you forever, even the Spirit of truth, for He dwelleth with you, "and shall be in you." Thus, doubtless speaking of the near approach of the dispensation of the "indwelling of the Holy Spirit in the house of God, which is the church of the living God" (1 Tim. 3:15).

This makes a very important difference between God's people under law and His people under grace, with regard to what constitutes God's dwelling place, or spiritual house, in this age of grace. Israel had an earthly house or habitation for God, built of hewn stones at Jerusalem "for the Name of the Lord" (see 2 Chron. 6:7, 8, 9, 10). But now God is gathering "a people" out of the world "FOR His Name" (see Acts 15:14). Living stones taken from Nature's quarry, by the power or dynamite of the gospel, and built up a spiritual house, "for an habitation of God," by the Spirit (Eph. 2:22).

We have a very clear example of who are embraced in the term "house of God" in Heb. 10:2, which reads, And having "an high Priest over the house of God" let us draw near, etc. Can this by any stretch of the imagination be made to mean that only the parties assuming to be once for all gathered as the place of Christ's name have any high priest? Can it be that Christ's priestly office extends only to a very small portion of the Household of Faith? Nay, verily. The feeblest saints in the darkest sect offer their prayers and thanksgivings, etc., through Jesus their heavenly High Priest, who alone can truly have compassion on the ignorant and on them that are out of the way (Heb. 5:2). In connection with this let us call to remembrance the former days, before there were any companies of God's people seeking to be a testimony to the unity of the Church, by assembling in a scriptural and unexclusive way. Our Lord Jesus was High Priest over the House of God for many centuries before these sublime gatherings came into existence, but according to the theory held by some, that their party is the House of God, Christ would have been high priest over the House of God for the short space of thirty-three years only.

As those holding these extreme views formed themselves into an exclusive body, with a distinctive denom-

inational name, "Christians gathered unto the Name of our Lord Jesus Christ" in the years 1892 and 1893, so that according to their theory Christ would only have been High Priest over the House of God for the short period of thirty-three years, as they tell us there was no House of God to be high priest over until the "denomination" of Christians gathered unto the Name of our Lord Jesus Christ, was appropriated by them, and thus they became the House of God. The spiritually minded and humble believer will instinctively recoil from this unsound theory, seeing the scriptures make it so plain that the House of God in this age is made up of all the flock of Christ, because "indwelt by the Holy Spirit," with one High Priest over all His loved and His own, "Christ Jesus."

Some vainly try to evade the issue here, by saying they do not claim to be "THE" House of God, but that they are "A" House of God. A moment's calm reflection on this will convince the unbiased reader that this is impossible as each assembly belonging to the denomination of Christians gathered unto the Name of the Lord would constitute a separate House of God. Add to this the many others not bearing this denominational title, but making the claim also to the House of God. This, it will be evident, would mean a plurality of Houses of God, and this we do not find in scripture, any more than we find a plurality of Bodies of Christ in scripture, as both the body of Christ and the House of God equally embrace all the redeemed on earth at any given time. There was only "one House of God" in the Old Testament, and there is but "one House of God" in the New.

—Jas. G. Duncan.

Out of the depths have I cried, . . . Let Thine ears
But he recalls the fact that many a time before has God's redeeming grace met him in the hour of his perplexity. "Man's extremity is God's opportunity." Again and again has the vale of weeping become a place of springs, the valley of Achor a door of hope. So he turns his face to the heights. "I believe in God" may seem a very simple creed, but it is the profoundest expression of the life of faith.

—M. J. M'Leod.

ONLY A TRACT

"In the morning sow thy seed, in the evening withhold not thy hand."

A godly lady belonging to the Society of Friends was traveling by railroad, when a man in a state of intoxication came into the carriage and threw himself on the seat immediately in front of her. After some pitiable displays of folly he dropped asleep. Her heart was drawn out in pity for the wretched man, and lifting up a silent prayer to Him who giveth the increase, she gently slipped a gospel tract into the pocket of his overcoat. Years afterwards she paid a visit to a friend at a village in a Western State, and, as was her custom, she took a handful of tracts and went out one evening to walk, with the design of scattering the truth, as she had opportunity. In the outskirts of the village she saw a man seated at the door of a small farm house, reading a tract. She went to him and asked if he would accept one of those she was distributing. "Gladly," he said, "for under God I owe my salvation to a tract which told me of the grace of God in Christ. "This is the tract," he added, presenting that which he had been reading. "It was very precious to me, and once in a while I take it out of my desk and read it over again." As she took it out of his hand she read her own name upon it. "Where did you get this tract?" she asked. "I might well be ashamed to tell you," he said; "and yet I am willing to take shame to myself that my Lord may be glorified." And then he related to her what his manner of life had been, and how when he returned from a visit to—he had become so intoxicated as to be oblivious of all that passed on the way: His wife in attending to his soiled clothes, had found that tract in the pocket of his overcoat. How it came there he could not tell. But mortified and filled with remorse at the thought of his folly, he had read the tract, which made known to him the faithful saying that Christ Jesus came into the world to save sinners—"and," said he, "He has saved me, the chief of them. I may well be willing to accept a tract." It is not necessary to tell how the lady's prayer in the

railway carriage was turned into praise in the farmer's cottage, nor is it necessary to point out the lesson and encouragement which the incident so impressively speaks to you, Christian reader, amid every-day opportunities. We may never, indeed, see the results, but "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

THE HERMIT'S CELL

"In the world ye shall have tribulation:"

Lord Jesus, Thou saidst it of old,
There dark are the desolate mountains,
The night winds are cold.

But safe from the storm and the tempest,
My soul hath a cell;
There ever, beside the still waters,
With Jesus I dwell.

There, hushed from the strife and the sorrow,
Alone and apart,
In chambers of peace and of stillness—
That home is His heart.

—G. T. S.

Most sure and certain we are that when a Christian dies his soul is immediately with the Lord in paradise, and a blessed precious truth it is; but it is never spoken of in Scripture as the hope of the Christian. There is no reason or necessity why a Christian should die; Christ has died for Him. But if he should die, death to him is called a "falling asleep in Jesus," a being put to sleep by Jesus. How sweet, how blessed the thought, O my soul! This is the way a believer dies; the poor body is laid to sleep, and the soul ascends on angels' wings to be with Christ till the morning of the first resurrection.—Andrew Miller.

THE CHOICE OF HEAVEN

"If I die today will I go to heaven?" This is a tremendously important question for anyone to ask themselves. Almost everyone has a hope of entering heaven but many are extremely hazy about the method of getting there.

In the first place it is a matter for each to decide; a definite personal decision. God will force no one to go. Each must make the personal choice.

God will reason about it—"Come now, and let us reason together, saith the Lord," Isaiah 1:18. He will explain—"The wages of sin is death; but the gift of God is eternal life," Romans 6:23. He tells of the work of Christ which makes salvation possible—"Who his own self bare our sins in his own body on the tree," 1 Peter 2:24. Thus does God do all He can to get man to go to heaven, but He cannot force him to go. Each human being has the sublime and solemn power to say, even to God, "I will" or "I will not." Hence each must choose if heaven is ever reached.

In the second place it is a matter of a personal choice of Christ, as a personal Saviour.

Christ Himself declares, "I am the way, the truth, and the life; no man cometh unto the Father, but by me," John 14:6. Paul says "I declare unto you the gospel . . . by which you are saved . . . that Christ died for our sins . . . and rose again the third day," 1 Corinthians 15: 1-3. Peter affirms "Neither is there salvation in any other," Acts 4:12. John announces "He that hath the Son hath life: and he that hath not the Son of God hath not life," 1 John 5:12. Hence it is a personal choice of Christ as a personal Saviour that takes a soul to heaven.

In the third place, it is a matter of a personal choice of Christ in this life.

Man's eternal destiny is settled at the grave. There is no waiting until some far off future date arrives, but "it is appointed unto men once to die, but after this the judgment," Hebrews 9:27. What a man's choice in thi.

life has been, decides his eternal destiny. Choosing Christ here means entering heaven there; rejecting Christ here means entering hell there.

As no one knows when this present life will end each should make this personal choice of Christ as a personal Saviour NOW. God tells us that "now is the accepted time, behold, now is the day of salvation," 2 Corinthians 6:2.

"I set before you life and death, therefore choose life." Accept now, today, God's free gift, "eternal life in Christ."

—B. B. Sutcliffe.

IN THE MIDST OF THE WEEK

We can find no Scriptural warrant for the oft-repeated statement that the Roman prince will break the covenant he is going to make with "the many" or apostate part of the Jewish nation. All that is stated of him is that, in the "midst of the week," or seven years, he will cause the "sacrifice and oblation to cease;" that is, he in conjunction with his confederate, the wilful king then usurping the throne of David, will put an end to the worship of Jehovah in His temple, and set up idolatry in its place (Dan. xii. 11). Nor is there any warrant for the assumption that under the covenant the Jews will be guaranteed religious liberty, consequently the enforcement of idolatry upon them would be an infringement of their treaty rights. In our judgment, the agreement between the contracting parties will be an ordinary political alliance; whereas the other will be a religious matter without their treaty obligations. It is this latter that will bring the judgment of the Assyrian upon them; "Because of the protection of abominations there shall be a desolator" (Dan. ix. 27, New Translation); while the treaty, described by the Spirit of God as a "covenant with death," and an "agreement with hell," will be "disannulled" by the "Desolator" acting as Jehovah's instrument. "And your covenant with death shall be disannulled and your agreement with hell shall not stand" (Isa. xxviii. 18).

THE COMING CRASH AMONGST THE NATIONS

There is a growing antagonism between the East and the West, or broadly speaking between Asia and Europe. The grip of the Western Powers on the East is relaxing. The East is chafing under the long-continued domination of Europe. India is working steadily and surely to end her political subservience to Britain. The educated classes are leading in the great insurrectionary movement. India will soon throw off the British yoke.

China is in the melting pot, and one knows not where events are leading to in that ancient Empire. Will its future government be Imperial or Democratic? Will the nations—especially Japan—take advantage of her internal troubles and annex part of her densely populated country for selfish gain?

Japan is too small for her growing population. Her commercial activities are crippled. She is looking out for spheres in which her commercial interests can expand.

The Yellow Peril, i. e., a combination of Eastern Powers, is most sure (See Rev. ix. 13-19). The East will successfully invade the West. The Western part of Europe, then under the Beast, having given up the profession of Christianity, will in turn be given up by God, in retributive justice, to judgment. If Christendom will not have the Cross then she will have the Crescent—that sign of filthy, immoral teaching and bloodshed—in other words, the Koran or the sword. The sufferings inflicted on the peoples of the revived Latin Power are too awful for description.

European civilization is doomed. Nothing can avert it. The crash of European Powers—the political ruin of old-established monarchies along with minor powers, ecclesiastical authorities from the highest down to the lowest—all are included in the one great wreck, amidst the cries and terrors of the populations of Europe, if not of a wider area. King and peasant will unite in the despairing cry for shelter from the pitiless storm of

Divine governmental wrath on the peoples of Christendom (Rev. vi. 12-17). The political and social ruin of Europe will soon be a realized fact. The end of Europe, as it is, is almost in sight. The "iron" and the "clay," i. e., the forces of order and lawlessness (Dan. ii. 41-43) are about to enter on the final struggle. The forces of anarchy are gathering in strength. Satanic delusions are darkening the moral atmosphere and sapping the moral foundations of society, of religion, and of good and stable government. Amidst the crashing of thrones Europe falls. The catastrophe will be complete. The forces of evil—moral and material—are gathering strength. Satan is behind the movement, and as a result Europe, and we may add Christendom generally, will come in for signal judgment. Democracy will win the day, but her triumph will be short-lived.

Out of chaos so graphically described by the Seer of Patmos (Rev. vi.) kingdom after kingdom will emerge, till the prophetic number ten occupies the whole of western Europe, Germany not included: see Ezek. xxxviii, xxxix. for her prophetic place as allied with and subservient to Russia. "Gomer" is the ancient name for Germany. We may here remark that the Rhine, the Danube, and the Euphrates were the boundaries of the Roman conquests—north and east.

Then will follow a federation of those ten kingdoms spoken of as "the beast," or revived Roman Empire. (See Rev. xvii. 12, 13). It was under the old Roman Empire that Christ was crucified, Jerusalem destroyed, and the Jewish people scattered world-wide. The head of the Empire (the little horn of Dan, vii.) will become an object of worship, so also the Antichrist, and the devil. (See also Rev. xiii. 12, 15; 2 Thess ii, 4). The Beast and the harlot (the apostate church) are directly instigated by Satan. Soon, however, the harlot will be destroyed. After her destruction things will get worse, and brute force unchecked will dominate the scene. The Beast will triumph for a time, but he and the Antichrist will meet their doom at the coming of the Lord out of heaven (Rev. xix).

We would note that the city of Rome, not London, will

become the capital of Western Europe, as also the seat of the harlot. The influence of the latter will, however, extend far beyond the territorial limits of the Empire. Connect Rome with the Beast and the harlot, and Jerusalem with the Antichrist as to royal power. In league with his great political ally—the Beast—his malignant influence will be felt throughout the whole extent of Christendom. But those two men—the Beast and the Antichrist, the former a gentile, the latter a Jew—are close servants in evil, and together miserably perish.

The closing act in the great drama of European history is fully described in that graphic page of divine inspiration, Rev. xix 11-21. In this we do not include the Satanic outbreak after the millennial reign (Rev. xx. 7-10); that is an episode outside the range of human history.

The Apocalyptic Seer calls us to witness a marvelous sight. The forces of the Beast and the armies of Christendom are gathered together, and their objective is briefly stated, namely, "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army" (Rev. xix. 19). Their crushing defeat is loudly and angelically proclaimed. All the fowls in mid heaven are summoned to feast on the slaughtered hosts. The leaders are at once consigned alive to the lake of fire, while their armies lie in death till summoned by the trumpet for the final and everlasting judgment.

There are other national judgments which we cannot at present go into, but all these are connected with the Jews. The one we have been considering is the expression of hatred to the Lamb and His heavenly companions.

The question is frequently asked, is this or that political event the fulfillment of specific Scriptures? We answer, "No." The public mind has to be educated, and is being exercised strongly, so that, when the prophetic event comes, men will be prepared for it. Another point of great importance is that the saints of this dispensation belong to heaven, and will be caught up to it before

a seal is broken, a trumpet blown, or a vial poured out. We wait for God's Son from heaven, and our exulting cry is, "Come, Lord Jesus, come quickly."

Walter Scott.

THE REFINER'S FIRE

He sat by a furnace of seven-fold heat
 As He watched by the precious ore,
 And closer He bent with a searching gaze
 As He heated it more and more.

He knew He had ore that could stand the test
 And He wanted the finest gold,
 To mold as a crown for the King to wear,
 Set with gems of price untold.

So He laid our gold in the burning fire,
 Tho' we fain would say Him, "Nay;"
 And watched the dross that we had not seen
 As it melted and passed away.

And the gold grew brighter and yet more bright.
 But our eyes were dim with tears
 We saw but the fire—not the Master's hand,
 And questioned with anxious fears.

Yet our gold shone out with a richer glow
 As it mirrored a Form above,
 That bent o'er the fire, tho' unseen by us,
 With a look of ineffable love.

Can we think it pleases His loving heart
 To cause us a moment's pain?
 Ah no! but He sees thro' the present cross
 The bliss of eternal gain.

So He waited there with a watchful eye,
 With a love that is strong and sure,
 And His gold did not suffer a bit more heat
 Than was needed to make it pure. (Anon.)

Some who perceive evil shrink from the consequences of separation from it.

THE TABERNACLE AND ITS TEACHING

THE TABLE AND THE SHEWBREAD. (Exodus 25:23:30)

We now leave the holiest of all and enter into the Holy place. The first thing described is the table of shittim wood, overlaid with pure gold; the combination setting forth again the Deity and Humanity of Christ. These two component parts of His wondrous Person are fully demonstrated in the Gospels.

This is the first time the word table is mentioned in the scriptures. Now what is a table for? To support and bear up from the earth what is placed upon it. And what was placed on this one? Bread-shew or exhibition bread. In Lev. 24:5-9 we read "Thou shalt take fine flour and bake twelve cakes thereof; two tenth deals shall be in one cake, and thou shalt set them in two rows, six in a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath day he shall set it in order before the Lord continually. . . it shall be Aaron's and his sons, and they shall eat it in the holy place." No doubt the twelve loaves refer to the twelve tribes of Israel—God's people, here presented to Him as cakes or loaves—My bread (Num. 28:2). It will also be readily admitted that Christ is here seen as the representative of the twelve tribes before God, for this view is developed in Matthew's Gospel where His Jewish relationships are pre-eminently set forth "Out of Egypt" have I called my son (Chap. 2:15). Chapter four he is in the wilderness forty days and forty nights, answering to Israel's forty years in the wilderness, and in Chapter seventeen He is on the Mount of Glory; thus we have set before us the ancient journey from Egypt to the promised land. The contrast to the past will instantly be seen. Israel failed almost every step of the journey, but Christ conceived holy, continued holy, and offered Himself without spot to God. He represented Israel on the cross as well as the Gentiles (John 11:50-52) and in

virtue of His death all Israel will be saved and made righteous (Rom. 11: 26: Isaiah 60:21). That is the House of Judah and of Israel will be re-gathered, restored to their own land and re-united under Christ. This period of their unity, strength and blessedness during the sway of their own Messiah is doubtless foreshadowed by the twelve cakes upon the table before the Lord. Other precious lessons can be seen here. Christ risen and glorified is the Table, and as such He supports His people. The bread speaking of the oneness of saints with Him, nourished and sustained in the sanctuary by the bread of God in the sanctuary, not the wilderness, for we have already seen that the "Manna" was for the wilderness journey. Here it is only the priests that could eat of the cakes. Outside—in the Camp, murmuring and sinning. Inside—in the sanctuary, they are presented in connection with the priest—with Christ, what a difference.

Notice! twelve is the number of Administration. We have three different presentations of God's people. The twelve names of the twelve tribes were graven on the twelve precious stones of the High Priest's breastplate, also on the two onyx stones on his shoulders, six on each; thus they were ever borne by the priest before the Lord, on his heart the place of affection, and on his shoulders, the place of strength, but they were on the table also, the place of satisfaction.

All the saints of this age are priests and it is sweet to see that God has all his people in view. In Peter's first epistle we are called "a peculiar people," which does not mean eccentric or strange, but that we are God's own property, a people particularly His own, and He wants us "a royal priesthood" to feed on Christ, so that we shall be strong in Him and grow like Him. If our hearts are occupied with Him we shall be nourished and filled: yea, "abundantly satisfied" (Psalm 36, 8). The cakes were eaten in the holy place, and in order to have a relish for Christ we must be in fellowship with Him. When communion is interrupted we have not the same spritual appetite. Every Sabbath was the time for assembling at the table and only priests partook of the

bread, speaking to us of the Lord's Table on Lord's day for the Lord's people. (Acts 20, 7) but as we gather there, we do not see twelve loaves, but one, setting forth the saints in unity as the body of Christ, and by partaking of the one loaf we own that we, with all Christians are one body. (I Cor. 10, 17). It is not our table and it is a serious thing to deny anyone who belongs to Christ the joy of remembering the Lord in the breaking of bread without grave and sufficient reasons. The grounds of rejection or exclusion are sufficiently clear in Scripture. To take any other ground is to deny the authority of the Lord Jesus Christ.

—James F. Spink.

(To be Continued, D. V.)

QUESTIONS AND ANSWERS

Address all questions to A. N. O'Brien, 227 W. Victoria street, Duluth, Minn.

Q. Is it right for a Christian to fast, as Daniel did?

A. The questioner referred to Dan. 10:3, which reads: "I ate no pleasant bread, neither came flesh nor wine in my mouth, etc." He had been fasting in connection with the deliverance of Judah, Dan. 9:3. In chapter 10 he does not tell us what led him to fast, but chapter 11 was given to him after this fast, outlining all the future history of the Jews. But our question is not whether it was right for Daniel to fast, but is it right for Christians in our day to fast.

While Christ was with his disciples they did not fast, but He plainly indicates that they would do so after His departure, Luke 5:33-35. The Lord suggested that His disciples might fast in some time subsequent to Matt. 6:16. We know that the teachers and prophets did fast at Antioch, Acts 13:2. It seemed to be connected with "ministering to the Lord," and it was then that the Holy Ghost commanded them to separate Barnabas and Saul to a special missionary journey. Then, too, before they sent them away they fasted again, so it would seem. The way the fasting is mentioned would lead to the conclusion that it had the fullest sanction by the Lord. Paul

speaks of his own history as a servant of the Lord, and says that he was "in fastings often." It is to be noticed that here (2 Cor. 11:27) he distinguishes between hunger for the want of food, and voluntary fasting, for he says that he was "in hunger and thirst," as well as "in fastings often." Note the word "often." In Acts 27:21 we read of "long abstinence" on the part of Paul. The same word is translated "fasting" in 33rd verse of same chapter.

The body of the believer is "a temple (house is better) of the Holy Ghost," 1 Cor. 6:19, and a member of Christ, V. 15. It is to be presented to God as a living sacrifice, Rom. 12:1. Fasting to the point of weakening the body would be unwise, in the light of these scriptures. But it is to be feared that many of the Lord's people are unfitted for His service through overeating. The world calls a big feed a good time, and we are in danger of the same estimate of blessings. It is certain that in times of spiritual power there is more fasting than in times of decay. In our own day some have found profit in fasting. Of earlier days more so found it, for larger numbers practiced such abstinence. It is said that Mr. Robert Chapman fasted every Saturday. It could not have shortened his life, for he lived to the age of 99 years, and was active almost to the end. Few desires are more insistent than the appetite for food, and we are encouraged to exercise self-control (the word translated temperance in our Bibles). It is hardly wise for those who have never tried fasting to pass judgment in such a matter. A little experience might give them a right to speak, but it might also change their views on the subject. Of course, if fasting be commanded by the authority of the Church, then it is to be resisted. Only when it is voluntary, so as to have more time for prayer, or more power in prayer, or in service, can it be acceptable to God.

Q. Please give me a little light on Matt. 12:15-21. What is the force of V. 20? Has the flax of V. 20 any connection with Eze. 40:3?

A. To the last question we would say it has no such connection. The portion is regarding the action of the Lord when the Pharisees sought to kill Him, V. 14. He withdrew, for His time to suffer had not arrived. The

"multiples followed Him and He healed them all," charging them not to make Him known. In Mark 3:6-8 we learn of this incident that many from Galilee, from Idumaea, and from beyond Jordan followed Him. This explains the references to the Gentiles in Matt. 12:18 and 21. Moreover it makes clear the application of Isa. 42:1. The latter part of Matt. 12:20 and V. 21 seem to be an exposition, rather than a translation of Isa. 42:3, 4.

Verse 20 of Matt. 12 reads: "A bruised reed shall He not break, and smoking flax shall He not quench." This is grace. If faith is there, no matter how feeble or how completely crushed it may seem to be, He will support it. "Smoking" (dimly burning) flax likely speaks of light. If there is light at all He will supply oil and will trim the lamp. The reed might speak of faith and the lamp of testimony. Some tell us that in Isa. 42:4 the translation should be "He shall not fail, nor burn dimly." How good to realize that however dim our light is, His burns brightly. It can never be dimmed.

Q. Please explain Luke 5:36-38.

A. The parallel passages are Matt. 9:16, 17, and Mark 2:21, 22. In the latter place the margin suggests "new, or unwrought" cloth. It is unshrunk, or unfulled cloth. If the shrinking takes place after the old garment is repaired with new cloth, it will tear the old as it shrinks. Bottles of glass were unknown in those days, the word rendered "bottles" should be "skins." It was the custom then to put wine into the skins of animals. A new wine-skin would stretch as fermentation proceeded, and would be strong enough to stand the expanding wine-pressure. Old ones would not be strong enough for this and would burst.

It is a parable, according to our text. A parable is "an earthly story with a heavenly meaning," someone has well said. Let us then search for the meaning of this one.

Fasting had been mentioned, V. 33, but how could "the children of the bride-chamber fast, while the bridegroom was with them?" Instead of fasting, which speaks of such a longing that food could not be enjoyed, they were overflowing with joy. This was a new joy. It grew

out of the fact that the Messiah had come, and come as a Bridegroom. This was no new aspect of Judaism, it was something entirely new. Legalism had no power to produce joy, and this was no patch upon the old economy. It could (and in fact did) only rend the old thing. It was such wine of joy that it burst the old bottle of the Jewish order of things (see Acts 12:52; 8:8). The gospel went out to the Gentiles. The new container was the Church, specially provided by God to contain this new and powerfully working wine of joy in a known salvation.

TRAVELOGUE No. 10

Dear Friends: The apostle John informs us that when the Lord Jesus left Judea and departed again into Galilee, He "must needs go through Samaria" (Jno. 4:3 and 4.) It was a most interesting time for us when we traveled that same route! We have radiant recollection of this trip to Galilee, on which we passed through more than half the Bible!

Leaving Jerusalem via the ancient road for the north, we were soon on the ridge of Mt. Scopas—which is really an extension of Olivet, being separated from it by a very slight depression. The view of Jerusalem from this point is grand! Josephus says of this Mount: "It is very properly called Scopas—the prospect—from whence the city began to be seen and a plain view might be taken of the great temple." Titus encamped here with his legions—the Twelfth and Fifteenth—just before his destruction of the city in A. D. 70.

Passing on, we saw, on our right, the hill which is the site of Gibeah of Saul—the birthplace and royal residence of King Saul (1 Sam. 11:4, 13:1-16 Isa. 10:29).

Behind the hill of Gibeah is Anathoth, the birthplace of Abiathar the high priest and of the prophet Jeremiah. (1 Kings 2:26, Jer. 1:1, 11:21-23, 32:6-44).

In a narrow plain on our left, we saw two ancient Roman roads—the one leading to Damascus, the other to Caesarea. It was undoubtedly over this latter that the apostle Paul was taken by the Romans at night to Antipatris en route to Caesarea. (Acts 23:23-33).

Looking forward on our right, we saw Er Ram—the Bible Ramat. It was here that the prophet Samuel had his house, his judicial seat and his altar. And it was

here that he was buried. (1 Sam. 7:17, 25:1). Michmash lies a short distance eastward of Er Ram.

The mention of Mickmash recalls the exploit of Jonathan and his armour-bearer in the camp of the Philistines. We feel confident that it will be a profitable investment of space at this point, to allow Major Gilbert, who was with General Allenby in the Palestine campaign, to relate the interesting account of the practical use which the British made of the Fourteenth Chapter of First Samuel, during the World War.

Bibles were among the first things which the British officers and men purchased after the capture of Jerusalem. Major Gilbert says: "We used the Bible as guide books to Palestine, and remarkably fine ones they turned out to be! It was wonderfully interesting to read the history of all the places we were visiting daily, and men in the ranks were as keen as the officers. It was no uncommon sight to come across cockney soldiers out under the stars when they should have been sleeping, arguing about some incident in the Bible because of a place or event in the day's march that made the Biblical pages live again."

"On Feb. 14, operation orders were issued for an attack on Jericho with the object of driving the Turks across the River Jordan. Before the main attack could take place it was necessary to strengthen the line by the capture of a small village, directly to our front, known as Mukhmas or Mickmash.

"Mickmash was on a high rocky hill. The brigade outpost line was on a chain of hills too, and between us and the enemy ran a deep valley. A frontal attack was decided upon; that is, supported by artillery and machine guns, the brigade was to advance down into the valley just before dawn and take Mickmash from the front. All orders were given out and the troops were getting what rest was possible before the appointed hour of attack arrived.

"In his bivouac, by the light of a candle, the brigade Major was reading his Bible. When the raid was first discussed the name Mickmash had seemed vaguely familiar, although he could not quite place it. Just as he was about to turn in for the night, however, he recollected and thought he would look it up. He found what he was searching for in First Samuel Chapter Fourteen.

"The brigade major thought to himself: 'This pass—these two rocky headlands and flat piece of ground are

probably still here—very little has changed in Palestine throughout the centuries; and he woke the brigadier. Together they read the story over again. Then the general sent out scouts, who came back and reported finding the pass thinly held by Turks, with rocky crags on either side—obviously Bozez and Seneh—whilst in the distance high up in Mickmash the moonlight was shining on a flat piece of ground just about big enough for a team to plough.

“The general decided then and there to change the plan of attack and instead of the whole brigade, one infantry company alone advanced at dead of night along the pass of Mickmash. A few Turks met were silently dealt with. We passed between Bozez and Senet, climbed the hillside and just before dawn, found ourselves on the flat piece of ground. The Turks who were sleeping awoke, thought they were surrounded by the armies of Allenby and fled in disorder—so that, after thousands of years, the tactics of Jonathan and his armour bearer were repeated with success by a British force.”

This incident reveals the fact that the Word of God is to be trusted in all matters with which it deals. It invariably will cause us to completely change our best laid plans—as in this case—but where it is followed it will “make thy way prosperous, and then shalt thou have good success.” (Josh. 1:8).

Shortly after crossing the new landing place for the British Air Force, we entered the ancient Beeroth—one of the four cities of the Gibeomites—who with their mouldy bread, tattered garments and patched wine-skins worked such a cunning trick on Joshua. (See Josh. 9). Natives traveling north, generally make this village their first stopping place, and have probably done so from time immemorial.

There are the ruins of an ancient khan here, and a beautiful spring of clear water. It is “a day’s journey” from Jerusalem for the slow-moving caravans. Hence, it is reported that this is the village where Joseph and Mary on their way home after the Feast at Jerusalem suddenly discovered that the Child Jesus was not with them. Returning to Jerusalem they “found Him in the temple sitting in the midst of the doctors, both hearing them and asking them questions.”

For the present we must leave the readers meditating on this, the only recorded incident in the youth of our

Blessed Lord Jesus—His first recorded utterance regarding His mission on earth, viz.: "I must be about My Father's business." (See Luke 2:41-52). That "business" ultimately took Him to Calvary, where He "died for our sins." How we should praise Him for having so perfectly "finished" that "business!" (Jno. 19:30).

In our next D. V. we shall proceed further along this historic road to Galilee.

Yours in His love and service,

—Tom M. Olson.

"Gentleness" seems to be chiefly a "fruit of the lips" and manner flowing from the long-suffering of the heart; while "longsuffering" means having just cause for anger, yet not being angry. Gentleness comes in as a gracious adjunct, or as a smaller fruit of the same species. Gentleness will check the hasty word and substitute a soft one; gentleness will smooth over a thousand tiny crookednesses. Gentleness is one of the mightiest powers for daily life and all its little worries. It is a sort of long-suffering when we might justly be annoyed and disappointed, but not justly angry with another. Paul says (1 Thess. 2:7), "But we were gentle among you, even as a nurse cherisheth her children."

—G. M. Taylor.

All that He promises and all that He bestows of present grace upon His Church, have evident reference to some object beyond its own benefit or present enjoyment.

HOME TIDINGS

Will our Christian readers continually remember in prayer before the throne of grace the work and workers mentioned in these columns. It is becoming increasingly difficult to get people to listen to the simple gospel and evangelists stand in great need of support in prayer.

The saints who formerly met in Grace Chapel, Evanston, Ill., now hold their meetings in the K. of P. hall, 610 Davis St. Will intending visitors please note change of address.

Those who meet in the name of the Lord alone in Elgin, Ill., have a very nice chapel, in a most convenient part

of town. The main hall will seat about 200 very comfortably, and all the equipment of the place is very nice. Sunday School room in the basement is well adapted for classes and separate class study. On the main floor under the speaker's platform is a baptistery with side rooms for dressing. It is hoped our brethren will experience the power and presence of the Lord in all of their meetings.

Word comes from our brother, David Brinkman, North Augusta, S. C., of the work he has been enabled to do in that State. Believing that the Lord had separated him for service in the gospel he went there from Philadelphia. There are five who meet in his home for breaking bread, and he is preaching in his tent six nights a week. His letter closes "Brethren, pray for us."

Brother W. J. Miller writes from the remote Shetland Islands: "Over thirty professed on Isle of Tronda, 20 baptized and an assembly formed. On Papa Stout quite a few professed, 6 in one family. Much blessing on other lonely isles."

Our brother, Mr. Alex. Marshall, is able to take occasional meetings in Scotland, and continues a constant stream of good, sound, readable, gospel tracts. These reach every part of the globe, and the blessing which follows must be abundant. He tells of eight days Bible Readings being conducted by Mr. C. F. Hogg at Forres, with eighteen gospellers and a few others.

Mr. E. J. Tharp stopped off in Chicago for a few days on his way through to the coast prior to his sailing for China or Corea in September. The chaotic condition of China renders his plans somewhat uncertain, but he is anxious to get as near to his sphere of labor as possible, for the encouragement of native Christians. Our brother's difficulties are many, and we should remember him and the work continually before the throne of grace.

Bro. James F. Spink commenced tent work July 10, in Maywood, second effort at tent work put forth in this new field under the auspices Austin Gospel Hall. Very encouraging start. Tent (which is a large one) full on opening night. A vacation Bible School is also held by our Brother every morning, attendance in this increasing. Prayers of all the Lord's people are requested for this special effort in the Gospel.

—R. H. J.

Our Brother, John Rea has been holding meetings on the street nightly. The word was spoken with liberty

and power; he also distributed tracts and they were well received. He closed the meetings on Sunday evening at the hall with a solemn seaching Gospel message, resulting in one man being saved.

Bro. Rea may be back to help us with tent meeting.

—Geo. Robert.

Minneapolis, Minn. Make your plans now to attend our annual Bible Conference to be held in the Gospel Tabernacle at Longfellow and Lake street. Conference on Friday night, September 2, with a prayer meeting and continuing over Labor Day, Monday, Sept. 5th. Three happy days to enjoy. Brethren, pray for us. (1 Thess 5-25).

Houston, Texas. Our Brother, Hugh Kane, recently spent two weeks with us here ministering from the Epistle to the Ephesians and I am sure that the hearts of the saints were stirred by the appeals for a closer and more intimate walk with and love to our blessed Lord and fellowship with one another. The last meeting from the same Epistle was in the Gospel subject, What is the Gospel? One soul at least was deeply stirred and awakened to see his condition before God and we hope to see him saved very soon.—E. A. Wills.

Corry, Pa. Our Brethren, H. M. Harper and A. M. Hasse, pitched their tent July 9th on Van Erden's Corners, between Cutting and Clymer, N. Y., on a concrete road about two miles North of where they were last summer.

Sunday evening, July 10, about two hundred gathered at the first meeting, and heard a message from God's Word, The Gospel of His Sovereign Grace in The Lord Jesus Christ.—G. C. W.

We are enjoying good and refreshing times in open air work against much opposition by tongue, people which has only threw us more upon our God to see his hand moving. We see fares to South now are very reasonable. We send out the cry of Acts 16, 9.

D. V. We expect James Aston from India some time this winter.—Fred C. Combs, 1419 S. W. 5th St., Miami, Fla.

Lowell, Ind. Brother John Rea had two weeks' meeting in the hall, the most successful of any we have had in the past few years. The unsaved were awakened as to their need of Christ and the Christians were much refreshed in the ways of the Lord.—Kenneth Craft.

It was our privilege to put before our readers a few months ago, the work of our brother Cole at Kendalville,

Ind. Here is an account:

A Sister in (Kansas).....	\$ 5.00
A Sister in (Duluth)	3.00
A Sister in (Austin)	20.00
Evanston (Assembly)	50.00
A Brother in (Chicago)	5.05
A Brother in (Chicago)	3.00
	\$86.05
Total	\$86.05

On behalf of Bro. Cole, I wish to thank the Lord's people who have taken an interest in this work, and would earnestly solicit Prayer for Bro. Cole who goes on in the fear of the Lord amidst many difficulties. Gifts for the Kendalville Children's Home may be sent direct to Bro. Cole, 610 Richmond St., Kendalville, Ind.

Your in his service.—R. Houston, Jr.

CANADIAN TIDINGS

Olivet Hall, Toronto. Help here has been given this month by Bro. Lear from the Argentine and Dr. Rodman from Africa, the latter being prominent in Medical lines, in addition to missionary labours. Their fellowship was very much enjoyed, as well as their Ministry. A new Gospel tent has been pitched here, in the outskirts of the City and the meetings are being conducted by Bro. Geo. Benner and are beginning to show interest in the community. The Gospel tent was a gift from a Brother in fellowship in Olivet Gospel Hall and the gift is very highly appreciated. Prayer, by the Lord's people, for the success of these meetings, will be valued very much.

Maranatha Hall, Toronto. Our Sunday evening Gospel services combine to encourage us in spite of the summer weather. Brethren Norman Kion, Alvin Sauer, Wm. Heathwood, and Duncan M. Reid, have given us help in sending out the message of love. Dr. Alan Rodman of Angola gave an interesting account of medical missionary work in Central Africa.—John S. Reid.

Corson's Siding, Ont. The Gospel has been preached here for more than twenty-five years, during that time a number have been saved, some following the Lord in Baptism though never gathering in church fellowship according to His will.

Recently a better state of things has been inaugurated, a mortgage of two thousand dollars on the splendid

hall has been cleared away. Many have helped nobly in this, guided by a brother whose generosity contributed largely to the success of the enterprise. A feeble few now remember our Lord in the breaking of bread, helped by our Brother, H. Howell.

The three days' conference on July 1, 2 and 3 was a time of spiritual power. We wish this new assembly much spiritual success.

