



UNDENOMINATIONAL
UNFETTERED

THRESHED WHEAT

AN EXPOSITORY & DEVOTIONAL MAGAZINE.

VOLUME VII.

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

JANUARY—DECEMBER, 1935


OFFICE.



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





Threshed Wheat


EDITORIAL.

THE COINER'S DEN.

PART I.

"I will be like the Most High."

Is. 14. 14.



"I will be like the Most High" (Is. 14. 14). was the desire of Lucifer, Son of the Morning, which caused his downfall, and for which he was cast from Heaven, but though fallen from his high estate his desire remained the same and even to this day his aim and ambition may be crystallised in these words "To be like the Most High." If he has failed personally in attaining to this ideal, he strives by every possible means to imitate and copy everything that is Divine so that mankind, blinded by sin, shall be bewildered in distinguishing between the true and the false, and through unbelief accept the Devil's counterfeit in the place of God's reality.

A careful study of the Word of God will surprise one, by the large number of Divine truths which the enemy of our souls has sought to imitate, and of his determined persistence in aiming at likeness to God on the one hand, and of destroying God's reality on the other.

Whether it be the Son of God Himself, or the Church which is His body, both have their counterfeit in the Devil's domain, and it is with a view to drawing the attention of God's people to the apparent similarity of the false and the true that this series of articles is penned.

Before proceeding further, however, with our subject it may be well to pause briefly and contemplate another viewpoint which will magnify the Grace of God and His loving kindness to usward, who deserved nought of His Grace and Goodness.

That for which the Devil strove—likeness to God was to become man's heritage and right. When in the Garden of Eden, God had restored order out of chaos, light out of darkness, and given to the Earth all that was necessary and essential to man's well being and good and more besides, then it was that on the sixth day, the triune God (Father, Son and Holy Spirit) agreed in solomn convocation to make man in their image, after their likeness. So God created man in His own image—"In the image of God created He him." (Gen. 1. 26-27).

That which was denied Lucifer, because his desire was sinful, was divinely apportioned to man by God Himself. In the light of this we can, perhaps, understand better the reason why "The Serpent, which was more subtle than any beast of the field," should seek to deceive Adam and Eve, and tell them that in the day they ate of the fruit of the Tree of the Knowledge of Good and Evil, they should be "as Gods knowing Good and Evil." They already held a position far higher and loftier than Satan himself, and thus he sought to bring about *their* downfall in the same way as his own, by enticing the woman first, and then the man, to aspire to be "as Gods;" something, which in God's purposes was already their possession, had they but have realised it.

God's sole purpose in placing the restriction He did upon that one tree, was surely to show to that first pair, that His divine prerogative, as Creator, was to command, and their's, as created subjects, to obey. True enjoyment of spiritual blessings always lies in the pathway of obedience.

"For there's no other way
To be Happy in Jesus
But to Trust and Obey."

May the Lord enable every one of us more and more to tread this pathway and to implicitly trust in that which our God has said. In a world which denies Him, and His Word, on every hand, it is our blessed *privilege*, as well as our responsibility, to stand *firm* for God and publicly confess that we are prepared to believe that God is True and *every* man a liar, if needs be.

The Serpent having accomplished his subtle purpose and brought about the downfall of man, is himself now cursed of God above all cattle, and divine enmity put between *his* Seed and the Seed of the Woman. An enmity which, as we shall see, traversed the Ages and is by no means finished yet, for although Victory is achieved, the conflict continues.

Adam, banished from the Garden of Delights, clothed by Grace in a Garment of God's providing, (secured through the death and shedding of blood of a slain victim) now begets a son in his *own* likeness after *his* image and calls his name Seth. (Gen. 5. 3)

What a catastrophe to be sure, and what a loss for mankind; But our God is a gracious God, full of compassion and tender mercies, and He cannot allow his choice creation to be finally marred and lost in this way. He must devise a means whereby His banished ones be not expelled from Him, although He cannot deny Himself.

His Justice, Holiness and Righteousness must be maintained whilst His Love, Grace and Mercy will manifest themselves. Man must yet be restored to the likeness of God, but how? That was the problem. The ages were to reveal the utter helplessness of man to save himself or to redeem his brother. Whether tried without law, or under law, under Prophet, Priest or King, under hard taskmasters or in the land of plenty, one result only was manifested—the sinfulness of the human heart—and the conclusion of the whole matter is given in Rom. 3. 12. "They are all gone out of the way. They are together become unprofitable; There is none that doeth good no not one." Every mouth is therefore stopped and all the world becomes guilty before God.

But what man could not accomplish and what the law could not do, God sending his own Son "In the likeness of sinful flesh and for sin, condemned sin in the flesh."

TO BE CONTINUED.



"Hitherto hath the Lord helped me."

I. Sam. vii. 2.

HITHERTO the Lord hath helped me,
Me, the least of all His saints,
And His love is still unwearied
In attending my complaints.

Ever as my thoughts turn backward,
And the past starts up to view,
Grateful memories confront me,
Of love's faithful "hitherto."

Often has my case seemed hopeless,
And I've known not what to do,
But the Lord has ne'er forsaken;
He has always helped me through.

Helped me in the hours of danger,
Difficulty and distress,
"Very present" in each trouble,
Waiting to relieve and bless.

Grace sufficient always given,
Gives encouragement to plead
With the holy, trustful boldness,
Grace for *every* time of need.

So I'll never mind the future,
Though impending storms I view,
But take heart as I remember,
"He hath helped me hitherto."

Louie H. K. Bilbrough.

A Happy New Year—Something to be happy about.

A ccepted in the Beloved.	—	<i>Eph. 1. 6.</i>
H eirs of Salvation	—	<i>Heb. 1. 14.</i>
A live unto God.	—	<i>Rom. 6. 11.</i>
P artakers of the divine nature.	—	<i>2. Pet. 1. 4.</i>
P ray one for another.	—	<i>James 5. 16.</i>
Y e are complete in Him.	—	<i>Col. 2. 10.</i>
N ow is our salvation nearer.	—	<i>Rom. 13. 11.</i>
E ndure hardness, as a good soldier	—	<i>2 Tim. 2. 3.</i>
W atch and pray.	—	<i>Matt. 26. 41.</i>
Y our sins are forgiven you.	—	<i>1 John 2. 12.]</i>
E arnestly contend for the faith.	—	<i>Jude 3</i>
A ll that believe are justified.	—	<i>Acts 13. 39.</i>
R edeeming the time.	—	<i>Eph. 5. 16.</i>

S. LAVERY.

The Wisdom of Christ.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

CHAPTER I.

SOLOMON, in his wisdom was a type of Christ, and there is a higher wisdom than Solomon's referred to in the Book of Proverbs—wisdom which is focused in Christ—the Gospel of Christ crucified being “the wisdom of God” (1 Cor. i. 24). “Christ Jesus, who of God is made unto us wisdom”

(1 Cor. i. 30).

“*Wisdom crieth without*” (Prov. i. 20). “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” (John vii. 37). On the mountain, by the sea, ever an open-air preacher, crying, “without”

“*She cried in the chief place of concourse*” (verse 21) “They come to Jerusalem: and Jesus went into the Temple . . . and He taught” (Mark xi. 15-17) A lesson to us to go where the people are. Our wisdom is to preach to the crowd—in the temple if they will come; in the streets, if there they assemble.

“*How long, ye simple ones, will ye love simplicity?*” (verse 22). Again we have a parallel: “O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?” (Matt. xvii. 17)

“*Turn you at my reproof*” (verse 23). Was not this the intention of the Gospel? “That they should repent and turn to God” (Acts xxxi. 20). “*Behold, I will pour out my spirit unto you*” (verse 23). Christ spake “of the Spirit, which they that believe on Him should receive” (John vii. 39). “*I will make known my words unto you*” (verse 23). The fulfilment we have in John xv. 15; “All things that I have heard of My Father I have made known unto you.

“*I have stretched out my hand, and no man regarded*” (verse 24). This lament Jesus echoed over Jerusalem “How often would I . . . and ye would not!” (Matt. xxiii. 37).

“*Ye have set at nought all my counsel*” (verse 25). “Herod with his men of war set Him at nought” (Luke xxiii. 11). “*And would none of my reproof.*” “The Pharisees and lawyers rejected the counsel of God against themselves” (Luke vii. 30).

“*Incline thine ear unto wisdom*” (Prov. ii. 2). “Incline your ear, and come unto Me” is the invitation of Christ (Isa. lv. 3). If we do this the promise will be ours, “*Whoso hearkeneth unto Me shall dwell safely and shall be quiet from fear of evil*” (Prov. i. 33). If not, we shall have fear enough, and God will mock when our fear cometh as desolation (i. 27); because we “did not choose the fear of the Lord” (verse 29) which is the beginning of wisdom (ix. 10).

In these verses we see wisdom as a teacher; but we need more than teaching; wisdom is to be possessed. Hence the words, “*Get wisdom;*” “*Wisdom is the principal thing, therefore get wisdom*” (iv. 5 and 7). Wisdom is worth getting; it can be got; thousands have it. Get wisdom. Never rest until able to say “We have this treasure” (2 Cor. ix. 7).

“*He that getteth wisdom loveth his own soul*” (Prov. xix. 8). “Fools despise wisdom” (i. 7). They think it beneath them; the fact is, it is above them: “*Wisdom is too high for a fool*” (xxiv. 7). What is the highest wisdom, they reckon “foolishness” (1 Cor. i. 18). He that despised Moses' law died without mercy” (Heb. x. 28). “Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?” Such “despisers” shall “perish” (Acts xiii. 41).

How do we get wisdom? “*If thou seekest her as silver, and searchest for her as for hidden treasures*” (ii. 4). “*For the merchandise of it is better than the merchandise of silver, and the grain thereof than fine gold. She is more precious than rubies; and all things thou canst desire are not to be compared unto her*” (iii. 14, 15) Surely this wisdom can be nothing less than the salvation of the soul. Should not such treasure have the first thought? “*How much better is it to get wisdom than gold?*” (xvi. 16). One of the unanswered Bible questions! Wealth may not give pleasure, but a knowledge of Christ does: as the honeycomb, which is sweet to thy taste, “so shall the knowledge of wisdom be unto the soul” (xxiv. 13, 14).

“*A scorner seeketh wisdom, and findeth it not*” (xiv. 6) “Can there any good thing come out of Nazareth?” said Nathaniel (John i. 46). He who scorns to descend the silver mine will not find the silver. “*When pride cometh, then cometh shame; but with the lowly is wisdom*” (xi. 2). He who would learn of Christ must be like his Teacher—“meek and lowly in heart” (Matt. xi. 29; 1 Cor. iii. 18).

Wisdom is compared to silver, gold, rubies, &c., because these precious things are prepared and laid up by God long before man discovers them; so with

the knowledge of Christ. *"He layeth up sound wisdom for the righteous"* (ii. 7). The hidden wisdom which God ordained before the world unto our glory" (1 Cor. ii. 7). When this wisdom is found, it is no new thing; It is an old Jewel (Eph. i. 3, 4).

"The Lord giveth wisdom" (ii. 6). This proves the greatness of the wisdom given—not the gift of schools colleges, nor professors, but of the Lord. "Giveth," God keeps free school. He "giveth," which implies He imparts it without any particular cleverness, or wit, of the receiver. "If any of you lack wisdom, let him ask God, who giveth liberally" (Jas. i. 5). *"Wherefore is there a price in the hand of a fool to get wisdom?"* (Prov. xvii. 16). A heart is the price God fixes: with this buy wisdom, and "sell it not," (Prov. xxiii. 23).

"Wisdom resteth in the heart of him that hath understanding" (xiv. 33). When that wisdom is God's wisdom—the Lord Himself—what a blessed resting-place and rest! When Christ rested in the storm-tossed vessel it was safe, and the storm soon ceased. Christ must occupy the centre of the being; then "His rest shall be glorious" (Isa. xi. 10). Wisdom in the heart, the drawing-room; not the head, the sky-parlour.

"When wisdom entereth into thine heart" wonderful benefits follow. "Then shalt thou understand righteousness," &c. (ii. 9, 10). The righteousness of God, which must be met; the righteousness of Christ which is able to meet and satisfy the righteousness of God; the righteousness of a free, full forgiveness, through Christ, by a righteous God; the righteousness which is transferred to the unrighteous, resulting in active practical righteousness (Ps. xi. 7; Isa. lxiv. 6, liv. 17, lxi. 10; Rom. iii. 22; 2 Cor. v. 21; Phil. iii. 9; 2 Tim. iv. 8; 1 John iii. 10).

In this wisdom we shall *"find the knowledge of God"* (ii. 5). "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. iv. 6). "Filled with the knowledge of His will in all wisdom . . . increasing in the knowledge of God" (Col. i. 9, 10). The Son of God "hath given us an understanding, that we may know Him that is true" (1 John v. 20) "This is life eternal" (John xvii. 3). Such knowledge implies—

PEACE (2 Pet. i. 2). POWER (Dan. xi. 32).

PURSUIT (Phil. iii. 8-10).

From the latter part of Prov. ii. we see that wisdom keeps from evil—evil men and evil women. It was for those who had the knowledge of God, through Christ's manifestation (John xvii. 6 and 25), that the prayer was offered, "Keep them from the evil" (verse 15).

"That thou mayest walk in the way of good men, and keep the paths of the righteous" (ii. 20). The knowledge that makes us wise unto salvation will regulate our walk, leading us to follow the good, especially the only truly good One, avoiding dangerous, dirty and downward paths. "See then that ye walk circumspectly, not as fools, but as wise" (Eph. v. 15)

"Happy is the man that findeth wisdom" (iii. 13) Any "folly is joy to him that is destitute of wisdom" (xv. 21); but here is true happiness, including—

WISDOM.

- (A) "Length of days" (iii. 16)
- (B) "Honour" (iii. 16).
- (C) "Riches" (iii. 16).
- (D) A way of pleasantness (iii. 17).
- (E) A path of peace (iii. 17).
- (F) Promotion (iv. 8).
- (G) "Ornament of grace" (iv. 9).
- (H) "A crown of glory" (iv. 9).

CHRIST.

- (A) "Eternal life" (John iii. 36).
- (B) "Honour" (Rom. ii. 10).
- (C) "Treasures in heaven" (Matt. vi. 20).
- (D) "I am the way" (John xiv. 6).
- (E) "Peace be unto you" (Luke xxiv. 36).
- (F) "In heavenly places" (Eph. ii. 6).
- (G) "Ornaments" (Ezek. xvi. 11).
- (H) "A crown of glory" (1 Pet. v. 4).

"She is a tree of life to them that lay hold upon her" (iii. 18). Christ is such a tree of life. Lay hold of Him; shake the branches by prayer; eat the fruit by faith; rest beneath the shade in hope; look up through the shadow to heaven.

"The wise shall inherit glory" (iii. 35). On the tomb of a young officer we read, "Terminated his career of glory in the 22nd year of his age." How different the Christian's glory!—glory everlasting, Christ's glory, God's glory.

"Fools die for want of wisdom" (x. 21), but those who have this heavenly wisdom live and enjoy it for ever.

A NEW YEAR'S PROMISE.

Job xxiii., v. 10.

"He knoweth the way that I take."

My presence shall go with thee, and I will give thee rest, All thro' the year I'll guide thee, as seemeth to Me best; Then fear thou not, My loved one, and be not thou dismayed For I the Lord, will keep thee; why should'st thou be afraid?

My presence shall go with thee; when thou art called to fight And in the hour of darkness the Lord shall be thy light Tho' friends forsake or grieve thee; yet I am by thy side, For ever with My children My presence shall abide.

My presence shall go with thee, when lifting up the Cross, For My sake thou endurest whate'er the world calls loss; And e'en thro' death's dark valley thou shalt not pass alone, For I the Lord, will guide thee, right onward to the Throne.

My presence shall go with thee, and I will give you rest; With calm triumphant peacefulness My faithful shall be blessed; Then forward, Christian pilgrim, without an anxious fear, For I, the Lord, will keep thee thro' this and every year.

W.H.

OUR LORD'S MIRACLES.

WHY WE BELIEVE THEM.

Dr. Barnes of Birmingham has developed a morbid fondness for telling the public that he does not believe in miracles. Alas! he is not alone in his unbelief, nor in the assurance with which the unbelief is trumpeted abroad. With all such persons argument is useless. Their difficulty lies not in the head, but in the heart. Their urgent need is not a mere correction of faulty theology, but that great and blessed work of God's Spirit known to many of us as "conversion." In conversion these men would be brought face to face with their true condition as lost sinners in the sight of God, and in brokenness of spirit they would soon find themselves at the Saviour's feet, seeking humbly the cleansing efficacy of His precious blood. Their carnal pretentiousness and pride would thus be laid low, and they would prove the truth of the Apostle's words in 1 Cor. 3.18. "if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

To Dr. Barnes and his associates in evil we have nothing to say. The Word of God is within their reach; they are professed ministers of it; they have even vowed solemnly "to banish and drive away all erroneous and strange doctrines contrary to God's word;" to God we leave them, who will know how to deal in righteousness with all transgressors when His long-suffering is exhausted. But a few remarks upon the subject of miracles may be helpful to some of the lambs and sheep of the flock of Christ. The world's Press gives such prominence to the utterances of religious teachers of the destructive sort that their words are in the mouth of many, and those who are not well-established in the faith are in danger of being spiritually injured; even though their hearts are true, and their one desire to believe only that which is Spirit-taught.

How shall we define a miracle? It is a supernatural act of power, above and apart from the ordinary laws in nature. Note carefully our words. "Supernatural" does not necessarily mean "divine." 2 Thess. 2. 9. is sufficient to prove that Satan is able to work miracles when allowed by God to do so. Christendom in its last evil phase will be heavily plagued with diabolical wonders. "In nature" does not mean "of nature." There are no laws of nature, but there are certainly laws in nature which work with regularity in a general way, but which are by no means binding upon the One who established them. The Creator is surely able to suspend them, or to act independently of them, according to His own sovereign will.

Leaving aside the miracles wrought by Elijah

and others in Old Testament ages, and opening the New Testament Scriptures, the miracles of our Lord as recorded there, fall into three classes:—

- 1—The miracles of His hand.
- 2—The miracles of His heart.
- 3—The miracles of His hand and heart combined

By the first we mean the out-goings of His power over material things. We might justly commence with Gen. 1., remembering that by Him God made the worlds (Heb. 1. 2; Col. 1. 16.), but we refrain. His first miracle when on earth was the turning of water into wine—wine of such quality that the professional feast-master, who knew nothing of what had happened, felt constrained to comment upon it (John 2. 11). Our blessed Lord thus "manifested forth His glory." We think, too, of the passage across the Lake when with a word He stilled the raging storm, which brought to His feet the amazed disciples, exclaiming, "what manner of man is this, that even the winds and the sea obey Him?" (Matt. 8. 23-27). On another occasion one of the denizens of the sea brought to Peter's hook by His behest the coin that was required to pay the didrachma for both Master and disciple (Matt. 17. 24-27). Yet again the sea recognized its Creator when it suffered Him to walk as securely upon it as men would walk upon dry land (Matt. 14. 25). We recall too how the disciples marvelled when a barren fig tree withered away at His condemning word (Matt. 21. 17-20).

Should we accredit these wonders, which confessedly neither reader nor writer could perform? The answer is very simple, however ludicrous to the scornful; we believe them because the record of them has been given to us by the inspiration of the Spirit of God. There our faith securely rests.

By "the miracles of His heart" we mean those moral miracles which "turn men from darkness to light, and from the power of Satan unto God" (Acts 26. 18). Saul of Tarsus will suffice as an illustration of this. Behold that bitter enemy of God's saints, yea, the murderer of many, suddenly arrested, not for judgment, but for salvation and blessing. The One whose name he scorned spoke from heaven to him, in divine compassion and love, and made him His own for ever. The man was transformed. The bloody persecutor became enabled by matchless grace to pen the charming thirteenth chapter of the first epistle to the Corinthians, and to say to those very people, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." (2 Cor. 12. 15.)

The life of Paul cannot be explained upon human principles. Divine action can alone account for the revolution which came into his life. The great change in him was not intellectual, but moral and spiritual. It was not a mere creed to which he became attached, but a Person, who absorbed all the affections of his heart from that day onward, and for whom he reckoned it an honour to suffer and to die. Yet Paul is but one of a countless host drawn from all ranks of society, in many lands, and through many centuries. Men who were once outstanding characters in devilry have been reached as Paul was, and have become as devoted as he, to the One at God's right hand. The work is proceeding daily. If physical miracles are no more with us, if the *hand* of the Lord is not at present being put forth in any specially marvellous fashion, His *heart* is working moral miracles still, which draw out the thanksgiving and praise of all who understand Him, and who are in sympathy with His ways of grace—His "friends and neighbours" as in Luke 15. 6.

"Miracles of His hand and heart combined" are the many delightful occasions when He wrought great deliverances for suffering folk, and in doing so gave distinct proof of His tender feeling for and with them. Thus, when the leper of Matt. 8. 2. 4. appealed to Him, saying, "Lord, if Thou wilt, Thou canst make me clean," He was "moved with compassion" (so Mark tells us), and "put forth His hand and touched him, saying, I wilt, be thou clean." There was no real necessity for the touch; His word would have sufficed had He been far away (the Centurion in the incident following was assured of this); but He would, by that gracious act, let the poor man feel how tenderly His heart went out towards him in his forlorn condition. That touch will, we doubt not, be the cleansed leper's most happy memory of earthly life. Again, when He drew near the gate of Nain, and beheld the pitiful spectacle of a widow following her only son to the grave, all the compassion of His heart went out to her as He performed the mighty miracle of raising the dead—(Luke 7. 11-18). And what shall we say of the Bethany experience when, ere He called forth from the tomb one whose sister said "Lord, by this time he stinketh," He paused and wept. His groans and tears that day tell us that the One who has all power at His command, and who is well able to deliver us from all our foes, even from death itself, feels for us and with us in all the sorrow and desolation that sin has brought into the world (John 11). One more case will suffice. Near the Sea of Galilee one day the Lord had brought to Him a man who was deaf, and had an impediment in his speech. He forthwith healed him, so that his ears were opened, and the string of his tongue was loosed, and he spoke plainly. But Mark (Chap. 7. 31-37) adds the affecting detail—"looking up to heaven, He sighed." Oh, the grace of that sigh! Our Maker, the ultimate Judge of quick and dead, present with

us on earth, and giving vent to a sigh as He realized all that men have brought upon themselves by their rebellion and sin. What tender feeling!

The miracles wrought by our blessed Lord in the days of His flesh refresh our spirits as we read of them, and we reverently believe the records because they have been divinely given.

W. W. FEREDAY.

* * * * * Landing On The New Year's Shore * * * * *

"As soon then as they had come to land, they saw a fire of coals there, and fish laid thereon, and bread."

"Jesus saith unto them, Bring of the fish which ye have now caught." (Jno. 21 : 9. 10).

We came to the land this morning,
The shore of a glad New Year :
But Jesus was there before us,
To welcome, and feed, and cheer :
The fire of His love was burning,
The bread and the fish were there.
The food of His own providing,
A table with heavenly fare.

He knew we were cold and weary,
He knew we had toiled all night.
And so He was there to meet us,
In the dawn of the New Year's light.
And the voice of this New Year's greeting
Was: "Tired ones, come and dine ;
And strengthen your human weakness,
With food that gives strength divine."

Then speaking a word of knowledge,
He said with familiar tone,
"Now bring of the fish ye have netted,
The fish I have made your own."
Oh! blessed are they who meet Him
The first on the New Year's shore :
And blessed are they who breakfast
With Christ upon heavenly store.

Who lay at His feet successes,
The fish that their hands have caught :
The many uncounted favors,
The Master through them has wrought.
Art come to the land this morning,
The shore of another year ?
The Lord will be there before you,
To welcome and feed and cheer.

WILLIAM LUFF.

The Book of the Wilderness.

A Simple Outline of THE BOOK OF NUMBERS.

By H. DENNETT.

PART XII.

CHAPTERS 22-24.

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In the last article, dealing with Chapter 21, we saw that Israel passed through a very definite crisis of their history in the episode of the Brazen Serpent. God dealt not with their sins, but with themselves. It was there not a question of forgiveness but of LIFE itself.

This incident has much bearing upon the events of the chapters we are now to study. Satan is resourceful. Time and time again he had striven to bring the people under Divine disfavour by causing them to murmur and rebel against Jehovah, but grace and sacrifice had covered the worst of their sinnings. Now another method is tried, and great spiritual forces wrestle together—with Israel as the pawn between them.

The fact that the Amorites and the Bashanites had been so easily overthrown—as we saw in Ch. 21 filled the heart of Balak king of Moab with fear for *his* domain. Had this heathen king taken the trouble to enquire, he would have found that it was not at all in the purpose of Jehovah for Israel to conquer his land. As with the case of Edom, though possibly for different reasons, Moab was not marked out for judgment at that time.

Finding Israel encamped on his borders and seeing too, that the arm of flesh had utterly failed Sihon and Og, the kings of the two realms that fell before God's people, Balak of Moab bethinks him of a more potent weapon, and sends for the famous sorcerer, Balaam from far Mesopotamia.

Chaldea had ever been the seat of a powerful magical priesthood, the centre of the study of the "black arts" in the ancient world, (see the book of Daniel), and at that time it would appear that one of their number had won almost world-wide renown. The distance from Mesopotamia to Southern Canaan does not sound very much to-day, but it represented a three months journey to them, and for fame to have preceded him in this way meant for Balaam that he was a remarkable character, and definitely empowered in a way that was more than human—howbeit satanic.

Balaam himself is an amazing study, and consistent in character with the country of his origin. Known under the various names of Babel, Chaldea, Mesopotamia, that land is a direct contrast to its hereditary enemy, Egypt, in its typical significance.

Egypt is a picture of the world in its independence of God (it depended not on the rain from heaven, but on the mighty Nile for its water) Babylon, on the other hand, depicts the world in its *religious* corruption, its idolatry.

Balaam's continued reference to Jehovah is a certain sign of the hypocritical cloak that religion would wear. Think of asking the Lord's consent to damage His people. It is noticeable that whereas Balaam refers to "Jehovah" (the One who makes and keeps covenant) it is "God" who speaks to Balaam. God (Elohim) is the Great and Mighty One, and as such He deals with *all* His creatures.

2. Peter 2/14-16 and Jude 11 give the divine estimate of the "mad prophet."

Verse 29 of Numbers 22 is an instance of "governmental permission." God will sometimes let a person have the way that they have so persistently striven for, for it is the way that seems right to a man, and the end of that way is death.

Note, however, it is not without continued warnings that Balaam goes on his mission of ill towards Israel. The Angel of Jehovah thrice stood in the way as an adversary, yet to save him if he would, from his folly.

The eyes of the ass were opened to the danger which was hidden from the rider. At the first check, the ass turns out of the way into a field, but Balaam pulls the animal back into the road. The second check is on a walled path between two vineyards. As such walls were built of loosely piled and jagged stones, we can imagine the painful crushing of Balaam's foot that resulted—yet would he not be warned.

But at the third and final check, no room was left for doubt, there was no place whatever to turn, and so the ass falls down under the rider. All this is very instructive in the light of God's dealings with us to-day. He walls up our ways in grace very frequently, to prevent us from going on to disaster.

In his solemn interview with the Angel of Jehovah, Balaam joins that unhappy company of professors, whose confession is wrung out by the emergencies of the moment, and not by any sincere repentance towards God. (Num. 22/34) This is the company of Saul the king, and of Judas Iscariot.

Before leaving Ch. 22, we should note verse 37, the words of Balak the king of Moab who was hiring Balaam for his evil purpose: "Am I not able indeed to promote thee to honour?" Remembering that in Peter's epistle Balaam is spoken of as a prophet—one who should make known the mind and decrees of God to man, how utterly out of order is it, that such an one should accept favour and promotion from kings. This does but show the more clearly the whole character of worldly religion typified by Balaam—and so prevalent to-day.

Balaam starts his attempts to injure Israel with all the pretence of religious observance—seven altars seven oxen, seven rams. In order to understand the first of Balaam's parables, (and it is worth noting that *six* times it is said of him "he took up his parable") we must refer back to the teaching of the Brazen Serpent of Numbers 21. There we saw that the root question of SIN itself was dealt with in type to complete Divine satisfaction. Hence from God's viewpoint there now remains nothing that can bring Israel under judgment. Balaam though permitted of God to speak in the employ of the evil Balak, is compelled to speak the words given him of God. "How can I curse, whom God hath not cursed?" is the wonderful substance of the first of his four parables. A remarkable New Testament parallel is found in Galatians and Romans. In Gal. 5-19-21 seventeen things are listed—the works of the flesh—which hinder divine blessing, but in Rom. 8/35 39 another seventeen things are found, things, too, of a deadly order, gathered from earth and hell, and of these it is said that none can separate from the love of God which is in Christ Jesus our Lord, Why? Because the antitype of the brazen serpent, the reality of which Num. 20 is the shadow, is found in the opening verses of that same chapter of Roman (8.1-3).

The first parable of Balaam's might be summarised in these words:

1. The Sovereign blessing of God.
2. The Separation of God's people.
3. The multitude of God's people.

Balak's disappointment at the result of the first pronouncement of his hireling is understandable, and the wonder is that he allows Balaam to go further. Perhaps he cannot stop him. It is one thing to unleash the forces of evil, it is quite another to check them at will.

In his second parable Balaam, still speaking at the direct dictation of God, and in spite of his obvious wish, goes on to tell of more of God's grace to Israel.

1. The immutable purpose of God to bless.
2. The justification of the people
3. The victorious power of the people in God.

At the third essay, Balaam in his anxiety to please his hirer does not take enchantments, but nevertheless he is still compelled to utter the words of God's giving.

1. The words of God.
2. The glory and beauty of the people.
3. The fruitfulness and strength of the people.

Can we wonder that Balak was furious! The wheels were certainly turning the wrong way for him, but turning with a momentum that none could stop, and Balak who hired this notable prophet to curse Israel his enemy, now is compelled to hear from his hireling's lips his own judgment under the hand of that very enemy.

1. The words of God.
2. The coming of the seed of Jacob (Christ)
3. The judgment of nations. (including Moab)

And the chapter concludes very solemnly: "Balaam returned to his place—*his place.*"

CHAPTER 25.

Was the attack of Balaam, of which we have read so much, successful in any way? In the light of God's immutable purpose to bless, we might at first thought, be inclined to say "No," that is until we have read the 25th chapter with its sad aftermath to the Lord's electing grace.

Even from the first verses alone we might gather that Israel had in some unaccountable way fallen into grievous sin, but when the record is linked with Revelation 2.14, we find the source of the evil,

"Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, to commit fornication."

It is amazing that those who by reason of divine election are immune from spiritual harm, should fall so easily to carnal attraction. In like manner therefore, it behoves us in this day, even when rejoicing in the magnitude of our blessing in the heavenlies in Christ Jesus, to see to it that we are not tripped up by some small fleshly attraction.

TO BE CONTINUED.

The Christian's "Retreat."

Jude v. 20 & 21. "But ye beloved, building up yourselves on your most holy faith, praying in The Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Although lawlessness abounds, the Christian has his own proper sphere of thought in which he hides himself from the evils which surround him, and grows in the knowledge of God from whom nothing can separate him.

“BIBLE DIALOGUES” IN A GOSPEL TENT.

By H. P. BARKER and S. W. ROYES.

No. 12.—THE SECOND COMING OF THE LORD.

IT is well to remind one another that what the Bible presents to us is not theories or opinions, but *facts*. And if anyone were to say to me, “What are the principal facts connected with Christianity?” I should reply that three of the most outstanding facts are these:—

- (1) The throne of Deity is occupied by a MAN.
- (2) God the Holy Ghost is a Resident upon this planet.
- (3) The Lord Jesus Christ has a peculiar treasure in the world, and is about to come personally to transfer that treasure from earth to heaven.

It is with the last of these three that we are concerned on this occasion. It is a *fact* that Jesus is coming again, as truly a fact as that He has already been here for thirty-three years, and died upon the cross.

Before Mr. Royes commences his questions, I will ask you to open your Bibles and read three striking passages, in which the second coming of the Lord is spoken of as a *fact*, first by an apostle, and then by an angel, and thirdly by the Lord Himself.

First turn to 1 Thessalonians iv. 15-17.

“For this we say unto you by the Word of the Lord, that we which are alive and remain unto THE COMING OF THE LORD shall not prevent [or “go before”] them which are asleep.

“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

Now look at Acts i. 11, where we have angelic testimony to the same truth:—

“This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”

The third passage I ask you to read is John xiv. 3, where the Lord Himself, while yet on earth, distinctly promises to return for the purpose of receiving His people to His Father’s house.

“And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto Myself; that where I am, there ye may be also.”

These three passages suffice to show that the truth of the Lord’s second coming is an integral part of Christian doctrine. But, remember, it is not a mere doctrine, it is a *fact*; and as a *fact* we shall consider it.

When you speak of the Lord’s coming, do you refer to death?

Indeed I do not. Nobody who carefully reads these three passages I have pointed out could fall into the mistake of confounding the two things. When a believer dies, does the Lord descend with a shout? Does He come in like manner as they saw Him go? Are the sleeping saints called from their graves and summoned to meet the Lord in the air? Nothing of the kind takes place.

Let me try to show you, by a simple illustration, what death is for the Christian.

A gentleman enters one of the country railway stations and asks for a first-class ticket to Kingston. The train not being due for twenty minutes, he walks into the comfortable first-class waiting-room and sits down. While there, another man enters the station. To judge by his appearance, he is a working man, and not very well off in this world’s goods. He, too, is bound for Kingston, and asks for a third-class ticket. He, like the first comer, has to wait for the train, but he may not use the first-class waiting-room. He must be content with the uncomfortable, draughty, crowded third-class room.

But mark this, the man in the first-class room and the man in the third-class room are *both waiting for the same train*.

In the same way there are two classes of believers bound for glory, and waiting for the Lord’s coming to take them there. There are those of us who are still alive, waiting in this dreary, uncomfortable third-class waiting-room of a world, surrounded by trials, subject to temptations, and beset with sin.

Others there are who have, as it were, passed into the first-class waiting-room. They rest in a scene of unclouded peace, with neither sin, nor care, nor sorrow to mar their happiness. THEY are "with Christ," but their BODIES are in the grave. They have not yet entered into the fulness of resurrection life. They are still *waiting*—waiting for the very same thing that *we* are waiting for, namely, the coming of the Lord.

Death, therefore, for the Christian, far from being the fulfilment of his hope, is merely the servant that ushers him into the first-class waiting-room, where he will be "absent from the body, present with the Lord" until the day when Jesus comes.

Does not the Christian often experience the coming of Jesus in his heart?

Yes, undoubtedly; but that is not what we are talking about just now.

I remember speaking to an old lady about the Lord's coming. As I spoke, her face lit up with joy, and laying her hand upon her heart she exclaimed, "Oh, He often comes to me! Hardly a day passes without His coming."

The dear old lady was right. Jesus *does* come to His people's hearts in a spiritual way. But that is a very different thing from the coming of which we have read together.

If you will turn to John xiv. you will see the two things. Read verse 23: "If a man love Me, he will keep My words: and My Father will love him, and *We will come unto him.*"

Contrast this with what we have already read in verse 3 of the same chapter. Verse 23 speaks of a spiritual coming of Christ and the Father *to* us; verse 3 speaks of the future, personal, actual coming of Christ *for* us. The one is what we may enjoy daily; the other is what we yet hope for.

Will the end of the world take place when the Lord comes?

No, indeed. Scripture is full of promises and prophecies which show that the world is to be the scene of wonderful blessing under the rule of Christ for a thousand years. Men shall beat their swords into ploughshares and live in harmony. Restored Israel shall be the centre from which blessings will radiate to the uttermost parts of the earth (Isa. ii. 3). Even the animal creation will share the joy of that age—the lion shall lie down with the lamb. Satan shall be bound, and righteousness shall reign. All this takes place after the Lord comes, so the end of the world will be at least a thousand years subsequent. The Lord's coming is a preliminary to a long course of events. He is about to take possession of the kingdoms of earth, and reign with His saints and assume His rights in the place where He has been rejected. But before He comes forth for that purpose, He comes to take possession of that which is already His—His own peculiar treasure, His pearl of great price—His blood-bought Church.

With it the Lord will return as the rightful Heir to subdue the earth and reign in peace and justice, so that there will be a long period of time between His coming and the end of the world.

What will happen when Jesus comes?

If you will carefully read those verses in 1 Thessalonians over again, and compare them with 1 Corinthians xv. 51, 52, you will find a very clear answer to that question. The living saints will be changed, the sleeping ones will be raised, and together they will be caught up to meet the Lord in the air. Those who are not Christ's, whether dead or living, will be left behind.

You know what a magnet is, do you not? Suppose that upon this table I had a mixture of steel filings and chaff. I bring the magnet nearer and nearer to the table. What happens? Suddenly all the steel filings fly up and stick to the magnet. And what of the chaff? It is left upon the table unmoved.

That is just what will happen when the Lord comes. He has, indeed, been a magnet to these hearts of ours, charming and attracting them. When He comes, those with whom He has a link—the steel filings, the true believers—will by His power be gathered up to Him in the air. And what of those who know Him not—the chaff? They will for the time being be left alone, but their career will soon be over: "He will burn up the chaff with unquenchable fire" (Matt. iii. 12).

Will there be no chance of salvation for those who are left behind?

For those who have heard the gospel and refused it there will be none. They will be judicially blinded and hardened. Let Scripture speak as to this. Read the solemn words of 2 Thessalonians ii. 10-12: "They receive not the love of the truth, that they might be saved. And for this cause God shall send them strong a delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The door of mercy, now open so wide, will then be irrevocably closed. "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer and say unto you, I know not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity" (Luke xiii. 25-27).

These awfully solemn words answer your question clearly and decisively. *No*, there will be no salvation for those who refuse it now.

Will you make the distinction clearer between the Lord's coming *for* His people and His subsequent coming *with* them?

A friend of mine was once taking me for a stroll around Newcastle-on-Tyne. "Do you see that hill yonder?" he asked, pointing to a considerable eminence on the further side of the river.

"Yes I replied. "Is there anything noticeable about it?"

"It is called Sheriff's Hill," he said, "and the reason is this. When the circuit judges come from Durham to hold the assizes in Newcastle, the sheriffs of the city go out as far as that hill to meet them. Having met them there, they accompany the judges back to the city to open the assizes."

Now this will, perhaps, help in making clear the distinction between the Lord's coming *for* His people and His subsequent coming *with* them. You get both referred to in Scripture. First, "I will come again and receive you unto Myself." That is His coming *for* us. Then in Jude 14, "Behold, the Lord cometh *with* ten thousands of His saints, to execute judgement." He is coming to hold the assizes, as it were, to visit the ungodly with His displeasure and "thoroughly purge His floor." In this He will be accompanied by His saints, as the judges in coming from Durham to Newcastle are accompanied by the sheriffs of the latter place. But in order that this may be so, His people will be summoned from earth to meet Him in the air. Then they will return with Him when he comes forth in conquering might. See Revelation xix. 11-14. It is this latter event that is referred to again and again in the Old Testament. In the New Testament it is often spoken of as His *appearing*, or His manifestation in glory, as contrasted with His coming for His people, or "rapture," as it is sometimes called.

What will happen between the Lord's coming for His Church, and His appearing in power?

It would take me a very long while to give even an outline of the course of events indicated in the prophetic scriptures as happening in that period. We cannot even refer to the passages that speak of them. But I may briefly say that a careful study of Scripture would lead us to believe that as soon as the Church is taken to heaven, wickedness will increase in the world with rapid strides, and will culminate in the "man of sin," who, under the direct influence of Satan, will head a most fearful apostacy. God will meanwhile be working in and through some of His ancient people, the Jews, gathering them again to the land of their fathers, and preparing them, amid unheard-of sufferings, to be channels of blessing to the whole world. At the same time remarkable developments will take place in the political sphere. The Roman Empire, revived in the form of ten confederate kingdoms, will support its head, the "beast," who is in close alliance with the "antichrist," or "man of sin." Corrupt Christendom will at first be the governing influence, but infidelity will gain the ascendancy, and

the apostate church, spued out of Christ's mouth, will fall a miserable prey to the powers of the world, whose favours she has sought so long.

Then, after very heavy strokes from God's rod have fallen upon the earth, suddenly Christ will appear, with His saints, bringing swift destruction to the wicked one (antichrist) and his associates. But in order to trace out all these points in Scripture, a careful study of the whole scope of prophecy is necessary, which is quite beyond the limits of our present subject.

Can any date be fixed for the coming of the Lord?

We are told in Mark xiii. 35 to *watch*, because the hour of His coming is unknown. How could anyone watch for the Lord to come, if it were known that He would not come until a certain time? The exhortation to *watch* implies upon the face of it uncertainty as to the time.

I am well aware that many attempts have been made to fix dates for the Lord's return. The only result of such attempts is to bring discredit upon "that blessed hope," and cause it to be associated in people's minds with folly and fanaticism.

Much confusion has arisen through people failing to see that the present time is an *interval* in the line of God's dealings with men. When Christ was slain by the Jews, God suspended His dealings with them as a nation. From that day onward He has been occupied in saving by His grace those who compose the Church. When the Church is complete, the Lord will come and remove her from earth. Then God will take up the thread, so to speak, which He had dropped; and then the history of His earthly people will re-commence, and dates and times and seasons will again have a place. But no dates are connected with the present interval. *At any moment* we may hear the home-call. How sweet for those who are ready! Dear fellow-believer, think of it! Another moment, and you may hear the voice of the Beloved of your soul! Another moment and you may feel the embrace of those everlasting arms! Another moment, and you may be at home—*your* home because it is *His* home; and you are His and He is yours.

Have we anything besides watching to do, in view of the Lord's coming?

Yes. We have to go out to meet Him (Matt. xxv. 6). Out from everything that we should not like Him to find us mixed up with; out from slothful ease; out from sinful habits; out from unholy associations.

Then we are told to occupy till He comes (Luke xix. 13). We are to be engaged in looking after His interests during His absence, intent on serving Him.

If you read the New Testament you will be surprised to find how often the thought of the Lord's return is brought a practical way, to enforce various admonitions. To cherish this blessed hope and to live in daily expectation of the Lord's return is to be a very practical Christian. "Every man that hath this hope in Him purifieth himself, even as He is pure" (1 John iii. 3).

May it be ours, dear fellow Christians, not only to "live soberly, righteously, and godly, in this present world," but to look for "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 12,13).

These Dialogues are to be continued (D.V.) at the request of several readers.

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when we shall see Him as "KING OF KINGS AND LORD OF LORDS."

Rev. 19. 16.

F. J. HOPKINS.



Threshed Wheat


EDITORIAL.

THE COINER'S DEN.

PART 2.

"I will be like the Most High."

Is. 14. 14.



In the Cross of Christ we have the Divine answer to all this world's problems. There "Mercy and Truth are met together," there "Righteousness and Peace kiss each other" (Ps. 85. 10). There we see neither Satan nor Man aspiring to be God, but in wondrous condescending grace we see the Son of God Himself, being made *in the likeness of men*; and being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the Cross. (Phil. 2. 7-8). This, because there was no other way back to God possible for mankind. Had there have been, it would have been taken advantage of, for it was the agonising cry of the Saviour in Gethsemane's Garden "Oh My Father if *it be possible* let this cup pass from Me, nevertheless not as I will but as Thou wilt." (Matt. 26. 39) and again "Oh My Father if this cup *may not* pass away from Me except I drink it, Thy will be done." 26:42.

Were such words uttered by our Blessed Lord because He feared the Cross or shrunk from its awful agonies? Never let it be suggested. He had come specially for this task. And had He not set His face as a flint to go to Jerusalem? Having loved His own, He loved them to the end! Then why did He pray thus in the Garden? Was is not the rather to manifest to all, that there was no other way possible: that the path He was treading, and which He must tread *alone*, was *the only way* whereby fallen men could be brought back to God and thus the dignity of the Saviour's words arise amidst a sea of confusion and doubt to-day concerning God's Way of Salvation.

"I am the Way, the Truth and the Life, no man cometh unto the Father but by Me"—(John 14. 6).

The Blessed Son of God became the Son of man in humiliation and suffering in order that we poor miserable sons of men might be exalted to the glorious position of Sons of God. "For ye are all *the Sons of God* by faith in Christ Jesus," (Gal. 3. 26)

"Behold what manner of love the Father hath bestowed upon us, that we should be called *the Sons of God*."—(1 John 3. 1). Adam had this blessed title (Luke 3. 38) but forfeited same (1 John 3. 1).

You and I can receive this status to-day through Faith in the Saviour and His gloriously finished work, and beloved, *NOW* are we the Sons of God, and in doth not yet appear what we *shall be*, but we know that when He shall appear we *shall be like Him*, for we shall see Him as He is.—(1 John 3. 2).

Thus that position which Lucifer aspired to, and fell, and that which Adam enjoyed and forfeited, you and I inherit in the Person of our Saviour. It is blessedly true to-day that "As He is, so are we in this world" and it but awaits His Coming for the consummation of this blessed Hope to take effect when we shall be caught up, changed and fashioned like unto our blessed Lord, and so shall we ever be *like Him* and *with Him*.

Let us see to it then that no man take *our* crown, that our adversary rob *us* not of the joy and peace which is ours through believing, but rather having this Hope in Him our Saviour, let us seek to purify ourselves day by day even as He is pure.

Having now seen that it is the happy portion of all God's people to be made like unto their blessed Saviour, and that in a future day it will be theirs also to reign and rule with Him, we can the better appreciate the Enemy's bitter enmity to divine things. That which he desired for himself has become the portion of the Sons of men, whom he sought to deprive of their inheritance.

Now we return to a consideration, first of the Adversary himself; Secondly of his enmity to the Seed of the Women, and thirdly to his counterfeits of divine themes.

As Lucifer, Son of the Morning, we have the earliest history of this arch-enemy of our souls. How different the Bible record, to the imagination of men? Fain would they have us believe that Satan

is nothing more than an evil influence or perhaps our evil hearts. As to a real personal Devil they laugh at the idea, and ridicule the thought. But the unfailing Scriptures speak otherwise, and leave us in no doubt or uncertainty if we are but prepared to accept their statements as, they indeed are, the inspired Words of God.

The reality and personality of Satan are as clearly taught in the Word of God as the reality and personality of God Himself. Jesus in His attitude toward evil, repeatedly addressed personal beings (demons) and spoke of a personal Devil, using personal names, attributing personal actions, and speaking personal punishment.

Jesus spoke of him as talking, quoting Scripture, offering to give, demanding worship, and obeying an order to leave. Jesus also described Satan as an enemy and a sower (Matt. 13. 39); as a coveting one, murderer and liar (John 8.44). He is proud (1 Tim. 3.6.); is an adversary who walks (1 Pet. 5.8.); and is to be bound with a chain and cast into the abyss (Rev. 20. 1.3.) None of these statements could be made of an influence. To Peter, Satan was a roaring lion; to Paul, an angel of light, to Jesus, a prince.

Other titles given him in Scripture are—Dragon, Serpent, Devil, Satan, Deceiver of the whole habitable earth (Rev. 12.9 : 20.2 : R.V. Margin) Belial (Worthless) (2. Cor. 6.15) Beelzebub (Matt. 12.24) The Wolf (John 10.12) The Prince of this world (John 12.31 ; 14.30 ; 16.11) : an Angel of light (2. Cor. 11.14) the Prince of the power of the air (Eph. 2.2.) the World-ruler of this darkness (Eph. 6.12) The Tempter (1. Thes. 3.5.) Satan, remember, is a created personality; created by the only Creator, created essentially good because God never creates essential evil. Satan's mission in human history has ever been bad, so he must have fallen from his original state, and is therefore a fallen being. Being created, he is not omnipotent, omnipresent, nor omniscient.

To deny the personality of Satan is to say that all the evil of history has come out of human nature, and is not an importation into human history. If the temptation of Jesus was subjective (from within) He was sinful, and could not be a sacrifice for sin; if objective (from without) then Satan was, and is, a living person as the Bible teaches.

It is agreeable to Satan, that his existence be ignored, but it is well for us not to be "ignorant of his devices". (2 Cor. 2.11.)

Wonderful language is used in describing the early history of this unique being. "How art thou fallen from heaven, O Lucifer, son of the morning: how art thou cast down to the ground, which didst weaken the nations !

For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the

most High.

Yet thou shalt be brought down to hell, to the sides of the pit. Thou has been in Eden the Garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou has walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Thine heart was lifted up because of thy beauty, thou has corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Thou has defiled thy sanctuaries by the multitude of thy iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

And all they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." (Is. 14. 12.15. Ezek. 28. 13.19.)

Here we get a brief glimpse of the glory and beauty of Satan in his unfallen state as a Cherub of God.

The record of Genesis 2 introduces us to his first interference with the human race, while the New Testament declares concerning his power, as the Prince of the power of the air, even in this our day. Satan is not yet cast out of Heaven. He is at war in the heavenlies (Eph. 6. 12.) has access to God, and is free to come and go in the earth (Job 1. 6.7. 1 Pet. 5. 8. Rev. 2. 12.13.) as God permits (Luke 22. 31. R.V.) He is still the prince of this habitable earth, the God of this age, the Prince of the power of the air.

Before God, he accuses the believer of every failure (Rev. 12. 10.) but the advocacy of Christ is set over against this (1 John 2. 1. Luke 22. 31-32.) Satan is sometimes permitted to test the children of God (1 Cor. 5. 5. 1 Tim. 1. 20.) but he knows of God's restraint upon him (Job 1. 9.12. 2 Thess. 2.7. Rom. 12. 1.)

Additional instances of Satan's activity in this age can be found in (John 13. 26.27. Acts 5. 3. 1 Thess. 2. 18. 1 Cor. 6. 9. 2 Cor. 12. 7. 1 Chron. 21. 1. Zech. 3. 1.2.)

TO BE CONTINUED.

The Wisdom of Christ.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

CHAPTER 2.

SOLOMON, in his wisdom was a type of Christ, and there is a higher wisdom than Solomon's referred to in the Book of Proverbs—wisdom which is focused in Christ—the Gospel of Christ crucified being “the wisdom of God” (1 Cor. i. 24). “Christ Jesus, who of God is made unto us wisdom.” (1 Cor. i. 30).

We have, in Prov. ix., wisdom as a builder and provider. Solomon appears to have been both; and, as a type of Christ, illustrates these verses.

“*Wisdom hath builded her house*” (Prov. ix. 1). Solomon built his own house in Jerusalem. He built another, called “the house of the forest of Lebanon” (1 Kings vii. 2), probably a summer residence. A third was for the queen, his wife (verse 8); and a fourth, called “the house of the Lord” (1 Kings viii. 11).

Christ, as Wisdom, built His own house. He dwelleth “in heaven” (John iii. 13). “The heavens are the works of Thine hands” (Heb. i. 10). Solomon's house had windows; so has Christ's house. “He looketh forth at the windows” (Cant. ii. 9). It had doors; Christ not only looks but comes—“I will come to you” (John xiv. 18). It had a throne. “He that judgeth me is the Lord” (1 Cor. iv. 4).

Christ builds a house for His spouse taken from the land of Egypt. We have a building of God, an house not made by hands, eternal in the heavens” (2 Cor. v. 1). Of this Christ said, “I go to prepare a place for you” (John xiv. 2).

Christ's greatest work is building the church. “Ye are God's building” (1 Cor. iii. 9). “Whose house are we” (Heb. iii. 6). “Ye also, as lively stones, are built up a spiritual house” (1 Pet. ii. 5). “After the similitude of a palace” (Ps. cxliv. 12). Christ, as Wisdom, builds wisely, not upon sand (Matt. vii. 24). “Upon this rock” (Matt. xvi. 18); the same rock as Peter and the apostles rested upon (Eph. ii. 20). “Except the Lord build the house, they labour in vain that build it” (Ps. cxvii. 1).

“*Wisdom hath hewn out her seven pillars*” (verse 1). Solomon had two special pillars, upon which the prophets are said to have posted their messages (1 Kings vii. 21). These were destroyed by Nebuchadnezzar (2 Kings xxv. 13). God's pillars abide for ever. Jeremiah is called a pillar (Jer. i. 18). James, Cephas, and John were also pillars (Gal. ii. 9). John Bunyan says, “The pillars were eighteen cubits high apiece, and that is as high, yea, as high again, as the highest giant that ever we read of in the world

. . . We have now, as I know of, but few that remain of the giants, and though they boast as if they were higher than Anak, yet these pillars are higher than they, Christ raised His apostles eighteen cubits high, not in conceit, for so, there are many higher than they, but in office, and calling, and authority.” “Him that overcometh will I make a pillar in the temple of my God” (Rev. iii. 12). These are the only pillars of the church and are hewn out of nature's rock (Isa. li. 1).

“*She hath killed her beasts*” (ix. 2). The New Testament parallel is “My oxen and my fatlings are killed” (Matt. xxii. 4). We may guess the richness of an extraordinary feast by the ordinary supply. “Solomon's provisions for one day was thirty measures of fine flour, and three score measures of meal, ten fat oxen, and twenty oxen out of the pasture, and a hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl” (1 Kings iv. 22, 23). Truly, “a feast of fat things” (Isa. xxv. 6). Death must take place to provide this bounty: it was no bloodless spread. The fatted calf must die to feed the prodigal (Luke xv. 23). “My flesh is meat indeed, and My blood is drink indeed” (John vi. 55). This leads us to the next sentence.

“*She hath mingled her wine*” (verse 2). There is a wine that “is a mocker” (Prov. xx. 1). We are not even to look upon it (xxiii. 31). But there is a “pure blood of the grape” (Deut. xxxii. 14), “which cheereth God and man” (Judges ix. 13), and shadows the love of Christ, which is “better than wine” (Cant. i. 2 & 4). This wine flowed forth even when He was crushed even to death: it “maketh merry” at any feast (Eccl. x. 19), and is, “that such as be faint in the wilderness may drink” (2 Sam. xvi. 2). Does not this wine also represent the joy produced by the Holy Spirit? “Be not drunk with wine . . . ; but be filled with the spirit” (Eph. v. 18).