Winnipeg. The Assembly who met at 600 Purnell St., Winnipeg, known as Winnipeg Gospel Hall, have moved to a more commodious and Central building, located at the corner of Isabel St. and Bannatyne Ave., formerly known as Old St. George's Church, where we hope to carry on an aggressive Gospel work, and to receive all the Lord's people who love Him in sincerity and truth. We had a visit recently from Bro. C. Innes, whose ministry was much enjoyed and helpful.—T. M. McKay.

Mt. Pleasant Hall. Recently enlarged to seat over 600; was packed for Easter Conference. Christ exalting Ministry by H. S. John, G. S. Thomas, A. L. Ritts and others. Also Gospel campaign with G. S. Thomas, was a time of blessing. Sunday afternoon in Theatre seating 1200 packed with men only. Some saved and welcomed in the meeting. H. S. John followed for one week after Conference with ministry that will be long remembered.

—Wm. W. Reid.

FALLEN ASLEEP

At Wilmette, Ill., on June 25th, 1927, Mrs. Charlotte E. McIntosh departed to be with Christ, in the eighty-seventh year of her life. For upwards of fifteen years she was in the Austin and Evanston assemblies, coming from Rutherford, N. J. In the Armour of Light for November, 1923, appeared some very beautiful lines from her pen. Her life was one of sweet gentleness and her end peace.

June 21st, 1927, James E. Griffin, aged 46 years, saved Oct. 4th, 1912 (Baptized Oct. 8th) in Louisville, Kentucky. In fellowship with Christian at Gospel Hall, 97th St. and 104th Ave., Edmonton, since 1920, passed away suddenly. His last words before retiring for the night were, "He may be here before the morning." Our Brother will be greatly missed; was an active worker in preaching the Gospel in the prisons and left a splendid testimony in his neighborhood.

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Founded by Robert McMurdo

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WORK FOR THE NIGHT COMETH

At a private meeting of friends, on one occasion, George Whitefield, after referring to the difficulties attending the gospel ministry, said that he was weary of the burdens of the day, and was glad that in a short time his work would be done, and he should depart and be with Christ. All present owned to having the same feeling, with the exception of Mr. Tennant. On seeing this, Mr. Whitefield, tapping him on the knee, said, "Well, Brother Tennant, you are the oldest man amongst us; do you not rejoice to think that your time is so near at hand when you will be called home?" Mr. Tennant bluntly answered that he had no wish about it. Being pressed for something more definite and decided, he added, "I have nothing to do with death. My business is to live as long as I can and serve my Master as faithfully as I can, until He shall think proper to call me home." It proved a word in season to the great evangelist, helping him more calmly and patiently to hold on his way.

THE VOW OF THE NAZARITE

I suppose that every lover of the Word of God has some special portion in which he takes peculiar delight. God—the living God—has actually spoken to his heart, quickened his spirit and refreshed his thirsty soul with a draught of water from a portion of Scripture that may at first sight have seemed as incapable of yielding anything of that kind as the sand of the desert. But there is One who “turneth dry ground into watersprings” (Ps. 107, 35) and it is He who makes the dry parts of His Word to yield the sweetest refreshment.

But when He does that, it becomes us not to hoard these precious things, but pass them on to others; and, receiving from them, in the spirit of meekness, what they too have similarly enjoyed, a holy commerce results and this binds the members of Christ together in mutual dependence; and all dependent on the Head. In this way I would pass on to my fellow-travelers a cup of cold water that has often refreshed my own spirit in my journey through this “dry and thirsty land where no water is.”

It is found in Numbers, chapter 6, verses 1 to 21, and I quote the first few words from the Revised Version:

“And the Lord spake unto Moses saying, Speak unto the children of Israel, and say unto them, When either man or woman shall make a special* vow, the vow of a Nazarite, to separate himself unto the Lord: he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. All the days of his separation shall he eat nothing that is made of the grapevine, from the kernels even to the husk.”

* The word rendered “special” is in Heb. “pele,” and in a parallel passage, Lev. 27:2, is translated “singular.” In Judges 13:18 it is “secret,” and in Isaiah 9:6, “wonderful.” The sense is clear, “peculiar,” “secret,” “wonderful” is this vow.

A strange vow indeed, and even apparently senseless, since it led people to refrain, not merely from "wine or strong drink"—that we might understand—but equally from a bunch of grapes or a dried raisin! Well, that at least raises this clear alternative; if there is nothing in such an absurdity but what appears on the surface, then the sooner the book in which it is found be consigned to its kindred darkness, the better: or beneath that surface, there are truths of such incalculable value as to evidence its true author to be—God! Let us see which is the more reasonable.

The word "Nazarite" itself means "one who is separated;" and the distinguishing mark of his separation, or Nazariteship, is a form of precisely the same word, a "nehzer" or "crown," as that word is constantly rendered* in Scripture, and as it might be rendered in V. 7 "because the crown (consecration in A. V.) of his God is on his head." Nor must we lose sight of this meaning for it throws its light on another Scripture that, for the lack of it, has been greatly misunderstood. God, in those days of shadows, put a distinguishing dignity on the Nazarite, by crowning him—we are living in the days of the substance of those shadows, have we then no interest in discerning what the crown was and is? This we shall hope to do later. But whilst the word Nazarite does not occur in the N. T. there is another word of frequent use there, having the same meaning, and yet having quite a different application. The word "Pharisee" is purely Hebrew, and also comes from a root meaning "to separate"*** but there is no "crown" on the Pharisee, on the contrary, he seems to be as strongly disapproved, as the Nazarite is accepted, for there is this difference in their separation: the Nazarite separates himself "to the Lord," the Pharisee from his fellows. The Nazarite thinks nothing of him-

*As e. g. in its first occurrence: "put the holy crown (nehzer) upon the mitre."

**That root is Parash: meaning "to separate, to distinguish" whence a "Pharisee" i. e. "one who was separated, singular" (Gesenius).

self, the Pharisee thinks everything of himself. The Lord crowns the one, the other crowns himself.

But the N. T. is not without its word that **does** correspond with the Nazarite—that correspondence is found in the word **“saint,”** which again means one **“separated,”** and on this one the same divine approval rests on the Nazarite—and he, too, as we may see, has a **“crown”** of which that of the Nazarite was only the shadow.

But are we—poor, feeble, failing things as we are—**saints** at all? Can we, without presumption, assume a name which we ever connect with peculiar sanctity? Let us see.

When Paul, under divine inspiration, wrote to the Christians in Rome, he addressed them all as **“beloved of God, called saints***”—**they were all saints by the very fact of being Christian. They could not be Christian without being saints. But if today we were to receive a letter from Rome it would be worded quite differently, and not one of us would be termed saints. In Paul's letter to Rome Christians are exhorted to holy living, **because they are** saints, not to make them that. But Rome not only insists that it is holy living that makes saints, but it takes many years, and indeed, centuries, before they are sure that that living is sufficiently holy for a true **“saint”** to be produced. The **“saint”** must be dead a sufficient length of time for his falls, sins and inconsistencies to be forgotten; and so not till many generations have come and gone does Rome canonize, or permit these candidates to saintship to be so called.

How different the truth in the letter to Rome. In that, instead of centuries, a second suffices; and instead of holiness producing saintship, saintship produces the holiness. Just as abstaining from all of the vine trees did not **make** a Nazarite, but he abstained because he **was** a Nazarite. All this is quite sufficient to show us the very close relationship there is between the Nazarite of the O. T. and the saint of the new. Can any be uninterested?

Turning back, then, to Numbers, we note that either

***Not called to be saints, for they might fall, but saints by their very calling, the **“to be”** has been intended.

"a man or a woman" was free to make this "wonderful" vow. Whatever its significance it was open to all then, and whatever it signified is equally open and free to all now. It was open to all, but there must not be the slightest element of pressure. There was not one letter of legal obligation for anyone to take that vow, nor was there a shade of condemnation against any who did not take it. Indeed its most essential element was the freedom with which it was taken. It was this that made it so strange, so wonderful that anyone should quite voluntarily put himself in a place that looked little less than senseless. Every one of its strange injunctions were evidently intended to awaken the question as to what could possibly have been the inducement for making that wonderful vow. For the Nazarite must be altogether different from other people. Other Israelites might drink wine or strong drink (Deut. 14:26) but not the Nazarite. Other Israelites might take pleasure in his vineyard but not the Nazarite. Those abstentions did not distinguish the Israelite from the heathen all around him, nor one Israelite from another, but they did distinguish the Nazarite from all others. He, and he only, abjures all that is of the Vine—what then is the significance of the "Vine?"

Let us listen to Jotham in Judges 9:7-15 as he shouts his parable from Gerizim: The trees desired to elect a king over them, and they offer the honor successively to the Olive, the Fig and the Vine, and each in declining it, tells of its own special line of service which it esteems far above the reigning that is offered. The Vine says: "Should I leave my wine which cheereth* God and man." So the Palmist: "Wine that maketh glad the heart of man" (Ps. 104, 15). These two Scriptures will be enough to assure us that the divinely intended purpose of the "Vine" was to produce that which should itself "cheer," and symbolize the pleasures that may be either true or false—good or evil. When the Spirit of Christ in Ps. 16:11, using the same word, cries: "In thy presence is fullness of joy," and the corresponding word is used in

*"Cheereth" that is causes "rejoicing" as in Ps. 19:8.

Heb. 12:2, "Who for the joy set before Him," there can be no question as to the purity and blessedness of what is there called "joy," although it is the same word as both Jotham and the Palmist used. "Wine, then in all these cases is a symbol of something that fills man's heart with joy. But there are deceitful pleasures as well as true ones, and in our Scripture those from which the Nazarite abstained would surely refer to the pleasures of earth rather than of heaven, of the world rather than of God.

But we note, with increasing interest, that there are seven different forms of the Vine's fruit from which the Nazarite abstains, and that number in itself suggests we have here a comprehensive and complete view of "pleasure" in seven different forms. But looking still closer we discern another discrimination, for, as is so frequently the case in Holy Writ that it becomes another evidence of its divine Authorship, there is a clear distinction between the first 4 and the next 3. Just as in the 7 letters to the Churches (in Rev. 2 and 3), a little careful observation will discern that the first 4 run to an end, and that the 5th, that to Sardis, begins a new series.

Still more plainly are the seven parables of Matt. 13 divided: the first 4 telling of the course of events of this dispensation from beginning to end, and being spoken to the multitude by the sea: the last 3 to the disciples, and giving a divine view of the same events—here the break is unmistakable. Nor is the same division less clear here in these vine-products: the first 4 show an ever-increasing intensity in a disappointing experience* (as strong drink is stronger than wine), and the last three a constant diminution of refreshment, for a dried grape has not an equal power of refreshing as has "liquor of grapes."

*4 is the number that speaks of testing, as being the number of the four winds of heaven, the various and opposing influences of which earth is the scene. This brings in the thoughts of experience." (Num. Bib.). The very number '4' there would lead us to expect to find what is to be found in pleasure, experimentally.

We may further note, too, that the first 4 are clearly divided into 2 and 2: "wine and strong drink" being together, and "vinegar" characterizing and linking together the third and fourth, we may see the significance of this too later. Thus the **Word** of God is like the **Work** of God, the closer one examines both, the more does the perfection of each appeal to one; whilst in considering man's copy of it—the painting of a flower for instance—one has to maintain a certain distance to get any idea at all; the nearer one draws the more imperfections tell of the different workers.

—F. C. Jennings.

(To be continued)

CLEAR VIEWS

Christian reader, beware of being satisfied with "clear views." It is, no doubt, most needful to "hold fast the form of sound words"; but then a form of sound words, without realized companionship with Christ, will leave the heart as cold as an icicle. We must remember that in nature the clearest nights are often the coldest. Thus it is with professing Christians. A sound creed in the head, without Christ in the heart, is a poor, cold, dead, worthless, soul-deceiving thing.

The true way of obtaining clear views of the gospel is to look "in the face of Jesus Christ." The true way to attain a knowledge of sound doctrine, is to feel, by the touch of faith, the very pulsations of the heart of Jesus. One reason why so many Christians lack abiding peace, is, that they make peace their object instead of cultivating a closer walk with God. It is impossible to be in the presence of God and not have peace, because perfect love makes every one within its range feel perfectly at home. This is one of the precious effects of love.

"Clear views" may leave the heart barren and void. We want to enjoy the companionship of One in whom we can fully confide. The heart needs to be refreshed by the dew of true sympathy. We need to be sharpened by "the countenance of a man." Where can we find all these but in Jesus? Every other heart but His will disappoint us at times.

"Earthly friends may fail or leave us,
 One day soothe, the next day grieve us;
 But this friend will ne'er deceive us;
 Oh! how He loves!"

Beloved reader, let me exhort you to seek a closer, deeper, more personal walk with God. It is your privilege to enjoy this. Jesus died, "the just for the unjust," not merely to give us "clear views," nor yet to bring us into a good place, but "to bring us to God." We are brought to God now. We are brought to Him in heart, in conscience, in understanding, in order that we may enjoy Him, according to the mode in which He has revealed Himself. And how are we to enjoy Him? By the Word. If we attempt to think of God, apart from Christ; or to think of Christ, apart from the Word; or to think of the Word, apart from the Holy Ghost, all is mist, or confusion, or cold speculation; whereas, a single line or clause of Scripture will bring God into the soul, with unspeakable sweetness and power.

This makes all very simple. We have received a new nature, and have been brought into a new position. But this is not all. **We have been brought to a Person.** This is what the heart can understand. The human heart would rather have a cottage with companionship, than a palace in solitude.

ONE SOUL FOR CHRIST

He who is privileged to lead a single soul to Christ does a work compared with which the gathering of crowds and addressing of multitudes is of small account. Let us not despise the day of small things. "You have preached twenty years and have only made one convert," was the taunt with which a man assailed a servant of the Lord. "Have I converted one," asked the minister. "Yes, there is such an one, who is really converted under your ministry." "Then here is **twenty years more for another,**" said the man of God, and all eternity would endorse the wisdom of the utterance.

THE DIGNITY OF LABOR

Nowhere is the dignity of labor and the manly independence of honest work more clearly set forth than in his (Paul's) epistles. At Corinth his first search seems to have been for work (Acts 18:3); and through life he steadily forbore, availing himself of his right to be supported by the Church, deeming it his great "reward" to "make the gospel of Christ without charge" (I Cor. 9:18). Nay, to quote his impassioned language, he would far rather have died of hard work than that any man should deprive him of this "glorifying." And so, presently at Ephesus "these hands" minister not only unto his own necessities, but also to them that were with him; and that for the twofold reason of supporting the weak, and of following the Master, however "afar off," and entering into this joy of His, "It is more blessed to give than to receive" (Acts 20: 34, 35). Again, so to speak, it does one's heart good when coming in contact with that church which seemed in most danger of dreamy contemplativeness, and of unpractical, if not dangerous, speculations about the future, to hear what a manly, earnest tone also prevailed there. Here is the preacher himself! Not a man-pleaser, but a God-server; not a flatterer, nor covetous, nor yet seeking glory, nor coveting authority like the Rabbis. What then! This is the sketch as drawn from life at Thessalonica, so that each who had known him must have recognized it; most loving, like a nursing mother, who cherisheth her own children, so in tenderness willing to impart not only the gospel of God, but his own life. Yet, with it all, no mawkishness, no sentimentality; but all stern, genuine reality; and the preacher himself is "laboring night and day," because he would not be chargeable to any of them, while he preached unto them the gospel of God. (1 Thess. 2:9).

—Alfred Edersheim.

When the Father accepted His well-beloved Son as the surety of His people, He ceased to deal with them on the ground of their personal claims or demerits.

GATHERED UNTO THE NAME

We will search the word of God in vain to find a single passage of Scripture, speaking of Christians as being "once for all," or "permanently gathered" unto the Name of our Lord Jesus Christ, except as in Acts 15:14, where it is evident that all the redeemed are embraced. But when we ask any of those holding the strange view (that their party is the place the Lord hath chosen to put His name there), where they find Scripture to substantiate the theory that they, and they alone, are thus gathered, we are at once referred to Matt. 18:20. The honest seeker after truth will read and study this Scripture, text and context, the different renderings of various versions in vain to find even the remotest suspicion of the once for all gathered, house of God assembly theory or the Place on earth the Lord hath chosen to put His Name there, or sectarianism in any shape or form in it, but contrarywise it clearly speaks of the habitual and continuous, assemblings together of saints, for whatever purpose, "in His Name" as we have it in Col. 3:17 with Heb. 10:25 and 1 Cor. 5:4, 5. If the house of God assembly were indeed what our Lord implied, then how passing strange, we never read of any church of Christians in the Acts or in any of the epistles, or in the last word from heaven to the seven churches in Asia, being addressed, or spoken of, as Christians gathered unto the Name of our Lord Jesus Christ not once. It will be observed, Matt. 18:20 does not read, "Where two or three are gathered as the local Assembly, there will I place My Name." As the Holy Spirit has given us the Words of our Lord and Saviour, it reads thus, For, the word "for" connecting verse 20 with what has been under discussion in the verses leading up to verse 20 our Lord's words here (as in John 3:16) are generally quoted with the connecting word "for" omitted, but in both cases, we will fail to apprehend the full sense or beauty of either verse, if severed from their connections, by leaving out the connecting word, For where two or three are gathered together in My Name, there am I in the Midst of them. How beautiful are the words of

God as given to us by the Holy Spirit, the merest babe in Christ could "run" and read, and understand, and rejoice in the glorious truth of this precious Scripture, It is obscure and difficult to those only who seek to make it speak, what it does not say, that they may build up a theory of their own.

On this sublime yet simple and transparent verse of Scripture, has been built a mass of sectarian error, a spiritual tower of Babel. Many of the Lord's dear people at one time joyfully holding the truth of God's gathering center for all of His purchased people, as found in Matt. 18:20, have gradually advanced far beyond the purpose, scope and limits of this Scripture and have appropriated to themselves exclusively as their "party name." How sad to see the real truth of Matt. 18:20 as known and rejoiced in by thousands in the early years of the Brethren movement, thus utterly ignored, and in its place we see reared the ensign, or party name of a sect. No longer known and designated as "Christians merely," as were the saved at Antioch, Acts 11:26, but as Christians gathered unto the name of our Lord Jesus Christ. A distinguishing, and therefore sectarian name. A name so blind-ing and subtle, that many of the dear children of God do not seem to realize, it forms them into a sect. The present writer has in his possession two Conference Circulars. In one there is a hearty invitation given to all who bear the Name of Christ, to all the people of God of whatever name, to come and share the good things of the convention with them. This reminds us at once of Gal. 3:28. For ye are all ONE in Christ Jesus. The other circular announces a conference of "Christians gathered unto the Name of our Lord Jesus Christ," it is for a certain kind of Christians, the ministry to be given at this conference is not for the edifying of the Body of Christ, as in Eph. 4:12. But as they announce, for these only, bearing the unscriptural and sectarian name, of (Christians gathered unto the name of our Lord Jesus Christ). What a contrast we see between these two announcements. The former, with no sectarian walls enclosing them, and loving Him that begat they love also those who are begotten of Him. Invite and welcome all who love our Lord Jesus

Christ, because they belong to Him. In the latter none are invited, but those bearing their own party name, sectarian walls great and high (Deut. 1:28) with gates straightly shut up, so that in real spiritual growth and increase, but few branches reach over the wall (Gen. 49:22). They have gradually lost sight of the blessed truth, that all believers are one in Christ Jesus, and thus confine themselves to the edifying and building up of their own sect, perhaps the most narrow and bigoted party in the general assembly of Christians gathered out from the world, for the Name of Christ today. We will search in vain to find the least suspicion of sectarianism in any of the phraseology as used by God in addressing any of His assemblies in the New Testament. He never designates a company of His saints by any name that would shut out a single one of His redeemed on earth, and so we find none who are addressed or ever spoken of in the word of God as assemblies gathered unto the name of our Lord Jesus Christ, or any other party name, that would partition them off from any in the family of God in fellowship with Himself, and if a theory cannot be clothed in Scripture words, we may rest assured the idea has had its birth only in departure from Scripture truth. What a solemn picture the tower of Babel is of that which took place over thirty years ago in the so-called "Needed Truth" division of God's people, which by a false interpretation of Matt. 18:18, 20 and other Scriptures, many happy and Godly companies of Christians were divided into hostile folds. They claimed their movement was the house of God, and that they alone were gathered in a permanent way to the Name of the Lord. In some places we have seen large companies who had gone over in a body to this new theory, who after a short experience in the barren desert of sectarianism, return in a body to their former state and position of unsectarianism, and to a fellowship embracing all saints, confessing the movement they were deceived and carried away by, instead of being of God as they had believed was in reality of man and sectarian. It is hard to conceive how any true-hearted shepherd can continue to contribute towards this theory, and endeavor to perpetuate that which in its very

nature, must of necessity, lead to party spirit and division wherever received and Lorded over the heritage of God, as its sad record in history, as well as the word of God abundantly prove. But why refer to the Needed Truth division of God's people, did it not confine itself to, and expend itself in the British Isles? would that it had, but it did not. It was carried by emigration to the States and Canada, and has for many years been working like leaven in many Scriptural companies of Christians in this land. In the last twenty-five years or over it has been brought boldly to the front and proclaimed as if it were the "Oracles of God." It not only eats (as doth a canker) the spiritual life of an assembly or individual, but like leaven it expands and multiplies and grows, pampering unwary saints through the natural channel of the vanity of the mind, leading on to "Party pride" and "vain glory." Church position is almost everything, then whilst the condition of heart and soul becomes altogether a secondary matter, and given little time or attention. God says that party pride indicates a carnal mind (1 Cor. 3:3), and "Vain glory" whether of self or of Church position (3 John 7 to 10) is not of the Spirit but of the Flesh (Gal. 5:26 and Philipians 2:1-8). Whenever an assembly walking humbly, fruitful and joyful with God becomes enamored with party pride, or Church position (neglecting the weightier matters of the law, as judgment and Love of God. Judgment of ourselves (1 Cor. 11:31), and Love to all the saints (Col. 1:4) they become a barren desert (Luke 11:42) in place of a stream of blessing in a dry and thirsty land. The Lord Jesus Himself said in Matt. 23:12: Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. The builders of the tower of Babel sought to exalt themselves, and to make to "themselves a name" but by the hand of God it ended in confusion, as will all attempts at aspiring to a place and a name in the spiritual building not assigned to them in the word of God. It was pointed to us some time ago that Matt. 18:20 does not speak of something that we "are," as being once for all gathered, but of something that WE DO, we gather, or we come together, as in Acts 20:7, Heb. 10:25, 1 Cor. 11:33

and 1 Cor. 5:4, 5. The hymn writer we believe was in the mind of the Spirit when he wrote the beautiful words in Hymn 144. Bel-Hm-Book. Written in the balmy days before this precious Scripture was perverted to suit the tenets of a party. Verse 4 is as follows: Lord we know how true Thy promise, to be with us "where we meet" "when" in Thy loved Name "we gather" to enjoy communion sweet. The writer of this scriptural and spiritual song evidently saw nothing of house of God assembly theory in it but views it in the exact way Scripture bears witness to it. In the lines of this hymn we get a very clear view of the way they read, and understand the reading of Matt. 18:19, 20 in the early years of the Brethren movement. This Scripture we believe clearly speaks of the general assemblings together of saints in His name alone, whether to carry out discipline as in 1 Cor. 5:4, 5. Or for Prayer, as in Acts 4:31. Or to partake of the Lord's Supper, as in 1 Cor. 11:18, 33 with Col. 3:17, and although only a two or three might thus habitually gather in His Name alone His faithful promise is "there am I in the Midst of them "When and where assembled in His Name." His Name and His Presence, when gathered in His Name is surely enough. For His Name is as ointment poured forth (S. O. S. 1:3). And all His garments smell of Myrrh and Aloes and Cassia (Psa. 45:8). It is the Name for earth, and it is the Name for Heaven. It is the Name for time and it is the Name for eternity. It is the only Name under heaven given among men whereby we must be saved. And Col. 3:17 instructs the Saints at Colosse to do all whether in word or deed in the Name of the Lord Jesus, and we assemble in His Name because it is the only unsectarian Name and because it is common to all, and it is unsectaran because it is "Called" upon all. It is the only "none Party" Name because it "embraces" all His blood-bought Flock on earth.

—Jas. G. Duncan.

In all labor there is profit;

But the talk of the lips tendeth only to penury,

—Prov.

THE LOVE OF JESUS

One cold morning, in a street in London, a boy might have been seen ragged and miserable-looking. A gentleman passing was struck with his hungry appearance and abject looks, and after a few questions had been asked and answered, the promise of food and shelter for the day induced the boy to consent to attend a ragged school not far off, though the condition that he should also learn was not so attractive to him. Poor fellow! He had never knew a mother's love, and his father was a drunkard and paid little heed to him. The story of Jesus and His love came to him as a new and wonderful thing—he had never heard it before. Gradually the light shone into his soul, and it was evident to all around that Willie was indeed one of Jesus' little ones. He carried such a well spring of happiness about with him, that even his miserable home seemed brighter. One evening he sat singing to himself: "I am so glad that Jesus loves me!" "Stop that!" roared his father, and Willie was silent; but soon with the forgetfulness of children, began again, "I am so glad." This time he was ordered to bed, and though he went quietly enough, the words kept ringing in his head, "Jesus loves me," and he felt he could not be unhappy now that was true. In the middle of the night he was awakened by hearing his name called, "Willie, Willie, sing that again." Could it be a dream? No; there sat his father beside his bed. So Willie sat up and sang the hymn. "Is it all true, Willie?" "Quite true, father; Jesus died for you and me, so He must love us." "Oh, Willie, could you pray for me?" "I don't know quite what to say, father." "Say I'm the biggest sinner on earth, but I want Jesus to love me and make me good." With his arms clasped around his father's neck, Willie prayed, "Lord Jesus, this is my father, and he says he has been very wicked. O Lord Jesus, make him fit to live with Thee in heaven, and teach him to love Thee." Little Willie's prayer was answered. His father got the forgiveness and peace and joy he now so earnestly sought.

THOUGHTS IN LUKE'S GOSPEL

Chapter 17

DIVINE SOLICITUDE FOR THE YOUNG. He Who, in commissioning Peter later, put the "lambs" first (John 21:15), utters a terrible warning to those who would offend one of them. In England today, and probably in other countries, the devil is diligently propagating infidelity in Sunday Schools. The teaching of evolution and other profane delusions in secular schools and colleges is bad enough, but when children are taught to disbelieve God's Word by professedly Christian teachers, and in buildings expressly erected for godly instruction on the Lord's Day, what shall we say? Nay, what does Christ say? "It were better for (such a teacher) that a millstone were hanged about his neck and he cast into the sea!" This awful curse is akin to that uttered concerning Judas the traitor: "good were it for that man if he had never been born!"

FAILURE TO REBUKE AND OVER-HASTE TO FORGIVE. It takes far more grace to faithfully rebuke a man than it does to say, Oh, never mind, I'll forgive him. It is true "a scorner heareth not rebuke;" but it is also written, "Rebuke a wise man, and he will love thee" (Proverbs 13:1, 9:8). Such rebuking is by no means a spirit of fault-finding, or magnifying trifling things that might well be overlooked—it supposes a real offense (cf. Matt. 18:15). This passage moreover teaches that, albeit with a heart full of forgiveness, short of repentance, no pardon is to be pronounced (v. 4). These words of Our Lord seem to have startled the apostles, and they asked that they might have more faith. What they needed—and what we all need—was more love. But Christ takes them upon what they said, and it must have been very humbling to hear that their faith was less than the smallest of all seeds.

A RIGHT ESTIMATE OF CHRIST AND OF OURSELVES (vv. 7-10). Forcibly we are taught that our blessing is not to have the first place. The true servant's first care is to wait on his Master, remembering His

words—"Make ready wherewith I may sup." The word here for "sup" is the one used in connection with the institution of the Lord's Supper (1 Cor. 11:25). We read also in John 12:2, "There they made **Him** a supper." How great our privilege, that we can come together to wait on Him—that **He** may sup; to be, as it were, cup-bearers to our gracious Lord; Who once said to a poor sinful woman, "Give Me to drink!"

The expression, "Divine Service," in the sense of public worship, may remind us that the chief and foremost service to which we Christians are called is not preaching and teaching, but to wait upon GOD in prayer and praise. They "ministered to the Lord" (Acts 13:2).

But if we were perfect in this; in our conduct towards others; and in every form of service, we should still have to regard ourselves as "unprofitable servants," because having simply "done that which was our duty to do." Let us not then be high-minded, or ever imagine for a moment that there is anything superior about **our** service, since it falls so very short even of bare duty. A heart to serve God, and all opportunity, power and ability for service come from Him. The only language that becomes us is: "All things come of Thee, and of Thine own have we given Thee" (1 Chron. 29:14).

THE WORSHIP OF A DESPISED SAMARITAN (vv. 11-19). We remarked when commenting on chapter 10 that the Saviour, in illustrating the grace of the Gospel, "depicted the hated and despised Samaritan as showing the mercy and kindness of God"—not the favored and law-boasting Jew. Again, it was to a Samaritan woman that the Son of God spoke of worship as He had never done even to His chosen apostles. And now we have in the incident of the Samaritan leper a most beautiful example of what true worship is. Notice, too, the clear recognition of the Deity of Jesus—he "with a loud voice glorified God, and fell down on his face at HIS feet."

COMING OF THE KINGDOM IN TWO ASPECTS. Verse 21 should read, as in the margin, "the Kingdom of God is among you." It is described in this and the preceding verse as not having come obtrusively—"not with observation;" for the King Himself (apart from Whom the King-

dom could neither be introduced nor exist) had been born in a stable. But verse 24 is in vivid contrast. Then the ushering in of His "Day" shall be with the suddenness, and brilliancy, and resistless power of the lightning! Between these two aspects, the sufferings and death of the Messiah are alluded to in verse 25, but although He was "cut off and had nothing," so far as this world is concerned, in this interval His spiritual Presence with His people has remained from then till now, and, very really, the Kingdom also, although known to faith alone (Matt. 28:19, 20; chap. 13, etc.).

During the bodily absence of the King, and until, by His glorious intervention, the "kingdoms of this world" shall have become His Kingdom (Revelation 11:15), that Kingdom was to be marked by unobtrusiveness; by spiritual and moral power alone—not by this world's glory. How could it be otherwise, since it exists in a world that has rejected and crucified the KING?

DISCRIMINATING JUDGMENT. At the end of the chapter judgments are foretold that must accompany the incoming of the Kingdom in manifested power, but God will have and preserve His elect Remnant even in those terrible days. "One shall be taken, and the other left"—taken, that is, by unerring and discriminating judgment. Needless to say, the Heavenly Rapture is not the subject here—that has to do with the Church.

Chapter 18

GOD'S "VENGEANCE" (vs. 7, 8). Linking the first part of this chapter with the preceding one, there is the declaration that Divine vengeance will overtake the persecutors of God's "elect" in the coming Day, and the same will hold good as regards those who persecute His people now.

The significant question in verse 8 cannot be understood if the article "the" is omitted (see R. V., margin). It is not "faith," but "the Faith." Assuredly there will be faith "on the earth," for the praying Remnant of Israel will be marked by it; but the Church will have gone, and the "man of sin" will have obliterated the last outward vestige of the Christian Faith. He and the other "beast" will be the first to be cast into the "lake of fire"

(Rev. 19:20). Two men of God—Enoch and Elijah—were taken to Heaven without dying, and the devil will have two men who will enter hell without dying.

CHARACTERISTICS OF THE TRUE CHILDREN OF THE KINGDOM. Whether then or now, the true children of God's Kingdom have distinctive marks. Their self-abasement and humility are manifested in one of the two—the publican—who “went up into the Temple to pray” (vs. 10-14); and their simple trust and teachableness are illustrated in the “infants” who were brought to Jesus (vs. 15-17). Again, the incident of the “ruler,” which follows, shows that human nature, at the best, puts self first, and so comes short. In contrast, the Lord Jesus did “sell all that He had” to redeem sinners—to “give to the poor.” Such love is only to be found in the Divine nature.

PRESENT COMPENSATION FOR TEMPORAL LOSS. In the promise of verses 29 and 30 there is the most gracious assurance that all who have forsaken possessions and dear ones for the Kingdom's sake shall receive—in addition to eternal life hereafter—“manifold more in this present time.” Not only more, but “manifold more” is, in one form or another, accorded to such, despite the fact that, as we have seen, they are “unprofitable servants!” To take an immediate example—James and John left their business and their father Zebedee at the call of the King, and their's was more than present compensation—“manifold more”—for to them was given a special place among the most favored men in the world, and in closest companionship with the Lord of Glory!

THE “SON OF DAVID” AND BARTIMAEUS (vs. 35 to end). It was explained when we considered the parallel passage in Mark 10 that although one account states this miracle took place when Christ “came nigh to” Jericho, and the other when He “went out” of it, there is no contradiction, for at that time two Jerichos existed, with a little distance between. The Lord was on His last journey to Jerusalem, but still responds when owned as “Son of David;” and once more He gives “sight to the blind.”

—H. D. Woolley.

(To be continued, D. V.)

THE KING OF FIERCE COURTENEANCE

When the "king of fierce countenance" (Dan. viii. 23) finds that his designs on Palestine have been thwarted by the Roman prince, with whom the Jews will have formed a seven years' covenant (Dan. ix. 26, 27), he will doubtless retire into his own proper domain, there to perfect his plans against the day of reckoning; for he will yet challenge the combined forces of the west. It is no secret that the cherished ambition of the northern power, whoever he may be, is to possess the "pleasant land" (Dan. viii. 9), nor will he rest until he has it within his grasp, and "the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (Isa. viii. 8).

Stimulated by the object lesson in the west, where the Roman prince will have attained a position of great power by bringing together the various states of Europe, and welding them into a ten-kingdom confederacy, the king of the north will set himself to counter this move by forming an even greater confederacy composed of all the nations of the east. That the peoples of the east are waking up and gradually throwing off the western yoke is apparent to every careful observer. The "yellow peril," as it is commonly called, is no mere bogey of the scare-monger, but a terrible reality, which the combined powers of Europe will yet have to reckon with. The Kaiser was not quite the fool that many took him for; and he probably appreciated this danger more than any of his compeers. It has been said, that long before the great war, he had a painting executed to his own design, in which Western Europe was portrayed as basking in the sunshine of prosperity, all unconscious of the black thunder clouds that were gathering in the east and gradually creeping over toward the west. This threatening storm is no mere figment of the imagination, but one destined to materialise, and envelop the west in one of the greatest catastrophes the world has ever known; for it will be the

“day of Jehovah’s vengeance, and the year of recompenses for the controversy of Zion” (Isa. xxxiv, 7).

Doubtless much preparatory work will have to be done before we arrive at the point we are considering, and about which we have no prophetic forecast. But this much is certain, the northern power will have something like seven years in which to prepare for the coming conflict, for it is the signing of the seven years’ covenant between the Roman prince and the Jewish commonwealth that balks him in his purpose; and it is not until the end of the seven years that he again comes upon the scene. In fact, it is his coming that brings the covenant to an end (Isa. xxviii. 17, 18).

It has been suggested that we ought to keep our eye on Kemal Pasha (others might suggest Ismet Pasha), the distinguished Turkish leader, and doubtless we should, for he looks like one that would “make history,” but that is no reason why we should assume that he is going to fulfil prophecy. From his geographical position in Asia, Nimar Kemal might well prove to be a forerunner of the great northern leader of the last days, but, in our judgment, he is much too early upon the stage to play the allotted part of the coming prophetic actor: besides, he lacks the necessary qualifications for the post. The coming actor is represented as a “king of fierce countenance, and understanding dark sentences” (Dan. viii. 23), which would suggest to us that he will combine in himself the character of a cruel war lord and a religious imposter, a veritable successor to the great Mahomet. Like the wilful king in Jerusalem he will assume the offices of both king and prophet, for not only will he be the civil head of the state, but probably the religious head of the entire Mohammedan system, hence the secret of his wonderful power over the peoples of the east. So far as Kemal Pasha is concerned, instead of posing as a religious leader he has done his best to flout Mohammedan sentiment throughout the world by banishing the Caliph—Mahomet’s representative from Turkish territory. But may not even this prove to have been a necessary prelude to the great prophetic drama of the last days? for, if we mistake not,

the coming actor is much more likely to be an Ishmaelite than a Turk, with his headquarters in Assyria and not in Constantinople.

AN IMPORTANT EXTRACT

Before, however, the Assyrian and his nine confederated peoples are overthrown (Ps. lxxxiii.), the Western Amalgamation of ten kingdoms and even those of a wider area are utterly destroyed. The west, the scene of light and privilege, is first punished, then the east is visited by Jehovah in His great anger. The Christianized part of the world, including, of course, Great Britain, France, Spain, Italy, etc., shall be turned into a vast pandemonium. Western Europe becomes one immense armed camp. Her legions are poured into Palestine. Pride, pomp, arrogance, strength and open rebellion against God and His Christ (Ps. ii.), characterize the gigantic expedition. Christendom, and not the Empire only, sends its kings and armies under the distinguished leaders—the Beast and the False Prophet—to fight for the Lamb? Nay, but to fight against the Lamb and His heavenly saints. Oh, the madness and folly of the attempt! Words cannot picture the awful scene.

—Walter Scott.

A SOFT PILLOW

Whitefield and a pious companion were much annoyed one night at a public house by a set of blaspheming gamblers in a room adjoining where they slept. "I will go and reprove them," said Whitefield. His companion remonstrated with him in vain. He went, but his words were unavailing. "What have you got by it?" said the other. "A soft pillow," he patiently replied, and soon fell asleep.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph 5:11.

THOUGHTS FROM JOHN'S GOSPEL

Jesus therefore knowing all things that should come upon Him went forth and said unto them, "Whom seek ye?"

John 18:4.

Very precious are these words and in perfect keeping with John's presentation of Christ.

He had no doubt at all as to who Jesus was.

Lying on that blessed bosom, he could feel, so to speak, behind the pulsings of that human heart; the very throbbings of omnipotence.

He opens his gospel with words which carry us back in one majestic sweep to unbeginning eternity, and there he shows us Christ. The Word, seated upon the throne of immensity, long before time began to mark the flight of ages. Those sublime statements lead us to the glorious climax and reveal the Lord Jesus as nothing less than perfect God.

In the beginning was the Word. Co-eternal existence.

The Word was with God. Distinction of Persons.

The Word was God. Oneness of Essence.

Then we are told in verse 14 that

He who had no beginning became flesh and that

He who was with God tabernacled among us, and that

He who was God was manifested as full of Grace and Truth.

Now let us see how this gem sparkles in the light of this wondrous revelation.

Jesus, knowing all things that should come upon Him, went forth. Jesus. Ah, that is His Saviour name. "Full of grace," says John, and Paul says, "Ye know the grace of our Lord Jesus Christ"—and so Jesus went forth, not as a helpless victim, but as a willing sacrifice for sin, and substitute for His people.

Then notice He went forth knowing. **all things that should come upon Him.** Not only is He full of grace but also truth. He came to make known to us fully and finally God's way of acceptance. He therefore speaks

the truth, but more than that He is the truth. He is the embodiment of all truth. In Him are stored all the treasures of wisdom and knowledge. He is the revelation of God, but only God can reveal God, and so as Jehovah all the events of the remotest past, as well as of the remotest future, are to Him one eternal present.

As we ponder this in connection with our text, we begin to grasp something of the infinite and everlasting love that filled His heart towards the sinful sons of men. In the council chamber of eternity when He said: "Lo, I come to do thy will, Oh God," He clearly saw, down the vista of the ages, the path to Calvary with all its shame and suffering, stretching before Him, but, even then His face was steadfastly set to go to Jerusalem. The anguish of Gethsemane, the kiss of the traitor, the weakness of the disciples, the mock trial, the thorn crown, the nails, the spear, the awful hours of darkness, and the terrible climax of His sorrow, His being forsaken of God, were all known to Him long before He left the glory.

None of the ransomed ever knew

How deep were the waters crossed

Nor how dark was the night

That the Lord passed through

Ere He found the sheep that was lost.

Nor shall they ever know but He knew ever in anticipation. How it ought to deepen our appreciation of His love for us to remember, that it was knowing well the awful price He would have to pay that He came to glorify the Father and to finish the mighty work of atonement.

Abraham, we read, went forth **not knowing whither** he went, but a greater than Abraham is here. The path of faith with its future trials is mercifully hidden from the pilgrim. It is a wise providence that draws a veil across our future way. But Jesus knowing all things that should come upon Him went forth. Is it any wonder we hear Him say: "Now is my soul troubled," and again I have a baptism to be baptized with, and how am I straightened till it be accomplished.

Presumptuous men have spoken of what they call the weakness of Christ in Gethsemane and point to the martyrs who have died triumphantly in His name.

Such men are blind to the meaning of Calvary. The martyrs of Jesus have died with the light of heaven flooding their souls but our Lord died amidst the darkness of divine judgment as a sacrifice for sin. He knew no sin but knew He was to be made sin for us. He knew what a hateful thing sin is in the sight of God and the awful judgment due to the sinner. No wonder then that His holy soul shrank from contact with it and from the awful burden of His people's guilt, and that He prayed, If it be possible let this cup pass from me. "Nevertheless," He says, "not My will but Thine be done," and this not in submission merely but in acquiescence, to do the Father's will. For, let us ever remember that He laid down His life of His own volition. He went forth compelled only by His own strong love. "Therefore doth My Father love Me," he says, "because I lay down my life," and so from the shades of Gethsemane He went forth in the might of His grace to accomplish all that was written concerning Him. Later we read that Pilate brought Him forth wearing the purple robe, but, had it not been true that, first, He went forth not all the power of Rome could ever have brought Him forth. Thank God He is now risen and glorified and one day soon He will come forth not to suffer, but to reign.

And then anew this song we'll sing.

Hallelujah! What a Saviour!

—W. W. Reid.

A PRISONER OF JESUS CHRIST

One of the witnesses for the truth when imprisoned for conscience sake in the days of Queen Mary, is said to have thus written to a friend: "A prisoner for Christ! What is this for a poor worm! Such honor have not all the saints. Both the degrees which I took at the University have not set me so high as the honor of becoming a prisoner of the Lord."

He that hath a perverse tongue falleth into mischief.

—Proverbs

STUDIES IN THE PSALMS

Psalm 80. The Vine Out of Egypt

When our Lord said, "I am the True Vine," He must have touched a deep spring in the hearts of His listeners. The history of the false vine of Hos. 10:1 was sadly familiar to them, and they knew that God had brought His vine out of Egypt for one purpose only, namely, to bear the sweet grapes from which the wine of gladness was to be distilled, and of which a thirsty shadowed world was to drink.

The story falls into eight divisions.

1st. Jacob warns his sons that their only security lies in binding the foal to the vine, the ass's colt to the choice vine; if Israel in her selfwill is bound to some post "where two ways meet" Mark 11:4, she will never work any deliverance in the earth, but if bound to Christ she will be ridden by Him, and upheld by Him all the dusty way to the City of God. Gen. 49:10, 11.

2nd. Psalm 80. The hedge is broken down and the wild boar and the beast of the field ravage "this vine" which God brought out of Egypt.

3rd. Isa. 5:1-4 explains the reason. In spite of divine care and thoughtfulness Israel brought forth wild grapes which set men's teeth on edge. "The Name of Jehovah was blasphemed through her."

4th. Isa. 27:2, 3. In spite of her infidelity the Husband of her Soul pledges Himself to watch day and night over the welfare of His "Vineyard of red wine."

5th. Jer. 2:21 by the law of "reversion to type," the "right seed" is turned to the degenerate plant of a strange vine.

6th. Song 2:15. The little foxes spoil the vine. (See Ezek. 13:4.)

7th. Ezek. Unless fruit be borne, the vine is worthless and no man would even make a peg from its wood!

Finally, Christ, on the night of His betrayal, proclaims that the day of Israel is over, the fig-tree is cursed, the vine is burned and only the olive (God's unfailing promises) remains! Ps. 52:8.

The Psalm rejects the days of Hezekiah when his summons went forth to the Northern Tribes, calling them to "break bread" with their Southern brethren so long divided from them by walls of division and strife—Nebuchadnezzar and Shalmaneser (V. 13) had wasted both Israel and Judah; but Rachel's sons must be one and indivisible (V. 2). See Jer. 3:11-15, 31:1-21, Ezek. 37:15, 28, Zec. 9-11.

The divine names are Elohim V. 3, the God of Hosts V. 7, 14, the Lord God of Hosts V. 4, 19, and the Shepherd of Israel V. 1.

The structure gives three stanzas of unequal length, each ending with a similar refrain, V. 3, 7, 19. Note in each case the lengthening out of the Divine Name.

V. 1-3. Prayer based on the memory of God's wilderness care.

V. 4-7. Prayer based on a present sense of divine disfavor.

V. 8-19. (a) 8-13. Former care and present abandonment; (b) 14-19. The cry for Christ as the only possible Savior.

Text Notes: Titles as 45, 60, 69. Sept add, "concerning the Assyrian."

V. 1. The Shepherd of Gen. 49:24. The link between the Shepherd and the vine is noteworthy, and also the "Shepherd of the Stars" in Isa. 40:26, John 10:3.

V. 2. The three tribes united by common descent from Rachel, the mother of the Northern Kingdom; also the three encamped on the west of the Tabernacle, who for forty years marched immediately behind it.

Their standard was the ox or cherub.

V. 3. They felt they had lost the Shining of God's Face, and knew that one gleam of His glory would shrivel up all their foes. Num. 6:25.

V. 4. Jehovah Elohim Sebaoth; only found in 59:5, 84:8 and in V. 19. "How long hast Thou been fuming against the prayer of Thy people?"

V. 5. "Tears in a threefold measure." The word translated "great" means a large vessel about four times the size of an ordinary cup; it is only found again in Isaiah 40:12, and is there a small vessel to contain the dust of a world!

V. 6. Petty surrounding states quarrel for our land.

V. 7. Prays in view of a trilogy of woes—an angry God, a weeping nation, and mocking foes (V. 4-6).

V. 8. The Vine was an emblem stamped on the Maccabean coins, and over the Porch of Herod's Temple a huge cluster of golden grapes was carved. "Cast out" refers to the conquest of Jos. 1-12.

V. 9. The division under Joshua, 100:13-24; "roots" under David's rule.

V. 10. The extension of the Kingdom under Solomon. 1 Kings 4:24.

V. 13. Beasts are Gentile Powers. Ezek. 39:4, 17. Dan. 7.

V. 14. Return and visit—answered in Luke 1:78, 79.

V. 15. "Branch" is "ben," a son, as in Gen. 49:22.

V. 16. The writer drops the figure of the vine.

V. 17. The title "Man of Thy right hand" refers to the troth of Benjamin (V. 2) and the name conferred by Jacob, i. e. Benjamin (son of the right hand); his dying mother gave the name of "Benoni" (son of my sorrow) and showed a truer insight into Benjamin's history than his father had.

V. 18. Cp. Hos. 6:2.

Our Blessed Lord opens the hidden values of this Psalm to us, in His last discourse, and shows that the secret of fruit-bearing and the exclusion of the wild beast lies in abiding in Himself.

The meaning of "abiding" is simply that I am satisfied with what I have found in Christ and want nothing else. A man abides in a room until he finds he wants something outside. Christ expects that we habitually pitch our tents in the region of satisfied desire.

—Harold St. John.

When they asked the dying Faraday: "What are your speculations?" he replied that he was not pillowing his head upon any "speculations," adding "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

QUESTIONS AND ANSWERS

Address all questions to A. N. O'Brien, 227 W. Victoria Street, Duluth Minn.

Q. Is it really necessary to have the baptism of the Holy Ghost after one is saved?

A. The baptism of the Holy Ghost took place at Pentecost, Acts 2:2-4. Then the church was formed. All the believers were that day baptized into one body, 1 Cor. 12:13. Pentecost can never be repeated, nor need it be. The work done then abides. As men and women believe they are baptized into that body begun at Pentecost, as our last text proves. We read of repeated fillings with the Holy Ghost, Acts 2:4, 4; 8, 31, 6: 3, 5, 7: 55, 13:52. We have also the exhortation to "be filled with the Spirit, Eph. 5:18, but never an exhortation to be baptized with the Holy Ghost. For the thoughtful this fact is important.

Even at the beginning of the spiritual life the soul is not directed to the work of the Spirit in him, but to the work of Christ upon the cross, whereby his sins were all put away. When this is relied upon, the soul is operated upon by the Spirit, but he may not (nay, will not) at once be conscious of any work except that of Christ, to which the Spirit directs the attention of the sinner, that he may know his sins are forgiven. As he goes on with God in the Christian life, he learns that he is indwelt with the Spirit. He has already been baptized with the Holy Ghost, and may be filled with the Spirit for every difficulty in walk, and for every occasion of testimony.

Q. Can one fall away completely from God after one has received the baptism of the Holy Ghost?

A. One sees immediately the inconsistency of those whose teachings have disturbed our questioner. One would think that when a state of sinlessness has been attained, there could be no fear of apostacy, but the whole system is legalism, instead of grace. The teaching of the Bible is that not only are my sins gone through the blood of Christ, but that I am gone as well, in His death, Gal. 2:20. These people are occupied with themselves, and their fancied attainments. The Apostle Paul

was occupied elsewhere. Christ filled his vision, Phil. 3:8-10. Surely a member of the body of Christ cannot be dismembered. He Himself guarantees the eternal safety of those who hear His voice and follow Him, John 10:27-30.

Q. Can one live a sinless life after one has the baptism of the Holy Ghost?

A. No one ever lived a sinless life down here, except the Lord Jesus. In 1 John we read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." One may not be doing anything wilfully, but "the thought of foolishness is sin," Prov. 24:9. "To him that knoweth to do good, and doeth it not, to him it is sin," James 4:17. The least leaning toward the world, or love of the world is forbidden, 1 John 2:15. Who is there that can say he never loves the world. It is evident that to claim sinlessness one must shut the eyes to the guilt of wrong thoughts. Living in sin is another matter, and we are told that the one who does so has not seen, nor known the Lord, 1 John 3:6. "Sinneth" is present, and a continuous tense in the Greek—it means anyone who lives in sin.

All the teaching of Rom. chapters six and seven, is addressed to the saints at Rome. In fact one does not come into the exercises of those chapters until the questions of guilt have been settled in the soul. Chapters three to five, verse twelve, deal with forgiveness and justification. Then when sins are all gone for faith, the question of sin is taken up for the first time. As to guilt it is owned before God before forgiveness is known, Rom. 3:19. Helplessness, too, is realized, Rom. 5:6. The cry in Rom. 7:24 is not for forgiveness, but for a **deliverer**. Holiness teachings confound forgiveness and deliverance, and are not clear about either. Moreover they are most inconsistent in their doctrines. How can one who has no remains of a fallen nature in him, become a sinner again, and be lost? It must be that they do not consider the thought of sinful actions, as sin, unless it is harbored. But the word says "As a man thinketh in his heart, so is he," Prov. 23:7. See also the words of our Lord in Matt. 5:28.

The universality of sin is asserted in Eccl. 7:20, "There is not a just man upon earth, that doeth good and sinneth not." Compare 1 Kings 8:45. The Lord speaks of Christians and says, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," Heb. 12:6. Now it is evident that chastening cannot be because of holiness. God does not (could not) scourge a man for anything else but sin. It is to be noted that "chasteneth" and "scourgeth" are both in the present tense, that is they are present actions, on the part of God, toward His people. Anyone "without chastisement" is a "bastard," and not a son, according to Heb. 12:8.

Hence the statement of 1 John 1:8 is borne out consistently in the teachings of the Word, and one can heartily thank God for the next verse, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The "us" refers to Christians, as does ch. 2:1. How different to receive forgiveness, and to have an Advocate, from being sent to hell, when the Christian sins!

WHAT HAVE YOU DONE?

"I have been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I only thought of the relation of others to me, and not of my relation to them."

Common enough is this sort of lop-sided religion. Quarrelsome people complain that there is no love in the Church now, and unsociable folks murmur that everybody is so backward to speak upon divine things. Many have a very wide eye toward the graces they receive, but they are nearly blind when it comes to giving out—they do not see it. "Look not every man on his own things, but every man also on the things of others." Phil 2: 4.

REPORT OF THE RUSSIAN WORK IN PARIS

By Prince Vladmir Nizeradse

I am gratified to be able to tell you that we have been very successful during the month of May in our work amongst the Russian refugees in Paris. While looking for new places where Russians were to be found, and while praying for God's guidance my heart became burdened for those of my countrymen who had been committed to prison for various crimes. I found it a little difficult to get permission to visit the prisons, being only a layman and not recognized as a minister. Nevertheless I have been able to visit some of them, and have distributed Bibles and tracts. In one of the prisons a young man, who was being punished for theft, has found the Saviour, and it is most touching to hear him speak about sin, misery, and everlasting life.

Our meetings during the last three months have been very encouraging, and several men and women have accepted Christ as their Saviour. We praise the Lord for funds which have come in this month, enabling us to extend our meetings to the various suburbs of Paris where many Russians are living. Our first organized meeting took place on the 1st of June in a locality where three hundred and fifty families were gathered. We had a really glorious time which gave us a desire to have other meetings of a similar kind. We distributed all the Bibles and literature which we had in stock, and now I am eagerly waiting for more. I still have three hundred New Testaments, but not a single Bible; please pray for the supply of this need.

In various parts of Paris the Lord has enabled me to distribute hundreds of free meals to the poorest homeless refugees. Everyone at the same time received a Way of Salvation booklet, and a copy of the New Testament. Little by little the Russians stop talking nonsense about Evangelical work, and come very willingly to our meetings, at which they say they are refreshed, and as a result come again.

The greatest desire of our hearts is now to start a Sunday School, but there are many difficulties such as lack of funds, and a room for meeting in. Another difficulty is the fact that the children are scattered all over this large city, and cannot be assembled in the one spot. We need to pray very earnestly that the Lord may arrange for them in this matter. We are very desirous to have the first Russian Sunday School in Paris during the next quarter if the Lord will.

TRAVELOGUE No. 11

Dear "Armour" Readers: Immediately after leaving Beeroth on our way to the northern section of Palestine, a roads-sign informed us that Bethel was about a mile to our right. In our eagerness to reach Galilee, we passed on at this time, but we did not rest content until we had made a special visit to Bethel—for Bethel is far too ancient, sacred and interesting a place to ignore or ever to visit hurriedly.

Having made a list of the Scriptures mentioning Bethel—and learning that Bethel has been absolutely identified as one of the oldest sanctuaries in the world—we were prepared to quietly read what the Lord had to say about the place.

It became apparent at a glance that the prophecy of Amos—"Bethel shall come to naught"—had had a literal fulfillment. Bethel at present is an abandoned and desolate heap of ruins. It was a precious privilege to peruse the Word and recall some of the important events which transpired at Bethel since that glad day, nearly four thousand years ago, when the patriarch Abraham "removed to a mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Hai on the east, and there he built an altar unto the Lord, and called upon the Name of the Lord." (Gen. 12:8).

We "took of the stones of that place" and put them for our pillows and lay down—not to sleep—but to read Genesis twenty-eight, and to meditate on the flight of Jacob from Beersheba to Padan-aram. We thought upon the significant dream which Jacob dreamed here, and of the revelation and promises of the Lord given him at this time. We praised God for the Person and work of the Lord Jesus Christ, by which we have communication with

Heaven today—also for the “exceeding great and precious promises” given to believers in this age. (1 Cor. 3:21-23).

“The name of that city was called Luz at the first,” but Jacob called it “Bethel,” that is: “The House of God.” After Jacob’s sojourn in Padan-aram he returned to Bethel by Divine instruction. “And he built there an altar and called the place El-beth-el,” that is: “The God of the House of God.” (Gen. 35:7). He had advanced in the knowledge of God during those intervening years, hence he is interested not only in the House of God but also in the God of the House of God. May this be true of God’s children in this dispensation.

Our interest in Bethel deepens as we remember that the Ark of the Covenant and a temporary altar were in it in the days of the Judges (Jud. 20:26-28 R. V. also 1-4 R. V.) And Bethel was on the prophet Samuel’s “circuit” (1 Sam. 7:15-17). On the memorable day of the prophet Elijah’s translation, the Lord sent him to Bethel (2 Kings 2:2). Bethel was even the site of a school of the “sons of the prophets” (2 Kings 2:3). And it was from Bethel that the “young lads” came who mocked the prophet Elisha (2 Kings 2:23-24).

Near the summit of the hill called Bethel is a singular circle of large blocks of stone which the Moslems say is the place where King Jeroboam set up one of the golden calves for the Israelites to worship, and brought down on himself the wrath of God (1 Kings 12:26-33, 13:1-10). After Bethel became a center of idolatry the voices of the prophets were raised against it (Jer. 48:13, Hos. 10:15, Amos 3:4, etc.). And the prophet Amos was threatened because of his faithful preaching in Bethel (Amos 7:10-13). The godly king Josiah broke down its altar and its high place (2 Kings 23:15-18). Thus Bethel has become literally “Bethaven”—the House of naught!

Continuing northward on the main road, we soon pass within the borders and into the hill country of the Tribe of Ephraim (Josh 17:17 and 18).

From the top of a rugged hill a view may be had of Shiloh—the resting place of the Ark of the Covenant after the conquest of Canaan (Josh, 18:1-10, 19:51). It was in the Tabernacle at Shiloh that the child Samuel ministered to the Lord (1 Sam. 1, 2, 3.) In the days of King David the Lord “forsook the Tabernacle of Shiloh” because of the wickedness of His people Israel and chose “the Mount Zion which He loved.” Jer. 7:12, Psa. 78:58-72). Shiloh presents a spectacle of ruin and desolation today.

By and by, across the wide plain, the two famous mountains—Gerizim and Ebal—which guard the narrow valley leading into Shechem, came into sight. When the Isrealites reached this point, they set up “great stones” and plaistered them with plaister, and wrote upon them the words of the Law, “very plainly.” An altar of “whole stones” was erected here, upon which burnt offerings and peace offerings were offered—and the people ate and rejoiced before the Lord. What an impressive sight it must have been to see the people divided into two companies—“half of them over against Mount Gerizim, and half of them over against Mount Ebal, as Moses the servant of the Lord had commanded “And” afterward Joshua read all the words of the Law, the blessings and cursings, according to all that is written in the book of the Law.” (See Deut. 27, also Josh. 8:30-35).

The attractive village of Sychar is on the lower slope of Mount Ebal. This village is famous as the dwelling place of the Samaritan woman who conversed with the Lord Jesus at Jacob’s Well. And it was here that the Lord Jesus “abode two days”—and many of the inhabitants believed in Him (Jno. 4:40-43).

By far the most interesting object to us in this vicinity was Jacob’s Well. It was with a keen delight that we visited it! A half-finished church building covers the well—but we had eyes only for the well. It was an inexpressible pleasure to sit on the side of the well—whose site is “absolutely undisputed”—and to read John four—and drink the water! We had “nothing to draw with and the well is deep”—eighty feet deep, we were told. A woman, though not a Samaritan, lowered a bucket and drew water for us from its depths. We could also give thanks to God for that other Water which the Lord Jesus had offered the Samaritan woman on this very spot.

Someone has pointed out the interesting fact that Jacob’s Well is the “center of the Holy Land.” It strikes this writer as being exceedingly appropriate that the central truths of Christianity should be dealt with by the Lord Jesus, at this central point of the Land of Canaan—which is itself “in the midst of the nations” of the world! For “Eternal Life,” “Worship,” “Service” and “Reward” are all mentioned in that remarkable fourth chapter of the Gospel according to John.

We must leave for another article D. V. the account of our visit to the Samaritans and their synagogue.

Yours in His love and fellowship, —Tom M. Olson.

HOME TIDINGS

Please continue praying for the Lord's work carried on by the workers mentioned in these columns. Not that your prayers should be confined to these only, but include these regularly before the throne of grace.

There were five baptisms in the Des Moines River recently by Mr. Jno. M. Dunkerton, the fruit of labors at Carbondale, Iowa, where preaching has been going on every week for 15 months. Mr. W. H. Thomas gave help for six meetings.

Mr. Clay Pearson was at Central Gospel Chapel, Des Moines, for a gospel meeting recently, also brother Lear of Argentine gave three nights.

The Sixth Annual Bible Conference will be held at Elkhart, Ind., Sept. 3rd to 5th. Communications to G. C. Mishler, Route 7. Elkhart, Ind.

The Cedar Lake Conference is going on while this is being written. About the usual number are in attendance, and the word is being ministered by Messrs. C. W. Ross, H. St. John, J. A. Clarke, Wm. Hill, Harold Harper and Bruce Gilbert.

Word has been received that there has been considerable blessing in the tent at Maywood, meetings being conducted by Mr. J. F. Spink.

For the past three weeks we have had tent pitched in Bristol, Va.-Tenn. The tent holds 250 and has been full almost every night, and a number of nights from 50 to 150 have been standing on the outside. Many anxious souls, and a few, we believe, have been definitely saved.

We are holding two or three shop meetings through the week and seeking to evangelize the whole district with tracts. Pray with us for breaking down among people. Brethren Jones, Detweiler, Blackburn, Hunter.

Flint, Mich., 4th Ave. Gospel Hall. A short visit from our Brother Lowder of Belgian Congo, was much appreciated. We had the pleasure of listening to a very interesting and encouraging account of the Lord's work in these dark lands. Also we, along with our brothers, had the joy of seeing one young man decide for Christ after the Gospel meeting.

—D. K.

I keep busy all the time in the Gospel. I had two happy weeks in tent at Palisades Park, N. J. While there two

confessed Christ as Saviour and I trust as time goes on they will prove the reality of their confession. Then I had a good week at the Rhodes Grove Conference, giving help to the Lord's people and also in the Gospel. Found much food there for my own soul as I listened to brethren St. John, Miller, Hunter, Davidson, and McJennett from Africa.

Tomorrow John Hasse and I leave by car for a trip into the towns and country places out from Kingston, Ont. Dr. Boyce of Kingston brought these new fields to my attention and now after much prayer and months of waiting we go forth looking to Him alone for blessing. Will tell you more about this trip later.

—Geo. Rainey.

Christians at Palm Beach, Fla., now meet Lord's Day morning at 11 o'clock, at 627 30th St. A gospel meeting is held Sunday evenings at 8 o'clock at American Steel Co.'s building, Riviera.

—F. H. Winter.

Assembly Hall, Buffalo, N. Y. Mr. Edward Fairbairn and wife received a warm welcome home after their absence abroad several months. Mr. Fairbairn took the gospel meeting for three consecutive Sunday nights in July. Reports given of work by G. M. J. Lear from the Argentine and D. M. Reid of Santa Domingo.

—E. D. M.

Rhodes Grove Bible Conference was indeed a great blessing to God's children reaching not only to those in assemblies gathered to Name of Lord, but many other Christians and especially preachers from the various denominations. The ministry was shared by the following brethren: H. St. John, A. B. Miller, Missouri; Richard Hill, New York; G. Raney, New York; W. F. Hunter, Virginia, Br. McJanet, Africa. One and all testified of help received from the readings in Acts and Romans given by St. John and A. B. Miller, respectively. Many professed conversion and a few were baptized.

—R. E. Stauffer.

P. O. Box 575, Seward, Alaska, July 17, 1927. Dear Saints and Fellow-laborers: Although it is but a short time since we came to southwestern Alaska in the service of Christ, it is with joy that we are able to recount what the Lord hath done.

In this vast territory of 565,000 square miles we are in all probability the only permanent testimony from those

gathering in the Lord's name. Surely this is a great responsibility, not only for us, but those in the homeland. Pray that the Lord will exercise hearts and thrust forth laborers into this corner of the vineyard, where ignorance and indifference are prevalent in spiritual things.

The work in the gospel has been much more encouraging. There are now 18 children on the roll. 4 of them are native Indians.

We visit a dear Christian lady who has been stricken with paralysis for a number of years, confined to her home and deprived of Christian fellowship. Unable to read very much on account of her eyes, her unsaved son has had to read the Scriptures to her. It is just a matter of duty with him to please her.

It is a treat to behold her face radiant with the Love of Christ, especially when you read and pray with her. Christians pray for her and her unsaved son.

Yours in the patient waiting and service of Christ,
—W. R. MacPherson.

CANADIAN TIDINGS

Mr. W. Wilson of Saskatoon, Sask., visited Strasburg and had the joy of baptizing a young man brought to Christ at tent meetings the summer before. Also visited Estevan and Oxbow where he was much cheered at seeing the grace of God.

In a new district called Eldersley, Mr. R. Varder is seeing some confess Christ and others enter into a fuller apprehension of the work of the cross.

Mr. E. J. Tharp visited assemblies in Winnipeg and the word from his lips was of great value.

Miss Florence Fisher is commended from Maranatha Hall, Toronto, for service to the Lord in the mountains of Virginia. She is to join Miss Henwood who has labored there for many years, teaching the Word and giving help to women and children as the Lord leads.

Mount Pleasant Hall, Vancouver, B. C. 1927 has been an eventful year for Christians meeting in above hall.

Before our Easter Conference Brother Garnet E. Thomas spent two weeks here. The gospel preached in power (several saved). Men's mass meeting in theatre Sundays, about 1000 present.

Easter Conference, many "The best yet." Ministry—Self-humbling—Christ exalting, by G. E. Thomas, A. L. Ritts, H. St. John. Missionary reports by T. Maynard (India). A. C. Peterkin, (Santa Domingo). C. Bowen and W. Ainslie, (British Columbia). A. R. Stephenson, (Prairie Provinces). The young men exercised about missionary work in Santa Domingo. Please pray for these brethren .

Conference followed by never-to-be-forgotten ministry, by Brother H. St. John. He afterwards visited the smaller assemblies in B. C.

Brother Alfred Mace recently concluded two weeks meetings, and left with his wife on July 27th for Australia. Brother Mace's ministry always comes in freshness and power. He goes forward with the continued prayers of the saints of Vancouver.

—John B. Sadler.

Marantha Hall, Toronto. Help has been given in the gospel by our brethren A. G. Bentley and James Lowder, the latter brother having a wonderful testimony to give concerning God's saving power in the Belgian Congo.

—John S. Reid.

Olivet Hall, Toronto. We have again had the help of our Brother John Wilson, who is soon to leave for the Argentine. We also have had the pleasure of entertaining Miss Bergin and Miss Dawson, Missionaries from China, who recently held a united meeting in above hall, with the sisters from the various assemblies in the city. Their account of their work in China was most interesting and profitable. Miss Bergin is a sister of Dr Bergin of the Children's Orphanage in Bristol, England, the institution so widely known all over the world.

—E. W. Peterson, Sr.

We had the joy of holding three weeks' meetings at West Guildford and Maple Lake in July, using a chart:—"7 Dispensations and the Coming of the Lord."

A brother has purchased a hall at West Guildford for the meetings and we had the pleasure of opening what had been a pool room, for the Lord's work. There was a little opposition the first week, however this seemed to subside as most of the people prefer a school to a pool room and dance hall.

W. Guildford and Maple Lake are about three miles apart and the believers will have the "Breaking of Bread" alternately at each place.

The afternoon about 30 present; gospel in the evening, 45 present; on the 24th afternoon, 70 present; on the 31st afternoon, 40 present;; on the 31st evening 100 present.

One professed, five more are concerned, two Christian women took their place with us at the Lord's table.

One old man who has not remembered the Lord for a few years, came again, and taking it all together there is great joy at W. Guildford. Brother George Calverly of Orillia has visited them occasionally for several years and saw great blessing last summer. W. W. Mortimer of Hamilton on vacation at Maple Lake also gave help. After coming home, a woman was happily saved August 7th. All praise to our Lord.

—D. Bate.

FALLEN ASLEEP

Mrs. Rebecca Sloan, beloved wife of David J. Sloan, departed to be with the Lord. She was born again in County, Tyrone, Ireland. Forty-three years ago she came to America and found herself all alone in this large city, Chicago, but she always told how the Lord guided her and that He always proved faithful to His word, "I will never leave you nor forsake you." She was directed to the family of the late Donald Ross where she felt at home. She took her place among the Lord's people, gathered to His name, and bore a bright testimony all these years. The last five years of her life down here she was an invalid, but never a murmur escaped her lips. She took great pleasure in telling all who came to see her, how the Lord had saved her all these years, and as the end drew near she longed to see Him whom having not seen, she loved. So at 10:45 a. m., August 6,*she passed into His presence peacefully. Brother C. W. Ross, who knew her forty-three years, spoke to a large audience where some of her old friends came many miles to view all that was left. A great company of her friends went to the cemetery where the remains were left until the sound of the trumpet on that fair morn. She leaves a husband to mourn the loss. There was one daughter, but she died in infancy.

On July 17th at Moose Jaw, Sask., Brother Andrew Snowdy was suddenly called into the presence of the Lord. Sudden death, sudden glory. Converted thirty-seven years ago, he went on well and will be missed.

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THE DECEITFUL HEART

"After all I do not hate God, No, sir; you will not make me believe that. I am a sinner, I know, and do many wicked things, but after all, I have a good heart—I don't hate God." Such was the language of a prosperous worldling. He was sincere, but sadly deceived.

A few months afterwards that God who had given him so many good things, crossed his path in an unexpected manner. A fearful freshet swept down the valley and threatened destruction to this man's large flour mill. A crowd was watching it in momentary expectation of seeing it fall, while the owner, standing in the midst of them, was cursing God to His face and pouring out the most horrid oaths.

He no longer doubted that he hated God. But nothing in that hour of trial came out of his mouth, which was not previously in his heart. He who is wise will believe God's account of the state of his heart by nature, rather than the deceitful heart's account of itself.

SIN AND SINS

In our title the first word stands for the nature, and the second for the fruits of that nature. Unless some supernatural power comes in, these fruits inevitably grow on the tree of nature. We are not sinners because we sin, but we sin because we are sinners. We do not confess our sin, that is our nature—we judge it. We should confess our sins, and if we do the faithful and just One forgives and cleanses, 1 John 1:9.

As awakened to our condition—sinners against God, we are not even told to confess our sins. "Believe on the Lord Jesus Christ, and thou shalt be saved," is the short, but sufficient message to an awakened man, Act 16:31. A believer who is conscious of having sinned is the one instructed in 1 John 1:9.

Sins are removed from the eye of God by the blood of Christ; and from the conscience of the sinner when he believes the testimony of the Scripture to the value of that blood. Never again will that soul come into the place of a lost and condemned sinner.

But the question of sin is a more difficult one, because the old nature still inheres in humanity, even though forgiveness may be understood and enjoyed. A new man has entered, but the old man seems to be resisting the desires and actions of the new, and deep and long-continued are the exercises through which the Christian passes. He will never get out of the perplexities of what seems such contradictory experiences within him, unless he follows carefully and prayerfully the guidance given him in the Word.

First—A new birth has given him a new nature, with altogether different tastes. Love for the Word and for Christ, and for Christians springs up within the believer. At first he may have very little conflict, for God is very gracious, and a full tide of joy makes temptation almost an unnoticed thing for a time. But after a while old desires spring up again, and the soul is plunged into perplexity, if not into despair.

Second—God sees the believer in a risen Christ, with all the value of His death, and all the change of position

which His resurrection implies, reckoned to the one who has trusted Christ. The death of Christ has brought forgiveness and justification. The past is gone, in the death of Christ. Sins and iniquities will He remember no more, Heb. 10:17. This is simple and experience does not contradict it. But I am gone in the death of Christ. This statement experience seems to contradict. I seem to be very much in evidence, the old fallen I. Yet God declares that "Our old man is (was) crucified with Him, that the body of sin (sin, in its totality) might be destroyed (annulled) that we henceforth should not serve (be slaves to) sin," Rom. 6:6. This is declared and appropriated in Gal. 2:20, "I have been crucified with Christ." The verb is best thus rendered. Then all that I was, as a child of Adam, is reckoned as gone in the death of Christ. God so reckons, or I would still be responsible judicially for my sins, and therefore in danger of hell-fire. But not only does God so reckon. He exhorts me to so reckon, Rom. 6:11. Faith must take this stand with God, or defeat is certain. The second statement of Gal. 2:20, as rendered by J. N. Darby, reads, "And no longer live I." Surely it is not going beyond these statements to say that I am gone in the death of Christ. That ends my history as a man in Adam, and by faith I thus reckon with God. Hence we read in Rom. 8:9, "But ye (Christians) are not in the flesh." God sees us in Christ, and in the Spirit," as this verse declares.

Third—What I was has been punished in the death of Christ. "He hath made Him to be sin for us," 2 Cor. 5:21. This means that Christ was answerable then on the cross, for my nature. By that sacrifice for sin (it does not say here for sins) God condemned (not pardoned) sin in the flesh, Rom. 8:3. It is judged and gone for God, in that sacrifice. In the measure in which this is realized, and enjoyed, will real deliverance be known, and Rom. 8:4 be realized, as a practical thing.

If sin works in us, we should judge it immediately as a thing unworthy, and as the acting of the old nature. If we do this unsparingly, we are in the mind of God about it. As we judge sin, we will also confess the sins which have sprung from this evil nature, and these will be for-

given. May the Lord enable readers and writer to know increasingly the blessedness of entering into the full liberty which He has secured for us!

—A. N. O'BRIEN.

THE VOW OF THE NAZARITE

Of what then does "Wine" speak? From the Scriptures that we have already quoted, and as beginning a constantly intensifying series, we feel confident in interpreting this first product of the Vine-tree as a symbol of those simple, harmless, sinless pleasures that are quite lawful; nay, more, not only permissible but **good**. There are such sinless pleasures and childhood and youth must be left free to enjoy them. Not for one moment should the child of Christian parents be forbidden such, or forced into a path for which he has as yet no internal attraction, but rather repulsion. How often do we hear Christian parents say, "I will allow my child to go nowhere that I do not go myself, or to do what I take no pleasure in myself," till too often the youth gets such an abhorrence of the extreme strictness which he assumes to be the only expression of Christianity that, like many a sad case of which we know, when the curb is withdrawn, he hastens to exercise the freedom for which he has long thirsted, and goes in the opposite direction—into the world entirely—to the sorrow of all. That is a **forcing** of Nazariteship. The Christian parent rejoices in his Nazariteship; the Christian child is not there yet, compulsion is the last thing to be used and he must be permitted what answers to the "wine."

But have Christian parents no means whereby they can influence their off-spring for good. Most surely they have. If they themselves have learned that secret that led to Nazariteship, let them show their own perfect satisfaction so far above all that earth can give. Let them so learn the beauty and perfection of their Saviour-Lord that their dear children may say to themselves: "My parents have something of which I know nothing, O fain would I know the secret of their peace and joy, for

it certainly is not in that in which my unsatisfying pleasure lies."

O Christian parents, beware lest your own unsatisfied heart, through lack of living communion with the living Lord, lead your children away from, rather than to, the path of Nazariteship. Your occupation with Christ will thus be a blessing to your children as well as to yourselves. You must win, not force to Nazariteship.