“*She hath also furnished her tables*” (verse 3). A furnished table means, “Come; for all things are now ready” (Luke xiv. 17). Wisdom does all—builds, kills, furnishes, and then invites. Wisdom owns all—her house, her beasts, her wine, her table,

her invitation.

"There's room around the Father's board,

For thee and thousands more;

Oh, come, and welcome, to the Lord;

Yea, come this very hour."

"*She hath sent forth her maidens*" (verse 3). In other words, her "servants," as in Matt. xxii. 3. In Luke xiv. 21 it is "that servant": perhaps intending the Holy Ghost. In Matthew the idea seems male servants—ministers, preachers, evangelists. Here we have female servants, as if to show the invitation to be given by both "servants" and "handmaidens" (Acts ii. 18).

"*She crieth upon the highest places of the city*" (verse 3). Wisdom herself: Jesus Himself. God, who spake by His servants, spake also by His Son (Heb. i. 2), and so,

"I heard the voice of Jesus say,"

is literally true. Wonderful personal invitation! and so public as to leave us without excuse. "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort" (John 18. 20).

The invitation is to "*Whoso is simple,*" and "*him that wanteth understanding*" (verse 4). How suitable the invitation of Wisdom to such! A wise teacher for foolish scholars! Once we wanted understanding; but now the Son of God "hath given us an understanding" (1 John v. 20). We are all born spiritually "without understanding" (Rom. i. 31); but He who invites us says, "I am understanding" (Prov. viii. 14). God hath hid these things from the wise and prudent, and revealed them unto babes (Matt. xi. 25). Oh, to be simple enough to learn of Him who maketh "wise the simple" (Ps. xix. 7); wise unto salvation (2 Tim. iii. 15)! What are these simpletons to do?

1. "*Turn in hither*" (verse 4). No feast outside. First the door, then the dinner. It was thus with the Passover. "How foolish it is to expect enjoyment whilst you are keeping away from Christ; staying on the threshold of the door which is sprinkled with Christ's blood. You never will have it there. . . . Come in through the door into the house, and though you may have left all the flesh-pots of Egypt outside, you shall find inside such a feast."—

2. "*Eat of My bread*" (verse 5). Bread here means more than bread. "According to the Hebrew idiom, 'bread' signified the whole provisions of the table."— Abraham said he would "fetch a morsel of bread," and he brought a dressed calf, with butter and milk (Gen. xviii. 5-8). It is taken for all needful food in Gen. iii. 19, and in the Lord's Prayer (Matt. vi. 11). In this sense, Christ is our Bread (John vi.).

"That Bread from heaven" (ver. 32).

"The Bread of Life" (ver. 35).

"The Bread of God" (ver. 33).

"The Living Bread" (ver. 51).

"If any man eat of this Bread he shall live for ever." "*Coming*" is not enough: he must "*eat*." "Blessed is he that shall eat bread in the kingdom of God" (Luke xiv. 15)

3. "*Drink of the wine which I havemingled*" (ver. 5). Wisdom thus provides a twofold bounty. "Eat, O friends; drink, yea, drink abundantly, O beloved" (Cant. v. 1). "Wine and milk without money" to drink, and "that which is good" to eat (Isa. lv. 1 & 2). The comer is thus satiated and satisfied (Jer. xxxi. 12, 14). Is it not remarkable that bread and wine are here mentioned? The very figures chosen by the Lord to represent His body and His blood in the Commemoration Supper (Matt. xxvi. 26; 1 Cor. xi. 23)

4. "*Forsake the foolish, and live*" (verse 6). Separation is here taught. Unbelievers are "foolish," and if we would be among the wise we must leave them, as Lot left Sodom; as Israel left Egypt; as the congregation left Korah, Dathan, and Abiram. "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins" (Numb. xvi. 26). Forsake even "thine own people, and thy father's house" (Ps. xlv. 10). "Save yourselves from this ungodly generation" (Acts ii. 40; 2 Cor. v. 17; Rev. xviii. 4). So shalt thou live—live truly, live eternally.

5. "*Go in the way of understanding*" (verse 6). First, "Come," then, "Go." This has a parallel in Christ's "Come and dine" (John xxi. 12), followed by "Go . . . and teach" (Matt. xxviii. 19). After the pascal feast a desert march. We hunger for understanding in Prov. ix. 4: we come to Wisdom's table and obtain understanding; then we are to go in "the way of understanding." "Turn in," then "Go in." Christian life is not only a feast, it is also a walk.

If God has a good thing the Devil is sure to imitate it: hence we have evil represented as another suitor (ix. 13, &c.).

One is Wisdom. The other Folly (R.V. marg.)

One calls the simple. The other is "simple"

(verse 13).

Both have a house.

Both publicly invite.

Both use the same words.

One has her own wine. The other stolen waters. By one "thy days shall be multiplied, and the years of thy life shall be increased." (ver. 11). Of the other it is said "the dead are there," and "her guests are in the depths of hell" (verse 18).

How Satan's counterfeit is discovered before God's truth! How like, and yet unlike! May we escape all seducing voices by accepting the call of Wisdom. "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it" (Prov. ix. 12).

Worship is really the outcome of our appreciation of Christ, not on account of benefits received from Him, but because of what He is in Himself.

The Marriage of the King's Son.

BY SIDNEY DICKINS.

This parable as recorded by Matthew must be regarded as one of the most important of those which the Lord Jesus has given us. But it is unfortunate that its real value is somewhat obscured by a tendency to regard it as the parable of the Wedding Garment when, in fact, the incident of the Wedding Garment is only a part of the whole story. The key to the understanding of the parable is found in the opening words "The Kingdom of Heaven is like unto a certain King which made a marriage for His Son." Our starting point then, is that the parable concerns the Kingdom which is yet to be, and that its central figure is the King's Son Whose marriage has a particular significance in the establishment of that Kingdom. The varied re-actions to the invitation to partake in the Marriage Feast help to provide the subject matter of the parable. The interpretation suggests itself when it is remembered that the King is God the Father, the Son is the Lord Jesus Christ and the Marriage Feast is the great and glorious consummation referred to in the Book of Revelation.

The New Testament very frequently emphasises the position of the Lord Jesus Christ as the Bridegroom, and the Church as the Bride and this, of course, is the basis upon which the Kingdom will ultimately be established. But the foundation of the parable is away back in the Old Testament, a little knowledge of which reveals that, in speaking of blessings to come, the prophets often used the symbolism of feasts and marriages. The few selected examples which follow will serve to show how much the interpretation of the parable depends upon a right appreciation of all its implications. The prophet Isaiah (Chap. 25. v. 6) in speaking of a coming Redemption centred in Jerusalem, makes mention of "A feast of fat things in this mountain"; and later (Chap. 61. v 10.) he pictures the joy which would come to the Redeemed of the Lord in the familiar setting of a marriage. Again (Chap. 62. v 5) he makes it clear that God the Father will have His own share of the bridal joy. Another prophet, Hosea (Chap. 2. v 19) declares that the betrothal is to be based upon the firm foundation of righteousness, judgment, love and faithfulness. But Zephaniah (Chap. 1. v 7) goes even further, for he seems to have given an advance outline of the parable in his prophecy concerning the Day of the Lord—"Hold thy peace in the presence of the Lord God: for the Day of the Lord is at hand: for the Lord hath prepared a Sacrifice, He hath bid His guests;

and it shall come to pass in the day of the Lord's Sacrifice, that I will punish the princes and the king's children and all such as are clothed with strange apparel."

Jesus knew all the Laws and the Prophets and, in building His parable on the foundation of the prophetic Scriptures, He confirmed the Jewish belief that the Kingdom was to be ushered in with a great feast of rejoicing. This great event, however, would be at the end of the age and He Himself would not drink of the fruit of the vine until the Kingdom should come. With such a groundwork the parable is invested with a supreme importance in its application and, while a first examination shows it to be descriptive of man's reluctance to accept the Gospel invitation, it is clearly evident that there is a fuller interpretation.

The very opening sentence indicates that the Power and Sovereignty of God was manifested from the beginning, for it was the King Himself Who arranged the Marriage for His Son. He made the first preparations in Eden when He provided that the Seed of the Woman should bruise the Serpent's head. This Seed was to be the King's Son Who would be the accepted Sacrifice for sin. All down the centuries the Sacrifice was being prepared and at Calvary the Offering was made, when "God was in Christ reconciling the world unto Himself." This Sacrifice for the sins of men was God's own provision for the Marriage Feast at the end of the age, the Lamb for the Sacrifice being His Only Begotten Son—the Bridegroom Himself. All things are now ready except the Bride. The True Church as the Bride, is already betrothed to the King's Son and the preparation for her great destiny is still going on. The parable is prophetic of the glad Festival of the Book of the Revelation (Chap. 19. v. 7).

An important link in the understanding of the parable is furnished by the old oriental custom when feasts were given in high places for the giver first to issue an invitation to the one expected to attend and, later on, to send a formal summons when all was ready. The Book of Esther gives an interesting example in the case of Haman who was first invited to the queen's banquet and afterwards formally summoned to it by the court chamberlain who was sent to conduct him to the feast. We thus begin to realise that the parable of the King's Son's Marriage is not only a portrayal of Redemption but that it covers the ground of history as well as that of prophecy.

The Old Testament prophets had a most important duty to fulfil for they were the bearers of the first invitation to the Marriage Feast. They are the servants referred to in verse 3 as the first of those sent forth to call to the Wedding those that were bidden; for, ever since the fall in Eden, the world was being prepared for the everlasting Kingdom. God was calling the House of Israel through the prophets and the "Eternal purpose which He purposed in Christ Jesus our Lord" was that the Gentiles should also be gathered to that same Feast of the Kingdom. But, until the Gospel Dispensation, the calling of those who were bidden had of necessity to be progressive because of the hardness of men's hearts. In due time when Abraham believed the seemingly impossible promises of God it was imputed to him for righteousness. Thus was established the principle of Justification by Faith. Gradually the purposes of God for the Redemption of mankind were being unfolded in the witness of the prophets, until it was opportune for Habakkuk to declare that "The Just shall live by Faith." At length John the Baptist the forerunner of the Redeemer was able to rejoice greatly "Because of the voice of the Bridegroom" and, proclaiming that the Kingdom of God was at hand, he called upon his hearers to "Repent and believe the Gospel."

So in the fulness of time the King's Son was manifested to the Chosen People who had rejected the prophets sent to call them to the Feast. Standing in their midst, the Son of God, as the Royal Ambassador, Himself invited the whole of the human family to the Wedding. The invitation through Isaiah was "Look unto Me and be ye saved all the ends of the earth." Through the Redeemer the invitation was "All things are now ready, come unto the Marriage." The first to proclaim that the Feast was ready and the first to issue the Royal summons was the Lord Jesus the King's Son, the Lamb slain from before the foundation of the world—the Bridegroom Himself.

It is instructive to notice that the parable sets out in due order the separate stages of God's approach to man. As already indicated, the servants who were first sent were the Old Testament messengers of the Kingdom. Their ministry went unheeded, for those to whom it was given through the prophets disregarded the King's invitation, and "Would not come." It will be observed that the parable makes no mention of the Feast in this first call to men, and this is for the very simple reason that the preparations for the Marriage were incomplete until the Sacrifice for Sin had signified the beginning of the next stage. The link is in verse 4 wherein the King's Message is amplified to conform with the progressive development of the Redemptive purpose:—"Behold I have prepared my dinner, my oxen and my fatlings are killed and all things are ready; come unto the Marriage." Very

definitely this is New Testament ground; for the acceptance of the offered Sacrifice indicated the completion of the preparations for the Great Supper and the ushering in of the Dispensation of the Gospel.

The invitation to the Marriage Feast is for all mankind, for in the words of Jesus Himself, "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end be." Verses 5 to 10 of the parable therefore cover the whole period between the beginning and the end of the Gospel Dispensation; for the Marriage of the King's Son cannot take place until the Gospel of Redeeming Love has been preached to all nations. So it becomes clear that acceptance of the gospel message and participation in the Great Feast are linked together. But verses 4 to 6 refer specially to the Jews who were the chosen people first bidden to the Feast. The Jews were reluctant to accept the proffered salvation and the parable shows in very simple language that, with the ever ready excuses which men still use, first one and then another rejected the gracious invitation to the Marriage Supper—"They made light of it and went their ways, one to his farm, another to his merchandise and the remnant took His servants and entreated them spitefully and slew them." One was satisfied with his possessions and cared nothing for the Gospel. Another was too busy making money and sought to evade it. Yet others, finding the Gospel inconvenient, were roused into open opposition and to undermine the influence of the christian faith by persecuting the early Church. "When the King heard thereof He was wroth and He sent forth His armies and destroyed those murderers and burnt up their city." The Jews rejected Christ and persecuted those who founded the Christian Church; and, as prophesied, their city Jerusalem was overthrow.

"Then said He to His servants, the Wedding is ready but they which were bidden are not worthy. Go ye therefore into the highways and as many as ye shall find, bid to the Marriage." Although they were the Chosen People and had the Oracles of God, the Jews proved themselves unworthy, and the Gospel was preached to the Gentiles. The Scriptural order is always "To the Jew first and afterwards to the Gentile." Thus the parable prepares the way for the preaching of the Gospel in all the world and begins to reveal "The Mystery hid from the beginning" that Repentance unto Life is to be granted to the Gentiles also—the Other Sheep who were not of the Jewish fold. "So those servants went out into the highways and gathered all as many as they found both bad and good; and the Wedding was furnished with guests."

The Macedonian believers first gave their persons to the Lord (2 Cor. 8. 5), and then their purses.

The Old Paths.

BY J.C.J.

"Ask for the old paths . . . the good way."

Jer. 6. 16.

The path to the next village led over the shoulder of a hill densely clad, on more than three-fourths of its surface, with furze (otherwise called whin), and from the top of which the traveller might obtain a magnificent view, "discovering in wide landscape" one of the most beautiful counties in the Homelands. Pedestrians often left the ordinary track and ascended the short distance to the quartz-crowned summit, there to rest a while and to feast their aesthetic sense upon the lovely panorama of Homeland poetry; where sea and mountain, soft woodland and green pasture, pretty villas and blossoming hedgerows, with perhaps "merry sounds of mirth and labour" mellowed by the distance, lent their wizard charms to captivate and enthral the lover of nature.

But a new regime was suddenly introduced. The old path was closed, a new path was made lower down, and people were warned off the hill with threats of prosecution. The new path was more level and was kept in better order, it is true; but the people did not care about that. It was easier than toiling over the hill, but they were more concerned about the right of way which they believed their forefathers had held; and eventually it was conceded that the old way might still be used. Now, however, many prefer to travel by the new way, thus escaping the difficulty, but losing at the same time much of the scenic compensation.

May we not find a parallel to this in the spiritual world? The apostles walked in the old path—the path that Enoch trod when he walked three hundred years with God; the path that Moses, Daniel and countless others trod, even though at times it led them through "that great and terrible wilderness," through a den of lions, or through a burning fiery furnace. In this same old path did the early Christians walk, albeit the way led them to the flaming avenue of Nero or the blood-stained, corpse-littered arena of Diocletian. Thus did they mount over the world's sin-laden, soul-destroying atmosphere, and breathe the heavenly breezes of the "mountain of myrrh."

But where fire and lions could not succeed, the smile of Constantine did. A new path was opened up, lower down in the valley, much easier for the flesh to pursue, and not so fraught with dangers; but where the panoramic views of God's word were lost, and where the Church divested herself of her pilgrim character. Individuals did, indeed, continue to tread the old path—and suffered for it—but all through

the dark ages the old path was generally neglected or forgotten until Wycliffe and others arose calling the people back to God and the word of His grace, saying, "This is the way, walk ye in it." Our fore-fathers responded, and multitudes trod the newly-opened old path. Those were the days of strong characters, when men and women set out in the face of an unfriendly world or of a decidedly hostile court, to go on pilgrimage over the rough, narrow way to the Celestial City; "for they looked for a city which hath foundations, whose builder and maker is God." And to us, their children, have they handed down their testimony, often sealed with their own blood, declaring that "this is the way."

But nowadays we are once more confronted with a superhuman effort to turn men aside from the Heavenly way. Many and specious are the means by which the arch-enemy seeks to side-track pilgrims, and we have again that dangerous commingling of the Church with the world which wrought such havoc in the days of Constantine. More full of attractions than ever, the gay old world proffers to the Church the dazzling tinsel wares of its three departments—the lust of the flesh, the lust of the eyes, and the pride of life—and many, even where we least expect it, are thereby turned aside. On the other hand, we find men in the professing church who no longer hold to the old path, but who are treading a side-track and are leading others with them. And how is this side-tracking done? By the deceitful handling of the Word of God, which is our only sure guide. Over the pulpits and platforms of some of these men might aptly be inscribed the words on a wood-worker's sign-board, which was transferred in a schoolboy freak to a chapel door—"All kinds of twisting and turning done here." It is only too true in many cases. The Word of God is indeed twisted and turned to suit the whims and theories of the present age, or else actually denied as being the Word of God at all. Let us then keep to the old path, believing that God spake all these words that purport to be His words, and that the word of His grace is able to build us up. "By the words of thy mouth have I kept me from the paths of the destroyer," said the Psalmist. Let us for one moment be persuaded that our Bible is not a Divinely inspired, and therefore authentic, record, and we are on dangerous ground. We are side-tracked.



OUR "ifs" are as hinges on which the door of God's providence turns.

IT is never safe for a Christian to fly, unless he has plumed his wings at the Cross of Christ.

"BIBLE DIALOGUES."

By H. P. BARKER.

No. 13—THE CHRISTIAN'S POWER.

I have noticed that you never urge people to leave off bad habits such as drinking and swearing. Is it intentional, or is it an accidental omission?

I purposely abstain from urging my hearers to give up their drinking, their quick tempers, or whatever besetting sins they may have, for the very simple reason that, on turning to my Bible, I never find that any of the early preachers of the gospel did so, or that salvation is offered upon any such conditions.

Go into your garden when the frost of winter has everything in its grip. Icicles, inches long, hang from the trees. You may break them all off, but you do not change winter into summer by so doing. You may induce a sinner to give up his bad habits and say goodbye to the companions that mislead him, but you do not change him into a saint after that fashion. That is why I have not urged my unconverted hearers to give up their bad habits. For the Christian, however, it is another matter. I would affectionately beseech all who have believed the gospel to abandon everything in their lives that would bring dishonour upon the Name that they bear.

What is the power that will enable the Christian to do this? And how can it be obtained?

For an answer, read Acts 1. 8. The Lord Jesus, risen from the dead, says to His disciples, "Ye shall receive power, after that the Holy Ghost is come upon you." Power, then, for the believer lies in the Holy Spirit.

We may not be called to preach the gospel publicly, but it is our privilege to serve the Lord in connection with the details of everyday life, whether in the mill, the shop, the office, or the home. But in order to do so we need a new power, just as truly as if called to missionary service thousands of miles away. We need the power of the Holy Spirit for a godly life, for happiness, and for testimony.

Is not everyone, converted or otherwise, more or less under the guidance of God's Spirit? Does the Holy Ghost act differently in the Christian and in the unbeliever?

The Holy Ghost sometimes knocks at the door of an unbeliever's heart. He strives with the sinner, and may be resisted. But we read in Acts v. 32 of

"the Holy Ghost, whom God hath given to *them that obey Him.*" It is to these that God gives His Holy Spirit. He dwells not in everybody, but in those that obey God.

Does this mean those who are trying to obey the ten commandments?

No; obedience to *the gospel* is meant. Two things are thereby enjoined. First, "God now commandeth all men everywhere to repent." Second, "This is His commandment, that we should believe on the Name of His Son Jesus Christ." To obey these two commands is to obtain the gift of the Holy Spirit.

Turn also to John xiv. 17, where the Holy Ghost is spoken of as "the Spirit of truth *whom the world cannot receive.*" On the one hand, there are those who obey the gospel; on the other hand, those who are of the world. The Lord distinctly says that these latter cannot receive the Holy Spirit: only they who are believers in Christ receive Him.

In what way does the Holy Spirit help us to live a holy life?

He turns our hearts to Christ, and thus leads us to forget ourselves. In ourselves we have no strength, but through Him we can do all things.

Have you heard the story of Alexander the Great and his horse Bucephalus? This spirited creature had resisted all attempts to tame it. Alexander discovered the secret of its restiveness. It was afraid of its own shadow. So he simply turned its face towards the sun, and then its shadow, the thing that caused all the trouble, was behind it.

There are many people that are, as it were, afraid of their own shadow. They are constantly bemoaning their weakness and faithlessness. If only they would turn round with their faces towards the sun, their heart's gaze fixed upon Christ, then the shadows of disappointment and doubt would be behind. This the Holy Spirit helps the believer to do, and herein lies the secret of a happy, holy life.

How may I know whether or not the Holy Spirit dwells in me?

Besides the passages already referred to, John vii. 39 shows what kind of people receive Him. "This spake He of the Spirit, which *they that believe on Him should receive.*"

So also in Acts x. 43. 44: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." The Holy Ghost fell on all who heard this word. They must have been listening with open-mouthed attention to what the preacher was saying about the forgiveness of sins through faith in Christ, and we may be sure that they were taking the glad news to their hearts. Without delay God gave them His Holy Spirit. These two things therefore go together: believing in Christ for the remission of sins and receiving the Holy Spirit.

Notice that God does not give us His Holy Spirit in order to make us His, but because by faith in Christ, we *are* His. When I marked this handkerchief with my name I did not thereby make it mine. The money I paid for it made it mine. I marked it so that it should be *known* as mine. In like manner God seals us with His Holy Spirit, not in order to make us His, but to mark us as His.

Is this indwelling permanent, or conditional on our behaviour? Does the Holy Spirit leave us when we misbehave ourselves?

Turn to Ephesians iv. 30. I will read it first as people often quote it: "Grieve not away the Holy Spirit of God, whereby ye are sealed unto the day of redemption." It is not thus in the Word of God. It does not say, "Grieve not *away* the Holy Spirit," but "Grieve not the Holy Spirit." This is sufficient answer to the question. Our very bodies are going to be redeemed. Meanwhile we are sealed with the Holy Spirit, and because He has come to *abide* with us, we should be very careful not to grieve Him.

What effects are produced in the believer by the presence of such a remarkable Companion and guide?

The lovely results of the Holy Spirit dwelling in us are set forth in Galatians v. 22: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These things are not produced in us by our trying to be good. We may try hard to love God and our neighbour, and to get that joy which we see that others have; but these things are not the result of determined effort. They are the fruit of the Spirit. His delight is to produce in us these lovely features, which were seen to perfection in Christ Himself.

The reason we do not always manifest the fruit of the Spirit is because we allow the flesh in us to act. Everything that comes out of us is either of the flesh or of the Spirit of God. If of the flesh, it is an abomination in the sight of God. If of the Spirit of God, it is a little bit of *Christ* produced in us by His power.

The Delectable Mountains.

The Desire of a "Longing Soul."

OH, when shall my spirit be free from distraction?
When, when shall my soul her full liberty see?
Oh, when shall I find my complete satisfaction
In the love of the Lord Who has languished for me?

I long to experience the fulness of blessing,
As on to the Heavenly City I plod;
To mount o'er earth's mists and miasmas depressing,
And breathe the pure breeze of the mountains of
God.

Ah, those are indeed the delectable mountains,
Where peace reigns supreme and the sunlight ne'er
waned;
Tis there that God's grace, as the purest of fountains,
Assuageth all thirst and relieveth all pains.

Up there 'mid the peaks of ineffable whiteness,
With light from the Heaven of heavens aglow,
Up there in the purity, stillness and brightness
Is freedom unknown in the regions below.

Few, few have attained to those summits of nearness
To God's glorious face and His counsels of Love,
Where faith's vision keen in the exquisite clearness
Can see the Redeemer in glory above.

Too many, content with a limited measure
Of God's air and sunshine, still linger below;
While many, how many, who grasp at earth's
treasure,
But seek from His bounty still farther to go.

But some have gone forward with earnest endeavour;
To scale those fair heights of communion with God
They lovingly bid me all earth-ties to sever—
And fain would I go in the way they have trod.

O Lord, I am weak, and, no goodness possessing,
I cast myself down at Thy nail-pierced feet—
My weakness and failures in past times confessing—
And own that *in Thee is salvation complete.*

I lean on Thy might in the spirit of meanness,
And seek from all bondage of earth to be freed;
My strength, gracious Lord, is made perfect in
weakness,
Thy grace is enough for the soul's greatest need.

Oh, cause me to walk in those heavenly places—
E'en now I *am* there in God's purpose for me—
Arrayed in the robe of the rarest of graces,
And ever communing, my Saviour, with Thee.

Suggested by Alpine glories, 1910.

J.C.J.

“THEIR INVENTIONS.”

AN ADDRESS ON PSALM 99. 6-8.

Delivered by JOHN WATT.

It is before me to say a few words to you on these verses which we have read together, especially on verse 8—“their inventions.”

You will observe how those three men are linked together: Moses, Aaron and Samuel. They were the three great intercessors of the Old Testament. Moses was the apostle, Aaron the high priest, and Samuel the prophet. Moses and Aaron are called priests here, and Samuel one who called upon the Lord. In Jer. 15 Moses and Samuel are linked together as intercessors. Moses and Aaron were linked together in service; Ex. 25: 6-8; 29:11; 40: 22-29 Num. 16: 47; Ex. 14: 15; 32: 11; 33: 12; Num. 14: 13; 16: 21. As priests they had access to God; liberty to approach Him in prayer. God spoke to them—that is ministry; they spoke to Him in prayer. In Luke 10 He speaks to Mary; In Luke 11 we speak to Him. In Heb. 1 He speaks to us; in Heb. 13 we speak to Him. We have then “worship in His holy hill.” This is the desire of the Father, that we might worship Him. In these verses we have prayer, ministry, and worship.

I will now draw attention to those words “their inventions.” We are living in a peculiar day. It is called by men a day of progress, a day of inventions. “God made man upright, but he has sought out many inventions.” They have “witty inventions.” Christendom is full of inventions and we need to be on our guard, as the people of God, lest we should use inventions. We are not left to ourselves in the service of God. He has given us instructions, but where inventions have been brought in, there has been departure from God. We must not get our ideas from the world, nor from Christendom. Israel had many inventions. God complains that they “went a whoring after their inventions.”

I have observed that Moses, Aaron and Samuel, who are linked together in our Psalm, had each an invention of his own. We will look first at

MOSES' INVENTION, NUMBERS 20.

When the children of Israel came into the wilderness of Zin, there was no water for the people, and “they chode with Moses.” He was told to take *the* rod and to gather the people together and to “speak to the rock.” He took his own rod, instead of Aaron's priestly rod, and “smote the rock,” instead of speaking to it. The rock had been smitten once (Ex. 17:6). Our Lord Jesus Christ was smitten

once at Calvary, but He is now on high, as our High Priest and we speak to Him today. The type shows the seriousness of Moses' action in Num. 20. God forgave him his sin, but took vengeance of his invention. He was not permitted to enter the land on account of it.

Next on the list comes

AARON'S INVENTION, EXODUS 32.

The children of Israel were brought out of Egypt and “baptized unto Moses in the cloud and in the sea” (1 Cor. 10:2). He was their lord and they must be true to him. God took him up to the mount, to give him the pattern of the tabernacle, but they were not true to him, during his absence; for they “sat down to eat and drink and rose up to play.” In their thoughts were the words used elsewhere, “My Lord delayeth His coming,” and they “rose up to play.” He was receiving the pattern of the tabernacle, every whit of which spoke of Christ's glory; but Satan tried to forestall Moses, by using Aaron to bring in the golden calf, before Moses came down from the mount, with the pattern of God's tabernacle. Thus Aaron took away the hearts of God's people from Him. Aaron was a great orator; God Himself said, “I know Aaron the Levite, that he can speak well.” He had no thoughts of his own—he got them from Moses (Ex. 2:14.15). In Num. 12 he gets them from Miriam, and here he gets them from the people. They said, “Up, make us gods.” He expresses surprise that it came out a calf. But who made the mould? Aaron did, and it was his invention. Do not express surprise, my brother, when things turn out wrong. Remember you made the mould. Did God forgive Aaron? He did, but He took vengeance on his invention. It was ground to powder, and cast on the waters, and they were made to drink it.

Let us look next at

SAMUEL'S INVENTION, 1 SAM. 8.

Great men can make mistakes and often, at the end of a useful life, there comes to light some invention which has been hidden there for years. Gideon had his invention and when the gold came from the Ishmaelites, he made the ephod. What a wonderful life of usefulness Samuel had, commencing with lowly service, till his fame as a prophet spread from Dan to Beer-sheba! But grace and gift do not run in the blood, and for anyone to handle God's things

there must be the spiritual qualifications for the service undertaken. He made his sons judges, but his sons were not men of character, nor men of piety; but wicked men, who seemed to think gain was godliness. This invention of Samuel was used by the children of Israel to obtain a king. We cannot appoint men, because they are our kith and kin, to fill our shoes. They must be devout men, and full of the Holy Spirit. God forgave Samuel, but took vengeance on his invention.

These were not the only men that had inventions. you can trace that line right through the pages of Holy Scripture. We might look at others.

There was

ABRAHAM'S INVENTION, GEN. 16.

Abraham asked God for a son. He did not wish the son of his steward, Eliezar, to be his heir. God promised him a son, but he could not wait God's time; so he must try an invention of his own. He had been down in Egypt, and brought up Hagar. If you go down into the world you will bring up something with you. He takes Hagar to wife as if an Egyptian could produce the proper seed. She produced "a wild ass of a man," as the New Translation renders the Hebrew, for the flesh can only produce flesh. Abraham went on with his invention for many years. God did not speak to him while he was attached to his invention. He wanted to save himself and his invention and cried to God "O that Ishmael might live before Thee." The time came when Isaac was born—then his invention must go. "Cast out the bond woman and her son." He was forgiven, but God must take vengeance on his invention.

Then there was

REBEKAH'S INVENTION, GEN. 27,

for the sisters can have inventions, as well as the brothers. She wanted the blessing for Jacob, the man she loved. God had marked out Jacob for the blessing, but she could not wait God's time. Isaac was old and blind. He was a man guided by his feelings, for when spiritual vision is gone feelings govern. He loved Esau because he fed him with savoury food; he loved the wrong man. To get the blessing for Jacob Rebekah must have an invention. It was gloves for the hands, the only gloves that are mentioned in the Scriptures. Then the skins for the neck. He must take the name of his brother also. Isaac says, "Come near that I may feel thee, my son. The voice is Jacob's voice, but the hands are the hands of Esau." It was not Jacob's voice, but Rebekah's, for she put the words into his mouth. How often we have seen a brother using an invention at the oversight meeting. We have felt his hands and said, "Yes, they are your hands, but the voice is not yours—it is a woman's voice. You have gotten your thoughts from your wife." God forgave, but took vengeance on the invention.

Jacob had taken his brother's name and made his hands like Esau's. When his father said, "Art thou my son Esau?" he answered, "I am your son Esau." God met him at the brook Jabbok, when he was returning to Bethel, and "wrestled with him" there. Jacob asked for a blessing—he had stolen the blessing by saying his name was Esau. He could not have an invention in the presence of God, he could not tell God that his name was Esau. He said "My name is Jacob." God forgave him, but took vengeance on the invention. "Thy name shall be called no more Jacob, but Israel." He must "put off the old man, with his deeds, and put on the new man."

Jacob's own son had a similar invention—they brought to him Joseph's coat dipped in blood. God would not allow this to pass unjudged, though for years they told the same story. They were forced to come to Joseph: and all God's dealings with them, through Joseph, were to get them to judge their invention.

ISRAEL'S INVENTION, NUMBERS 13

The sending out of the spies was Israel's invention. When you read Numbers 13, you would think that the thought was from God; but when you read Deut. 1, you see that it was their invention. They were in a low spiritual condition. When this happens there is a desire for inventions to cover up the condition. When the two came back with their report, they were not believed. Their gospel of a glorious land was rejected. When the ten gave their report the hearts of the people failed them, and they wanted another invention. They said one to another "Let us make us a captain and let us return to Egypt." Caleb stilled the people and said "Let us go up at once and possess it, for we are well able to overcome it." Did God forgive them? Hear the prayer of Moses, Num. 14. 19, "Pardon, I beseech Thee, the iniquity of this people, according to the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now." He forgave, but took vengeance on their invention. "They shall not see the land which I swore unto their fathers, neither shall any of them which provoked Me see it" (Num. 14. 23).

The desire for a king was

ANOTHER INVENTION, 1 SAM. 8.

They wanted to be like the other nations. They borrowed this invention from the nations. God was their King, but they wanted a man to fight their battles—to lead them. They used the failure of Samuel's sons to press their desire. It is always easy to find an excuse to press our point, and to gain our desire. God warned them that it would be conscription under Saul—he would take, by force, from them the things which they valued most. They said "We will have him." God "gave them a king in His anger and took him away in His wrath"

(Hos. 13. 11). Did God forgive them? Yes, but He took vengeance of their invention. Saul was rejected, removed, then slain on Mount Gilboa. They mourned over him, and should have learned by the failure of their invention.

Yet

ANOTHER INVENTION, NUMBERS 11.

When God brought His people into the wilderness there was no baker's shops to supply them with bread. He opened the windows of heaven and rained the manna down—fed them with angel's food—corn from heaven. This was to them like honey, at the start—then they fell a lusting after the flesh of Egypt, the cucumbers and the melons, and the leeks and the onions and the garlic. There was nothing before their eyes but the manna. They must invent something to make it more to their taste. They took the food of angels and "ground it in mills, or beat it in a mortar, and baked it in pans and made cakes of it." To-day there has been a lusting after the food of Egypt. Christ has been despised, as the food of His people. They do many things to make Him more to their taste. Think of the professing people of God adding things to Christ! Look at the advertisements of Christendom to-day, to attract those who have no appetite for Christ. God forgave Israel, but took vengeance on their inventions.

DAVID'S INVENTION, 1 CHRON. 13.

The Philistines, in returning the ark, put it on a new cart. God never dealt with them for this—they were not His people, and they had no Book to guide them. But when David, the king, borrowed their idea of a new cart, when he should have known better, God would not allow his invention to pass unnoticed. The ark had been lost for a long time and David wanted it back in its proper place, but he did not bring it in "the due order." He gathered all the captains and military men, but never called the Levites, who were to bear the ark. Instead he put it on a new cart which he had made, and soon found two men to drive it. You can always find two men to drive an invention. Things went well until they came to the threshing floor the place of testing. The oxen stumbled there, Uzza put out his hand to steady the ark, as if God needed any human hand to support His testimony; and He smote Uzza. David was displeased when God would not countenance his invention, but David must read God's book, judge himself, and go by the instructions given as to carrying the ark. There he found that the Levites were to *carry* it. God forgave him, but He took vengeance of his invention. Do not copy the Philistines, or God will take vengeance of your invention.

PETER'S INVENTION, LUKE 9.

The Lord took three men up into the mount of glory with Him. As the Lord prayed, He was changed. Two men appeared with Him, talking of His death. What a scene: The Lord changed, His

garments sparkling, Moses and Elias talking with Him. Could any man think of an invention now? Yes, here comes Peter with new thoughts. He has been asleep; now he talks at random. "Let us make three tabernacle" etc. There was only one tabernacle in the wilderness and every whit of it spoke of Christ's glory. Now Peter wants three. The cloud which had followed the tabernacle appears, and overshadows them, and the Father speaks. His words show that he will take vengeance on Peter's invention, for the worthies of the Old Testament cannot be put on the same level as His Son. God speaks to them of the preciousness of His Son to Him.

CHRISTENDOM'S INVENTIONS.

The ground of gathering has been given up by them. In the early days of the history of the church, they came together as disciples, calling upon the name of the Lord. Soon they began to say, "I am of Paul and I of Apollos and I of Cephas," etc. As the Lord's garments were parted into four, so the church at Corinth was divided into four. We see on all hands today parties and sects. They use the names of men, who become the heads of their parties. We put up signs "Christians gathered to the name of the Lord Jesus meet here." We must be on our guard against making the name of Christ the name of a party.

ORDER OF MINISTRY.

Christendom has failed to recognize the gifts which the ascended Christ has given, and says that they are centred in one man. In the church the Holy Spirit "divides to every man, severally as He wills," to one the word of wisdom, to another the word of knowledge" etc. (1 Cor, 12:7-11). Clerisy is a sin against the Holy Spirit. But we, too, are in danger, for we have an *every man* ministry. No man has a right to speak in the church, unless he "speaks as the oracles of God" (1 Pet. 4:11). We need to guard against an every man ministry, as much as against a one man ministry.

A LIMITED FELLOWSHIP.

Christendom has its groups of confederate churches, called denominations. There are hundreds of such groups. In the apostolic days saints were welcomed into the one church. Leaving one place and going to another they carried letters to inspire confidence. *We* have an invention today—a circle of meetings. Some godly brethren are refused because they come from meetings which we speak of as not in our circle of fellowship. Pray who made you master of assemblies, to judge this matter? Where have you a Scripture for cutting off any company who carry out divine principles, who are sound in doctrine, and morally clean? Do they hold the doctrine of Christ is the test.

Wherein we have departed from God, and from His word, let us confess it. He is gracious, and will forgive us, but He will take vengeance on our inventions.



Threshed Wheat

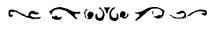
EDITORIAL.

THE COINER'S DEN.

PART 3.

"I will be like the Most High."

Is. 14. 14.



As others have written fully and comprehensively upon the personality of Satan (see "Satan" by L. S. Chafer and "God and Satan" by H. D. Brown) we will pass on to the consideration of a much more interesting and instructive study, revealing as it does the triumph of God and His defeat of all Satan's intrigues, and most carefully laid plans of attack.

Had Satan have realised his essential limitations *as a created being*, he would never have attempted tasks which have proved to be his undoing. For Omnipresence, Omnipotence and Omniscience were never his, these attributes belonging to God alone.

No sooner was the fall of man an accomplished fact and the Devil placed under the curse of God, than he began his strategic plans to destroy the Seed of the Woman. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise His heel." Doubtless thinking that the promised judgment of Gen. 3.15. was capable of immediate fulfilment he implants into the breast of Adam's firstborn the burning fire of jealousy and thus incited of the Evil One, Cain becomes the first murderer, and destroys his brother Abel, God's second man. (For a full treatise on this most interesting subject "The First man and the Second" see Threshed Wheat Vol. 1). But God's purposes are not so easily thwarted and He now sets a mark upon Cain lest any finding him should kill him and gives to Adam "Another seed instead of Abel whom Cain slew." (Gen: 4. 25.) Thus plot number one was foiled. Passing over a period of this world's history of which we know very little, for God says little concerning it, we come to the Flood, some 1500 years later. Men had now multiplied on the earth and Satan had by no means been inactive, in fact it appears from a careful study of Gen. 6. that by evil association with a fallen creation, mankind had become so vile and contaminated in the sight of God that it repented

the Lord that He had made man; and so corrupt and filled with violence before God was the whole earth that He had to destroy mankind from the face of it. The Sons of God doubtless referring to fallen Angels. (See Andrew Jukes "Types in Genesis" Page 108 footnote). Through succeeding generations from Seth, one family had remained untainted of this special corruption of those days, and thus it is that we find in Gen. 6. 9. that Noah was a just man *and perfect in his generations*, and Noah walked with God. To preserve this man and his family was essential, if the promised Seed of the Woman was to bruise the Serpent's head, thus the Ark was built and Noah himself preserved by God all through those years, whilst it was in building and eventually delivered from the Flood, with his wife, their three sons and their wives to replenish a new creation. To Noah, God could say "Come thou and all thy house into the Ark; for *thee have I seen righteous before Me* in this generation." Gen. 7. 1.

Thus plot number two, which had taken generations to bring to fruition, was frustrated of God almost at the last point. Our God *can* deliver at all times, under all circumstances and at all costs, with a Word, if needs be. What an encouragement this should be to us in these days. Though we at times seem to be shut right up, edged-in all around and the enemy ready to swamp us as a flood, yet with it all, our God is able to provide a way of escape.

Two to three hundred years later the Tower of Babel was erected when man's language was confounded of God (Gen. 11. 6-7) and another of Satan's intrigues collapsed in a most unexpected manner. Mankind was scattered, and they left off building their city and their tower whose top was to reach to Heaven.

Passing such remarkable preservations of the promised Seed as Gen. 12. and Gen. 20; The Mocking of Ishmael in Gen. 21, and the enmity between

Jacob and Esau in Gen. 27 and 32 we come to the wonderful history of Joseph, and there see another very carefully laid plan; every detail of which bristles of a cunning master-mind behind the whole plot, from the hatred of the brethren, to the evil suggestions of Potiphar's wife, resulting in prison for Joseph. How well the plan worked! its fulfilment must have been remarkable, but yet we can see the over-ruling Hand of God even here, for whilst He may allow Satan to thus persecute His child yet there is always a "No farther shalt thou go"; whether it be Joseph or Job, whether you, beloved Child of God, or me. Satan may harass, the foe may buffet, so that we feel like saying with Jacob of old "All these things are against me" but God has one point beyond which they *dare not, cannot*, tread, for all things work together for the believer's good. He will not suffer us to be tried beyond that we are able. Jacob and his family were hard pressed by famine as Joseph had been by his prison experiences, and it seemed as though Satan were specially bent on exterminating the whole family, possibly on account of his uncertainty as to which was the line of the promised One. But Joseph the Hated, became Joseph the Ruler; The despised one, becomes the Saviour and Succourer, and from the land of famine Jacob comes to Goshen the land of plenty and yet another of the enemy's plots is foiled.

Time and space fail a detailed study of this absorbing theme, and we can but refer to such well-known incidents as the slaying of all the male children in Exodus 1, the deliverance from Egypt's bondage and the passage of the Red Sea, in all of which the adversary's hand was manifest in greater or lesser degree in his struggle against the Woman's Seed. The enemy may entice Elimilech and Naomi to leave Bethlehem for Moab, and Mahlon and Chilion to wed Moabitish women in disobedience to God's Word in his hatred of everything Divine, but God can cause even a Moabitish Ruth (a stranger and an alien to His people) to return to Bethlehem (The House of Bread) and to find *grace* in the eyes of Boaz, who was in the line of the promised One and thus Ruth is brought in from Jericho to become the mother of this same mighty One.

David, the man after God's own heart, may be enticed to Sin, being the special target of Satan as God's anointed, but God forgives and over-rules, upon His Child's confession.

This brings us up to perhaps the most absorbing portion of our study, to that time in man's history when as far as we can ascertain from the Word of God the line of succession depended upon the life of one tiny infant, scarcely twelve months old. Surely Satan had achieved his desired end now, for Athaliah slays *all* the seed royal of the House of Judah. BUT says 2 Chron. 22. 11., (one of those delightful "Buts" of Jehovah), "*But* Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons

that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not. And he was with them hid in the House of God six years.

(TO BE CONTINUED).



A SUGGESTIVE ADDRESS.

1. *The self-satisfied Way?* "Every way of a man is right in his own eyes." (Pro. 21. 2).
2. *The Deceptive Way?* "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Pro. 14. 12. 16. 25). It is not the bit of the road that we see that counts so much, as where it leads—"The End."
3. *The Perilous Way!* "Go not the way of evil men." (Pro. 4-14). The importance of saying "No."
4. *The painful way?* The way of transgressors is hard." (Pro. 13-15). Every prison-cell and every burdened conscience confirms this.
5. *The Gloomy Way?* "The way of the wicked is as darkness: they know not at what they stumble" (Pro. 4-19) The course cannot be clear where there is conscious sin.
6. *The Obedient Way?* "He is in the way of life that keepeth instruction" (Pro. 10. 17. and 12-28; Psa. 119: 1-9)
7. *The Safe Way?* "He preserveth the way of His saints" (Pro. 2-8 3-6) "In all thy ways acknowledge Him, and He shall direct thy paths (Pro. 3-6.) "Jesus saith unto Him, I am the Way" (John 14.6.)

SOME NAMES IN ROMANS, 16.

(And Their Spiritual Meaning).

Andronicus	"A man excelling others"
"Aristobulus"	"The best counsellor"
"Olympas"	"Heavenly"
Phoebe:	"Shining and pure"
Urbane:	"Civil and courteous"
Phlegon:	"Zealous"
Timotheus:	"Honoured of God"

"THE EPISTLE TO THE ROMANS."

By GAVIN HAMILTON.

I. THE MORAL ORDER OF THE EPISTLE.

ROMANS finds its place in the forefront of the epistles. Though it was the sixth epistle to be written by Paul before his imprisonment, yet, in all the earliest manuscript copies of the New Testament, it takes the first place. We believe this to be the providential ordering of our God in view of its moral significance. It sets before our worshipping souls the foundations of the Christian faith. This statement is concrete, but comprehensive. A person remarked on one occasion when giving a message on Romans that the saint who knew nothing about the teaching of this epistle was in ignorance to any line of divine truth. A good foundation must be laid in our souls, before the superstructure of divine truth can be raised.

To apprehend the moral order of Scripture is supremely important. Psalm 18:30 assures us that "As for God His way is perfect." This principle is carried into unique effect in the placing of the books of the Bible. Divine perfection binds the sacred volume. The Lord Jesus Christ is that "hidden" bar (Ex. 26:28) in the midst, which reaches from Genesis to Revelation. He fills and floods the precious pages of truth with His own glorious presence. Every whit of Scripture utters His glory. He is the sum and substance, the centre and circumference, of the divine revelation. Though there are sixty-six books, and each book has its special unfolding, yet the Book is one. Christ Himself is the grand secret of its unity.

Witness the moral perfection of the Old Testament. The Law sets forth Christ as the Sacrifice; The Psalms proclaim Him as the Glorified Man living as Priest to make intercession for His own; while the Prophets announce Him as the Coming King. The same perfection comes to light in the New Testament. Here we have four sections:

- (1) The Gospels and the Acts.
- (2) The Church epistles.
- (3) The Pastoral epistles.
- (4) The Book of the Revelation.

The first introduces Christ to us in perfect humanity, as

- King (Matthew);
- Servant (Mark);
- Man (Luke);
- God (John);

He is seen living, dying, risen, ascended, and pouring out the Holy Spirit;

The second treats of Him as the Head of the body, the Church;

The third establishes the fact of His Lordship;

The fourth portrays Him clearing the scene in judgment and bringing in a new creation in which God is all in all.

What is true of the Bible as a whole, is true of it in its many sections. This second portion of the New Testament is no exception to the general rule. It begins with Romans and ends with Thessalonians. The book of "The Acts," which is supplementary to the four Gospels and introductory to the Epistles, concludes with "Paul.....preaching the kingdom of God, and teaching those things which concern our Lord Jesus Christ." (28:30. 31.) Romans is an exposition of these things. It brings into blessed relief the Gospel—the foundation of the christian faith—in its heavenly fullness. The conclusion of Romans is as interesting and as instructive as that of the Acts. It serves as an introduction to the epistles which lead into the revelation of the mystery of the church. The passage reads as follows: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, (or prophetic scripture, [referring to the New Testament]) according to the commandment of the Everlasting God, made known to all nations for the obedience of faith. To God only wise, be glory through Jesus Christ for ever." (Ch. 16:25-27.) Our souls are now prepared for the truth of the mystery, which was hid in God, and hid from ages and generations, to be made known. It is simply this "That the Gentiles should be fellowheirs, and fellowmembers of the same body, and fellowpartakers of His promise in Christ." (Eph. 3:6). All believers, saved by the Gospel, are baptised in the power of the Spirit, into one body (1 Cor. 12:13), and are livingly linked to the Glorified Man in heaven. (Eph. 1:22, 23.)

The apprehension and appreciation of this wonderful truth should characterise us. For this cause the five epistles—Corinthians to Colossians—were written. To allow this revelation to work experi-

mentally in our lives will enable us to enjoy "Sanctification" from sectarian (1 Cor. 3.); moral (Ch. 5.); and doctrinal (Ch. 15.) evil as set forth in Corinthians. Liberation from the law (Gal. 2:19.); self (2: 20) and this present evil age (1:4, 6:14) is announced in Galatians. These things enjoyed, prepare us to enter into our exaltation and acceptance in the Beloved One so clearly portrayed in Ephesians; our transformation into the likeness of Christ as presented in Philippians; our anticipation of the Lord's Coming, brought to light in Colossians, and finally our realisation of the Blessed Hope in our being forever with the Lord as Thessalonians teaches. It is certain that nothing lies beyond this line of truth, so this precious line of ministry beginning with Romans, the foundation of all to follow, necessarily terminates here.

(TO BE CONTINUED).

"At the End of Twelve Months."

Dan. 4. 29.

It is now twelve months since, in the goodness of God, the building of Fairlop Gospel Hall was commenced. Most of our readers will recall the remarkable chapter of events associated with the work, and how, from a small beginning, a Hall seating 400 people was erected in a district, not 10 miles from the heart of London, which was without a place of worship of any kind. The interest shown by our readers, their assurance of continuance in prayer and their constant letters of enquiry as to how the work is progressing leads us to make mention of it here.

December 31st. was to have a Watchnight Service. The first, of course, ever held in the Hall and we had no idea as to what the attendance would be. However, at 11.30 p.m. no less than 75 were at the service and as we looked back, and looked forward, all present felt and realised that the manifest presence of God on that occasion had characterised the whole period since the Hall was opened in April, 1934.

"But what of actual results?" you will ask. These are always difficult to tabulate, and it may not always be wise to do so, but only by some statement of facts can results be made known to those interested by prayer and practical fellowship. Apart from the blessing attending the opening mission there has been a constant manifestation of God's hand as the months have passed. At one period—from early October until the end of January this year there was scarcely a week passed without some soul trusting the Saviour. To state one or two concrete cases may encourage Christian workers elsewhere. One sister, restored to the Lord in April, sought out her neighbours and brought them with her to the Ser-

VICES. The joy that was hers, can be better imagined than described, when first a nearby neighbour accepted the Saviour, then another together with her husband, late one evening definitely came out brightly for the Master, and by the time this is in our readers' hands they, with seven others, will have been baptised and have found their place at the Lord's Table.

Thus personal effort is rewarded.

Another case, showing how God leads us along one step at a time. The children of two families had been attending the school for sometime: The parents came along to the Services and the Mother of one was brought to the Lord. Much prayer went up to the God that the others might also come out boldly for Him, but though attending regularly, and signs were in evidence that God was working, yet, it was not until late Autumn that the blessing fell. One Lord's Day evening the husband of the one who was saved came to the Service having made the pre-meditated choice that he would trust the Saviour that night, *and that night he did*. The following week his next door neighbour (Father of the other scholar) came to a similar decision, and was soundly saved. A week or so later his wife, and then his boy both took their stand for Christ. Thus again was illustrated the truth of the Word

"A little child shall lead them."

One very happy feature of the work is the interest shown by all the converts in the Sunday School. All those mentioned above are now happily working in the School, together with some thirty others who have found joy in Christian service. This may be partly accounted for by the manner in which the Sunday afternoon service is arranged. Instead of the usual class method, the school is graded into classes according to the age of the scholars, but the entire school is addressed from the platform each week. The Mass singing, learning of one text by the whole school each Sunday; and the subsequent competition among boys and girls, or various classes or individuals, to repeat the verses the best, give impetus to Scripture learning and stores the mind with whole passages of Scripture. When 20 or 25 verses have been learned off by heart a fresh chapter is chosen. This, followed by an Object Talk, Bible Story, or Blackboard Lesson, holds the interest of old and young alike. Our Prize-giving this month with 150 prizes to a school averaging 300-350 every week, and the number of scholars who have professed during the year, tell their own tale as to the success of the method.

Pray for us. The work is great, the need greater and your fellowship in prayer, is at all times highly esteemed and valued.

Yours in the Master's Service.

G.F.V.

“Studies in the Kings.”

By W. GREEN. Southchurch.

No. I. The Reign of AMAZIAH—King of Judah.

ACCESSION.

II. Chron. xxv.

ALL human biography is partial and one sided but God is a great Biographer also and He records lives faithfully and without respect of persons. All the portraits in the great gallery of Scripture are true to life. The Spirit's record of the life of King Amaziah may have received small attention from many of us but God has lessons for us to learn therefrom. Like so many professing Christians today he was neither one thing or the other. He was neither hot nor cold. In the 2nd Book of Kings we are told that though he did right in the sight of the Lord he was not like David in devotedness. *He was not out and out*; he lacked decision.

Do not many of us see in this man a striking resemblance to ourselves. We fear the Lord, we have earnest desires after Him but we lack vigour, freshness, wholeheartedness. The world pulls, we like to be well thought of, we are not prepared for the denial of self, the dying daily. The Lord's word to Sardis is similar to what was said of this king “I have not found thy works perfect before God.”

He was twenty five when he ascended the throne of Judah. Most important time in a man's life. Hezekiah later on began his reign at the same age. He had a godly mother — a great blessing — truly more than many realise. Her name Jehoaddan means “Jehovah gives delight” and is recorded by the Holy Ghost in a verse of exactly the same words in both “Kings” and “Chronicles” (ii Kings xiv 2; ii Chronicles xxv 1.) It is clear that like Timothy, he was very familiar with Scripture from his youth, and quite early in his reign he put its holy principles into practice.

He had just suddenly lost his father Joash. A conspiracy had been formed by desperate men in the royal service who had murdered the king in bed. The deed appears to have been viewed with horror by the nation and the young sovereign's first act was to execute justice upon these wicked slayers of his father. It was the cruel practice of those times to wipe out also the families of criminals. An instance of this is seen in the action of Darius in Daniel vi.

24 also that of Baasha in destroying the house of Jeroboam in i Kings 15.29, as well as in many other Scriptures, but Amaziah recalls the statements of the Law of Moses and spares the families. It was a fine beginning. The Word of God moulded his thoughts and he desired to “do justly, to love mercy and to walk humbly with his God” (see Micah vi 8).

Oh for more subjection to that Word. How plain, how free from feverish scheming, how simple and happy does life become if God's Word is supreme in it. It is a day of much talk, much profession, much speaking too, of the most exalted themes. What is needed is the practical living and moral power of lives ordered by that Word. Our ever adorable Lord always moved in its holy atmosphere. He could say “Thy law have I hid in My heart.” Amaziah began well with that fear of the Lord governing him which is the beginning of wisdom and by adhesion to Jehovah's word. “To this man will I look,” says God, even to him that is of a contrite spirit and who trembleth at My Word, Isaiah lxvi 2.