But after awhile, wine must give place to strong drink; that is the simple sinless pleasures begin to be insipid, and there is a growing longing for what is less wholesome and that gets a greater hold on the heart of the one who is walking that path—that is, "strong drink" takes the place of the wine. But not even yet is there anything positively evil. The Israelites was as free to partake of "strong drink" as he was of wine, for it is written that if he lived too far from the place of Jehovah's Name to carry his tithes there, he might "turn it into money, and bestow that money for whatsoever his soul lusteth after for oxen or for sheep, or for wine or for strong drink" (Deut. 14:22-26). But excess in either wine or strong drink was ever sternly and consistently condemned.

Strong drink, then, is a symbol of those pleasures that are more intoxicating. They tend to rob the votary of his poise, his power of discernment, and if continued, lead to the next step in the path of experience:

"Vinegar of wine and vinegar of strongdrink." That interpretation of these will rest on that new element that is here introduced: "Vinegar," and that, if I am not mistaken, will be found in the meaning of the word itself. It is precisely the same as **"leaven."** Is not that intensely significant? For leaven is the clearest symbol of what is essentially evil: it is **"sin in the flesh"** and that is the meaning of Vinegar!

Here, then, we get the pleasure-lover's progress: an element of real sin soon enters into his pleasures. "Wine" and "strong drink" failing to satisfy the jaded appetite,

*Vinegar is in Heb. **"chometz"** Leaven **"chahmetz"** and both from **chahmatz** to be "sour, biting, sharp." (Ges.)

bring their own penalty even in their indulgence. As the "vinegar" is biting, sharp, sour, so, with conscience benumbed, that from which there would at first have been a shrinking with horror, is gone into boldly. The "Vinegar" tells of the "pleasures of sin," and in its extreme form of "vinegar of strong drink," the corrupt lusts of the flesh. So-called "pleasures" cease to be that—like "vinegar," they bring no joyousness, no exhilaration, but only bite and destroy the very sense that they were meant to gratify, and which at first they did, at least in measure, gratify. Here then in these divine symbols is most needed practical guidance for Christian parents. As soon as there is an element of sin in the pleasure—as soon as that can be clearly shown to the youth, then parents have both the conscience and heart of their children as their allies and not against them, in the firmest refusal of permission to indulge in anything of that kind.

Perhaps we might find an illustration of the "Wine" and "Vinegar" in literature. There is much that, whilst not distinctively Christian, is at least clean, beneficial, wholesome—it should not be forbidden. But today there is an increasing lot of pernicious trash that not only enervates the moral character of the reader, but destroys that reverential fear of God that lies at the base of a Christian character. The writers seek to pour into their readers' minds the fogs and mists of their own impurity or unbelief. Wherever that is the case, the parent need have no hesitation, as long as he has control, in showing his love for his child is inflexible, forbidding him to read such books and to this refusal both conscience and heart will yield tacit, if not expressed assent and eventually in later life, keen appreciation.

This "Vinegar of strong drink" represents the end of the path of the worldly pleasure-seeker's experience. When this has come then the evil days whereof Solomon speaks have also come, in which the deceived one cries of his former delights: "I have no pleasure in them" (Ecc. 12:1). Nor need one be very aged before reaching this stage, for one of our own poets wrote on his 36th birthday:

"My years are in the yellow leaf,
The flower the fruit of love have gone,
The worm, the canker and the grief
Remain alone."*

Thus ends that path, experimentally, in a wail of disappointment. But now let us turn to the last three, in which we shall get, I believe, the light of God on those pleasures and what **He** declares them to be from their very beginning to their very end.

And here, consistently with the number (3), we cease to look upon the vine, or the pleasure of this world, from the standpoint of human experience (4), but listen whilst our God tells us what it is in a true light. At once we are struck with this contrast, whereas before there was an intensifying, there is now a constant diminution of power.

The first is "liquor of grapes," or, as we should term it, grape-juice. But this is not **wine at all**. No amount of argument will make the mere juice of the grape into wine, without fermentation. It is a pleasant and refreshing beverage, but it does not fill the place, in symbolism, of the wine. Nowhere in Scripture is it written that grape-juice "cheers God and man," or "rejoices man's heart," but gives the same kind of refreshment as does the simple element, water.

But see how that applies. The "Wine" now speaks of true, real joy—it has no longer a bad, but good significance, and God tells us in this symbolic way, that all the pleasures that this world away from Him can give have no real "wine"—no real joy in them at all. At best it is only "grape-juice." And most confidently do I appeal to each one of my readers. Have we not all found it to be true? Do we not remember the time when returning, perhaps, from some of this world's hilarity—the "wine" in its bad sense—we have said in our bitterness: "If this is the best that life can give, then I wish I had never been born." How promising of pleasure the world is to the young, and generation after generation sip of the cup that that aged Deceiver puts to the lips, but there

*Lord Byron.

is no true joy in it, and the more ardently we pursue the sooner do we become, what has a special word attached to it, "blasee," and the grape-juice has to dwindle to merely a fresh, green or moist grape.

Surely that clearly speaks of diminished ability to quench thirst, and as a symbol of the diminishing power of this world's pleasure to refresh. Nor is that the end of the series: All moisture goes, till at last the votary of this world's pleasures is sucking a dried grape not only with no wine, but with no moisture at all.

The thirst is still there in the ever-thirsty heart, but there is no means of even temporary relief. Do we not get a sad picture of a man sucking a "dried grape" in that thirsting wealthy devotee of pleasure, who esteemed the abundance that his wealth gave him, to be his "good things" (Luke 16). But what thirst can there be without any body—for the rich man was surely disembodied. All must be figurative, and if the fire in which he was tormented was the realized wrath of God, would not the water that he desired be the opposite of this—that love for which all human spirits long, and lacking it, and will thirst for to all eternity? God's love alone satisfies the spirit. His fine raiment might clothe his body—his sumptuous fare might satisfy his soul, but neither of these will quench the thirst of man's spirit, and to depart out of this life without finding that one single Source of satisfaction means an everlasting sucking of a "dried grape."

Having thus considered these seven forms of the Vine-tree from which the Nazarite voluntarily abstained, can we not conceive how incomprehensible the type must have been in Israel and how incomprehensible the anti-type will be today? The substance will surely not be less so than the shadow. I throw myself back to Israel's day, and here is a young man, we will say, who has all his life taken pleasure from every form of the fruit of the vine, from wine to raisin, but now has voluntarily taken a vow, and in consequence turns away from all, nor can he be induced to touch the Vine-fruit in any form—what can have induced so unreasonable a vow? But he is not sad. Indeed he seems to have found some

source of joy that makes him the happiest man in the place. No need for him to preach: his whole life is a testimony to some secret source of joy. O, to learn what that secret is!

Would that not have been the cry of many a heart? God wanted a man in those days who should foreshadow the power there is in Jesus, His beloved Son, to give a satisfaction that nothing in all this poor old world can give. Let one who has proved the vanity of this world's pleasures, find Jesus to be his Lord and his God—His Lover and his Saviour, then farewell, he cheerfully cries, to all that this world can give. No need for him to "speak to everyone he meets" with the lip; his calm joy, underlying, it may be, waves of natural sorrow, speak of Christ more forcibly than all the sermons that could be preached.

—F. C. JENNINGS.

See how, in the cross, the whole question of good and evil was brought to an issue in every way.

First, it was the complete display of man's enmity against God—the contemptuous rejection, alas! of God come in love. For His love He had hatred. In every detail (of that scene) disciples, priests, Pilate, all bring out the evil that is in man. Then, too, Satan's power is fully manifested, and that over men in their passions; and, in one sense, in death, at least in the sorrow of Christ's soul.

Next, I get the perfect man as nowhere else; perfect love to the Father, perfect, absolute obedience and that in the very place of sin, and the cup it had filled. And this in human weakness, under Satan's power and the forsaking of God.

And then God Himself, in perfect righteousness against sin, and sovereign, perfect, infinite love to the sinner—His majesty and truth both made good.

Such is the cross! In the history of eternity it stands alone. Man in God's glory is its blessed result.

J. N. D.

A STREAM IN THE DESERT

I knew a man of God who earned his bread by the sweat of his brow. It was impossible to observe him and not feel that he was separated from those around him by the indwelling of the Holy Ghost. He told me in deep humility that he could not "speak for the Lord," by which I discovered that he meant he could not accost strangers on the subject of their personal salvation. If he could not speak to man he could to God, and never shall I forget the first time I heard his voice raised in supplication and prayer at a little wayside gathering. I know not from whom it proceeded, but I felt whoever it was, that soul had power with God.

He went to live in a village where none cared for anything beyond this present life; he was a stranger indeed among them. Early and late he labored in the fields but the Lord of the whole earth had ordained a blessing for this dark hamlet when He sent His servant there, and a river of the water of life was to flow through this solitary man, unseen by all save the One that keepeth Israel, and neither slumbers nor sleeps.

Yet the servant of God was not required for this ministry to forsake his calling, but to follow the Lord in it. He lived in a poor thatched cottage on the outskirts of the village, and when his work was done, seated by the low casement of his room in summer time, he rested his weary heart in close communion with his Heavenly Friend. Dispirited by intercourse with the profane and mocker, he refreshed himself with new contemplation of the covenant of grace or pondered over the promises which he was every day proving for himself were priceless treasures for constant use.

As he communed with God aloud, and poured forth his soul in prayer, a woman of ill character passed by the cottage door; the sound of the stranger's voice arrested her steps, and she lingered by the casement. She listened. Never before had she heard a soul speaking to the God of its life in such glad thanksgiving for redemption through the blood of the Crucified, or imagined such holy boldness in approaching a mercy-seat of her un-

sought; it seemed a new language to her ears. The prayer ceased. The listener astonished and perplexed went on her way and the solitary man, the charge of angels, lay down to sleep. None but God saw that tiny rill of life that followed a sinner's steps, whispering: "Come, and let him that heareth say, come! and let him that is athirst come; and whosoever will let him take the water of life freely." (Rev. 22:17.)

Another day passed. The woman took up her station in the twilight to listen, and the freedom from condemnation in which the stranger rejoiced seemed to bind her in chains of misery unfelt before. Her occupation was a degrading one. She possessed a voice of remarkable power and sweetness; her husband frequented the public houses in the neighborhood and she accompanied him, for he procured from the landlord or his guests the beer or spirits that he thirsted for, with the price of his wife's company and songs.

Day by day the singer marked the man of God to see if his life contradicted in any way his desires after holiness, for his prayers set a sign upon him, and she watched in vain. While in many a conflict and in humble brokenness of spirit this lonely man seemed to himself a cumberer of the ground, as far as bringing any honor to God was concerned, yet through him flowed the living stream which should "turn the wilderness into a standing water, and the dry ground into water springs."

The servant of the Lord slept, unconscious of his ministry, little dreaming that the words he had spoken to the Lord in the silence of that summer evening were disturbing the midnight orgies of sinners to whom he had never spoken and who had never heard of his existence. The woman's heart was heavy, and she could not sing. She turned away in bitterness of spirit from the scene of degradation in which she had hitherto been contented to dwell. The anger of her husband raged against her; his gains were gone, and all the means of procuring his evening's wild revelry were over. His persecution added to the poor creature's distress, but it was as nothing in comparison to the weight of misery on her soul. Heavier and heavier pressed the burden of her sins; the way of

escape she knew not; despair took possession of her soul. Satan now thought the prey was his own; he whispered that in "death there was no remembrance," but the enemy added not "and after death the judgment."

The heart-stricken woman saw one way only and she determined to rid herself of a life become intolerable to her. One morning when she thought herself secured from interruption, she went to a neighboring stable, and, tying a noose in a rope, fastened it securely to a beam in the roof, and prepared to end an existence too miserable to be borne. But, as her foot was on the edge of the loft from which she premeditated casting herself down, the praise and thanksgiving of the stranger for redemption through the precious blood of Jesus came flowing into her mind. She knelt, she repeated her prayer again and again; such sweetness came with the words, "Redeemed! pardoned! through the precious blood of God's dear Son!" Nor did she pause; nay, she could not. As if the flood gates of her tears had opened the way for prayer, it poured forth in a wondrous tide. The sinner wept at the feet of Jesus. The prey was taken from the mighty. Hour after hour went by; she heeded it not, and daylight had fallen into evening before her new-born joy allowed her to perceive that the day was spent.

When the servant of the Lord returned to his solitary room, it was to find a rejoicing child of the faith awaiting him, the fruit of those days that seemed of no account, save that he walked in fellowship with Jesus. He had lived near the fountain; the stream that flowed in refreshment through his own soul, had given life to the weary one without.

Year after year, from many a prayer meeting, arose the voice of the rescued minstrel, clear and strong, in strains of praise to the Lord and Giver of life. And not alone, her husband was by her side, the first to give heed to her words, and to believe her witness to the Lord's long-suffering mercy to himself. Heaven alone can declare the harvest of that lonely man who walked with God.

God is equal to every emergency. He provides for every coming need, and against every coming disaster.—
Pierson.

THE EPHESIAN MESSAGE

Here we have the richest unfolding of divine truth to be found in the whole book. The writer a prisoner at Rome, but not of the emperor, but of Jesus Christ, is suffering some special tribulation for them, which, he says, is for your glory (ch 3:13). During his stay at Ephesus he had carried on his work with gracious tact. The heathen forms of religion were not abused in any vulgar way, but the truth as in Jesus was earnestly proclaimed, and the name of the Lord Jesus magnified. And many that believed confessed (Acts 19:18). The triumphs of the gospel were of such a nature and extent that makers of silver shrines felt and said, "Our craft is in danger." And also the temple of Diana was despised, her magnificence destroyed.

His toil was continuous, teaching publicly and from house to house to both Jews and Greeks, going forth bearing precious seed. Weeping, for day and night he warned them with tears, his was no dry ministry.

He laboured in the face of fierce and prolonged opposition from many adversaries and the trials that befell him through lying in wait of the Jews. These grieved but did not deter his dauntless soul, for through all and in spite of all the heathen populace was reached, excited and drawn within the circle of gospel influence and many of them saved.

From such a study, a Roman prisoner probably chained to his soldier guard, this servant of God sent forth this letter on a theme far beyond the mental range of the world's greatest sages. Unfolding to us Divine favors and privileges unknown through the past ages and giving to the children of God a brief system of morals which for purity and fulness rises far above the boasted ethics of the world's philosophers, surpassing them all in the sublimity of its style, as well as the sustained majesty of its theme, given in spiritual sweetness both in conception and language.

This letter has something of the tone and style of John's gospel among the evangelists, being divinely tender and profound. Here Truth rises to high watermark, for there

is nothing revealed in the Word either as to privilege or experience beyond what is made known here. And as the apostle advances in his theme he leaves behind dimmed and dwarfed the gorgeous temple of Diana, the world's wonder.

And before us we see the Majestic Spiritual Temple of the redeemed church. The habitation of God rising noiseless from the dust as Solomon's did of old. By the Father's will, founded on the Atoning Blood of the Son, beautified and enriched by the indwelling of the Holy Spirit who descending fills the house, inspiring every whit to speak his praise and shew forth his glory. Thus the building fitly framed together groweth unto an holy temple in the Lord in whom ye also are builded together for an holy temple in the Lord (Chap. 2:20, 21-22).

The one and chief phrase of the Epistle is the "heavenlies" occurring five times, round these the writers thought seem to be grouped. Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenlies in Christ. Here we have the **Source** from whence all our blessings come—**God**, and God as the Father of our Lord Jesus Christ.

The Nature of the Blessings, Spiritual.

The Sphere where these are. In Christ.

The first man when created in the image of God was blessed (Gen. 1:28), but he fell through disobedience and put out of the garden into the earth the ground of which was cursed for his sake (Gen. 3:17). But now the **Second Man**, the last Adam has procured by his sacrificial work every blessing, and also has become the reservoir where these blessing are preserved for us beyond the possibility of ever being lost, Christ himself is the **treasury**, the blessings the **treasure** and the Holy Spirit the **treasurer**. Who takes of the things of Christ and reveals them unto us.

These unfoldings are spiritual, and in contrast to temporal things temporals are **mercies**. Spirituals are **blessings**. The worldlings are partakers of his mercies, but not blessed in the heavenlies as believers are, in him all men live and have their being although he is unknown and ignorantly worshipped (Acts 17:23). But the life

connection established between Christ and those who are his by the Holy Spirit fits them for, and puts them **where** all spiritual good is theirs. The divine counsel is: Set your affection on things above, not on things on the earth. There our true home is far above this benighted scene. The Blessed God hath blessed us. He who is the happy God would have his own, and will have them like himself. The measure of these blessings is **all**. Nothing forgotten. Nothing left out. All the fulness of the Godhead, bodily dwells in Christ and we in Him, according as he hath chosen us in him before the foundation of the world, acting in the freest, fullest grace that he might have us before him in his own nature. Such as he could love, gracing us now with the spirit of adoption and in earnest expectation we wait for the manifestation of the Son of God.

What a home gathering that will be
Then we shall be where we would be,
Then we shall be what we should be
That which is not now nor could be
Then shall be our own.

For we shall see Him as he is and we shall be like Him. No spot, no wrinkle, clothed in a body like unto the Body of His Glory. Presented to Himself, presented to His Father. Presented to the place. Oh, weak and weary, tried and tempted, sad and suffering, look up, the morning without clouds is about to break and there is Glory.

—THOS. KELLY.

Just before Calvin died he wrote to a friend these words: "My respiration is difficult, and I am about to breathe the last gasp, happy to live and die in Jesus Christ, who is gain to all His children in life and death." He felt what Paul felt when he said, "For to me to live is Christ, and to die is gain." Is this our life? Will this be our death? No life is so happy! No death so glorious as this! God grant that both may be ours.

THOUGHTS IN LUKE'S GOSPEL

CHAPTER 19

THE WISE LITTLE MAN. Adam, to whom God had given world-wide dominion, hid behind the trees of the garden in guilty fear; Zacchaeus, the despised tax-gatherer, was hidden, as he thought, behind the leaves of a sycamore tree, but in joyful expectancy. He had overcome difficulties because in earnest, and no doubt congratulated himself upon being able to see so well without being seen. But "all things are naked and opened" to Him Whom Zacchaeus so wished to behold.

"And when Jesus came to the place, He looked up, and saw **him**, and said to him, 'Zacchaeus, make haste, and come down; for today I must abide at thy house' (v. 5). Truly, Jesus "knew all men" (John 2:24); He knew all about the little man in the sycamore tree, whom He called by name; and showed His interest, not only in him, but in all that was his; for "Salvation" came that day to Zacchaeus and to his "house" (v. 9). We read elsewhere that Jesus "must needs go through Samaria" to bless a sinful woman: so here—He "must abide" at the house of this hated "chief" publican! We speak of grace meeting our needs or necessities—yes, but there are the necessities of grace!

The name Zacchaeus means "pure," and he was evidently a man of integrity. Which of those who condemned him would have given "half his gods to the poor," and restored "fourfold" to any who might have been inadvertently wronged? Nevertheless, this favored host of Christ had to hear that, whatever his character, and although a "son of Abraham," he needed, like all the guilty sons of Adam, a Saviour (vv. 7-10).

PARABLE OF THE ABSENT "NOBLEMAN." The parable beginning at verse 12 is usually called the parable of the Ten Pounds, but the "pounds" were entrusted by the "Nobleman" to His servants with the words, "Occupy till I come." He was going away "to receive for Himself a Kingdom." The Lord Jesus was born King; but having been rejected, the Kingdom now is one of Testimony;

when He returns it will be the Kingdom in manifested glory and power.

Each servant received one "pound"—that is, all who profess to be Christ's servants are responsible. Some will have "gained" more than others, and those who know Him not, as seen in verse 21, will gain nothing. However much they may have been extolled in the professing Church, and praised for their supposed holiness and broad-mindedness, they will be branded as "wicked" men in the coming solemn Day of Reckoning (v. 22). And we all do well to consider how we stand in view of that rapidly approaching Day. The one occupation for which we are left in this world is to "trade" for our Master. All our ability and power have been given by Him; and Love looks for much because it brings everything. In a secondary sense, we have different occupations and positions. Are we masters? We have a "MASTER" in Heaven." Are we servants? In serving our employers we are to "serve the LORD Christ." Are we parents? Our responsibility—an immense one—is to bring up our children in the "discipline and admonition of the LORD." All—directly or indirectly—is to be subservient to Him.

ROYAL ENTRY INTO JERUSALEM (28-40). Two disciples are sent to fetch the "colt whereon never man sat," and were commanded to say, if any objection were raised: "JEHOVAH hath need of him." For that is the meaning of "The Lord" here. Israel is the only nation of which Jehovah is said to be "King," and it was thus He rode into Jerusalem that day, fulfilling Zechariah 9:9.

To fulfill the Scripture this presentation was needful; but although having infinite power at His disposal, it was as the "lowly" One He entered the favoured city which knew not the "time of her visitation" (v. 44). He placed Himself in the hands of His guilty creatures that they might show forth all that was in their heart, and that He, the "Just One," might die for the "unjust ones." He would take the gibbet instead of the Throne; but faith sees in that Cross infinitely more glory than in any Throne Israel could have given Him.

DIVINE COMPASSION AND HOLY JUDGMENT (vv. 41-48). The City which had slain His servants, and so

often and wickedly dishonoured His Name; and which was about to cast Him out and crucify the Lord of Glory outside her closed gates—over that City, moved with compassion for her coming woes, Jesus wept!'

"If thou hadst known, even thou, **at least in this thy day**, the things which belong unto thy peace. . . .!" These words and verse 44 make it difficult to understand the contention of those who say the Lord Jesus **only** came to die, and that in no sense was any offer made to Israel.

Holy indignation succeeds to the tears of Divine compassion. Once more—for it seems this was done on two occasions—the Lord purges the Temple, that Temple so soon to be razed to the ground by the Romans. It was utterly defiled, not by publicans and harlots, but made a "den of thieves" by those religious leaders who boasted that they were not as other men were!

CHAPTER 20

CRAFTY QUESTIONS AND WICKED PLOTS. At the end of the previous chapter we read that the rulers sought to destroy Jesus, and in this chapter their hands are itching to arrest Him; but they feared the people (vv. 6, 19). By crafty questions therefore they endeavored to entice Him to incriminate Himself. Could He state His authority for what He had done? For an answer they are referred to the mission of His forerunner—was John's baptism of Heaven, or not. Sacerdotalists always lie when they are cornered, and they said they could not tell; but that question was pursued no further (v. 8).

Foiled in their attempt to obtain evidence against Him that could be used ecclesiastically, spies were sent forth in the hope to induce some utterance that could be reported as treason to the civil governor. But verse 25 magnificently shows that, with all their hell-inspired cunning, they were of less account than children in the Presence of the "Wisdom of God;" and baffled again, they could but marvel and retire.

LUKE'S LAST RECORDED PARABLE (That is, to the people; there is a parabolic allusion to the disciples in 2:29). Between the two foregoing attempts to entrap Him, Christ propounds the parable of the Vineyard. It is found in all the three first Gospels, but in Matthew is

followed by the parables of the Marriage of the King's Son, and the Wedding Garment (Matt. 22:1-14). For St. Matthew, so far from being a purely Jewish Gospel, as so many lightly affirm, traces the transition to Christianity; these two special parables pointing on to the present Gospel, with its world-wide invitation to the greatest joy of Heaven; and the provision grace has made for any and every poor sinner who will avail himself of it—the "wedding garment" that alone fits for Courts above.

In the parable of the Vineyard the Lord foretold that He Himself, although the "beloved Son," would be treated by the "husbandmen" as they had already treated the "servants" previously sent. This would bring destruction upon the unfaithful and murderous "husbandmen," and the Vineyard would be conferred upon others. Then Christ, changing the figure, solemnly declared that the elect "Corner-Stone" would one day "grind to powder" the Christ-rejecting "builders" (vv. 9-18).

DAVID'S LORD. Having exposed the folly of the Sadducees' theology (vv. 27-38), the Son of God showed from Psalm 110 that the Son of David is David's Lord. He is David's "Root"—his Creator.

The chapter ends with a call to "all the people" to "beware" of their hypocritical leaders. —H. D. WOOLLEY.

(To Be Continued, D. V.)

A Konzertmeister was conducting a rehearsal of "The Messiah." A noted contralto was singing with perfect technique, but self-consciously, that inspiring solo, "I know that my Redeemer liveth." The music suddenly stopped. The Konzertmeister approached the soloist and with intense seriousness asked, "Do you know that your Redeemer liveth? Shocked out of her self-consciousness, she replied: "Yes, I know that my Redeemer liveth." "Then tell it to me! Tell it to me!" implored the Konzertmeister, and she sang it with all her heart and soul as well as her beautiful voice, and he was pleased.

Every Christian is singing this same solo as he lives his life. Christ our Konzertmeister is imploring each of us "Tell it to others! Tell it to others!"

INDEPENDENCY

For as the body is ONE, and hath many members, and all the members of that ONE body, being many, are ONE body: so also CHRIST. For by ONE SPIRIT are WE ALL baptized into ONE body, whether Jew or Gentile, whether bond or free; and have all been made to drink into ONE Spirit. For the body is not one member but many. Now YE are the body of CHRIST, and members in particular. (1 Cor. 12:12-14, 27.)

Even as the company of believers in Corinth were declared by the Spirit to be the body of CHRIST in that city, so, all true believers in Christ in any given locality, are the body of CHRIST in that place, and members in particular. Thus making it impossible for an assembly as such, to be a member of itself, or a number of assemblies in association to be "members in particular," and members one of another."

Interdependency of all the members of the body is necessary for its proper functioning, each member having a positive need for all the others. Not even the head, the guiding, controlling and highest member can say to the feet, the lowest members, "I have no need of thee." This being true of the natural body, it must be true in an infinitely higher degree in relation to the body of which Christ is the head.

God has set the members every one of them in the natural body as it has pleased Him, each one in perfect relation and harmony with all others, so that one cannot be independent of another, or the body be divided against itself. Likewise in the body of Christ, God has set each individual believer in the body as it has pleased Him, divinely tempering it together so that there should be no schism, or independency in the body.

In the heart of every member of the body of Christ, God has shed abroad His love, by the Holy Spirit, which flows out to every other member, drawing them together in harmony with the truth that they are members one of another and of the one body of Christ. A love that disowns and repels independency, and instinctively accepts its practical expression in the one only fellowship, of

Scripture, in which they find themselves by the sovereign call of a faithful God (1 Cor. 1:9). Since by the sovereign call of God believers are brought into this fellowship, saints cannot receive one another into it any more than they can set one another in the body of Christ. Both are altogether of God alone. But whatever He does, or has done, faith recognizes and owns in practice.

Independency, judging from the Scripture quoted from 1st Corinthians, must be a principle in direct contrast to the truth of the **ONE** body, and one that leads the Lord's people into an attitude of soul positively opposed to that precious truth. Consequently there follows the **practical** denial of the common membership of all believers in the body of Christ, and leads to the formation of another membership, based, not on the precious truth of our God, but on assembly judgments; particular, and differing views of non-vital truths; and in **practice** ignores the **HEAD** of the **ONE** body, the universal character of the gifts He bestows "for the perfecting of the saints" (**all saints**) for the work of the ministry for the edifying of the body of Christ, and the exclusion of all who do not "follow with us," even though they are unquestionably sound in doctrine, walk and association.

Independency is diametrically opposed to the infinite love and measureless grace manifested by the Head of the body toward the weakest and lowest members, as expressed by these precious words of comfort, cheer and encouragement to all **His own**: Nor again the **HEAD** to the feet I have no need of **you**."

May we ever avoid independency.

—WILLIAM C. WHITE.

SOFT ANSWERS

A missionary in Jamaica was once questioning the little black boys on the meaning of the text, "Blessed are the meek," and asked: "Who are the meek?" A boy answered, "Those who give soft answers to rough questions."

THE RISE OF DICTATORS

Early in June "the Scotsman" drew attention in a leading article to the remarkable way in which Dictators are coming to the fore in our time. The writer mentioned five different European countries in which Parliamentary government has thus been set aside. But what appeared to interest the writer most is the fact that all the Dictators have proposed to act in the interests of law and order.

Spiritually intelligent students of the prophetic world do not look for signs, but for Christ, but no one can fail to be interested in the remarkable developments that are everywhere around us in the world today. Everything is manifestly preparing for the last crisis, which now seems very near. The nations apparently have not very far to travel ere they reach the last terrible catastrophe.

The rise of Dictators, and the way in which millions accept them would indicate that government has completely broken down in human hands. Every form of rule has been tried since the national system began its history after the Babel scattering. Absolutism, Constitutionalism, Republicanism, all have been tested and found wanting. The miry clay is mixing itself more and more with the iron (Dan. ii. 41), with results that are truly disastrous. Human affairs are everywhere becoming chaotic. The great war was professedly fought to "make the world safe for democracy," and many crowned heads went under in the process. But every thoughtful person can perceive that the world today is no more safe for democracy than for aristocracy. Ruin stares all classes in the face. Hence the desire, expressed loudly in many lands, for a strong hand to take the helm and guide the vessel safely through the storm.

Will our readers please peruse carefully Rev. vi. 12-17?

"And I beheld when He opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely (unripe) figs, when she is shaken of a mighty wind. And the heaven departed as a scroll

when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and they say (R. V.) to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who is able to stand?" Pray do not literalise the transformation of sun and moon, and the falling of the stars. Not physical, but social and political convulsions are meant, and that world-wide. The earliest chapter in the Bible tells us that sun, moon and stars stand for rulers. Rev. vi 12-17 is the full development of that of which our Lord warned in Luke xxi. 25-26—"there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." The troubled sea (the evil masses—Isaiah lvii. 20) is destined to swamp every form of law and order. To borrow the picturesque words of a British statesman, "civilization will go over the precipice." All classes will be terrified at what they behold, and there will develop the general feeling in the presence of such a break-up that divine wrath has something to do with it, although, alas, there is no repentance.

Out of this universal upheaval will come forth Dictators. Strong men will be needed, and will arise. In the interests of law and order they will profess to act. Thus the doings of today are remarkably suggestive of the direction in which things are rapidly drifting.

The Western Dictator will be found in Rev. xiii. 1-9. Do not confound the Beast out of the sea with the Beast out of the earth. The latter is the Man of sin, the Antichrist, and has his seat in Jerusalem; the former is the Roman Imperial chief, whose seat will be in Rome. Dan. vii. 8, which speaks of him as a little horn which arises from amongst ten other horns, tells us that "he will pluck

up three of the first horns by the roots;" verse 24 of the same chapter, in the interpretation, says explicitly "he shall subdue three kings." In this way he will prove his strength, and demonstrate his capacity for rule; seven other kingdoms will then unite under his leadership, and thus the old Latin Empire will be revived. But Parliamentary government will in that day be non-existent. Europe will be delighted with its wonderful head, and will pronounce him both incomparable and invincible (Rev. xiii. 4). But in a very little while he will be to the people as the glaring sun, and he will scorch men with fire (Rev. xvi. 8-9). Present-day doings in the Italian metropolis are exceedingly interesting in the light of these scriptures.

A Northern Dictator is discernible in Dan. xi. 40-45;* Joel ii 11-20, and in the many passages in Isaiah and Micah which speak of the Assyrian. Here again we have suggested to our minds an ambitious military chief, capable of uniting multitudes under his sway, and leading them on to do great things. His policy is the destruction of the restored Jews, and God will permit him considerable success for a time as chastisement for His unfaithful people for their acceptance of the false Christ (John v. 43). The king of the North is the desolator of Dan. ix. 27 (see margin). A sinister figure active today in Asia Minor is suggestive of what may yet come forth from those regions in fulfillment of the prophetic word.

A Dictator in the **far North** is predicted in Ezekiel xxxviii, xxxix. This is undoubtedly the last ruler of the Russian hordes before their final overthrow. "Prince of Rosh, Meshech, and Tubal," as in the Revised Version, is beyond controversy the true rendering. The words were so translated in the Greek Septuagint three hundred years before the Christian era. The many powers named in Ezek. xxxviii. 5, 6, arranged in three groups, some Japetic, some Shemitic, and some Hamitic, prove that a

*This passage also speaks of a king of the south, i. e. Egypt. It is not a little remarkable that now, after many centuries, there is again a king in that land. Truly, the world is moving swiftly forward to its appointed end!

very able hand will be at work to draw them together, and cement them into one compact mass. Gog's invasion of Palestine is the last act in the long tragedy that will wind up the present age. Greed is apparently the cause of this terrible attack on the part of those who have for centuries been hostile to the seed of Israel. But Gog and his hosts will miserably perish in the Northern mountains. The fury of Jehovah will accomplish this.

Be it observed that the Dictatorship of which we have spoken will develop out of the widespread overthrow of existing authorities, as shown in Rev. vi. 12-17. However unmanageable the masses may become ere our departure, the worst will not happen while the Church continues on the earth. The overthrow takes place under the sixth seal, but the Lamb will not break a single seal, neither will He take the book out of the hand of Him who sitteth upon the throne, until the whole heavenly priesthood (Old and New Testament saints) are enthroned above. Satan may desire to hasten matters, and indeed at times he seems to endeavor to do so, but the hand of God will restrain until the moment arrives that suits His sovereign will.

When we contemplate the appalling disasters that will come upon men in connection with their latter-day Dictators, it is refreshing to turn our minds to the King who at present sits at God's right hand unknown and unappreciated here. In Him, and in Him alone, is found perfect competency for rule. No limitations need be imposed upon Him, such as men have felt constrained to impose upon their rulers, and no counsellors will be required. Perfection of power and perfection of wisdom are suggested in the "seven horns and seven eyes of Rev. v. 6. His hand will administrate firmly, hence the "rod of iron" of Psa. ii. 9; Rev. ii. 27. Every form of evil will be suppressed, every insolent tongue will be silenced, and every proud knee will be compelled to bow. God will at last have his way on earth and all creation will be blessed. No wonder the sweet Psalmist of Israel said of the coming King, "He shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. xxiii. 4).

—W. W. FEREDAY.

STUDIES IN THE PSALMS

Psalm 81. The Shining of God's Face

This Psalm was evidently written for the Feast of Tabernacles, held annually in the seventh month of the Jewish ecclesiastical year (the first civil month) on the 15th day; on the first day there was held the Feast of Trumpets as an introduction to the Day of Atonement (10th day) and then to the Harvest celebrations of the Tabernacles.

This probably dates from a "Seventh Year" Feast since every sabbatic year the Law was publicly recited by the Levites (see V. 4) and thus Israel was taught that the foundation on which all gladness rests is that of unswerving obedience to the Law of God.

The division is as follows:

1-5. The call to celebrate the divine ordinance with festal gladness.

6-10. The recitation of the Decree of Freedom, i. e., *Loyalty to Jehovah*.

11-16. The warnings of History! And yet the gates of mercy are open wide.

The divine names are Elohim in V. 1, the Elohim of Jacob, V. 1-4 Jehovah, V. 15, and Jehovah thy God in V. 10.

The title is "Gittith" as Ps. 8 and 84; the Sept. give "over the winepresses," i. e., for the Feast of the Ingathering (of wine).

Text Notes.

V. 1. The call to the whole congregation. V. 2, to the Levites, as appointed praise-leaders, and V. 3 to the priests who blew the trumpets (see Num. 10:8-10, Jos. 6:4, 2 Chron 5:12 and 7:6, Ezra 3:10).

V. 3. The word for trumpet is "Shophar" and refers to a horn, not a metal instrument; this was used for the Year of Jubilee (Lev. 25:9) as distinct from the silver trumpets of Num. 10. These former speak of power, the latter of Christ's redemptive work in grace.

V. 4. "God of Jacob" goes back to Genesis, far behind the Exodus days.

V. 5. When He went out, i. e., in judgment, as Ex. 11:4. "I heard," the poet personifies Israel; it was an

aggravation of misery to have to toil for foreigners.

V. 6. "Burden" borrowed from Ex. 1:11, etc., "his hands shall be free from the basket, i. e., the wicker worn implement for carrying the bricks, etc., as on the monuments (see Sept. and 2 Kings 10:7, Jer. 24:1, 7).

V. 7. "My thunder covert"—not the Pillar of Cloud but the Peak of Sinai. The Meribah incident refers to Ex. 17:6 and Num. 20:13. The desert began and ended with the witness of Jehovah's care.

V. 8-10. Jehovah speaks.

V. 9. No strange God (44:20 Deut. 32:16); no alien God, Deut. 32:12. The first word for strange refers to "an unknown God," the second, to the god of some foreign people.

V. 13. "My people" is a profoundly tender phrase—that others should not listen could be understood, but "My People!"

V. 14. The Finest of the Wheat is Christ as the Father knows Him, and honey out of the rock refers to unexpected experiences when Christ is learned through life's harsher disciplines.

In Scripture we also get oil out of the rock (Deut. 32:13, 14)—thus "water from the Rock" is the gift of the Spirit from a smitten Savior. "Oil from the flinty rock" is that same Spirit learned through fierce conflict and opposition and "honey out of the rock" the sweetness of Christ in dark days.

That rock was Christ!

Psa'm 82. The Congregation of the Gods

Like other Asaph Psalms, the one to which we now turn is cast in the mold of a dramatic judgment scene (50, 75, 81) and our Lord's use of it in John 10:34-38 is of profoundest interest.

The Jews are charging Him with blasphemy because He makes Himself God (being a man); our Lord defends Himself by turning their attention to the incontestable fact that Scripture often calls men "Elohim" or "gods" in a secondary sense (Ex. 21:6, 22:8, 1 Sam. 2:25, where "judges" are "Elohim"). Our Lord then asserts that He is infinitely more than these lesser "gods," for He was both "sanctified" and sent by the Father (implying that

He had a pre-existent life) and finally styles Himself Son of God and One in whom the Father is (i. e., contained and revealed) and yet at the same time He is in the Father!