But with all this good beginning, things were only superficial: his godliness lacked depth, it was bright on the surface but there was little wrought in his soul. We are told that he did that which was right in the sight of the Lord but not with a perfect (sted-fast) heart. It is a remarkable statement. Doing right things without the heart devoted and in communion. The Ephesians had plenty of works that the Lord could commend but first love was lacking. We too may be doing and saying much that is right, and yet self, not Christ, may be our centre, and we may know little of attachment to Jesus, of opening the door and supping with Him and He with us. Lukewarmers the Lord cannot abide. Amaziah's halfheartedness proved unable to meet the tests that came along.

If God builds a ship He always sends it to sea. If there is a profession made by us, sooner or later we shall be tested as to how much of God's word has really been wrought in our souls by His Spirit and what value we put upon it.

(TO BE CONTINUED.)

“MUSINGS BY THE WAY.”

BY

W.H.BULL. KIMBERLEY, S. AFRICA.

“Rest Yourself under the Tree.” Gen. 18. 1-5.

Let the words of my mouth, and the meditations of my heart,
Be acceptable in Thy sight, O Lord, my strength, and my redeemer. Psa. 19. 14.

The following are simply musings, not dogmatisms, and it is not asserted that the matters dealt with are types.

They brought the writer into closer communion with Abraham's Lord, and he trusts the same result will follow your perusal of them.

Whilst dealing specially with verses 4 and 5, the context must be examined if we would view the full beauty of the passage. Many a magnificent brilliant has been marred—its lustre dimmed—by reason of its poor setting; whilst contrariwise many an inferior gem has had its value enhanced by its surroundings.

In this instance the setting is perfect, increasing the radiations from the centre-piece of what, to the carnal christian or the unsaved person, is merely a recital of bedouin hospitality in a desert, but what to the redeemed one, in touch with the Redeemer, is like the Temple of old whereof it is recorded that “every whit uttereth His glory.” True it is that many of the beauties of the Book of Books are hidden from the wise and prudent, but revealed to babes in Christ.

Verse 1 tells us “The Lord appeared unto him (Abraham) in the plains of Mamre.” The meaning of Mamre is given as “Firmness,” “Vigour,” “Fatness.” Abraham had shown his firmness in the things of God on several occasions, choosing the path of obedience e'en though the way appeared contrary to the flesh and human judgment. His vigour in serving Jehovah brought him, not to the well-watered plain of Jordan, so pleasant to the eye, but in simple faith in the promises of the Almighty he removed his tent and came and dwelt in the plains of Mamre (Gen. 13-18)—the place of fatness. Did Asaph have him in mind when he wrote the last few lines of Psalm 81? Fed with the finest of the wheat, and satisfied with honey from the rock. Truly Christ was, and is, the finest of the wheat, giving life to all who assimilate Him (John 6. 48-58). In Him, we live and move and have our being; from Him we derive our strength and happiness; to Him be everlasting praise and glory. What sweetness and security flow from thoughts of the “honey from the rock.” Is not this a sure source of satisfaction? Abraham is an outstanding example of one possessing that life more abundant (John 10:10) which the Lord

Jesus came to impart, and which He desires us to enjoy here and now.

It was a solitary place, the plain of Mamre, but in that wonderful chapter of “shalls” Isaiah 35, we read “The solitary place shall be glad.” Was it not so on the occasion under review?

Verse 1 also reveals Abraham sitting in the tent door. Contrast this with the corresponding verse in chapter 19, Lot sat in the gate of Sodom, in which city he possessed a house. Why did Abraham remain in a tent? Turn to Heb. 11. 9-10, the best commentary ever written because it was indited by the Holy Spirit. The marginal renderings of the words translated “tabernacles” and “looked for,” are “tents” and “waited for.” “He waited for a city which hath foundations whose Architect and Builder is God.” A “stranger and pilgrim” on earth; yet paradoxical as it might appear, a “citizen of no mean city.”

Now pass on to Verse 4. “Let a little water, I pray you, be fetched. and wash your feet.” How necessary it was to wash the dust from sandalled feet in those days, and since “he that is bathed need not save to wash his feet” (John 13-10) how imperative that we apply the “cleansing of water by the word” to our daily walk.

We have ample authority for regarding water as the Word of God. Psalm 119-9; John 15-3; and Ephesians 5:26 come readily to our recollection. There are other scriptures, but these will suffice. John 13:10 affords a lesson for everyday life, because if we would enjoy communion with our risen Lord we must be “clean every whit.” Especially is this so when we gather at the Feast of Remembrance. The self-examination of 1 Cor. 11-28 will lead to the cleansing of this world's defilement from our feet.

Verse 4 also contains that priceless gem whose scintillations radiate from cover to cover of the bible. Polished with divine care and placed in a perfect setting, its “sparkles” and “fires” gleam from Genesis to Revelation, from pole to pole, from East to West wherever man is found. It is that simple yet profound sentence “*Rest yourselves under the tree.*”

If the prophets of old understood not some of the things whereof they spoke, it is most probable that Abraham did not realise the full significance attachable to the invitation now given to his guests. Little did he think that thousands of years afterwards this simple utterance would be used by the Holy Spirit to bring cheer to the hearts of countless numbers of God's people the wide world over.

Taking the scene as it stands, we see the three travellers approaching in the heat of the day; what could prove more acceptable than water for weary feet, and a spreading tree in the shade of which they could rest until the fierce rays of the burning sun gave place to the cool of evening? God has so much to say about trees between Gen. 1. 11 and Rev. 22. 14 ranging from the stately "Cedar tree that is in Lebanon even to the hyssop that springeth out of the wall" (1 Kings 4: 33).

Think for a moment of that grand description of the magnificent tree described in Dan. 4: 10-12. So majestic in its growth, yet so transient in its usefulness, unlike the enduring tree of Psalm 1: 3.

Israel experienced the bitterness of the waters of Marah, but they were made sweet by the casting therein of a tree; and thence they went on to enjoy the twelve wells and seventy palm trees at Elim (Exod. 15: 23-27). They seated themselves under the trees.

Sum up all the people of whom it is recorded that they found rest with refreshment under the living trees of earth, and they will fade into utter insignificance compared with those vast multitudes whom no man can number who have, are, and will rest under a tree with but two branches, with never a leaf to throw a shadow, never a twig to denote life.

The dead parts of a dead tree, transplanted from their place of growth to the top of a hill called Calvary where they were used to fulfil the designs of cruel men who by wicked hands crucified and slew the Son of God. The dead tree bore the dead body of the Prince of Life. Whilst He lived He cried "Come unto Me. . . and rest." This was in view of the Cross, with all He would accomplish there. He bore our sins in His own body on the tree, and put away sin by the sacrifice of Himself. Ere He died He said "It is finished," and so we sing:—

"Done is the work that saves
Once and for ever done;
Finished the righteousness
That clothes the unrighteous One."

Oh my soul! ponder long and deeply upon the mystery of redeeming love, then bow low in adoration and worship, so shalt thou find increasing "Rest under the tree."

And you who read these musings, let me earnestly ask, have you ever found this rest? If not, just put this paper aside, and here and now get right with God. There is only one place where your weary sin burdened soul can find rest; it is at the foot of the Cross. Truly "the way of the cross leads home." The apostle Paul, or rather God the Holy Spirit through Paul, writing to the Colossians says in chapter 1 verse 14 "In whom (Christ Jesus) we have redemption through His blood, even the forgiveness of sins," and in verse 20 we are assured that He "made peace through the blood of His cross."

"There's no one to save you but Jesus,
There's no other way but His Way."

Why not come and rest yourselves under the tree? A rest which neither time nor eternity can break.

You, fellow believer, who have been to the Cross in contrition, acknowledging your share in His death, confessing that your sins helped to nail Him there, who, like Christian, found your burden of sin roll away as you gazed in faith on the sinless victim, come rest yourselves yet awhile longer under the tree.

Perhaps you too have tasted of the waters of Marah, and your bitterness has reached the deepest depths of your soul; if so, here is the remedy—cast the tree into those bitter waters and they shall become sweet. It may be that sorrow too deep for words has made its abode with you; remember that He who hung on that tree was "the Man of Sorrows, acquainted with grief," that "He hath borne our griefs and carried our sorrows" (Isa. 53: 3-4); so, "Cast thy burden upon the Lord, and He shall sustain thee" (Ps. 55: 22), but when you do, make it a complete transaction, don't pick it up again and bring it away with you.

Are you lonely? Calvary's tree was the centre of the greatest loneliness this world has ever known. He who died there "looked for some to take pity, but there was none, and for comforters but found none" (Ps. 69: 20). Friends, disciples, all forsook Him and fled, thick darkness descended upon Him, whilst His loneliness wrung from His dying lips that awful cry "My God, My God, Why hast THOU forsaken Me?" (Mark 15:34). Of Him who knew such anguish it is written "He hath said I will never leave thee nor forsake thee" (Heb. 13: 5). Can you not rest beneath the tree? Looking up you may see afresh the form of One with arms outstretched in blessing, and hear His still small voice saying in tones of tenderest affection "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jer. 31: 3). Nestling closer, and closer still, you may realise that "He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. 3: 17). Singing is infectious, so you too will presently join in His song, and you also will rest in His Love—beneath the tree.

Verse 5. "I will fetch a morsel of bread, and comfort ye your hearts."

One's thoughts recall three scenes:—

1. The visit of seventy elders to see the mount, when "They saw God and did eat and drink" (Exod. 24: 11).
2. The bride in the banqueting house (Song Solomon 2: 3-4).
3. The Lord and His disciples in the upper chamber (Mark 14: 22-24).

The first has been the subject of much carping criticism as furnishing one of the alleged contradictions of scripture; a discussion it is not purposed entering into here, the points now emphasized being Worship and Communion. Granted there is no record that they worshipped, but did ere a blood-sprinkled person see God and refrain from worship? Do not eating and drinking speak of communion enjoyed?

The second reveals happy fellowship between the Bridegroom and the Bride. Her heart was right with his, so she sat down under his shadow with great delight and His fruit was sweet to her taste. He brought her to the banqueting house, and his banner over her was love. Notice the personal pronouns—"He"—"His." What gave you rest beneath that dead tree? Was it not the fact that it was His Cross? Why do you love Him Surely it is because He first loved you. His banner over you was love, Love begets love, and in the enjoyment of His unparalleled affection, His shadow brings great delight. His fruit is sweet; a plain hall is converted into a banqueting house, the bread and wine into a sumptuous feast—all because He is there and His banner overhead is love.

The third commands wonder and obedience. The Son of God, with the shadows of Gethsemane and Calvary falling across His pathway, puts His own feelings aside in His thought for those who would believe on Him during the centuries of His absence from earth, and for their blessing instituted the feast of remembrance. Oh the wonder the marvel of it! As we contemplate that service—so simple yet so profound—our wonder becomes intensified until we bow before Him in adoration and reverent amazement, whilst He graciously says "Eat, O friends; drink, yea drink abundantly, O beloved" (Song Solomon 5: 1). Shall we not show our appreciation of His wondrous provision by our obedience to His expressed wish, "This do in remembrance of Me?"

But what has all this to do with Gen. 18: 5? It has already been stated that there is no assertion of type, but, as an analogy, the likeness is most striking. "I will fetch a morsel of bread, and comfort ye your hearts." Where two or three are gathered together in My name there am I in the midst" said the Lord. Abraham stood by them under the tree and they did eat. Do you not see the resemblance? The resting

beneath the tree, the cleansing from the defilement of the way, the eating and drinking in the presence of the Giver.

Taking another viewpoint; we see Abraham's privileges:—

1. Providing refreshment *for* the Lord,
2. Enjoying communion *with* the Lord.
3. Interceding for others *before* the Lord.

Are not these our privileges also.?

Verse 5. "After that ye shall pass on." Rested and refreshed, strengthened and comforted, we pass on in the power of the Almighty One to do His service in the sphere where He has placed us. Passing on, we press toward the goal for the prize of the high calling of God in Christ Jesus. To Him be all the glory for ever and ever.

Amen.

"My meditation of Him shall be sweet; I will be glad in the Lord."

Ps. 104: 34.

"I Have Christ! What Want I More?"

"Thanks be unto God for His unspeakable gift."

IN the heart of London city,
Mid the dwellings of the poor,
Those bright golden words were uttered,
"I have Christ! what want I more?"

By a lonely, dying woman,
Stretched upon a garret floor,
Having not one earthly comfort—
"I have Christ! what want I more?"

He who heard them ran to fetch her
Something from this world's great store;
It was needless, died she saying,
"I have Christ! what want I more?"

But her words will live for ever;
I repeat them o'er and o'er;
God delights to hear me saying,
"I have Christ! what want I more?"

Oh, my dear, my fellow sinners,
High and low, and rich and poor,
Can you say with deep thanksgiving,
"I have Christ! what want I more?"

Look away from earth's attractions,
All earth's joys will soon be o'er;
Rest not till each heart exclaimeth,
"I have Christ! what want I more?"

M. J. W.

The Book of the Wilderness.

A Simple Outline of THE BOOK OF NUMBERS.

By H. DENNETT.

PART XIII.

CHAPTER 25.

The unexpected success that Balaam gained against Israel after his failure to curse them we considered last time; now a word must be said about the man who "stopped the rot" in the camp. The characters in this solemn drama are:

1. Zimri—a Simeonite prince.
2. Cozbi—daughter of a Midianite chieftain.
3. Phineas—a priest—the son of Aaron's successor.

The congregation as a whole must have gone far from God in their hearts, else Zimri could not have had the effrontery to bring in the alien woman openly before the entire camp.

It is a principle of the greatest importance in Scripture that when something particularly disgraceful occurs, the entire blame is seldom to be placed on the central figure. The general state of the mass who tolerate such a condition of things is almost equally blameworthy. This principle is seen in action in the civil war between Benjamin and the other eleven tribes of Israel (Judges 20-21). It was not until *all* were humbled with regard to the iniquity committed, that victory was granted.

In our chapter of Numbers, the prime mover of the evil is dealt with ruthlessly and uncompromisingly—as blatant and open evil deserves. But the effects of the evil had already been felt through the whole camp, for a plague had broken out among them.

Here a careful comparison of Numbers 16-48 with 25-8 is very illuminating. In chapter 16 the plague which comes as a result of the *second* rebellion (following upon the judgment on Korah) was stayed by *sacrifice*. Here in Numbers 25 the plague occasioned by the impudent defiance of Jehovah is stayed by means of a *stroke of judgment*. The teaching for us is clear indeed. Righteousness must be satisfied, either upon the person of a sacrifice, or upon the sinner himself.

The command of vengeance upon Midian with which the chapter ends may be better considered in connection with chapter 31 later on.

CHAPTER 26.

Here is the account of the second numbering of the people of Israel, and a comparison of the figures given with those of Ch. 1. is instructive. The gross variation throughout all Israel is only 1800 (out of 603,550 about 0.3^o/_o), but the individual tribes fluctuate considerably. The "loss account" is more than half comprised in the amazing diminution of the tribe of Simeon (59,300 to 22,200). Is this in any way connected with the evil wrought by the prince of this tribe and the subsequent plague of which we were just speaking? Note that 24,000 died in this visitation alone.

The numbering in Ch. 1. was specifically in view of war through the desert: here it is war, but war in the *land*. Note v. 53 "Unto these shall the land be divided" the divine assurance of reaching the final goal.

Note too, the solemn effectiveness of divine judgment in v. 64:

But among these there was not a man of whom Moses and Aaron numbered, when they numbered the children of Israel in the wilderness of Sinai.

Remember, however, that it was the disbelieving *warriors* that came under the stroke. The women, Levites and children survived according to the ordinary laws of nature.

CHAPTER 27.

It is particularly refreshing to find again and again in Scripture that when the faith of men wanes and fails, godly women are found zealous and anxious concerning the way of Jehovah. It is certainly so here. Although Israel were still out in the waste howling wilderness, these five daughters of Zelophehad were in their thoughts already in the land promised their fathers, by God. They were so sure that Jehovah would bring them there that they were concerned as to the disposition of the lot that should fall to their fathers when the land (yet to be conquered) should be parcelled out between the tribes of Israel. "Give us a possession among the brethren of our father." Because they had no brother, these women were fearful lest their uncles might step in and claim their father's inheritance.

There was no word from Jehovah on the matter, so Moses, one of the wisest of men, gave no rash judgment of his own, but refers it to the Highest Court for settlement. The contrast with the rash reply of Peter in Matthew 17-25 is remarkable.

The matter, however, did not rest there. The desires of the five daughters were just and good, but if acted on without any reservation whatever, might lead to other complications. So thought the head of the tribe to which these women belonged—Manasseh. Once again the Word of Jehovah is invoked, and it is ruled that any daughter possessing an inheritance in her own right, should marry within her own tribe, otherwise there would be a confusion of possessions at the jubilee, (See Numbers chapter 36).

Here then, is a remarkable example of how a particularly delicate question needs to be handled among God's people :

1. The genesis of the question is based upon faith in God's promise, (here that he would bring the people in)
2. Constant reference was made to the Word of the Lord.
3. The exercise of heart was spread out to include all even remotely affected by the question.
4. All parties concerned bowed absolutely to the delivered judgment of the Lord.

The close of chapter 27 details the important matter of the appointment of a successor for Moses himself. Here is a case where there can be little doubt as to the selection, for Joshua was indeed a man approved both of God and of men. It is only when there is a dearth of men of God that bickerings and strivings arise as to who shall lead a work of God; the really great can always step in without presumption or question.

Note in verse 21 that Joshua, though the leader, is yet to "stand before Eleazar the priest," that is he is to be subject to him as being the one in touch with God. At a later period in Israel's history, it is the thought of kingship that becomes prominent, and it is prophesied of that faithful priest, whom Jehovah shall raise up (the line of Zadok) that "he shall walk before mine anointed." 1 Sam. 2-35. Here it is the priest who is subservient and the king superior.

CHAPTERS 28 & 29.

Here on the very borders of the promised land, with the people in the midst of wars, numberings and other busy preparations for advance, comes the reminder that divine order has its claims that may in no wise be overlooked. Although these chapters are in no sense a mere repetition of others in Leviticus, yet as we dealt rather fully with the basic principles on which they rest when dealing with the book of Leviticus some time ago, and we shall only sketch them lightly here.

Every day, every week, every month, every year has its own special reminder for the hearts of the people of the need of sacrifice. And for us to-day each separate ordinance does but serve to magnify the exceeding worth of the offering of Christ the Lord. The hymn beautifully says :

Morning by morning Thou didst awake,
Amidst this poisoned air,
Yet no contagion touched Thy soul,
No sin disturbed Thy prayer.

He was truly the Morning Lamb, offering a whole burnt offering to God; yet too was He the Evening Lamb, slain with the darkness gathering around, but with the promise of the morning without clouds when the shadows shall flee away.

Concerning the ordinance of the Sabbaths we have had much to say, but note here whether it is the weekly Sabbath, the Sabbath year, or the Sabbath of Sabbath years, God had constantly before His people the reminder that He would in His own good time bring in that rest for His own that He foreshadowed in Gen. 2: "He rested from all His work."

The feast of the 1st of the Month, (vv.11-15) The Passover (vv.16-25) and the Firstfruits (vv.26-31) all amplify and yet have their own special viewpoint when compared with the original instructions given in Exodus and Leviticus. Read the dual or treble accounts side by side—they will prove profitable and instructive.

In ch. 29 the first part concerns the Great Day of Atonement, and from verse 12 onwards the Feast of Tabernacles, the "concluding festival" of the Calendar of Leviticus 23. Here in Numbers 29 many interesting and additional details of the ritual of that Feast are given, including particulars of the offerings for each of the eight days.

(TO BE CONCLUDED.)

MY REQUEST.

I ask for an untroubled heart
Kept in a perfect peace,
An understanding of Thy will
Which daily shall increase.

A love which does not take offence :
A faith which taketh hold
On all the promises of God ;
A hope that groweth bold.

The wisdom which the Word declares
Is free to all who ask :
A cheerful, quick obedience
In my appointed task.

I want the Holy Spirit's power
To fill this life of mine,
That in His beauty I for God
All radiant may shine.

Winifred M. Comer.

Christ's Suretyship,

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

CHAPTER 3.

Christ is said to be "a Surety" (Heb. vii. 22). What is a surety? Let us take two illustrations, outside the Book of Proverbs, that may enlighten us upon this word. Reuben became surety to his father for Benjamin, saying, "Slay my two sons if I bring him not to thee" (Gen. xlii. 37). He thus became responsible for his brother, and used his relationship as a plea with Joseph: "Thy servant became surety for the lad unto my father, saying If I bring him not unto thee, then I shall bear the blame to my father for ever" (Gen. xliv. 32). May we not apply the very words of Reuben to the Lord Jesus, who says to His Father of every believing sinner, "I will be Surety for him; of My hand shalt Thou require him: if I bring him not unto Thee, and set him before Thee, then let Me bear the blame for ever" (Gen. xliiii. 9).

The second illustration is in the New Testament, when Paul became Surety for Onesimus, the runaway slave he was sending back to his master Philemon, with this message: "If he has wronged thee, or oweth thee ought, put that on mine account: I Paul have written it with mine own hand, I will repay it" (Phil. 18 and 19). This may also be applied to reveal the surety of Christ. We have wronged and robbed our Master; but the good Saviour saith, "Put that on Mine account; I will repay it."

From these two instances we gather a fair idea of suretyship, and are prepared to look at the subject in the light of Solomon's wisdom.

The wise man seems to have had a wholesome dread of this thing, and to have realised its terrible consequences.

"Be NOT thou one of them that strike hands, or of them that are sureties for debts. (Prov. xxii. 26). "He that hateth suretyship is sure" (Prov. xi. 15).

Certainly, judged in the light of cold wisdom and prudence, this is good advice; but love, real love, does not so judge. Our Saviour knew perfectly well the seriousness of His undertaking, and that if He would save Himself He had better not enter into any such relationship; but love conquered. Himself He could not save.

"This was compassion like a God,
That when the Saviour knew
The price of pardon was His blood,
His pity ne'er withdrew."

Solomon's advice to all who have been led into suretyship for those of whom they know little, is that they escape from the danger at once: *Give not sleep unto thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler*" (Prov. vi. 1-5). Christ thought not so. He had a baptism to be baptised with, and said, How am I straightened till it be accomplished" (Luke xii. 50). Draw back! Deliver His soul! No, That He knew the sorrows awaiting Him is evident from Matt. xvi. 21, xvii. 22, xx. 18, xxvi. 2; yet "He steadfastly set His face to go to Jerusalem" (Luke ix. 51).

Solomon seems specially to warn those with little of this world's goods against becoming sureties: "*If thou hast nothing to pay, why should he take away thy bed from under thee?*" (Prov. xxii. 27). Our Surety had the means to meet all demands; but it took all, and reduced Him, as man, to abject poverty. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). So poor that He had "nothing to pay" tribute with, until a fish ministered unto His need; while the very bed seemed taken from under Him, as He said, "The foxes have holes, and the birds of the air have nests: but the Son of Man hath not where to lay His head" (Matt. viii. 20). He gave His glory; but the demand said, "More." He gave His life of manly toil and blessing; but more was required to pay our debts. He gave His back to the smiters; but still the cry was "More!" The blood flowed from His scourged shoulders and thorn-crowned brow; but justice was not satisfied. At last He "poured out His soul unto death" (Isa. liii. 12), and the law that had said, "The soul that sinneth, it shall die" (Ezek. xviii. 4), accepted the soul of the Surety in the stead of the soul of the guilty, and exclaimed, "It is enough!"

"To this dear Surety's hand

Will I commit my cause;

He answers and fulfils

His Father's broken laws:

Behold my soul at freedom set!

My Surety paid the dreadful debt."

"*He that is surety for a stranger shall smart for it*" (Prov. xi. 15). Are not we the strangers?—"strangers from the covenants of promise (Eph. ii. 12), Christ as our Surety had to "smart" indeed. Take the words that suggest suffering in Ps. xxii. and we shall get a glimpse of how Christ smarted: "Forsaken," "reproached," "despised" "troubled" "compassed," "pierced." Think of such expressions as these in the same psalm: "Thou hearest not," "I am a worm," "A reproach of men," "Trouble is near," "There is none to help." Bulls have beset Me round," "I am poured out like water," "All My bones are out of joint," "My heart is like wax," "My strength is dried up," "My tongue cleaveth to My jaws," "Thou hast brought Me into the dust of death." Our Surety was thus smarting under the spite of enemies, smarting under the curse of sin, and smarting under the wrath of God: All this for me, a stranger, for whom He had become Surety! Truly he had smarted for His lovingkindness.

The marginal reading of this verse is perhaps even more emphatic: "*He that is surety for a stranger shall be sore broken.*" Hence we find Christ saying, "I am feeble and sore broken" (Ps. xxxvii. 8). A fair vessel, but shattered into fragments (Ps. xxxi. 12). "Reproach hath broken My heart" (Ps. lxxix. 20). His "body broken for our sake" meant suffering; but physicians tell us our Lord died of a *broken heart*. "A broken spirit drieth the bones" (Prov. xvii. 22.) Such was the breaking of our Surety.

From the Revised Version let us quote one other verse: "*Take his garment that is surety for a stranger; and hold him in pledge that is surety for strangers*" (Prov. xx. 16). "Hold Him in pledge," said the Jewish priests and Roman guards, and to secure their prize they sealed the stone of His sepulchre. "Hold Him in pledge," cried Death, and he walked night and day unseen in the garden where Christ lay. "Hold Him in pledge," roared Satan, as he gathered his forces about the tomb. But ere the resurrection dawn wakened the sleeping world, an earthquake shook the prison, The debt was paid! The Surety free! and forth He stepped into life and liberty.

Christ as my Surety undertook all my payments and repayments; as my Surety He was held in pledge while payment was presented: then as my Surety He burst the prison gates—nay, that might have looked like an unlawful escape—an angel was sent to roll away the stone, a liberating officer from the High Court of Justice (Matt. xxviii. 2).

As marksmen fix the gaze upon a certain point, so our first morning work is to **direct** the arrow of prayer heavenward.

Suggestive Outlines

for Young Preachers.

"DOUBLE NAMES."

- "*Martha, Martha*, thou art anxious and troubled about many things." (Luke. x. 41.)
Simon, Simon, behold, Satan hath desired to have *you*, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke xxii. 31.)
Saul, Saul, why persecutest thou Me.?" (Acts. 9.4.)
Abraham, Abraham, lay not thine hand upon the lad." (Gen. xxii. 11.)
Moses, Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. iii. 4.)
 "And the Lord called as at other times, *Samuel, Samuel.*" (1 Sam. iii. 10.)
 O *Jerusalem, Jerusalem*, how often would I have gathered thee to Myself!" (Matt. xxiii. 37.)
My God, My God, why hast thou forsaken Me.?" (Matt. xxvii. 46.)
Jacob, Jacob, I will make of thee a great nation." (Gen. xlvii. 2.)

"SEVEN PERSUASIONS."

- | | |
|------------------------------------|-------------------------------|
| Abraham's persuasion. | Rom. 4. 21. |
| Paul's persuasion—(Two) | Rom. 8. 38-9 &
2 Tim 1-12. |
| Old Testament Worthies' persuasion | Heb. 11-13. |
| The Evangelist's persuasion. | 2 Cor. 5-11. |
| The Christian's persuasion. | 1 Jn. v. 3-19. |
| Agrippa's "almost persuaded" | Acts 26. 26. |

"THE BELIEVERS' SINS."

- They have been laid on Christ—
 see Isa. 5 3-6; 1 Pet. 2-24; 2 Cor. 5-21.
 They have been blotted out—
 see Isa. 44. 22; Col. 2-14; Rev. 3-5.
 They have been removed—
 see Ps. 103. 12; Lev. 16, 21-22.
 They have been forgiven—
 see Rom. 4-7; Eph. 1-7; Luke 7-48; Col. 2-13.
 They have been cast behind God's back—
 see Isa. 38, 17. (God never looks back)—
 see Jas. 1-17.
 They have been forgotten—
 see Jer. 31-34; Heb. 7-12 & 9-17.



Threshed Wheat

EDITORIAL.

THE COINER'S DEN.

PART 4.

"I will be like the Most High."

Is. 14, 14.

The thin thread of an infant's life defeated the Arch-Enemy of mankind and Joash, meaning Jehovah Gave,—a most instructive name—hidden six years in the House of God was brought forth at the age of seven and acclaimed King. In a final effort to destroy this life, Athaliah herself was taken and slain. God again saying to Satan, "Thus far, but no farther shalt thou come."

Perhaps one of the last efforts of the enemy, prior to the advent of the Saviour, is found in the Book of Esther about 510 B.C. Haman moved by Satan seeks to have all the Jews destroyed, but Esther the Queen, herself a Jewess, moved by God, intercedes on their behalf. They are spared, and Haman himself hanged upon his own gallows. The enemy is a mighty and powerful foe, but let us never forget that our God is all-powerful and Almighty and he who sides with God is always on the winning side. Thus from the earliest days, right on through the ages, Satan's hatred and opposition to the promised Seed of the Woman can be clearly seen and traced through the Old Testament. Neither does it cease there, for when the long promised One *does* enter this scene, Satan's enmity is stirred afresh. He now realises that his task is the greater and the more urgent, for here in this very world where Satan seemed to reign, is the very Son of God Himself. Within the next few years Satan knew that the final issues would be at stake. That either he must accomplish his ambition and destroy the Son of God, or else he would himself be destroyed by Him, whose right it was to reign in this World which He had made. The next tool therefore in the hand of Satan was King Herod, who ordered the slaying of all the male children of two years old and under, intending by this means to destroy Him who had been born in Bethlehem, King of the Jews. A

flight by night into Egypt, however, upset this well-set plan and the young life was spared, and the Seed of the Woman preserved for the yet future conflict when He should bruise the serpent's head.

The temptation in the Wilderness next calls for our attention, when the blessed Son of God, and the Devil himself, meet face to face. Were two greater enemies ever seen? God's second Man, the Lord from Heaven, is about to face a similar testing to that which the first Man, in the Garden of Eden endured. Whilst the first Adam was set in a Garden of Delights with all surrounding him that spoke of beauty and loving provision and the whole environment such that it was the easiest thing possible to withstand the Adversary with the plain statement "God hath said," yet the last Adam fasts forty days and forty nights and then meets His enemy face to face in a vast howling wilderness, where everything spoke of the Curse and the awful consequences of Sin. Here it was that the Temptation of all temptations took place, and here it is that we find that our sole recourse when placed in similar trials is to the inspired Word of God. To each of the three subtle temptations, our blessed Lord replied "It is Written," thus finally compelling the Devil to withdraw, a defeated and disappointed foe. Nothing puts the enemy to flight more to-day than the Word of God, and if only as children of God we would allow ourselves to become more saturated in the Scriptures, we should be thus equipped to withstand all the fiery darts of the Wicked One, and having done all, to stand (Eph. 6. 16). Having discovered that the subtle doubts of the Garden of Eden "Hath God said" were of no avail in the temptation of the wilderness—"If thou be the Son of God" (Matt. 4); and that here was

One at last who could resist his allurements, Satan now goes all out to attack the blessed Person of the Son of God. It is not long therefore before we find those of Nazareth, where He had been brought up in childhood, taking Him to the brow of the Hill whereon their City was built, that they might cast Him down headlong (Luke 4, 29). Such was the enmity of the Adversary, but thus far and no farther could he go, and again we find a divine "*But.*"

"But, *He* passing through the midst of them went *His way*" (Luke 4, 30).

About this time we find the Saviour with His Disciples in the Ship on the Lake, and again the Adversary's powers are exerted in an endeavour to destroy the occupant by a tempest. We might at times be disposed to criticise those disciples for disturbing their Lord, "asleep on a pillow," and remind them that with God in the boat, all must be well, but any who have experienced a severe storm at sea with no ray of light to cheer, would be more ready to sympathise than to criticise; yet who among us have ever been called upon to endure a tempest energised by Satanic Power, inasmuch that the ship was covered by the waves (Matt. 8, 24)? Methinks that we should have stood far behind those disciples in that day, and fear would have filled our hearts to overflowing as we should have cried with them, and perhaps before, "Lord save us, we perish." True He said, "Why are ye fearful, O ye of little Faith?" and then in the dignity of Divine Majesty and Omnipotence publicly manifested that whilst Satanic power may disturb divine orderings, it is the prerogative of God Himself to restore peace and order once again (as he did in Gen. 2), by a word from His blessed lips, "Peace be still, and there was a great calm."

Beloved Child of God, tossed to-day in the billows and tempest of this world's unrest and chaos, remember this scene on the Lake. *That* was a great tempest, and the ship was covered with the waves, even so it may seem with us to-day. Yet He who was with those disciples *then*, is with *us* still, for His promise remains true. "I will *never* leave thee, nor forsake thee." He was asleep then, and He may *appear so* to-day. A silent heaven is the greatest wonder of our times, but the cries of His People will *not* pass unanswered. He *does* hear their cry, *He* does see their sorrows, *He* will answer and deliver. To-day, it is ours to *Trust*. "Why are ye fearful, O ye of little Faith," may be true of you and I and let us endeavour to remember His parting words on dark Gethsemane's night, "Let not your heart be troubled, neither let it be afraid. Ye believe in God, Believe also in Me." He is just about to manifest His Glory and Majesty, and to show to a wondering

world that whilst Satanic power may disturb Divine orderings even in the affairs of mankind, yet it is His right and prerogative to restore peace to a troubled world, and order amidst a chaotic scene. Then will the nations marvel and ask "What manner of man is this?" but we know Him *now*, and shall be with Him *then*, for those who were with Him in the Tempest were with Him when He quelled the tempestuous billows. He will, in a coming day, declare to wondering worlds that we, with Him, are one.

(To be Continued).



Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages skeptic blows have beat upon,
Yet though the noise of falling blows was heard,
The Anvil is unharmed, the hammers GONE."



Back of all that foes have plotted
Or that friends have wisely planned,
Human schemes or works of demons,
Moves a hidden Higher Hand.
Man's horizon is but finite;
Present mysteries ensnare;
Wrongs in vain cry for avenging,
Hope is tempted to despair.
But when God unveils the future,
His exact and full reward
Will reveal an even balance
In the judgments of the Lord.

"STUDIES IN THE KINGS."

By W. GREEN, Southchurch.

No II. THE REIGN OF AMAZIAH—THE WAR WITH EDMOM.

WE have already observed that Amaziah was marked by vacillation and indecision and we shall notice this increasingly as we pursue his history. He had not been long on the throne when he declared war against the neighbouring kingdom of Edom determined to effect its conquest. We must remember that Edom had been under the dominion of Judah for some years back, but had revolted and declared their independence (II. Chronicles 21, 8-10).

Since then they had been a source of annoyance to Judah and ever ready to side with its foes. Amaziah resolved on their complete subjugation. The whole military strength of the nation is mustered by the king for the impending struggle—truly a large host of trained warriors. Amaziah, who has set his heart on commanding an overwhelming host, is not satisfied. To increase his army yet further he hires a hundred thousand men from the neighbouring kingdom of Israel. He has yet to learn the lesson that God is not necessarily on the side of the biggest battalions. Those large reinforcements from Israel were not a source of strength, but of weakness. Had the king never heard of Asa's wars where it was indeed nothing for God to help whether with many or with them that had no power? Or of Jehoshaphat who won a great victory without striking a blow? It would have been well if Amaziah had followed the example of those kings and begun the campaign with prayer. If so we may rest assured that his soul would have received such a sense of the infinite resources of the blessed God that he would never have dreamed for a moment of seeking help from the ungodly.

But God in His mercy now intervenes. There is nothing in our lives so wonderful as the grace of God. In spite of all our crookedness and selfish planning He goes on with us. Often have I marked how patient and gracious He has been with me. And now He sends a message of love and warning to open the eyes of the king to the awful blunder he was making.

There suddenly appears in the camp an individual, unnamed except by the title "man of God," and delivers to the king a message from God. All through the Books of Kings and

Chronicles we come across these servants of the Lord. Often their name is not given and they are simply described by the striking title "a man of God." What a wonderful thing to be God's man in the devil's world. In the New Testament we still have the expression used—"man of God" (see I. Timothy 6. 11). What does the name convey? It is surely something further than being saved, being a believer. It is certainly a wonderful thing to be saved, to be a man *in* Christ and thus in the position of "no condemnation," as in Romans 8, 1, but to be a man of God denotes character here. To be in Christ is "position," and puts one right for heaven, but to be a "man of God" indicates that the one so designated is here for God and His interests on earth. Are you? Am I? A man or woman of God set to be for Him on earth to-day? The Spirit of God is always looking for men to stand for Him. In I. Timothy 6 the man of God is told what to flee and what to follow, and in the 2nd Epistle we are told that all Scripture is given that the man of God may be thoroughly equipped unto all good works.

The Lord's servant delivers his message to the king. It is one that is written large across the page of holy Scripture. The Lord will not bless His people if they associate themselves with those who have forsaken Him. The worship of Jehovah could have no fellowship with the golden calves at Bethel: men in association with such an idolatrous system would paralyse any work that professed to be for God.

Let us be clear as to what was involved. When Jeroboam made the golden calves at Bethel and Dan he set up a religion of entirely human manufacture. It called for no consecration of heart or separation from the world. An order of priests—not of the sons of Levi, God's order—was established as a kind of go-between God and the people. Probably there were many ceremonies connected with it, fine buildings put up as temples and money doubtless changed hands, but it was in short a religious system where man's ideas had been substituted for God's order. The kings of Israel had chosen to follow it: each went the way of Jeroboam, "who made Israel to sin." There was a distinct breach therefore be-

tween them and God. There could be no compromise on the matter; to have fellowship with them was to have fellowship with the unfruitful works of darkness. "What agreement has the temple of God with idols?" (II. Cor. 6, 16). They could have nothing in common.

I see the man of God in conversation with king Amaziah. Truth is at stake. The Lord's servant urges him to break all association with evil and to at once send the reinforcements from Israel back to their land. Faithful words they are. Let us heed them. The name of God's herald is not recorded, but his message is. May the preacher ever be ready to sink out of sight that the message may be remembered. "We preach not ourselves." Here is the word to Amaziah, "O, king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle. God shall make thee fall before the enemy: for God hath power to help and to cast down."

King Amaziah's face is a study. The men of Israel had already been paid a vast sum for their assistance in the war and the money could not be recovered. It was approximately £50,000, not a large sum to Governments to-day, but the widely different times and values must be borne in mind. The loss of it is evidently causing the king much anxiety, for he says to the man of God, "What shall we do for the hundred talents which I have given to the army of Israel?" From the standpoint of the man of the world this was a dead loss. But faith's judgment is far otherwise. It beholds Him who is invisible. It knows that better is a little with the fear of the Lord than much riches without Him. The man of God sees the struggle going on in the king's mind and whispers in his ear comforting words. "The Lord is able to give thee much more than this."

In a moment the decision is made. The army of Israel is sent about its business, and now released from the clog of those who had no heart or desire for Jehovah but only for gain, the king moves forward to battle and to victory.

And are there not many hindrances to-day from which the Lord's people would do well to be cut loose, if victory is to be written on their Christian experience? Do not unconverted professors of religion profess to help in the Lord's service on every hand for the love of filthy lucre? They can effect nothing but harm. See what happened here. They soon showed their true character. Refused co-operation in the Lord's battles, they attack and injure those they professed to want to help, and lay waste the country round Bethhoron, with great loss to Judah. So it will ever be, and so it is in the world of to-day. Modernists, Ritualists, Christian Scientists and

the like may all claim to espouse the cause of Christ, but sooner or later their true character will be exposed as remorseless wolves, attackers, and destroyers of the very faith they profess loudly to help. The advice to the child of God to-day uttered by the apostle is the same in principle as that to Amaziah, "Men of corrupt minds reprobate concerning the faith," "supposing that gain is Godliness; from such turn away" (II. Timothy 3, 5-8; I. Timothy 6, 5).

(To be Continued).

The Hour Alone with God.

"I HAVE made it a rule throughout the many years of my Christian life," says an active, earnest, Christian man of business, "to secure a quiet hour every day alone with God for prayer and the reading of the Scriptures; and I can testify to the blessing I have derived from this rule."

There are few among the saints who will not acknowledge this arrangement to be a good one; but at the same time it is to be feared that there are not so many of us who practise it. Want of time would be given as the principal excuse for its neglect. No doubt the time of many, especially of those who, in addition to domestic and business responsibilities, have definite service for the Lord in His Gospel and among His saints, is found to be all too short for the amount of work to be done; and yet, while body and mind will bear the strain, no true servant of God, whose heart is exercised unto the need of those around him, is willing to curtail his labours or reduce the circle of his service for the Lord. The tendency of all this is, to neglect *the hour alone with God*; until, by habitual neglect, we accustom ourselves to do without it. But we are persuaded that there is no reparation can be made for such a loss to the soul. It is like cutting off the staff of life, or depriving the labouring man of his daily bread. He may survive for a season, but it must eventually tell upon him. Hurried snatches will not do instead. Listening to addresses, or even the fellowship of saints, cannot compensate the loss of that *quiet hour with God*. It is indispensable to spiritual freshness, and to a daily walk with God. So the Christian merchant found it, and so, he says, he "secured" it. No doubt it took some watching and conflict to do it, for the enemy would certainly contest the ground—aye, every inch of it.

(Continued on page 43).

“THE EPISTLE TO THE ROMANS.”

By GAVIN HAMILTON

2.—PAUL, THE BOND-SERVANT.

PAUL, the inspired penman of some fourteen epistles, gives himself a remarkable title in his letter to the Romans. It is well worthy of our notice. He introduces himself and gives his credentials as, “a bond-servant of Jesus Christ, a called apostle, separated unto the Gospel of God.” As a bond-servant Christ was his pattern. He was the perfect Servant in whom Jehovah delighted and upon whom His Spirit rested. To become this He laid aside the form of God and took upon Him the form of a servant (Phil. 2, 6, 7). His life and death, so clearly typified in both Isaac and the Hebrew Servant (Gen. 22, Ex. 21), were the absolute expression of untiring devotion and of perfect obedience. Seated in glory He still functions in the capacity of servant washing the feet of His own (Jn. 13) and when we reach His blessed presence He will gird Himself, and make us sit down to meat, and will come forth and serve us (Luke 12, 34). Christ is indeed the “Servant for ever.” Paul recognises this—and so should we, for we too are bond-servants (I. Cor. 7, 22)—imbibes His Spirit and follows His example. Supreme dignity and matchless grace are surely ours! Angels might well covet us. Bought with a price we are enjoined not to be the servants of man, for being called, we are the servants of Christ. Perfect liberty should be our enjoyed portion.

The Risen Lord has given gifts to the church. They are enumerated in Eph. 4, 11, “Apostles, prophets, evangelists, pastors and teachers.” Paul, whilst having all these gifts, declares himself here as “A called Apostle.” Writing to the Corinthians he declares, in defence of His apostleship, that he had “Seen the Lord” (Acts 9) and that they themselves were “his seal” (Acts 18, see I. Cor. 9, 1, 2). His life and labours too were remarkable proofs of his office (II. Cor. 6, 3-10; 12, 12). And to the saints in Galatia, who questioned his apostleship, he asserts that the apostles before him recognised his calling and gave to him the right hand of fellowship (chapter 2). He was, in a peculiar way, the Apostle of the Gentiles. This comes into prominence in the words of Christ to him, “I have appeared unto thee . . . to make thee a minister and a witness both of these things

which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee” (Acts 26, 16-17). In writing to the Romans he simply states the fact and passes on to mention that he was “separated unto the Gospel of God.” His life work was to make known the good news. He lived for it—and ultimately gave his life for it. One cannot help but remark in passing what a change for this once, bigoted, intolerant Pharisee, the man who gloried in his circumcision, his national and tribal connection, his blameless character, his divine creed, the law, and his conscientious hatred of all who named the name of Jesus; the one who styled himself a blasphemer, a persecutor, an injurious person, and the chief of sinners.

Such is the grace of God. It reaches and transforms rich and poor, high and low, religious and irreligious. It respects no one, but enfolds all who accept Jesus Christ as Saviour and Lord. Because of this Levi, the tribe with instruments of cruelty in their hands (Gen. 49, 5-7), was brought into the Priesthood and made to handle the vessels which spoke of Christ: the sons of Korah were delivered from an awful death and introduced as singers in the Temple of Jehovah; Ruth and Rahab, both Gentile women, were placed amongst the Lord’s chosen people: Saul the persecutor became Paul the Apostle: and we ourselves, once sinners of deepest dye, are cleansed and called saints.

(To be Continued).

(Continued from page 42).

Excuses of all kinds would be raised: engagements would be sure to crop up, friends to call, disturbances to occur, and anything or everything that would draw away from that season of being alone with God. Yet there, as nowhere else, the Christian finds the strength of his life because there, as nowhere else, his heart is searched before the Lord, and his inner life is strengthened and nourished. Therefore, beloved brethren, let us seek, like that Christian merchant, to “secure” our daily “hour alone with God.”

CHRIST'S KINGSHIP, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

CHAPTER 4.

SOLOMON, who wrote the Proverbs, was undoubtedly a type of Christ. This was particularly true in his kingship. "There is another King, one Jesus" (Acts 17, 7)—one "greater than Solomon" (Matt. 12, 42)—one of whom it is said, "The government shall be upon His shoulder" (Isa. 9, 6)—a King anointed (Psalm 89, 20), crowned (Psalm 21, 3), enthroned (Psalm 2, 6), girded (Psalm 45, 3), proclaimed (John 12, 15).

He is "King of peace" (Heb. 7, 2), King over all the earth (Zech. 14, 9), King of glory (Psalm 24, 10).

He is King over creation. The sun is His crown, the snow-peak His ivory throne, the lightning flash the waving of His sceptre, the earthquake the stamping of His foot, awing the world into silence.

He is King in providence.

"He overrules all mortal things,
And manages our mean affairs;
On worms of earth the King of kings
Bestows His counsels and His cares."

But He is pre-eminently King over all principalities and powers—angelic, Satanic, and human—for or against (Phil. 2, 10). Thus He rules over some things *without* their will, over others *against* their will, and over others *with* their will.

William Dyer, writing about 1666, has the following:—"Christ is, first. His enemies' King; secondly. His saints' King; thirdly, His Father's King. The first, He rules over; the second, He rules in; the third, He rules for."

Let us approach this grand subject with lowly hearts: from the depths of humility we shall best see this bright star.

"Put not forth thyself in the presence of the king" (Prov. 25, 6). A spider may take hold with her hands, and dwell in the king's palace; but let her not build her nest in his crown (Prov. 30, 28). Men, sinful men, put themselves forth in the presence of Christ, the sinless Man? Never! Self must retire. "He must increase, but I must decrease" (John 3, 30). "What are all the mighty men, the great, the honourable men, of the earth to Jesus Christ? They are but

like a little bubble in the water; for if all the nations in comparison to God be but as the drop of the bucket, or the dust of the balance," as the prophet speaks in Isa. 40, 15, "O how little, then, must be the kings of the earth!" Shall we who are not even kings set forth ourselves before the King of kings? Yet, as Miss Havergal sweetly wrote, "He has graciously accepted the poor little fleeting breath and speck of dust which was all we had to offer."

"*Mercy and truth preserve the king; and his throne is upholden in mercy*" (Prov. 20, 28). Therefore His throne is "for ever and ever" (Heb. 1, 8). A similar passage occurs in Rev. 15, 3, "Just and true are Thy ways, Thou King of saints." And in Zech. 9, 9, "Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass." Few kings unite these qualities—mercy and truth, justice and lowliness. He sits upon a spotless white throne of justice; but the sprinkled blood has made it a "throne of grace" (Heb. 4, 16). Thus in His righteousness He can say, "I will be merciful to their unrighteousness" (Heb. 8, 12). Many thrones are upholden by cruelty and craft. Not so His throne. Here is cause for joy; for "when the righteous are in authority, the people rejoice" (Prov. 29, 2).

"*In the multitude of people is the king's honour*" (Prov. 14, 28). When Queen Victoria opened the Indian and Colonial Exhibition it was stated in the papers that not far short of three hundred millions of people were there represented, all owning the sovereignty of Her Majesty; but what is this vast multitude to those who have acknowledged, do, and shall acknowledge Christ as King? "The kingdom is the Lord's; He is Governor among the nations" (Psalm 22, 28). "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him" (Dan. 7, 14). That day will come when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever" (Rev. 11, 15). Multitudes followed Jesus of old (Matt. 9, 36). Multitudes follow Him to-day; but it shall by-and-by be "a great multitude,

which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7, 9). "The Father loveth the Son, and hath given all things into His hand" (John 3, 35); thus fulfilling the words of Ps. 89, 27: "I will make Him My firstborn, higher than the kings of the earth."

"The king's favour is toward a wise servant; but his wrath is against him that causeth shame" (Prov. 14, 35). "Who, then, is a faithful and wise servant?" (Matt. 24, 45).

He is a watcher, watching against thieves and for His Master.

He is also a worker (Luke 12, 40), doing according to his Lord's will (verse 47); not enjoying himself, but attending to the household, "to give them their portion of meat in due season."

He is also a winner of souls (Prov. 11, 30), carrying on his Master's great business.

The wise servant is known by his EAR, which "seeketh knowledge" (Prov. 18, 15), and "hearkeneth unto counsel" (12, 15); also by his LIPS, which "disperse knowledge" (15, 7). The King's favour is toward such an one. What that favour is, Solomon tells us in the following words:—

"In the light of the king's countenance is life; and his favour is as a cloud of the latter rain" (Prov. 16, 15). Here we have sunshine and shower. Favour in the heart gives light in the countenance, and a smile is a sunbeam of life. A butterfly had been hidden away through the long winter in a dark thatch, but one Spring day the warm beams of the sun shone in: it was the light of the King's face, and brought life, wooing the insect forth revived and glad. The King's countenance—the light of the King's countenance. Quoting F. R. Havergal, we may say, "God's love is not a cold, beautiful, far-off star, but a sunshine that comes and enfolds us, making us warm, and glad, and strong, and bright, and beautiful." Add to this "the latter rain," and the refreshing is complete. Oh, what showers of blessing come in His favour, arching us in a bow of promise! We have both in some old lines—

THE SUNSHINE.

"The sick, with frequent sighs,
Pass many a tedious night;
But when the morning beams arise,
How cheering is the light!

"So when sad sinners pass
A legal night of fears,
And see the Sun of Righteousness,
How sweet His light appears!

"It bids their guilt depart,
A heaven in view it brings;
The peace of God revives the heart,
And life eternal springs."

THE SHOWER.

"The seed in sorrow sown,
Springs up and thrives apace;
New verdure on the field is grown,
And wears a smiling face.

"Yet grain, of kindly birth,
Will sigh for help again,
Nor can be fostered by the earth
Without a latter rain.

"The Gospel fields must call
Upon the Gospel King;
And when He bids His showers fall,
Oh, how they laugh and sing!"

"Righteous lips are the delight of kings; and they love him that speaketh right" (Prov. 16, 13). If this be true of ordinary kings, how much more is it true of Him who is called "King of righteousness" (Heb. 7, 2), who "shall reign in righteousness" (Isa. 32, 1), with a "sceptre of righteousness" (Heb. 1, 8). How blessed to be the object of such a King's delight and love! "Behold, the King hath delight in thee, and all His servants love thee" (I. Sam. 18, 22). But who has righteous lips? Righteous lips betoken a righteous heart, for "out of the abundance of the heart the mouth speaketh" (Matt. 12, 34). "There is none righteous, no, not one" (Rom. 3, 10). "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6, 7). Here is the secret! Touched lips "drop as the honeycomb" (Cant. 4, 11), and are the King's delight. Such lips are righteous lips, and win the King's kiss (Cant. 1, 1).

A Bible Study made up of the Great "3-16's" of the Bible.

I.—INTRODUCTION,—

II. Tim. 3, 16.

2.—THREE-FOLD PURPOSE OF THE INCARNATION,

I. Tim. 3, 16.

John 3, 16.

I. John 3, 16.

3.—FOUR-FOLD WORK OF THE HOLY SPIRIT,—

Matt. 7, 16.

Luke 3, 16.

I. Cor. 3, 16.

Eph. 3, 16.

4.—THE MATCHLESS NAME,—

Acts 3, 16.

Malachi 3, 16.

5.—BENEDICTION,—

II. Thes. 3, 16.

Three Resurrection Realities.

"A THREE-FOLD cord is not quickly broken," and three thoughts of the unity and sympathy of the Lord Jesus with His people in His *risen* life may strengthen faith, and warm our hearts towards Him.

It is suggestive that as He was completely tried and vindicated during forty days *before* commencing His ministry, so "He showed Himself alive *after* His passion by many infallible proofs, being seen of them forty days." Now in each of the three temptations recorded for our learning the Lord turned away from the Enemy of our souls, but we have three corresponding instances where He found in His disciples that which He would in no wise receive at the hand of Satan.

1. *He shares with them the same Life.* The Tempter had said "Command that these stones be made bread," but it would not have been His Father's bread. Yet at the end of the Resurrection day He comes to His own and says "Have ye here any meat?" (Luke 24, 41). Compare Acts 10, 41. "We did eat and drink with Him after He was raised from the dead." So we find in truly blessed experience that we share His life in its essence and character, and "every word that proceedeth out of the mouth of God" becomes its dynamic and sufficiency.

2. *He shares with them the same Separation.* Again, Satan said, "Cast Thyself down from hence," but popularity was not His Father's way, and we see Him seeking only His own on the first day of the new dispensation. "When the doors were shut came Jesus and stood in the midst." Thus He is ever with His people in their rejection, and in their sufferings. It may be only the 'twos' or the 'threes,' He comes into their midst in all the beauty and fragrance of His Person, rejected indeed of men, but unto us 'precious.'