In the fact that men can represent God and be styled "Elohim" we have a hint of that union between God and man which blazes forth in eternal light in our Lord's incarnation and atonement.

There seem to be three levels of interpretation possible and probably all should be taken into account.

(a) The surface meaning, i. e., the "judges" are the village elders in Palestine to whom the care of justice is committed. Isa. 3:13-15.

(b) The secondard reading would make the "Elohim" the foreign princes who oppressed God's "poor, fatherless, and afflicted" people in the days of exile and bondage under Persian governors. (Neh. 9:36, etc.; these princes claimed "divine" honors and titles Isa. 14:14 (the King of Babylon) Ezek. 28:2, 6 (Tyre).

(c) The final value, viz.: that the angelic Hosts are in view, must not be overlooked; earth is a shadow of Heaven, and God not only punishes earthly rulers but also "the Host of the high ones that are on high" Isa. 24:21; these are the patron or guardian angels of earth's rulers (comp. "the angel of the church" and the angels of "little children" Rev. 2, Matt. 18).

A reading of Daniel 10, 12 plainly shows that each nation (Greece, Persia and Israel) has its responsible spiritual "power" and if the earthly representative allows injustice, the moral bases of earth are shaken and judgment will fall on both the visible and invisible transgressors.

In Ezekiel 28 the Prince of Tyre is a man, but the "King" is a citizen of the unseen.

The divine names are Elohim in V. 1, 8 and Elyon in V 6.

The structure yields

V. 1. The calling of the Assize—"Elohim is assuredly present in an assembly of Elim, in the midst of the Elohim will He judge."

V 2-5. The divine rebuke of unjust and heartless judges. (V. 5 seems to be an indignant aside by the Supreme Judge.)

V. 6-7. The sentence of death—the judicial robe has been soiled and is taken from the judge's shoulders.

V. 8. The prayer that God will Himself take control.

Further details are unnecessary, except to note that Psalm 83 seems to confirm the correctness of Interpretation B given above.

—HAROLD ST. JOHN.

CEDAR LAKE

Those days we spent at Cedar Lake were good.
Too soon the happy sun-lit hours went past; we would
Have tarried longer if we could.

We met old friends, made new ones, too.
And glad of that, good friends are few.
Splashed in the lake, and played with all our might.
Then dreamless slept throughout the peaceful night.

We heard the Saviour's words, "Come rest awhile."
Chief of all joys was in His blessed smile.
Rest to us all He gave and gives in life's long mile.
We came to Jesus' feet to rest awhile.

We listened to His servant tell of Africa's sons,
Drawn from their idols, by Christ's Gospel won.
Saved from sin's power, and freed from its doom,
Yielded to Christ to live for Him from moon to moon.

Those days we spent at Cedar Lake were good.
Blest fellowship entered all our hearts
Amid the jostling crowd again today.
We're glad we heard Him say,
"Come, rest awhile."

—W. S.

EXPOSITIONS OF SCRIPTURE

By C. F. HOGG

The Third Heaven (2 Cor. 12:2)

The words of the passage with which we are immediately concerned are, "I know a man in Christ . . . caught up even to the third heaven . . . I know such a man . . . how that he was caught up into Paradise." The word translated "caught up" (*harpazo*) is that from which our word rapture comes, as in the expression 'rapture of the saints.' While there is nothing in the word to suggest the direction in which the person or thing 'raptured' is taken, this is usually made plain by the context. Thus Philip was "caught away" (Acts 8. 39) not 'up,' and when Paul was forcibly removed by the soldiers he was taken away, not up (Acts 23. 10). In Rev. 12. 5, however, it is clear that the Manchild was "caught up unto God, and unto His Throne. So also the saints are to be "caught up" in the clouds to meet the Lord in the air" (I Thess. 4. 17). In neither of these passages would 'caught away' be suitable, for reasons that are quite obvious. Moreover, as Heaven is represented in Scripture as above us (see, for example, Acts 1. 9) 'caught away' would be equally misleading in our passage.

Peter (2 Pet. 3. 5, 10, 13) speaks of "heavens from of old," and of "heavens that now are," and of "new heavens" as successive one to the other. But there is no suggestion in the words of the Apostle Paul that he supposed himself to have been carried in to the future heavens; besides he speaks of a 'third heaven' whereas Peter speaks of "heavens." This interpretation (Bullinger) may be dismissed without hesitation. Heaven, in ordinary speech, is used of the sky, "the limit of vision upwards." In Scripture, "the heavens are distinguished:—the aerial, Matt. 6. 26, the sidereal (or starry), 24. 29, and the "third" in our passage.

While Peter says only that the Lord went "into heaven" he implies, or, indeed, states, that there is the immediate presence of God (1 Pet. 3. 22). The writer of Hebrews declares that the Lord "passed through the heavens," and Paul that He "ascended far above all the heavens" (Heb.

4. 14: Eph. 4 10). This is "Heaven itself," where is "the Throne of the Majesty on high" (Heb. 9. 24: 8. 1).

So much for what we may know about Heaven from the Scriptures, and we have no other source of knowledge. Paradise is mentioned in Luke 23. 43, where the Lord speaks of it as a place where He and the penitent robber were to be even that very day, not in the body, for the Lord's resurrection was not to take place until the third day. (The rendering 'I say unto thee this day, thou shalt be with me in Paradise' requires no further notice than dismissal as translation made in the interests of a doctrine otherwise inconsistent with these words). The only other place in which it is found in N. T. is Rev. 2. 7. Paradise means a garden on a large scale, a park. And if Paul was caught up as far as to (heos) "third heaven" and there was brought into (eis) "Paradise," then these are at least so closely associated as not to be distinguished from our point of view, which is that of partial, and so entirely inadequate, knowledge.

The Lord Is at Hand (Phil. 4. 5)

The reference may be either to space or to time, that is, the word is equally appropriate whether the thought of the Apostle is that the Lord's parousia is near, or, that the Lord is beside us. Paul uses *eggus* (or *engus* as it is pronounced and as it is sometimes written) in five places, in Rom. 10, 8, Eph. 2, 13, 17 (where it is used figuratively) the idea is of nearness to a person; in Rom. 13. 11, approach in time is intended, as is the case with the verb (*eggizo*) in the following verse. But in Phil., 2. 30 (the verb again) the idea is proximity. Thus Paul's usage elsewhere affords no definite guidance as to his intention in our text; here either meaning would make good sense. The words follow an exhortation to gentleness in our dealings with others, and they precede an exhortation to free ourselves from anxiety by leaving ourselves and our concerns in the care of God. Which meaning yields the better sense in such a connection, that the Lord will soon be here, or, that even now He is close beside His people in their trials? If the former is preferred then as. 5. 8 offers a close parallel; Joel 2. 1, Heb. 10. 25, and 1 Pet. 4. 7 may be compared. If the latter then

there are parallels in Pss. 34. 18; 119, 150, 151 (with which 31, 20 should be read) and 145, 18. My judgment inclines somewhat strongly to the interpretation that sees in the words an assurance that he Lord is "a very present help." This note offers the material on which the reader can form a judgment of his own.

THE GREAT PROPHETIC DRAMA

Prophecy is about to open and disclose its wonders and mysteries amidst song and gladness in heaven (Rev. v.), and cries, terror, and wailings on earth (Rev. i. 7). Christ now sits at God's right hand, not in solitary grandeur, but in present priestly service on behalf of His redeemed (Heb. x. 1p: ix. 24). But now all signs in heaven and on earth point to that grand moment described in Rev. v. 6 when the slain Lamb rises and stands amidst the glories of the Throne and of His blood-bought saints to open the prophetic page. Prophetic action begins in heaven, not on earth, and the great Actor in the great drama is none other than the slain Lamb; the King of kings, and Lord of lords: the Lion of the tribe of Judah.

The impressions is gaining ground everywhere and amongst all creeds and professions of Christendom that an avalanche of judgment is impending, that a mighty and overwhelming catastrophe is at hand.

The year we have entered upon is generally supposed to be the year of years. It may be so. Others again are quietly looking not for signs, but for the Lord Himself to take us up and in to our destined home on high. There are signs, and of deep significance which we may look at but not for. The Christian's hope is to be caught up ere a single cloud of judgment breaks. Such is the hope of the aged writer. Undue occupation with signs and the fixing of dates tends to dim the momentary expectations of the Lord's return for us. We wait for HIM. We look for HIM. Hallelujah-

—WALTER SCOTT.

TRAVELOGUE No. 12

Dear Readers: After our soul-stirring visit to Jacob's Well, we proceeded to Nablus, the ancient Shechem. The Mohammedans will not call it Shechem and the Jews will not call it Nablus—therefore it bears both names.

Shechem has a population of about 25,000 inhabitants, of whom 200 are Jews, 800 nominal Christians, and the remainder Mohammedans. It is a busy and prosperous place. It is said that there is more business and more profitable industrial activity here than in any other town of the same size in the country. Shechem is the largest city between Jerusalem and Damascus.

The city itself may not have been built in Abraham's day, but when that patriarch crossed the river Jordan on his way from Chaldea to "the land which God should give him," he "buildded an altar to the Lord in the place of Shechem" (Gen. 12:6, 7). And that altar enjoys the reputation of being the first altar which had ever been erected in the Holy Land.

When Jacob returned from his long wanderings in Padan-aram, he came to Shechem and "pitched his tent before the city." And he "erected there an altar and called it El-elohe-Israel." He "bought the parcel of the field where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of silver (Gen. 33:18-20). This became the first possession of himself and his seed in Palestine—and centuries afterwards the bones of Joseph here found their last resting place (Josh. 24:32).

Another interesting thing about Shechem is, it was given to the Levites and became the central City of Refuge in the Land (Josh. 20). And it was to Shechem that Joshua, in his old age, summoned the elders of Israel and commanded them to 'choose you this day whom ye will serve' (Josh. 24).

Here Abimelech, during the turbulent period of the Judges, conspired to be King, and from Mount Gerizim, hard by, Jothan delivered his most picturesque parable—that of the trees choosing a king (Judges 9).

Although Abimelech destroyed the primitive Shechem (Jud. 9:45), it was again revived, for Rehoboam was here

proclaimed and crowned King of Israel (1 Kings 12:1). And when Jeraboam was made king of the ten revolted tribes he chose Shechem as his capitol (1 Kings 12:25).

In the days of Hoshea, the son of Elah, Shalmaneser, King of Assyria, besieged the province of Samaria. The Israelites who dwelt in the cities of Samaria were taken captive by him, and carried away to the land of Assyria. Colonists sent from Assyria came and filled their places, and "inter-mixing with the gleanings of the Israelitish population that had been allowed to linger in the land, formed a mongrel race with a mongrel religion, partly idolatrous and partly Jewish." (See 2 Kings 17.)

These Samaritans built a rival temple on the summit of Mount Gerizim, and established a rival worship in imitation of that of the Temple at Jerusalem. Hatreds developed between the Jews and the Samaritans until the point was reached where the "Jews had no dealings with the Samaritans" (Jno. 4:9).

The ruins of the Samaritan Temple are still to be seen on Mount Gerizim. Shechem is the center of the Samaritan religion to this day. There are still one hundred and fifty Samaritans left in Shechem. The race is rapidly dying out, for they refuse to intermarry with outsiders. It was our privilege to visit this "oldest and smallest sect in the world." The Samaritan quarter of the city is reached through curious, gloomy old streets, which are arched over in many places, and rather dark. We arrived at the little synagogue just as a service concluded.

Two Samaritan priests showed us an ancient-looking copy of the Pentateuch or Five Books of Moses. But that which they consider their greatest treasure is an ancient manuscript of those Five Books, written by hand upon parchment made from the skins of animals killed in their sacrifices. It is mounted on two rollers, right and left, after the fashion of ancient writings. They claim that this manuscript is 3200 years old. This wonderful old scroll of the Law is most carefully guarded and preserved in a British-made safe.

One of the priests opened a scroll and read a portion dealing with the consecration of the sons of Aaron (Lev. 8). He informed us of the fact that the Samaritans only

believe the Books of Moses. When we reminded him that Moses wrote of the Lord Jesus Christ—and when we asked if they didn't believe in the fulfillment of the prophecies uttered by Moses—he answered with a very definite "No." We asked the reason why, and he answered: "Simply because we don't." It seems like a plain case of wilful unbelief. How fitting are the words of the Lord Jesus in this case! He said: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses ye would have believed Me, for he wrote of Me" (Jno. 5:45, 46).

The Samaritans certainly do not believe John 4, wherein the Lord Jesus says of the Samaritans: "Ye worship ye know not what." In that same chapter, He makes it clear that neither Mount Gerizim nor Jerusalem is the central place of worship. (See verses 21 to 24.) Despite the exceedingly plain statements of the Lord Jesus in John 4, the Samaritans continue to maintain their priesthood, their animal sacrifices and their synagogue. It is said "that in all likelihood animal sacrifices have been offered with longer continuance and in more unbroken succession on the summit of Mount Gerizim than on any other spot on the earth." What a blinding thing is unbelief!

Leaving Shechem, we soon enter the territory of the Tribe of Manasseh. The hill straight ahead is the site of the ancient city of Samaria. This place is of sufficient Biblical interest to warrant a visit, but we will leave its description for our next letter.

Yours in His love and service. —TOM M. OLSON.

HOME TIDINGS

Please continue in prayer for blessing on the work of the Lord reported in these columns. We all have need of enlargement of heart toward those who are laboring in the word and doctrine.

We gave a brief notice last month of the Cedar Lake Conference. Lack of available space prevents us now from giving a meager outline of the addresses, suffice it to say that the first week was occupied with addresses by Mr. St. John on Colossians, and Mr. Ross on Exodus.

Mr. Clarke gave accounts of missionary work in Africa. The gospel meetings were addressed by H. M. Harper and Bruce Gilbert. Mr. Ross continued his addresses on Exodus through the second week, and Mr. Wm. Hill on various subjects of present-day needs.

We feel that the Lord's people who pass by this opportunity of spending a profitable vacation are missing much more than they realize.

We will (D. V.) hold our **Twenty-Sixth Annual Conference** at Houston, Texas, October 21st, 22nd and 23rd. We would value prayer for these meetings. Cordial invitation to all.—P. C. Doehring, 2302 Louisiana.

Yakima, Wash.—The meeting still goes on happy in the Lord. Two new assemblies down the valley have recently come into being. One at Toppenish and one at Grand View.—G. L. H.

Mr. E. J. Tharp writes of splendid meetings at various places through Canada on his way to the Coast prior to his sailing for China. He expects to sail with his family on the Empress of Russia, September 22nd. His address will be care The China Inland Mission, Tientsin, N. China.

The **Annual Chicago Conference** will be held again this year (D. V.) on Thanksgiving Day and the three following days, November 24th to 27th, in the same place as last year. We will give full particulars in our next. Meantime, if anyone would like further information, write T. Bendelow, 533 N. Long Avenue, Chicago, Ill.

Elkhart, Ind.—The **Sixth Annual Bible Conference** was well attended and profitable ministry was given by brethren Wm. Hill, C. E. Wood, T. B. Gilbert, Otto Klein, A. R. Cole and others. We propose (D. V.) holding all-day meetings the second Sunday of each month, beginning September 11th. Surrounding assemblies and the Lord's servants passing this way will please note. Ministry by "local" brethren also welcomed.—G. C. Mishler.

Astabuela, North Carolina.—I am having good attended tent meetings here—a very needy place, where no religious work is being done. I find people willing to listen to gospel and eager to get facts. Expect to see souls saved, and your prayers are asked on behalf of same.

Why reiterate the gospel to saints when there are mul-

titudes of sinners who have not as yet heard the gospel of the **Grace of God** and more than that, are desirous of hearing it. We do well to ponder the words of Prov. 24:1, 12: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest behold, we knew it not; doth not He that pondereth the heart consider it and He that keepeth thy soul, doth not He know it, and shall He not render to every man according to his works^s."—W. F. Hunter, P. O. Address, General Delivery, Biltmore, N. C.

After seven weeks of continuous nightly gospel meetings here in Bristol, Va., we are moving our tent to the west side of Bristol where we will reach a needy section, a new audience altogether for the rest of the tent season. Our meetings closed with the tent overcrowded. To our knowledge there were eight who professed faith in Christ and give evidence of life. We desire much prayer as we continue to make Him known.—David A. Blackburn, Frank M. Detweiler.

The Annual Convention of Christians of various assemblies in Winnipeg and district will (D. V.) be again held at the Canadian Thanksgiving season, November 5, 6 and 7. Commencing Friday, November 4th, with a united prayer meeting in Bethany Hall, corner Folsom and Charles streets, half block west of North End car barns. Entertainment as in past years for all coming from a distance. The prayers of the Lord's people are requested for a season of reviving at these meetings. Communications addressed to Thomas Kells, 183 Inkster boulevard, will be gladly attended to.

Seattle, Wash., Taylor Avenue Assembly. Our annual conference was held on Lord's Day and Monday (Labor Day), 5th and 6th of September. A very helpful and refreshing time was enjoyed by all. Suitable ministry was given by Mr. Ritts, Mr. T. Olson, Mr. W. Ainslie and Mr. E. Tharp who is enroute for China.

Although the numbers attending from distant parts was not so large as in former years we had a greater attendance of Christians from our own locality and a fine spirit of Christian fellowship pervaded the meetings, cheering our hearts and encouraging all to "continue steadfastly."
—J. E. G.

CANADIAN TIDINGS

Bro. R. F. Varder writes of blessing in a new place, Waterfield, Saskatchewan. He writes: "Three souls who were in Galatian bondage are now rejoicing in the grace of Christ, and, best of all, nine precious souls have professed to receive Christ, and seem real." He also adds: "I have had five weeks almost continuous meetings here. During the past week I have been speaking to the Lord's people, bringing before them baptism, the Lord's supper and kindred truths. Some have asked for baptism and I regard prospects here as most hopeful."

Mr. A. L. Ritts just concluded meetings at Nanaim, Ladysmith and Duncan, Vancouver Island. Going on to Labor Day Conference at Seattle. Visits on the Island much appreciated.—P. Smart.

189 Dundas Street, London, Ontario.—We are planning for our usual Thanksgiving Convention on November 6th and 7th, with opening meeting evening of 5th. All meetings in Hamilton Road Hall.—Rowland Hill.

Maranatha Hall, Toronto—A happy meeting commending our sister, Miss Florence Fisher, to the Lord on her going forth to serve Him in the mountains of Virginia, was held on August 31st. Helpful words of exhortation were given by our brethren, Charles Innes and William Hill.—John S. Reid.

MISSIONARY TIDINGS

Mr. Edward S. Gibbs, Izingolweni, Natal, South Africa, writes of an enjoyable three days' conference with the natives in July. Twenty were baptized on confession of faith. The buildings consist of Bible School, Gospel Hall and Home. There are five day schools and five Sunday schools going in full swing, also five native evangelists giving all their time to the work. During the past five months thirty-five people have professed to accept Christ. Prayer is requested for this work.

Word from Miss Hildur Ekman, Madras, South India, gives encouraging reports of work among children, young girls and mothers coming from Hindu and Mohammedan homes. She asks for special prayer for them.

Mr. Wallace Logan, Chavuma, No Rhodesia, writes of the joy it gave him to see whole families bring their idols and burn them.

From Bie, Angola, P. W. A., the Bodaly's report twenty-two have been baptized and added to the assembly this year, altogether eighty-four have professed conversion this year.

Tent meetings have been held all summer by Mr. A Rozendal in various towns in Holland, with considerable blessing. Since Brother Rozendal went there a few years ago scores have been converted and gathered in groups as simple believers. He has not been well recently but the work was so pressing that he has kept at it, but neglected his correspondence.

Our Brother and Sister Jose and Manuela Martinez of Asancion, Paraguay, continue in the work of the Lord there and are encouraged by seeing blessing in many conversions.

DEATH OF MR. H. D. WOOLLEY

Word has just been received of the death of our beloved brother, Mr. Woolley, which occurred at his home, 49 Avery Hill Road, New Eltham, S. E. 9, London, England, on August 22nd. He had not been ill at all, but only slightly indisposed with what was thought indigestion, but in reality some heart affection. He had preached twice the day before, and retired as usual, but passed away in his sleep during the night. His desire was fulfilled of being engaged in the Lord's service till the last. He had been out in the Lord's work about twenty years. In 1919-1920 he visited a number of assemblies in the U. S. and Canada, and left many friends behind who will mourn his going. His ministry was always good—Scriptural, spiritual and timely.

Readers of Armour will remember him best by his Thoughts on the Gospels which have appeared in our pages for some years. Just five days before his death he wrote us asking if we would like him to continue with Notes on John the coming year.

He leaves Luke unfinished. At the time of his death he was busy writing, by request, a review on "Our Great Heritage," the last book written by the British Israelites. He says: "A little Scripture, intelligently used, knocks the whole thing to pieces," and he wonders if we are troubled on this side by these theories.

His defense of the faith has ended. He fought a good fight and finished his cause. May we remember the widow, Mrs. S. Woolley, in our prayers and practical fellowship.

FALLEN ASLEEP

Mrs. Gerta V. Hunt, wife of Geo. L. Hunt, of Yakima, Wash., was converted to the Lord Jesus Christ in 1893, took the Scriptural place for obedient saints of gathering in the name of the Lord Jesus, 1900 Her life since that date has been one of separation from the world, and a life spent in ministering to the servants of the Lord. She had a peaceful home-going after a lingering illness of five months. During this time it was necessary for her to be waited upon continually, being helpless. God's eternal law was vindicated: "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). She who had ministered to others was most lovingly ministered unto by faithful Sister Hall and Sister McKay. The funeral was a very large one, Brother O. W. Elder giving the Word.

At Ladysmith, B. C., on Monday, August 22nd, the result of an accident, Hugh Laird McReynolds passed into the presence of the Lord. Our young brother, though only 23 years of age, showed great promise and was much beloved on the Northwest Coast. He was laid to rest at Ladysmith. Bro. Duncan McKuracher of Victoria spoke in the hall and Peter Smart at the grave. Remember his sorrowing parents, brothers and sisters, one of whom, Mrs. Gunney, is in Newark, New Jersey.

Self likes to be served, and **thinks** itself great. Love serves, and is great.

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Founded by Robert McMurdo

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CONSCIENCE

Conscience is an inward monitor, distinguishing good from evil, and prompting toward good, as good and evil are known. Unregenerate man has a conscience, Rom. 2.15, but that conscience may be "defiled," Tit. 1. 15. Paul, looking back on his history, declares that he had walked according to his conscience, that is, without rebukes from it, before and since he became a Christian, Acts 23. 1; 2 Tim. 1. 3. And yet he could speak of himself, his earlier life, in such words as, "I was before a blasphemer, and a persecutor, and injurious." He explains, however, that he did these things "ignorantly in unbelief" (1 Tim. 2. 13). It is to be concluded, therefore, that conscience is not to be relied upon as a guide in the conduct of life, though it may be the only one available, and therefore is to be used.

Conscience needs light; the regenerate man hears the words of the Lord, "he that followeth Me shall not walk in the darkness, but shall have the light of life" (John 8. 12). The ministry of the Word of God is an appointed means to the enlightenment of the conscience. Moreover conscience is to be maintained and exercised (1 Tim. 1. 5, 19, Acts 24. 16).

—C. F. HOGG.

THOUGHTS IN LUKE'S GOSPEL

Chapter 21

SACRIFICIAL GIVING. The chapter opens with the narrative of the poor widow, who gave "all the living that she had," v. 4. Others might have been generous, she went far beyond that. In the Lord's estimate she gave "more than they all," v. 3. He still measures gifts the same way. This should encourage those who cannot give large amounts—little, if it costs self-denial, is much to Him. And, after all, His approval is everything.

THE DESTRUCTION OF THE TEMPLE. Some one, no doubt, proud of the beauty of that building, called the attention of the Lord to it. His reply must have surprised them, for He spake of its destruction. Not one stone was to be left upon another. His disciples inquire when this calamity, as they no doubt considered it, was to occur, v. 7. This question He answers in v. 20. He warns of many and various catastrophes ere that time. And of many saying "I am Christ," v. 8. Wars and commotions, too, were to characterize the times. The sign of the destruction of the temple, and of Jerusalem as well, was the compassing of that city with armies, v. 20. Then all who desired to escape the "days of vengeance," v. 22, were to flee from the doomed city. The frightful troubles of the nations whose leaders were plotting His death, even after the sacking of the city, are looked at in v. 24. This has been literally fulfilled. It is still their portion in many lands.

Our Lord gives a terminus, however, to these troubles, not yet reached, "Till the times of the Gentiles be fulfilled." Never can that nation have permanent peace outside of their own land.

THE COMING OF THE SON OF MAN, vs. 25-36. Signs in the heavens, distress upon the earth, with perplexity, precede that coming. Failing courage, and foreboding, will take possession of the hearts of men, v. 26. All the governing forces on earth will be made to totter. These are called "the powers of heaven." Then will the Son of Man (the title that He takes in connection with His reign over the earth) be seen in the heavens, on His

way to the earth to take possession of it for God. This which is still future, will be the occasion for the remnant to "look up, and to lift up their heads," for their redemption draws nigh then, v. 29.

The reviving fig tree (verses 29-31) is a parable of the way in which the Lord will quicken the remnant of Israel, just before His coming to the earth. "This generation," of v. 32, refers to the race of Israel. They still abide, though their destruction has often been attempted. His word, as to them, and as to all things, will stand. Nothing can hinder, or impede its fulfillment, v. 33.

WARNINGS, vs. 34-36. That day may overtake careless and self-indulgent ones as a snare. All were to watch, that they might escape calamities, and might "stand before the Son of Man."

Chapter 22

In this chapter we have the betrayal planned between Judas and the chief priests, as the passover season drew nigh, vs. 1-6. The complete heartlessness of Judas, and his inordinate love of money, are evident. Satan was behind it all, having been unable to tempt the Lord into sin, he would now get Him out of the world.

THE PASSOVER, vs. 7-18. No plotting could hinder this feast with His disciples. They prepared, and He ate with them. His longing for a little fellowship from his disciples, a little intelligent appreciation of Himself, comes out in v. 15. "With desire I have desired," is a hebraism for "I have greatly desired." It is to be feared that He got little fellowship from them. How little they ever understood Him, or sympathized with Him!

The cup of v. 17 is the passover cup, to be distinguished from "the cup after supper," of v. 20. In 19 and 20 we have the institution of the Lord's supper. Verse 21 shows how thoroughly the Lord knew Judas. The others, by their words of inquiry, showed that they had no such plan. But, alas! they were full of self-importance, each desiring to be accounted the greatest, v. 24. How like ourselves they were! How unlike Him! Our Lord either heard their striving, or discerned it, as God, for He begins to show them wherein real greatness lay. The greatest was to be as the younger, the chief to be the slave,

v. 26. He Himself had taken the place of the servant, v.

27. Would they profit by His example?

Yet they loved Him, and had shared His trials, v. 28. He would not forget to reward them when the time of rewards came. They would "eat and drink" with Him, and have jurisdiction over Israel, v. 30.

At verse 31 the Lord warns Peter that Satan had sought to have him, to sift him. He adds "but I have prayed for thee that thy faith fail not," v. 32. He did not pray that Peter might not fall, for nothing else would cure him of his conceit, but that, after the fall, his faith might bring him to true repentance. His fall and his restoration were to fit him to strengthen his brethren. Peter's self-confidence comes out in his declaration "Lord I am ready to go with thee, both into prison and to death." How little he knew his own weakness! The Lord foretells his dreadful downfall, v. 34, and then passes on to other things. He had sent them out without any provision for the way, and they had lacked nothing, according to their own testimony. But now they were to take provision for the expenses of their journeys, v. 36. His earthly Messiahship was about to close," the things concerning Me have an end," v. 37. He would never assume again that earthly relationship with Israel. When they do receive Him in a future day, it will be as a heavenly, not as an earthly Messiah. The offer that He made in the days of His flesh is never to be repeated. The "sword," of v. 38, seems to be intended to bring out what was in the heart of Peter.

THE AGONY IN THE GARDEN, vs. 39-46. He sought His accustomed place of prayer, so that Judas would know where to find Him. He warned His disciples to pray, and withdrew a few yards from them, asking, in perfect submission that, if possible, the cup might be removed. As the agony increased, he was strengthened by an angel. This is wonderful; that He Who was God, was so really man, that an angel could strengthen Him! Our souls adore Him, in this manifestation of how He shrank from being made sin for us. He was perfect in His submission, no less perfect in the shrinking of His holy soul from that cup.

THE BETRAYAL, vs. 47, 48. Nothing could be more dastardly than to kiss Him, in order to hand Him over to the chief priests! Yet to this Judas stooped, then he disappears, never to be mentioned again in this gospel; fitting picture of oblivion into which he has gone!

The disciples, armed with two swords asked for permission to defend their Master. One of them, Peter, too impetuous to wait for an answer, struck at one of the crowd, and cut off his ear. Jesus stopped the work with the sword and healed the ear. Then He shows how needless was all their precautions, as if He had been a thief, who must needs be caught by some display of power. Their hour had come, that was the reason He gave Himself up to them, vs. 52,53.

PETER'S DENIAL OF JESUS, vs. 54-62. He first sat with the world to see how the Lord would be treated by His captors. A maid tried to link his name with the Lord, but Peter, lately so confident, and so valliant, was full of fear now. He denied that he knew the Lord. The same charge from another brought a similar denial. Then, an hour later, giving Peter time to think of what he had done, the third accuser pressed the matter, only to get the denial for the third time. Then the Lord gazed upon Peter, and he began to realize what he had done. Bitter weeping showed his deep repentance.

Our Lord was subjected to the insults of the crowd, being blindfolded and smitten, and assailed by their tongues, vs. 64, 65. So far all that had transpired was before day, and no night trial would be according to the laws of the Jews, so as daybreak arrived they led Jesus into their more formal tribunal, and tried Him for blasphemy. He claimed to be the Christ, and foretold His session on the right hand of God. They knew that this was a claim to deity, and put the question to Him, "art thou the Son of God?" His affirmative answer to this ended His ecclesiastical trial, v. 71. —A. N. O'BRIEN.

Christianity depends, in its work, on what it brings, not on what it finds; our side, and relationship with God by it, wholly on what we find, not on what we bring.

J. N. D.

THE FOUR COMINGS OF OUR LORD

(1). Christ Jesus came into the world to save sinners (1 Tim. i. 15). He first appeared as a babe, miraculously conceived of the Holy Ghost, yet truly born of a virgin. He was as holy in His humanity as in His deity. The union of the divine and human natures of our Lord—truly God and truly man—constitutes a tower of strength. On this rock-foundation the cross and every blessing for man in time and eternity securely repose. He came into the world to save sinners. He has done this mighty work and is doing it: see Matt. i. 18-25. Christ as God and as Son of man is the Saviour of sinners.

(2) From the departure of Christ till His return we have His spiritual presence. He said, "I will come to you" (John xiv. 18); that is present and continuous. For the salvation of the lost He came personally. Now for the **present** blessing of His people He comes to them; spiritually He can and does delight to grant his presence to even two persons gathered to His name (Matt. xviii. 20). In His name is wrapped up the glory and fulness of the Godhead (Col. ii. 9). "I will come to you." How He comes and how He makes Himself known as present we cannot reason upon, nor can it be logically explained. But His spiritual presence is a reality, which the writer has proved and experienced for many years. One far from home and the loved circle can in spirit transport himself into the known and remembered scenes of the family life of which he formed part. This consideration may help some to grasp the precious truth, Christ now in the midst of His gathered people, the Holy Spirit making that presence a blessed reality.

(3) He personally will come for us, not as now to us. This coming will be actual and personal, and at any moment may be realized to the eternal joy of all who will share it. The fact and the order of the events connected with it are fully described in John xiv. 1-3 and 1 Thess. iv. 13-18.

In this coming the Lord Himself descends from heaven alone, unattended by saint or angel. He comes into the air, and from thence acts **first** in raising the bodies of the holy dead; **second** in changing the then living saints into His own blest likeness, morally and physically; **third**, the two great companies—the raised dead and changed living are caught up together in the aerial clouds to meet the Lord. May their ascending shout be, "O death, where is thy sting? O grave, where is thy victory?"

(4) He comes with us, or rather we come with Him some years after our translation to Paradise and the Father's house. This coming is a great public event, witnessed by all on earth, and will be the grandest spectacle ever beheld by angels or men. He comes to reign in manifest glory. His government will extend to the utmost bounds of creation. His kingdom will cover the heavens and the earth. It will be a reign of righteousness, and for 1000 years the wearied sons of men, freed from the curse, will bask under the sunshine of the firm, yet beneficent reign of the Lord. Satan exiled as a prisoner to the bottomless pit or abyss, and his two subordinates on earth consigned to the lake of fire (Rev. xix. 20; xx. 1-3), with the proud, iron will of man broken, will form the initial and necessary steps to blessing during the reign. All in the wide extent of the dominion of the Son of man is brought into order; and peace will characterize the entire prophetic scene.

Heaven opens and Christ with his saints come out in irresistible might (Rev. xix. 11-21), and the opposing hosts of Europe and of a wider area are slain. He comes in glory (Titus ii. 13); in flaming fire (2 Thess. i. 8); with all His angels (Matt. xxv. 31); with all His heavenly saints (1 Thess. iii. 13); suddenly (Mark xiii. 36); with clouds (Rev. i. 7); in a cloud—His divine presence (Luke xxi. 27); on the clouds—His throne; amidst the wailing of many (Rev. i. 7); amidst the rejoicings of the redeemed in Zion (Isa. xii.) etc., etc.

—WALTER SCOTT.

Self-deception is a fearful thing, and not uncommon.

THE VOW OF THE NAZARITE

The Second Characteristic Mark

We have been looking at the strangest and most thorough of total abstainers, not merely from wine but even from grapes, now let us read together in verse 5 of Num. 6, the second mark, and it will awaken our interest and astonishment no less than the first: nay, it may produce perhaps more genuine awe, as bringing us still more directly into the Presence of God.

"All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled in the which he separateth himself unto the Lord, he shall be holy, he shall let the locks of his hair grow long."

Think of it! A Nazarite was not to permit his hair to be cut! Surely that is either an absurd puerility or a covering to profound and divine truth. We reject the former, adopt the latter, and so pass to its consideration with absolute assurance of its having a worthy interpretation whether we can discern it or not.

The key to its understanding lies, I believe, in the two words: "razor" and "locks." The former comes from a root "to make naked" as in Is. 7:20:

"In the same day shall the Lord shave with a razor that is hired, namely by them beyond the river, by the king of Assyria, the head and hair of the feet: and it shall also consume the beard."

That is, Jehovah threatens to expose the shame of His people, by using the Assyrian as the "razor" who shall sweep away all their covering, and leave them naked and bare. The "razor" then becomes a clear symbol of what **uncovers** or **exposes**.

In exactly the same line, the word for "locks" also comes from a root "to make naked," only in this word here, we must see what **prevents** the nakedness. The razor and the locks are in antithesis, the one exposing, the other preventing exposure; and both thus telling as clearly as possible that the Nazarite must not be **exposed**—he must be hidden.

Letting the light of the N. T. fall on our verse, we get a step further, for

“Doth not nature itself teach you, that if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her: for her hair is given her for a covering” (1 Cor. 11:19).

By the vow of the Nazarite then, a man went voluntarily in a path quite contrary to that he would naturally have taken, even adopting what was a shame, for it expressed womanly weakness, submission and dependence. The teachings of nature then never led any one, at any time, to take the vow of a Nazarite!

In this light let us see this phase of the singular vow in that pattern Nazarite: Samson.

I am not aware, or indeed without a large degree of sympathy for, the prejudice that many have to deductions from Hebrew names, great caution is surely needed, but they have so often startled by the clear gospel truths that they enwrap, that it becomes nothing less than folly to ignore them. So in the case of Samson, his name itself seems to tell the very reason for his existence, for “Samson” means “sunlike.”* He shines indeed, but he is not the sun, it is as the moon shines, all the light of which is sunlight. Not one single ray of light comes directly from the moon itself, which is nothing but a desolate ruin. She is absolutely dependent on the sun for all her powers of shining. Thus she is a very effective Evangelist, for she ever preaches this gospel, that although the sun has left the earth, is invisible, and the earth consequently lies in darkness, yet it is still shining in heaven, for there, in the moon, is its light! Her gospel-preaching is silent, yet there is no speech nor language where that gospel is not to be heard, for it simply consists in reflecting the sun’s light—surely that needs no interpreting.

But what an excellent name then Samson was for a Nazarite, and for the antitype of the Nazarite today. Man

*A contraction from “Shemesh-ohn” which Ges. renders by “like the sun.”

is surely very like the moon in being a moral ruin, and quite incapable of giving out any heavenly light apart from dependence on his Sun, Christ: and every single ray of divine truth is only reflected light from Him, and is a witness to the darkened world that Jesus, although invisible, lives. That is the gospel according to the Nazarite, nor is any specific gift needed to preach **that** gospel.

What a living enigma that Samson must have been in his day, and for that matter is still, for all the pictures that are drawn of him present him as a giant with huge limbs, and such outstanding muscles as would have made it quite unnecessary for the Philistines to have given Delilah one cent to discover wherein his great strength lay—it would have been quite patent to everyone. But these pictures, false as they are, have at least this value: they show how incomprehensible the Nazarite will ever be to the world that must find a natural cause for everything, for it knows nothing of a living Lord Jesus.

But such a picture is quite false, for as we were assured that the Nazarite excited wonder and questions by being the most joyous man in the community, with no apparent source of pleasure; so was he the weakest in appearance, and the wonders of strength that he affected caused the same question as to what was the secret "wherein his great strength lay?"