3. *He shares with them the same Hope.* Finally, the Lord is offered the World. "All these things will I give Thee if Thou wilt fall down and worship Me." But it was not His Father's Kingdom. Now observe the disciple's last question to Him before He returned to the Father. "Wilt Thou at this time restore the Kingdom to Israel?" and His reply "It is not for you to know the times and seasons which the Father hath put in His own power" (Acts 1, 6, 7). So He parted from them, they to pray and wait on earth, He to intercede and wait upon His Father's Throne. As yet His people have

not come into their inheritance, possessing only the earnest and pledge of it in the gift of the Spirit. Let us remember that for nineteen centuries He has experienced the solitude of glorified Manhood, and our 'hope' in Him is but the reflection of His own heart's longing for the glorious day of His advent and power.

J. HUGHES.

EASTER POEM.

• THERE is no pow'r beyond the pow'r,
That raised the Son of God;
The pow'r that in the triumph hour,
Struck with its iron rod
The vaunted diadem of hell.
And lo, the rebel empire fell!

There is no might above the might
Of God's exalted Son.

Dominions, kings, beneath His right,
Fall prostrate at His throne.

Above all secondary powers,
His kingdom, His dominion, towers.

"Th' exceeding greatness of His power!"

Canst gauge His mighty might?

Then in thy lowest weakest hour,

When fallen in the fight,
Remember that this power Divine,
Is working in that life of thine.

Was ever warrior lower laid

Than lay the Man of Grief?

Then why, O child, art thou afraid

God will not send relief?

The power that conquered earth and death,
That power is thine, the message saith.

Was ever victor higher set

Than sits the King to-day?

And will His mighty sceptre let

Usurpers scorn its sway?

Fear not, thou weakest, fallen one,

The Mightiest sitteth on the throne.

WM. LUFF.

The Bible: Its Sevenfold Unity.

1. Genesis to Deuteronomy.—*Revelation.*
2. Joshua to Esther.—*Preparation.*
3. Job to Song of Solomon.—*Aspiration.*
4. Isaiah to Malachi.—*Expectation.*
5. Matthew to John.—*Manifestation.*
6. Acts to Epistles.—*Realisation.*
7. Book of Revelation.—*Culmination.*

“NOTES ON THE MESSIANIC PSALMS.”

Studies in the Psalms.

By A. C. PAYNE.

THE study of the Psalms in their relation to Christ is of great importance, for they reveal many things not recorded elsewhere. The Gospels contain, in the main, the actions and discourses of our Lord, but the Messianic Psalms unfold His thoughts, heartbreathings and prayers. The diligent student of Scripture can see Christ in most of “The Praises,” but there are certain Psalms which are, undoubtedly, full of Him and have a primary reference to Him. To write upon “Christ in the Psalms” would be a limitless task far beyond the scope of a series of notes in a monthly periodical. It is, therefore, proposed to limit the notes to those Psalms indicated above. It is our purpose to give brief notes provocative, we hope, of thought on the part of the reader and of a deeper appreciation of the One of whom these Scriptures testify.

Psalm 1, “THE BLESSED MAN.”

Many do not think that this Psalm is primarily Messianic, but in the view of the writer, the first verse, which speaks of a life of absolute holiness, demands that it should be so considered.

“*The Holy Man*” (verse 1).—It must be observed that the original language implies more than “holiness, at the present time,” as is suggested by the tense in the A.V. It means that the characteristics declared in this verse have been true of the man in the past, are true of him now, and will be true in the future. His character and life from start to finish is absolute separation from evil. It is evident that such holiness is true of only one man—the Man Christ Jesus. His characteristics are presented negatively and in a threefold manner—“Walking not, standing not, sitting not.” The terms are progressive, for listening to the counsel of the wicked results in lingering in the paths of sin and, finally, reclining with scoffers and blasphemers. Our blessed Lord, who was truly man, although very God, ever refused to heed any counsel other than God’s, whether it be that of men or the “Wicked One” (see Matt. 4, 1-10; Matt. 16, 22-23; John 11, 8; contrast John 8, 26). He lingered not in the ways of sinners and ever rebuked the scoffers.

“*The Delight of the Holy Man*” (verse 2).—The Psalms reveal that the Lord Jesus delighted in three things.—

- 1.—The Will of God (Psalm 40, 8).
- 2.—The Word of God (Psalm 1, 2).
- 3.—The People of God (Psalm 16, 3).

A few remarks on the second heading will suffice at present. Be it noted that our Lord valued the Scriptures (Matt. 4, 4); believed them to be verbally inspired of God (Matt. 22, 32); knew the Scriptures (Matt. 22, 32; Luke 4, 17); was subject to them (Matt. 4, 1-11). He did not read them as a duty, but meditated upon them with delight.

“*The Blessedness of the Holy Man*” (verse 3).—The Blessings of verse 3 are consequent upon the attitude indicated in verse 2. “Rivers of water” (the Holy Spirit acting in the meditative heart by the agency of the Word) produce fruitfulness and prosperity. It may well be asked—is this true of our Lord? We can only answer it thus—the “mystery” of Godliness is a mystery which cannot be solved. Human frailty cannot comprehend true manhood and absolute Deity combined in one person. Not only is our Lord’s present position and glory a return to His original glory, but He has an added Glory and added love consequent upon his obedience (John 10, 17; Phil. 2, 5-11); and the Scriptures affirm that He obeyed the leading of the Spirit (Luke 4, 1), and through the Eternal Spirit offered Himself without spot to God (Heb. 9, 14).

Space will only permit of a few remarks on the abundant phrases of this verse.

“*A Tree.*” Permanence. Length of days (Isa. 65, 22). Antithesis to chaff (see Psalms 72, 17, and Isa. 53, 10).

“*Fruit in his season.*” Fruit in Life (see Gal. 5, 23, which is a perfect picture of Christ). Fruit in death (John 12, 24).

“*Shall not wither.*” Heat and drought have no effect. He was a “root out of a dry ground,” growing where all was barren. The heat of temptation dried not His leaves (Matt. 4).

“*Prosper.*” Does not mean, surely, a life of ease and wealth, but of the manifest presence and

blessing of God, together with final triumph. That our Lord enjoyed the blessing and presence of God is evident from a perusal of the Gospels and His final triumph is indicated in Psalm 2 and Isaiah 53, 10.

CONTRASTS (verses 4-6).—The Godly man is contrasted with the wicked, in these verses. Note that verses 1-3 are concerned with the Godly MAN, whilst verses 4-6 refer to ungodly MEN. One tree, but abundance of chaff. This Psalm could well be entitled "The One and the Many."

Psalm 2, MY KING.

Psalm one is in two parts, consisting of three verses each, and Psalm two consists of four strophes of three verses. There are four speakers in this Psalm; the people (verse 3), God (verse 6), Christ (verses 7-9), the Spirit of God (verses 10-12).

Rejection of the King (verses 1-3).—The New Testament commentary upon this strophe is contained in Acts 4, 25-28. These verses prophesy an event which the Jews would not have believed possible, *viz.*, the combination of Jews and Gentiles in prosecuting one common desire. Acts 4 makes it evident that this scripture refers to the rejection of Christ, culminating in His death.

The Jewish rulers taking counsel together; the Roman princes combining with them; the Roman soldiers and Jewish people carrying out the ruler's desires (and incidentally the desires of their own hearts); are all pictured beforehand in this Psalm. The word rendered "rage" "has the idea of the tumultuous concourse of vast crowds of people, swarming with oriental gesticulations and cries into a central meeting place, aroused to a frenzy of excitement" (F. B. Meyer). What a graphic portrayal of the tumultuous mob gathered to the doors of the judgment hall (Matt. 17, 25).

Well might the Psalmist ask, Why this rage, this counsel together against the Lord, and against His Christ? There was nothing whatever in His character or His works that demanded such antagonism—"they hated Him without a cause."

There are several reasons, however, why the Jews and Gentiles crucified Christ, but the reasons are selfish and unrighteous. They had no just cause for condemning Him. The following are some of the causes:—

- 1.—Desire to throw off God's restraint (verse 3).
- 2.—Desire to make the Son's inheritance (the world) their own (Matt. 21, 38).
- 3.—Fear of exposure and humiliation on the part of Kings and Rulers

(John 11, 47-8).

Derision and Rage of Jehovah (verses 4-6).—Men's mightiest efforts are puny in the sight of God. He laughs at their attempts to overthrow Him and His Christ. The meditation of the people is a vain thing; it comes to naught. God's answer to their tumult is, "Yet have I set My king upon My holy hill of Zion." Men cannot frustrate the divine purpose. Despite their opposition, they must, at length, bow to God's decree. They may reject the Lord Jesus; they may put Him to death; but God will set their purposes at naught and place Christ upon the throne.

Note the tranquillity of heaven—"He sitteth in the heavens"—and contrast it with the turmoil of earth described in verses 1-3.

Although God laughs at man's ineffectual efforts to cast His cords away, yet He does not hold man guiltless. He is going to speak in His wrath and vex them in His sore displeasure. Verses 9 and 12 show us that the Son is the agent of divine wrath. Compare Acts 17, 31, Rom. 2, 16.

The Voice of the Son (verses 7-9).—Verse 7 is quoted three times in the New Testament, Acts 13, 33; Heb. 1, 5; Heb. 5, 5. Despite many suggestions to the contrary it is the writer's firm opinion that the context of Acts 13, 33, clearly shows that the expression, "This day have I begotten thee" refers to the resurrection of our Lord. He was the first-begotten from the dead and in raising Him from the dead God acknowledges Him to be His Son. (Compare Rom. 1, 4). God's *declaration* is contained in verse 7, His *promise* in verse 8, and his *purpose* in verse 9.

The resurrection is God's answer to man's opinion and treatment of His Son. It proves man's efforts to be vain and ineffectual. The earth is promised to the Son, such promise being dependent upon His asking for it. Rev. 2, 27, makes it clear that He has asked. He has received of the Father, but has not yet entered into the inheritance.

The Voice of the Spirit (verses 10-12).—The exhortation contained in these verses is based upon all that has gone before, in effect, the Holy Spirit is speaking thus: You have heard that God is going to set the rejected Christ upon the throne, and is going to dash to pieces all opposition to His rule. Now then, be wise, submit to the Son; kiss His feet before His anger is fully aroused—it is kindled but a little at present—trust in Him and you will be blest.

It is your and my privilege and responsibility, dear saint of God, to sound out this note. We are ambassadors (i.e., bearers of special terms of peace to a rebellious country) for Christ. May we be faithful to the one who has sent us,

(To be Continued).

THE BOOK OF THE WILDERNESS.

A SIMPLE OUTLINE OF NUMBERS.

By H. DENNETT.

Part 14—Concluded.

Chapters 30-36.

THESE closing chapters of the book tell us about the people of Israel in the last stage of their miraculous journey from Egypt to Canaan, and we leave them in readiness, prepared of God in every particular for the crossing of that symbolic stream—Jordan. Here then are to be found those final “adjustments,” both Godward and manward, for the marvellous march of conquest of which we read in Joshua’s early chapters.

Chapter 30 is Godward; it regulates the conduct of those who vow unto the Lord. But behind the simple circumstances of either woman or wife vowing, and her husband either disallowing or permitting her vows to stand, we surely see vivid pictures of Israel now and in the last days in relation to Jehovah as the divine Husband. We have several times noted the careless folly of the people in Exodus 19, when they took upon themselves that dread vow of absolute obedience to a righteous God. Had they have been “held to it,” then surely they would have been consumed, but grace disallowed their vow. On the other hand it would seem as if the unbelieving mass of Israel in a future day will be held to their legal vow, and like the unmerciful servant required to pay to the uttermost farthing.

Chapter 31.

Here is the aftermath of Balaam’s seduction; vengeance of God upon Midian. Two things call for note: the absolutely uncompromising character of the judgment upon this evil people, a judgment which included the prime mover of the evil, Balaam himself (verse 8). The fact that having failed in his attempt to curse Israel, Balaam successfully tempted them through the agency of the women of Midian to idolatry, is evident from verse 16.

Note that Joshua does not figure as the leader in this expedition; his special function is the warfare of Canaan, not that of the wilderness. The divine authority for the attack upon Midian is seen in verse 49, where the captains report the remarkable news that not a single man of Israel’s force was lost. Compare this with the casualties in the many battles that Israel fought in their

own strength—and then apply the principle in the light of present day warfare with those powers in the heavens.

Chapter 32.

Here on the very borders of the land of promise, there is found something that causes part at least of Israel to come short. It is cattle—worldly possessions. Reuben and Gad, and presently half of the tribe of Manasseh, are found particularly rich in this respect, and they make this an excuse not to go over Jordan. It is not that there is anything wrong in having cattle, but the trouble was that their hearts were not so knit to the Ark of the Testimony that they could not bear to have a barrier (Jordan) between it and them. Note all three, Reuben, Gad and Manasseh, were the first-born of their fathers; all came short. Such sowing to the flesh cannot but reap sorrow and judgment, and accordingly, we read in I Kings’^{22, 3} that these transjordanic tribes were the very first to be carried off captive.

“Bring us not over Jordan” is the essence of their cry. The last obstacle to the people’s entry into the promised land proved fatal to these two and a half tribes. What an object lesson in godly perseverance. They had suffered and fought and struggled through forty years, and now to fail at the last.

Sad though was this shortcoming, it is not to be confused with that disobedience of the people as recorded in chapters 13-14. As you will see in verses 6-15 of the present chapter, Moses at first suspects a repetition of that trouble, but they allay his fears by the men among them promising to go with the rest of Israel to conquer the land itself, but afterwards to return to this their “Transjordanian” possession. In passing it is of interest to note that even to-day there is a state of “Transjordanian” separate from the Mandated Territory of Palestine.

The naming of the cities of the country these two and a-half tribes desired is significant. It was after their *own* names (see v. 42, etc.). This decidedly suggests that it was their own interests that were in view throughout, rather than the Lord’s.

Chapter 33.

This section is somewhat of a catalogue of camping places. Three distinct stages may be clearly traced:—

- 1.—From Egypt to Kadesh
(Exodus 12-Numbers 13).
- 2.—The time of penal wanderings
Numbers 14-19).
- 3.—The final stage to the land
(Numbers 20-36).

During that long period of 38 years' disciplinary period, it may have seemed as if their journeyings were altogether futile, and wasted time, but here it is seen that every dreary stopping place is noted of God. The chastening of the Lord certainly does not seem joyous at the time, but afterwards it yields the peaceable fruit of righteousness to those who are exercised thereby.

Chapter 34.

The latter portion of chapter 33 and the whole of chapter 34 are given over to detailed instructions concerning the division of the land which they were so nearly approaching. The limits of that land are clearly marked out, also the men by whose hand it should be divided. All is of divine choice, leaving no room for the desires and imagination of men. All this read in the light of the heavenly inheritance described in Ephesians, is most instructive for us to-day. Our "sphere of operations" is clearly defined for us by the Lord Himself, and He it is who marks out the boundaries of our possessions for us.

In the midst of these instructions there is in verse 15 the reminder of the choice of the two and a-half tribes, as much as to say, "They have had their portion elsewhere, now you who remain are to divide the land I will provide."

Chapter 35.

Here is an anticipation of some of the more detailed instruction that is to be found later in the book of Joshua, but in consistence with the general character of the book of Numbers, the matter of these cities of refuge is considered in close connection with the gifts of cities to the Levites. It has been said that Leviticus is the Priests' Guide Book, and Numbers the Levites' Guide Book, and this is true here.

It is of divine grace that despite their shortcoming, three out of the six cities of refuge were allocated to the two and a half tribes on the other side of Jordan. God takes knowledge of our failings, and indeed deals with us governmentally on their account, but in no wise does He forsake us and leave us to our own devices because of such folly.

Conclusion.

This book of Numbers that we have been studying for some fifteen months, thus takes us in narrative from Sinai to the very borders of the land. It is as we to-day appreciate that this "world is a wilderness wide" that we shall profit by these things written of old for our guidance. If writer and readers alike are constrained in some measure to greater diligence along the desert course, and encouraged to look more eagerly for that possession and rest that God holds out as the goal, then the labour of study and composition will have proved in some little way to His Glory, to whom be Blessing and Honour for ever and ever.

"My Grace is Sufficient for Thee."

THE other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly and suddenly as a lightning flash, that text came to me: 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me in this way, 'My grace is sufficient for thee,' and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year. I fear I shall exhaust the oxygen in the atmosphere;' but the earth might say, 'Breathe away, O man, and fill thy lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."

C.H.S.

"Tell His disciples and Peter that He goeth before you into Galilee" (Mar. xvi. 7). What a tremendous word is this little "and." It marks Peter as the arch-denier of Jesus. It selects him as the special recipient of divine forgiveness. Did ever angel bring a grander message of comfort? Are you a backslider? Have you deserted the Lord? Turn these words over as a piece of honeycomb in your mouth "and Peter." Jesus thinks on you. He forgives you. He feels the same to you as he felt to Peter.



Threshed Wheat

EDITORIAL.

THE COINER'S DEN.

PART 5.

"I will be like the Most High."

Is. 14, 14.

Herod having failed him, the elements serving little use, the next tool is to be one very close to the Saviour and dear to His heart; and will show us, I trust, that even the best Christian is liable to Satan's attack, and what is more, to do the Devil's work. Never imagine, dear child of God, that *you*, because of your knowledge, your devotion to your Lord, or your especial spirituality, are exempt from the Devil's attack. I am persuaded that it is such, that are open to his virile attacks more than any others. Satan knows full well that with the most of us the world, and the flesh are sufficient enemies to do his service, but let a child of God come specially forward to serve His Master and Lord and especially if He seek to uphold the Person and Work of the Woman's Seed, the Blessed Son of God, then that one will find that Satan is a subtle foe and that even he, or she, is subject to his buffetings. Thus we find *Peter*, that faithful and honest disciple, taking His Lord and rebuking Him when He had told His disciples "How that He must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16, 21). Said Peter to His Lord "Be it far from Thee Lord, this shall *not* be unto Thee" (Matt. 16, 22). But this *had to be*, if Peter were to dwell in Heaven by and bye, and if John and the rest of the disciples were to share His glory for Eternity. The suggestion, however, was not Peter's, it was enigmised by Satan and thus the Saviour very plainly replied "Get thee behind Me, Satan, for thou art an offence unto Me" (Matt. 16, 23).

Peter was ever ready to receive correction at the lip of His Lord, as is evidenced on more than one occasion. You will well remember the

incident on the night of the betrayal, when at first Peter would not allow the Lord to wash *his* feet, but learning the significance of that washing, he desired an entire cleansing. Happy state of soul that, which is ever ready to be trained, guided, moulded and instructed in spiritual things, as was Peter. Such a tool is of little use to the enemy. Thus he forsakes Peter for Judas, and in Luke 22, 3, we read "Then Satan entered into Judas." Any who deny Demon possession will do well to ponder carefully these words and then to follow the pathway of Judas Iscariot until he finally casts into the Temple the thirty pieces of silver for which he had betrayed his Lord and went out and hanged himself. The Devil's tools always end thus—destruction is to be their eternal portion, but the Lord's servants, though they may be stoned, crucified, or burnt at the stake, at the hands of others, are assured a glorious future and the Saviour's presence through the Valley of the shadow of Death.

At long last Satan's triumph seems assured. He has secured one from the inner circle and for the promise of thirty pieces of silver he undertakes to betray his Lord and Master. The High Priests and officers have already been sufficiently tutored by the same master (Satan) to destroy this One if ever they can get Him into their hands, but their difficulty was to get Him. This now seemed to be possible. No stone would thus be left unturned by Satan in the coming chain of events which might prove a flaw in the calculations, and from Judas upwards he moves his various pawns at each stage of his carefully laid plot to fulfil the aim and object of his whole career to destroy the promised One who was to destroy the Serpent and bring deliverance to mankind.

We thus reach what may well be termed the final stage of this age-long conflict, but before considering the last attack, in all its solemnity and awfulness, we must notice an important side of our subject. At this juncture Satan's enmity and God's eternal purposes were merging at a common meeting place. The enemy desired to destroy the Promised One: That we have seen very clearly. But before the foundation of the world, before even man had sinned, God in His Eternal purposes had planned man's redemption. Because He was an Omniscient God, He knew the awful event of the Garden of Eden that was to take place through man's wilful disobedience, and He Himself had planned that His Own Son should be slain as a sacrifice on man's behalf. That awful scene on Calvary's brow was not altogether a result of Satan's handiwork. God's eternal purposes were about to be fulfilled and that through the instrumentality of the enemy's hatred. Peter declared on the Day of Pentecost, "Him (Jesus) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2, 23).

Why do we mention this here? For this reason. Had Satan have had his way the Seed of the Woman would doubtless have been slain in the Garden of Gethsemane when they came with staves and swords. Satan had no need of a trial for the prisoner, but God had. Man's part in the death of Christ must also be shown, for this had a place in the Divine programme also. The final condemnation of the human race was to be manifested in this awful chapter of man's history. But the precise moment, "the due time" of the Divine Calendar, when Christ should die for the ungodly, was not in Gethsemane, but at Golgotha.

"Jesus therefore, knowing all things that should come upon Him, went forth and said unto them, 'Whom seek ye?' They answered Him, 'Jesus of Nazareth.' Jesus said unto them, 'I am He,' and Judas also, which betrayed Him, stood with them. As soon then as He had said unto them 'I am He' they went backward, and fell to the ground. Then asked He them again, 'Whom seek ye?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I have told you that I am He: if therefore ye seek Me, let these go their way: That the saying might be fulfilled, which He spake 'Of them which thou gavest Me have I lost none.'"

He, at whose words this motley crowd fell to the ground, could not be slain until God's time had come. He could, of course, as easily have passed through their midst as He did on the brow of the hill of Nazareth, but this He graciously refrained from doing, allowing His

enemies this time to take Him, but only after they had permitted His disciples to go their several ways. True, it is written of them that they forsook Him, but He who never forsakes His own so cared for them, all the while, that He saw to their safety before entering upon the very last step of His life's work. What a Loving, compassionate Saviour we have to be sure.

(To be Continued).



Jesus, Thy love alone, alone Thy love,
Refresheth me;
And for that love of Thine, that refreshing love,
I come to Thee.

It is Thy Cross alone, alone Thy Cross,
That healeth me;
And for that Cross alone, that healing Cross,
I come to Thee.

It is Thy blood alone, alone Thy blood,
That cleanseth me;
And for that blood of Thine, that cleansing blood,
I come to Thee.

It is Thy strength alone, alone Thy strength,
That strengthens me;
And for that strength of Thine, that strengthening
strength,
I come to Thee.

It is Thy joy alone, alone Thy joy,
That gladdens me;
And for that joy of Thine, that gladdening joy,
I come to Thee.

Jesus, Thy grace alone, alone Thy grace,
Sufficeth me;
And for that grace, that all-sufficing grace,
I come to Thee.

Saviour, 'tis Thou Thyself, alone Thyself,
Art all to me;
And for that all, of everything I need,
I come to Thee.

HORATIUS BONAR.

CHRIST'S KINGSHIP, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

PART 5.

HAVING seen the brightness of the king's favour, let us look a moment upon the dark storm-cloud of his anger.

"The fear of a king is as the roaring of a lion; whose provoketh him to anger sinneth against his own soul" (Prov. 20, 2). What terror is produced in the forest by the roar of the king of beasts! An awful hint at the fearfulness of Christ's anger. Kiss Him, lest ye perish from the way (Psalm 2, 12). He who does not, is in danger from two lions—the devil (I. Peter v. 8, 9), and the wrath of the King. "Whoso provoketh Him to anger." Will any do this? Oh if the Lion-King were not marvellously meek, He would never bear our provocations. But the end will come. "The powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation" (Rom. 13, 1, 2).

"The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass" (Prov. 19, 12). What a contrast! The fierce noisy lion, and the soft, gentle dew. The one is destruction: the other, life. How can we escape the curse and win the blessing?

"The wrath of a king is as messengers of death: but a wise man will pacify it" (Prov. 16, 14). Let rebels beware! The King is making out their death warrant, and the "messengers of death" are already mounted. How can we pacify Him? Send an embassy and desire conditions of peace (Luke 14, 32). "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously" (Hos. 14, 2). The answer will be, "I will love them freely: for Mine anger is turned away from him" (verse 4). Then shall we have the dew of favour (verse 5). Submit, for "yielding pacifieth great offences" (Eccl. 10, 4). Sweet words, "I will be quiet, and will be no more angry" (Ezek. 16, 42). "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee" (Isa. 54, 9). Blessed experience! "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me" (Isa. 12, 1).

"A divine sentence is in the lips of the king: his mouth transgresseth not in judgment" (Prov. 16, 10). Christ is "the King" by Divine right, therefore His sentence is a Divine sentence.

A sentence of forgiveness—"Thy sins be forgiven thee" (Matt. 9, 2).

A sentence of liberty—"Christ hath made us free" (Gal. v. 1).

"His mouth transgresseth not in judgment," so that we may safely rest upon the sentence He has pronounced. "It is God that justifieth" (Rom. 8, 33).

The marginal reading is, *"Divination is in the lips of kings."* Undoubtedly this is true of our King. Wot ye not that such a King as He can divine (Gen. 44, 15)? The future may be dark to us, that we cannot divine (Mic. 3, 6): but the Lord knoweth. This leads up to another passage: *"The honour of kings is to search out a matter"* (Prov. 25, 2). It is the glory of God to cover sin; but it is the glory of a king to search it out: to fathom all mysteries, plots, rebellions, cases of oppression and wrong. "There is nothing hid which shall not be manifested" (Mark 4, 22). "All things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4, 13). He knows all His subjects' hearts and smarts, wants and ways, fears and tears.

"He knows!

Yes, Jesus knows, just what you cannot tell—

He understands so well!

The silence of the heart is heard,

He does not need a single word,

He thinks of you,

He watcheth and He careth too:

He pitieth! He loveth! All this flows

In one sweet word: He knows!

"The heart of kings is unsearchable" (Prov. 25, 3). Christ can search me; but I cannot search Him. There always must be a mystery here. The King does not explain Himself to His subjects. Thank God, if the King's heart is unsearchable, it is full of love. It is an unsearchable store of wealth (Eph. 3, 8). The Spanish Ambassador heard of the treasure of St. Mark, at Venice: thrusting his hand in, he felt for the bottom, saying, "My great master's treasury differs from your's in this: his hath no bottom as your's hath," alluding to the mines of the

Indies. So with the heart of our King. One has said, "Christ is a mine of gold, which we must dig till we find heaven."

"Take away the wicked from before the king, and his throne shall be established in righteousness" (Prov. 25, 5). How this is illustrated (Matt. 22, 13). The feast was spread: the guests were gathered: all was light, joy, and praise: but when the King came in, "He saw there a man which had not on a wedding garment"; and the word was given, "Take him away." Solomon's idea was that of wicked courtiers; happily none such can abide in the presence of our King, to influence His mind; indeed, one glance of His eye is enough.

"A king that sitteth in the throne of judgment, scattereth away all evil with his eyes" (Prov. 20, 8). "A wise king scattereth the wicked, and bringeth the wheel over them" (verse 26). Our King is Judge, and appoints no deputy—"a king that sitteth on the throne"—while the wicked are as chaff, which the wind driveth away. He scattereth, or winnoweth them, and bringeth the threshing-wheel over them (Isa. 28, 27). A wicked man and a righteous king cannot be long together: "Therefore the ungodly shall not stand in the judgment" (Psalm 1, 5).

According to the book of Proverbs, a good king pleadeth for the poor.

"Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy" (Prov. 31, 8, 9). The day of Christ's humiliation is over, and He is exalted (Phil. 2, 8): but does He forget those appointed to death? "Suppose a king's son should get out of a besieged city, where he had left his wife and children, and these are all ready to die by sword or famine if supply come not soon; could this prince, when arrived at his father's house, please himself with the delights of the court, and forget the distress of his family? Or rather would he not come post haste to his father (having their cries and groans always in his ears) and before he ate or drank, do his errand to his father, and entreat him, if ever he loved him, that he would send all the force of his kingdom to raise the siege, rather than any of his dear relations should perish." Forget his loved ones! Why, He sent the Spirit, "as soon almost as he was in His seat at His Father's right hand." Hark! I hear the old familiar voice saying, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3, 21). Said one, "There are many kings that undo their subjects, but Christ makes His

subjects; many kings make their subjects beggars, but Christ makes His subjects kings; many kings put their subjects to death, but Christ died that His subjects might live; they give their subjects titles, but Christ gives all His subjects grace and glory." Forget! "Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory" (John 17, 24; Isa. 35, 2).

Such a king is "a king against whom there is no rising up" (Prov. 30, 31). He rules the heart, the will, the conscience. "Other lords beside Thee have had dominion over us" (Isa. 26, 13). Revolt would be useless. The kings of the earth set themselves to try the business; but it was a failure (Psalm 2; Matt. 2, 16, 26, 59; Acts 4, 27). Who would rise up against One who could say, "All power is given unto Me in heaven and in earth" (Matt. 28, 18), to which is added, "authority to execute judgment also" (John, v. 27). Another reading of this verse speaks of the stately march of a king "when his army is with him." A united host, led by their royal lord. A grand sight. Do we not get a glimpse of it in Rev. 19, 11-16: "Behold, a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." He is "King of Kings," and will have the throne.

In the meantime let us rest upon the word, "He must reign" (I. Cor. 15, 25). He does reign. Not only when things go as we wish, but when they disappoint us and we have to learn that at least we do not reign. Our plans may fail, our programme fall through, our desires be withheld, but

HE MUST REIGN.

WORTH NOTING.

Arm-chair criticism is not a mark of godliness. God demands a whole heart, but He accepts a broken one.

He who preaches a joyless Gospel preaches a fruitless Gospel.

When men speak ill of thee, live so that no one will believe them.

We need to watch lest zeal for assemblianity dwarfs our Christianity.

"THE LORD'S PORTION IS HIS PEOPLE"

—Deut. xxxii.9

An address given at "The Fairlop Gospel Hall," Sunday, 17th March, 1935, by Mr. H. W. White who is responsible for an Orphanage at Woodford, about three miles away from Fairlop.

(SCRIPTURE EXPOUNDED. Deuteronomy xxxii. 1-13.)

OUR text to-day is a very wonderful statement. We often hear it mentioned in prayer, and otherwise, that "God is my portion saith my soul," but here we get the other side of the matter, *viz.*, that the "*Lord's portion is His people.*"

It has been said, that we are saved to serve. That is quite true, but for the believer there is yet a greater and deeper reason why he has been saved and that is, that he might be "The Lord's portion."

It would not do us any harm if at the close of each day we were to kneel before God with our Bible before us, and ask "Oh, Lord, what kind of a portion have I been to Thee to-day?"

It is a glorious thing for God's people to look *forward* to all that the Lord has in store for them and to realise that He is "Quickly Coming" to draw all who have received Him as Saviour, into His presence, for "When He shall appear we shall be like Him, for we shall see Him as He is" and enter into the full enjoyment of our inheritance. But I venture to think that it is a wonderful exercise of soul to look *back* over the past, and to remind our hearts concerning that which God has already done for those who love Him.

In our own individual lives it will do us no harm to look back and to remember the vows we made, the promises we gave and the decisions we arrived at. You may think it strange, but when sometimes I am sitting up late at night pondering over things, I go to my roll-top desk and at the back of the bottom drawer I look through bundles of letters tied up with red tape, and but for knowing my own hand writing, I often feel like wondering whether I really *did* write this and that. Yes, dear child of God, it is a good thing to look back.

It is often said that history repeats itself, and surely in the spiritual realm this is true as well. What God did for Jacob, as recorded in Deut. 32, He will indeed do for all who will trust Him, and all this, mark you, is accomplished, that we might be a real delightful portion to Him.

Verse 10 says,

"He found him."

We did not find ourselves. Here we see God's wondrous sovereign grace. Here is God's love and faithfulness as we read in Mark 1, 1. "The beginning of the Gospel of Jesus Christ the Son of God." The Gospel began in the heart and mind of the loving God in the Eternity past. In this very chapter (verse 4) we are reminded that "He is the Rock": His work is perfect. In Corinthians we read that "that Rock was Christ," so we know that the Lord Jesus Christ not only looked down from Heaven, but *came down* that He might suffer, bleed and die in our room and stead in order that He might *find us*. We did not deserve it, but He deals with us in Grace and Mercy, for He died "The Just for the unjust, that He might bring us to God."

Now *where* were we when He came to find us? Well, the answer is in verse 10,

"In a desert land and in a waste howling wilderness."

This is just like our hearts by nature, away from God, guilty before God, lost to God, in a land where everything was deathlike, dismal, difficult and dark; in a wilderness where nothing good would grow, and where evil and trouble abounded; in fact it is difficult to portray our hearts as black as they really are in their natural state, but thank God in spite of all this, and even because of this, the love of God is proved in that He took the step, in Christ, to find us, that we might become new creatures.

The most important question therefore is "Has He found you?" In other words, have you heard His call? Have you felt His touch? If not, He is waiting now to be gracious, and if you will but realise your position, feel your need of Him and receive His provision in Christ He will bring you "*out*," that He might bring you "*in*," to this glorious experience. He *has*

done it for others and will do it all for you. You say "This is Election." Very well. Spurgeon said, "Election is a truth for the Saint." You come as it were to a doorway and see over the entrance, "Whosoever will may enter." You say, "Well, whosoever means me, therefore I will enter, and when inside you look back again over the entrance of the building and you see "Election according to the foreknowledge of God."

This is then but the *beginning* of a wonderful life, and a glorious experience, for having found us, He is not going to let us go. He says:

"My sheep hear My voice and I know them, and they follow Me," and again "I give unto them Eternal life and they shall never perish, neither shall any man pluck them out of My Hand, My Father which gave them Me is greater than all, and no man is able to pluck them out of My Father's Hand. I and My Father are One."

We are not therefore surprised to read also in verse 10,

"He led him about."

Having found us, He wants to lead us. The question for us all is, "Who is leading us?" I venture to say that if He is leading, we shall not be led into a public house, a picture palace, on to a race course, or into the gambling den, unless of course to preach His gospel. As the Psalmist says, "He leadeth me in the paths of righteousness for His Name's Sake." Paths of right thinking, right acting, right living, right dealing with my fellow men, that others may see "that we have been with Jesus and learned of Him."

He instructed him.

What a wonderful thought this is. There will be no confusion in theology, if He instructs. The Holy Spirit is the author of God's book—the Bible. He, therefore, is the only One Who can interpret the Book He has written—"God's Book"—and if only we will look to Him for instruction there will be no question or doubt. The difficulty is, that people turn to this and that one and read so many books apart from the Bible. Let us learn this lesson, that if we are to grow, it will only be as He instructs.

"He kept him as the apple of His eye."

The eye is the most tender part about our body and we who are found, led, and instructed, are kept then in the most tender part of God, in Christ. I well remember walking through a factory in Cubit Town when all the machinery, belting, etc., was in full swing, and when I got back to the foreman's office I expressed the thought that I had caught a cold in my left eye, but he wisely looked through a glass and could see a speck of flint which had come from one of the machines as I had passed through. I suffered such pain that I had to go to the doctor, who applied cocaine and wiped this speck from off the eye on to the handkerchief and it was so small that one had to look for some time before one could see it. Thank God we are not only saved, but kept by His power, and He has promised that "not even a hair of our head shall be touched without His consent." *Do we believe this?*

In verse 11, we read

"As an eagle stirreth up her nest,

fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him and there was no strange God with him."

We are told that the mother eagle at the proper time scatters her young and throws them out into space for their good, so teaching them to fly. I wonder what their thoughts are when this happens, but then unknown to them the mother immediately swoops down under them and bears them safely on her wings. In this way they gain wonderful experience. If therefore we want to soar and fly spiritually we must not dabble with Russelism, New Theology, Modernism, etc., but shut our hearts to all strange gods, that the Lord alone might lead us.

"He made him ride on the high places of the earth."

This speaks of victory, and victory is what we really must have if we are to be successful in God's work. Victory from within, as well as from without. How many Christians there are that we know of who are hindered, and whose testimony is spoiled? So many, who walk as it were with their heads down, and who are afraid to speak a word for Christ or to do a work for God, because they are encouraging some sin,—it may be hidden,—in their lives. If only all is yielded to Him, He is able to make us walk with heads erect, that all others may be able to see just where we stand.

"That he might eat the increase of the fields."

This surely compares with Philippians 4, 19, and is it not good to know that when the Lord calls us out into His life and service, that

"He will not withhold any good thing from them that walk uprightly" and

"That God will, with Him, also freely give us all things." This we have again and again proved in the Woodford Orphanage. God founded the work over thirty-five years ago. We obeyed Him, and entered into His service by helping one little child, and He has made it grow during these many years, so that over 450 children, now men and women, have been sent out from this centre all over the world, many of them trusting the Saviour, and to-day we have about 90 children under our care. He has given us to see that by looking to Him alone, He is able to spread our table, and without any appeal to man He has kept us free from debt and up to date has met our every need. During this time thousands of answers to prayer have been received. Workers, Doctors, Dentists, etc., have offered their services at the right times, all proving that God knows and cares. This does not mean that we have been exempt from troubles, but when we have them we know where to take them, and that if we "Seek first the Kingdom of God and His righteousness all other essential things will be added."

"He made him to suck honey out of the rock."

This is a remarkable statement, for *He* is the Rock: The Rock that was smitten for us. "With His stripes we are healed," and are able to rejoice in that we are able to drink from the Cup of Salvation because He drank the cup of God's wrath for us. But there is another interpretation of this beautiful statement: as His children we often have to face great difficulties in our lives which we did not expect—they come up like great mountains and rocks before us, perhaps almost unexpectedly;—a loved one may be taken, or it may be we are suffering some heavy loss in business, etc., but then is the time to believe Romans 8, 28, and if we look at these seeming disasters with the eyes that God will give us, we shall be reminded that "*The Lord reigneth*," and that He can *never* make a mistake, and that we can even draw sweetness from the most bitter experience.

And then lastly,

"Oil out of the flinty rock."

What shall we say about this? A flinty rock would hurt, lacerate and cut, and there are many experiences we have like this, such as, say, Mrs. J. slanders Mrs. K. and Mrs. K. immediately thinks—"I'll show her who I am, I'll give her the length of my tongue" or "I'll write her a stinging letter." Now don't you do this, but pray for her and do what God tells us to do in Romans, "Be not overcome with evil, but overcome evil with good." Again, if you will look at these experiences with the eyes that God will give you, and do what He will reveal to you, you will be able to draw oil—gladness—even out of these experiences. So that, "When the Day break, and the shadows flee away," you will hear from His blessed lips,

"Well done, good and faithful servant."

**An Outlined Address on Giving.**GOD AS A GIVER.MAN AS A GIVER.

God loved and gave His Son (Jn. 3, 16).

The Lord giveth wisdom (Pro. 2, 6).

The Lord will give strength (Ps. 29, 11).

The Lord will give grace and glory (Ps. 84, 11).

He giveth us the victory (I. Cor. 15, 57).

Every good gift is from above (Jas. 1, 17).

With Him . . . all things (Rom. 8, 32).

Give . . . as the Lord thy God hath blessed
(Deut. 16, 10).

Freely ye have received, freely give (Matt. 10, 8).

Give, and it shall be given unto you (Luke 6, 38).

Give, not grudgingly (II. Cor. 9, 7).

Give, . . . and thou shall have treasure
(Mark 10, 21).

More blessed to give than to receive
(Acts 20, 35).

God loveth a cheerful giver (II. Cor. 9, 7).

“STUDIES IN THE KINGS.”

By W. GREEN, Southchurch.

No. III. THE REIGN OF AMAZIAH—DEPARTURE.

THE campaign against Edom was successful. Amaziah's army gained a complete victory. The day was doubtless emblematic of the future time when as Isaiah 11, 14, tells us, Israel restored to her land and under the rule of her own Messiah will finally subjugate Edom who has so often troubled them. Peace will then pervade the land in that blessed millennial age when "a King shall reign in righteousness."

Amaziah's army, elated with their success, were quite carried away with pride. Few things are more difficult for us than success. We are so easily puffed up in ourselves and carried away from a humble, lowly trust in the Lord. The king and his army fell into a terrible snare. Instead of hurling the idol gods of Edom over the precipices and taking the prisoners home with them, they alas threw the captive Edomites to a hideous death and brought the idols back to their own ruin. All this shows the decline in Amaziah. The lust for conquest, the desire to extend his territory, lifted his heart up with pride and he seeks not guidance from God nor heeds the precepts of His Word. The very man who at the commencement of his reign could pay such reverence to God's Word, calling to mind what was written in the law of Moses, now forsakes that law and bows down to idols. What a change from the humility and single-heartedness of early years. How often has the story been repeated in the lives of many. There was a time when Christ was everything to them, to live for Him and His interests the single object of their lives, but years have shown a decline from all this, they have got on in the world too, made money, acquired much, got into society, success has followed upon success, and they have drifted away from communion with Him and no longer are moulded by His holy word. They have lost the joy in Him they once had and the quiet holy power for walking with Him in this scene. Position, worldly favour, wealth, property, society, are only some of the many gods that have now usurped the Lord's place in the heart.

There are two ways the Lord takes in His dealings with His own who have drifted into what is grieving to Him. The first is counsel and reproof. If that is unavailing, He often lays

His Hand upon their circumstances in order that they may be roused to seek Him again and listen to His Word. Both these things we see in the last years of Amaziah. The prophet utters Jehovah's message, but the king will hear no reproof. With threats he silences the earnest warning. His state of soul is thus made manifest. So it has often been. We have known people fly into a passion when a loving word of remonstrance has been given them as to their course; in anger they have left the meeting rather than brook the expostulation of perhaps an aged brother who only desired their soul's good. Amaziah is intolerant of any advice, and God now disturbs his circumstances. Joash, king of Israel, is used to humble the king's pride with a needful lesson in parable form. War breaks out and a humbling defeat follows for Judah, in which Amaziah is taken prisoner, while at the same time part of the walls of Jerusalem are broken down.

These dark days of disaster should have cast Amaziah in brokenness of spirit and confession before Jehovah, who is ever to be intreated and who has said that a "broken and a contrite heart" He does not despise. But they had no such effect on him. Unless we discern the Lord's Hand in dealing with us, adversity may drive us even further away from Him. Amaziah had fallen into a bitter and sullen spirit and thus midst all his troubles did not turn to the Lord as in the days of his youth. His reign closed in the dark clouds of pride and unbelief. A company of his servants assassinated him, thus ending abruptly a life and reign which has been recorded for us by the Holy Ghost as first a bright example, and second as a solemn warning.

Lord Jesus keep us lowly; keep us near Thyself; keep us humble followers of Thy holy Word. May days of success still find us in quiet communion with Thee that we be not puffed up. May we despise not Thy chastening, nor weary of Thy correction. May we love Thy reproach better than all the treasures of Egypt. Keep us bright to the very end, knowing the fellowship of Thy sufferings and also the power of Thy resurrection. May our constant prayer to Thee be "Hold up my goings in Thy paths that my footsteps slip not."

“NOTES ON THE MESSIANIC PSALMS.”

Studies in the Psalms.

By A. C. PAYNE.

PART II.

Psalm 8. THE EXALTED MAN.

1st Corinthians, 15-27, and Hebrews 2, 6-9, make it clear that this Psalm is Messianic. The Psalm takes both a backward and a forward look. It finds its foundation in man's original position (compare Genesis 1, 26-28, with verses 6-8), but looks on to that day when man (for Christ is the representative man here) shall be exalted and have greater dominion than the first man possessed.

Verses 1 and 9 look forward to that day when Jehovah's name shall be excellent in all the earth; when men shall acknowledge Him as Adonai—Sovereign Lord. In addition verse 1 tells us of the exalted Glory of God; He has set it above the heavens.

Verse 2 reveals the fact that God has enemies; that one has sought to avenge himself against God. We well know who this person is. The great declaration of this verse is that God, acting through channels of absolute weakness, has brought the enemy to a standstill.

Verses 3 and 4 contrast the glory of the heaven with the weakness of man, and, as a consequence, express wonder at God taking note of man.

Verses 5-8 declare what God has done for man. All are not true of man, *yet*, nor are all true of Christ, the representative man, *yet*. Man is not yet crowned with Glory and honour—but Christ is—and through Him many sons will be brought to Glory. In a latter day all things will be under the feet of our Lord Jesus Christ (and incidentally under the feet of man in Christ).

Summarising, the message of the Psalm is as follows: God has a twofold purpose, (1) His own exaltation and glory, and (2) the stilling of the enemy. The first is accomplished in His dealings with man. By means of the death of Christ (He was made, for a little while, lower than the angels, for the suffering of death) man is forgiven, quickened and exalted, and God's object in so dealing with man is "that he might be to the praise of His Glory. In other words He has done it that His name might be excellent in the earth and His Glory set above the heavens.

Redeemed creation and the Heavenly Host will never cease to glorify God for His wonderful dealings with puny man.

His second purpose, the stilling of the enemy, is accomplished by His own power manifested through weakness. Our Lord Jesus Christ became a man for this very purpose; that through Him—a dependent man—the wicked one might be set at naught.

“By weakness, like defeat
He won the mead and crown;
Trod all our foes beneath His feet
By being trodden down.”

It was as man, in absolute dependence upon God, that He met and stilled the tempter in the wilderness. He was crucified through weakness (II. Cor. 13, 4), but through death He destroyed Him that had the power of death.

Psalm 16, THE DEPENDENT MAN.

The key to this Psalm is given by Peter in Acts 2, 25, when he says, "David speaketh concerning Him." The Lord Jesus is here viewed as the perfect man walking in dependence and obedience. It has been suggested that this Psalm was the prayer of our Lord as He ascended out of the river Jordan (Luke 3, 21).

The Dependent One (verse 1).—Our Lord takes the attitude of absolute dependence—He was truly man, and, as man, it was essential for Him to take this position. The first man failed in this respect—the goal set before him in the words, "thou shalt be as gods," was that of independence—Satan tried to trap the Second Man in the same way (Luke 4, 3-4) but failed hopelessly.

It was essential the Lord Jesus should take this position both for perfection (Heb. 2, 10-18) and as an example for His people.

The Devoted One (verse 2).—The Hebrew for "Lord" in the expression "Thou art my Lord" is "Adonai," which means Master, or Sovereign Lord. Our Lord's life was characterised by implicit obedience. He took upon Him the form of a servant and became obedient unto death.

(Continued on page 62).

THE GOSPEL BY HAND.

BY WILLIAM LUFF.

IF we wished to quote a text enforcing and illustrating the importance and value of Gospel Tracts we should turn to I. Cor. 1, 27: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence."

Tracts are often "things which are despised." But God hath chosen them to confound "things which are mighty."

This is no excuse for thinking that anything will do to give away as gospel literature.

A tract should be attractive.—When God made the flowers, He made them beautiful, as if to win the hearts of the insect population. So let our tracts be as pleasing to the eye as possible. Yet, after all, honey is the chief thing sought by flower frequenters: hence, our second remark is—

A tract should be full of Scripture.—The Great Teacher said:—"I have given unto them the words which Thou gavest Me; and they have received them." And again:—"I have given them Thy Word" (John 17, 8, 14). Let us do the same, for men are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever" (I. Pet. 1, 23-25). "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4, 12). Even of the small portion of the Divine Word possessed by David it is recorded: "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes"

(Psa. 19, 7, 8).

A tract should be accompanied with prayer that the right one may be given. "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21, 22).

A tract and lact should go together.—Pray for this. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (Jas. 1, 5). Here are four hints:—

1. Suit your tract to the receiver, if possible.
2. Show yourself and your intention before presenting your message; a sudden offer is frequently refused.
3. Set a high value on each tract, and present it as if you felt its importance; it is not a common bill. Pray even for an immediate blessing upon it.
4. Speak a word as often as able, and this leads us to remark that

A tract should be looked upon as a card of introduction.—It is the beginning of the work, not the end, and receivers would often be glad of further instruction.

For our encouragement in this blessed work, we have many promises. The sower sows "the Word," and though some fall by the wayside, on stony ground, and among thorns, yet it will be true, "other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred" (Mark 4, 8).

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11, 6). The seed is sure to grow, if watered with tears of sympathy and earnestness. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126, 5, 6). So "let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6, 9).

If ever tempted to despise "tract-seed," because small, let us remember that many parts of our Holy Bible were in their first form little more than tracts. The Psalms were inspired poetical leaflets, some of the prophecies are only the size of booklets, while the letters to the seven churches, had they been printed separately, would have scarcely filled a one-page tract, yet from these Divine sheaves we have the Bible Harvest of precious grain.

To what may we compare tracts of truth?

They are the children of the Scriptures, babes it may be, but destined, as the babe of the Nile, to lead a host out of the bondage of sin.

They art like the manna of the desert, brought to our doors, food for the soul, within the reach of all.

They are like the barley loaves and small fishes; a lad may carry them; but when they are placed in the hands of Jesus, and received again from Him, blessed by His blessing, they will feed a multitude.

They are like the little boats in which the people "took shipping and came to Capernaum seeking for Jesus" (John 6, 24), and many have thus found Him.

Tracts are healing leaves from the tree of life; rain-drops from heaven, always plentiful when there are clouds of blessing. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be, that goeth forth out of My mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55, 10, 11).

We give a few instances of work done by God through tracts. The first is from the life of Dr. Andrew Bonar.

When walking to Scone to preach one dark night, he overtook a woman on the road, and began to talk to her, giving her a tract when they parted. Some time after, he noticed a widow in church, who waited after the service was over, and said to him: "I am the woman you spoke to that dark night on the road to Scone, and never saw. You gave me a tract. My son at home, long ill, had been troubled about himself, and that tract was the very one for him; it brought light to his soul. He made me come over from Kinnaird to tell you."

In *The Christian* for January 2, 1896, a further record appeared under the heading: "Do you ever see any results?" It was a letter as follows:—"A fortnight ago, whilst I was walking down Regent Street, a lady spoke to me, and gave me a folded card with the text: 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' While the lady was pleading with me to give up sin and seek pardon, the Spirit of God so wrought conviction in my soul, that I saw what an awful doom awaited me. I earnestly prayed that God would pardon me and give me the gift of eternal life. I believe God heard my prayer, and that I am saved. My dear mother sent me *The Christian* as usual, and my eyes caught sight of Mr. Mark Guy Pearse's 'Christmas Plea.' I thought of home and asked God to give me grace

to go and confess all, and before you get this I shall be on my way home. My object in writing is that the lady who gave me the text may know that her labour is being blessed among us poor girls. I should have written to her, but do not know her address."

From *The Railway Signal* of the same month, we cull a third illustration:—"A Philadelphia boy took some of these silent preachers to the country, and gave one to a lad whose acquaintance he made. The lad said, 'I can't read, but I will take it home; they can read it there.'

"A few days after the country boy met his city friend. 'Well,' said he, 'that tract you gave me made a great stir at home.'

"What do you mean?"

"Why,' he replied, 'they read the tract, and then they got out the Bible and read that, and when Sunday came they made me get out the old carriage and clean it up, and then we all got in that could, and the rest got on before and behind, and rode off to church. That tract's done great things, I can tell you.'"

Subsequently it was ascertained that this tract was the means of converting several souls.

A fourth case shows the marvellous way in which God so overrules that one tract sometimes meets a man again and again. It is a soldier's testimony: "One day as I was out I came across the little book, 'Flag the Train.' Well, it seemed strange, but true, it was the third time I had picked the booklet up. Never was I so touched like it before. There and then I went on my knees and asked Christ to take me as I was. I was not satisfied with this confession. I went to the chapel at night and there made a full confession, and there it was I was washed as white as snow. Everything seemed new to me. If it had not been for that tract I might now have been as bad as ever."

The fifth case of blessing proves that even upon a racecourse tracts are blessed, sometimes to the most unlikely persons. It is from a letter sent to the missionary, Bath City Mission:—"You will remember that at the recent Bath Race Meeting, crossing the Downs, you gave me a small book, styled, 'Comfort in a Dream.' I could almost wish I had not met you, for that book has interfered greatly with my peace of mind. I am a well known tipster. I have a most lucrative business; but now I can scarcely settle to it. I should like to see you, if you could manage to see me. Will you reply as soon as possible, to let me know whether you can see me or not?"

"Last week I was at Epsom Races, and there another man gave me a book similar to yours. I could come over to Bath to see you at any time."

Several letters passed between the giver and the receiver of this little message, ending in an

interview and the abandonment of the "most lucrative business." Two days after (Sunday), a party of old customers called to get the tip of a French race. The late tipster returned the race-card to them, and when they read the latest it was John 3, 16.

Our last case is from our own experience:—We have recently been in the company of an old sailor who has spent forty-eight years at sea—preserved but not pardoned. He was in the Crimean war, and came through it with hairbreadth escapes, living yet without divine, new-born life. He was in the Indian Mutiny, when blood flowed in rivers; but he came out still a stranger to "the precious blood of Christ." His travels took him beneath the Southern Cross as far as most men have gone; but he continued to disregard the Cross of Jesus. Then he went north on an Arctic expedition, spending three winters amid the snow, safe, but not saved, for he had never prayed David's prayer, "Wash me, and I shall be whiter than snow" (Psalm 51, 7).

These many deliverances did not move him, for amid all he thought himself good enough for heaven; but three years ago he picked up a torn tract; he read it and began to think. Taking it on board he re-read it and was converted.

Tracts are blessed: tracts are blessed to those whom nothing else can reach: tracts are blessed even after being torn up: many tracts are blessed in a way of which the first distributor never hears. Scatter them broadcast, it is not in vain.

Need we say more in favour of these angels of mercy? *They can be used by any one*: the hand of child, or the aged; the strong, the feeble, even the dumb may by them speak for Jesus.

They are available at any time: morning, noon, or night, rest-day or working-day, from January to December.

They make themselves at home anywhere: cottage or mansion, garret or kitchen, barrack-room or ship-board, sea-beach, or railway-carriage, or letter-post; they are by translation made "at home" even when sent "abroad."

They speak to any class: kindly but truthfully; to prince, peer, peasant or pauper; and however treated, bear any slight or insult without anger.

Ye true "angels of Jesus," sing on, cheering the sad; we would fain send you forth by thousands to awaken sleepers, to stop the way of evil-doers, to stir the pools of healing, and reap a harvest for your Lord, but preach no other gospel than the old, and preach it until John's vision is fulfilled: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14, 6).

The mention of "every nation," leads us to add a few words upon tracts in the foreign field. What grand missionaries they are! They can speak with tongues, as did the apostles: the Religious Tract Society alone issues over 20,000,000, and has helped publications in two hundred and thirteen different languages, dialects, and characters circulating in Europe, Asia, Africa, America, Australia and Polynesia. These messengers are truly obeying the Divine command; "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark 16, 15, 16).

They can be sent by post; they can be taken by tourists when on their holidays; even sailors when going their ordinary voyages, may take them and leave them in the ports at which they call.

One incident for the encouragement of foreign work.

A young man gave a tract in Germany; the title was, "Have you a friend?" As the receiver read the question his face brightened, and pointing upward he said:—

"There above is my only Friend."

He then told how a tract had been given him, and shortly after, being imprisoned, he had read it again and again, and God had blessed it to his conversion.

May many by prayer and effort shake this tree of life that the leaves, which are for the healing of the nations, may be scattered far and wide.

"Man's choicest words, like scattered leaves,

Must fade, and fall, and die;

The Word of God when scattered lives,

Its life-germs multiply.

Amid earth's need, go, cast this seed,

And God Himself shall bless the deed."

THE MESSIANIC PSALMS (Cont. from page 50).

Taking the bondman's place He would not put Himself on a level with the master (one does not refer to His intrinsic worth and diety, but to the position He took)—He said, "My goodness is not to thee." "He was here to obey, not to assert co-equality. So he would not be called—Good Master—by one that knew not who He was, only what He became" (W. Kelly).

The Delighting One (verse 3).—The delights of the Saviour have been already referred to in Psalm 1. He ever delighted in the saints of God, no matter how weak or erring. They were (and are) the excellent (literally noble, great) in all the earth; although in the eyes of the world they were illiterate.



Threshed Wheat

EDITORIAL.

THE COINER'S DEN.

PART 6.

"I will be like the Most High."

Is. 14, 14.

Thus we come to Pilate's judgment Hall. Passing from Gethsemane to Gabbatha and from there to Golgotha, we find our blessed Lord, Creator and Sustainer of all, hanging upon a Roman gibbet, despised and rejected in the very world He Himself had called into being. What an appalling sight! Causing even the Sun in its noontide glory to hide its blushing face, when Christ the Mighty Maker dies, for man the creature's sin. Satan no doubt thought that at last his age-long conflict had triumphed as he saw the blessed Son of God hanging upon the Cross and heard His expiring cry, "It is finished." But the One who had that day entered death's domain for the first time, entered it not as death's victim, but as its Conqueror. Into Satan's own battle-ground He had come, and Death by dying, He had slain. Through death He had destroyed (rendered powerless (margin)) him that had the power of death, that is the Devil, and delivered them who through fear of death were all their lifetime subject to bondage (Heb. 2, 14-15). He hath abolished (nullified) death and hath brought life and immortality to light through the Gospel (2 Tim. 1, 10).

It seems that the Powers of Darkness soon realised that One had entered their realms who was more than Conqueror, and in the sealing of the stone and the setting of the watch, we behold the last feeble struggle of a defeated foe to make a good appearance as he goes down, finally frustrated, and knows of a surety that His head is

now bruised in fulfilment of Gen. 3, 15, and that death has lost its sting for thousands of his dupes who were so soon to become followers of His Conqueror.

Knowing that defeat was now his portion, and that this present interval of time *only*, was his, before the Victor would tread all His foes beneath His feet and cast he himself first into the Bottomless Pit, and later into the Lake of Fire for ever, Satan from Calvary onwards has devoted his time and energy in seeking

- (1) to destroy the happiness of those who follow the Saviour;
- (2) to deceive them by false representation of all that is divine in the form of counterfeits, as we shall see later, and
- (3) in directly opposing all and everything that seek to exalt and magnify the blessed Son of God.

There is no occasion for me to tell my reader of the first of these activities, for every child of God in small manner or large, is fully conscious of those times when Satan or one of his legion of emissaries, seeks to destroy the joy and peace which the Saviour gives, by subtle doubts and temptation to sin.

Let us therefore continue our second line of study and see how many divine themes have been counterfeited by this most able of all tricksters and how from the "Coiner's Den" has gone forth such imitations that many have been deceived thereby, and more in a coming day will

believe "The Lie" from the Father of Lies to their own eternal loss.

There is plenty of proof in Scripture that one of the chief weapons that Satan uses in his fight against God, is imitation. Jaanes and Jambres, who were his ministers in Egypt, withstood Moses by imitating his miracles, until he brought life out of the dust, then they and their master were baffled and had to confess that that was the finger of God (Ex. 8; 2 Tim. 3). Now he transforms himself into an angel of light, and his ministers appear as ministers of righteousness (2 Cor. 11) and in this way he gains the greatest apparent triumphs, and the times are made exceedingly perilous for all who would live godly, for the form of godliness is retained and boasted in by his ministers while the power of it is denied (2 Tim. 3) and nothing could be more deadening to the conscience than that.

As those who believe in a Triune God we are not surprised to find a trinity of Evil, but perhaps we have not so clearly perceived a three-fold trinity in this way. *Satan* himself is spoken of as the *God of this World*, in contrast to the Great Almighty God Who ruleth in the Heavens. In John 12, 31 and 16, 11 he is referred to by the Lord Jesus as the *Prince of this World* in contrast with Himself as Prince of Peace, whilst as the *Spirit* that now worketh in the children of disobedience we find Eph. 2, 2, teaches, in contrast to the Holy Spirit of God which indwell-eth every child of God. Satan in his own personality thus seeks to imitate the Trinity of the Blessed God, but there is an association of Evil which yet again stands out in striking contrast to these Three. I refer to the World, the Flesh and the Devil, and the relative opposition of each is both striking and important. In 1 John 2, 15-17 we read these words, "Love not the *world*, neither the things that are in the world. If any man love the *world*, the love of the *Father* is not in him. For all that is in the world, the lust of the *Flesh*, and the lust of the eyes, and the pride of life, is not of the *Father*, but is of the *world*. And the world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever." This passage alone is sufficient to show that *the World* is presented as being in direct antithesis to *the Father* and should thus be a call to a clear-cut separation from all that is of the world, for friendship with the world is enmity with God (James 4, 4). *The Flesh* lusteth against *the Spirit*, and the Spirit against the *Flesh*: and these are contrary the one to the other: so that ye cannot do the things that ye would. They that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. This I say then,

"Walk in the Spirit and ye shall not fulfil the lust of the flesh" (Gal. 5, 16-25). Here we have the opposition fully detailed and the remedy for the child of God if desirous of living the victorious life. This leaves the third party of the evil trinity, *the Devil*, who is in direct opposition as ever to the *Son of God*. This we have already had amply illustrated.

"Whilst we are to be separate from the World" (I. John 2) "and to flee youthful lusts" (II. Tim. 2, 22; I. Peter 2, 11), "we are to stand against the wiles of the Devil" (Eph. 6, 11).

(To be Continued).



JUST for to-day, my Saviour—

To-morrow is not mine;

Just for to-day, I ask Thee,

For light, and help divine;

To-morrow's care I must not bear.

The future is all Thine.

To-day I bring my measure

To Thee, that Thou might'st fill

And bless it, Lord, and teach me

To trust and to be still.

To-day I'd be, my God, for Thee,

And do Thy holy will.

Just for to-day, my Saviour,

For ere the morrow break

Thy voice may call me unto Thee,

And I shall no more walk

The desert path with need of faith,

But face to face shall talk.

And if I have enough, Lord,

To-day, why should I grieve

Because of what I have not,

And may not need to have.

Each day, I pray Thee, have Thy way,

And I will trust Thy love.

THE PARABLES OF CHRIST.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

PART 6.

THE parabolical and the proverbial form of teaching are closely related, hence we may expect to trace the leading features of Christ's parables in the proverbs of Solomon. Let us place specimens of each side by side.

THE WISE AND FOOLISH BUILDERS.

A wise man built his house upon a rock: the rain, the floods, the winds, beat upon that house; and it fell not, for it was founded upon a rock. A foolish man built his house upon the sand: rain, floods, winds, beat upon that house; and it fell, and great was the fall of it (Matt. 7, 24).

"The house of the wicked shall be overthrown: but the tabernacle of the righteous shall flourish" (Prov. 14, 11). "The wicked are overthrown, and are not: but the house of the righteous shall stand" (12, 7). "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation" (10, 25).

To which Solomon adds, *"The righteous shall never be removed" (10, 30). "On the Rock of Ages founded" they are safe. The house of their character, profession, business, family, is built upon the Rock. No difference in the structure or the storm; the foundation is all. "The righteous man considereth the house of the wicked: how the wicked are overthrown to their ruin" (Prov. 21, 12, R.V.).*

THE FRUITFUL FIELD.

Christ tells a parable of a sower who sowed "by the way side," "upon stony places," "among thorns," "into good ground." The seed in the first example was "devoured," in the second "scorched," in the third "choked." Here was three-fold failure; but then follows three-fold fruit—"some an hundred-fold, some sixty-fold, some thirty-fold."

"Other fell into good ground, and brought forth fruit" (Matt. 13, 8).

"The root of the righteous yieldeth fruit" (Prov. 12, 12).

In Christian life the root is everything: a good root means good fruit. The seed did not stay long enough to root by the wayside; it had "no root" in the stony places; and its young root was choked among the thorns. God give us roots.

THE TEN VIRGINS.

The principle laid down in this parable is recognised by Solomon.

"They that were ready went in with him to the marriage." "Our lamps are gone out" (Matt. 25, 8).

"The light of the righteous rejoiceth: but the lamp of the wicked shall be put out" (Prov. 13, 9).

The light of the wise led to greater light, even the joy of the festal hall; the extinguished lamp of the foolish led to denser darkness—a midnight without a star or hope of dawn. We need lamps, fed by Divine oil, that even the breath of death cannot extinguish.

THE ANGRY KING.

In Christ's parable of the king whose servants were ill treated we read of anger and punishment being dealt out to the rebellious subjects.

"When the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers" (Matt. 22, 7).

"An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him" (Prov. 17, 11).

He first "sent forth his servants" (Matt. 22, 3); he next "sent forth his armies" (verse 7). This is God's order. Their refusal meant rebellion—such is sin. How evil that man must be who wishes to rebel against a king who feasts his subjects! No wonder courteous messengers are followed by cruel messengers.

HID TREASURE.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth it" (Matt. 13, 44).

"If thou seekest her as silver, and searchest for her as for hid treasures" (Prov. 2, 4).

"Happy is the man that findeth wisdom, and the man that getteth understanding" (3, 13).

Solomon gives four expressions—"seekest," "searchest," "findeth," "getteth": the man found by seeking; he got by selling all that he had, as Moses gave up the pleasures of sin for the people of God, and the riches of Egypt for the recompense of the reward (Heb. 11, 25). Paul acted in a like manner: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3, 8). If all the things that may be desired are not to be com-

pared to this treasure (Prov. 8, 11), we may well sacrifice even goodly pearls for this pearl of greatest price (Matt. 13, 46).

COUNTING THE COST.

Of the wisdom of this, Christ told a short parable, which is illustrated by the words of Solomon.

"What king, going to make war with another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" (Luke 14, 31).

"Every purpose is established by counsel: and with good advice make war" (Prov. 20, 18).

"Go not forth hastily to strive, lest thou know not what to do in the end thereof" (Prov. 25, 8).

Solomon adds *"when thy neighbour hath put thee to shame"* (25, 8). God wants to be neighbour to us; why get up a war against Him which can only end in our shame? Of the folly manifested by such a course we have further illustrations in Isa. 45, 9 and Jer. 12, 5.

THE PHARISEE AND PUBLICAN.

This parable has its counterpart in the Book of Proverbs.

"The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess"

(Luke 18, 11).

"There is a generation, O how lofty are their eyes! and their eyelids are lifted up"

(Prov. 30, 13).

"For men to search their own glory is not glory" (25, 27).

"Let another man praise thee, and not thine own mouth" (27, 2).

The ancestors of this gentleman were evidently walking the earth in King Solomon's time. Note the eyes of pride and of penitence: "How lofty are their eyes!" while the publican "would not lift up so much as his eyes unto heaven." God gives no glory to those who have so much glory. "No one," said a popular preacher, speaking upon Luke 21, 28, "can rightly look up, who has not first learned to look down." First humbling, distress, repentance; and "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

THE RICH FARMER.

Among Solomon's many fools we find the portrait of Christ's rich fool as described in Luke 12, 16.

"Soul, thou hast much goods laid up for many years." "God said unto him, Thou fool, this

night thy soul shall be required of thee" (Luke 12, 19).

"He that trusteth in his riches shall fall" (Prov. 11, 28).

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (27, 1).

Boast not, for thou knowest not "What a day may bring forth": it is a birth of joy or sorrow—a bud to "bring forth" fruit or thorns. It may "bring forth" the best robe, or the axe of execution; it may even "bring forth" the royal diadem. Every day is a gracious gift to a poor pauper: shall he boast of the alms he receives? Each day is a purse filled with golden hours and silver moments: we may soon "bring forth" the last mite. Only fools boast of an empty purse.

THE RICH MAN AND LAZARUS.

Christ told of another rich man, side by side with a beggar. Solomon knew both.

"There was a certain rich man . . . and a certain beggar. The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes" (Luke 16, 19).

"Riches profit not in the day of wrath: but righteousness delivereth from death" (Prov. 11, 4).

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (13, 7).

We can only notice one other parable—

THE PRODIGAL SON,

of whom it is said, *"He wasted his substance with riotous living"* (Luke 15, 13), and, according to verse 30, *"with harlots."* That sin took the same course in Solomon's time is evident from Prov. 29, 3: *"He that keepeth company with harlots spendeth his substance."* The R.V. of this parable says *"thy substance"* (verse 12). Sin wastes our Father's substance. The margin of the same says *"the substance,"* as though it belonged to the whole family. Sin wastes the substance of brothers and sisters. Literally, *"wasteth"*—such is R.V. of Prov. 29, 3. In this verse Solomon gives the other side of the picture: *"Whoso loveth wisdom rejoiceth his father."* This the prodigal did when he became wise enough to return, for *"they began to be merry."* How beautiful to think a sinner can make God glad! The elder brother thought only of making merry with his friends (verse 29); he had no sympathy with the father's joy. To every son God saith, *"My son, be wise, and make My heart glad"* (Prov. 27, 11).

From these parallel passages we see that the same Spirit of truth taught Solomon his proverbs as taught Christ His parables. Another proof of the oneness of the Scriptures.

"NOTES ON THE MESSIANIC PSALMS."

Studies in the Psalms.

By A. C. PAYNE.

PART II.

Psalm 16.

Before time was, His delights were with the sons of men (Prov. 8, 31); He delighted in them when upon earth (see verse 3), and His delight will be in them throughout eternity (Heb. 12, 2, Jude 24).

The Sanctified One (verse 4).—This perfect Man was wholly separated from all false worship (John 4, 19-24). The God of this world found no response in Him (Luke 4, 6-8).

The Satisfied One (verses 5-6).—Naturally speaking our Lord's lot was by no means a pleasant one. Born into a poor home; slighted by friends and relations; homeless; oftentimes penniless; misunderstood by His disciples; hated by the many. It was, indeed, a hard lot. But we never hear a murmur, for He accepted His lot as from the Lord, and found a satisfying portion.

The Confident One (verse 8).—He had full confidence in the power of Jehovah. He was assured of the Lord at His right hand to strengthen Him, and, therefore, He knew He would never be defeated.

The Hopeful One (verses 9-11).—Again, it must be emphasised, that the Lord is viewed in this Psalm as the dependent Man, dependent in life, dependent in death, and dependent for resurrection. His hope was in God. He looked for guidance through life, and through death and resurrection into life—for the literal rendering is "thou wilt shew Me the path to life." Although He knew He must die, death had no terrors for Him, for God would not suffer His Holy One to see corruption. He would raise Him from the dead, and place Him at His own right hand in the place of eternal joy and pleasure. This hope was not a blind unreasoning one, but was based upon solid facts and reasonings, as suggested in verses 8 and 10. God who had stood at His right hand would not abandon Him at the last, for He was God's Loving One (lit.)—the words implying either the object of God's love, or one who shows love to God, and the Lord Jesus fulfilled both these meanings in a unique sense—and if God so loved Him, He would not, could not, abandon Him and leave Him in Sheol.

Psalm 22, THE SUFFERER.

Psalms 22 and 69 predict the sufferings of Christ as no other Psalms do. The former depicts His cross from the standpoint of the sin-offering, while the latter is the Psalm of the trespass-offering. This Psalm is in two major divisions, verses 1-22, "The sufferings of Christ," and verses 22-32, "The Glories that follow." It is full of metaphor, and its language is that of the "chase." All the horrors and cruelty of hunting, whether it be that of "hind" or "lion," are vividly portrayed, and applied to the sufferings of Christ.

Forsaken by God (verses 1-6).—Throughout the first major division (verses 1-21) Christ is alone; He is forsaken and persecuted by men, but the greatest suffering of all to His holy soul was that His God (the One who was His God in a very special manner—the God of our Lord Jesus Christ) had forsaken Him.

Verse 3 has, in all probability, a two-fold significance, it contains an answer to verse one, *i.e.*, the Holy One must forsake He who is made sin, and it also records the sublime faith of the sufferer. He will not question divine actions; whatever God does, His actions are always holy.

Verses 4-6 constitute a contrast to verse one—The fathers trusted and were delivered, I trust and am forsaken.

Despised of the People (verses 6-8).—He is looked upon and treated as if he were a mere worm, and not a man. His faith is made an object of ridicule. He had boasted in His God; His messenger had declared God's delight in Him; but, says His tormentors, God cannot delight in Him, otherwise He would deliver Him.

Forsaken, Tormented, Crucified (verses 9-21).—Despite the jeers of mockers, the faith of the Man Christ Jesus remains firm. He has trusted God from the moment of His existence as a Man upon earth, and will continue to trust Him. Verse 11 shows Him alone—all have forsaken Him—

"Alone He bare the Cross, alone it's grief sustained."

Verses 12-21 present the Lord Jesus as the hunted surrounded by the hunters. The Bulls of Bashan (Jews) beset Him round; the dogs (Gentiles) encompass Him; the lion (the Devil) opens his mouth upon Him; and the sword (Jehovah's) is unsheathed. Space will not permit an examination of each phrase, but the remarkable prophecies of the crucifixion (remarkable because death by crucifixion was unknown to the Jews. An indication of the writer being borne along by the Holy Spirit to write things that he knew not) will repay close comparison with the historical record of the Gospels. It is noteworthy that the Holy Sufferer does not call for judgment upon His persecutors (that they are, nevertheless, deserving of suffering is amply recorded in other Psalms). The reason for this is that the sufferings are received as from the hand of God. "Thou has brought Me into the dust of death" (cf. Acts 2, 23, Acts 4, 27-8).

Resurrection and Glory (verses 21-31).—The words "hearest" and "heard" in verses 3 and 21 respectively are translated "answerest" and "answered" in W. Kelly's translation, and thus, assuredly, is the better rendering. The cries from the cross were not unheard (see Heb. 5, 7), but the answer to the intreaties was not immediate. Another writer's words concerning verse 21 are worthy of mention. "We hear His agonised cry. Right from the very horns of the Unicorn: it is as though you saw this fierce beast with his victim upon his horns. He is crying unto Him who is able to save Him out of death. Mark the words: it is not "save Him from death" (our blessed Lord was not saved from death; He went into it, in the depths of what death is), but it is "save Him out of death, and was heard, in that He feared"—heard because of the perfection of what He was, because of the perfection of His character, of His piety, of His obedience unto death. And so when that mighty Unicorn, that aurochs, has Him on his horns as it were, instead of trampling Him to permanent destruction (the Lord forgive such language—I only use it by way of contrast) instead, thus, of wrecking full and eternal vengeance, as it must have been done on us, had we been under the wrath of God, He was snatched from those very horns, brought up out of the grave, raised up and seated at God's own right hand, by the Glory of the Father!" (S. Ridout.)

This section is concerned with the resurrection testimony of our Lord. Observe the ever-widening circle in which Christ praises. "My brethren"—fulfilled in John 20, 17; "in the midst of the congregation"; "in the great congregation"; "all the ends of the earth." Notice, too, the effects of His work. The meek find

satisfaction, life and cause for praise; the kingdom is the Lord's; all are under His sway, bow down to Him and worship Him.

Psalm 24, THE KING OF GLORY.

The Earth is the Lord's (verses 1-2).—This short, but sublime, Psalm commences with a statement concerning the earth belonging to Jehovah. It may be referring, and in all probability does refer to the fact of God's ownership of the earth, despite man's rebellion, in view of His creatorship. On the other hand it may well be prophetic of that future day when the usurper shall be cast out, and the earth restored to its rightful owner—the one who made it.

Who Shall Ascend (verses 3-6).—Jehovah, as owner of the world, has a perfect right to dictate to His creatures as to the moral character of those who are to minister before Him. The conditions are laid down in these verses. They should have been the characteristics of the Priests of old, for "clean hands" (verse 4)—made so by washing in the laver—were symbolical of moral cleansing. They are true of the believer-priest-to-day, for none but those who are "clean every whit" are free to draw near (Heb. 10, 22).

These verses are true of Christ in a very special sense. Mount Zion (the place where the throne is, see Psalm 2) is the Hill of the Lord, and, therefore, the question, "Who shall ascend into the hill of the Lord?" is, surely, another way of saying Who shall ascend God's earthly throne? "The Holy Place" is, of course, a reference to the Holy Place in the Temple. It would seem, then, that verse 3 asks this question—Who is worthy to occupy the unique position of Priest-King? The Scriptures frequently refer to this dual character of our Lord Jesus Christ (see Zech. 6, 13). Verse 4 is an absolute description of the moral character of the Man Christ Jesus. He was the Man of no deceit (Isa. 53, 9, I. Pet. 2, 22) and presents a contrast to the "Man of deceit" (The Antichrist, Rev. 13, 14) so frequently referred to in the Psalms.

The blessing of Christ by God is also referred to in Psalm 45, 2. God was the God of Christ's salvation in the sense of Heb. 5, 7. Note in that verse it should read "Him that was able to save Him out of death."

Psalm 2 shows Christ placed upon the throne because He is the "Son"; Psalm 24 looks at Him as Man and declares Him to be the only one who is morally fit to sit thereon.

The King of Glory (verses 7-10).—These verses let us into the secret (if one may so say) that the holy Man set on the throne is, at the

(Continued on Page 74).

THE COMING SUPER-MAN:

And the times in which he Shall Be Manifested.

A BIBLE DIALOGUE.

By J. H. McCORMICK.

THE first event to be fulfilled in prophetic history is the coming of our Lord Jesus Christ, and our gathering together unto Him. He will come to the air as the Morning Star for His saints, and then the sleeping saints shall be raised, and the living saints changed, and they shall be caught up together to meet the Lord in the air. They shall be changed into His likeness, and shall be for ever with Him. Satan had been troubling the Thessalonian Christians by a spirit personating the Holy Spirit; by men whose words claimed to be Divine, and by a forged letter purporting to be from Paul, all telling them that they were passing through the horrors of the day of the Lord (whereas they were simply being persecuted by God's enemies because they were Christians). Now (Paul writes), "let no man deceive you." The Day of the Lord cannot come until (1) the church is taken away at the rapture, (2) the apostasy of Christendom has taken place, and (3) the man of sin—Antichrist—is revealed (II. Thess. 2, v. 3) in all his blasphemous claims to deity, working mighty miracles to support the lie, deceiving the peoples of Christendom, and meeting his doom at the Lord's coming to the earth. Shortly after the rapture of the heavenly saints the Roman Empire will be formed in Europe, and the Jewish nation will be brought back to the Promised Land.

Question—Will the Jewish nation be restored to Palestine before the appearing of the Antichrist?

Answer—Yes. In Daniel 9, 27, we find that "the Prince that shall come," shall confirm the covenant made by Antichrist (his viceroy) with the mass of the Jewish nation, and in chapter 11, verse 36, Antichrist is reigning as king (under the Emperor) over the Glorious Land (*i.e.*, Palestine), while in Rev. 13, the first beast (the civil head of the Roman Empire) rises out of the sea (*i.e.*, the unsettled state of the nations). But the second beast (the Antichrist) arises out of the land (*i.e.*, the settled state of things brought about by the conquests of the first beast), teaching us that things will be in a peaceful state, when

ANTICHRIST SHALL ARISE,

and that the Jewish nation will be already settled in Palestine, while our Lord, in John 5, 43, speaking of His own rejection by the Jewish nation, says: "I am come in My Father's name and ye receive Me not. If another (*i.e.*, the Antichrist) shall come in his own name, him ye will receive," the "ye" in both cases referring to the Jewish nation settled in Palestine.

Question—Will the Temple be re-built when Antichrist appears? And where?

Answer—I shall answer the last portion of your question first. We learn from Deuteronomy 12, 5, that there was only one place where the Jews could offer sacrifices to God, and from I. Kings 14, 21, that Jerusalem (where Solomon's temple was built) was the city which the Lord had chosen out of all the tribes of Israel, to put His name there. The temple must be re-built in Jerusalem. Now, the last temple was destroyed by the Romans over 1850 years ago, and its site is occupied by a Mosque. But when the Jewish nation returns they shall build their

TEMPLE IN JERUSALEM.

Scripture tells us nothing about its rebuilding, but in Rev. 11, 1, we find the temple with the altar in existence, and the worshippers in it owned by God, and in Matt. 24, 15, the abomination of desolation (the sign to the godly remnant of the beginning of the tribulation) will be set up in the holy place of the temple.

Question—How do you know that sacrifices will be offered therein?

Answer—In Daniel 9, 27, we learn that when Antichrist breaks his covenant with the nation in the middle of the 70th week, he will cause the sacrifices and oblations that had been offered in the temple to cease, and in chapter 12, verse 11, we are told that the daily sacrifice (which had been offered daily for at least 3½ years) shall be taken away, evidently when Antichrist sets up the image of his royal master—the first beast—in the holy place. Temple worship will be resumed and the priesthood and Levites will again accomplish the service of God in Jerusalem.

We have a detailed description of the Millennial Temple and its services in the closing chapters of Ezekiel, and we know that the four great offerings—the sin, burnt, peace and meat offerings—will again be observed, and that the feasts—the Passover and Tabernacles—with the weekly Sabbath will be kept. It may be that all these shall be observed in the rebuilt temple before Antichrist destroys the worship of God.

Question—How will the Jews be restored to the land—by a nation or by God?

Answer—God will providentially restore them by the agency of

A GREAT MARITIME NATION.

In Isaiah 11, 11, we are told that the Lord shall set His hand again, the second time, to recover the remnant of His people. The first return, in 536 B.C., was of a small company of Judah from Babylon. This second return, which is still future, shall be of the two portions of the nation (separated at Solomon's death)—Israel and Judah—who shall be re-united as one nation afterwards, and it shall be from all lands (*i.e.*, from the four corners of the earth). While in Isaiah 18, the prophet calls "Oh! (not woe) to the land . . . that sendeth ambassadors by the sea, even in vessels of bulrushes (or swift cruisers). Go ye to a nation (the Jewish people) scattered and peeled (as they have been for many centuries) to a people terrible from their beginning.

A nation of continued waiting (for 2,500 years they have waited for deliverance. Alas, when their Messiah did come, they rejected and crucified Him, and they are now suffering the penal consequences of their sin, and have yet to suffer the horrors of the great tribulation before they enter into blessing), and treading down (N.T.) whose land the rivers have spoiled." They have been trodden underfoot of the nations from the days of Assyria onward, and their city and land are still trodden down of the Gentiles, and will be, until the Lord returns in glory. It is possibly the British nation that will bring the Jewish nation back to Palestine, as a Buffer State, to protect India from the growing power of the King of the North, soon to arise. Their return will be an event of international importance, "all the inhabitants of the world" being called to see it. But, alas, they shall return to pass through the great tribulation before the day of glory dawns.

Question—Will they return as believers in God, or in unbelief?

Answer—Surely in unbelief, for the mass of the nation will receive and enter into covenant with God's great enemies, the beast and the Antichrist, and in Ezekiel 36 verses, 26 to 28, the Lord pledges Himself to take them from among

the nations, gather them out of all countries, and bring them into their own land. "Then (when they are in the land, to which they have returned in unbelief) will He sprinkle clean water upon them and they shall be clean." This clean water is water mixed with the ashes of the red heifer sprinkled with hyssop on the unclean for their cleansing, typifying the blood of Christ in its cleansing power (Heb. 9, 13-14). This cleansing from their filthiness and all their idols will take place when they shall see the Lord Jesus coming in His glory. Then they shall look upon Him whom they have pierced, and shall turn to Him as their Saviour. "A fountain being then opened to . . . the inhabitants of Jerusalem for sin and uncleanness." The new heart will be given them, and a new spirit put within, in the day when they shall be born again by the power of the Holy Spirit. Then "a nation will be born in a day," and indwelt by the Holy Spirit they shall walk in God's statutes, and shall dwell in the land as God's people throughout the kingdom age. Without the new birth it is impossible to see or enter the kingdom of God now. Reformation or religious ordinances cannot fit a man for God's kingdom—"He must be born again." Have you been born again? "How?" you ask, "how may I be born again?" The answer is, "Whosoever believeth that Jesus is the Christ is born of God."

Question—Will there be believers among them when Antichrist appears, and what shall they do?

Answer—Yes. We read in many Scriptures of the Jewish remnant. They will preach the Gospel of the kingdom to all nations during the first half of Daniel's 70th week, and will bear faithful witness for God in the time of the great tribulation. A portion of them shall flee when the sign of the tribulation appears in the holy place, and shall be preserved through it, whilst another company will be

FAITHFUL UNTO MARTYRDOM.

In Matthew 24 and Revelation 11 to 13, there is much revealed about the remnant.

(To be Continued).

Thy God.

Fear not! Thy God is on the Throne,
Fret not! He careth for His own.
Faint not! Believe and thou shalt see,
His mighty power put forth for thee.

“THE EPISTLE TO THE ROMANS.”

By G. HAMILTON

PART 3.

ROMANS 1.

“The Gospel of God concerning His Son.” This concise and clear introductory statement immediately unveils the theme of the epistle. The gospel message has God as its source and Christ as its subject. Man after the flesh is absolutely excluded. As in creation, so in redemption, God triune works sovereignly. He is in very truth the fount and channel of all blessing for man. Every man-made gospel must vanish before the blaze of such unutterable grace and glory.

It has been frequently stated that the first three chapters set forth the depravity of man. This, however, is only partly true. Before this theme is elaborated upon, we are introduced to the Person of Christ. Since He is the “subject” of the gospel God would have us understand somewhat of His greatness and glory. To do so He presents Him in a seven-fold relationship.

CHRIST IN RELATION TO THE OLD TESTAMENT.

This is disclosed in these words, “The gospel of God, which He had promised afore by His prophets in the holy Scriptures,” Christ is the vessel of purpose, promise, and prophesy. He is the sum and substance of the Old Testament revelation. God ever had Him before His mind, and it is His ineffable pleasure to bring Him before His creatures.

The gospel comes into bold relief in the three divisions of the Old Testament scriptures. Each division, the Law, the Psalms, and the Prophets, has a unique setting forth of some salient point, and answers perfectly to the salvation of God in Christ Jesus.

The Law was the expression of what man should be for God. We do not marvel at the breakdown of the first man, and of his being set aside. Christ alone answers to the divine ideal. To view His wonderful life, a display of moral magnificence and of divine majesty, was a feast for the eye and heart of His Father. No one ever trod this scene with such acceptance. Not only so, but He accepted and removed the Law’s curse that rested upon us and thus set us free. Our portion in virtue of His work is that we enjoy forgiveness and the gift of the Holy Spirit.

In the Psalms we connect Christ with His present glory. It is as necessary for us to know

Christ glorified as it is to know Him crucified. This latter delivers us from the penalty of our sins, the former sets us free from sin’s indwelling power. We thus follow Christ to where He is and experience the blessedness and liberty of the Spirit in our daily lives.

The Prophets introduce us to the Coming Christ. He will then save us completely from the presence of sin. Then shall be declared to the universe the blessed and eternal effects of the Gospel.

These things enable us to appreciate how that God anticipated a full salvation in the Old Testament scriptures.

CHRIST IN RELATION TO GOD.

He is said to be His Son (3), and declared to be “The Son of God” in power (4). Absolute Deity is His. The Gospel presents Him as the *Eternal Son* in manhood. His Godhead is really the touch-stone of revelation and the foundation stone of Christianity. To preach anything less is to have the divine “anathema” pronounced.

CHRIST IN RELATION TO ISRAEL.

According to the flesh He is the Seed of David (3). Kingly dignity and royal glory belong to Him. He has an indisputable right to Israel’s throne. The age long prophecies find their fulfilment in Him. Matthew announces this fact (chapter 1), Paul asserts it (Rom. 1, 3; II. Tim. 2, 8), and the Lord Himself, as if to leave no doubt in our minds, attests it in almost the last words He ever uttered (Rev. 22, 16). As the Son of David we view Him as the “Vessel of Promise,” the One—though rejected—by whom the kingdom will be established, and who will give effect to all the promises connected therewith.

CHRIST IN RELATION TO RESURRECTION.

The Son of God is in Himself the Resurrection and the Life. His Omnipotent power has operated triumphantly in the realms of death. Every manifestation of resurrection power, whether revealed in the days of His flesh, in raising Himself, or that which He will reveal in the coming days when all are raised, attest His glorious claim and title. Resurrection is the

veritable, unquestionable, and eternal verification to the mighty truth of Christ's Sonship.

CHRIST IN RELATION TO THE SPIRIT OF HOLINESS.

Christ stands out in marked contrast to all other men. His coming into the world as the virgin's Son—born in the power of the Holy Ghost—instantly gives Him a glory all His own. What a delight to our souls to apprehend that there has been a Man for God in this very scene superior to all the inroads of death and sin! The Prince of this world found nothing in Him. He was that holy, harmless, and undefiled One, who at the Cross was made sin for us. The Sin Offering is the Sinless One. Precious truth indeed!

CHRIST IN RELATION TO THE GLORY.

He is called "Jesus Christ." This title has its own special significance. It connects Him with the Glory. In this wonderful position we have come to know Him (II. Cor. 5, 16). Paul declares that as Man in the glory we are "united to Him" (Eph. 1); "complete in Him" (Col. 2); and "submissive to Him" (Phil. 2). Having the knowledge of these things, and bearing in mind that Christ is the Head of the Body, with gifts to meet every need, we naturally read "Of whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name" (verse 5).

CHRIST IN RELATION TO OURSELVES.

How wonderful to hear Him spoken of as "Our Lord." This Eternal One is livingly and lastingly linked with us. The link forged when we owned Jesus as Lord cannot be broken. This, however, involves responsibility. If we call Him Master and Lord we should endeavour to walk in His ways, perform His work, and respond daily to His blessed will. The language of our hearts should ever be:

"Take my life and let it be,
Consecrated, Lord, to Thee:
Take my moments and my days,
Let them flow in ceaseless praise."

The apostle, having presented Christ in such a magnificent manner, sufficient to produce in us adoring homage, proceeds. He probably includes the other apostles and links them with himself as having received grace and apostleship for obedience to the faith among all nations for His Name (5). With the next stroke of the pen he says that they were saints in the same way as he was an apostle—that is by the divine call. Saintship is not the heritage of only a few as Roman Catholicism teaches, but is the peculiar portion of all believers. Moreover they were beloved of God (7). How very dear must we be

to God! We appear before Him in all the value of His Son. In concluding his opening remarks he recognises that they are in a scene hostile to them so wishes them "Grace and peace from God our Father, and the Lord Jesus Christ." Grace was needed for the pathway of testimony and trial, and the peace of God was to keep their hearts amidst all the storms of life. Both are ours to-day. How much we need them! Let the wilderness journey try us never so much, there is seasonable grace present to meet the need, or the storms blow never so fiercely, we have a never failing resource in our Great High Priest who ever comes to our aid with His "Peace be unto you."

SPIRITUAL EXERCISES.

The apostle, having introduced himself and his credentials, and having stated the theme of his epistle, namely, the Gospel of God, begins to initiate us into his spiritual exercises. They are given in the second portion of this chapter (verses 8-17), and might be classified thus:—

PAUL'S THANKSGIVING.

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (verse 8). The mighty empire, with its seat of authority in Rome, might make its power known world wide, but the faith of the despised saints there, also spread to its extremities which caused Paul to give thanks.

It is a wonderful thing to be able to praise God for the faith of others. To perform this service announces that the interests of Christ are paramount and that priestly privileges are appreciated. Paul went in for this line of things and leaves on record how he thanked God for the fellowship of the Philippians (1, 3-6), the work of faith, and labour of love, and patience of hope evidenced in the Thessalonians (1, 3); the faith in the Lord Jesus and love to all the saints practised by the Ephesians (1, 15); and here for the faith of the Roman saints. This happy and heavenly exercise might be the effectual means of abandoning self-interestedness, jealousy, and sectarianism, and of forming us after the divine pattern. To behold something of Christ in others and to praise God for it, is the way to foster fellowship and to engender love. We lose self when engaged in the interests of others.

PAUL'S SERVICE.

"For God is my witness, whom I serve with my spirit in the gospel of His Son" (verse 9). Paul was, in very truth, the servant of God. He recognised that Christ was his commissioner, the Holy Spirit his director, protector, helper and power; the world his sphere of service; the gospel his message, and the love of Christ his constraining motive to win his fellows for Christ.

Need we marvel at the wonderful accomplishments following such a person and pursuit? It is often said that we only get out of a business what we put into it, and this truth can be transferred to service in the gospel. This is no time for carelessness or indifference in regard to the work committed to our charge. We must accept Paul's persuasion, feed upon the precious truths of Scripture, and discharge our responsibilities both devotedly and affectionately. Divine success will assuredly crown our efforts and abundant blessing flow to us, and through us, to others.

PAUL'S PRAYER.

He calls upon God to witness that without ceasing he made mention of them in prayer (verse 9). Paul was a man of prayer and consequently knew his God. He understood that "prayer moves the hand of Him who moves the universe." It was a mighty weapon which this warrior could skilfully use. What wonders it has wrought and still works!

Paul desired that he might have a "prosperous" journey, in the will of God, to see them in Rome. How carefully he guards his prayer by these words, "in the will of God." Though he desired a prosperous journey, yet he had no set plans. He did not anticipate being taken there a prisoner, after enduring untold hardships on both seas and land, but still he was resigned to the will of God. Our prayers are not always answered in the way we would like. God disposes and answers them in His own way and time, and for our profit. In all things we must say, "Thy will be done," and be prepared to respond accordingly.

"He knows, He loves, He cares,
Nothing this truth can dim;
He gives the very best to those,
Who leave their all with Him."

Matthew and his Gospel.

"WHAT is that in thine hand?" was the question which the Lord asked Moses. What was it but his shepherd's rod, which became the rod of Jehovah in his hand? And this is God's way with His servants. He uses the thing that is found in their hands. Shamgar's goad, David's sling, Dorcas's needle and thread, are examples of this principle at work.

There was one instrument with which Matthew the publican was familiar. He knew how to use a pen, and the glorious One, who called him from the service of the Roman government to the liberty of the children of God, deigned to use

that pen to give us a portrait of the "Lion of the Tribe of Judah," the King of Israel. Let us note a few lines plainly marked out in his biography of his Lord.

(1) *Grace.* This is displayed in the genealogy, which introduces four women, against whom black marks are recorded in Old Testament records. The genealogy might have been put together without them, but they are put in to magnify the grace of God. What finer display of grace could be given than that which is found in the 28th verse of the 11th chapter?

(2) *The Deity of Christ.* Matthew gives us that precious name "Jesus"—Jehovah Hoshea: God is salvation—and then at once introduces that other name "Emmanuel"—God with us. The name "Jesus" establishes His humanity, while "Emmanuel" asserts His deity. Later, Matthew shows our blessed Lord

- (a) reading men's thoughts,
- (b) accurately foretelling the future,
- (c) receiving worship as His right.

These are three things that belong to God and not to man.

(3) *The Presence of Christ.* This is asserted in the name "Emmanuel," and this blessed name should be interpreted to us in our actual daily experiences. It is furthermore asserted in chapter 18. He is in the midst of those gathered in His name and His presence is known to and felt by those so gathered. It is promised in chapter 28. "Lo, I am with you to the end of the age" is a promise that has never failed, and never will fail.

(4) *The Worship of Christ.* (a) The first place of worship is a house. Other places are found in the open road, a boat at sea, and the mountain top. This plainly indicates that New Testament worship depends, not upon the place, but upon the One who is worshipped.

(b) The worshippers include the magi from eastern lands, the loathsome leper, the Canaanish woman, the disciples in the boat. This plainly teaches that all believers are worshippers, and that a division into priesthood and laity is unknown in the New Testament.

(3) There are seven instances of worship, in each of which Christ is exalted as the only worthy one. We find Peter in the house of Cornelius, and Paul at Lystra, and an angel in the Apocalypse, refusing worship, but Christ Jesus our Lord always accepted it as His right as God manifest in the flesh.

Our ascended Lord, the Head of the Church, has given gifts to His people in His grace, and there can be no doubt that Matthew does not belie the meaning of his name, but is truly "a gift of God."

FAIRLOP GOSPEL HALL.

FENCEPIECE ROAD, BARKINGSIDE, ILFORD, ESSEX.

In presenting to our readers the accounts for the first year of the Fairlop Gospel Hall we desire to record our thankfulness to God for His faithfulness, and to His people for their prayer and fellowship in this work. We solicit your continued prayers that God may continue to bless and guide at all times and that during this present year many more precious souls may indeed be born again: Brethren Pray for us—Pray without ceasing.

STATEMENT OF INCOME AND EXPENDITURE, 1ST APRIL, 1934, TO 31ST MARCH, 1935.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
1934.				Rent of School to 15th April,			
April 1st.—Cash at Bank and in				1934	14	7	6
Hand	347	9	6	Hymn Books	2	0	0
1935.				Sunday School	22	14	1½
Mar. 31st.—Gifts in Boxes				Insurances	5	16	9
(including Special				Lighting and Heating	12	4	6½
Collections for Mis-				Speakers' Gifts (including Special			
sionaries, etc.)	125	5	2½	Collections for Missionaries,			
Private Gifts	262	1	2	etc.)	25	6	11½
Loan	850	0	0	Gavin Hamilton	24	5	8
				Building	1191	19	2
				Loan Repayments and Interest	266	6	11
				Sundries	12	13	1
				1,577	14	8½	
				Cash at Bank and in Hand	7	1	2
				£1,584	15	10½	
				£1,584	15	10½	

BALANCE SHEET, AS AT 1ST APRIL, 1935.

ASSETS.	£	s.	d.	LIABILITIES.	£	s.	d.
Cash in Hand and at Bank	7	1	2	Loans	924	0	7
Hall, at Cost	1510	14	1	Due to Builders	83	7	6
General Expenses	202	18	10½	Gifts to Date	713	6	0½
				£1,720	14	1½	
				£1,720	14	1½	

"I have audited the books, compared them with all the necessary vouchers, and find them correct. The above statement agrees with the books."

April 2nd, 1935.

(Signed) THOMAS JAMES PINCHBACK.

“Notes on the Messianic Psalms”—Continued from page 68.

same time, none other than Jehovah Himself.—God manifest in flesh.

While they are, no doubt, a picture of the ascension of our Lord,—some have seen therein a suggestion of the two-fold entrance into heaven, once alone, and the second time with His saints—it is the writer's firm conviction that the primary reference is to our Lord's entry into Jerusalem after having proved Himself mighty in battle by destroying the armies gathered

against Jerusalem. Admittedly, His might in battle also refers back to that greatest of all victories—Calvary. The victorious Lord is also the Lord of Hosts, for when returning to earth He is accompanied by armies (see Rev. 19, 14).

Note that the marginal reading of “everlasting doors” is “ancient doors”—this expression, therefore, can quite rightly be used in describing the “gates of Jerusalem.”



Threshed Wheat

EDITORIAL.

THE COINER'S DEN.

PART 7.

"I will be like the Most High."

Is. 14, 14.

Satan's audacity has not yet reached its limit : In his persistent effort to withhold this earth from its rightful King, he will in a later day present to men a trinity of evil in contrast to the Divine Trinity, and so successful will he be that he will carry apostate Christendom with him and gather the kings of the whole earth together to make war with the Lamb (Rev. 17). He will find two men ambitious and daring enough to listen to his proposals and carry out his plans. They are described in Rev. 13 as beasts, because they will be beastly in character, as men must be who deliberately and completely apostatise from God. We read "And the dragon gave him (the beast) his power, and his seat, and his authority" (Rev. 13, 2). He will exercise his authority over all kindreds and tongues and nations (verse 7) and they will believe all that he claims to be. He will usurp the place of God in the minds and souls of men and they will worship him. "But," says the Apostle Paul, "let no man deceive you by any means: for that day shall not come, except there come a falling away first and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Even him whose coming is after the working of Satan with all power and signs and lying wonders."

The second beast (Rev. 13, 11-18) will be more subtle than the first; the first will infatuate men by his power and audacity; the second will work by deception (verse 14). He will appear as a lamb, in imitation of Christ, for he will be the anti-Christ, but when he shall speak he will reveal his true character, for he will speak as a dragon; he will be Satan's mouth-piece. What a contrast he will be to all that Christ was, who spoke His Father's word and was Himself all

that He said. As Anti-Christ he will appeal first to the Jews, and they will receive Him. Because they would not receive Christ when He came in His Father's name, they will receive this deceiver when he comes in his own name (John 5, 43). He is also spoken of as the false Prophet; this is his special designation in the Revelation (ch. 16, 13; 19, 20; 20, 10); and as such he will deceive apostate Christendom and the whole world, by doing great wonders. He will represent himself as equal to any of the Old Testament prophets by calling fire down from heaven, and greater than any New Testament Apostle by giving life and speech to the image of the beast, and will compel all men to worship it or be slain.

These two devil-empowered men are brought together in II. Thess. 2, and they are always together in the Revelation, except in chapter 17, where the beast appears as the head of the Roman earth. The beast is "that man of sin," "the son of perdition" and the false prophet is "that wicked" or "the lawless" one. With Satan as their energising force they will form the trinity of evil. The great clash between this evil alliance and the power of the Lamb will be at Armageddon, and the kings of the earth and the whole world will be gathered there by the lies that will go out of their mouths (Rev. 16, 13). These lies are likened to frogs, that are creatures of slime that croak in darkness. They are the spirits of devils that gather these kings together to the battle of the great day of God Almighty. We know well what the lie will be that will go out of the mouth of the devil: it will be the same that went out of his mouth at the beginning, "Ye shall not surely die. . . ye shall be as gods." Do not fear the judgment of God, follow me and I will exalt you. That was his ancient lie; Adam believed it, and men blinded by the devil still

believe it, but in this coming day they will believe it with a great enthusiasm and follow him in his war upon God. The beast and the false prophet will supplement this lie. Out of their mouths will go the boastful and blasphemous lies of man's greatness and independence of God, that all that they will need will be "the will to power" in order not only to drive God from the earth, but to "hunt Him from His heaven" and if men must worship let them worship MAN, for man, as he will be seen in the beast, is greater than God—the finished product of the race in rebellion against God. "The kings of the earth will set themselves, and the rulers will take counsel together against the Lord and against His anointed saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2). "The kings of them shall have one mind, and shall give their power and strength to the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords and King of kings: and they that are with Him are called, and chosen and faithful" (Rev. 17, 14).

The battle is described in Rev. 19, but first there is revealed the One who will come forth from heaven in righteousness to judge and make war upon these blasphemous and wilfully deceived multitudes. What a contrast to these evil leaders of men, and Satan who will control them.

A fourfold description is given of Him.

- (1) He is "The Faithful and True."
- (2) He has a Name written that no man knoweth but Himself.
- (3) He is called The Word of God.
- (4) He is King of Kings and Lord of Lords.

All these great and glorious titles belong to Him in the counsels of God, and no power can rob Him of them. They were His when He came into the world long ago, though they were not recognised by men. He was the Faithful and True in all His life of service on earth, from the glory to the glory. He had a Name that no man knew but Himself. Even the disciples did not understand Him. They saw Him in apparent human weakness, as when asleep upon a pillow in the hinder part of their boat in the storm, and in answer to their cry of despair, they saw Him rise up in the majesty of His divine power and command the storm to silence, and they were filled with fear and said, "What manner of man is this, that even the winds and waves obey Him?" They did not know Him in the inscrutability of His divine and eternal Being,

the Son in the Divine Trinity and yet a Man dwelling among them in the fulness of grace.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that set upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh" (Rev. 19, 20). "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20, 10).

(To be Continued).

He is Everything to Me.

What is Thy Beloved? Song of Sol. 5, 9.

He came in love from heaven,	
His riches He laid by,	2 Cor. 8, 9.
He shed His blood to save me,	Heb. 9, 22.
And in my place did die,	Gal. 2, 20.
That I, a poor lost sinner,	Luke 19, 10.
Might have eternal life,	John 3, 16.
Might live with Him for ever	1 Thess. 4, 17.
In that land of joy and light.	Rev. 22, 5.
His blood it is most precious,	1 Peter 1, 19.
It cleanses every stain,	1 John 1, 7.
He seeks me, if I wander,	Hosca 14, 4.
And brings me back again.	Ps. 23, 3.
He holds me when I'm slipping,	Jude 24.
He lifts me if I fall,	
To me He is most precious;	1 Peter 2, 7.
He is my all-in-all.	
He's my rest when I am weary,	Matt. 11, 29.
My joy when I am glad,	John 15, 11.
Cheer, when my path is dreary,	Matt. 14, 27.
My comfort when I'm sad.	2 Cor. 1, 3-4.
My Friend, though others fail me,	Prov. 18, 24.
My shelter from the storm;	Isa. 25, 4.
When enemies surround me,	
He's my tower high and strong.	Ps. 61, 3.
And oh! when I am hungry,	
He is the manna sweet;	John 6, 35, 48, 51.
He fills my soul with gladness,	1 Peter 1, 8.
And I worship at His feet;	
And when my soul is thirsty,	
In this dry and dreary waste,	
He gives me living water,	John 4, 14.
So pleasant to the taste.	

THE TEACHING OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

CHRIST did not always teach by parables. He taught in ordinary language. Let us compare such teaching with the teaching of Solomon upon leading subjects.

REWARDS.

Christ said He would "reward every man according to his works" (Matt. 16, 27). Almost the exact words He might have used had He been quoting Prov. 24, 12: "*Shall not He render to every man according to his works?*" Of course He will. A faithful master pays according to the labour performed.

JUDGMENT.

"Every man's judgment cometh from the Lord" (Prov. 29, 26). Upon which subject Christ says, "The Father hath committed all judgment unto the Son" (John 5, 22). Christ is Lord, and as Lord He will deal judgment to every man. The "Jesus" of to-day will be the "Judge" of to-morrow.

SIN A BURDEN.

Our Lord spake of sinners as "heavy laden" (Matt. 11, 28). Turning to Prov. 21, 8, R.V., we find the wise man describing the walk of these burdened ones: "*The way of him that is laden with guill is exceeding crooked.*" How can it be otherwise? Such a pack is sure to turn the feet. A heavy load wants a wide road. When the pilgrim's burden is lost at the Cross he will walk straight.

SIN A CHAIN.

Of condemnation and slavery. "*He shall be holden with the cords of his sins*" (Prov. 5, 22). And no Samson is strong enough to break them. Chains of restraint devils can snap; but cords of sin are too strong for any arms. One only can deliver, who said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8, 36). When He says, "Loose him, and let him go," no cord can bind.

NEGLECT.

We might think men would be glad to lose burdens and cords, but they are not. "Ye will not come to Me" (John v. 40). Why? "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd" (John 3, 20). "*A scorner loveth not one that reproveth him: neither will he go unto the wise*" (Prov. 15, 12). In the dark he does not see the cords that bind him, and he avoids the light that reveals his bondage. Yet He who shows the chains breaks them.

SIGHT.

Men are not only in darkness, they are blind, so see not the fetter; deaf, so do not hear it clanking at their heels. "Their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears," &c. (Matt. 13, 15). The healing hand of John 9 can still open blind eyes and unstop deaf ears (Mark 7, 35). This is a part of the new creation, and Solomon was not so much in ignorance about it as we imagine. "*The hearing ear and the seeing eye, the Lord hath made even both of them*" (Prov. 20, 12).

FOOD.

The next verse says, "*Open thine eyes, and thou shalt be satisfied with bread.*" Sin shuts our eyes; Christ opens them, and what do we see? When God opened Hagar's eyes she saw a well of water (Gen. 21, 19). So do we, and bread enough and to spare. "*The righteous catch to the satisfying of his soul: but the belly of the wicked shall want*" (Prov. 13, 25). The prodigal found this doubly true. Why did Solomon mention the "soul" of the righteous and the "belly" of the wicked? Because the righteous think most of the soul.

SATISFACTION.

I like that word "*the satisfying of his soul.*" "None but Christ can satisfy." "*The fear of the Lord tendeth to life: and he that hath it shall abide satisfied*" (Prov. 19, 23). Not only satisfied, and abundantly satisfied, but abidingly satisfied. He ought to abide satisfied who has a fountain within. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water" (John 4, 14; 6, 35). He drinks the water of life and eats the bread of life, and so "shall never hunger," "shall never thirst," "shall abide satisfied."

CLEANSING.

The water that quenches thirst cleanses filth. Solomon asks (chap. 20, verse 9), "*Who can say, I have made my heart clean, I am pure from my sin?*" Only Christ can accomplish this purification; and when it is done He says, "He that is washed needeth not save to wash his feet, but is clean every whit" (John 13, 10). Did the Lord mean they were clear of every tendency to sin? No; for that night some of them slept when they ought to have watched; they all turned cowards and ran away; while their chief man nearly committed a murder, and actually cursed, swore, and denied his Master. A good thing for them, and us, the fountain continues flowing.

HEART WORK.