But not only was his name significant, but so was his dwelling place.

"And the Spirit of the Lord began to move him at times in the camp of Dan (or Manhanehdan), between Zorah and Eshtaol" (Ju. 13:25).

Those strange Hebrew words may be perfectly meaningless to us, but would they have been so to a Hebrew? Take the names that we give to places to express their situation, as "Lakeland" and "Mountain-view," these convey an intelligible meaning to us, but would they have the faintest significance to a Chinaman if not translated into their Chinese equivalents? Of course not. And so with these three **Mahanehdan, Zorah and Eshtaol**: let us render them into English and see if they are not replete with deepest spiritual significance.

"Mahanehdan" is a compound, the last part of which "Dan" is familiar to every Bible reader, clearly speaks of **judgment**, for "God hath judged me," said Rachel, "therefore called she his name Dan" (Gen. 30:6). Look, too, at the play on the word in Gen. 49:16: "Dan shall judge his people as one of the tribes." "Dan" therefore tells of "judgment." The first part, "**Mahaneh**," is from a root, "to set oneself down," "to pitch tents" (as Num. 1, 52), hence "to encamp" and so the place is called "The Camp of Dan" (Judges 18:12), the basal idea being "to settle down" will give a much more spiritual significance than the camp of a few men; so that the whole word would mean to a Hebrew ear, "**where judgment settles down.**"

"Zorah" is the word applied to the stroke of leprosy, that clear type of SIN when exposed and brought to the surface. Indeed the cognate word, "Zara" is rendered "leprous" and "leper" as in Lev. 13:45: "He is a leprous man." Thus Zorah united with Mahanehdan tell of the **Sin that brings down the judgment!**

But that still leaves "Eshtaol," again a compound word, made up of "Esh," indisputably meaning that symbol of divine wrath and judgment "**fire;**" whilst "taol" is from a root "to curse," and is thus itself a "**curse.**"

Can one think that all these consistently threatening names are thus mere coincidences, and are brought together without divine intent and significance? If so, some of us will certainly be compelled to differ from them when a free, but perfectly correct interpretation of the three names would be:

"Where judgment settles down (Mahaehdan)

upon Sin (Zorah) in wrath and curse (Eshtaol).

Could any words speak clearer of that **Cross** of Christ where Judgment fell on Him who was there made Sin and a Curse for us?

But do you ask: What is the practical value of such interpretation? Then permit me to ask: Can you conceive of a more fitting spot for the Spirit of God to move any one to Nazarite separation to their Saviour-Lord? It is here, at the Cross, that all true Nazarite testimony begins, and here it ends (see Ju. 16:31)—sorrowful beyond all words is it, that any should pass through this brief

life without a visit to Mahanehdan, between Zorah and Eshtaol! Have you never been there, beloved?

But Samson occupies the center of the picture and as in the earlier case, God evidently wanted a man by whom he might shew of us that there is a fund of joy in His Beloved Son to satisfy every heart of man, so here He has a man who by the very tokens of womanly weakness will shew that is **strength** enough in our Lord Jesus to suffice for every test of life. Surely Samson is worth a little meditation, and linking it with him, will it not be worth while to find who or what is primarily (for there may be more applications than one) is the antitype of that Nazarite today?

Let me ask then, has God a corporate witness upon earth—one that has taken in this respect the place of Israel? Surely he has you say, and that witness is today **the Church**, whose one calling—the very reason for her existence, as evidenced by her earliest confessors—is to testify that the Lord Jesus is risen from the dead; and that her apostles did with much power (Acts 4, 33). Nor did that **power** consist simply in convincing argument, but by such mighty works as never could have been effected if the Lord Jesus were still in the tomb. Look at her in her spring-time: bright fresh morning, in the gracious dew of her youth. Did she have one single element that is esteemed today the source of religious strength? Were her successful ministers men of learning, eloquence, cleverness, magnetic attraction, and all those **drawing** qualities that are looked upon as essential, and command compensation in proportion to these powers of attraction? Were the 'pillars of the Church' men of many dollars, and the more the dollars the stronger the pillars? Had **that** been the case, the source of her strength would have been as clear as in the steel muscles of the athlete with which our Samson is pictured. The Lord Jesus might still be lying in Joseph's tomb, the spirit of God need not have come, for those are just the natural qualities by which success in the world is attained. "Silver and gold have I none" said one of her mightiest, "I glory in my infirmities" said another.

No, no—her strength must have alone consisted in her felt weakness alone: for that is all she had: and it led her to dependence on her Lord. Her power lay in her poverty: and, without any adequate cause for all that she accomplished, people asked the same question as of Samson: "Wherein doth her great strength lay? What is her secret?" And she has no answer save that "The Lord is risen."

—F. C. Jennings.

(To be continued D. V.)

THE THIRSTY INVITED

During a revival in a town in Ohio, a man who had been very worldly-minded was awakened, but for some time concealed his feelings even from his wife, who was a praying woman. She left him one evening in charge of his little girl of three years of age. After her departure his anxiety of mind became so great that he walked the room in his agony. The little girl noticed his agitation and inquired: "What ails you, pa?" He replied, "Nothing," and endeavored to quiet his feelings, but all in vain. The child looked up sympathetically in his face and inquired with all the artlessness and simplicity of childhood: "Pa, if you were dry wouldn't you go and get a drink of water?" The father started as if a voice from heaven had fallen on his ear. He thought of his thirsty soul famishing for the water of life; he thought of the living fountain opened in the gospel; he believed, and straightway fell at the Saviour's feet. "If any man thirst, let him come unto Me and drink."

I follow with sympathy, with an associated heart, all the path of Jesus by the Holy Ghost, in meek, holy devotedness to God. . . . Having him as my life I can feel with Him, however infinitely more perfect He may be. . . . My heart goes with Him, however poorly I follow; even in Gethsemane I ought to watch with Him. But when dealt with by God, as the burnt offering, when the fire of the altar tested all fully, then I only look on and adore.

J. N. D.

THE WORD AND THE SPIRIT

"Every word of God is pure," Prov. 30:5, hence the need of accepting it, as did also the Thessalonians of whom the Apostle could say: "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us ye received it not as the word of men but as it is in truth the word of God which effectually worketh also in you that believe," 1 Thess. 1:13. The Word of God can be effectual only when ministered by the Holy Spirit, for apart from the Spirit it is a dead letter and "the letter killeth but the Spirit giveth life, 2nd Cor. 3:6. We have heard it said by some, "We want nothing but the word of God the whole word and nothing but the word," but we believe this is not enough. If the Spirit does not accompany the word it will be disaster for "The natural man 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," 1 Cor. 2:4. Natural intellect will often hinder instead of help. It is little wonder that some of the most intellectual men are avowed infidels; for to them the things of God are foolishness, hence we have the words of our blessed Lord, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes, even so Father, for it seemed good in thy sight," Luke 10:20.

Many who call themselves Bible students are propagating erroneous doctrines "having not the spirit," Jude 19, and even denying that there is a third person in the Godhead. Can we wonder, then, at the errors that exist from such a source when God has declared that "the natural man receiveth not the things of God, neither can he know them for they are spiritually discerned," 1 Cor. 2:4. "If any man hath not the spirit of Christ, he is none of His," Rom. 8:9. Hence the importance of the Lord's word to his disciples "and behold, I send the promise of my Father upon you but tarry ye in the city of Jerusalem until ye be endued with power from on high," Luke

24:49, and so we see them on that memorable occasion. "They were all with one accord in one place," Acts 2.

Alas! we have to bow our heads with shame when we read these words and like Daniel would confess, O Lord God, we have sinned and have committed iniquity and have done wickedly and have rebelled even by departing from thy precepts and from thy judgments," Dan. 9:5. But here was a company who was waiting on the tip-toe of expectancy and they were not disappointed waiting for that Holy Spirit of promise. The Blessed Lord had said, "I will not leave you comfortless," John 14:18. He had also said, "I will pray the Father and He shall give you another comforter that he may abide with you forever even the Spirit of Truth whom the world cannot receive because it seeth him not, neither knoweth him but ye know him for he dwelleth with you and shall be in you," John 14:16-17. You will notice that the word here is He (not it) not an influence but a Person. He was then with them but they saw him not, but he was not yet in them. This remained for the future and for this they tarried at Jerusalem and again we repeat they were not disappointed. Their hopes and expectations were exceeded when by faith in the word of the Lord they were with one accord with one purpose of heart. It is then when God can make his purposes known and this he did by sending down the Holy Spirit as the indweller of his waiting people. This is called by some the second blessing, but we are inclined to believe that they had received many blessings prior to this. Prior to this the church had no existence only in the purposes of God, but with the Holy Spirit's descent from heaven the believers were all baptized into one body. They were united by that Holy Spirit in one Body, Christ the Head, and each believer a member, so all one in Christ. (See 1 Cor. twelfth chapter.) There was no need to form a circle of fellowship. This had been done by the act of the Holy Spirit, who was now their indweller and to be their teacher in guiding them into all truth, see John 14:26 and Chp. 16:13. In the power of that Holy Spirit they boldly preached Christ to His betrayers and murderers. We have only to read the second chapter of Acts and to hear those wonderful words

which were spoken by the mouth of the Apostle who only a little while before by reason of the fear of man had denied any knowledge of the Lord. No fear now, what had brought about the change? The answer is the Holy Spirit sent down from heaven and all who are indwelt by that Holy Spirit will bear testimony to a risen and exalted Christ at God's right hand, for God hath made him to be both Lord and Christ, Acts 2:36. Why is it that so much of the preaching of the present day has but little, if any, of Christ in it. The answer can only be this: The absence of the Holy Spirit. The words of our Blessed Lord are plain. He shall testify of me, John 15:26. But if we ignore his rights and will not allow him to have his place as our guide and our teacher we grieve him in ourselves and by our actions quench him in others and we are left powerless and the work of the Lord is hindered and deadness and formality are the results. Ah! that we may walk softly that God may have his way and the power of that blessed Holy Spirit be known and felt among us.

—F. W. POIDEVIN.

USE YOUR EYES

An Italian bishop who had endured much persecution with a calm, unruffled temper, was asked how he had attained such mastery of himself. "By making a right use of my eyes," said he. "I first look up to heaven as the place whither I am going to live forever. I next look down upon earth, and consider how small a space of it will soon be all that I can occupy or want. I then look round me, and think how many are far more wretched than I am."

Every one that is proud in heart is an abomination to Jehovah.

—Prov.

The earth has yielded its increase:
God, even our God will bless us.

STUDIES IN THE PSALMS

Psalm 83. The Destruction of the Ten Kings

This Psalm fitly follows its predecessor, and shows how God deals with the oppressors of God's "Hidden Ones."

The divine names are Elohim, v. 1a, 12, 13; Jehovah 16, 18, El v. 1 (Be not still, O El) and Elyon in v. 18.

It seems impossible to fix the historical situation with any certainty; three episodes in Hebrew history have spiritual affinity with the Psalm, but none can be said to satisfy wholly or exclusively the demands of the writers' language.

The epochs referred to are as follows:

(a) In 2 Chron. 20, an open war between Jehosaphat of Judah and Edom with the children of Lot is described; like our Psalm, Asaph is prominent, since Jahaziel the Levite (v. 14) is one of Asaph's sons and Jehosaphat's prayer v. 5-12) has several links of thought and language with the Asaph Psalms.

But, seven of the Ten Kings of Psalm 83 are not named in Chronicles, there is no question of "crafty counsel," and the idea of "world conversion" (v. 16-18) seems hardly to have taken shape in this form so early.

Also the mention of Assyria as a mere helper to Lot's children raises a difficulty; the Northern world-power does not seem to have come into contact with Israel earlier than Jehu's time (he paid tribute to Shalmaneser in B. C. 842?) but these matters are too intricate for examination here, and also demand an intimacy with Assyrian history which I do not possess.

(b) In Ezra 4 Neh. 4 we find "crafty counsel" taken against the little colony of exiles by their neighbors, and if we may assume a good deal of unwritten history a niche might be found for this Psalm along with other "Asaph" songs.

(c) 1 Macc. 5 tells how Judas Maccabeus turned his arms against several of the races named in our Psalm, and indeed seems to refer to it in v. 2 ("The nations took counsel to destroy the generation of Jacob") but a refer-

ence or even a similar situation need not bind us to believe that "Asaph" first wrote in Maccabean days.

In fact both Amalek and Assyria had long ceased to have any national existence when Judas fought (1 Chr. 4: 43 and the book of Daniel).

When, however, we step upon the prophetic platform, we find firmer ground beneath our feet: a study of Isa. 29, Dan. 8, Zec. 12 will convince us that these "Ten Kings" will form a confederacy in the last days, under the chieftainship of a great northern power (Russia) and that these nations will burden themselves with Judah and find it a "troublesome stone" indeed.

The Lord will appear from Heaven and will shatter their coalition on the day when "the feeblest will be as David" (read Zec. 12 for the historical and spiritual features of this time).

The structure is:

(a) V. 1-8. A prayer for rescue from the circling ring of foes.

(b) V. 9-18. The cry that history may repeat itself and that victory may convert or crush the world-power of evil.

Text notes:

V. 1. Neither take Thou rest, O El." Comp. Isa 62:6, 7.

V. 3. "Thy treasured Ones," i. e., those hidden in the Pavilion of God (Ps. 27:5, 31:20).

Many versions read "Thy secret place," i. e., the Temple, Ezek. 7:22.

V. 4. They would erase Israel from the map of the world, Jer. 48:2.

V. 5. "Against Thee do they make a covenant."

V. 6. Edom—the malignance of the flesh (Obadiah).

Ishmael—the lawlessness of the natural man (Gen. 16).

Moab—the selfishness of the flesh. Judges 3:20 (himself alone).

Hagarenes—1 Chr. 5:10, 19, 20—the weakness of the legal spirit.

V. 7. Gebal (not the same as Ez. 27:9)—the word means "mountain ranges."

Ammon—the cruelty of the flesh, Amos 1:13.

Amalek—its lusts, Exod. 16.

Philistine—the world-spirit in the church, Judg. 14-16.

Tyre—the commercial spirit with its hardness. Isa. 23:4, 8, 9.

V. 8. Assyria—the reasoning powers of the human mind. Isa. 10:13. The children of Lot (Moab and Ammon) the unbrotherliness of the flesh.

V. 9. The victory of Deborah was typical of Christ's ascension—glory. See the phrase "lead captivity captive" (Ju. 5:12, Ps. 68:18, Eph. 4:8).

V. 10. Endor is named in Jos. 17:11 with Taanach and Megiddo (Ju. 5:19) and was Satan's seat (1 Sam. 28). Perish like unburied corpses, 2 Kings 9:37, Jer. 8:2.

V. 11. The "Raven" and the "Wolf"—"religious slaughter" and "spirit of death's shade" seem fitting names for the "spiritual lords of this world's darkness" (Eph. 6:12). See Judg. 8.

V. 12. The Homesteads of God.

V. 13. Like a "whirling thing; probable reference to the globular heads of the wild artichoke which in autumn separate from stalk and are whirled in thousands over the plains and often frighten horses; the modern Arab curse, "May you be whirled like an "akkub" before the wind of God's doom" seems to be reminiscent of this.

V. 14. "As fire consume forests, as flames devour the hills," Isa. 29:5, 6; 30:27-33, etc.

V. 16. Note the value of the discipline, "let them seek Thy name."

V. 18. But even if they refuse to seek God, let men learn that Elyon and Jehovah are one, i. e., that Israel's eternal and covenant-keeping God has become the Most High World Ruler.

—HAROLD ST. JOHN

SUDDEN DEATH

A person who had neglected the worship of God, and reading the Bible, was on a Lord's-day sitting at the fire-side with his family. He said that he would read a chapter in the Bible, as he had not read one for a long time; but, alas! he was disappointed; it was too late! for in the very act of reaching the long neglected Book from the shelf he sank down and immediately expired.

JESUS IN COMPANY WITH HIS DISCIPLES

We are aware by how many different ways our fellow-disciples try us, and grieve us, and, no doubt, we grieve them. We see, or fancy we see, some bad quality in them, and find it hard to bear, or to go on in further company with them. It has occurred to me that we may observe, that just in those same ways the mind and heart of Jesus were tried and grieved by His disciples in the days of His flesh, and yet He went on with them, we know, as I need not add, **“not overcome of evil, but overcoming evil with good”**—the evil that was in **them**, with the good that was in **Himself**. I would mention some of these wrong things in them that must have grieved Him, and the influence of which, upon our own thoughts and feelings towards others, we well understand and continually experience.

VANITY

in another tries us—an air of self-satisfaction or the esteeming of ourselves, and the putting ourselves forth to admiration. The Lord was tried by this spirit in His disciples. The mother betrayed it, and His kinsfolk (John 2:7). Peter was thus self-confident when he said: **“Though all should be offended, yet he would not.”** And all of them were guilty of this when they contended who should be the greatest; and also when they forbade those who followed not with themselves.

ILL-TEMPER

is a very fretful thing; it so interferes with us. Martha tried the Lord with it when she complained to Him of her sister, and so did the apostles when they urged Him to send away the multitude, just because their privacy and repast had been intruded upon (Mark 6). Any show of a covetous, grudging spirit is very hateful to us. Jesus must have discerned this (and therefore have had to bear with it, on such occasions as Matt. 14:17, 15:33).

UNKINDNESS,

whether toward ourselves or to others, is very irritating. Peter's inquiry in Matt. 18:21, covered, I believe, what the

Lord must have seen to be the workings of an unkind and malevolent temper; as also we see it in Matt. 15:23.

INDIFFERENCE TO OTHERS

and carefulness about one's self is very vexing to us also, it is so selfish and cold-hearted. Jesus was tried by enough of it in His disciples. He asked them to watch with Him, but He found them sleeping; He spake of His death, but they were thinking of their place and honors in the kingdom; He spake of leaving them, but none of them asked, "Whither goest thou?" and in the ship it was of their own safety they thought. These were instances of cold indifference.

IGNORANCE

is apt to try us and make us impatient. Whoever found more of it in those He was continually teaching than the Lord? Some of the plainest lessons they had not learned; and when He spake spiritually or mystically to them, they listened to Him as in the letter—they were asking explanations of the simplest parables.

UNSPIRITUALITY OF MIND

in fellow disciples is a trial to us. How much of this amongst His people was the Lord continually suffering! and He was always "light" in discovering it. We often, through vanity or self-esteem, mistake mere nonconformity with ourselves for it.

These are among the ways in which the disciples must have tried the mind of their Divine Master; and these are some of the tempers and characteristics which to this hour try and fret us in our brethren. It may be thought that the instances here adduced are but faint and minute expressions of these different wrong tempers. That may be. But we must remember how pure and perfect the mind of Jesus is, and then we shall know, that though the instance was faint, and the occasion a small one, yet His finer sensibility gave it more than the importance of the greatest occasion.

And comforting, let me say it is, to see the Lord going before us in such trials as these. But if He has gone before us in the trials themselves, He has also left us an example of a series of victories over them, and in these victories He has told us to "follow His steps," for not

only in His ways with His adversaries, but in His ways with His disciples, is He our pattern. If, in not answering reviling with reviling, nor wrongs with threatenings, He is an example to us so also is His going on still with His disciples, in spite of haughty outbreaks and many shortcomings among them. For we have returned to Him as "the Shepherd and Bishop of our souls," in all things, as the One who is a pattern to us how we should carry ourselves to all, adversaries or brethren (1 Peter 2:21-25). And He, as I said, was never overcome of evil that was in another, but ever overcame it by the good that was in Himself.

Thus did He suffer from His disciples and thus did He conquer. How ready are our selfish hearts to plead our right to part company if another do not please us. But this was not Jesus. The pride, the indifference, the ill-temper, and the low, unspiritual mind, which the disciples were continually betraying, did not tempt Him to take distance from them.

For at the end of their walk together, He is nearer to them than ever (John 14-16). He did not part company with them because they gave Him much exercise of heart, and were continually drawing upon Him. He warned and instructed them; He rebuked and condemned them; but never gave them up. Blessed, perfect Master! lover of our souls at all cost!

Self to forget, in this world's empty joys,
 Lost in a host of trifles and of toys;
 Thus doth a fool forget.

Self to forget, whilst thou wouldst preach to men,
 Convert the world, when scarcely born again;
 Thus the untaught forget.

Self to forget, for Christ unveiled we see,
 Christ in the glory, where self cannot be—
 Thus do the glad forget.

“THE FELLOWSHIP OF HIS SON”

ALEX MARSHALL

Every believer is in the only “fellowship” Scripture speaks of, viz., “The fellowship of His Son Jesus Christ our Lord” (1 Cor. 1:9).

Because of this fact we are to “receive” or welcome God’s people to all their birthright privileges, including the Lord’s Supper (Rom. 15:7).

We receive Christians not on account of their connection with a “party,” “circle,” or “fellowship,” but on account of their relation to Christ. If God has received them, and they are not scripturally disqualified, we are bound to receive them. We don’t receive them because of whence they come, but because of what they are (Rom. 14:3; Mark 9:41; Matt. 10:40).

Baptism, being an ordinance of the Lord, should be observed by all Christians. It is, however, a personal act, and is not set forth in Scripture as a condition of fellowship. Baptism is no more essential to fellowship than it is essential to salvation (Matt. 28:19, 20; Acts 8:38; 18:8; Rom. 14:3).

Denominationalism involves the acceptance of a written, or unwritten, creed in order to membership of the party; but Christians known as “Brethren” have strenuously repudiated such a position. In theory at least they have maintained that differences of judgment on “minor” points should be no barrier to Christian fellowship. Such differences afford opportunities for the exercise of patience and forbearance. The insisting on uniformity where God has permitted liberty and forbidden us to judge one another is the fruitful cause of sorrow and division. Let us not forget that the truth of God may be used as a wedge to divide, instead of a means to unite the people of God” (Phil. 3:15, 16).

Many confound separation from sects with separation from Christians in sects.

Each servant of Christ is directly responsible to the Lord for his service. It is He who calls and qualifies; it is He who commissions to preach and teach; and it is to Him and to Him alone that he must give account. Teach-

ing and preaching and every form of ministry is **personal** (Mark 13:34; Col. 3:24; 2 Cor. 5:10).

"Our church fellowship must not be limited by any measure of attainment whether in faith or in knowledge. This is the hidden rock on which many have made shipwreck in church matters, returning virtually by another entrance into a sectarianism more narrow than that out of which they seemed to have escaped. We are in danger at the present time of having our thoughts drawn away from the whole body of Christ into exclusive concern for the local assembly or associated assemblies, thus losing sight of the breadth and length, the depth and height of God's purpose. Thereby the relative proportion of God's truth is lost, spiritual life is stunted, and growing up into Christ in all things is hindered."

OUT OF THE BIBLE INTO THE NEWSPAPER

A story is told of a minister who taught an old man in his parish to read. He proved a proficient scholar. After the teaching had come to an end, the minister was not able to call at the cottage for some time, and when he did he only found the wife at home.

"How's John?" said he.

"He's canny, sir;" said the wife.

"How does he get on with his reading?"

"Nicely, sir."

"Ah, I suppose he will read his Bible very comfortably now."

"Bible, sir! Bless you! He was out of the Bible and into the newspaper long ago."

There are many other persons, who, like this old man, have long been out of the Bible and into the newspaper. They have forsaken the fountain of Living Waters, and have gone about muddy pools and stagnant morasses to seek something which might slake their thirst. From a multitude of voices, goes up a perpetual complaint about weakness of faith, and coldness of love, the cause of which no one seems to suspect; when careful inquiry would re-

veal the fact that the word of God is utterly neglected, and that the mental food upon which they live is simply the wretched trash of sensational literature. Faith cometh by hearing, and hearing by the word of God; and this deluge of fiction and prurient literature has nothing in it allied to the word. It is in its character worthless, or worse than worthless, so far as its power to afford any nourishment to the human soul is concerned. No wonder that faith droops, and love waxes cold; no wonder that piety grows feeble, while passion grows strong; for passion is fed and faith is starved. Nothing but the word of God can sustain and strengthen the inner life of a child of God. "Of His own will begat He us by the word of truth, that we might be a kind of first-fruits of His creatures." And that Divine life must be nourished by the same word by which it was first begotten or implanted in the soul. Nothing can supply the place of this heavenly bread, and going "out of the Bible into the newspaper" is the direct road to spiritual starvation feebleness and death. The effects may not be immediately visible, for a person may live upon inferior food for a few days without appreciable results, but ere long the lack of suitable nutrition tells upon the failing constitution, and health is wrecked, and life is lost for want of that which should sustain and nourish both. Let Christians see to it that they do not get "out of the Bible and into the newspaper," or, worse still, into the novel. Let's God's word be the daily sustenance of our souls, and we shall hear little complaint of lack of faith—for men nourished by the word of the Lord will be "strong in faith, giving glory to God." So much of the secular as is needed for this life may be safely attended to, but the spiritual must have the heart, or the soul will be like Pharaoh's lean kine. Take heed how ye read.

If the Father spread a feast, the prodigal, by faith, takes his place at it.

God is the object of faith, and if God be happy in His thoughts about us, so is the faith of a believing soul.

EXPOSITIONS OF SCRIPTURE

BY C. F. HOGG

The Ends of the Ages (1 Cor. 10:11)

There is no other passage in the New Testament where 'end' (*telos*) is found with 'age,' or 'ages.' Of the two possible meanings of *telos* 'aim,' or 'conclusion,' only the latter is suitable here. In Matt. 13. 39, 40, 49; 24. 3; 28. 20 the word is *suntellia*, with 'age' in the singular. This may be translated, 'consummation of the age;' in each case the reference is to a time still future.

In Heb. 9. 26 *suntellia* appears with 'ages' (pl.) but not anywhere else. There the reference is evidently to the Cross. This is the material we have from which to form a judgment of the Apostle's meaning in 1 Cor. 10. 11. All the historic ages, whether the period before the race was differentiated into Jew and Gentile, or whether Jewish and Gentile (Luke 21. 24) led up to, and were brought to an end in, the Christian age, the age of the Spirit (2 Cor. 3. 8), who has brought God's final message to the world.

Be Not Righteous Overmuch (Eccl. 7:16)

The explanation of this may depend to some extent on the view taken of the general character of the book in which it is found. Is *Ecclesiastes* revelation from God? An answer in the affirmative would involve us in difficulties, varied and formidable, if not insuperable. Besides the writer does not, either implicitly or explicitly, claim to bring a message from God. Indeed he insists that he is considering life from the point of view of a leisured, well-informed person who has not received light or guidance other than that which is available to all men "under the sun," the recognized key word to the book. Here is man at his best doing his best to disentangle the motives of men and to deduce from his experience some principles to guide men in the conduct of life. The task is too great for him; it had to await the "greater than Solomon" who in the fullness of the time came from the Father to teach,

and to show in life and death, how men may live, and how they may die, to the glory of God.

If this is the right way to understand the book then 'command' is not an appropriate description of this sentence. 'Advice' would be nearer the mark. V. 16 should read with vv. 15 and 17, where it seems evident that the advice is ironical, even cynical. It inculcates a policy of worldly wisdom, the opposite of walking by faith. By a little trimming, a little moderation in responding to the claims of absolute righteousness, men may, at times, escape loss and suffering. But the fear of God will preserve the Christian from such counsel as this.

On the other hand it is to be remembered that the Lord condemned those who tithe mint and anise and cummin the while their over-much righteousness stands out in contrast to their neglect of weightier matters such as judgment, mercy and faith and the love of God (Matt. 23. 23; Luke 11. 42).

Finally, the words may be taken as a warning against the hypersensitiveness that grows out of, and which encourages, a morbid state of mind. The effect is legality, soul-bondage, altogether contrary to the liberty of the children of God. Our Father is not a hard taskmaster, an austere person seeking to gather where he has not sowed. God is love, and he that is born of God will seek to walk so as to please Him in happy confidence and unconstrained obedience.

"It is necessary to distinguish between revelation and inspiration. The Scriptures are 'inspired of God,' 2 Tim. 3. 16, but that does not give Divine authority to all the utterances recorded therein. For example, the record of the conversation between Eve and the Tempter is inspired, but plainly the conversation itself was not. . . . This is also the case with the letters included by Ezra in his book, 4. 11-16, and by Luke in Acts 23. 25-30, with the proclamation of Nebuchadnezzar, Dan. 3. 4-6, and with the speeches of Acts 19. 25-27; 24. 2-8; see also John 9. 27-34, and cp. Acts 27. 10 with vv. 22, 23. The Book of Ecclesiastes records the deductions of the wise man as he reflects upon what he had observed and experienced, but apart from the illumination of Divine revelation."

QUESTIONS AND ANSWERS

Address all questions to A. N. O'Brien, 227 W. Victoria Street, Duluth, Minn.

Q.—In what sense does the prayer of faith “save the sick?” What raising up is meant? In what sense does the prayer insure the forgiveness of a presumably dying man’s sins? Light on this portion of James 5 would be appreciated.

A.—We have given the three questions as one, for they really go together. The questioner says, “Will you please expound that passage in James 5, which tells of praying for the sick, anointing with oil, etc. The portion has been brought into public prominence here over a recent death. The preacher maintained at the funeral, that the salvation referred to was of the spirit, not of the body and further than “raise him up,” referred to the resurrection of the body—adding that through his—the preacher’s prayers, the dying man’s sins were forgiven, propitiation being in sight.”

The use of the passage to refer to salvation of the soul, or spirit, is surely wrong. The Apostle says “is any sick among you?” The “you” and the fact that he is told to call for the elders of the church, is evidence that the sick man has already been converted. The portion refers to bodily sickness, in a believer, and the raising up, to bodily healing. It is not the forgiveness of a dying man at all.

The oil may be remedial (Psalm 23:5) seems to refer to the invigorating effect of oil. Why the oil should be supposed to have a sacramental meaning as it seems to do among all modern healers, is hard to understand.

It would seem that the sick man was afflicted because of some sin which he had been allowing to have dominion over him. We read in 1 Cor. 11:30, of sickness as a chastisement from God. In Phil. 2:27-30 sickness is from an altogether different cause, so there needs to be discrimination in dealing with the sick among the Lord’s people.

There are other difficulties in connection with this scripture. Where is the church? Is it not scattered and

broken up into hundreds of sects. Have we any group of Christians that can lay successful claim to be the church? If not, where are the elders of the church? Some one has suggested that as the church is broken up, verse 16 is what is available in a day of ruin.

Yet we do not wish to take from any saint the word of God. Mr. Geo. Mueller writes that in his early life as a minister of the Word, he often prayed with the sick, and saw them raised up in answer to prayer but that when he saw more plainly the difference between Israel and the church, he had not the same freedom along the lines of bodily healing. Bodily blessings are certainly more like the promises to the Jew than those to the Christian. Mr. J. N. Darby tells us that He some times saw the sick raised up in answer to prayer, some time with the anointing—with oil, and some times without it. He says of healing in answer to prayer: "Such things have generally been at the beginning of an awakening. There is an energy of faith that brings in God more directly. It is a question of faith very much, but this necessarily in the sick person." We, too, have known definite healings in answer to prayer. If faith can lay hold of God "all things are possible to him that believeth" (Mark 9:23).

We are naturally creatures of extremes. Some make a trade of healing. They go from town to town, especially the large ones, and have healing campaigns. This is obviously unscriptural. Others have gone to the other extreme and maintain that the Lord never does heal in answer to prayer. Probably never has, for such, for they have not asked along that line.

There is no scriptural reason for antagonizing the prayer of faith, for healing, and the use of remedies, or the consultation of a physician.

Abraham gives up the world in liberty—conquers it in power—refuses it that he may have everything from God. He is blessed of the Most High God, Possessor of heaven and earth. Gen. 13:9, 14:16, 22.

TRAVELOGUE No. 13

Dear Friends: The wicked king, Omri, must have had an artist's eye—for, in selecting the hill Samaria as a site for his palace and city, he chose a spot of exceptional beauty, strength and fertility. At our first glimpse of the hill one member of our party exclaimed, "Samaria is a gem in a beautiful setting!"

The oval hill or mount "rises somewhat steeply, about six hundred feet from its base. It is surrounded by a broad and fertile valley, which is circled by a "ring of mountains" that rise considerably higher than the central hill.

The brief Scriptural account of the origin of this old city is as follows: "In the thirty and first year of Asa, King of Judah, began Omri to reign over Israel, and he bought the hill Samaria of Shemer for two talents of silver, and built on the hill and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. (1 Kings 16:23-24.)

Samaria could only be approached by narrow passes, in which numbers were of not much account. A city "set on a hill" and strongly walled would be almost unconquerable by the ancient methods of attack.

It is impossible not to be attracted by the rich beauty of Samaria's position. The view from the summit, of the fertile valley, the encircling mountains, and the blue Mediterranean, is truly magnificent. Standing here, it is not at all difficult to understand why the prophet Isaiah speaks of Samaria as the "crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome of wine!" (Isa. 28:1.)

A skeptic would be uncomfortable on Samaria's summit, for Harvard excavators have dug up traces of the palaces of two of Israel's kings, Omri and Ahab—and they have also uncovered evidences of the sumptuous reign of Herod the Great, whose palace floor is now used for threshing by the villagers. One writer, W. T. Ellis, says: "King Ahab had always been to me a wonderfully

interesting character in a book, but when I visited the remains of old Samaria—and saw the ruins of Ahab's 'Ivory Palace'—no trace of ivory left, however—I suddenly got a new sense of the old reprobate's reality as a flesh and blood being, with a local habitation and a name."

In addition to the "Ivory Palace" (1 Kings 22:39) which the wicked king Ahab built for himself on Samaria, he also erected a temple to Baal. W. M. Thomson says: "I imagine that the level spaces on the topmost terrace of the hill, where are the sixteen large columns, marks the site of the great temple of Baal, which Jehu utterly 'broke down' after that treacherous slaughter of Baal's priests and worshippers recorded in the tenth chapter of 2nd Kings."

It is intensely interesting to stand beside the ruins of the old city gates and to read and think of Naaman, the great captain of the Syrian army, who came to Samaria to be healed of his leprosy. A "little maid," who had been taken captive out of the land of Israel, had said to Naaman's wife: "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy" (2 Kings 5:3). Naaman acted on the child's words and traveled to Samaria. After a fruitless visit with the ungodly king of Israel he proceeds on his way to the house of the prophet Elisha. "And Elisha sent a messenger unto him saying, Go wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean." Naaman preferred the rivers of Damascus to the Jordan, but the Lord didn't consult his wishes in the matter. After listening to the sound reasoning of his servants, Naaman descends the hill and goes to Jordan—and to his cleansing. These old figures of Scripture seem to live again, as we stand in Samaria's gates.

One of our number read a portion of 2nd Kings, chapter 7, to us. Looking at the surrounding mountains and imagining them covered by King Benhadad's soldiers (2 Kings 6:24), we obtain a new impression of that most pathetic picture which the inspired writer has given us of the famine in Samaria. Mr. Van de Velde says: "As the mountains around the hill—are higher than that hill

itself, the enemy must have been able to discover clearly the internal condition of the besieged Samaria. The inhabitants, whether they turned their eyes upwards or downwards to the surrounding hills or into the valley, must have seen all full of enemies. The mountains and the adjacent circle of hills were so densely occupied by the enemy that not a man could pass through to bring provisions to the beleaguered city. The Syrians on the hills must have been able from where they stood plainly to distinguish the famishing inhabitants."

We thought of the four leprous men, who sat "at the entering in of the gate" of Samaria, during that famine. Theirs was a black prospect! To sit still would mean death to them—to enter the famine-stricken city would spell death—and to fall into the hands of the enemies might bring death to them. But they finally decided to venture in the direction of the enemy." And when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host, and they said one to another: Lo the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents and their horses, and their asses, even the camp as it was, and fled for their life" (2 Kings 7).

It is easy to picture the excited lepers speedily returning to this gate to inform the porter of the city, of their important discovery. Famine gave place to a feast, when the inhabitants of the city rushed through the gate to the abandoned enemy camp. In their wild rush, the people "trod upon" the man who refused to believe the prophet Elisha's inspired work of deliverance (2 Kings 7:17-20).

Despite the Lord's goodness to Samaria, the people remained obstinate. Next to its apostasy to false gods, it is evident from references in the prophets, that Samaria's besetting crime was drunkenness and this was associated with those other crimes of oppression, bloodshed and robbery. So wicked was she that the very heathen are sum-

moned from Philistine Ashdod and even from Egypt and are told to take positions on the neighboring mountains and to bear witness to the awful wickedness practiced by those who had once claimed to be the people of God. "Publish in the palaces at Ashdod, and in the palaces in the land of Egypt and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces" (Amos 3:9-10).

Samaria filled her cup of iniquity, and the long threatened judgment came at last. Samaria was again besieged, **her temples and palaces levelled with the dust** and her people with ropes around their necks and bound together **in gangs like slaves, borne away into a captivity** from which they never returned.

Centuries afterwards, the Roman emperor, Augustus, gave Samaria to Herod. Herod was a great builder. He erected splendid palaces, gateways and colonades, and a temple to Caesar Augustus. But even that glory has departed and Samaria now is nothing but a miserable and filthy village.

We shall never forget the interesting time which we had on the hill of Samaria! With its great marble and granite ruins, it still seemsto be saying: "God's threats are as sure of fulfillment as are His great and precious promises."

In our next letter D. V. we shall describe Nazareth. With love in Christ.

Yours in His service,

TOM M. OLSON.

GIVING FROM THE RIGHT MOTIVE

It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said: "Well, Andrew, I'll give five pounds seeing it's you." "No," said Mr. Fuller, "I can take nothing for this cause, seeing it's me"—and handed the money back. The man felt reprov'd, but in a moment he said: "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus Christ."