The Saviour always taught that cleansing must touch the heart, for the outward springs from the inward. "Out of the abundance of the heart the mouth speaketh" (Matt. 12, 34). He not only cleanses the heart, He fills it; so that "a good man out of the good treasure of his heart bringeth forth that which is good," and an evil man evil (Luke 6, 45). Solomon taught the same doctrine: "*Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known*" (14, 33); "*The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things*" (15, 28). If the heart—the instrument—be in tune, all that comes from it will be in harmony. "*The heart of the wise teacheth his mouth*" (16, 23).

PURITY.

The result of having the heart thus cleansed is spoken of by Christ and Solomon in almost the same words. "Blessed are the pure in heart: for they shall see God" (Matt. 5, 8). They shall go in and have audience with the King; and more, "*He that loveth pureness of heart, for the grace of his lips the King shall be his friend*"

(22, 11). Here the heart and lips are again linked.

MOTIVE.

A pure heart will give a pure motive, and motive is much with God. No sacrifice is accepted unless brought in a right spirit; if this be wrong, "leave thy gift," said Christ, until the wrong is righted (Matt. 5, 23). Solomon taught this truth thus: "*The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?*" (21, 27, R.V.). In the margin it reads, "*when he bringeth it to atone for wickedness.*" Even good works, if done to atone for sin, are worse than abominations to God; for atonement hath been fully made.

LOVE.

Jesus taught that we were to love even those who hate us (Matt. 5, 44). We sometimes forget that such doctrine as this was taught in the Old Testament. "*If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink*" (25, 21). How beautifully our Example practised what He preached by dying for us, "when we were enemies" (Rom. v. 10), that so He might feed us and give us drink!

HUMILITY.

He who humbled Himself constantly taught humility.

"To cure thee of thy pride, that deepest-seated ill,

God humbled His own self: will thou thy pride keep still?"

—Archbishop Trench.

Let us place two passages side by side—

"*When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden . . . when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher*" (Luke 14, 8).

"*He that shall humble himself shall be exalted*" (Matt. 23, 12).

"*Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.*"

"*Before destruction the heart of man is haughty, and before honour is humility*" (Prov. 25, 6; 18, 12; 29, 23).

HONOUR.

If humility leads to honour, so does service, "*He that waiteth on his master shall be honoured*" (Prov. 27, 18). How? The Master "shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12, 37). We wait on Him to-day; He waits on us to-morrow. Is not this honour?

FEAR.

Shall such servants fear? "*The fear of man bringeth a snare*" (Prov. 29, 25). How true Peter found these words (Matt. 26, 70)! Twice our brave Leader warns us not to fear men: "Fear them not"; "Fear not them" (Matt. 10, 26 and 28); and, upon homeopathic principles, He gives a fear to cure a fear: "Rather fear Him who is able to destroy both soul and body in hell" (verse 28).

PRAYER.

Christ taught conditions upon which answers are given: "If My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15, 7). If we turn from His words, He will turn from ours. This, like all truth, is old and eternal. "*He that turneth away his ear from hearing the law, even his prayer shall be abomination*" (Prov. 28, 9).

GROWTH.

The man who fulfils these conditions and abides in Christ is compared to a branch

(John 15, 2-6).

A Alive.	D Dependent.	G Green.
B Beautiful.	E Enduring.	H High.
C Conspicuous.	F Fruitful.	I Increasing.

His prayers are the fruits of life within, so come to perfection. Years before the disciples met in the guest-chamber and heard their Lord's sweet words about the Vine, Solomon had written, "*The righteous shall flourish as a branch*" (11, 28).

A grafted branch (Rom. 11, 17).

A palm branch (Ps. 92, 12).

An olive branch (Ps. 52, 8).

A vine branch (Ps. 80, 11).

"Blest with communion so divine,
Take what thou wilt, shall I repine,
When, as the branches to the vine,
My soul may cling to Thee?"—C. Elliott.

CHASTISEMENT.

Almost the last recorded words of Christ speak of chastening. The branch needs prun-

ing, the child needs correcting: so the Lord said to John, "As many as I love I rebuke and chasten" (Rev. 3, 19); which words seem but an echo of Prov. 13, 24: "*He that spareth his rod loveth his son: but he that loveth him chasteneth him betimes.*" The lesson our Father wishes to teach is L-O-V-E. The rod points to its four golden letters: may grace give us wisdom to spell.

"We cannot always trace the way
Where thou, our gracious Lord, dost move;
But we can always surely say
That Thou art love.

"Yes! Thou art love; a truth like this
Can every gloomy thought remove,
And turn all tears, all woe to bliss—
Our God is love."

"MORE THAN THEY ALL."

Luke 21 1, 4. Mark 12, 41-44.

"TWO mites"—a simple little farthing,
It was so small!
And yet—she might e'en then have halved
it,
It was her all.

One mite for God, and one she needed,
Of wealth so small?
No: trusting to the God of widows,
She gave her all.

And so, in sight of Him Who "saw" it,
It was not small,
For He Who watched "how" it was given
—said,
"More than they all."

L. M. WARNER.

An APPEAL from Jamaica.

Mr. L. H. BEWICK, Trinityville, Jamaica, appeals urgently for 800 magazines for children, monthly. Any of our readers like to subscribe for a parcel? They will be well and wisely used in Mr. Bewick's four large Sunday Schools among the huge mountains in the east of Jamaica.

H.P.B.

We will supply 100 copies of "Young Folks" (4/-) at half-price, 2/-, plus 8d. postage, to any reader who would like to have a "share" in this service. Eight readers could thus keep Mr. Bewick supplied monthly. Will You be one? [EDITOR].

THE WINTER TIME OF PRAYER.

By CAPT. E. G. CARRÉ^A

(Late Commodore of British India Steam Navigation Company).

THERE are probably few Old Testament characters that hold a greater charm for us as God's children than does that of Nehemiah, as we read through the thirteen chapters that compose his biography.

For with Nehemiah, as with all outstanding characters, the law of a man's influence is found to lie in those special qualities which stamp him with a distinct individuality and draw others to him.

Thus in the remarkable personality with which we are dealing the attraction undoubtedly lies in his being so intensely human, so simply practical in his walk with God and with his fellow-men, that he touches a responsive chord in our hearts and comes very close to us in our longing to glorify God likewise in our daily life and walk.

THE LESSON OF HIS LIFE.

What then, we may well ask, is the pre-eminent lesson which the inspired page would teach us as we ponder the life-story of our fellow-pilgrim who has gone before—so weak in himself, so invincibly strong in his God?

To discover this, shall we in humble dependence upon the Holy Spirit's guidance, turn to the first chapter of Nehemiah's tale, to learn therein the genesis, the foundation, the source, and the secret of all that is to follow?

In what a strange position do we find our friend in this December month (called Chisleu), this man whom God has destined to be known all down the ages as one of His heroes.

He comes before us as a captive in a far country, poorer than any bankrupt, without power or influence, he could hardly be in a worse plight, surely it is winter time with him now, if it ever was with any man.

And now Hanani and his friends appear upon the scene with their sad news of the Jewish remnant and of Jerusalem, the one is in great affliction and reproach, the other has its wall broken down and its gates burned with fire.

This advent of his countrymen with such a report of his beloved land and people, brings us to the crucial point in Nehemiah's history, as we gaze upon the vivid picture which the Divine record has portrayed for our instruction and benefit, and note the effect of these solemn tid-

ings upon our friend. He sits down and weeps, he mourns and fasts, but he does something more, a something that we can all do—he *prays*—bankrupt he may be in regard to earthly means, but his are the only true riches, for God is his capital!

“BEHOLD, HE PRAYETH.”

Well may we pause and consider this stricken one there, alone in the presence of his Maker, empty-handed, broken-hearted, helpless, he comes in his dire distress to the One Who made us for Himself, Who loves to bless us, Who holds in His almighty hand the full supplies for all our need, and Who now looks down in loving kindness and tender mercy upon His beloved servant.

And what a prayer our fellow-pilgrim prays, as he draws near and prays with Jehovah on the ground of His being the Covenant-keeping One, great and terrible. In utter humility and penitence he pours forth his confession of sin, national and individual, then in a deepening and closer intimacy he reminds God of His promises given to the Jewish nation through His servant Moses, that if they transgressed He would scatter them abroad, but if they turned back He would bring them home again. “Thou hast been faithful to Thy promise to punish our disobedience,” is the theme of his entreaty, “therefore Thou *must* be equally faithful in blessing our obedience as we turn back to Thee!” How God loves to honour His promises as they are spread before Him, that we may prove Him thereby.

Finally, Nehemiah's supplication changes from a general into a personal petition. “Prosper, I pray Thee, Thy servant this day,” he begs, “and grant him mercy in the sight of this man. For I was the king's cup-bearer.” This brings us to the end of this basic chapter, his long audience before the Throne has led Nehemiah to make a special request for himself that he might find favour with King Artaxerxes, for the voice of Deity has reached him, saying: “Thou art the man whom I am going to use to restore My city!” The reason of such a choice is self-evident: *God can only fully use a life that is fully surrendered to Himself.*

THE SEASONS IN PRAYER.

Notice the duration of this prayer-warrior's pleading as told us in the first verse of the second chapter. "And it came to pass in the month of Nisan (April)." He had prayed therefore *from December to April*, all the winter through. This is a point well worthy of our consideration, for it leads on to the fact that there are seasons in prayer not dissimilar to those in Nature, a fact which is clearly brought out in the events which follow.

For this is the exodus, the going-forth chapter. The winter is past, the rain is over and gone, the time of the singing of birds has come, and Nehemiah, no longer on his face before the Lord, is now up and doing; the outcome of prayer is action, *separation unto God is the preparation for contact with man*. "Thy Father which seeth in secret shall reward thee openly" (Matt. 6, 4).

That winter-time of prayer is about to merge into spring and summer, and a glorious autumnal harvest home, for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126, 6).

And is not our experience identical with Nehemiah's in this, that God has never done anything through our instrumentality that is not the outcome of prayer, our own or others? Assuredly He sweeps up the very crumbs of prayer!

SPRING-TIME.

Nehemiah is now brought before us in quite a new setting, in his trusted position of cup-bearer to King Artaxerxes, he goes into that monarch's presence in the course of his duties, when the sadness of his face and manner are remarked upon by the king, a serious fault in a servitor.

For in those days of unlimited autocracy to look anything but glad in the august presence of your sovereign was to cast a slur upon him, the punishment for which might be death; so we cannot wonder that Nehemiah was very sore afraid. Again, we may well pause to consider such an extraordinary answer to the long winter-time of prayer, how was it that this chosen servant of God should on the threshold of his service, court almost certain disaster?

The answer is again as simple as the query, as is proved by the narrative itself. It was because at that very juncture God *needed* a tear-stained face, He was to use it to open the king's heart; just as in the next book, that of Esther, He uses her beautiful face to accomplish His ends. "How unsearchable are His judgments, and His ways past finding out" (Rom. 11, 33). *Let not unexpected answers stagger our faith.*

For Nehemiah, greatly daring, ventures to tell out the cause of his sadness, and one can picture his bewildered surprise and joy when the king, instead of condemning him, gently asks what requests he has to make. There follows that oft-quoted swift petition for wisdom from on high with its instantaneous answer, "So I prayed to the God of Heaven, and I said unto the King."

The power of the Heavenly King is shed forth through His servant upon the earthly king, and Nehemiah's way lies clear before him.

Great is the lesson of venturesome faith for us. "Trust in the Lord with *all* thine heart . . . and He shall direct thy paths" (Prov. 3, 5, 6). "And," says our friend, "the king granted me, according to the good hand of my God upon me."

SUMMER-TIME.

Events move more swiftly now as with the irresistible power of that same *good hand* impelling him forward, this empowered servant surmounts every difficulty and sees God's plans triumphantly completed through his instrumentality. The spring has given place to summer when in the early days of August Nehemiah reaches Jerusalem, and his weighty task comes into view—a defenceless city, its streets choked with rubbish, a dis-spirited people. "In the day of adversity consider" (Eccles. 7, 14); for without the men, the material with which he is provided to rebuild and restore the city are useless.

How simple yet searching is the teaching which Nehemiah's next action holds for us. Not to his friends, not to the nobles or rulers, does he go for advice, but *to God alone*. The One Who has brought him thus far and has put a set purpose in his heart will not fail him now in the hour of crisis. He has but to enquire to learn his next step. As a deeply taught writer has stated: "There is something more than mere doing necessary on the part of the true servant; he must frequently stand in his Master's presence, in order that he may know what he has to do."

A VISION OF THE NIGHT.

Another and an entirely different scene is now opened out for our contemplation as we read on. "And I arose in the night . . . and I went out by night . . . then went I up in the night" (Neh. 2, 12, 13, 15). Surely it is no chance that gives this word "night" a threefold emphasis.

No, indeed, for we recall how constantly throughout the ages in His dealings with men, their Maker has spoken to them in the stilly hour, when silence and darkness have spread a mantle over earth's distracting sights and sounds, "then He openeth the ears of men, and sealeth their instruction" (Job. 33, 16). Who

shall say what took place in that solemn midnight hour, as alone, but not alone, Jehovah's servant looks upon his beloved city?

But we do know this, that the outcome of that vision of the night had a very direct result upon Nehemiah, leading him into immediate and energetic action, for, fired with his infectious enthusiasm, the rulers and people rise up as one man, and in spite of the Satanic opposition that inevitably appears when a spiritually-empowered work is about to be done, the wall is built and the gates are set up.

AUTUMN.

"So the wall was finished in the twenty and fifth day of the month Elul (September), in fifty and two days." Here we come to the last of the seasons, and with it to the finishing stages of the work. One thing more remained to be done, so we read "that when the seventh month (October) came," there was a grand prayer and praise meeting.

Harvest home indeed! The joy of the Lord was their strength in that yesterday of long ago, and praise God that same joy and strength is ours to-day as we run our brief race and do the work for which we are apprehended in Christ Jesus, endued with the Holy Spirit's indwelling power.

And may the light which this life reveals to us of the value of prayer—persevering, importunate, spontaneous prayer—enable us to appreciate anew the wonderful gift which is placed in our hands, to be used as our capital, our rarest possession, even as Nehemiah proved it to be his.

May the fact also of the seasons in prayer being as real as those in Nature, inspire our hearts to more believing and therefore *expectant* intercession.

THE PERSONAL APPLICATION.

This last fact is continually and forcibly brought home to our souls in those seasons which we spend before God in the secret of His presence.

As you and I daily bring the names of those we feel called to pray for before His Throne of Grace, how difficult it is to pray for some, how joyously easy for others. With the *former* it is still winter-time, but the thawing power of the Holy Spirit is at work upon them through our petitions, and sooner or later the spring, the summer, and harvest shall come, for "He is faithful that promised" (Heb. 10, 23). But with the *latter*, they like ourselves are rejoicing in the light of the knowledge of the glory of God in the face of Jesus Christ, and are being ripened for the final harvesting!

And may not our parting thought be this, that God makes the work in order to make the worker; our sonship is far dearer to Him than

our service. May this not be the reason why He has instituted prayer, so that He may have us continually with Him!

Finally, let us not forget Him, the Christ, the Heavenly Nehemiah, Who looked down not upon a ruined city, but upon a ruined world, and in obedience to His Father's will, and in love for us gave Himself to that dread winter-time of prayer, and suffering, and shame untold, and Who, now seated at the right hand of His Father's Throne, sees of the travail of His soul, and is satisfied in the Harvest of souls that shall crown the summer-time of His work for Eternity!



IT is human to stand with the crowd; it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robes of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion and fed the flames.

Daniel watched and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. The LORD JESUS CHRIST loved and died ALONE.

Those in the wilderness praised Abraham and persecuted Moses. Those of the Kings praised Moses and persecuted the prophets. The Court of Caiaphas praised the prophets and persecuted the Lord Jesus Christ. And multitudes now, both in the so-called church and in the world, applaud the courage and fortitude of the patriots and the prophets, the apostles and martyrs, but condemn as stubbornness and foolishness like faithfulness to truth to-day.

NOW IS THE ACCEPTED TIME

for men and women, young and old, to obey the Word of God in their convictions of truth and duty, at the cost of fortune and friends and even of life itself.

THE COMING SUPER-MAN:

And the times in which he Shall Be Manifested.

A BIBLE DIALOGUE.

By J. H. McCORMICK.

PART II.

Question—When shall Antichrist arise? Does not John say that even in his day there were many Antichrists?

Answer—Yes. John speaks of many who had arisen in his day who were indeed Antichrists in their character, denying the Father and the Son, the Messiahship of Jesus, and that Jesus had come a first time, and would come again in the flesh (I. Jno. 2, 18, 22; 4, 2; II. Jno. 7). But in the same Scriptures he tells us that the Antichrist, the personal one shall come, and that he is the deceiver and the Antichrist. The order of events is clearly revealed in II. Thess. 2. (1) The rapture of the saints, (2) the apostasy of Christendom, (3) the revelation of Antichrist, (4) the destruction of Antichrist's power and his own judgment at Christ's coming to the earth. Antichrist shall be revealed between the rapture and the revelation.

Question—Will he be a Jew or a Gentile?

Answer—A Jew certainly. The Jewish nation would never receive a Gentile as their Messiah, and Daniel 11, 37, settles the question: "Neither shall he regard the God of his fathers (the Gentiles were without God, Ep. 2, 12), nor the desire of women, that is Christ. It was the desire of every Jewish woman to be the mother of the Messiah; hence, to be childless was regarded as a reproach and shame. But he shall be

AN APOSTATE JEW,

denying not only the Messiahship of Jesus, but also the God of Israel. His master, the Roman Emperor, will be a Gentile.

Question—Is not the Papacy the Antichrist? We have heard many say so.

Answer—I know that many do say that the Papacy is the Antichrist, but Antichrist is never seen as a system—always as a person or persons—and the following reasons will make it clear to every student of Scripture that the Papacy is not the Antichrist (we must look to a different quarter for him). (1) The Papacy does not deny the Father and the Son; (2) it does not claim to be above God, though it does claim to be the

Vicar of Christ; (3) the Antichrist will sit in the Temple of God at Jerusalem, not in Rome; (4) the Antichrist will deny that Jesus is Israel's Messiah, claiming to be Messiah himself—this Rome has never done; (5) Antichrist will be destroyed at Christ's coming to the earth, but the Papacy will be destroyed several years earlier by the Ten Kings (Rev. 17, 16); (6) Antichrist will only be revealed a few years before the Lord's coming to the earth, whereas the Papacy has been in existence for many centuries; her beginning and course is seen in the Epistle of Thyatira (Rev. 2, 18-29), and her judgment as the scarlet woman which has corrupted the nations in Revelation 17. The Antichrist shall arise out of Judaism, not out of Christendom.

Question—What hinders the revelation of the Antichrist, and will there be people expecting his appearing?

Answer—The answer to the second part of your question is, Yes. Just as there were many expecting the Saviour's first advent, and the Jewish remnant will be looking for His appearing, so, Antichrist's appearing will be eagerly expected. Even to-day there is expectation and preparation for the advent of a great teacher—a Messiah—amongst many cults that deny the essential truths of Christianity. Only one mightier than Antichrist (for he will be backed by all the power of hell) could hinder his revelation; so it is God, acting through organised Governmental power (the Powers that be are ordained of God), that hinders (II. Thess. 2, 6, "What") his revelation from one side, while it is the Holy Spirit acting through the church (II. Thess. 2, 7, "He") who hinders from the other side. Immediately before his revelation God will be set aside as the source of Governmental power, and Satan acknowledged (see Rev. 13, 2, which, however, refers to a later date, but the thing, has been developing for some time), and the Holy Spirit will leave with the church at the rapture. So the stage will be clear both on civil and religious sides for his appearing.

THE MYSTERY OF LAWLESSNESS

has been working since Paul's day, but God had wondrous purposes of grace towards man to carry out and the church had to be completed ere the lawless one should be revealed.

Question—Will Antichrist be the head of the Roman Empire or will the Emperor be his master?

Answer—He will not be the head of the restored Roman Power. The Emperor will be the first beast of Rev. 13. He will be the civil leader, a Gentile, and will receive his power from Satan, but the Antichrist, the second beast of Rev. 13, will be the religious leader. He will be subordinate to the Emperor and will cause all men to worship the image of the first beast upon the pain of death.

Question—Will Antichrist be civil ruler in Palestine or a religious leader only?

Answer—Antichrist comes to counterfeit Christ and we know that Christ came as King, presented Himself as King at the gates of Jerusalem, and was rejected by the Jewish people. Antichrist will come and present himself as king, and they will accept him, though he comes in his own name without Divine authority (Jno. 5, 43). Daniel 11, 36, makes it clear that he will rule as king in Palestine, and that his reign will be characterised by wilfulness, pride, claims to deity and blasphemies against God. God will allow him to prosper in order that through him He may chastise His guilty people in the great tribulation, for their treatment of His prophets, and the rejection and murder of His Son. He shall honour the God of forces (Satan or Spiritism), from whom he receives his power, and he will possibly set up the image of the beast in the chief cities (verse 39) of the land. Towards the close of his reign, his power will be threatened by the King of the North and the King of the South, but his kingdom will not be destroyed until the Lord comes in person. He will rule under the Roman Emperor, whose Viceroy he will be in Palestine, even as Herod was tributary to Cæsar. He will also be false prophet in Palestine, thus usurping both the royal and prophetic functions of Christ. Christ came into the world to save, but Antichrist will come to deceive men. The result of Christ's coming will be seen in multitudes from every land brought to eternal glory by His sacrificial work on calvary. The result of Antichrist's coming will be seen in untold millions whom he has deceived being cast into the lake of fire to suffer there with him for all eternity.

Question—What is the nature of the covenant he will make with "the many" (the mass of the Jewish people), and how does God describe it?

Answer—This covenant will recognise the Jew

as a nation in Palestine. It will secure them civil and religious liberty and promise them the protection of the mighty Roman Empire (then re-established) against the growing power of the King of the North. Antichrist will reveal his true character as the enemy of God and of His people in the middle of

THE 70TH WEEK.

(the covenant was made for the whole of the 70th week [*i.e.*, 7 years] by breaking the covenant and destroying the worship of God in the temple, bringing in instead, the worship of the Roman Emperor (the beast), and setting up his image in the holy place. Then the Great Tribulation will begin, and it will continue until the personal return of the Lord to earth stops it, and delivers that portion of the nation (the remnant) who have stood apart from the covenant, and have been sustained and protected by God during the reign of Antichrist (Dan. 9, 27). God speaks of the covenant in Isaiah 28, 14 to 18, as a covenant made by scornful men who rule in Jerusalem with death, and with hell. They think that Antichrist, who will be the servant of hell, has power to protect them in the hour of death and deliver them from the pains of hell. Vain hope! The hail of Jehovah's righteous judgment will sweep away the refuge of lies, and the waters of His wrath shall overflow their hiding place, and their covenant with death shall be disannulled and their agreement with hell shall not stand. The overflowing scourge they so much dread shall pass through the land, and they shall be trodden down by it. Antichrist shall turn his hand upon them in judgment and the Northern King shall sweep through the land as the scourge of God upon His guilty people.

Question—In what relation will Antichrist stand to the Jewish and Christian apostacies?

Answer—He will be leader of both. The Christian apostacy will be the denial of every distinctive Christian doctrine. A turning away from Christianity to idolatry, from the truth to lies, from Christ to Antichrist, from the worship of the living and true God as revealed in Christ, to the worship of the devil (Rev. 13, 14). He will by miracles and flatteries lead christendom to worship hell's trinity (the Beast, the Antichrist and Satan), and cause them to utterly deny God. The Jewish apostacy will be the denial of Jesus as the Messiah, and the rejection of the God of Israel, thus casting aside both the Old and the New Testament Scriptures, and the acceptance of Antichrist as the true Messiah and the worship of the beast. Antichrist will draw men away from God and his Christ.

(To be Continued).

The Epistle to the Romans.

(Concluded).

PAUL'S PURPOSE.

This is indicated in verses 11-13. Having heard so much about them, things to their credit, he greatly desired to see them. His ministry, received from the risen Lord, would be beneficial to them, and in return they would minister blessing to him. There would be, as the result of their being together, that mutual help and edification. The apostle, you will note, was not beyond learning, but rather desired their help. This beautifully displays his humility and demonstrates how much he was in the good of his own ministry (see Eph. 4, 11-16).

We are absolutely dependent upon one another for spiritual tuition, hence the futility of ignoring any member, whether important or less important, of the body of Christ. It is blessed beyond compare to not only embrace all saints in our affections, but to profit in some manner from acquaintance with them or ministry from them.

PAUL'S DEBTORSHIP.

"I am a debtor." He was a trustee of the gospel and he felt his responsibility to every man. There was such a tremendous debt to be paid to his unsaved fellow men that he says, "necessity is laid upon me; for woe is unto me, if I preach not the gospel" (I. Cor. 9, 16).

Dr. H. W. Frost, writing on the "Commander and that which he commands," makes this powerful statement: "Christ has given to His church many commands, but one command is primal and pre-eminent. It is to preach the gospel to every creature. This mandate is clear in its intention and expression, so that its meaning cannot be misunderstood. Also, it is plain, both as to its content and extent. As to content, we are told to preach one thing, not less or more, namely, the Gospel; as to extent, the preaching is to be world wide, until every person has heard."

PAUL'S READINESS.

"I am ready." The undaunted and almost untiring Paul was like the Gadites who were "Swift of Foot" as far as preaching the gospel was concerned. He preached what he practiced and what he afterwards exhorted, "preach the word; be instant in season, out of season"

(II. Tim. 4, 2). Imperial Rome, despite its fierce persecutions for those who stood up for Christ, did not in the slightest terrify him.

Have we this "ready spirit" to-day? Here is a divine challenge to us. How do we respond? Are we taking a definite stand for Christ, are we giving a clear ring in the gospel message, and are we filled with enthusiasm for the Glory of God and the perishing around us?

PAUL'S COURAGE.

"I am not ashamed." There was, however, no necessity for him to be ashamed since the Gospel is the power of God unto salvation—and therein is revealed the righteousness of God (verses 16-17). It was the revelation of a heart of Eternal Love, a record of an immaculate life, a testimony concerning a Death vicarious and substitutionary, and of a Resurrection majestic and magnificent. He knew his message and had witnessed its triumphs. In all places whither he went, the gospel claimed converts. There was a "power" to deliver from licentiousness (I. Cor. 6), idolatry (I. Thess. 1), and self-righteousness (Phil. 3). Indeed the gospel was, and is, the only power extant to reach and recover fallen humanity. There was no necessity for Paul, or for us, to contemplate shame when graced with such a message. Let us never be ashamed of the testimony of our Lord.

Moreover, it reveals God's righteousness. Instead of God looking for righteousness from man as he did under law, he makes known a righteousness to man. This He does in perfect consistency with His attributes, for Christ by means of His expiatory sacrifice, has made this revelation possible. "It is that which makes possible the weighty paradox that the Holy One, Eternally Truthful, Eternally Rightful, infinitely "Law Abiding" in His jealousy for that Law, which is in fact His Nature expressing itself in precept, nevertheless can and does say to man in his guilt and forfeit, "I, Thy Judge, lawfully acquit thee, lawfully accept thee, and lawfully embrace thee."

This righteousness of God is revealed from faith to faith. Simple faith in Jesus Christ is the divine principle for blessing. Man must rely upon and have confidence in Christ. This is the opposite to Law which demanded works. How simple is Faith. One has said, "It is our taking the Trustworthily at His word. It is the opening of the mendicant hand to receive the gold of heaven, the opening of the dying lips to receive the water of Life. It is that which makes a void place for Jesus Christ to fill, that He may be Man's Merit, Man's Peace and Man's Power."

G.H.

Divine Overturnings.

A PAGE FROM THE EDITOR'S NOTEBOOK.

A YOUNG preacher took as his text Ps. 146, 9, "The way of the wicked He turneth upside down." He quoted from Scripture cases in which this was done: and set me searching the Holy Book for other examples. A thing turned upside down is reversed; so God turns curses into blessings, upsets man's plans, and reveals the under-side of things.

Let us turn to a few proofs.

Babel. A central tower to keep men together, proved the scattering of nations (Gen. 11, 9).

Lot. Chose a well-watered plain, for prosperity: became a burnt up waste, where he lost all (Gen. 13, 10; 1, 28).

Joseph. His brethren meant his destruction; God turned their purpose into life for themselves and thousands more (Gen. 40, 8).

Pharaoh. Pursued Israel to destroy them, and was himself destroyed (Ex. 15, 5).

Balak. He hired Balaam to curse Israel; but Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times (Num. 24, 10).

Achan. He sought to enrich himself and family by taking forbidden spoil; but we read, And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor, and stoned them (Joshua 7, 24).

Sennacherib. How proud and boastful was his way! Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses (Isa. 37, 36).

Haman. How his wicked way was turned upside down; for "they hanged Haman on the gallows that he had prepared for Mordecai" (Est. 7, 10).

Belshazzar. In Dan. 5, 1, we read, "He made a great feast to a thousand of his lords." In Dan. 5, 20, we read, "In that night was Belshazzar the King of the Chaldeans slain."

In the New Testament we find more examples of the Lord turning the way of the wicked upside down.

The Rich Farmer. He planned for "many years" to come. God said, "This night thy soul shall be required of thee" (Luke 12, 20).

Ananias. He and his wife started in a way of deception, but it proved the way of death (Acts 5, 1-11).

Herod. His way was to behead Peter; but God willed Peter should retain his head (Acts 12, 18). The populace said, Herod was a god; but he was "caten of worms" (Acts 12, 23).

Saul. He appears breathing out slaughter against the disciples: and then becomes one of them. Paul is Saul turned upside down (Acts 9, 21).

Satan. How wonderfully his master-stroke, the death of Christ, is life and peace to the world.

WILLIAM LUFF.



"Naught of self to mar His glory,
Naught of sin to make it dim,
Just a glorious, glorious shining
That the friends around see Him,
Resurrection joys abounding,
Every morning, mercies new.
Every day, His conscious Presence,
All my life one interview.
Soon He'll come, then I shall see Him,
See my LORD, 'The Crucified.'
What a glorious day is breaking,
He and I, quite satisfied."

—Author Unknown.



Threshed Wheat

EDITORIAL.

THE COINER'S DEN.

PART 8.

"I will be like the Most High."

Is. 14, 14.

Having considered somewhat in detail the Person of the Adversary himself, and his enmity to the Seed of the Woman, we now come to the third section of our study, *viz.*, his Counterfeits of all that is Divine. We have already noticed the threefold Trinity of Evil in contrast to the Divine Trinity, and the direct antithesis of the World, the Flesh and the Devil, to the Father, the Spirit and the Son. Let us now look at Satan's great counterfeit. Note a few comparisons and contrasts between "THE COUNTERFEITS" and "THE CHRIST OF GOD."

SIMILARITIES.

The Christ.

1. "I am He that liveth, and was dead; behold I am alive for evermore" (Rev. 1, 18).
2. "I am come in My Father's Name, and ye receive Me not" (John 5, 43).
3. Christ's public ministry lasted three and a half years.
4. Christ "The Coming One (Rom. 5, 14).
5. Christ, the Morning Star (Rev. 22, 16).
6. Christ, the Prince of princes (Dan. 8, 25).
7. Christ has many diadems (Rev. 19, 12).
8. Christ has a kingdom and *all* authority (Matt. 28, 18; Eph. 1, 21, 22).
9. Christ has a bride (Rev. 21, 9). Holy, spotless, unblemished.
10. Christ has a city. The Holy Jerusalem (Rev. 21, 10), descending out of Heaven from God.
11. The Spirit of God (I. John 4).

The Counterfeit.

1. "The Beast that thou sawest was, and is not, and shall ascend" (Rev. 17, 8).
"The Beast that was, and is not, and yet is" (Rev. 17, 8).
2. Comes in his own name, him ye will receive (John 5, 43).
3. The Beast's ministry lasts three and a half years (Rev. 13, 5; Dan. 7, 25).
4. The coming one (I. John 2, 18).
5. The star of the morning, Lucifer (Isa. 14, 12).
6. "The coming prince" (Dan. 9, 26).
7. The Beast has ten diadems (Rev. 13, 1).
8. "And the dragon gave him his power and his throne, and *great* authority" (Rev. 13, 2).
9. The Beast has a bride, "the harlot" (Rev. 17).
10. The Beast has a city, Babylon the Great, "The habitation of demons and the hold of every foul spirit, and a cave of every unclean and hateful bird (Rev. 18, 2).
11. The spirit of Antichrist (I. John 4, 3).

CONTRASTS.

- | | |
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| <ol style="list-style-type: none"> 1. "The Seed of the Woman" (Gen. 3, 15). 2. The Lamb. 3. The Son of God. 4. The Righteous One (I. John 2, 1). 5. The Righteous Branch. 6. The Truth (John 14, 6). 7. The Way. 8. Exalts God. 9. Humbles Himself (Phil. 2, 8). 10. All who receive Him are eternally saved (John 1, 12). 11. Comes that men might worship His Father (John 4, 23, 24). 12. The Deliverer (Rom. 11, 26). 13. From Heaven. 14. He saves His Bride and loves her. | <ol style="list-style-type: none"> 1. The seed of the serpent (Gen. 3, 15). 2. The Beast. 3. The Son of Perdition. 4. The Lawless One (II. Thess. 2, 3, 8). 5. The Abominable Branch. 6. The Lie (II. Thess. 2, 11). 7. The Deceiver (Matt. 24, 24). 8. Blasphemes God (Rev. 13, 6). 9. Exalts himself (II. Thess. 2, 4). 10. All who receive him are eternally lost (Rev. 14, 9-12). 11. Comes that men might worship the dragon and himself (Rev. 13, 4). 12. The oppressor. 13. From Hell. 14. He hates his and destroys her (Rev. 17, 16). |
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These similars and contrasts we can no doubt considerably add to, but I have given sufficient to make the study interesting and profitable. The contrasts in this wonderful picture will appeal to faith, the similars to unbelief, making him the *great deceiver*. Remembering our Lord's words, "If it were possible they would deceive the very elect" (Matt. 24, 24).

(To be Continued).

Suggestive Outlines for Preachers.

By G. F. V.

TO THE WEARY.

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved," Psa. 55, 22.

Here is

1. A command.
2. A command, with a promise.
3. A command, with a promise and a guarantee.

Therefore

To carry a burden

- (1) is useless,
- (2) needless,
- (3) contrary to God's will, and from which
- (4) He offers full and sufficient deliverance.

—O—

PRAYER FOR SAFETY.

"Hold up my goings in Thy paths, that my footsteps slip not," Psa. 17, 5.

1. "Hold up." Who? God.
2. *What?* "My goings."
3. *When?* Present tense.
4. *Where?* "In Thy paths."
5. *Why?* "That my footsteps slip not."

FALSE TEACHERS.

1. Mark them.—Rom. 16, 17.
2. Stop their mouths.—Titus 1, 11.
3. Rebuke them sharply.—Titus 1, 13.
4. Receive them not.—II. John 10.
5. Bid not God-speed.—II. John 11.
6. Avoid them.—Rom. 16, 17.
7. Try them.—I. John 4, 1, 6.
8. Contend for the faith.—Jude 3, 4.

—O—

A THREE-FOLD TRUTH (Psa. 50, 15).

1. *An Invitation.*
"Call upon Me in the day of trouble."
God requests the petitions from His tried saints.
2. *An Intimation.*
"I will deliver thee."
God clearly intimates His intention when we call.
3. *An Indication.*
"And thou shalt glorify Me."
God indicates the necessity for praise to Him, the Deliverer. See verse 23.
"Whoso offereth praise glorifieth Me."

THE FOUR-FOLD STUDY OF SERVICE.

(Eph. 2, 8-10).

By A. R. KENNEDY.

(A "PATTERN"—I. Tim. 1, 16.)

HAS God a plan for my life? Did God have a plan for Paul's life? Study his life and you will find the answer. Where shall I find the plan for my life? "In Christ Jesus." Long ago the Father God planned a work for me. I am His workmanship ("poem"). What does a poem do? Reveals the author and his work. Every hour of every day I must walk therein. Do I know His plan? Do I do His work? Am I His workmanship? If so, I will be revealing the Glory of God ("long-suffering"). Service is like a vast buried city. Begin to work and you will find lines branching off in every direction calling for exploration. Here I am to remember I have a Guide, God's Holy Spirit, who will bestow gifts and empower me. We read Paul was filled with the Holy Spirit at his conversion. All service is a preparation and qualification for our respective places in His kingdom (Heb. 11, 10; II. Tim. 4, 8; I. Cor. 3, 9-14; Matt. 16, 27). Briefly, I suggest that there are at least four lines of service and a constant attitude of soul. In and through them there are innumerable ways in which to reveal the Glory of God, and, like Paul, you become "a pattern to them which should hereafter believe on Him to life everlasting."

The first line of service is

SUFFERING AND PATIENTLY ENDURING

for His sake. This was our Lord's first word to the "chosen" Paul—"how great things he must suffer for My name's sake." In this way, as no other, Paul revealed the Glory of God, showing what God was able to do, and finding a deeper claim upon his Lord and His grace. "When I am without strength, then am I dynamite." Yea, his was a present glory, resulting in spiritual forces in the depths of his being—"Therefore, I take pleasure in these things," Paul says. The reward for suffering here, is the crown of life there (James 1, 12; Rev. 2, 10).

The second line of service, like the first, is largely passive, and refers to the

COMPLETE DENIAL OF SELF,

or putting off the "old man." We know not when Paul passed through the experience of the 7th of Romans, but we do know he teaches in

the 5th and 6th chapters of Romans deliverance, not only from the guilt, but from the power of sin, in the cross of Christ. Hear him shout his deliverance—"I thank God through Jesus Christ, my Lord!" Positionally, in the reckoning of God, the old man is crucified, and we are told to make this good in experience by definitely reckoning that we died in Christ, trusting God's Holy Spirit to make this fact true in our lives. Paul's self was nailed to the cross. He could say, "For to me to live is Christ." Thus God's Glory is revealed in large measure. This reward is an incorruptible crown (I. Cor. 9, 24-27).

The third line of service is decidedly aggressive

WORK IN WINNING SOULS.

Read I. Thess., 2, and feel the heart of Paul throbbing for souls. Are you such a witness? How many souls have you won for Christ? Here he tells us of the "crown of rejoicing" for this service. Joy in the presence of God over one sinner that repenteth! Yes! let us awake to our opportunities before it is too late! "Our glory"—souls!

The fourth line of service is

"FEEDING THE FLOCK"

—the special reward a crown of glory (I. Pet. 5, 2-4) which does not fade away. Was there ever a teacher like Paul? What a service he was called to render! He went into Arabia with his Lord. After three years he returned, and as a result we have clear teaching regarding the Church and its doctrines, its position, relationships, and privileges. Paul also unfolds the doctrines of grace latent in the teachings of our Lord. He had a trained intellect, and it was necessary that he should rightly understand the relation of the Law to the Gospel, the great Jewish promises, and our relationships to God the Father and to each other. As we read his epistles we realise what we owe him through our Lord. And there is nothing so needed to-day as for believers to go aside with the Word of God under the guidance of the Holy Spirit (I. John 2, 27), and get these fundamental doctrines into their very beings. God can then use them and reveal His own Glory to lost humanity.

There is also an attitude of life—to “love His appearing”—which receives a crown of righteousness. If we have this attitude in our life, there will be an abundant service and the Glory of God will be constantly seen. At Christ’s judgment-seat (II. Cor. 5, 10) He will give rewards.

We are to remember that in and through all Paul’s teaching there is the great fact that we are to be “partakers of the Divine Nature”—“Christ formed in us.” Our Lord wishes to live out His own life in us as He did in Paul—“Christ liveth in me.” Does He? Do others see Christ and not us? What a pattern! What a teacher! What a sample of what Christ can do!

This being true, Christ’s members must likewise reveal Him in all His virtues and relationships. We are to love and work for all God’s creatures, however ruined they may be. Paul was willing to be as the filth of the earth that he might serve his weak brethren. He is loving, yet righteous. “Come out, and be ye separate . . . touch not the unclean thing.” Grieved by sin he says, “Out of much affliction and anguish of heart I write.” He pours out that which he has received, and was willing to impart his own soul because they were dear unto him. I have “fed you with milk and not with meat; for hitherto you were not able to bear it,” thus bearing with them until they were prepared for better things. Do we understand our calling? Do we apprehend that for which we are apprehended? How much of grace and truth are we showing? As Christ is, so are we in this world. This is all included in what we call the Gospel, to which we are committed in our service.

I want all these crowns; don’t you? What will we do with them? Cast them at His feet, saying, “Not unto us, not unto us, but unto Thee be honour and glory!”

(This article in leaflet form may be had from Ambassador Office free, for careful and personal distribution. Say how many you can use and enclose stamps for postage.)

“Threshed Wheat” to Missionaries.

One of the great services of “Threshed Wheat” is its ministry to those in lonely places, often alone, who are serving Christ. It is our privilege and joy to post something like 150 copies monthly to such workers. At the moment we are £5 on the wrong side, but do not wish to cancel any copies. Maybe some of our readers would like the opportunity of helping in this great work. 1/3d. pays for “Threshed Wheat” for twelve months to a missionary. 10/- sends eight copies for a year. How many will you send?

Gems from Samuel Rutherford.

“Ho, ye that have no money, Come and buy” (Isa. 50, 1). That is the poor man’s market.

* * *

The cross of Christ is the sweetest burden that ever I bare: it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour.

* * *

Make fast and sure work of life eternal; sow not rotten seed, every man’s work will speak for itself what his seed hath been.

* * *

God hath singled out a Mediator, strong and mighty: if you and your burdens were as heavy as ten hills or hells, He is able to bear you, and save you to the uttermost.

* * *

Oh, I could wear this tongue to the stump in extolling His highness! But it is my daily-growing sorrow that I am confounded with His incomparable Love, and that, though He doth so great things for my soul, He got never yet anything of me worth the speaking of.

* * *

Oh, lay all oars in the water, put forth all your power, and bend all your endeavours, to put away and part with all things, that you may gain and enjoy Christ. Try and search His Word, and strive to go a step above and beyond ordinary professors, and resolve to labour more and run faster than they do for salvation. Men’s midway, cold, and wise courses in godliness, and their neighbour-like cold and wise pace to heaven, will cause many a man to want his lodgings at night and lie in the fields. I recommend Christ and His love to your seeking, and yourself to the tender mercy and rich grace of our Lord.

* * *

If you never had a sick night and a pained soul for sin, you have not yet come to Christ.

* * *

Christ is a rose that beautifieth all the upper garden of God; a leaf of that rose of God for smell, is worth a world.

Fairlop Gospel Hall.

We gratefully acknowledge an anonymous gift of £2 from Bush Hill Park for the above work.

GIVING.

By JOHN Y. M. AITKEN, Calgary, Alberta.

"My Son, give Me thine heart, and let thine eyes observe My ways"

(Proverbs 23, verse 26).

IN approaching the subject of giving, let us realise that the extent of our giving will be the extent to which we as individuals allow our hearts to put into action the appreciation we have of God's gifts to us. Before we are able to give, we must receive—"What hast thou that thou didst not receive?" (I. Corinthians 4, verse 7), or "We brought nothing into this world" (I. Timothy 6, verse 7).

Let us have established in our hearts the truth of James 1, verse 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." We have received by inheritance from our first parents, Adam and Eve, the gift of a sinful heart and nature, but we dare not class that as a good and perfect gift, seeing it has brought with it the sentence of death, as well as the troubles, trials, sorrows, etc., we have in this present world. Such is Satan's gift to us through our first parents, but God in His boundless love has given unto the world the gift of gifts—"His Only Begotten Son"—in order that through Him every good gift and every perfect gift may be bestowed on fallen humanity.

"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, verse 16).

The more we realise the motive behind this gift was love, the more we appreciate the magnificence of it, the more we esteem the majesty of the One who was the gift, and surely our hearts are constrained to say, "Thanks be unto God for His unspeakable gift" (II. Corinthians 9, 15). Yet, the unspeakable gift of God was set at naught by Jew and Gentile at Calvary, but, unto each and all who individually trust in Him, He is "The Son of God, who loved me, and gave Himself for me"—the Son's gift to the believer—"Himself"!

Not only has God given His Only Begotten Son, and not only has His Son given Himself, but the Holy Spirit has also been given by God, "God hath also given unto us His Holy Spirit" (I. Thessalonians 4, 8), Who has also been sent

by His Son. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth (John 15), verse 26. The Holy Spirit thus given and sent, makes His abode in the bodies of individual believers (I. Corinthians 6, 19), and these individuals are sealed by Him unto the day of redemption (Ephesians 4, 30).

Passing on from the wondrous love of God in the giving of Divine persons in His Only Begotten Son and His Holy Spirit, the giving of God is further displayed in the truth that those who believe constitute a gift from the Father to the Son. This is fully declared in the 17th chapter of John's Gospel, and again in Hebrews 2, 13, "Behold, I and the children which God hath given Me."

One is constrained to say that it is beyond the human mind to enumerate the good and perfect gifts of God, for in things spiritual and temporal what have we but that which has been given to us by Him. In addition to the gifts already mentioned, we who believe have received eternal life as a gift. "The Gift of God is Eternal Life, through Jesus Christ our Lord" (Romans 6, 23). Further, we have been given a place in the Heavens in Christ (Ephesians 1, 3), and a place in the household of God (Ephesians 2, 19). We might have been given these places as servants, but still further is the love of God extended to us in that He has given unto us the adoption of children, whereby we know Him as Father (Ephesians 1, 5, Romans 8, 15).

Before our Lord Jesus Christ left this earth He gave unto us a feast by which we might be privileged to remember Him (Luke 22, 10), and also gave us His promise that He would come again to receive His own unto Himself (John 14, 3). The first of these gifts draws us closer to Him when we meet with Him in our midst, and the exhortation accompanying the latter is "Every man that hath this hope in Him purifieth himself, even as He is pure" (I John 3, 3).

We have observed some of God's spiritual gifts to us, but let us not forget His gifts of food, clothing, shelter, wisdom, understanding, health,

strength, sight, hearing, soundness of mind, etc., etc. If it should be that, by the use of such gifts, we have been able to gain little or much of the material things of this world, may we realise in all humility that these are given to us "in trust" and be enabled to use them to His glory.

Having reviewed the subject of giving from the aspect of gifts from God, let us now turn our thoughts to the believer and *his* giving. Considering this in an individual way, my dear reader, how much have you and I appreciated God's gifts heretofore? How much has our appreciation moved our hearts to give? How much has the love of God drawn a response from our hearts? These are questions we must answer individually. If we have failed in the past to bring our giving up to the standard of God's word, as we doubtless all have, let us consider several examples of giving from the word of God, which received His commendation, in the hope that we may profit thereby.

One fundamental principle we must note in regard to giving is that it demands sacrifice. Did not the unspeakable gift of God cost Him the sacrifice of His Son? Was not our Lord Jesus Christ rich, yet for our sakes He became poor, that we through His poverty might be rich? Does not therefore the giving of believers demand sacrifice? It has been said God does not measure the gifts of His people by what they give, but by what they have left after they have given. We also find that, where giving is accompanied by sacrifice, it is honoured and rewarded by God.

In the 22nd chapter of Genesis we have a beautiful illustration of giving. At the request of God, Abraham laid his only son Isaac on the altar for a burnt offering, willing to sacrifice him to God. God honoured his gift, gave him credit for offering his son, and rewarded him with a blessing.

While the children of Israel were journeying to Canaan, God wished them to make Him a Sanctuary and asked that the materials for its erection be given willingly by the people. The response was such that the people had to be restrained from giving. When the work was finished, the commendation to the people was that it had been done as the Lord commanded. Moses blessed them, and Exodus 40, verse 34 tells us "The glory of the Lord filled the tabernacle."

Taking another Old Testament instance from the 1st chapter of the first book of Samuel, we find that Hannah willingly and unreservedly gave back to the Lord that which she had asked and received from Him. Samuel her first born

was given to the Lord for all the days of his life. She was rewarded in that God used Samuel mightily and gave her other sons and daughters.

Let us now consider an incident in the life of our Lord Jesus Christ. "There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat" (Matthew 26, 7). That was the gift of an overflowing heart to Him, and doubtless it cost the giver much. She was rewarded in that the incident would be told for a memorial of her.

In Luke 21, 1 to 4, we find as our Lord Jesus sat over against the treasury He saw a poor widow cast in two mites. That was her all, and she was commended for it. Our Lord said she had given more than all the others, as she had cast in of her penury whereas the others had cast in of their abundance.

Passing on, let us notice the response in giving of the early church. "Neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4, 32). There were none that lacked. Possessions were sold and the proceeds were laid at the apostle's feet. Distribution was made to all according to need. The name of one of them is mentioned for his giving. When they prayed the place was shaken where they were assembled. They were all filled with the Holy Ghost and spake the Word of God with boldness. Such is the record of the Holy Spirit in the Word of God of the power and giving of those who composed the early church. Their condition of heart was such that with willingness they gave at much cost and they were mighty in the power of the Spirit. Ere we pass from the early church let us consider for a moment the case of Ananias and Sapphira. They withheld a portion of what should have been given, thus lying to the Holy Spirit, and were stricken down.

In this study we have seen the willingness and extent of the giving of some of those who have gone before, and may we be exercised thereby. The request of the Lord is, "My Son, give me thine heart." Our hearts are to our actions what the main spring is to a watch. Did we give Him our hearts when we came to Him? Does he possess them now, or are they centred on the things of this world which we are holding in trust? Can we truthfully say, "We love Him, because He first loved us." If we can, then He has our hearts, and, if He has our hearts, then we will cheerfully give Him our all.

"For God loveth a cheerful giver" (II. Corinthians 9, 7).

CHRIST'S FRIENDSHIP

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

ONE who felt lonely in the world signed a letter, "Yours in want of a friend." The receiver invited the writer of that letter to a meeting the following day, where the first hymn sung was—

"I've found a Friend, oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him."

This was supplemented by a text in the reading for the day: "There is a friend that sticketh closer than a brother" (Prov. 18, 24).

From this we were led to look up Christ's friendship as illustrated in the Book of Proverbs. Let us follow the thought:—

"*A friend loveth at all times*" (Prov. 17, 17). Without love there cannot be real friendship; but here is a Friend who "loveth at all times." Glad times and sad times; times of heaven's smiles and times of earth's trials. Never more, never less. Love always in His heart, in His words, in His actions. Loveth me now, *at this time*, whether I feel it or not, whether I love or not. "Loveth"—always in the present tense: not will love when I improve; not did love when I loved more; but "loveth" at this tick of time. Always did love me, always does love me, and always will love me; for it is unchanging and everlasting love.

"*There is a friend that sticketh closer than a brother*" (Prov. 18, 24). Sticketh close—as the vine is friend to the branch; as the foundation is friend to all the smaller stones that rest upon it. I am glad it does not say we stick close to Him. No, He sticketh close; and Paul was right when he said, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8, 38, 39). No separation! How love, when true, holds to its own through suffering, slander, sickness, death! "A whisperer separateth chief friends" (Prov. 16, 28). But no

whisperer shall turn Christ against His friends. In poverty, a man's "friends go far from him" (Prov. 19, 7). But not this Friend. "All forsook Him and fled" (Mark 14, 50): but He "for-saketh not" (Ps. 37, 28).

"He loves His people, great and small,
And grasping hard embraceth all,
Nor with a soul will part.
No tribulation which they feel,
Nor foes of earth, or fiends of hell,
Shall tear them from His heart."

"*Every man is a friend to him that giveth gifts*" (Prov. 19, 6). This is why we are friends with Christ. Selfishness brought us to Him, and He did not refuse to give His gifts. We give nothing, and get everything. "Giveth gifts"—indeed He does! Grace, guidance, and glory; life to all that is good, and death to all that is ill. Eyes to see, and light to see with. Pardon, peace, power, purity, paradise. Gifts increase in value for the sake of the friend who gives them: here the gifts are good, and the Giver is God, so there is double value.

"*He that loveth pureness of heart, for the grace of his lips the king shall be his friend*" (Prov. 22, 11). Here we have the character of Christ's friends—their hearts are pure, and their lips are sweet. They love purity, even if they have not hearts as pure as they desire. No good man will be an admirer of dirty faces; nor is Christ a friend to filth—except to cleanse it. When a friend calls to see me, I expect him to wipe his shoes: in Christ's presence we must put off our shoes. Here is—

A Royal Friend, with Pardoning Prerogatives.
A Rich Friend, with Priceless Possessions.
A Ruling Friend, with Presiding Power.

"*Faithful are the wounds of a friend*" (Prov. 27, 6). The old apple-tree had ceased to bear fruit: so the keeper of the orchard lopped off the branches until it stood divested of every limb, bleeding and mutilated, wounded indeed; then the friendly hand inserted new grafts, and by and by the old tree seemed to have a new life and bore better fruit than ever; and it was heard

to say, as the wind shook it playfully, "Faithful are the wounds of a friend." Flatterers stroke where a friend will strike. "Wounds," mark you: not one, but many, and hard, or they would not be wounds. They are the wounds of a Friend.

A wound of worldly loss by Him who lost all.
A wound of bereavement by the Friend who wept.
A wound of sickness by the Friend who healeth.
A wound of death by Death's Conqueror.

"*A man that hath friends must show himself friendly*" (Prov. 18, 24). Hath not Christ shown His friendship? Listen to the quaint words of John Berridge:—

"A method strange this Friend hath shown
Of making love divinely known
To rebels doomed to die.
Unmasked, He takes our humbler form,
And condescends to be a worm,
To lift us up on high.

"The law demanded blood for blood;
And out He lets His vital food
To pay the mortal debt!
He toils through life, and pants through death,
And cries, with His expiring breath,
"Tis finished and complete!"

Truly He hath shown Himself friendly.

"*He that blessed his friend with a loud voice, rising early in the morning, it shall be counted a curse to him*" (Prov. 27, 14). Loud profession is often false profession. He who has the strongest voice for "Hosanna," will frequently have as strong a voice for "Crucify Him." An empty drum makes much noise, and so does an empty profession. Still waters run deep, if of the true river of life. The stream makes most demonstration in its fall: where there is much noise in spiritual profession, there will probably be a "fall" near.

"*Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel*" (Prov. 27, 9). Here we have communion with our Friend, and it is said to be sweet.

"Sweet the moments, rich in blessing,
Which before the cross I spend!
Life and health and peace possessing
From the sinner's dying Friend."

"*Iron sharpeneth iron; so a man sharpeneth the countenance of his friend*" (Prov. 27, 17). These two verses give us the double blessing of fellowship with our Friend. It is as "ointment" to the heart, healing its wounds and sweetening all ill odours; it is also a brightener of the "countenance." When the diamond has communion with the sun it is sure to shine.

"*Thine own Friend and thy father's Friend forsake not*" (Prov. 27, 10). "Thine own Friend." Can you say, "This is my Beloved, and this is my Friend" (Cant. v. 16)? "Thine own Friend." Blessed title! "And thy father's Friend." Christ is the Friend of the heavenly Father—thy Father's Friend. Beautiful thought! My Friend is my Father's Friend. I am one with God, when I look upon Christ with love. This Friend, forsake not. Shall the cedar forsake Lebanon? Shall the fish forsake the water? Shall the earth forsake the sun? This Friend is and has all, so there is no need to forsake Him.

Lord, Thou lovest Thy friends, Thou stickest close unto Thy friends: help us to cleave unto Thee. Let Thy friendship hold us Thy friends.

SOW BESIDE ALL WATERS.

A lady missionary was complaining to a simple Hindoo woman that it seemed no use teaching her anything. "You forget," she said, "all I tell you. Your mind is just like a sieve: as fast as I pour water in, it runs out again." The woman's reply was this, "It is very true my mind is just like a sieve. I am very sorry I forget so much; but then you know, when you pour clean water into a sieve, though it all runs out again, yet it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week, but what you did tell me made my mind clean, and I have come again to-day."



I am glad that ye are still hand-fastened with Christ.

* * *

How you will rejoice when Christ drieth your face, and welcometh you to glory and happiness.

* * *

"Faith, which excludes all merit of our own, renders our salvation perfectly secure."—

Rom. 4, 16.

* * *

"Faith, before any works of any kind are done, receives a righteousness which is accepted in the high court of Heaven."—Rom. 4, 5.

THE COMING SUPER-MAN :

And the times in which he Shall Be Manifested.

A BIBLE DIALOGUE.

By J. H. McCORMICK.

PART III.

Question—He is called the man of sin, the son of perdition (is he Judas risen from the dead?), and the lawless one in 2 Thess. II. What do these names mean?

Answer—Antichrist will be revealed (after the saints are taken away) as the man of sin. All men are sinners, but he will be more than a sinner. He will be the master sinner. The living and active embodiment of every form and character of evil, and of every phase of sin—in a word, he will be sin personified. His name of Son of Perdition speaks of his awful origin and terrible end. He comes from it; his authority is derived from it; and when his course is finished he shall go to it. As Christ revealed God and His attitude towards men, so the Son of Perdition reveals Satan and his hatred to God and man. He will be the full manifestation of Satanic power on earth. Judas is the only other person in Scripture who is called the Son of Perdition. He betrayed his Lord, but Antichrist will go beyond that—he will counterfeit the Lord Jesus and deceive unnumbered multitudes who will believe his lie that he is indeed the Christ. But

HE WILL NOT BE JUDAS

risen from the dead. God will not raise Judas for such a purpose, and Satan has not the power to raise the dead. As the man of sin, the son of perdition, he will exalt himself above all Divine worship and, claiming to be God, he will sit in God's temple in Jerusalem, showing (by his miracles) that he is God. As "the lawless one," he will set himself in direct opposition to all Divine and human authority and will seek to set up the authority of Satan as supreme over all the earth. "Sin is lawlessness," and it began to work in Eden, when man's will overthrew the Divine will, bringing sorrow, misery and death in its train. The Divine will to-day is the salvation of the lost, and by taking Jesus Christ as your Saviour you can submit to that will and enter into eternal blessing, or you can resist that will, as the Jews did, and perish in your sins."

Question—Why does John call him Antichrist and False Prophet in his Epistles and in Revelation?

Answer—As Antichrist he will work in Christendom denying the Father and the Son (I. Jno. 2, 22), the essential doctrine of Christianity. He will also deny that Jesus Christ came in the flesh, or that He is coming again in the flesh. In Judaism he will deny that Jesus is the Christ, claiming to be Christ himself. He thus denies Christianity and Judaism and becomes the leader of a two-fold apostacy. As the false prophet, he will work in Christendom when he speaks of peace and safety (I. Thess 5, 3), and by his false claims lead multitudes to believe "the lie." In Judaism he will be accepted as God's messenger, and will lead the apostate Jews to make the covenant with his master, and then attempt to make them worship the beast.

Question—Why is he described as a beast in Rev. 13? and why does his voice contradict his appearance?

Answer—A beast in Scripture signifies an earthly power, as seen by God (cp. Dan. 2 and Dan. 7, where the Gentiles' powers are seen as the great image, and as wild beasts. Their glory is seen by the world, but their character by God). And Antichrist is the great religious power in the closing days. He will try to deceive the godly Jews by counterfeiting Christ as the Lamb, but his voice (*i.e.*, his words) will betray him, and they will know him as the false Christ, of whom our Lord warned His disciples (Matt. 24 : 23 to 27). He will arise when the nations are in a settled state under the rule of the Emperor and the ten Kings, and will become the head of the ecclesiastical apostacy. The first beast, the civil ruler, will have his capital at Rome and from there will rule the world. But the second beast, the religious ruler, will have his capital at Jerusalem, professing to fulfil in himself the prophetic Scriptures that Christ shall reign at Jerusalem, and from Jerusalem he shall rule the religious world, using the civil power

to enforce the worship of the beast and of Satan upon pain of death. By his wonders (foretold by Christ in Matt. 24, 24) and power, even to bring down fire from heaven (which Baal's prophets were unable to do in Elijah's day), he shall deceive the earth dwellers, and believing him to be the Christ, they shall obey his command to make an image to the beast, which he shall give breath to and cause to speak, commanding that all who refuse to worship it shall be killed. There may be many living in Christendom now who shall be deceived by Antichrist, and shall become worshippers of the beast and of Satan. What shall be their fate? "If any man worship the beast . . . he shall be tormented with fire and brimstone—and the smoke of their torment ascendeth up for ever and ever."

Question—Who will make the image to the beast? And what shall it do?

Answer—Antichrist will command a class of people spoken of as the earth dwellers (*i.e.*, those who had professed Christianity, but had denied the heavenly calling, for they had never known the heavenly birth, and were now apostates from Christianity and ardent followers of the beast) to make an image to the beast (*i.e.*, the Roman Emperor), and they shall gladly and quickly obey his word, making the image. It may possibly be like the golden image which Nebuchadnezzar set up in the Plain of Dura, at the beginning of Gentile world power. That image was 60 cubits high and 6 cubits broad—66—whereas the beast is 666. Man had not then reached the height of his perfection and power, whereas he shall have done so in the days of Antichrist. But man's number 6 does not attain to Divine perfection 7, and the utmost man can reach is the triple six. The Babylonian King made his fast for the dedication of the image, gathered all his princes and rulers together, and commanded them to fall down and worship the image, when the sound of music was heard, on the pain of being cast alive into a burning fiery furnace without delay (Dan. 3). All did worship the image except three Hebrew youths, who dared to disobey the King's command because they were the servants of God. So shall it be at the time of the end. The great image of the beast shall be set up, and all shall be commanded to worship it on pain of death, but many servants of God shall refuse to obey Antichrist's decree, since they know that death as a martyr is preferable to death eternal. Antichrist shall have power to give breath unto the image, that it shall speak, and shall cause all who will not worship it to be killed. There shall be no escape, for as the three Hebrews were quickly brought before the King and cast into the furnace, so shall Anti-

christ's servants seek out and destroy all who refuse to worship the image.

Question—Could you tell us anything about the mark of the beast? Those who will bear it? And their fate?

Answer—Yes. This

MARK OF THE BEAST

will possibly be like an Indian caste mark, and will be received in the right hand or in the forehead. The mark on the right hand signifies active support, while that on the forehead speaks of public acknowledgment of him. Those who receive the mark become his slaves and worshippers, and are permitted to buy and sell—a privilege denied to all else. Thus will Antichrist begin his awful boycott of the godly, by driving them out of all trades and professions where they could earn their living, leaving them to starve and die. Then it will be either join the Antichrists' union by receiving the mark, or starve and die; and if a man joins the union to save himself from starvation and death, he shall bring himself under the awful judgments of God. "If any man worship the beast and his image, and receive his mark . . . he shall drink of the wine of the wrath of God . . . and he shall be tormented with fire and brimstone . . . and the smoke of their torment ascendeth up for ever and ever, and they have no rest day or night" (Rev. 14, 9 to 11). Awful alternative! Refuse the mark. Suffer starvation and death here with eternal glory beyond; or receive the mark here—have food and prosperity for a little while here—followed quickly by death and eternal ceaseless torment. God has a mark to-day which separates mankind into two companies. It is not in the flesh, but in the heart of the believer. To die without this mark means eternal ruin and separation from God. Every believer is sealed with the Holy Spirit of God unto the day of redemption. Have you got this mark? Are you sealed? "If any man have not the spirit of Christ, he is none of His." How can I receive the mark? "Whosoever believeth that Jesus is the Christ is born of God." As many as receive Christ, believing on His name are born of God.

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FOUR THINGS TO TAKE. The water of life (Rev. 20, 17). The cup of Salvation (Psalm 116, 13). Christ's voice (Matt. 11, 29). The Cross (Matt. 16, 24).

—:—

"And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16, 20).

AMBASSADOR TRACT BANDS.

UNITED efforts among members of the Band are now going on happily in many parts—world-wide—especially among the villages. Workers of several towns arrange to meet, and visit a town or village where there is much need, and in this way many places hitherto unreached are opening up to receive the Gospel of God. During the coming autumn and winter much could be done by systematic house to house visitation and distribution of Gospel literature.

Any Christian friends interested in the work of Tract distribution, should write for our free Brochure, concerning the Formation and Working of an Ambassador Tract Band and the special terms at which we supply Gospel Tracts to such.

We feel a message to Tract Workers upon the Theme of the Gospel will not be out of place here.

The Gospel, or glad tidings of God, "Concerning His Son Jesus Christ our Lord" (Rom. 1, 3), otherwise spoken of as "The Gospel of Christ" (Rom. 1, 16)—"The Gospel of the Grace of God" (Acts 20, 24) is heaven's present message to the sons of men. This message in its simplicity is, "The power of God unto salvation to every one that believeth." During this age of grace, Divine power is connected with it, to accomplish the salvation of men. This is what gives the Gospel its character, and makes it so distinct from man's philanthropic and world-mending schemes. The latter may bless for time, but this reaches unto eternity. Man may elevate his fellow to his own level, but the Gospel raises the sinner to the dignity of a son of God. Man may reform, but he cannot regenerate. He may ameliorate the ruin, but he cannot create anew. This is God's prerogative; it is the work of Divine power alone, and this power is at present exercised in connection with the Gospel. It is "attached" to no other scheme. Had this been better recognised and remembered by all of God's true servants, it would have kept them from associating themselves with Ritualism on the one hand, and with Rationalism—both destroyers of the Gospel of God—on the other, for the sake of gaining the "ears" of the people. Had the Lord's servants remembered that "the excellency of the power" is of God, and God alone: that if He put forth His hand, none can hinder His working: that if God work not, none of this, nor all of it, could save or help to save a single soul, they never would have been found, as many are this day,

adopting methods and devising plans for the spread of God's Gospel, which are alike devoid of God's power and blessing, as they are opposed to the spirit and the letter of His Word. We long and pray for the power of early days: for the manifestation of "the arm of the Lord" with His servants. That day, when it comes, will be preceded by a day of confession and humiliation before the Lord, that we have drifted so far—it may be unconsciously—in the current of the world's ways, and adopted so many of its devices, in carrying on the embassy committed to us by our Lord, thereby reducing ourselves to the world's impotent condition. The Gospel of God, as it is written, will never be "popular" in the world. It will never be patronised by the men of science generally. It does not suit the carnal mind. It is no brilliant tale. Its subject is a Crucified Man: its theme the death of greatest shame. Christ crucified—to the religious Jew, a stumbling block; to the learned Greek, foolishness. Nevertheless this is the message, and this unsavoury theme the *power*, which God, the God of heaven used in ancient times, and uses still, for the overthrow of Satan's kingdom in the hearts of men. "The Gospel of Christ" is God's power unto salvation. "The preaching of the Cross"—that despised and lonely Cross, with all its ignominy and shame—is the instrument used by God to raise men out of the "horrible pit," and to set them upon the everlasting Rock: to deliver them from the authority of Satan, and to translate them into a new kingdom, as subjects of the Lord Christ. If the servants of Christ had only kept this in mind, they never would have adopted the fashions of the world, in order to produce "effect." They never would have fallen into Satan's snares, by catering to the "itching ears" of men of the world, preaching smooth things, and seeking to harmonise science, "falsely so called," with Scripture. There never would have been the spectacle, as we see it now, of crowds of unregenerated sinners applauding the message, and eulogising the messenger of what is called the Gospel. Surely this is of the world and not of the Father. Only when there has been a thorough judging of this unhallowed alliance with the spirit of the age, and a return in heart to the Lord, and to His ways, with a restoration of our confidence in the efficiency of God's Gospel alone, spoken in the power of the Holy Spirit, to convict and convert sinners, then may we hope to see, what has been seen and known in ancient days, and at times by handfuls of God's saints of later years who had cast off the yoke of bondage and returned to the simplicity of "the ways which be in Christ"—namely, the continued fulfilment of the Word.

DID I DO MY BEST!

BY DR. R. A. TORREY.

MANY years ago there came to what is now North-Western University, at Evanston, Illinois, two sturdy farmer boys named Ed and Will Spencer. Early one morning word came that there was a shipwreck on Lake Michigan. A great crowd hurried to the place. Ed saw a man clinging to some wreckage and vainly trying to reach the shore. Being a famous swimmer, Ed threw off his outer clothing, and without stopping to tie a rope round his waist and throw the other end to his companions, sprang into the lake and swam out to the drowning man. But a piece of wreckage struck the swimmer, and made such a gash on his head that he was blinded by his own blood. Nevertheless, he managed to bring the man ashore. After a little while Ed saw another man trying to make for the shore. Tying one end of a rope round his waist, Ed swam out, grasped the struggling man, and was hauled ashore. Again and again he swam out into the icy waters, until he had saved a third, a fourth, a fifth, a sixth, a seventh, an eighth, a ninth, a tenth. Then trembling from exhaustion, and shivering from the cold, he stood by a fire which his companions had built. Looking out over the lake, he saw another man struggling in the water. "Boys," he said, "I'm going in again."

"No, no, Ed!" they cried; "it's no use. You couldn't save him; you would simply throw away your own life."

"I'll try, anyhow," he answered, and again he sprang into the lake, reached the drowning man and was pulled ashore. Again and again he went in, until he had saved an eleventh, a twelfth, a thirteenth, a fourteenth, and fifteenth. Then, tottering over to the fire, he stood there trembling, so haggard and pale and blue, that the hand of Death was apparently already upon him. But, after a few minutes, turning and looking again out over the lake, he saw the heads of a man and woman above a spar that was rising and falling on the waves; and he saw that they were drifting toward a point beyond which waited certain death. "Boys," he said, "there's a man trying to save his wife; I'm going to help him."

"No, no, Ed!" they protested; "it would be suicide; you would only be throwing your own life away."

"I'll try, anyhow," he answered; and he sprang again into the water, swam out to the spar, and brought them to safety.

The loving hands carried him to his room, rubbed the chilled and exhausted body, and put him to bed. He seemed to fall asleep. But after a while his brother Will, who was sitting by the fire in the grate, felt a touch on his shoulder. Turning, he saw Ed standing, and looking eagerly down into his eyes.

"What is it, Ed?" Will asked.

"Will, did I do my best?"

"You saved seventeen!"

"Yes, I know; but, Will, do you think I did my best?"

Will put him back in bed; but during the rest of the night Ed tossed in a semi-delirium, thinking, not of the seventeen he had saved, but of the many who went down to watery graves that day. Will held his hand and tried to comfort him, saying, "Ed, you saved seventeen!" But the hero answered, "I know it, I know it; but, oh, if I could only have saved just one more!"

When the trumpet blast shall summon us higher, when we shall stand before the throne of God, in that day when every deed shall be made known, when our work shall be tried as by fire, because "the day shall declare it," with a conscience free from any sting because of our past carelessness, shall we be able to answer Him "who weeps o'er the last straying lamb until He find it," "Lord, I did my best"?

Worth Noting.

Joy, like knowledge, in place of being diminished by imparting to others, is enhanced thereby.

* * *

"Every man shall receive his own reward" (I. Cor. 3, 8). "What I was as an artist appeared of some consequence to me while I lived. But what I was as a Believer in Jesus Christ, is all that is of consequence to me now." —(Bacon's tombstone).

* * *

Great spiritual gifts may be possessed without any change of heart.

* * *

Are you heading for ruin by sheer disobedience?

* * *

Prayerful Christians will suffer for Christ's sake—prayerless ones never.

* * *

Fervency in prayer by the power of the Holy Spirit is a good preservative against thoughts rushing in. Flies never settle on a boiling pot.



Threshed Wheat

EDITORIAL.

THE COINER'S DEN.

PART 9.

"I will be like the Most High."

Is. 14, 14.

When speaking of the Stone that is to strike and destroy the image we read, "Cut out without hands" (Dan. 2, 45); when speaking of the destruction of the king we read, "He shall be broken without hands" (Dan. 8, 25). The Stone that strikes the image is the One who destroys the Antichrist. Again we read, "Whom the Lord shall slay with the spirit of His mouth, and shall bring to naught with the brightness of His coming" (II. Thess. 2, 8).

We need not pause here to say that this coming is not *for* His saints, but *with* His saints. It is His second advent, so dramatically told out in Revelation 19, 11-21, when He as the rider on the white horse, followed by the armies of Heaven comes forth to Mount Olivet for the destruction of His foes and the salvation of Israel (Zech. 14). Goaded on and deluded by the dragon, this arch-blasphemer, the Antichrist, will actually challenge God's Lamb to battle (Rev. 19, 19; 17, 14), but it will be to receive from the Lion-Lamb of Judah his eternal doom and desert. For He takes the Beast and the false prophet and casts both of them alive into the lake of fire. The first recipients of that final and eternal abode of lost souls (Rev. 19, 20), into which one thousand years afterward the dragon too is cast, for we read, "And the Devil which deceived them was cast into the lake of fire and brimstone, where the Beast and the false prophet are, and they shall be tormented day and night for ever and ever."

This Ends the Trinity of Hell,

and ushers in that eighth and eternal day. "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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make ALL THINGS NEW" (Rev. 21, 3-5).

From the beginning, when Satan was suffered to succeed in his scheme of ruin to the human race, his aim has been to defeat the gracious plan of salvation, by which they were to be saved.

Side by side with whatever God arranged we find a counterpart or counterfeit arranged by the enemy. We have first—

The Real.

Abel's offering—forfeited life, after the mind of the Lord (Gen. 4, 4).

Noah's offerings and sacrifices. Abraham, Isaac and Jacob's sacrifices and altars. Aaron's priesthood.

The Counterfeit.

Cain's offering—no acknowledgment of needed atonement, after the mind of Satan (Gen. 4, 3).

In Deuteronomy and in Job there is allusion to the worship of visible things—sun, moon, stars, fire, and gods of Egypt.

At different times there was, as it were, open collision—magicians of Egypt against Moses, the power of Jehovah displayed against the gods of Egypt, the prophet Elijah and the prophets of Baal—and finally, as we have already seen, the everlasting defeat of Satan, as revealed in the book of Revelation; while in the midst of Time, as it were, was the wondrous contest between the Son of God and the fallen angel.

God said "Let all the angels of God worship Him" (Heb. 1, 6).

"It is written, Thou shalt worship the Lord thy God" (Matt. 4, 10).

There were given directions to Moses for the public worship of God—the tabernacle, afterwards the temple, altars, priests, the law, &c.

God has been pleased, down the ages, to reveal to His Servants, by His Spirit, that which would come to pass in a later day, enabling them thereby to utter prophecies which centuries later were fulfilled to the very letter.

It scarcely needs mention here to remind you of the Satanic imitation of this in Witchcraft, Sorcery, false revelations and soothsayings so constantly appearing in Old Testament days and of his present day counterfeit deluding thousands, in Spiritism and the like.

If God has His Scriptures, Satan will have his Koran.

If God will have His Church composed of the followers of the Lamb, bought with His most precious blood, wherein He may dwell, Satan will have his Church likewise, Babylon the Harlot, consisting of the slaves of sin, gained by falsehood and deceit, with its head the Pope and all its pomp and glory.

"The Bride, the Lamb's Wife" (Rev. 21, 9).

"The mother of harlots, the great whore"

(Rev. 17, 1, 5).

"The Holy City, New Jerusalem" (Rev. 21, 2).

"The great city, Babylon" (Rev. 18, 21).

"The throne of God and the Lamb shall be in it." "The nations of them that are saved shall walk in the light of it" (Rev. 21, 24; 22, 3).

"Babylon the great is fallen, is fallen, and is become the habitation of devils." "By thy sorceries were all nations deceived" (Rev. 18, 2, 23).

(To be Continued).

"Oh, I Say! Have You Heard?"

I've heard of a preacher who had on his desk a special notebook labelled
"Complaints of members against other members."

When one of his people called to tell him the faults of another, he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when the time comes for me to take the matter up I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh no, I couldn't sign anything like that." And no entry was made.

That preacher had his book for forty years, opened it probably a thousand times, and NEVER WROTE A LINE IN IT."

DON'T SAY THAT'S SPLENDID—THINK IT WELL OVER AND ACT ON IT.

“LET US”

FAITH, HOPE & LOVE.—Heb. x. 19-25.

HERE are three needful exhortations from the Epistle to the Hebrews, each commencing with “Let us”

We are so apt to miss the good of all that Christ is and has done for us. This God would not have us do. These three exhortations are in contrast therefore with what could be enjoyed under the old covenant, and were thus in the first place addressed to Hebrew Christians, among whom there would be some turning back already to the traditions and old mode of worship already about to pass away. The temple indeed was destroyed about six years after this Epistle.

“LET US draw near with FAITH.”

There is set before us a dedicated open way into the very presence of God, a newly slain—and yet living Way. A rent veil. The blood of Jesus having purchased a bold entrance for us, and a living High Priest within, ever pleading for us. Under the old covenant, however real faith may have been, such as in David, Samuel, etc., they dare not draw near with boldness into the Holiest. It would be the last thing a man of faith in that day would dare to do. He could see the priest go in, but dare not follow. There was no rent veil. No blood of Jesus yet. No consecrated Way. But under the New Covenant, and in this dispensation of Grace, not only have we all these, but the very invitation from Him Who has passed within, to draw near.

“Why stand we then without in fear?
The blood of Christ invites us near”

and yet many Christians, true believers, with very real faith, never get to this point seemingly. Their conversation, their prayers and their praises only too loudly proclaim that they have never proceeded beyond the cross and therefore never beyond the veil. Thank God, they have got so far as to know their sins forgiven, but this is not what is here referred to. Christ has entered with His own blood. Verse 20 tells us of the prepared *place*. He has sanctified it for ever with His own blood,—a prepared *way*. Verse 22 tells of a prepared *people*, made meet to be nigh to God. A purged conscience, and a cleansed body. A striking contrast is made in verse 38, where there would be those who instead of “drawing near” would “draw back” and apostatise. We may draw near to God, in a spiritual sense *now*.

But again, there is One Who is coming out again to take us really in, in actual fact, SOON.

“LET US HOLD FAST THE CONFESSION OF THE
HOPE”

(See R.V. and other versions), for He is faithful that promised.” Promised what? (see verse 37), “For yet a little while and He that shall come, will come, and will not tarry.” Our (Great High Priest Who has gone in, is not tarrying there, He is only awaiting the moment for the Will of God, and “expecting” until His enemies’ time come for submission, and He will then come forth.

Now as the godly Israelite of old had faith, but not the full assurance of faith, which is spoken of here, so he had not the same full confession of it. It must have been a step for an Israelite to turn away from the hope of Israel, which was still for an earthly Messiah to appear, to the hope here spoken of. At the same time, the Israelite under the old covenant as he beheld his priest go into the Tabernacle or the Temple, was awaiting with hope the return of that same one to bless him. Notice must here be taken of that wonderful High Priestly blessing in Num. 6, 23-26, which was the manner of blessing Israel. Connecting this with Lev. 9 vide verse 21, we see how completely in keeping this was with the ways of God. It was not until all the sacrifice and offering had been completed, that blessing could come to Israel. “And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.” “And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Lev. 9, 22-24).

Now the great day of atonement in Lev. 16 differs from the institution of the offerings in Lev. 9, in that all was not fully complete until Aaron had been into the holiest and sprinkled the blood before the Lord (see verses 33, 34), and then, and then only, could the people be blessed. Also, all must be completed according to the mind and will of God. Had anything been left undone that He had commanded, anything been altered by Aaron, he would have

died before the Lord, as his sons had before him. Thus his re-appearance was the assurance that all had been accomplished; that God had in very deed placed His seal on all that had been done, and pardoned their sins, and accepted them upon the merits of another. Aaron and his sons were responsible, for they knew the will of God, and they must bear the iniquity of the sanctuary and priesthood (see Num. 18, 1-5). So that the people's hope was not a complete one until he, who could bless them in the name of the Lord, had re-appeared as evidence that all was satisfactorily accomplished.*

We, however, have such a full and perfect hope in Christ Jesus. We are not left in doubt as to whether He, our Great High Priest, has accomplished all according to God's mind, and that for ever, and as to whether He is coming forth again. Yea we have such a sure and certain hope of this that we are exhorted to confess it. What a turning point for an Israelite in the days of "Hebrews" to come into the good of this. But, however, we do not have to wait for His re-appearance to know whether all is done. Why is this? Because One has already come out to us to tell us of all the great and eternal effects of what Christ has done, and to constrain us to draw near spiritually now, having made known to us already the virtue of His shed and sprinkled blood. The One Who has come out, is so like the One Who went in, that it is as though Christ Himself had already come out. In fact in a spiritual way He has come already (although His personal coming we still await). See John 16, 17-18, where the Lord, speaking of His going away, and the advent of the other Comforter, ("other"—that is of the same kind and order—not a "different") He says "I will not leave you orphans, I will come to you." So that He Who came out was in all respects like Him Who had gone in, the chief difference being that whereas Jesus had been with His own but a short while, this One would dwell with them for ever. Can we not in view of all this, hold fast the confession of such a sure and certain hope, as we await His advent? A hope far better and a blessing far more permanent than that of Israel.

Now what of the meantime? With what shall we be occupying ourselves while He is away?

"LET US *provoke one another unto love and good works.*"

This word "Provoke" is an exceedingly strong one, occurring in only one or two places in the New Testament. It is the word from which we

obtain our English word "paroxysm." We know what that means when applied to fear or anger, that the subject is utterly and completely controlled by it. Now that is what is to characterise the people of faith and hope who are thus awaiting the return of the Lord. First, that that divine love which has removed all doubts and fears from our hearts so that not only we ourselves are controlled by it, but also stirring up others to the same degree of love and good works. We cannot expend too much love upon Christ and His Own while He is absent in the Holiest. Personal devotion and attachment to Christ, scarce though it may be, delights the heart of God.

This passage can hardly be left without allusion to the note of warning contained in the ensuing verses beginning with "Not forsaking the assembling of yourselves together as the manner of some is" and going on to describe the full tide of apostacy in turning away from the substance towards the fast receding shadows of a past tradition and religion. Was there not a danger while the old system was still in evidence, and the Temple and its worship still in vogue in Jerusalem, that many which had professed a faith in a newly slain and living Saviour might, feeling the tie and the urge of the old, be tempted to give up the new. As our Lord said in reference to the new wine, that naturally one would say, "the old is better," thus indicating that a real lasting taste for the new was an acquired one. The longer we go on with the truths of Christianity, the more do we appreciate the full orb'd blaze of Divine Love and Grace, although with some, to be living still in doubts and fears and a gloomy twilight apparently has its appeal.

Has not this a voice for our own day? The remedy is in the willing and joyous obedience to the thrice repeated "Let us. . . ." of Faith, Hope and Love. R.W.B.

FAITH.

1. "Blessed are they that HAVE NOT SEEN and yet *have believed*" (John 20, 29).

LOVE.

2. "Whom NOT HAVING SEEN *ye love*; in whom, though NOW YE SEE HIM NOT, yet believing, ye rejoice with joy unspeakable and full of glory" (I. Peter 1, 8).

HOPE.

3. "If we *hope* for that WE SEE NOT, then do we with patience wait for it" (Rom. 8, 25).

In the first we see the special *blessing* brought to us by our FAITH; in the second, we have the special *joy* that LOVE imparts; in the third the *patience* that results from our glorious HOPE.

* On the day in which Zachariah, in Luke 1, went into the temple, he came out dumb, through his unbelief, and so the people went unblessed that day.

DIVINE ADDITION.

"The same day there were added unto them about three thousand souls"—
(Acts 2, 41).

THIS "adding" was an integral part of the witnessing of this first Assembly, and (as it was done under the guidance of the Holy Ghost) is of deep spiritual significance. Those who receive the Gospel are not only identified with Christ in His death, burial and resurrection, as set forth in baptism, they are also "joined unto the Lord" (I. Cor. 6, 17); "married to another, even to Him Who is raised from the dead" (Rom. 7, 4), and members of the Church which is His body (I. Cor. 12, 12-27).

The Greek word usually translated "Church," or "Churches" occurs 115 times in the New Testament, and occupies such a prominent place that we are accustomed to speak of this as the "church dispensation." Sometimes the word includes all the saved from the day of Pentecost until the Lord's coming, commonly spoken of as "the Church which is His body," or "the bride of Christ." At other times the word is used to designate a company of Christians gathered unto the name of our Lord Jesus Christ in a given locality, or as we say a "local Church," or "local Assembly," using the word "local" as equivalent to the word "at" as found in the opening verses of several of the epistles, "Unto the Church which is *at* Corinth." The Church located *at* Jerusalem, at its inception, was the perfect expression of God's mind as to the whole Church, in its testimony, throughout the dispensation. The whole New Testament abundantly confirms this. Sectarianism is a departure from this model. The strictest obedience to the Word of God can never make us sectarian, though those who refuse to grant latitude for the disobedient are often called narrow and sectarian. Sectarianism consists essentially, and always, in departure from the Word of God. Those who are steadfast cannot go with those who are departing from the Word, and keep a good conscience; and internal strife proceeds to outward division, for "how can two walk together except they be agreed." When division has come in, the question as to which company is sectarian is not to be decided by numbers, nor by which company retains the original meeting place, nor yet by which company withdrew from the other; the sole question is which company, if either, is holding fast the faithful Word. The Apostle speaks of "My ways which be in Christ, as I teach everywhere in every Church" (I. Cor.

4, 17). Yielding the obedience of faith cannot produce sectarianism.

On the other hand it was foretold (Acts 20, 29-30), that grievous wolves would enter in, not sparing the flock; "Also of *yourselves* shall men arise, speaking perverse things, to draw away disciples after them." Would anyone say that such a gathering of perverts, gathering around their perverter was an Assembly of God? It might be a gathering of Christians, such as they were, but surely not a divinely gathered Assembly. It would be a sect in which the authority of Christ was displaced by the authority of man. "Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. 16, 17). "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II. Thess. 3, 6). Such Scriptures show the importance of being joined to that only in which there is room for the un-perverted Word of God, where the divinely appointed order of the house can be carried out. Satan has his counterfeit Christians, and he has his counterfeit church, "*Mystery, Babylon the great, the mother of harlots and abominations of the earth*" (Rev. 17, 5). Sectarianism—one of the works of the flesh—is sin (I. Cor. 1, 10; 3, 3; Gal. 5, 19-20), and whether it be found in the form of an Assembly professedly gathered unto the name of the Lord Jesus, while in reality following those who speak perverse things to draw away disciples after them, or in the form of "Babylon the great, the mother of harlots," or in the form of any of the daughters within these two extremes, God's voice to His own is, "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18, 4).

But what assurance can we have that we have found an Assembly that is owned of God? The measure of our conformity to the model, in the Gospel, in baptism, in adding baptised believers, in continuing steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, must ever be the measure of our assurance. God in the riches of His grace may bear long with an Assembly that is departing, seeking their restoration, but there is a limit to His patience, and He will remove the candlestick. Our safety lies in not departing a hair breadth.

THE PURPOSE AND EFFECT OF DOCTRINE.

"That the man of God may be perfect." II. Tim. 3, 17.

"With the heart man believeth. . . faith cometh by hearing, and hearing by the word of God."
Rom. 10, 10, 17.

By J. C. J.

OUR first text may be said to epitomize the whole scope of our title, while the second gives us the great principle through which it is accomplished by the Holy Spirit.

All Scripture is given for a definite purpose, but we often fail to realise that purpose in our individual lives; even while, it may be, we are hotly contending for the truth of the doctrine itself. Now, we cannot do without doctrine—any more than a man can do without his bones, or a nut without its shell, or an incandescent electric lamp without its bulb; but just as the bulb and the shell and the bones are not ends in themselves, so neither is doctrine in itself an end.

The very practical Apostle, James, brings this home forcibly. He takes the first cardinal doctrine—"The Being of God"—and shows that it is possible to hold this great fundamental truth, and yet be infinitely far from grace. We almost hear him asking, "What effect, then, has your belief in God upon your daily life—upon the secret springs of your nature as well as upon your conduct?" And he presses home his argument by demanding "Works"—gracious works. He is, of course, at the same time dealing with the great and glorious doctrine of "Justification by Faith," and shows that faith as an abstract thing is dead.

In like manner, the true evangelist, while exulting on the possibility of present and eternal salvation is not satisfied with a mere profession of "faith toward our Lord Jesus Christ," but demands "works meet for repentance." It is true that faith is the vital link between God and the sinner, and "God which knoweth the heart" discerns faith, be it ever so weak. *But* (be it ever so weak) my fellow-man is entitled to expect results, if I profess faith. So ought it to be with all doctrine; so *must* it be, if doctrine be rightly interpreted and received.

"What doth it profit, my brethren, though a man say" he has been baptised by immersion, if his life indicates little or nothing of the "death unto sin and a new life unto righteous-

ness"? What if the old temper is still as un-governable as of yore? Or the old pride still rules his life? Or the old anger finds a new vent in strife about the things of God? If, in a word, the old self-life is continually asserting itself and sin is allowed to reign in the mortal body? Does baptism by immersion sanctify him, or give him any pre-eminence whatever over the man who has only been sprinkled, but who is truly circumcised in heart? I trow not. We might almost paraphrase Paul thus: If the sprinkled one keep the righteousness of the law, shall not his infant-sprinkling be counted for immersion? and so to the end of Romans 2.

What advantage, then, hath the immersionist over the sprinkler? Much indeed; chiefly because that in immersion we have God's own type of burial and resurrection, and we ought to see in it a type of a very real "death unto sin and a new life unto righteousness," which the infant-sprinkler cannot be expected to see in his sprinkling. But *our* eyes are opened—so we say, at any rate—and therefore we have the advantage of him, and may the more reasonably be expected to "walk in newness of life." It is to be feared that these deep underlying truths are not always sufficiently stressed at our baptismal services. Yet how deeply the Apostle goes into this matter in Rom. 6 and 7. He is not there pleading for water baptism, which is taken for granted, but he plunges the knife into the very heart of the old self-life. Ah, beloved children of God, it is well to follow the Lord's command in the "outward and visible sign" of immersion; but what is vastly more important is the "inward and spiritual grace," which involves not only crucifixion unto the world (Gal. 6, 14), but also that inward crucifixion of which our Lord speaks in Luke 9, 23-24, and in John 12, 24-26, where He Himself is the great example for every true "Corn of Wheat." It is to this experience that Paul alludes when he says, "I die daily," and when he declares, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." This is the

experience which he preaches in Rom. 6, 6, 12 and 13, and it is this experience which we need to stress more and more with regard to baptism; knowing that "the Lord hath sworn that the Lord will have war with Amalek [true type of the flesh] from generation to generation." And the outcome of such doctrine *must* be—"newness of life."

Otherwise, if we cannot see deeper than the water in which we are baptised, we are no better than the ordinary formalists.

My brethren, "The Coming of the Lord draweth nigh." For over a hundred years we have looked upon this as the great hope of the Church, and rightly so. But, we may ask, what effect has this upon our lives? The Apostle John says that "Every man that hath this hope in Him, purifieth himself even as He is pure." Now, every doctrine has at least one great purpose; and the dual purpose of this blessed doctrine of the Lord's coming is

(1) to awaken the unsaved.

(2) to sanctify the saved.

The first part is given its due place in our Gospel meetings, and the doctrine in general is kept well before us; but we cannot stress too much the important bearing that the Hope ought to have upon *our* lives. Chapter 12 of Exodus gives us in type the great truth of justification by faith and by blood, and it is noteworthy that God's very first command in chapter 13 is, "Sanctify." In a primary sense, all Christians are "Sanctified by God the Father," but there is a fuller sense in which we are all called upon to be sanctified, that is, to be holy. "This is the will of God, even your sanctification"; "The very God of peace sanctify you wholly"; "Be ye holy, for I am holy," &c. Now, the blessed Hope is meant by God to be the means of sanctification in the believer. God be praised, that in so many lives it *has* worked Divine revolution. But in other cases? Oh yes, we hold the doctrine, of course; and we should, perhaps, be disappointed if it were omitted from a series of addresses; and the Breaking of Bread keeps it continually before us; and we are pleased to note that Mr. So-and-so holds the orthodox view; but has it gripped us to this extent that all our business, all our social affairs—our whole life from Sunday morning to Saturday night, our plans, thoughts, desires—are all purified by this knowledge: "Perhaps to-day"? Why then the increasing love of pleasure? Why the gradual conforming to this world? Why the anxiety to get rich? Why the difficulty in parting with riches even for the Lord's work? Why these and other things which ought not so to be; more especially as we see things happening which

point more and ever more clearly to this great fact—"The Coming of the Lord draweth nigh"? Nay, in view of this, we are constrained to echo the words, "What manner of people ought ye [we] to be in all holy conversation and godliness?"

Thus we might consider other great doctrines, such as the Lord's Supper, the Unity of the Body, &c., applying their great truths to our own hearts.

Oh, Beloved! as God has made us the repositories of His truth, let us see to it that those distinctive truths which we teach, together with other doctrines, are allowed to work in our own lives that which is well-pleasing in His sight. Otherwise our knowledge will be but our condemnation; for now, as of old, "the letter killeth, but the spirit giveth life."

Outlines for Preachers.

A GREAT MYSTERY.

II. Corinthian 5, 31, 2/1

1. God the Creator . . . All Powerful.

God only creates, and He only lays sin on Christ. "Thou hast brought me into the dust of death" (Ps. 22, 15).

"The Lord hath laid on Him the iniquity of us all" (Isa. 53, 10).

2. Christ the Crucified . . . All-Loving.

The Son of God. The Lamb of God. The Substitute.

"Crucified through weakness"

(II. Cor. 13, 4).

"Christ also loved the church and gave Himself for it" (Eph. 5, 25).

3. The Corinthians . . . All Culpable.

The Corinthians were learned, sinful culprits. Note the ten dark sins recorded in I. Corinthians 6, 11. "And such were some of ye."

4. The Converts . . . All Changed.

Made the righteousness of God in Him.

"He is made unto us . . . righteousness" (I. Cor. 1, 30).

"Accepted in the Beloved" (Eph. 1, 6).

A. GARDNER.

A MESSAGE FOR SOWERS.

"He that observeth the wind shall not sow. They that sow in tears, shall reap in joy." Ps. 12, 6, 5.

"Blessed are ye that sow beside all waters." Isa. 32, 20.

"He which soweth bountifully, shall reap also bountifully." II. Cor. 9, 6.

FOR some years our Lord Jesus Christ had travelled up and down that fertile little land of Palestine. He had drawn illustration and parable from the seed, the vine, and the fig tree. He knew well the life of the farmer and the fisherman, and had taught the people in the field, on the mountain, and by the seashore.

In all this, His one desire and aim was to lift His hearers to a higher level, from things material to matters spiritual, from the thought of their daily bread to a consideration of the more needful bread of heaven, and from the care of the body to a love for perishing souls.

He could never be indifferent to the masses around Him, who were "as sheep having no shepherd," and when He saw their numbers and their need, "He was moved with compassion."

How *deep* must have been their need that it moved the Son of God, and how tender and wonderful that divine compassion that stooped to *care, to love, and then to die!*

For the masses in our crowded cities at home and for those across the seas, He cares and cares intensely. To Him the *world* is the field.

The Master had been travelling through the cities and villages, teaching in the synagogues, preaching in the open air, and healing sickness and diseases, and it was while so engaged that He was "moved with compassion" (Matt. 9, 35). What was it that so impressed Him? First, the multitudes and their great need, and then *the dearth of workers*. "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest" (Matt. 9, 37, 38).

Let us notice that it is *His* harvest, and that He spoke to those who immediately followed Him. Is He not saying exactly this same thing to His servants to-day?

Surely He intended that every believer should be an ardent worker in His waiting harvest field *somewhere*. Real Christianity can never be a solitary religion. We are to carry on His evangelising work.

Perhaps many who read these lines are interested in the foreign field; some no doubt have hoped to go, and it may be that a few are disappointed. But is it not the privilege of the Lord of the harvest to "designate" His labourers, and can it be—should it be—a disappointment to be put in that corner of the field where He appoints? It has been truly said that there is only one place in the world where we can be really successful, and that is the place *where He would have us be*.



"He shall see of the travail, &c." (Isa. 53, 11).
He bought the field, when covered with thorns.
He ploughed the field, walking over it.
He sowed the field—

With words of truth.

With deeds of love.

With tears of pity.

With prayers of intercession.

With blood of agony.

With Himself, as a corn of wheat.

He shall be satisfied, in spite of enemies, frost, and failing helpers, and so fulfil
(Ps. 126, 5 and 6).

Satisfied with

Infantile sheaves.

Individual sheaves.

Revival sheaves.

These only first fruits. Millennial Harvests
(Isa. 60).

"All shall know." "Knowledge cover the earth" (Ps. 72; Dan. 7, 14; Luke 1, 32).

WILLIAM LUFF.

THE RICHES OF CHRIST.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

KINGSHIP implies riches. "Solomon exceeded all the kings of the earth for riches" (I. Kings 10, 23). In this he was again a type of Him "in whom are hid all the treasures of wisdom and knowledge" (Col. 2, 3). Solomon's estimate of riches was not very great if restricted to gold; for though he "made silver to be in Jerusalem as stones" (I. Kings 10, 27), yet he said, "Riches are not for ever" (Prov. 27, 24). Let us not covet unduly the gold of earth. We should hardly envy a man the metal weights that sink him into the depths—the fewer the better, if his life depends upon swimming. We must not, however, forget that gold is good, though not God. The stamp of heaven is upon every coin, for the King of kings claims both silver and gold (Hag. 2, 8). Take what thou gettest as from His hand, given as a talent—His talent—to be used wisely as part of the riches of Christ.

"*There is, that maketh himself poor, yet hath great riches*" (Prov. 13, 7). Was not this true of Christ? "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor" (II. Cor. 8, 9). We often think of *our* enrichment through Christ's poverty; but may we not look at Solomon's thought, and learn "the riches of the glory of His inheritance in the saints" (Eph. 1, 18). He "hath great riches." Why? Because He made Himself poor to purchase His jewels. If one soul is worth a world, of what value are the myriads, bought, not with corruptible things, as silver and gold, but "with the precious blood of Christ" (I. Pet. 1, 18-19)? The Church is His treasure, for which He sold all that He had (Matt. 13, 44). Christ's riches—His gems locked up in the earth until the coronation (Mal. 3, 17).

"*The hand of the diligent maketh rich*" (Prov. 10, 4). "*He that gathereth by labour shall increase*" (13, 11). Christ won His wealth by labour. His position, His possession, His praise, were won by honest work, and thus He sees of the travail of His soul, and is satisfied (Isa. 53, 11). He could say, "I have finished the work which Thou gavest Me to do" (John 17, 4), and

so could claim the reward. "And now, O Father, glorify Thou Me" (verse 5). Hence He can proclaim, "*Riches and honour are with Me; yea, durable riches and righteousness*" (Prov. 8, 18). What riches?

Riches of His Goodness (Rom. 2, 4).

„ „ Grace (Eph. 2, 7).

„ „ Glory (Rom. 9, 23;

Eph. 3, 16).

Paul gloried in "the unsearchable riches of Christ" (Eph. 3, 8). These riches are "durable."

Everlasting Life (John 3, 16).

„ Salvation (Isa. 45, 17).

„ Joy (Isa. 51, 11).

„ Love (Jer. 31, 3).

„ Strength (Isa. 26, 4).

„ Kindness (Isa. 54, 8).

„ Consolation (II. Thess. 2, 16).

Having riches, Christ used them—used them for our ransom.

"*The ransom of a man's life are his riches*" (Prov. 13, 8). We were debtors, and in danger of the debtor's pit and prison; but He said, "Deliver him from going down to the pit: I have found a ransom" (Job. 33, 24). "Who gave Himself a ransom for all" (I. Tim. 2, 6). This required great riches. "A debt of a thousand pounds is not discharged by two or three brass farthings. Creatures are finite; their acts of obedience are already due to God, and their sufferings, even if they had been allowed, would have been of limited value." But the Son of Man came "to give His life a ransom for many" (Matt. 20, 28); and, as another has said, "though Christ paid the same debt as that which is due from lost souls, yet, through the excellency of His person, it was done in a shorter time. A payment in gold is the same sum as a payment in silver or brass; but through the excellency of the metal it taketh up less room." Thank God for a golden Christ!

But not only did Christ use His riches in the past; He distributes to-day. "*I will fill their*

treasures". (Prov. 8, 21). "My God shall supply (fill up) all your need according to His riches in glory by Christ Jesus" (Phil. 4, 19). The writer just quoted says: "That which fills an ocean will fill a bucket." All Christ needs is "empty vessels, not a few" (II. Kings 4, 3). As Mrs. Shipton sings—

"Grace hath found me, grace upholds me,
Grace will grant me all I need.
Grace secures me Christ and glory;
This is grace for me indeed."

Truly of the poorest saint we may say, "The King will enrich him with great riches" (I. Sam. 17, 25). The rich King will care for His poor bride. "She shall be brought unto the King in raiment of needlework" (Ps. 45, 14). Certainly her wealthy Lord will provide her with pocket-money. Has He not promised? "The Lord will sooner make windows in heaven than disappoint expectations raised by His promises rightly understood."—Newton. All is the outcome of Christ's riches; not merited, but given. Said Baxter, "Let 'Deserved' be written on the door of hell; but on the door of heaven and life—"The free gift."

"The good I have is from His stores supplied;
The ill is only what He deems the best:
He for my Friend, I'm rich with nought beside,
And poor without Him, though of all possess'd."

"*There is that scattereth, and yet increaseth*" (Prov. 11, 24). Christ is no miser. "He giveth," is the motto of heaven.

"Sure they of many blessings should scatter blessings round,
As laden boughs in Autumn fling their ripe fruit to the ground."

And as this tree beareth fruit every month, it "scattereth, and yet increaseth." The oft-used expression is true of Jesus, "Giving doth not impoverish Thee."

"*He that giveth to the rich, shall surely come to want*" (Prov. 22, 16). To give to the rich is foolish; yet some try to give to Christ, who owns all things. Is not such an action an insult? What hast thou to give? Yet, rich as He is, He asks one gift—your heart! Unworthy? Yes, but He asks it; and instead of such a gift bringing us to poverty, it will entitle us to wealth. "Is it a wicked heart, and a wandering heart, an unbelieving heart, a deceitful heart? Is it the heart of Manasseh in compact with Satan? Is it the heart of Mary Magdalene, out of which were cast seven devils? Is it the worst heart in all the world, and the worst heart that ever was in the world? A hard heart, a stony heart, a heart full of hell, and a heart like the Devil? It is even

the heart He is seeking and courting this day." —Ralph Erskine. Give it, and the rich Christ will give full measure in return (Luke 6, 38).

If Christ is rich, do not use unhallowed means to get riches.

If Christ is rich, believe for a crown, and believe for a crust.

If Christ is rich, remember you are a joint-heir.

If Christ is rich, don't fret if fortunes fail.

If Christ is rich, plead His riches in prayer.

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much."



I am, oh God, and therefore Thou must be;

If I am real, *Thou* art REALITY.

But I have sinned, and Thou must angry be;

If sin is real, Wrath is REALITY.

But from Thy wrath, in penitence, I flee

And own my sin,—Wilt *Thou* not pardon me?

Oh, yes, if owning is—REALITY.

I trust in Christ, and have no other plea;

His blood upon the Mercy-seat I see,—

From guilt, my God, wilt Thou not set me free?

Oh, yes, if trusting is—REALITY.

Thus freed from guilt, I sorely long to be

From sin's dominion absolutely free;—

Wilt *Thou* not free me? Oh, yes, if I see

Thy want and prayer are—REALITY.

I want Thy peace to rule triumphantly

O'er all the cares and sorrows of my breast;

I want Thy boundless, changeless love to be

The pillow where I lay my griefs to rest;—

Shall not Thy love support,—Thy peace rule me?

Yes, if thou trusteth in—REALITY.

Ah, then, I see that Thou would'st make me feel

Religion's nothing,—if it be not REAL!—

'Tis thus! If thou hast peace and joy in view,

In dealing with the God of Truth—BE TRUE!

By the late ARTHUR AUGUSTUS REES,
of Sunderland.

THE COMING SUPER-MAN:

And the times in which he Shall Be Manifested.

A BIBLE DIALOGUE.

By J. H. McCORMICK.

PART IV.

Question—What part shall he play in the great tribulation? Has the casting down of Satan from the heavens anything to do with it?

Answer—Antichrist shall urge on the civil power (as the Spanish Inquisition did) to seek out and destroy the saints of God. The two witnesses in Revelation 11 shall be put to death by the civil power, evidently moved by him. Satan and his angels, who now inhabit the heavens (*i.e.*, the heavens surrounding the earth, or the air) shall be cast down to earth by Michael and his angels. There will be great joy in heaven over Satan's downfall, but it will cause terrible sorrow upon earth, for he comes down with great wrath (because he knows that he has only a short time of freedom before he will be cast into the abyss, and confined there for the thousand years) against man in general, but against Israel in particular, because Christ came out of Israel, and so he persecutes the Jews, and when help comes to them, he, in terrible wrath, makes war upon the godly remnant, using the Antichrist and the civil power as his agents. He gives the Emperor all the authority and power of hell, and the Antichrist the words of hell in their mad attempt to blot out the name of God—first in Christendom and then in Jerusalem. Having succeeded in Christendom, and meeting with unexpected opposition from the Jews, he brings the great tribulation upon them. It is "the time of Jacob's trouble," when they shall suffer as never a nation have suffered before (without Divine comfort or support), the penal judgment of God for their murder of Christ and His servants, but many of them shall be saved out of it.

Question—What do you mean by the apostacy? Has it any connection with present-day denials of the fundamental truths of our holy faith?

Answer—Indeed it has. Peter tells us that men professedly Christian teachers (II. Peter 2, 1 to 3; 17) shall privily bring in damnable heresies, denying the Lord that bought them.

We see this to-day in the widespread denial of fundamental truths of the faith by those who still profess the name of Christ but are His enemies, doing the work of Satan while professing to serve the Lord. They may escape the judgment of man, but they cannot escape the swift destruction that will fall upon those who pervert the right ways of the Lord. God, who spared not sinning angels or the old world of Noah's day, shall not spare these apostates, but reserving them unto the day of judgment to be punished, He shall then consign them to the midst of darkness for ever. They not only go astray themselves, but lead many to follow their destructive ways, leading young men and women especially into denial of the inspiration of Holy Scripture, rejection of eternal punishment, and despal of the Blood of atonement. They deny the miracles of our Lord, the Supernatural in both Testaments, the resurrection and the second coming. They reject the Deity of our Lord, His incarnation, His vicarious death and His Divine attributes, and when they have reduced Christianity to the level of natural religion, emptying it of all its power, holiness, truth and glory, its power to forgive and transform sinners, its glorious hope and prospect of eternal glory, they ask us to accept it as a substitute for the holy faith of the Scriptures. They may have the horns of a lamb counterfeiting Christ, but they speak with the voice of the dragon. The apostacy will be the full development of this departure from the faith when Christendom (the saints having been removed to heaven) shall deny God and His Christ, and Their worship shall be replaced by the worship of the beast (Rev. 13), the Antichrist (II. Thess. 2), and the Devil (Rev. 13). The apostacy will be a complete departure from the faith, and cannot take place as long as the church remains on earth. The false teachers who even deny the Lord to-day are found in professing Christianity.

Question—Can you tell us of any present-day movement which is a departure from the faith? And is it a new phase of an old evil?

Answer—Yes.

SPIRITISM OR SPIRITUALISM,

as it is often called. It is as old as Eden's fall. It was the cause of the flood and the expulsion of the nations from Canaan. It is the power behind all idolatry, and is powerful to-day in heathen lands. It was practised by Saul, the first King of Israel, and was the cause of his rejection and death.

They call spiritism a new revelation, but it is as old as the fall of man, and has been practised by idolators for thousands of years. Paul gives the Spirit's express word that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons—forbidding to marry, and commanding to abstain from meats." The last phase of the movement began about 80 years ago in America, and it is characterised by the things Paul predicted over 1800 years before. It is from hell.

Question—Will not spiritism be practised by the Antichrist, and add greatly to his power?

Answer—Undoubtedly. In its power he will work his miracles and deceive man, as we read in Rev. 13, II. Thess. 2, and Rev. 16, compelling all on earth to worship the beast. (The worship of God will then cease. Man cannot worship God and the beast). His miracles will be wrought to deceive men, leading them to believe that Antichrist is indeed all he claims to be; but they will be real miracles.

Question—What part shall the scarlet woman play in the great apostasy?