EDITOR'S NOTE

We feel indebted to our brother, Mr. A. N. O'Brien, and wish to make the public acknowledgment of it, that he has so kindly consented to continue "Thoughts in Luke's Gospel," which seemed for a time to have terminated with Mr. Woolley's death. He has taken up the work so promptly that our readers will not miss the valuable notes from a single number of the magazine. The last from Mr. Woolley's pen was in the October number, and the first from Mr. O'Brien's is in this November number. The Lord in His all-wise providence removes a servant from his earthly service, but the work continues in other hands as pleases Him. That the great Head of the Church makes such provision for the continuance of edification to the saints is a matter of deep gratitude to Him.

GOOD FRUITS

A Roman Catholic priest in Belgium rebuked a young woman for reading that "bad book," pointing to the Bible. "Sir," she replied, "a little while ago my brother was an idler, a gambler and a drunkard. Since he began to study the Bible he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and our life at home is quiet and peaceful. How comes it, sir, that a bad book produces such good fruits?"

If our true life does not begin here it will never begin elsewhere. The foes of this true life we all know are the world, the flesh, and the devil; and if we are to live really in this first term of our existence, or everlastingly in the next, these must be fought against and overcome. But whilst we know who the deadly enemies are, the great secret is to discover whose the battle is, and how they are to be overcome. This secret is disclosed throughout the Scriptures, and briefly in these memorable words, "The battle is not yours, but God's."—Dr. Moody Stuart.

CHICAGO CONFERENCE

On another page will be found the announcement, for this year, of the annual conference which has been held in Chicago for over forty years. The elder brethren in arranging for this conference decided to invite the following preaching brethren to minister at it, as the Lord may lay it upon their hearts to do so. Messrs. J. A. Clarke, J. M. Davies, H. M. Harper, Wm. Hill, T. Kelly, T. D. W. Muir, W. J. McClure, A. N. O'Brien, C. W. Ross and Jas. Spink. This decision was reached in order to insure so far as possible the presence of some ministers of the Word who are "able to teach others also." It was not intended to act as a deterrent to any who did not receive this personal invitation, who might be planning to attend, but they also will receive the same hearty welcome accorded the invited who come.

It is hoped that the Lord's people, who are looking forward to this conference, will be earnest and persistent in prayer for definite blessing at it. We are surely very needy, and our God has abundant supplies for our need in all its variety. It is only too true that spiritual life is at a low ebb, and indifference and apathy toward the kingdom of God abound on every hand, and paralyze worship and service in the assemblies of saints. Our only resource is in the Giver of every good and perfect gift, and may we come before Him in confession and humiliation with the petition in our hearts that He will cause His face to shine upon us; and that in returning from the conference to our various walks in life, we shall live in closer communion with Christ and thus be furnished for renewed worship and service.

When the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn.

THE ASSEMBLY

The assembly is that which maintains the truth on earth. When the assembly is gone, men will be given up to a strong delusion. It may be that there is only a little remnant of those that call themselves Christians who maintain the word of truth; but it is none the less true that the assembly, as long as it remains here below, is the only witness for the truth upon the earth. It is God's witness to present the truth before men. At the end, that which God owns as such will be the feeble flock at Philadelphia (Rev. iii. 7-13); and then that which is in the responsible position of being the assembly (Laodicea) will be spued out of the mouth of Christ, who Himself takes the character of the Amen, the faithful and true witness.—Extracts from the late J. N. Darby.

HOME TIDINGS

News items welcomed for these columns. They should be brief, essentials told in few words, and reach the editor not later than the 15th of the month.

Mr. Oscar S. Zimmerman of the Immanuel Mission to Seamen sends out a semi-annual Praise and Prayer letter dated Oct. 1, 1927, which contains some exceedingly interesting information relative to its work in 15 ports of the world. It is too long for us to copy but interested friends may have one by addressing him at 1540 Lincoln St., Berkeley, Calif.

Elim Chapel, Detroit. Our annual conference will be held D. V. Nov. 19th and 20th. Speakers expected, A. N. O'Brien, Chas. Innes, J. E. Spink. Entertainment will be provided for out-of-town visitors.

Omaha, Neb. The following Brethren were here: A. N. O'Brien, D. R. Charles, Missionary J. M. Davies. Their ministry was very up-lifting and everyone pronounced this convention the best that we have had in Omaha. It seems that there was perfect unity among the preachers and the Christians as well.

On account of the heavy rains, we have been having our crowds were not as large as usual, but it seemed

that with so few preachers that they were not under restraint, that is, they did not feel that they had to give way to another speaker. Therefore our ministry was unusually good.

In addition to the above speakers, J. O. Brown, who is operating a Gospel Car was here with his wife for part of the convention, although he took no part. Last night Mr. Davies gave us a talk on his work in India and tonight and tomorrow night Mr. O'Brien is with us for special meetings.

—J. A. Shopen.

Ebenezer Gospel Hall, 2416 N. W. 75th Court. Miami Saints much encouraged in our new work here for the Lord. Brother King from New York and two fellow labourers are taking care of mission work in Miami. We are seeking to help as Mr. King is a dear friend of A. Marshall and Mr. McMurdo. We are handling jail and county farm. As the need for good books for farm is great, if any one has any books to dispose of in this way please send on to Fred C. Coombs, 1419 S. W. 5th St., Miami. A lot of boys and girls. Not a good book to read. Matron asked me to get some. A good Christian matron.

—Fred C. Coombs.

Yakima, Washington Assembly in fellowship with other assemblies in the valley will hold their annual conference from Thanksgiving over Lord's Day as usual. A hearty invitation is extended to all who come and join in with us in the good things God has prepared for those that love him. Hitherto we have depended upon the Lord to send us profitable and blessed ministry, which He has graciously done, so this year again we depend upon the great head of the Church to send us the men he would have to minister to us. We pray for other conferences at that time and covet earnestly your prayers for this little spot in His vineyard.

—Geo. L. Hunt.

Oakland, California Conference. The 40th Annual Conference for Believers to wait on God and hear His Word, will D. V. be held in Bethany Gospel Hall, 1940 23rd Ave., E. Oakland, commencing with a Prayer Meeting on the evening of Wednesday, 23rd of November, and continuing through Thursday (Thanksgiving Day)—Friday, Saturday and Lord's Day, 24th, 25th, 26th and 27th insts.

Address all communications to **Mr. Thomas Hill**, 915 York Street, Oakland, California.

The new meeting at 475 East Villa St., Pasadena, Cal., is going peacefully on seeking to honor our absent Lord in carrying out His parting request, "this do in remembrance of me—till I come."

By grace given, we are seeking out and following "the old paths" of the N. T. endeavoring to manifest the oneness of the "one body," whose body we are. "Now ye are body of Christ." 1 Cor. 12:27 and 1 Cor. 10: 16, 17.

In the name of the Lord and for His sake, we welcome all who are of His body, not under scriptural discipline and who are sound in the faith. Receiving all such "to the glory of God." Rom. 15: 7 we ask in a feeble way to manifest a oneness so dear to His heart and so earnestly prayed for John 17 "that the world may believe that thou hast sent me."

Those recently giving us help in ministry were, Garnet Thomas, Mr. Peterkin and Alfred Mace. Any of the Lord's servants coming this way would do well to write our Brother Robert Young, 1780 North Fair Oaks, Pasadena, California.

"The coming of the Lord draweth nigh." Therefore be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord." 1 Cor. 15:58.

—C. T. Umstead.

Fourth Avenue Gospel Hall, Flint, Mich. Mr. A. G. Bentley, Toronto, has had a week's meetings, with very good attendances. Ministry much enjoyed by believers and a suitable word for the unsaved each evening.

—D. K.

CANADIAN TIDINGS

Mr. Wm. M. Rae has had a ten day series of meetings at Medicine Hat, Alta, and gone to Dayton, Alta.

Orillia. We were privileged to have Mr. G. O. Benner with us for two weeks at the West Street Gospel Hall

during September. Helpful ministry was given to Christians. Glad to have had a visit from Mr. A. C. Peterkin, Santo Domingo, who gave an interesting account of the Lord's work in that field.

We pray that the Lord will richly bless the ministry of our Brother N. L. Kion and his wife, who have gone to Trinidad, B. W. I. He will be greatly missed in this, his home assembly.

—J. H. Orton.

Maranatha Hall, Toronto. Conference during Thanksgiving week end, speakers expected: Richard Hill, New York; Edw. Fairbairn, Buffalo; William Hill, Toronto; John McCallum, Trinidad; and others. Note the dates: November 5, 6 and 7. The Lord's people from other assemblies will be made heartily welcome."

—John S. Reid.

MISSIONARY TIDINGS

Good tidings is received from Mr. and Mrs. Jose Martinez, Casilla 161, Asuncion, Paraguay, South America, in regard to the Lord's work there. Five believers were baptized Sept. 3rd. They were converted some months before and had to endure much persecution. Pray for these believers and for our brother and sister in their many difficulties.

Our brother, Mr. C. A. Leonard sends the following quotations from letters he has received from Jamaica with reference to the building situation in Kingston, about which a notice appeared in May Armour.

"I heard him give a word of great power last Wednesday night. I said, "in, the tent," but really and truly nothing is standing but the poles and the ropes. The top is an excellent illustration of II Cor. 5:1. Literally the top just disappeared and we meet under the stars. You may remember the dread of the "dew falling" of the average Jamaican and so will know that where from 120 to 150 (much more Sunday night) people come and sit for over an hour in the open air at night. There must be something in it."

—An Observer.

"I feel that the New York and other American Brethren have missed a great opportunity in Jamaica and particularly at Kingston. Mr. Gibson had done noble work single handed since you left and kept this up night after night and week after week without assistance, and did this to the saving of souls and bringing into existence a really nice company of believers as an assembly. I understand this still goes on, but the tent became worn and leaky (now destroyed) and the money did not pour in sufficiently to build a meeting place. Of course it is absolutely necessary if the Brethren are to take a stand and belt this island with the truth (as they could if they would) to have a good large hall in Kingston."—A Missionary in another part of the Island.

"Our tent is a complete wreck. We had a strong breeze some weeks ago and now it is only ropes. Now we have no covering and if it rains there can be no meeting. However, we are keeping together."

—One in Fellowship.

China Inland Mission, Tientsin, N. China. We are off at last, having just said good-bye to many dear friends on the wharf at Vancouver. In a few hours we will touch Victoria, B. C., where I will have an opportunity of sending this.

God has been very gracious to us, so we are leaving the American Continent feeling greatly refreshed in every way. We return to China full of hope too, in spite of dark clouds, for so many of God's dear children are praying for us and we realize their prayers cannot be in vain. Miss Minns is with us and she looks the picture of health.

Letters to hand from Chinese Christians are very encouraging, and one feels more and more, that the temporary removal of God's servants, will be of greatest help in casting them upon God, and will enable them to prove Him for themselves in a way hitherto unknown to so many of them.

The above address will always find us, until such time we are able to return to our old Station.

—Edwin J. Tharp.

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Founded by Robert McMurdo

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WHY DOST THOU JUDGE THY BROTHER?

The devil sets his snares for some of God's children in the form of temptations to gross moral sin. From some he strives to take the girdle of truth, so as to lead them into evil departures from the doctrine of God our Saviour. Others he would deprive of the sandals of the gospel of peace, the shield of faith, and the helmet of salvation, that they may be exposed to all his fiery darts. But when all these fail, when he cannot lead the saint into gross sin or false doctrine, and when the believer has learned to answer all doubts and suggestions of the evil one by the blessed words, "It is written," he reserves a yet more subtle temptation—that of spiritual pride and bitter criticisms of those who have not yet received all the truths, as to doctrine and practice, into which he himself may have been led.

It is said of Barnabas, that when he "came to Antioch, and had seen the grace of God, he was glad; for, "it is added, "he was a good man and full of the Holy Ghost and of faith." A worldling coming among them would have

seen only their failures, for it takes no grace to see these, a believer not walking in the power of the grace of God, but occupied with his own attainments, would have seen their ignorance and weakness; but Barnabas being full of the Holy Ghost could see the image of Jesus Christ even in the weakest of the believers, and be "glad." The more we ourselves walk in the apprehension of the grace that has, through all our moral failures, "by the one offering perfected us for ever," the more shall we recognize the same grace in others. Our only safety is in continually **attaining**; but as soon as we rest in **attainments**, we shall be found judging and condemning our brethren, rather than sympathizing with them in the difficulties of the same path which we ourselves have but lately trod.

How beautifully do we find Paul acting toward weak and failing brethren. He begins by reminding them of their perfect standing before God in the merits of Christ, and then goes on to point out what is amiss; and of those who rejected him and denied his standing, he graciously says "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved," for he tells us, "the love of Christ constraineth (bindeth) us together," thus following in the very footsteps of Him who never rejected His disciples because of their constant failure to apprehend His teaching.

The spirit of the gospel is expressed in washing one another's feet—stooping beneath the falling to raise them up. Henry Martyn remarked, in substance, that he never felt at liberty to rebuke sin, unless himself humbled under a sense of his own sin, and God's mercy towards himself. While we humbly adore the love that has stooped to us the chief of sinners, then and only then can we trust ourselves to "reprove, rebuke, exhort."

How a little knowledge, apart from lowly dwelling before the cross, puffs us up! and how humble an increase of love makes us! How far in advance is many an ignorant but devoted Christian of the well instructed believer, whose affections have not grown with his knowledge! We have often had to sit at the feet of ignorant Christians, and have had to ask the Lord that we might share the fervency of

their affection for our Saviour and for all who are His.

As one has happily said, Seek to do to all as Jesus has done to us; feel to them as Jesus feels to us. As He has been patient to us, be patient with them; as He does not judge us, do not judge them; as He has never taken offense with us, withdrawing His sympathy, so neither take offense nor withdraw your compassionate love from them. The same Word that tells him that stole to steal no more, commands us to speak not evil one of another. As Christ has never exposed your evil, so do you not expose the evil of others. Did I say He never exposes your evil? Nevertheless He does speak of it to the Father. And what says He? "Lay not this sin to their charge," "Father, forgive them, they know not what they do." Act as a confessor and intercessor for your fellow-believers, not as their judge. Speak to God for them in Jesus' name, as He has spoken for you. Life is a furnace of love, patience and humility. Be humble in the discovery of how unlike the love of Christ is your love to your brother, and receive the **grace** that God giveth "unto the humble."

All this gentleness and love is consistent with the admonition, "Earnestly contend for the faith which was once delivered to the saints," and it corresponds with the words, "in meekness, instructing those that oppose themselves." Our testimony is primarily one to the truth, and only **incidentally against** error. If others do not see so much of the sunshine of God's truth as you do, be patient, and humbly seek to teach them.

When, however, any thing is taught that denies the glory of the person of the Son of God, or His work on the cross for sinners, we must, in faithfulness to the Word, testify the "anathema" against "another gospel" which is not "the gospel of God."

May God give us grace to walk humbly and lovingly toward all His dear children; for the more we walk in His light the more sincerely shall we acknowledge ourselves as the **chief of sinners** and the least of saints, and the more shall we cherish all who love the Lord Jesus in sincerity, whatever may be their mistakes.

THE SERPENT OF BRASS

Numbers 21:4-9

The wilderness wanderings were well-nigh over. Thirty-eight years had come and gone since the children of Israel left the land of Egypt. But the difficulties seemed to multiply, rather than to diminish, as they neared the end of their journey. In chapter 20 we find the supply of water, which had been so constant (1 Cor. 10:4), disappearing, and thirst assailing the people. Moses, too, was weary of their murmurings, and he was unable to really represent God, in the midst of all their complainings. "They provoked his spirit, so that he spake unadvisedly with his lips (Ps. 106:33). Then, too, Edom refused to allow the toilworn travelers to pass through their land, making a long and wearisome detour necessary. The death of Miriam, and then that of Aaron make the days solemn. Both of these had signally failed in the wilderness, and must lie down and die there. Thus it is still—the way through the wilderness grows more and more difficult right up to the end.

There seems to have been an effort to go into Canaan by the way which they had turned away from 38 years earlier. At any rate Arad heard that they were coming that way, and he set himself to make it an impossible way for them. "He fought against Israel, and took some of them prisoners," v 1. God's people turned to Him, and He gave them victory," and they utterly destroyed them and their cities," v. 3. But this victory did not open the way for a short route into Canaan. They must "compass the land of Edom," v. 4. This was a long and trying way. No doubt it seemed entirely unnecessary to them, since they had already conquered Arad, and his people. They were "Much discouraged because of the way," v. 4. The chafing inside soon came out in murmuring. They "spake against God and against Moses," v. 5. They said "there is no bread, neither is there any water." Why the water had failed again we do not know.

The worst of all their complainings was this, "Our soul loatheth this light bread." We know that the manna

typified Christ, come down from heaven to be the food of man. This is abundantly proved in John 6:31-35. Previous to this they had asked for more variety. at least that might be the meaning of Num. 11:4-6. Now they go further, they declare that they loathe it. What a desperate spirit of fault-finding was among them!

God came in with a judgment which was unspeakably solemn. He "sent fiery serpents among the people, and they bit the people, and much people of Israel died," v. 6. What a serious sin murmuring is! We dare not say that God was too severe in His punishment of it. He never over-punishes. The result of the invasion of serpents is a true confession of sin. It was brief, but real—"We have sinned, for we have spoken against the Lord, and against thee," v. 7. It reminds us of David's confession, "I have sinned against the Lord" (2 Sam. 12:13). The request, following their confession was, "Pray unto the Lord, that He take away the serpents from us." They had no hope for the bitten, but God's thoughts were specially for these. He said to Moses, "Make thee a fiery serpent, and set it upon a pole." It was to be lifted up where all could see it. All that man needed to do was to look at the serpent lifted up, and his death was immediately arrested. How independent that serpent of brass made the people! They could "tread on serpents" then, compare Luke 10:19, and were free from paralyzing fear.

The next bit of the history of the people is significant, "the children of Israel set forward," v. 10. "They journeyed," v. 11, "they removed and pitched," v. 12. The rest of the chapter is a history of progress and of conquest. The characteristic word for their movements for 38 years previously was **wandering** (Num. 14:33). They had been without aim, simply waiting till the people who would not go into the land at the command of God, had all died in the wilderness (14:29). A few yet remained to be cut off (Num. 25:9), but they no longer forbade progress. "They removed, they pitched, they sang" again, after long silence.

Our Lord refers to this incident in His conversation with Nicodemus. It is indeed the one of the types which refers to life. Atonement and forgiveness are often fore-

shadowed, but here, though there was real confession of sin, the thing needed was to avert impending death. The same was true in the case of John 3, and is true of all of us. We do need forgiveness, but we need **life**, a life independent of the ravages of death. Such a life, one that sin cannot defile, and one that death cannot touch, we have from (and in) the Lord Jesus Christ. "He is the true God and (the) eternal life. At least four of the best authorities on the Greek text have "the" in this verse (1 John 5:20). The first word is better rendered "He." "The life was manifested" (1John 1:2). The Apostles handled and looked upon that life, as they looked upon our Lord Jesus, moving among men. Every believer has that life in himself, for he has Christ. This was what Nicodemus needed, in spite of the fact that he was very religious, and likely very moral. Without it no one can see, or can enter, the kingdom of God (John 3:2, 5).

But because one has been born again does not set him free from conflict with sin. The serpents seems to pursue him more pitilessly than they do the ungodly. While he has life from Christ, he still has a "body of death (Rom. 7:24); and he groans and falls till well nigh hopeless. If Rom. 8 be entered in experience, it is entered by learning that Christ was made sin for him (Rom. 8:3 and 2 Cor. 5:21). He not only suffered for our sins, but He was treated as sin, forsaken and left to die under the judgment of God. The serpent bit the people, a serpent of brass was the object for them to gaze upon, in order to recovery. Christ was made sin for us. What I was is judged and gone for God, and for faith, in the death of Christ. When this is laid hold of, by the teaching of the Holy Ghost, we too will "set forward" and "journey."

—A. N. O'BRIEN.

Nothing is so fitted to give a deadly blow to our selfishness as real praise. Praise raises its note over buried self. Praise is sung when self is low and God high in our thoughts; and at such times burdens roll off into Christ's sepulchre. It is at such times that heavenly work is done by men.

—A. A. BONAR.

THE VOW OF THE NAZERITE

THE THIRD CHARACTERISTIC MARK

If we carry with us the truths that we have already learned from the Vine and the Hair, it will aid us in interpreting the third distinguishing mark of the Nazarite, and correctly to apply it to our own day; nor will it prove one whit less valuable than what has preceded in this strange, marvelous, peculiar, singular, wonderful secret vow!

And now we note that in the order in which these three marks are presented they cover the whole of man's life here. As the first speaks of those pleasures that are the peculiar attraction of youth. And here permit me to add a guard: As there was ever strong insistence on moderation in the use of wine and strong drink, so must there be corresponding control and limitation of what they symbolize. Even harmless pleasure become harmful if they are beyond control. And the second of the strength required for the earnest battle of life of **middle-age**; so the third speaks of what the **aged** face: death. Can our Nazarite give us any light on **that**?

But did God create man with the primal intent that after a certain time of probation he was to die? Scripture does not permit such a thought. The cessation of Adam's life was dependent solely on his disobedience. Sin and sin only caused man's death. Human death then is only the evidence of human sin, and is so closely related to it as to be identified with it. As the effect can never be separated from its cause, so death as it affects men, tells of sin and thus equally defiles.

Now the Nazarite has already told us that there is in our Lord such a perennial spring of **joy**, as would make His people independent of all the pleasures that this world can give; and such grace and strength as would make them even glory in their infirmities; so he shall now tell us that there is a **LIFE** in Christ that death can never touch or affect in the slightest! O my brethren, if one may speak for others, how little we know of our riches in Christ that are rightly termed "unsearchable!"

I will quote verses 6 to 8 of the sixth chapter of Numbers:

"All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father or for his mother, for his brother or for his sister when they die: because the consecration (heb. *nehzer*, "crown") of his God is upon his head. All the days of his separation he is holy unto the Lord."

Let us again throw ourselves back to the camp of Israel; we find there a Nazarite who has been bereaved of his wife. We are amazed to see that he at once separates himself from the body—he will not touch it! No farewell kiss does he press upon the cold forehead, no gentle stroking of the hand that ever responded to his affectionate pressure—he will have nothing to do with it!

What a hard-hearted man, do you say? Well, if that were the explanation, there would be no secret at all, and it would be a very evil, and not a good characteristic. "Without natural affection" (2 Tim. 3) is one of the marks of the last evil days and never has God's approval, as has the Nazarite. No, no; as he is the happiest man without any apparent source of happiness; and the strongest, whilst apparently nothing but feebleness; so he is the most tender-hearted, for that only would awaken those questions that the vow was intended to do.

See him then, surrounded by his friends, wife and children: a true friend, a most affectionate husband and father—and yet, when that circle is invaded by death, he is not "touched" by the loss of his dearest! Should we not marvel? Should we not ask what was his secret, and what it all meant?

The Scripture itself gives us a suggestion of what that "touch" signifies. How affecting it is to hear the Lord say to Ezekiel, that sensitive prophet:

"Son of man, behold I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thy head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and

eat not the bread of men. So I spake unto the people in the morning, and at evening my wife died: and I did in the morning as I was commanded" (Ezek. 24:16-18).

Note how well the Lord knows the strength of the affection that Ezekiel bears to his wife. He speaks of her—not by her name, nor calling her "wife" but as "the desire of thine eyes." If she were out of his sight, his eyes lacked the object of their longing. That surely does not speak of any hardness of heart. His married life had been an ever-increasing appreciation of the beloved companion that the Lord had given him; and now, like a lightning flash from a clear sky, that very evening, with no long illness that prepares for the stroke, the "Desire of his eyes" is gone forever; for then he tells us with eloquent simplicity "my wife died."

That night may have been given up to grief. In its dark hours, alone with God, his tears might flow, and the anguish of his heart be poured out into the Heart of Another who is never indifferent to the sorrows of His people, even when He Himself has brought them into those sorrows. But "in the morning" he does as he was commanded, and not a sign of sorrow does he permit himself. It was this that so awakend the astonishment of the people that they could but ask an explanation, as they were intended to do.

There is a divinely given ray of light on our Nazarite. As Ezekiel was to evidence no emotion, so the Nazarite was not to be touched by death. He was to shew that it had not affected him at all. Is not the secret of that vow worth following?

We know well that all these things were types; and types do not speak of precisely the same things, and yet may not the "man in Christ" give any corresponding testimony to what he has in Him in the case of bereavement by the same literal death.

For the same death certainly still reigns over the bodies of us all. The Christian dies just as surely as the atheist, and feels the anguish of bereavement fully as much, to say the least. Yet is there no correspondence between the Nazarite's superiority to bereavement and our calling

now? If bereaved we are all subject to and permitted that night of weeping with Ezekiel, but after awhile, the "morning" breaks, and the Comforter, indwelling each, brings home to us with power the basis of all hope in the resurrection of Christ, and makes the comforts of the Scriptures to be realized so that we feel—not merely **believe**, with that element of uncertainty, **that** word so often has in our suspicious hearts—but **know** with an assurance that is equal to actually seeing that those we have so dearly loved are "with Christ" and that this is literally "far better" for them, and when we are thus delivered from our self-pity and the dreadful sense of loneliness, by the Holy Comforter making our risen Lord a living reality to us, so that He fills the void that death has made; then, in self-forgetful love we, too, can give literally the Nazarite's testimony as to the power of Christ's resurrection, and the sure and certain hope **that** gives. Not that we never weep again, but we grieve no more with death-filled **bitter** tears, but, even weeping, we rejoice in the bliss of those who have gone. This was how He comforted His disciples in view of His own departure: "If ye loved me, ye would rejoice, because I said I go to my Father, for my Father is greater than I (John 14-28). It is the **freedom** from grief that evidences love, not its allowance! But this cannot be forced. Like everything connected with the Nazarite testimony it must be free and spontaneous, or it is the reverse of acceptable—it is loathsome. We have seen bereaved Christians evidently stifling their natural feelings from a sense of duty; and we have seen others divinely lifted up above those natural feelings, and there could be no difficulty in discerning the difference. We must be **true** at all costs.

Yes, since death, as applied to men, is identified with sin, and thus when it really **touches** us, separates us from the enjoyment of God's Face, let us thankfully note the provision that divine Love made for its cleansing in Num. 19.

That provision consisted in a spotless victim—a Red Heifer—being slain and then consumed entirely, with cedar-wood, scarlet and hysop added to that burning. The ashes of that death—its memorials, we may say—were

laid up for the purpose of restoration from the defiling touch of human death, whether a body, a bone or even a grave. But to be effective for that, the dry ashes would not avail; they must be put into a vessel with running or living water, and then, with a branch of the lowly hyssop the defiling one must be twice sprinkled with that water, filled as it is with the memorials of the death and judgment that have passed upon that spotless victim.

What a flood of divine light they give! There is not a single feature that does not speak of our Lord Jesus. The female heifer speaks of his being "crucified through weakness of which that sex speaks (1 Peter 3-7, 2 Cor. 13-4). The color "red" (Heb Adumah, a form of Adam) tells us of Him as made man (Adam). Its spotlessness witnesses that He "knew no sin," and its death and burning, of His being "made sin for us" (2Cor. v. 20). Whilst the cedar-wood, scarlet and hyssop speak of the highest (cedar) to the lowest (hyssop) (see 1 Ki. 4. 33) with all the glory of the world (scarlet) that lies between, being put away in His Cross, where the fire of divine judgment consumes all.

In the Scriptures are the "ashes"—the memorials of that death laid up, but they need the "living water" of the Holy Spirit to make them effectual for cleansing. Twice had this water of separation to be applied to free from the effect of a death-touch. First on the third day, that ever tells us of the perfection and acceptance of our holy Substitute, in His resurrection. Then on the seventh day again the defiled one must be sprinkled, telling, I believe, of the **internal** complete restoration, lifting up the soul to Christ risen and thus occupying with Him alone. The work **for** on the third; and the work **in** on the seventh day making **that** to have its effect in perfect restoration.

I have no doubt that all this is familiar to most of my readers, but these are the things of which the apostle spoke: "to write the same things to you, to me indeed is not grievous, but for you it is safe" (Phil. 3-1), and what irresistible proofs do they give, of the divine authorship of the Scriptures!

—F. C. JENNINGS.

(To be continued D. V.)

OUR CONFERENCE MEETINGS

For some time past we have seen what appears to us as a real menace to the spiritual profit of the Conferences being held from time to time in this Dominion.

We refer to the undue haste shown by brethren to minister the Word on these occasions, and the consequent messageless character of the ministry given. No doubt this arises from the want of real dependence upon, and trust in the Lord. In earlier years there was much prayer offered, and of such a character that brethren feared to rise, lest they should miss the mind of God, and as a consequence there was a tone and grip with the ministry that left its mark upon all present. Of more recent times there has been an increasing tendency to less prayer and more readiness to occupy the platform, and often by those who have had little experience in the things of God; and while we would not question their sincerity, yet their ministry is frequently found destitute of any real message from the Lord.

We feel, in view of this, that there are some things which might well be considered; for instance, in meetings where there are a number of the Lord's servants present, whose time is entirely devoted to the study and ministry of the Word, also a further number of experienced brethren who are quite able to minister the Word acceptably, we believe it would be the mind of the Lord that such brethren should be given every opportunity to give any ministry they may be led to give, and that "local" and less-experienced brethren should be specially exercised lest any activity on their part might hinder the Lord's ministry for His people. Quite recently a servant of the Lord whose ministry is very acceptable, attended two Conferences, each extending over two days, but had no opportunity to take part in ministry, though we understand he had definite leading to do so, on one or more occasions.

As a rule, our Conferences are well attended, and one needs to remember many many have come a considerable distance, and at some inconvenience, and not without expense also, and are looking for a spiritual uplift. There-

fore the time thus spent together is very valuable and important, and it becomes a very serious matter indeed to minister on these occasions; and how very essential it is that brethren should wait much upon the Lord concerning their ministry, that it may bear the evidence of being the Lord's message through the Lord's messenger.

We would like to briefly refer to another matter, namely, "long addresses." In the judgment of many esteemed brethren such addresses, even though the subject matter was good, would have been very much more effective had they been considerably condensed. Generally speaking, addresses of helpful matter and of moderate length are more acceptable. We do well to remember the audience is often a better judge of the profitableness or otherwise of the ministry than we are apt to think.

We are hopeful that brethren may recognize the seriousness of these things, and be led into considerable exercise of heart before the Lord; otherwise we fear our Conferences will rapidly deteriorate in spirituality and profitableness, and thus fail to edify the saints.—Contributed.

(The above article is reprinted from The Treasury of March 1, 1924, and we heartily commend it to the serious thought of our brethren who attend or minister at our Conferences. That the "menace" is present with us in fact, cannot be denied. In view of this may we not seek, so far as in us lies, to remedy the matter.—Editor.)

The first man was the failure of the creation under evil; the Second Man was, under God the supremacy over evil. He became the Second Man after His resurrection. Adam sinned in Paradise, individually, and, as ejected, became the head of the fallen race. Christ acted faithfully in the world of sin, and, as risen out of it, became the Head of the saved race (that is of Christians).

The analogy of the first and the Second Man goes very far, if we take our portion in Adam as excluded, and in the Lord, the Second Adam, as risen, and gone in with in the veil; for our position in one and the other is largely, in fact, and morally fully correspondent.

J. N. D.

GOD'S GREAT PLAN FOR THE EARTH

As we look back over the centuries, and observe the course things have taken, and more especially since national life began, the history seems one long tragedy. Kingdoms and empires have arisen, with their clashing interests; mighty men have emerged with their selfish ambitions; and earth has been deluged with blood and tears by reason of these things. Humanity has suffered continuously, and the brute creation in measure with it. And the earth has manifestly not reached the end of its sorrows. The outlook is very serious.

As we review that which is past, and as we peer into the future, we are constrained to ask ourselves the question—Has any over-ruling plan been operating behind the scenes, and has the earth, during its long ages of agony, been moving towards some end or goal? Is earth's history wholly chaotic?

Only God can answer such questions. He who created all things, and who has never abdicated His throne, cannot but be deeply interested in men. The very fact that His beloved Son became flesh and tabernacled amongst us is sufficient proof of His interest. At the present time He is clearly occupied with gathering souls out of the world to have part with His Son on high. But beyond this, His purpose for the heavens, He has purposes concerning the earth which have been kept steadily before His mind from the beginning.

Let us remind ourselves how national history began. God did not create **nations**, but **men**. His original intention was one united, happy family here below, and when the new heavens and the new earth appear, this intention will be realized. Then it will be said, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

There were no nations prior to the flood. That overwhelming catastrophe being past, the Creator bade Noah and his sons, "Be fruitful, and multiply, and replenish

the earth" (Gen. ix. 1). "Replenish" means to fill up; in other words, God meant men to spread themselves abroad, and take full possession of their great inheritance. But pride and self-will rose up against this. Men refused to spread themselves abroad; they would concentrate instead. Accordingly, they set to work to build themselves a city and a tower, which was to be the metropolis and depot of the human race. What happened we all know. "Jehovah came down to see the city and the tower, which the children of men builded" (Gen. xi. 5). Judgment resulted in the form of confusion of tongues. Babel ("confusion") became the name of men's venture. Diverse tongues necessarily produced sectional interests; national life began. Gen. x.; xi. are extremely interesting chapters, for they show us the framework of the world as we know it. We there learn how the descendants of Shem, Ham and Japheth spread themselves abroad, and we get a glimpse of the territories of which they took possession.

Then a new evil appeared. Idolatry began. We have no reason to think that the ante-diluvians, however great their wickedness, were guilty of this offense. Idolatry soon became universal. Men in the most deliberate way threw God over. "They did not like to retain God in their knowledge" (Rom. i. 28).

But no sooner had Satan thus captured the whole position than God began to move in His mercy. We are reminded of Eph. ii. After describing the appalling evil of men everywhere, the apostle says, "but God"—God looked round for a channel or instrument by means of which He might reach and deliver the nations, and in His sovereignty He chose Abram. Abram was no better than his fellows, as Josh. xxiv. 2 assures us. But the God of glory made Himself known to him (Acts vii. 2). He shone into his poor benighted heart, dispelling once and forever the moral darkness which reigned there. Abram found such delight in the God who thus revealed Himself to him that he was willing to follow Him without question into the unknown. "He went out, not knowing whither he went" (Heb. xi. 8). But the call of Abram was not merely for his own personal blessing; it was a world-event, with deeply important issues resulting. Thus

Jehovah said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. xii. 2-3). Thus Abram's journey from Ur of the Chaldees was a step in the working out of God's great plan of deliverance and blessing for the devil-deceived nations. The promise was renewed and enlarged after the typical death and resurrection of the son and heir (Gen. xxii. 16-18). In the Gen. xxii. communication may be discerned both the personal seed—Christ (Gal. iii. 16), and the national seed—Israel.

Let us now go further. When Moses delivered his last charge to the tribes in the plains of Moab, he set before them in song Jehovah's sovereign choice of them to be His people, he delineated their unfaithfulness, and he dealt most solemnly with Jehovah's stern discipline of them, with blessing at the last for both Israel and the nations, who shall all rejoice together (Deu. xxxii. 43). In the course of this remarkable, lengthy, prophetic utterance, he showed them that God in His governmental distribution of territory at the time of the Babel scattering had made Israel (although non-existent then) the center of His earthly ways. "Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders and they will tell thee. When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deu. xxxii. 7-8). We thus learn that the first map of the world was drawn by the unseen hand of the Most High. The various peoples were led to drop down just where God would require them to be when Israel came upon the stage of human affairs. The idolatrous rebels themselves knew nothing of this. In their self-will they laid hands upon such territories as they chose when the infliction of diverse tongues made it impossible for them to keep together. But behind their movements there was the over-ruling hand of the unknown God. Deu. xxxii. 7-8 is a key passage, and it demands the earnest consideration of all who would understand God's

ways with the earth. It proves that behind all men's evil projects an invisible hand has been working out a plan, wonderful and perfect in wisdom, as all divine plans are.

Israel is thus the center of God's way with the earth. The persistent evil of the chosen nation, and the gross unfaithfulness of David's house have caused power to pass for the time being into Gentile hands, and the people who should lead the nations have become the tail rather than the head. Nebuchadnezzar was divinely shown in the remarkable vision of the image (Dan. ii.) that it was God (not his own generalship) who had put him into the place of supremacy. In the various metals of which the image was composed the king was given to understand that three empires would succeed his own before the final introduction of the kingdom of God. Nebuchadnezzar was not told the names of these powers, but other prophetic passages furnish their names to us. After Babylon would come Persia, Greece and Rome. Beyond these four no empire can be permitted world-rule. To seek for it is to court destruction.

The history of the fourth empire is not ended, although the wild tribes of the North broke it up fifteen centuries ago. Satan's power will be permitted to revive it (it will "ascend out of the bottomless pit"—Rev. xvii. 8), and the chaotic condition of the European nations will be Satan's opportunity for this (Rev. xiii. 1). But the earth is not to be perpetually dominated by Satan's nominees. The earth is Christ's by the threefold right of creation, redemption, and divine decree, and God has fixed His own time and way for putting everything into His competent hands. God's order is first Israel's reconciliation to God and restoration to the land; then all the nations brought into blessing through their instrumentality. Psalm lxxvii. exactly expresses what their hearts will feel when God turns the hearts of the tribes back to Himself. Suffer us to quote it in full. "God be merciful unto us, and bless us; and cause His face to shine upon us (Selah); that Thy way may be known upon earth, Thy saving health among all nations. Let the peoples praise Thee, O God; let all the peoples praise Thee. O let the nations be glad and sing for joy: for Thou shalt judge the peoples righte-

ously, and govern the nations upon earth (Selah). Let the peoples praise Thee, O God; let all the peoples praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him."

This language shows that Israel will at last understand the divine purpose connected with their calling. No longer will they selfishly regard themselves as the only objects of God's interest, but with enthusiasm they will enter into God's grand thought that the blessing of Israel is the blessing of the world. Balaam said long ago of Israel, "He shall pour the water out of his buckets" (Num. xxiv. 7), and Micah at a much later date predicted that "the remnant of Jacob shall be in the midst of many peoples as a dew from Jehovah, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men" (Micah v. 7). The nations, so long scornful of the seed of Jacob, will yet understand and acknowledge their special place in the earth, and will gladly accept the gracious blessing of God from their hands. "Thus saith Jehovah of hosts; It shall yet come to pass, that there shall come peoples, . . . Yea, many peoples and strong nations shall come to see Jehovah of hosts in Jerusalem, and to pray before Jehovah. Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. viii. 20-23).

Scripture thus reveals to us a wonderful divine plan which God has kept before His mind from the beginning. Faith rests in the knowledge of this, and awaits God's time for the fulfillment of His purpose. As the wail of a stricken creation waxes louder and louder in our ears, we turn, not to men's vain schemes, but to God, and we long for His Son from heaven.

—W. W. FEREDAY.

Hatred stirreth up strifes;
But love covereth all transgressions.

—Prov.

THOUGHTS IN LUKE'S GOSPEL

Chapters 23 and 24

THE CHARGE BEFORE PILATE. This could not be the same as the charges before the Sanhedrim. A charge of blasphemy would mean nothing to a Roman Governor. Accordingly they trumped up charges of disloyalty to Caesar, v. 2. Evidently Pilate gave no serious consideration to this charge, so they added another, equally untrue, v. 5. Pilate was anxious to shift the responsibility to other shoulders. Accordingly he sent Him to Herod, v. 7. Herod was glad, for he wished to see Jesus. But the Lord said not a word before Herod. No question could elicit a syllable from Him. Herod had murdered the forerunner, John. Why should Christ satisfy his curiosity? This silence angered Herod, and he proceeded to do dishonor to the Son of God, and then sent Him back to Pilate. Over common disregard of the Lord, the enmity between these rulers (perhaps explained in Luke 13:1) was removed, and they "became friends together," v. 12. How often since that time common enmity to Christ has made friends of those who formerly were bitter enemies!

We have next a travesty of a trial, Pilate still desiring to release Jesus, v. 16, but too weak before the fierce priests and rulers of the Jews to do justice, at last releasing Him to their bloodthirsty hearts, v. 23. Pilate "gave sentence that it should be as they required," v. 24. Barabbas was released and Jesus was sentenced, v. 25.

On the way to Calvary our Lord said, "weep not for me, but weep for yourselves," v. 28. Days of frightful suffering were in store for them, vs. 29-31. Christ was "the green tree," they were the dry tree, just waiting for the fire, v. 31.

THE CRUCIFIXION. Our Lord was given the place of the chief criminal, between two malefactors, v. 33; but He had only a prayer for the forgiveness of His tormentors, v. 34. How lovely is all His behavior! They divided His clothes and taunted Him upon the cross. The

thieves seem to have escaped all this derision. The soldiers, too, mocked Him, as a helpless king, vs. 36, 37.

His accusation, written over the cross was another taunt, "This is * * * the King of the Jews." No doubt it was a taunt to the Jews as well, for if this was their king, how abject was the condition of His subjects!

GRACE TO A DYING THIEF. One thief, alas, was as hard as the crowd around the crosses, but the other was repentant. He said "we receive the due reward of our deeds." But he vindicated the Man on the middle cross, "This Man hath done nothing amiss," v. 41. Then his faith rose to a higher level, for he addressed Jesus as Lord, v. 42, and begged a memory of him when the now crucified One came in His kingdom, v. 42. This faith must have refreshed the Lord, as did the faith of the Samaritan woman, and he gave Him a present portion of blessing, "This day shalt thou be with me in Paradise." How often the Lord went beyond faith—He never came short in answering it.

HIS SOUL MADE AN OFFERING FOR SIN. (See Isa. 53:10). Darkness now settled over the earth at high noon. For three hours that darkness enveloped, not only the land, but also His holy soul. He was then forsaken of God, put where sin deserved to be, at a distance from God. Ps. 22 gives us some of the movings of His soul during those hours of agony, never described in all the Word. Who but God could understand them? They were the hours when the Lord "bruised" His own Son, Isa. 53:10. The atoning agony ended, our Lord dismissed His spirit, v. 46. Many were awed by the scene, and smote their breasts. The man in charge of the crucifixion was convinced that Jesus was wrongly executed, v. 47.

THE BURIAL. "They made His grave with the wicked, but He was with the rich in His death," is the proper rendering of Isa. 53:9. No doubt a grave large enough to hold the three bodies was being dug somewhere near the cross, but His holy body was not to be put with those of the thieves. The work that saves was done, and God would not suffer a single act of further dishonor to be done to His Son, never more dear to Him than now.

Rich men cared for it, and tenderly prepared that body for the tomb, vs. 50-53. The sabbath drew on, and He rested that day. What a rest it must have been to Him!

THE RESURRECTION OF CHRIST, Ch. 24. It was not on the sabbath. That day was set aside. He rose on the first day of the week. We meet on that day still, to shew forth His death, and to preach the gospel. Women were the first to receive the news of His triumph over death, and to be reminded of His own statement that He would rise from the dead, vs. 1-9. Peter next visits the tomb, but only gets as far as wondering, v. 12. Our Lord joins two sorrowing disciples, on the way to Emmaus, vs. 13-27. With wonderful sympathy He drew out of them the cause of their sorrow, and then opened up to them the need for His death, and for His resurrection. They wondered at His wisdom and were exercised by His interpretations of Scripture, but never dreamed Who He was till, in their abode by invitation, the Guest, as they thought Him, turned Host. He took bread, and blessed it, and brake it, and gave to them," v. 30. They could not but recognize Him in that act, so familiar to them. When He had disappeared, they hastened to Jerusalem, forgetting that they were tired from their journey. Once satisfied that He was really risen, the others must hear of it, too. But they found that others had seen Him also, and as they all told what they had seen, "Jesus Himself stood in the midst of them," v. 36. "Infallible proofs," Acts 1:3, were now theirs that He was really alive. Ignorant of the full bearing of that resurrection they might be, but they knew the fact. Never again did they doubt it. They were commissioned to preach "repentance and remission of sins" in His name among all nations,"v. 47. This they could only do when empowered by the Holy Ghost, v. 49.

THE ASCENSION. Mark and Luke tell us of His going up to heaven. Matthew and John leave Him here upon earth. While blessing them "He was parted from them, and carried up into heaven," v. 51. Joy unbounded filled the disciples, and their lips gave forth the joy of their hearts, vs. 52, 53.

NOTES AND COMMENTS

David Lloyd George, England's former war Prime Minister, made this startling declaration: "Another war is inevitable—a more terrible war than has ever been experienced in the history of the world—the fate of the world depends on it—unless he can induce the nations of the world to trust to law and justice and not to force."

We fear the nations of the world can never be "induced to trust to law and justice;" but the promise of the Bible and the hope of the Christian is that Christ will come again. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Then law and justice shall prevail, and peace and prosperity be the common lot of mankind. The kingdoms of this world will become the kingdoms of our Lord and of his Christ.

* * * *

The following news item taken from the daily papers will likely interest our readers:

"The Palestine administration has granted permits to a British commercial group to exploit the mineral resources of the Dead Sea region, held idle for centuries by Turkey.

"A technical report estimates the following minerals can be recovered: Potash, 1,300,000,000 tons; bromide, 853,000,000 tons; salt, 11,900,000,000 tons; gypsum, 81,000,000 tons; magnesium chloride, 22,000,000,000 tons.

"In return for an unrestricted monopoly the recovery plants will revert to Palestine after a short term of years. Vocational schools to train the natives to operate the plants will be opened. If the mining is successful, the farmers of the British Commonwealth will be able to obtain potash for fertilizing at half the present prices."

It will occur to many students of the Bible what poten-

tial possibilities as to the fulfillment of prophecy may be hidden in this bare announcement.

* * * *

"Meditate upon these things," wrote the aged apostle Paul to his son in the faith, Timothy, and we may regard this as a suitable exhortation for us today, when the rush of modern conditions afford us little time for reading and meditation. We simply must take time, or dryness and barrenness will blight our spiritual life. Read the Bible every day and meditate on what you read.

* * * *

With what striking aptness do some of the Proverbs of Solomon, though composed so long ago, describe present day conditions. It is because the heart and disposition of mankind are ever the same through all ages. Before our very eyes how often we see the truth of this quotation exemplified, "A perverse man scattereth abroad strife, and a whisperer separateth chief friends." Undoubtedly this is the chief cause of so many heart-breaking separations between brethren who once walked together in unity and brotherly love. Often strife is scattered abroad under the deceptive guise of loyalty to Christ and the Word, when in reality it is the perversity of human nature.

The One to whom the silver and gold belong; the cattle upon a thousand hills are His; yet He deigns to accept the little gifts coming from willing hands and adoring hearts. May we seek grace to embrace it whilst we have the opportunity, and so lay up treasure in Heaven. "Laying up in store for ourselves a good foundation against the time to come." Now is the time of sowing; then will be the harvest. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." And even now we reap blessing, for "the liberal soul shall be made fat."—Hucklesby.

Withhold not good from them to whom it is due,
When it is in the power of thy hand to do it.

—Prov.

STUDIES IN THE PSALMS

PSALM 84. THE NEST IN THE ALTAR.

This is plainly a sister-Psalm to 42, 43. In each we have the triple structure, the same passionate devotion to God's House, and Presence, and in each recur the words "Tabernacles," "appear before God," and "El-Chay," the living God (a term found nowhere else in the Psalter, cp. Jos. 3:10, Hos. 1:10).

The deep difference, however, which divides the one from the other, is that in Psalm 42 the soul knows itself barred from God's presence, whilst in 84 it is joyfully drawing near to its heart's home.

Historically, it is difficult to find a niche in Israel's records into which this Psalm will exactly fit; if we are very literal-minded, we shall demand a time when the Temple with its courts and services is standing, and when National pilgrimages are familiar features of the day. If we are temperamentally gloomy, we may suppose the ruined and devastated courts, unwatched and desolate, as the nesting-places of impious sparrows. Most probably, however, our Psalm was first sung when David had fled from Absalom, and was just returning in mournful triumph and in this case the Temple allusions will be more ideal than actual.

The prophetic situation is of deepest interest; the great Northern Confederation (see Ps. 83) has desolated God's altars (Dan. 8:9-12), but the exceeding great "Little Horn" that stood up against the Prince of Princes has been broken without Hand (V. 25); hence the tumultuous gladness of the returned exiles led by the "Sun and Shield" of wilderness days.

The divine names are rich and rare—Elohim is in V. 3, 9, 10, the living God (El Chay) in V. 2, the God of Jacob in V. 8.

In V. 7 the Sept. read "El Elohim shall be seen in Zion," i. e., God Himself; and V. 1, 3, 12 have Jehovah Sebaoth, whilst in V. 8 reads "Jehovah Elohim Sebaoth."

The structure falls into three stanzas, linked chain-wise, since the last verses of One, Two in each case introduce

the following division (V. 4, 8). The "Selah" clearly marks the separate strophes.

Text Notes.

Title—"Al-haggith" as in Ps. 8 and 81; the "wine-press" is the symbol of Christ's sufferings and conflict (Ju. 6:11, Isa. 63:2, 3) as also of divine wrath (Rev. 14:19, 20) and here suggests how from the bruising and sorrows of God's Anointed the grace of the cross has reached us.

V. 1. The "Tabernacles" as is usual in the "Korah" Psalms, refer to the City of God as a whole and not merely to the Temple courts. "How dear is Thy dwelling-place"—the reader will note the pilgrim's progress; in V. 1 it is the city, V. 2 the Temple (note V. 4, the actual shrine).

V. 2. "My soul grows pale, yea is homesick;" as these verbs are perfects (i. e., hath pined, hath been consumed) the writer seems to have arrived at home, and is looking back on past experience. Note the rare combination of soul, flesh and heart, i. e., emotions, reason and will (comp. 1 Thess. 5:23).

V. 3. The sparrow is a social bird and hence a solitary one is used as the emblem of pathetic loneliness (Ps. 102:7), but Christ shows that what man counts worthless (selling two for a farthing or five for two!)—God prizes so that not one falls to the ground without the Father. (Matt. 10:31) nor, according to Luke 12:7 is "one forgotten before God."

In Lev. 14 the "tsippor" is chosen as the sacrifice for the leper's cleansing (in all other "bird" offerings the turtle-dove or young pigeons were selected) and of the pair demanded by the Law, one was slain to set forth Christ as dying for our sins and uncleanness, and the other "living bird" was let loose into the open field, a striking and beautiful representation of the Risen Lord.

The swallow or wild pigeon (deror) is the emblem of restlessness and freedom, yet even she will bow to the strong claim of maternity, and also she knows when she should migrate to safer softer climes (Jer. 8:7, Prov. 26:2). The God-given instincts of the sparrow and swallow guide them to their nests and hold them there by claims of mother-love, and shall not man, restless and

worthless though he seem, make his pilgrimage to his heart's eternal home!

The use of the plural (altars) suggests not only the blood of cleansing but also the incense of praise.

Even today the little birds seek the ancient Temple enclosure and the Mosque of Omar and, as all over the East, are counted as sacred guests.

V. 4. Still—again and again.

Here it is "they that dwell," i. e., it is man as God's pilgrim walking in the way of Dedication (V. 5); in V. 5 and 12 it is any individual that has started for the Holy City.

V. 5. "In whose heart are the highways;" the word "ways" is used in Judg. 5:20 of the stars in their circling ascent towards the sun, and in 1 Chron. 26:16, 18 of the terraces which led up to the Temple; hence in Jer. 31:21 "set thine heart toward the highway" means, as here, the ascent towards Zion.

Caleb had Canaan in his heart for forty and five years (Josh. 14:7, 10) and we, too, may travel across life's desert with a fairer inheritance than Palestine treasured within our breasts.

V. 6. The "Valley of Baca" lay near Jerusalem and probably took its name from the "balsam" or gum-exuding trees found in it and hence was known as the "Valley of Tears" (see 2 Sam. 5:23 where "mulberry trees" are simply "Baca trees").

In David's days that valley had been a scene of conflict and victory; faith knows that divine history repeats itself and hence "the passengers in the valley of weeping make it a place of springs" i. e., the nether springs of spiritual experience in the desert, "yea, an autumn rain clothes all with blessings," for the upper springs are promised as well (Jos. 15:19).

V. 7. "Strength" is also a "rampart" as in Lam. 2:8, Nah. 3:8; no barrier can stop the progress of God's pilgrims, all will arrive "before God in Zion."

Compare "from strength to strength" with "from glory to glory" in 2 Cor. 3:18.

V. 8. Note the God of Jacob (the typical pilgrim).

V. 9. After the request for an audience (V. 8) by an individual, the whole band invoke their Shield (Gen. 15:1) and God's "Messiah;" an exquisite communion hymn phrases it thus:

"Look, Father, look on His anointed face,
 "And only look on us found in Him,
 "Look not on our misusings of Thy grace,
 "Our prayers so languid and our faith so dim.
 "For lo! Between our sins and their reward
 "We set the passion of Thy Son, our Lord."

V. 10. One vivid, crowded moment of gladness is worth more than a thousand sterile, languid years; the Sept. and Vulgate, "I had rather lie, an abject, at Thy threshold" (see Lu. 16:20) clearly gives the sense; the sons of Korah held the honored office of "Keepers of the thresholds of the Tent." 1 Chron. 9:19 (and see Jer. 35:4, 2 Chron. 23:4) and the Psalmist would be glad to be like Lazarus at the gate of such "rich men."

Contrast "My Tabernacles" V. 1 and the "tents of unrest."

V. 11. The only time that God is spoken of directly as a "Sun"—but compare Ps. 27:1, Isa. 10:17, 40:19, 20, Mal. 4:2; here it is Christ as the vessel of divine Light, the softener of God's splendor; it is to the clouds that we owe our debt of sunshine instead of sun-scorching.

Read "withhold from whole-hearted pilgrims."

—HAROLD ST. JOHN.

In the joy of the Lord are we strong; cheerfulness is the support of our strength. It acts as the remover of difficulties. It is to our service what oil is to the wheels of a railway carriage. Without oil the axle grows hot, and accidents occur; and if there be not a holy cheerfulness to oil our wheels our spirits will be clogged with weariness. The man who is cheerful in his service of God proves that obedience is his element; he can sing: "Make me to walk in Thy commands, 'Tis a delightful road."—Charles H. Spurgeon.

TRAVELOGUE No. 14

Dear Friends: After our very enjoyable side-trip to the hill Samaria we returned to the main road, and after passing through a series of valleys, we entered the Vale of Dothan. It was here that Joseph came, seeking his brethren who were feeding their father's flocks. And it was here that his brethren seized him and cast him into a pit, but he was afterwards drawn up and sold to "a company of Ishmaelites," who were carrying spices, balm and myrrh to Egypt (Gen. 37:15-36). Camel caravans are common sights in the Vale of Dothan today. From the days of our childhood we knew and loved the story of Joseph. The delightful privilege of repeating that story in the Vale of Dothan—the very place in which Joseph was sold by his treacherous brethren—gives it new beauty and freshness. And how forcefully the incident brings Him to mind—who is Greater than Joseph—and who was sold for thirty pieces of silver by the traitor Judas!

Centuries after Joseph was sold to the Ishmeelites Dothan became the residence of the prophet Elisha. And when the King of Syria warred against Israel, the prophet Elisha revealed the most secret designs of the Syrian king to the King of Israel, and thus enabled him to thwart all the enemy's evil purposes. Provoked to wrath the King of Syria sent "horses, chariots and a great host" to surround Dothan and to seize the prophet. "And when the servant of the man of God was risen early, and gone forth, behold an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them" (2 Kings 6:13-17). The Lord had filled the mountains that is behind Dothan with an invisible host, and turned what threatened to be captivity into a glorious victory. Now it seems impossible to think of Dothan without recalling the words of the Apostle John—"greater is He that is in you, than he that is in the world."

Continuing on our journey, we emerged through a narrow glen on to the famous Plain of Esdraelon. This plain

stretches from east to west right across Palestine, and separates the mountains of Samaria from those of Galilee. We afterwards made a special trip over this great plain, on which the returning Jews are establishing so many colonies and settlements. We may have more to say about this interesting and important plain later.

Running out into the Plain, on our right, were the mountains of Gibboa, where King Saul and his sons were slain by the Philistines (1 Samuel 31).

At length on our ascending the shoulder of a hill, we saw Nazareth—the city which, next to Jerusalem, most Christians deeply desire to see—because it was the home of our Lord's childhood, youth and earlier manhood.

Nazareth lies upon the side of a stony slope surrounded by fourteen or fifteen hills—which have been compared to a shell—to guard it from intrusion. Its white houses are separated by clumps of fig trees, small gardens, hedges of prickly pear, and small fruit orchards—which grow with wondrous fertility from a soil that looks almost barren.

The present population is estimated at 6,000. There are a few hundred Mohammedans, the rest are Roman and Greek Catholics and some Protestants. There are no Jews in Nazareth—in fact it is said that until recently Jews were not allowed to live there. They are permitted to come in daily and trade, but no Jew can rent a house or store or take up a permanent residence, for fear of a public demonstration. They come and go, however, like other merchants, buying and selling, minding their own business and making money.

The ancient hamlet, where the Saviour spent so many years, has been destroyed and forsaken at least three times during the Christian era, so that it is practically certain that every stone that stood in the village at the Savior's day, long ago crumbled to dust and was blown away to enrich the soil of the Plain of Esdraelon. Nothing that now stands in Nazareth is older than the seventeenth century. But the landscape is absolutely the same—every rock in the mountains, every gorge, every sunny slope and every fertile field were familiar to His eyes.

The one great public well of Nazareth is the only source of water supply which ancient or modern Nazareth has ever had, hence there is no real reason to question the fact that the present town stands upon the site that it occupied twenty centuries ago—for the town must have been built around the well then as now. There is no other water for miles around, and there is no tradition of any other spring in the neighborhood.

It may be assumed without doubt that the blessed Virgin Mary came to this well daily with the other women of the place and often may have led the Holy Child Jesus by the hand, for this well has been the common resort of the people of Nazareth as long as the town has existed.

One other natural feature may still be identified—it is popularly called the "Rock" or "Mount of Precipitation." The Evangelist Luke tells us that after the Lord Jesus had delivered His great message in the synagogue of Nazareth His hearers were "filled with wrath, and rose up, and thrust Him out of the city, and led Him into the brow of the hill whereon their city was built, that they might cast Him down headlong. But he passing through the midst of them went His way" (Luke 4:28, 30).

Local guides are eager to show visitors the house of Joseph and Mary, the workshop in which the Lord Jesus worked and the synagogue in which He taught. We visited these traditional sites, but considered them all unlikely and without claim to our veneration. With the exception of the single visit to Jerusalem, when the Lord Jesus was twelve years of age (Luke 2:41-51), there is not one divinely-recorded incident of His life during all those thirty years previous to His public ministry. But we do know that it was in Nazareth that "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52).

We took great pleasure in climbing Nazareth's highest hill—we felt that the Lord Jesus must often have climbed this hill, and spent many happy hours on this wonderful and solitary spot, communing with the Father and also surveying the wonderful panorama around Him. Three

of the most famous mountains in the world are to be seen from the crest of this hill—they are Mount Tabor, Mount Hermon and Mount Carmel (Judges 4, Psalm 133 and 1 Kings 18).

An account of our visit to the Sea of Galilee must be left for our next letter D. V.

Yours in His love and service,

TOM M. OLSON.

AN ENGLISH MARTYR

Joan Waste was burned for daring to dispute the Romish doctrine of Transubstantiation. This young woman was blind from her birth but had spiritual eyes to see how blind and ignorant the priests were. She learned whilst very young to knit stockings and sleeves, and in addition, frequently assisted her father in the business of rope making. After the death of her parents, Joan became desirous of possessing a copy of the Word of God for herself; and as Bibles were expensive in those days, she had to work and wait for a very long time before she could save sufficient out of her small earnings to buy one. At length her desire was granted; and, although **unable to read**, became the happy possessor of a New Testament. She would now give some one who could read a penny to read a chapter to her, and occasionally the parish clerk, who was seventy years of age, would read a chapter to her. In a short time she became wiser than her teachers, and could repeat whole chapters from memory. Oh! what privileges do we enjoy in this more favored day.

But soon King Edward died. When Mary ascended the throne, the Scriptures were forbidden to be read in public in the vulgar tongue, and therefore Joan could not hear the truth of God read in the parish church where formerly she had heard it. The priests quickly accused her of heresy and condemned her to death. She was burned in "Windmill Pit," Derby, August 1, 1556, at the age of 22.

QUESTIONS AND ANSWERS

Address all questions to A. N. O'Brien, 227 W. Victoria St., Duluth, Minnesota.

Q. Where do you think the souls of the people, who through unbelief, refused to go into the land of Canaan, went to? Does Jude 5 settle that?

A. The destruction of those who refused to go into the land was a temporal judgment. It had nothing whatever to do with their eternal state, except that unbelief, persisted in would land them in a lost eternity. Earlier than Numbers was written, Elihu said: "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit," Job. 33:27, 28. God takes note of true repentance wherever it is found, and those who died in the wilderness were surely not denied the opportunity to turn to God. The sentence against them as to the land was carried out, even if they did repent, for it was a sentence in the government of the people in the wilderness. Compare Heb. 11:12, 13.

Q. Would you kindly give what you consider to be the proper translation of Matt. 18:20?

A. The questioner really desires to know the proper rendering of the Greek word "eis," rendered in the Authorized, and in the Revised "in." Mr. Darby renders it "unto," which with a verb of motion, as "gathered," is preferable. In John 6:3 it is rendered "into," but there the thought is that a position in the mountain country had been reached. In verbs of reckoning followed by this word "eis," it is rendered "for," see Rom. 4:5, "for righteousness." In 1 Cor. 10:2 it could hardly be rendered "into." No doubt the Authorized version is right there, "unto Moses." Mr. Darby so renders also Rom. 6:3, 4. "Unto" rather than "in," would seem to bring out the meaning of the preposition in Matt. 18:20.

The expression is often heard at the Lord's table, "We are here gathered to the name and person of our Lord Jesus." Now, the Lord is personally in heaven, on the right hand of God, which place He will permanently occupy

until God tells Him to rise up, when His enemies will be made His footstool, Heb. 1:13 and 10:12, 13. We see Him in glory, Heb. 2:9, and even when worshiping Him at His table, it is still Christ in glory who is before the soul. As we write we cannot get hold of a Newberry Bible, but quote from memory, "Where two or three are, having been gathered to my Name." This we consider to be an incorrect translation, to emphasize gathering to the name. We have no need to force meaning into the words of Our Lord. Mr. Darby's translation is simpler and more exact, "Where two or three are gathered together unto My Name."

When saints, who meet in His name are at work in town or country, they are not gathered unto His name—they are scattered to make their living. There is no warrant for describing some Christians as "Christians gathered unto the name of the Lord Jesus Christ." The desire thus manifested to distinguish such from others less enlightened is a sectarian desire. Moreover, altogether too much stress has been laid upon "are gathered." Sometimes it is said "agreeing to meet together is not being gathered." One wonders if those who so speak ever read Acts 20:7, where we read "the disciples came together to break bread." How untaught these early disciples must have been, according to some moderns! When Christians **come together** in His name, they are "gathered together," according to Matt. 18:20.

The above contention of some, has led to the flippant remark concerning some meetings who refuse party shibboleths, "Oh, they are not gathered to the name of the Lord at all." It has led also to confederations of meetings, outside of which nothing is recognized, and to lofty claims of being the only true testimony to the Lord on the earth. May the Lord keep us humble claiming nothing as to attainment or as to faithfulness! When the Lord comes, He will reward devotedness to Himself.

Be ye likeminded, compassionate, loving as brethren, tenderhearted, humble-minded.

—Peter.

THE PERSON OF CHRIST

"The prerogative of our Christian faith," said one who loves Him, "the secret of its strength, is this—that all which it has and all which it offers is laid up in a **person**. This is what has made it strong, while so much else has proved weak. It has not merely deliverance, but a deliverer; not redemption only, but a Redeemer as well. That is what makes it fit for wayfaring men. This is what makes it sunlight, and all else, when compared with it, as moonlight; fair it may be, but cold and ineffectual; while here the life and the light are one. And oh! how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system, and cleaving to a Savior. Our blessedness—and let us not miss it—is this, that our treasures are treasured in a person who is not for one generation a present teacher and a living Lord, and then for all succeeding generations a past and a dead one; but who is present and living for all."

Besides the blessedness to the believer of conscious fellowship with One who both lives and loves—"in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory," this truth should influence our preaching to others. Let us see that we preach, not Christianity, as men view it, but **Christ**. There would be a great difference to drowning men between a treatise on the best method of escape from shipwreck, and a living deliverer who should brave every danger to snatch them from a watery grave. But is there not some preaching called evangelical, which very much resembles the impertinence of calling upon drowning men to listen to the reading of such a treatise, rather than pointing them to One who is able to save to the uttermost?

Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

—Timothy.

EDITOR'S NOTE

We are now placing in the hands of our readers the last number of Armour for another year, in which we have been permitted, by the goodness of God, to edit the little magazine. We may think of the joy we have had in the service as compensation for the labor involved in ministering to the weary, but our chief pleasure has only been found in the consciousness that our blessed Lord has been exalted and the affections of saints engaged with Himself. "Of making many books there is no end," said the preacher, and this also may apply to periodicals. It may, therefore, be deemed difficult to assign a reason for the existence of so small and humble an effort to spread the truth, but in this our endeavor has been to do so without sectarian bias. Believing that all the truth of God is for all the people of God, we have sought to minister to the whole Church, and not exclusively to any particular section of it. Not that we have reached all, or anywhere near all, or could do so, but in intention and scope we have sought to teach, rebuke and exhort in such a way that saints might be reached and blessed irrespective of denominational affiliation. Let it be repeated, as we have often said before, and continue to say: "We believe it to be the call and duty of every believer in Christ to gather in His name alone, denying every other name, and worship God in spirit and in truth," but if many do not see this and remain in sects, calling themselves by various self-chosen names, their ignorance or stubbornness shall not deter us from declaring the whole counsel of God to all who will listen.

It is a cause for great thankfulness to God that we have been supplied, by our contributors with a constant stream of fresh, seasonable, spiritual articles that have been truly meat in due season for the household of faith. At what labor, exercise and self-denial these brethren have been to in this, is known only to the One whose ever watchful eye is upon us all. The "well done" of the Master may be their's when we all stand before Him in glory.

To our readers we would say: We thank you in Christ's name for your kindness, consideration and patience towards us in our many failures, shortcomings and mistakes and may we cherish the hope that you will support us in prayer, during the coming year, if we are spared to carry on for so glorious a Master—Christ Jesus, our Lord, both yours and ours.

—WINSOR CHASE.

HOME TIDINGS

Mr. Alfred Mace arrived in New Zealand August 21st, and meetings were commenced in Howe Street Hall, Auckland, a goodly number being present. There was a growing interest in the meetings. After two weeks Mr. Mace went to Eden Hall, a second central meeting. The vital truths of Christianity were dealt with. Spiritual power was felt here. The next series of meetings were held at Takapuna. This is a new asseembly and ministry fitting the need was given. The last series was held at William Street Gospel Hall, and was largely of an expository nature. Mr. Mace hopes to spend twelve to fifteen months in N. Z. and then go to Australia.

—J. H. MANINS.

Word from our Brother Will Thomas advises us that he is sailing from Southampton November 12th, and there will accompany him for the Lord's service in the U. S., three Welsh singers. They have traveled with the Pilgrim Preachers in the Old Country, and purpose doing some definite work for the Lord. Please remember them in prayer.

The address of hall in Miami given in last month's Armour was wrong. It should have been Ebenezer Gospel Hall, 2416 N. W. 7th Court. A Jew in jail for 20 years has given a true witness.

Our brother, Mr. Jas. F. Spink, has moved from Jersey City to 806 S. 17th Ave., Maywood, Ill.

The 24th Annual Conference will be held D. V. in Centerville, Iowa, December 30th, 31st, January 1st, 2nd, in Gospel Hall, N. Main and Washington streets. A welcome for God's people. Write John Jones, 1102 S. 16th street.

Mr. and Mrs. Elmer A. Jones, formerly missionaries in South China, are now engaged in evangelistic work among the Chinese in California. They also have a Chinese Boys Christian Home, the object of which is to rear and train ten orphans or otherwise needy Chinese boys for Christian work among their own people. It is entirely a work of faith. The home is at 1818 74th Avenue, Oakland, Cal.

David Brinkman has been labouring in South Carolina this past year, seeking to reach the unsaved with the Gospel and he Lord has been using him in his pioneer work, quite a few have been saved and some baptized. The opposition is great, but the Lord gives Grace.

It was my privilege to join him at Dumbarton where we saw some good results and from there we went to Windsor, where five or six professed to be saved, and every night a good crowd gathered to hear the Word and quite an interest was aroused.

Brother Brinkman is now preaching in Wagener which is a very difficult town, full of erroneous doctrines. Please pray for our brother who is preaching faithfully the Word of God.

—J. F. S.

The Palisade Conference was the largest yet. The theater was secured for the afternoon and night meetings on Sunday. Brothers D. R. Charles, Dave Horne, John Horne, J. O. Brown, Arthur Rogers and A. N. O'Brien were the preaching brethren present. Others gave help in the street meetings. One young man confessed Christ.

After the Palisade conference Brother Arthur Rogers returned to Harrisburg, Colorado, and held three weeks more of gospel meetings. Five more professed faith in Christ; one a Roman Catholic young man, who dropped off en route to Denver, and got a few days' work on a farm near Harrisburg. This is the third spell of meetings at that place. Some had been saved in earlier campaigns.

A. N. O'Brien went from the Palisade conference to the Gospel Hall, 16 miles from Kanorado, Kansas, for a week of meetings. During that week the Christians there secured a church building in Kanorado, and he preached there for another week. Attendance and interest in both places encouraging. After Palisade saints had two weeks

of rest, he returned there and held a week of meetings. Then he went eastward to Omaha and Detroit.

D. R. Charles went from Palisade to Denver for a Sunday, on his way home to Sacramento. One recently saved in Denver was baptized while he was there.

Dave and John Horne went from Palisade to the Houston, Texas, conference, which was a season of refreshing. Dave Horne tarried a while in Texas. John Horne returned to yoke up with Arthur Rodgers somewhere around the Palisade district. These three young men are plodders and specially seek to get into new fields. They should have the prayers of the Lord's people.

Flint, Mich., Fourth Avenue Gospel Hall had a visit from Bro. Peterkin, Santa Domingo, who gave a very interesting account of the Lord's work and the Lord's servants in these islands, dominated by Roman Catholicism. We also have Bro. Chas. Innes, Brantford, with us for ten days, expounding and exhorting from Phillipians and helping in the Gospel, specially in the jail, where over 100 men and women each Sunday listen to the Gospel. Believers much encouraged each night by such helpful ministry.—D. K.

Buffalo, N. Y., 111 Elmwood Avenue Assembly Hall, enjoyed two weeks' meeting with G. O. Benner. Nine were baptized October 30th. Report on work in Santo Domingo given by A. C. Peterkin. —E. D. M.

CANADIAN TIDINGS

We have been privileged to spend some two weeks in Edmonton seeking to give a little help to the assembly there which seemed to be appreciated, seeing the saints have recently come through real trial, which has, no doubt, resulted in casting them upon the Lord and will prove in due time to have been a blessing to them. Then in the mercy of God we were privileged to be with them for the usual Thanksgiving Conference, which was real well attended seeing the farmers were scarcely through with harvesting. The ministry was fresh and seasonable, I believe. Bro. Kelly and W. Wilson were with us and all

went happily from first to last for which we give God thanks.

I have held meetings at Medicine Hat, Lethbridge, New Dayton and Calgary also on this trip and now start a series of meetings at Yakima, where our esteemed Bro. Hunt and Elder have faithfully wrought for years.

—W. M. RAE.

Vancouver, B. C., We have had very enjoyable meetings with Bro. D. M. Reid, of Santo Domingo. Mrs. Reid had meetings with the sisters. Some professed. They are now on their way back to their field of labor. Our young Brother Ian Rathie, who left with Brother Jenner of Victoria, October 1st, to motor to New York, on their way to Santa Domingo, has been delayed in Minneapolis. Brother Rathie has been laid aside, following an operation for appendicitis. Prayer is requested.

Brother Walter Ainslee had four weeks' children's meeting with models in the three Sunday Schools connected with the assembly. Some professed. Also one week's meeting on the Tabernacle.

Thanksgiving Day Conference: Brother A. L. Ritts of Seattle and local brethren ministered the Word.

—JOHN B. SADLER.

Olivet Gospel Hall, Toronto, Ont. We have enjoyed several missionary addresses lately by Mr. McCallum from Trinidad, B. W. I. Messrs Fisher Bros. from Kaline Hill, Africa, their father also accompanying them in their visit here. Their fellowship here was very much appreciated by many in our assembly and their ministry was highly esteemed. Mr. A. C. Peterkin from Dominion Republic, West Indies, was also welcomed here. He is known to quite a good number in our Assembly and his visit here at this time and his ministry was much enjoyed and on Lord's Day evening, a young lady, who formerly resided at Trinidad, confessed the Lord Jesus as her Saviour.

—E. W. PETERSON, SR.

Marantha Hall, Toronto. This year's Thanksgiving Conference has been one of the best ever held here. The number of the Lord's people which gathered from neighboring assemblies in this city and from other parts was

far beyond all anticipation, the hall being crowded to its limits.

The happy spirit of fellowship manifested and the able ministry of the Word from our brethren Edw. Fairbairn, Richard Hill, William Hill and others was appreciated by every one present and we feel sure that the results from these meetings will long abide.

Reports of the Lord's work in other lands were given by our brethren, Dr. Fish of China, and John McCallum of Trinidad.

—JOHN S. REID.

Burnt River, Ontario, We are glad to say that after years of patient sowing the Lord has graciously given fruit to our labours. Three young married women accepted Christ and they seem to be very happy and two of them we know are trying to bring others to Christ. It is a wonder in the locality and a wonder to us, but it is God working and His ways are always wonderful. Another married woman professed. She has been reading the Word recently, so we believe she will be real, too. A young girl also expressed a desire to be saved.

And two men seem to be groping after the light. We hope to see them saved and three other men they would like to be saved, but it's so hard to break with the world and come right out on the Lord's side.

Some of the Lord's people have been praying for us. We would like others to unite with us at the Throne of Grace.

—D. BATE.

FALLEN ASLEEP

October 3rd our Sister Mrs. Minnie Donner departed to be with Christ, following a long illness. Mrs. Donner was born in Elgin, June 14, 1868. Saved while in the Baptist Church February 11, 1892. About three years after she was led to see the truth of meeting alone in the Name of the Lord Jesus Christ, and for the past thirty-two years has been identified with Christians thus gathering. Besides her husband, a daughter (Lucy), and one grandson survive her.

A very large number gathered at the funeral when the gospel was preached by local brethren.