Answer—That is a big question. Shall we turn to Revelation 17, where the scarlet woman is shown to John by the angel who, in chapter 21, at a later date showed him the true bride, the lamb's wife. Think of the contrast between the two women—the false one is decked out in all the gaudy display of earthly glory, while the true bride appears in the glory of God. The angel calls John to come and see the judgment of the great whore, that sitteth upon many waters (the waters are peoples, and multitudes and nations and tongues, speaking of her mighty power in the nations of Christendom). "The kings of the earth have committed fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication." Thus she has led the royalty of the earth away from Christ, and the people have madly followed her in a kind of drunken state, all the while denying the Holy Scriptures' teachings concerning sin and salvation, forgiveness and justification, grace and works, and many

other things. The angel carried John in the spirit into the wilderness, where the woman lived in regal splendour. There she sits upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. Yes, she is a wilderness to God, for He cannot find aught to satisfy Him in her, and she is also a wilderness to God's people, for she has mixed the food of His people (the Holy Scriptures—the three measures of meal), with the leaven of human tradition, thus depriving God's saints of Christ.

Question—Who is the woman described in Rev. 17, 4? Who are the saints she has slain? And what caused John to admire her?

Answer—Papal Rome at present, but in the time of her judgment, which shall be after the Lord's coming to the air and the rapture of the saints, she shall be composed of all forms of Christianity, which shall be united into one visible organisation as the great whore. Just as there will be the united States of Europe in the civil sphere under the Emperor, so there will be the

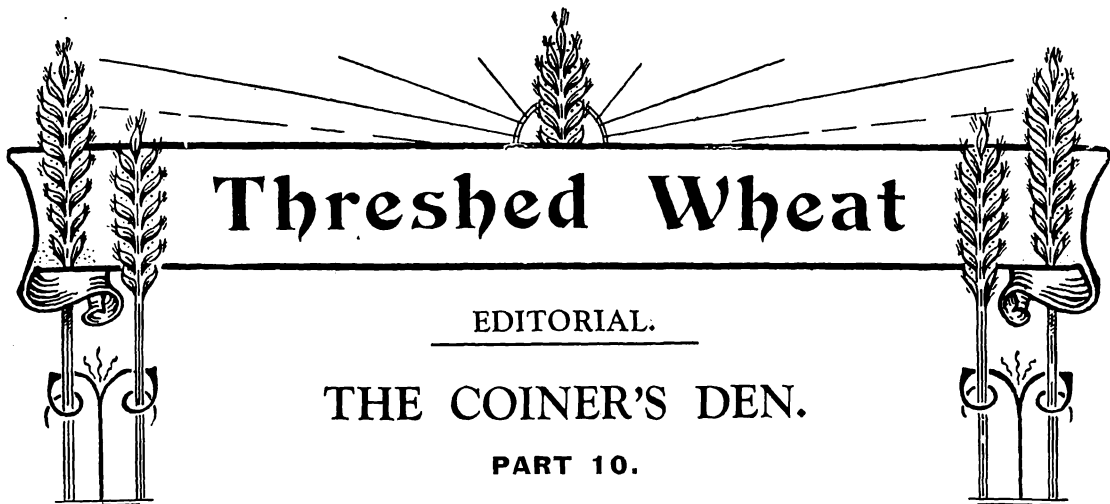
UNITED CHURCH OF EUROPE

under the scarlet woman. Think of her gaudy array, her displayed wealth, her counterfeiting of the true Bride in her precious stones and pearl, her golden cup full of abominations and filth, her name stamped upon her forehead, so that all God's saints may read and beware of being involved in her sins, lest they should have to share her plagues (Rev. 18, 4). Babylon the great, she is, the inveterate enemy of God and of His saints. When we think of her character and her name, we do not wonder that she is drunken with "the blood of the saints" she has slain in the middle ages, and even until now; or that she shall fill the cup of her iniquity to the brim and bring swift judgment upon her by "the blood of the martyrs of Jesus," which she shall shed under the seals (Rev. 6). John wondered at her gorgeous array, so different from the simplicity and poverty of the church in apostolic days, and that a Holy God could suffer such a monstrous system dyed red with the blood of saints to exist so long upon the earth claiming to be the church of Christ. Many are attracted to her by her appeals to human nature and to the senses, forgetting the spiritual nature of true Christianity.

WORTH NOTING.

"Faith, which excludes all merit of our own, renders our salvation perfectly secure."—Rom. 4, 16

"Faith, before any works of any kind are done, receives a righteousness which is accepted in the high court of Heaven."—Rom. 4, 5.



Threshed Wheat

EDITORIAL.

THE COINER'S DEN.

PART 10.

"I will be like the Most High."

Is. 14, 14.

In the Apocalyptic visions of John and other passages the two Churches are portrayed as "women."

The Real.

"It was given to her to be clothed in fine linen" (Rev. 19, 8).

"The Church—souls saved from all nations, and kindreds, and people, and tongues"
(Rev. 7, 9).

"The Church of God" (Acts 20, 28).

"Jesus taught them many things . . . and said to them in His doctrine" (Mark 4, 2).

"Doctrine of God our Saviour" (Titus 2, 10).

"Charge . . . that they teach no other doctrine" (I. Tim. 1, 3).

"Come hither; I will show thee the bride, the Lamb's wife" (Rev. 21, 9).

The Counterfet.

"Clothed in purple and scarlet, decked with gold, and precious stones, and pearls"
(Rev. 17, 4).

"The synagogue of Satan" (Rev. 2, 9).

"Doctrine of devils" (I. Tim. 4, 1).

Doctrine of the Nicolaitanes, which thing I hate ("Sacerdotalism and Priestcraft").

"Come hither; I will show thee the judgment of the great whore." "The harlot, the mother of harlots" (Rev. 17, 1, 5).

If God has His Servants sent forth into all the world to proclaim His glorious Gospel looking to Him alone to care for, and support them, Satan will have his emissaries who will propagate his false doctrines of Romarism, Christian Science, Mormonism and all the countless other "isms" to *mislead* and *mis-guide* mankind.

God would have His people approach unto Him through the rent veil, that New and Living Way, in confession of their Sin, He, through the Lord Jesus Christ graciously promising to forgive and to cleanse (I John 1, 9; 2, 1).

Satan would have his counterfeit of this in the soul destroying confessional of the Priest.

God would have us know that He only can forgive sins (Mark 2, 7-10). Satan would teach absolution by his priests in order to delude precious souls from the right way.

The Lord Jesus would have His own ever to remember Him in the Breaking of Bread. The Adversary would counterfeit it in the Mass.

God's way for His people is that being saved by His Grace they will henceforth work for Him out of love and gratitude for all that He has done, but Satan would have his dupes believe

that they must work FOR Salvation and present their good works to God for His acceptance. How subtle and evil indeed are Satan's ways and methods? and how those of us, whose eyes have been opened, should thank God that He has taught us of His truth so that we are not ignorant of Satan's devices. May we seek at all times and at all cost to warn others less favoured and seek to snatch them as brands from the burning.

It is the birthright privilege of every child of God to be sealed with the Holy Spirit of God.

"They that have My Spirit
These, saith He, are mine."

All such know their Shepherd's Voice and follow Him. He has marked them for Himself and none can do them harm. But if any man have not the Spirit of Christ, he is none of His (Rom. 8, 9). Satan must therefore mark his followers. Thus we read in Rev. 13, 16, "And he causeth all, both small and great, to receive a mark in their right hand, or on their foreheads" (Rev. 13, 16), but concerning such God says "If any receive his mark on their foreheads, or in their hands, the same shall drink of the wine of the wrath of God" (Rev. 14, 9).

The greatest wonder in the world to-day, in spite of all its sad failures and schisms, is the true Church of God, that wonderful living organism consisting of every born-again person, in which God Himself is pleased to manifest His presence.

Man has tried (doubtless energised by Satan) in countless ways to imitate this Divine masterpiece, but nothing of earth can touch it, for its beautiful unison and mighty power, in spite of the fact that it is oft rent asunder by countless schisms. What on earth can compare with Christian fellowship? That indescribable something which binds two hitherto strangers into a common bond at the first meeting on earth. Or rather which manifests to them that they are one even though they have never looked each other in the face before. Without any outward sign or symbol it is possible for two Christians meeting in a train, aboard ship, or in any other place to recognise in each other that "mystic union" which has made both one in Christ. Satan may imitate with his Masonic Guilds, Co-operative Societies, Trade Unions or Leagues of Nations, but how far short these all come, and what else can we expect seeing they one and all lack the essential to true unity—LIFE. The vital difference between the true and the false is that the one is a living organism with its Head in glory, the other a lifeless formality.

To sum up our study then of the Coiner's Den and to revert to our original list we notice how that all the Adversary aspired to in Isaiah 14, 13, 14 becomes the portion of those who love and follow the Lord Jesus.

Beginning at the last and coming to the first, we find :

Satan. "I will be like the Most High."

God's Promise. "When He shall appear, we shall be like Him" (1 John 3, 2).

Satan. "I will ascend above the heights of the clouds!"

God's Promise. "Then we which are alive and remain shall be caught up together with them in the clouds" (1 Thess. 4, 17).

Satan. "I will sit also upon the mount of the congregation in the sides of the north."

God's Promise. "If we suffer we shall also reign with Him."

Satan. "I will exalt my throne above the stars of God." And again, "I will ascend into Heaven."

God's Promise. Nothing that Satan could have desired to grasp in his sin of the last two "I wills" can surpass the wonder and glory of the promise in Ephesians 2, 7.

The glorious creature described in Ezekiel 28, 11-17, also called Lucifer, or Day-Star, Son of the Morning, in Isaiah 14, 12, was of such standing and power in Heaven that he drew after him a third of the host of Heaven in his fall. Yet the position to which he aspired in his sinful wilfulness is freely bestowed upon the Church of the Firstborn.

How glorious must be the richness of the inheritance which God has in store for His children who have been washed in the Blood of the Lamb!

RE-DIGGING THE WELLS.

By Dr. NORTHCOTE DECK, Solomon Islands.

"Isaac digged again the wells they had digged in the days of Abraham his father"
(Gen. 26, 18).

HERE we find one of the primary truths of God.

(1) Every generation must know God for itself. Every man must find God for himself. Abraham's labour was of no avail for his son. The fact that the father oft had drunk deep of that refreshing spring could not slake Isaac's thirst. The young man had to re-dig the well and find the life-giving water for himself.

Even so the travail of our fathers as they sought the living waters in their thirsty land will not avail to quench our thirst for eternal things. We must find those life-giving waters, each for himself. Yet surely that is largely the error that ails the so-called Christian church today. The God of the fathers has not become the God of the sons. That stalwart faith, tested and proved by those gone to their reward, too often is only a theory, even a myth, with the present generation.

Men have largely confused the knowledge of God with the character which results from that knowledge. Now, character is like a draft, payable partly in posterity. Our fathers travailed in faith, and lived their lives for God, and we in some sense have entered into their labours. Reaping where they have sown, we have profited by their piety, and men to-day blindly take credit to themselves for character so inherited. Yet too many such have merely formal faith. They only know God by proxy. Such knowledge has undoubtedly a restraining effect from excesses in sin. Yet it is stillborn and cannot propagate itself. It is not life. It is merely the reflection of life.

A common cry in periods of financial depression has been "Back to the land," the primary source of wealth. A safer, surer cry in these days of spiritual bankruptcy is "Back to the Book," "Back to the God of our fathers," the only source of life. A national religion, a family religion is not sufficient. We need each a personal salvation, a contact each for himself with the Saviour. "And Isaac digged (for himself) the wells . . . of Abraham his father."

(2) It is not enough to live in the strength of past blessings in our own lives. Often we too

need to re-dig the springing wells of blessing that once flowed in our own lives. How many Christians are parched and dry who once overflowed in gladness around? and how many hearts feel hopeless of ever regaining the first flush of life and love that once transfigured them? Yet that is not God's ordinance for His own. Oh, do not believe that the water of which the Saviour spake is merely a mirage, to be pursued, but ever to elude us! The kind of well He meant was a spring that kept on springing. He wills it that our souls should never know when drought cometh, but should ever be "as a watered garden." God give us a Divine discontent with our present possessions, that we too, with Isaac, may dig again.

(3) Springs are present in the most unlikely places. The land was arid enough when Isaac digged, and was burnt up by the fierce sun. Rain was infrequent, and streams were absent. All must have seemed most discouraging. Yet the fact that his father had found and drunk deep of that water impelled Isaac to dig and find. There need be no arid deserts for God's children. However unlovely, however unlikely, however cold and hopeless, your heart may seem, God's blessing is waiting, waiting for your seeking, for your digging.

On a sugar plantation the valuable crop was often ruined by drought, so that many thousands of pounds were often lost in a year. Then an engineer came who asserted that, being on a river flat, water was present all over the estate. Spear wells were driven in, and connected with central pumps, and an abundant supply of life-giving waters discovered, which at once made droughts a thing of the past. Abundant water had been there for years, still and silent, and only waiting to be tapped. And, oh, thirsty soul, there need be no drought of heart with God! Springs of blessing, of fresh blessing, of richer blessing, lie hidden, deep in your own soul, only waiting to be tapped.

(4) Why necessary to re-dig? In that country, as in all hearts, wells do not keep open of themselves. The sandstorms of the desert swept over that land, and little by little, the

wells were choked. And "hearts, deceitful . . . and desperately wicked" have their storms of passion and of sin, and just as surely, need constant cleansing. We need to keep short accounts with God, if springs are to flow.

But further, the wells were blocked because, "The Philistines had stopped them." Incredible though it may seem, these wells held no value to the Philistines. One might have thought that anyone would treasure water in such a thirsty land. But they did not. And equally one might expect that "living water" would be prized in such a world of drought and death as this. But no, supremely true is it that "the natural man receiveth not the things of the Spirit, . . . they are foolishness unto him." How many Philistines there are to-day, opposed to and opposing the truth, who set themselves to stop the wells of blessing in those around them!

(5) Some of the wells.

(a) The well of the word of God. How men have done their best to pollute and choke it! Yet those words that once thrilled your heart are still living and life-giving; they still retain their power to assuage man's thirst of heart. Yet this is the well that the Philistines have set themselves first of all, and above all to "stop." To-day in their subtlety they do not call themselves Philistines. Mostly these "higher critics" call themselves Christians, yet by the clear searchlight of the Spirit we know that "these are wells without water," for whom there can be but one destiny; "to whom," alas, only "the mist of darkness is reserved for ever" (II. Pet. 2, 17).

Oh, then, again "give attendance to reading" the Word of God, the fountain of light; drink deep again of the stream once opened in the Saviour's side. "Open wide thy mouth," thy life, thy heart, for there are still, "waters to swim in." "O, Timothy keep that which is committed to thy trust!"

(b) The well of prayer. How needful, yet how often "stopped!" Yet, "God fades out of the life of the man who does not pray." In the foreign field, we know full well the one plan of campaign. We know that never was there such need for intercessors, never such rewards, as to-day. As we seek His Face, may God lay upon our hearts that burden that only finds relief when the spring of prevailing prayer again gushes forth.

(c) The well of the Spirit's fulness. If we have once known that ecstasy of heart which comes from being truly "filled with the Spirit" may we never be content with memories. We need constantly a fresh appropriation of the

Spirit, by faith, that we may be revived and refreshed. God waits to give it.

(d) The well of joy. The joy of the Lord is to be still our strength. A joyless Christian is a libel on his Master; he is a contradiction in terms. And nothing is so infectious as joy. Nothing may be so enduring as the joy of the Lord. Why, "with joy shall ye draw water out of the wells of salvation" is meant to be your happy and abiding experience. God give you back your joy!

(6) Yet there comes a time when it is not easy to re-dig the wells. Isaac found it so, and so may we. It meant "striving" (verse 20). It meant sweat, and labour and toil, and perhaps some failures, but it is worth it all. And one thing is certain, we shall not dig far or long before, like Isaac (verse 24), we shall meet with God. He will be found of us. The world thirsts, and God has ordained that each of His own shall bear the water of life, brimming, it may be trembling, to some of these thirsty souls. May our own wells then, be cleansed; may the springs of our own hearts be unstopped, that we, like Isaac, may more and more, be "fruitful in the land."

David Under the Mulberry Trees.

How gladly David would have gone
And in the battle risked his throne :
But the Divine Will was made known
To wait the breeze :
When to go forward he was shown
'Neath the mulberry trees.

These foes David had triumphed o'er;
Why wait while strength they gathered
more?
He'd do as he had done before :
Nay ! wait he shall
Till through the mulberries there pour
The battle call !

"In patience thou thy soul possess";
Thine ignorance of time confess :
God knows when thou shouldst forward press
To victory :
He'll guide beyond all doubt or guess :
Wait ! READY BE !

WILLIAM OLNEY.

"HIS FULNESS."

"But when the fulness of the time was come" (Gal. 4, 4).

By P. WILSON, Hilversum, Holland.

THIS word is also used for the fulnesses of the large baskets that were filled from the superfluities of the feast provided by our Lord (Mark 8, 20). God is never before, nor behind His time. In the past Eternity, heaven's clock was set to this time, and after God had gradually unfolded Himself by Word and Type, He sent Him, Who is the full Image of the Father. He could have sent us all to Perdition, and remained perfectly righteous, but His love would have remained unknown to men in the vast Eternity to come, as well as in time; and the Great Theme of the Cross would have been lacking in heaven's music. What wondrous grace was revealed at the moment when He, Who was full of grace and truth, came into this wretched scene, and heaven's fulness became more real to fallen man!

"ALL FULNESS" (Col. 1, 19).

dwelt in that body prepared for Him by the Father, and the people came from far and near to become partakers of this Fulness that had come within their reach. The hungry were filled with good things, but the rich were sent empty away.

Then we read of the

"FULNESS OF THE GOSPEL" (Rom. 15, 27).

Paul wrote to the Galatians that he had painted (Dutch Version) Christ before their eyes (3, 1). One must first make a study of a person before one can paint him. Just in measure that we are acquainted with that Lovely Man, are we able to graphically describe Him and His Work on the cross. If there were more of this fulness dwelling *in* us, there would be less poverty in our preaching, and more sinners would be attracted to the feast, as in the lifetime of our Lord. Then that Scripture would be more real to those that believe:

"OF HIS FULNESS

have all we received" (Joh. 1, 16). What a Fountain for poor lost sinners to draw from!

Reminding us of the water in John 4 being *for* us, and *in* us, and then in chapter 7 *through* us. God wants to reach thirsty souls through you and me, and thus is added: "and grace for grace" or wave upon wave. Some of us remember the overflowing joy when we realised that we were born again. He Who met our need as sinners is still the same. For in Him

"DWELLETH ALL THE FULNESS (Col. 2, 9)

of the Godhead bodily." Thank God that there is a MAN in heaven. The very same Man that was on earth, and He has raised poor sinners to the Throne of God; where He meets all their needs, so that they can continue to be the dispensers of His blessings that have first refreshed our own souls. While we minister to others of the things new and old, we also aim at becoming a perfect man, the measure being the

"STATURE OF THE FULNESS OF CHRIST"

(Eph. 4, 13).

The aim is high, but it is God's standard, and we should never rest short of it, else we will be found going down stream and losing those things that we had attained, as well as losing a full reward. Christ will never rest until He has His EYE, spirit, soul and body, then He will have His spiritual body, the

"FULNESS OF HIM (Eph. 1, 13)

that filleth all in all." Heaven will then behold a glorious church not having spot or wrinkle or any such thing. What a prospect!

The Lord will not come until the

"FULNESS OF THE GENTILES" (Rom. 2, 25)

will have come in. Heaven's clock will again have sounded and the last living stone will have been added to that vast building that is nearing completion after the travail not only of Calvary, but also of the many builders with sword and trowel who have longed and prayed for the Head Corner Stone to come. After the Nuptial Joy of heaven, the world will see what they have

missed through rejecting the call to the feast which the gospel provides in this Day of grace : When the dispensation of the

“FULNESS OF TIMES” (Eph. 1, 10)

will have sounded, then God will head up all things in Christ, both which are in the heavens and which are on earth. All the saved ones from every clime and age will be under one Head, namely Christ. The world that saw confusion will then have to acknowledge the perfection of the Spirit's work, and they will have Eternity to bewail their folly in despising the goodness of God our Saviour. The heavenly Jerusalem will indeed outshine the earthly One even in Solomon's day. God's earthly people will then shine forth again after their long night of darkness. Now if the fall of them be the riches of the world, and the diminishing, the riches of the Gentiles ; how much more

“THEIR FULNESS?” (Rom. 11, 12).

This should be an encouragement to those who have long been cold in heart and fearful of returning in confession of sin. The heart of Christ beats warmly for those that are out of the way. Tell the disciples *and Peter*, were His words in resurrection. Israel will mourn, every house apart, but then will follow a glory that they never knew, even in their brightest days ; and their fulness, following confession, will result in their becoming a blessing to the nations of the earth ; and they will be able to paint the portrait of the Man with the pierced hands, and cause the ends of the earth to go and see for themselves. Now *we* have in the goodness of God, plenteous harvests, but *then* there will be the sower close at the heels of the reaper, and “the earth will be the Lord's and the

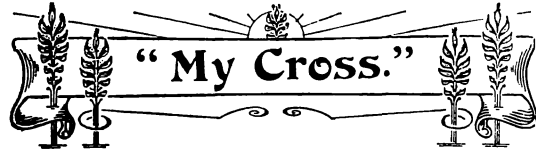
FULNESS THEREOF” (Psa. 24, 1 & I. Cor. 10, 26).

This poor groaning creation is already stretching her neck for such a release from bondage, and how much more should we not hasten the day when we will see yon *Lovely Man*? We will pass through the heavens, and then, unhindered by sin, we will go on to know more, and to be filled with all the

“FULNESS OF GOD” (Eph. 3, 19).

That is *Infinity!* We will go on to learn Him as long as eternity lasts, and we will never be able to exclaim, “Now we have exhausted the Fountain Head.” The Triune God is inexhaustable, and our little bit of knowledge that we are so proud of now, will seem very small after we have been in His Divine Presence for a thousand Millenniums. “My Redeemer, O what beauties

in that lovely Name appears!” Our God is looking for Vacuums now to fill, that we may have worship for the Father, Love for His People and Bread for a hungry world. Let us forget the hurry of to-day and enter His Presence to be filled out of His Fulness.



“I cannot carry this, good Lord,” I said,
 “It is a cross too heavy for my back.”
 “It is *My* cross, beloved, I have laid
 It on thy shoulders : bear it o'er Life's track.”

And so I took the cross, and it became
 No heavy burden, but a two-edged sword
 With which I slew, in my Redeemer's name,
 The enemies of my victorious Lord.

But I grew weary in the desperate fight.
 “I cannot bear this sword,” I said at last,
 And dropped my weapon nerveless in the fight,
 When, lo, into a cup of milk it passed.

I drank the draught, until within my hand
 The cup seemed dry. I would lie down and
 rest.
 At once the empty cup that I had drained
 Became a pillow, soft as downy nest.

I rested, then arose, when in my hand
 I found a staff for pilgrim feet,
 And marched right bravely through Immanuel's
 land,
 With buoyant steps and footfall light and fleet.

I reached a river, and my staff became
 A wand with which I touched the parting wave.
 Bearing it high, it told a victor's fame,
 And was a palm-branch of the true and brave.

I passed the river, and the old, old cross
 Of days gone by became a jewelled crown
 Of purest gold, unmixed with earthly dross,
 That at my Saviour's feet I might lay down.

And in its forefront, set with many a gem,
 I thought the old, familiar form I saw,
 Now a fair cross of light, a diadem,
 In diamonds that flashed without a flaw.

Take up thy cross ! It will become a sword,
 A cup of life, a pillow for thy head,
 A staff, a wand, and then before thy Lord,
 A palm-branch and a crown, as He has said.

WM. LUFF.

THREE-FOLD SEPARATION.

By R. M. McPIKE, Annbank.

SEPARATION is one of the great moral and cardinal truths that we find in the opening chapters of God's Word. The great vital principle of continued fellowship with God is here made known. If the fellowship we have been brought into, through the redemption work of Christ, and our faith in the same, is to be maintained, it must be on the ground that we are separated from everything that would dishonour His name. "Let everyone that nameth the Name of Christ depart from iniquity" (II. Tim., 2, 19). God Himself has instituted this Divine order of things, making it a revelation of His mind, right at the commencement of Genesis, and continuing throughout His Word; Light divided from darkness, etc., indicates His thoughts to us.

The judgment of the Cross sets the believer in a separated position; judicially by the work of Christ we are separated from the world, but there is a moral and practical separation demanded by God in view of being judicially separated by the Cross of Christ. Separation is not only a turning away from evil, but also a wholehearted surrender to the claims of Christ. Let us remember that seclusion is not separation, but dis-association from anything that would dishonour the Lord is. There are a few things about separation that are worthy of our notice, knowing that this truth touches every department of our lives. Though perhaps considered "out of date" by many of the people of God, it has the stamp of Divine approval; and like God, whose eternal principles never change, it affects not what men may say, or what their caprice or whims may be.

(I) SEPARATION ESSENTIAL TO COMMUNION.

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together" (Deut. 22, 11). Why this distinction? It is quite evident that God would never have given such a word had there not been some significance attached thereto. Each of these belong to different creations, the woollen garment being derived from the animal creation; the linen garment from the vegetable creation. On the sur-

face of things it is quite evident that these are not in concert with each other; the animal devouring the vegetable, so that with these two, fellowship is non-existent. What a picture of the Old and New Creations. The believing sinner having been regenerated by the Spirit of God is brought into the sphere of the "New Creation," now he is reckoned of God, to be "in Christ." But before we can enjoy the blessings that accrue from that divine position, there must be the moral adjustment of our lives, and an entire subjection to the "will of God." The abnegation of self and presentation of our bodies as a living sacrifice, will enable us to know what is that good and perfect and acceptable will of God, and to know the good of a happy fellowship with Him.

There are many striking examples in the Word of God, of those who enjoyed happy fellowship and communion with God, and not the least of these is Enoch, the seventh from Adam, of whom it is recorded "he walked with God." What a noble testimony "he pleased God"; there, in unmistakable language, is the secret of a life devoted to God. It is written "they that are in the flesh cannot please God," so we understand that this man was not dominated by the desire and activity of the flesh, but as the Ephesian epistle beautifully puts it "he had" put off the former conversation, the old man which is corrupt according to the deceitful lusts, and had been renewed in the spirit of his mind (Eph. 4, 22-23). He had put on the new man, which, after God, is created in righteousness and true holiness (Eph. 4, 24). Perfect agreement existed between God and his servant, he had no fellowship with the unfruitful works of darkness, but rather reprov'd them, he dwelt in the light of God's presence, and walking *in* that light (not according to light) he had perfect and continued fellowship with God. If we must enjoy this happy state of things, then there must be no fellowship where iniquity abounds and is practised, where Baal is worshipped, and unbelievers associate II. Cor. 6, 14-18. It is only as these are purged out of one's life that God has said "I will dwell in them" (Communion) and walk in them (Manifestation).

(2) SEPARATION ESSENTIAL TO SERVICE.

"Thou shalt not plough with an Ox and an Ass together" (Deut. 22, 10).

No service would be acceptable to God that bordered on the yoking of the clean with the unclean. The Ox, noted for its obedience and patience, stands out in contrast to the nature of the Ass, which is restive, rebellious, stubborn and stupid to a great degree. Now for the Israelite to yoke together for a common purpose (these animals) was to rebel against the Word of God. Yet how sad to reflect that in the Church of God to-day this appalling state of things is painfully in evidence. There is the yoking together for the furtherance (so called) of the Kingdom of God on the earth, of true believers with projects that are questionable, and with the unbelieving worldling. The Ox was never to be yoked in service with the Ass, no happy results could materialise through such a union. The path of service for God is the path of separation, and God has clearly defined its course. The Word of Jehovah to Pharoah was "Let My people go that they may serve Me" (Exod. 7, 16). Under Pharoah's dominacy and power they were not in a position to acceptably serve God. Pharoah desired them to compromise with him in the matter, to leave their cattle and their little ones still in his hand; but nothing but complete freedom and deliverance would do for God. On the adamacy of Pharoah to comply with the divine command, Jehovah announces that "I will put a division between My people and thy people" (Exod. 8, 23). Now the word "division" is the Hebrew word "peduth" meaning Redemption, thus God intimates the method that will effect the separation, and enable His people to be free to serve Him. The Cross of our Lord Jesus Christ is the dividing line of demarcation between the believer and the world, for by it we are crucified into the world, and the world unto us (Gal. 6, 14). It is the true basis of service for God, a service from which sacrifice is the spring and source. Separation from the world and all its kindred associations is the message of the Cross to every one of our hearts to-day. The Scripture hath said "they must be clean that bear the vessels of the Lord" (Isa. 51, 11). *Suitability* for Service is the result of a purging process (II. Tim. 2, 20-21). *Separation* for Service is the result of the sanctifying power of the Holy Spirit (Acts 13, 2). There must be the corresponding purginess of life, ere the Spirit call to a life of service of God as he did in the case of Paul and Barnabas. The Thessalonians turned to God from idols to serve the living and true God, for

what agreement hath the temple of God with idols. Let us have grace whereby we may serve God acceptably with reverence and godly fear (Heb. 12, 28).

(3) SEPARATION ESSENTIAL TO FRUITFULNESS.

"Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled" (Deut. 22, 9).

Here again specific instruction is before us in the matter of fruitfulness in our lives for God. The infinite wisdom of God is thus displayed in keeping the various seeds, and designing for them their own particular place in the divine order of things. It is ours no less to keep apart that which he has separated, and maintain it, no matter what the cost may involve. Here the children of God have important spiritual teaching. Was it not Satan who sowed the tares among the wheat? (Matt. 13, 25). We must ever be on our guard lest the vineyard of our lives be defiled by the sowing of it with "divers seed." How often have we to confess like the Bride, "They made me the keeper of the vineyards, but mine own vineyard have I not kept" (Song of Sol. 1, 6). Our lives are the vineyard from which God desires fruit for Himself. How sorrowful to contemplate when He comes seeking fruit that He should find none, or that which is defiled by unhallowed associations. There is always a sowing and a reaping time, for if we sow to the flesh (this is defiling our vineyard) we shall of the flesh reap corruption, in sowing to Spirit, we shall of the Spirit reap life everlasting (Gal. 6, 8).

The first Psalm is a truly graphic picture of the separated man and the inevitable outcome of that condition. Here is presented for our soul's instruction, the true secret of prosperity and fruitfulness, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night, and he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper."

(4) SEPARATION ESSENTIAL TO A PILGRIM CHARACTER.

"Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself" (Deut. 22, 12).

In this fourth injunction given to the children of Israel, we notice that the three previous ones are things they must not do, here it is one they

must do. The fourth is the result of the others having been acted upon, it flows *from* them, it is thus quite simple to take on the pilgrim character if there is the obedience to God's commands. Pilgrim character follows obedience. This special distinguishing feature on their garments marked them as distinct from the nations around. In the Book of Numbers, chapter 15, 38, we are instructed further concerning this matter. But to turn to our text for a moment (ere looking at this important section) it is instructive to notice that the word rendered "fringes" in Deut. 22, 12, is the same as is translated "wreaths" in I. Kings 7, 17. We have no doubt the thought of adornment is in view. Solomon had instructed Hiram, King of Tyre, to cast two pillars of brass, with "wreaths" of chain work for the chapiters which were upon the top of the pillars. Thus the pillars of the porch of the Temple, Jachin and Boaz were adorned with ornamental work. Light is thus shed on the "fringe" of the Israelites' garment, and we also, by maintaining a pilgrim walk, may thus adorn the doctrine of God our Saviour in all things. Upon this fringe of the borders of their vesture was to be a ribband of blue, continual reminder to them of their calling. As passing through a wilderness, they were pressing on to a land that God had told them of. The calling of Israel was earthly, that of the Church is heavenly. We are reminded again and again in the epistles that our hopes and desires are centred in heaven. Christ is there, the hope of our heart and joy of our soul, thus we are exhorted to set our affections on things above, where Christ sitteth at God's right hand (Col. 1, 2). To think only of the ribband of blue being a reminder that we belong to Heaven is, I judge, to be only a meagre conception of what this type teaches. There is no doubt but that amidst the stress and turmoil of life as passing through the wilderness, heaven is before our eyes and heart, for if we are disposed to think only of it as a reminder that heaven is our home, then we might say I can be earthly now and be heavenly bye-and-bye. It is remarkable that the fringe of blue should be connected with obedience to God's commandments. Morning by morning as they donned their garments, they were to look at God's "remembrancer," a continual memorial to them, enjoining them to implicit obedience to God's commandments. Something else was to occupy their attention, heart and eye would lead astray (verse 39), but to look on the fringe of blue, would recall their separate character, and bring heaven to earth by obedience to His commandments. Well may Peter in his 1st Epistle 2, 11, say "Dearly beloved I beseech you as strangers and pilgrims abstain from fleshly

lusts that war against the soul." May we have grace to confess ourselves "not of the world," but that "denying ungodliness and worldly lusts, we may live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2, 12-13).



WE WITH GOD.

1. The faithful of the land may dwell with ME.
Psalm 101, 5.
2. He walked with ME in peace and equity.
Mal. 2, 6.
3. Tarry ye here, and watch with Me.
Matt. 26, 38.
4. Could ye not watch with ME one hour?
Matt. 26, 40.
5. Ye are they which have continued with ME
Luke 22, 28.
6. To-day shalt thou be with Me in paradise.
Luke 23, 43.
7. Ye have been with ME from the beginning.
John 15, 27.
8. Father, I will that they also be with Me
where I am.
John 17, 24.
9. They shall walk with ME in white. Rev. 3, 4.
10. "He with ME"—Sit with ME in MY throne.
Rev. 3, 20-21.
11. He that is not with ME is against ME.
Matt. 12, 30.
12. Without ME ye can do nothing. John 15, 5.

PRAYER AND PRAISE

(Together).

- | | |
|--------------------|----------------------|
| 1 Chron. 16, 8-11. | 2 Chron. 20, 18, 19. |
| Neh. 9, 1-5. | Neh. 11, 17. |
| Psa. 50, 14, 15. | Psa. 72, 15. |
| Phil. 4, 6. | 1 Thess. 5, 17, 18. |

THE COMING SUPER-MAN:

And the times in which he Shall Be Manifested.

A BIBLE DIALOGUE.

By J. H. McCORMICK.

PART V.

Question—Can you tell us who the beast is, upon whom the woman is sitting? Is it also the Papacy?

Answer—No, it is not the Papacy. It is the Empire, out of which the Papacy arose, and became its successor in rule in Rome, and it will uphold the woman for a short time in its resurrected and final form. The beast "was" in John's day, "is not" now. It "shall ascend out of the abyss" (*i. e.*, shall receive its power, in its final days and form, from hell), and "go into perdition." Its fate will be the second death, the lake of fire into which the Emperor and the Antichrist will be cast alive, and their followers shall go, at the resurrection of judgment, from the great white throne. All unregenerate men shall wonder at this Satanic revival of the great Roman Empire. The seven heads of the beast have a two-fold meaning: (1) The seven mountains on which the woman sitteth (*i. e.*, seven hills on which the city of Rome is built); (2) the seven forms of royal power—past and future—in the Roman Empire. The coming Emperor will be of the seventh class, yet separate from them in two things, first, receiving his power from Satan; second, having ten kings ruling under his supreme power, so that he is called the eighth.

THE TEN HORNS

upon the beast represent the ten kings who shall receive power as kings for a short time with the beast, ruling over the kingdoms of Europe with him, giving all their authority and power to him, and finally uniting with him in his final conflict (with the Lord Jesus and His heavenly saints when He comes to earth), and sharing his defeat and final end. But before this they shall turn upon the woman who has controlled them for so long.

Question—Can you tell us how the woman will be destroyed?

Answer—Oh, yes. The ten kings whom she has used for her base purposes, and who have fondled her, shall unite with the Emperor in hating her, "and they shall make her desolate and naked, and shall eat her flesh and burn her with fire." Thus does Scripture depict the judgment of that apostate system which so persecuted and murdered the saints of God, and oh, the perfect righteousness of it, that the civil power which she used to destroy Christ's people, should turn upon herself and rend her, even going the length of burning her with fire (fate to which she consigned so many). And we read that God had put it into the hearts of these kings to fulfil His will in the destruction of the woman, and so agreeing to give their kingdoms unto the beast until the prophetic word is fulfilled. Thus God, who willed to destroy the woman, used these ungodly men to carry out His purposes, and they in their turn fall under His righteous judgment for their sins. Two things remain to be noted: (1) The absolute certainty that the woman is Rome, "The woman which thou sawest is that great city which reigneth over the kings of the earth," v. 18. That city in John's day was, and in the future will be Rome; (2) in the destruction of the woman, the kings shall blot out the last vestige of the worship of God from Christendom, thus opening the way for the worship of Satan, the Antichrist and the Beast.

Question—What is the meaning of II. Thess. 2, 9, "Powers, Signs and Wonders?" Are not the same words used of our Lord's miracles?

Answer—Indeed they are (Act 2, 22) and of the apostles (Heb. 2, 4), and of the miracles wrought by Paul (II. Cor. 12, 2). These miracles were the credentials of our Lord, His apostles and Paul, proving that they were sent by God; and Antichrist will use these miracles as divine credentials, and will deceive the earth dwellers through them; but the miracles our Lord wrought on man were all works of grace, whereas those of Antichrist will be wrought to deceive and destroy man.

THE SERVICE OF CHRIST.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

ACCORDING to Solomon, "the earth is disquieted . . . for a servant when he reigneth" (Prov. 30, 21, 22). As we have already seen, the throne is not our place: it is not seemly "for a servant to have rule over princes" Prov. 19, 10). The flesh must "not throw the Lord out of the saddle, but rather walk and carry the Lord" (Luther).

Yet "a wise servant shall have rule (Prov. 17, 2). Christ is such a Servant, and has rule. He is both Servant and Master. A Servant who knows what service is—a good Servant, and therefore a good Master. A Scotchwoman, when spoken to of her service for Christ, replied, "Na, na; I'm naething pit a puir sinner. It's nine-and-forty years syne He pegan tae serve me. Dae ye no ken that? In the Hoose o' Christ the Maister serves a' the guests. Did He no Himsel' say, 'I'm amang ye as ane that serveth'?" (Luke 22, 27).

One hardly knows which side of the subject is best—Christ as Servant, or Christ as Master. Let us unite them; for as a Master He commands, and as a Servant He helps us to obey. To quote Luther again, "The law says, 'Do this,' and yet it never will be done; but Grace says, 'Believe in Him,' and, behold, it is already done." Why? Because He who commands enables us to fulfil; or, as John Berridge quaintly puts it—

"Run, John, and work,' the Law commands;
Yet finds me neither feet nor hands;
But sweeter news the Gospel brings:
It bids me fly, and finds me wings."

"He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread" (Prov. 12, 9). We are often despised, but in Christ we have a Servant tried and true; an Attendant who says, "Lo, I am with you alway" (Matt. 28, 20). But let us apply the words to Christ, who is "despised" (Isa. 53, 3), and who yet has many servants who call Him "Master" (John 13, 13).

"He that waiteth on his master shall be honoured" (Prov. 27, 18). Here we have service that is

Personal—"Waiteth on his master."

Private—Confidential service for trustworthy servants. Such "shall be honoured"—honoured by being dishonoured of men (John 5, 41, 44); honoured by God Himself (Deut. 28, 13; 1 Sam. 2, 30; Ps. 91, 15, 112 9). "If any man serve Me, him will My Father honour" (John 12, 26).

1. A servant provides his master's food (Cant. 7, 13; Isa. 43, 24).

2. Washes his master's feet. This we can only do by washing the feet of one another (John 13, 14).

3. Carries his master's burdens; as a negress said, "It's my glory here dat I can take hold o' one end o' de Cross, and help Him up de hill wid de load o' poor bruised and wounded sick sinners He's got on His hands and His heart to get up to glory."

Christ is our Master, as

Shepherds.—He, the "Chief Shepherd," says, "Know the state of thy flocks" (Prov. 27, 23; 1 Pet. 5, 4).

Vinedressers.—Beware of thorns, nettles, and broken walls (Prov. 25, 31).

Tillers of land.—Plough, sow, reap (Prov. 28, 19).

Messengers.—Refreshing the soul of our Master (Prov. 25, 13).

In all these occupations let us not think we are our own masters; it is His flock, His land, His vineyard, His message.

"O give me a word, blest Master,
That I may repeat for Thee!
A message to one who needs it,
Entrust it, dear Lord, to me;
And teach me, that I may say
What Thou shalt desire to-day."

Charlotte Murray.

Solomon, as a master, was particularly stern upon slothful servants (chapters 12, 24 and 27;

15, 19; 18, 9; 19, 24; 21 25; 22 13; 24, 30, &c.). Thomas Fuller, writing of such, said, "The lion, out of state, will not run whilst any one looks upon him; but some servants, out of slothfulness, will not run except some do look upon them." Christ is a Master who is always looking and always at home.

Solomon gives us two beautiful thoughts upon service:—

"*Prepare thy work*" (24, 27); collect materials; lay a plan, under Divine guidance. This is to be previous to the deed itself; then, after labour,

"*Commit thy works unto the Lord*" (16, 3) for inspection, correction, and perfection. A child, having done her needlework, gives it into the parent's hand to be "set to rights," as she says. Our work needs like oversight.

Solomon warns against our labours being "*in the house of a stranger*" (Prov. 5, 10). "Thou mayest not set a stranger over thee, which is not thy brother" (Deut. 17 15). "One is your Master, even Christ" (Matt. 23, 8). "Thou shalt abide for Me . . . thou shalt not be for another man" (Hos. 3. 3). Better serve a frowning Christ than a fawning world. Two preachers were wishing each other a Sabbath blessing. Said one, "I hope the Good Master will give you His face to-morrow." Replied the other, "If He does not I will speak well of Him behind His back." With such a Master why labour for a stranger? The father of Matthew Henry said, "I have been drawing in the Gospel yoke for thirty years, and I like the choice so well I do not want to change it." Nor did his son.

"*Accuse not a servant unto his master*" (30, 10). "Speak evil of no man" Titus 3, 2), much less "one of another" (James 4, 11). This is Satan's business, "the accuser of our brethren" (Rev. 12, 10); be not an apprentice to such dirty work. Do not accuse thy fellow-servant, even to his companions, certainly not to his Master. I fear this is sometimes done, even in our prayers. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up" (Rom. 14, 4).

Christ, as Master, will pay. "*Shall not He render to every man according to his works?*" (24, 12). Wages are only for Christ's workmen, not the ungodly. "There shall be no reward to the evil man" (24, 20); but "Verily there is a reward for the righteous" (Ps. 58. 11). "The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. 16, 27). The best works of those who are not in Christ's service can merit nothing at His hands. He does not employ them, so will not pay them. No service can win

salvation; it is according to Christ's works, not ours.

"Your fairest pretensions must wholly be waived,
Your best resolutions be crossed;
Nor can you expect to be perfectly saved
Till you find yourself utterly lost."

Then, knowing Christ as the Saviour of the lost, you will also know Him as the rewarder of the saved.

"*In all labour there is profit*" (14, 23). But this labour "is profitable unto all things" (1 Tim. 4, 8). Rutherford used to say, "When my Master sends me on His errands, He often gives me a hawbee for myself."

"*He that delicately bringeth up his servant from a child, shall have him become his son at the length*" (29, 21). Does this mean his master's kindness will make him assume too much and become refractory—like Jeshurun, who waxed fat and kicked (Deut. 32, 15)? Surely it means the good master will make the servant as one of the family that he "shall have part of the inheritance among the brethren" (Prov. 17, 2). Good masters make good servants; as a writer says, "Inferiors are like a flock of cranes: which way their superior, the foremost, flieth, all the rest follow."

Here is a bright outlook for old servants! In the kitchen to-day, but in the parlour by-and-by. "How many throw away those dry bones out of which themselves have sucked the marrow!"—T. Fuller. Not so our Master. Now, we are like the son in the field—weary, mire-stained, and sometimes troubled about the harvest; but our Father and the brothers and sisters already gathered home are preparing for our coming. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3, 2). The servant shall become a "son at the length."

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Threshed Wheat

EDITORIAL.

A FIRE OF COALS.

And Peter stood with them and warmed himself (John 18, 18).

As soon then as they were come to land, they saw a fire of coals there (John 21, 9).

(Proverbs 25, 27).

THERE are two Fires of Coals mentioned in the New Testament. The first is in Pilate's Judgment Hall, the second by the sea-shore. There is a third in the Old Testament, but it is of an entirely different character, so the reference above must suffice.

In our study we shall draw attention to some things that are said about Peter, and which could very well be said of many a Christian to-day. How often have we discovered that a chapter which we thought we knew almost by heart, contains something which we have previously quite overlooked. When we sit down quietly before God and ask that His spirit shall teach us concerning spiritual things, we find therein something new; something which makes our heart to glow. I am going to suggest that, for a little while at any rate, we each of us call ourselves Peter, so that the things that are said here of him may become the more personal to our own hearts. We are going to suppose then that we are Peter, and that the things that are said in John 18 and 21 concerning him are true of us. There are many things said about him prior to the 18th John, of course, but we will commence at verse 15 of that chapter.

"Peter followed Jesus."

That was a good beginning, was it not? That is where we must all begin; everyone of us if we are going to be blest in the spiritual life. "Peter followed Jesus." That was true of Peter long before these words were recorded. To him there was a day when Jesus had said, "Follow me," and almost the last words our Saviour said to Peter were these "If I will that be tarry till I come—what is that to thee—*follow thou Me.*" From the beginning of his Christian life right on to the end Peter was to have one aim, one object, one ambition, and that was to follow Jesus. What better ambition could anyone have? Friend—is that your aim? "Peter," (for we are all "Peters," remember), "are you following Jesus?" You say "I am a Christian, if that is what you mean." Well I *do* mean that partly; I *do* mean, have you really and truly taken the Lord Jesus Christ as your own personal Saviour? because if you have not you have no beginning spiritually—you are dead in the sight of God; you are outside of all spiritual blessings. Unless Christ and Him crucified is the foundation of your faith, you are lost for all eternity. But I do not *only* mean that! I mean, since then, have you been *following* Jesus. To-day for instance, at business, in the office, in the workshop, perhaps at home with the children, have you "followed Jesus?" Has there been that following of Him that others could see whose you were and whom you served? When that difficulty arose to-day and you were a little perplexed and troubled, did you say to yourself—"What would Jesus do?" or was it rather "Well, I don't care, I am going to do this, it doesn't matter what Jesus thinks!" Remember, *Peter* followed Jesus.

But after all it was not *quite* the sort of following this day, that characterised Peter, usually. Peter was usually a man of decision. If Peter determined on a certain course for the Lord, he generally went ahead on those lines, but this time there was a slight wavering on his part. There was not quite that freshness in his following of Jesus this day that we are accustomed to notice in Peter, but it was very much like the following, we see among many of God's people to-day. Peter followed Jesus on this occasion "*and so did another Disciple*" (verse 15). This was no ordinary day, it was an hour of Crisis. All were forsaking the Saviour and the stoutest hearts were quaking with fear. Peter was hesitant, but when he looked and saw John following Jesus, then *he* took courage. Such crises come in every believer's life and it is *then*, just then, that we need grace from on high to FOLLOW JESUS, not because another disciple does, but because Jesus calls us saying "FOLLOW ME." You know those times I'm sure. We don't quite know what to do. We know what we *ought* to do, but,—Ah, that's it—*BUT*. Here was the blessed Lord who had blessed him, who had accompanied him, who had been his helper and guide all these many months. Now that that cruel band of servants and officers had taken his Master, and they were going to bring Him before Pilate, what would Peter do now? Not twelve hours before, he had said "Lord I will die with Thee" and again "though *all* forsake thee, yet will not *I*." Yes, and how often we have "SAID," but have we "DONE IT?" Peter *knew* the right thing to do, because he had told his Lord so, in that upper room. And who of us does not know the right thing to do at most times of crisis, but do we always *do* it? Is there not generally something holds us back. Christ or—? It means something, to stand firm for God at those times. It costs something, but then it's the right path, for it's following Jesus. As Peter stood there that day wondering whether he would or would not, he did just what you or I so often do, he just looked around to see what his neighbour was going to do, and then he followed Jesus "and so did another Disciple." How often we take our eyes off the Lord don't we? and we look to a man, a strong Christian man perhaps, in whom we have great confidence. What an influence *you* may have my reader upon another Christian. They may be watching you to see if you will follow Jesus and if *you* do, then they doubtless will also. Peter thought, I am in a great quandary to-day, I *know* the right thing to do, but I can't quite get sufficient courage to do it. If only someone else would lead the way then I would gladly follow. John did not ask anybody; He followed Jesus right into Pilate's Judgment Hall. Noble John. He was the Apostle of Love and love is the greatest dynamic in the universe. When Peter saw John following, then he followed Jesus too. It is *good* to follow Jesus even if another Disciple leads you to follow Him, but it is *better* to follow Him alone, even if the crowd *doesn't* go with you. Love to Christ gives strength for all tasks.

(Next Month: "Peter at the Door Without").

WHAT CAN I ASK?

What can I ask of Thee, Saviour,
 What is my soul's greatest need;
 What do I feel I am lacking,
 What deepest want can I plead?
 Tenderly look on me, Saviour,
 Answer my heart's anxious cry;
 Give me what most I am needing,
 What I am lacking, supply.

Lord, I am often neglectful,
 Feeling so little Thy grace;
 Seeming content with the shadow,
 So missing the light of Thy face.
 Make me to long for Thy presence,
 Make me delight in Thy love;
 Finding on earth a sweet foretaste,
 A first-print of Heaven above.

W. LUFF.

HOW DO YOU DO IT!

To witness for Christ is the supreme test of every Christian. Some can do it better than others, but we can all do it if we will. The late Charles M. Alexander was taken to task after one of his services by a Christian, who said, "I admire your spirit Mr. Alexander, but I don't like the way you do your personal work." "Neither do I very well," replied Mr. Alexander. "How do you do it?" "Well, I—I—I," stammered the man, "I don't do it very much." "Well," said the honoured preacher, "I like the way I do it, better than the way you don't do it."

"I WONDER IF YOU WERE THAT MAN?"

THE SERPENT BEGUILING EVE.

NOTES OF AN ADDRESS TO YOUNG WOMEN.

"I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—II. Cor. II, 3.

FEW men have been more courageous than the apostle Paul. He could contemplate the dark prison-house, the stern judge, the axe of the executioner, the cold and cheerless grave, and say, as he did so, "None of these things move me." There were times, however, when this courageous soul knew the misgivings of fear. Looking at himself, he said, "I fear lest, after having preached to others, I myself should be cast away" (I. Cor. 9, 27); and, thinking of all the workings of evil, manifest among the Corinthian Christians, he feared lest their minds should be corrupted from the simplicity that is in Christ.

The serpent spoken of here is the Devil (Rev. 12, 9). In Genesis he is called the serpent, and in the Revelation "the old serpent." He succeeded in beguiling Eve into the paths of sin, and therefore we have reason to fear lest we should be beguiled ourselves. Eve had advantages we do not enjoy. Eve was pure and holy, wearing the Divine image.

"Heaven was in her eye;
In every gesture, dignity and love."

Not so is it with us. We have natures prone to evil, and full of tendencies which would lead us into sin. If, therefore, Eve fell, we surely have cause to fear.

Then, again, it is to be remembered that Satan has more experience now than he had when he beguiled Eve. For more than six thousand years he has been engaged in his unholy work, and we may well believe that the continued pursuit of evil during this long period has given him increased power in his wily arts. He is therefore an enemy not to be despised. Paul might well be afraid lest, having succeeded in Eden, he should succeed in Corinth, and lest, having beguiled Eve, the minds of believers in Christ should also be damaged by his influence.

In the presence of this assembly of young womanhood I am possessed by the misgivings

of the apostle. What will become of all this budding life?

"A silent awe is in the room—
I tremble with delirious fear;
The future, with its hope and gloom,
Time and eternity are here."

"I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

I. Let us note carefully *the method of the Tempter.*

We are told that the serpent beguiled Eve. The word rendered beguiled means "to deceive greatly." The tempted one was deceived.

She thought she saw advantage where there was nothing but loss; she dreamed of honour where there was degradation, and she was beguiled. The consequences of sin always demonstrate its folly, but the tempter is careful that these consequences shall not be realised. He endeavours to hide them from our view. As the bait hides the hook from the eye of the fish that is caught by it, so temptation hides the anguish, the disgrace and the suffering that follow in the wake of sin.

There were several stages in the progress of deception, when the serpent beguiled Eve, and each of these should be noted carefully.

1. In the first place, "*the serpent beguiled Eve*" into listening to his voice. He spoke to her, and she listened to what he had to say. This was the first step on the road to ruin. I have seen outside a public-house, which was entered by a descending step, a board with the inscription, "Beware of the first step." I bring to you to-night the warning of that board. Turn away from the first suggestion of evil. When the crew of Ulysses were in danger of being drawn on to the fatal rocks by the enchanting sounds of the syren, their commander gave them better "music," by which the spell was broken, and the ship was saved. Would you break the spell of the music of temptation, you must listen to the better music of the Gospel message, and of the love of God. Two voices are mentioned

in the first chapter of Mark. There is the loud voice of Satan (verse 26), and there is the voice from heaven (verse 11). Jesus heard both those voices. The voice from heaven had told Him that His Father was pleased with Him, and therefore the loud cry of Satan was powerless to do Him harm.

The heart of Lydia was opened to attend to those things which were spoken of by Paul. He spoke of Jesus, of salvation, of turning to God, and of obedience to the requirements of the Gospel. Attend to these things, dear friends, and the enemy of your souls will plead with you in vain.

2. But the serpent did more than this: we find that he "*beguiled Eve*" into looking towards evil. "She saw the tree was good for food." Already her understanding was darkened. How could the tree be good for food when God had said, "In the day that thou eatest thereof thou shalt surely die"? All things which God has forbidden are poison to the soul. It is probable that it was with the eyes of her mind that Eve saw this tree. She had reasoned wrongly about Divine things. Her reason was impaired, like that of the prodigal when he went away from the Father's house, and like that of many modern rationalists, who, in their attempts to construct a reasonable faith, so-called, have produced the greatest absurdities. We must be careful not to look at things through the devil's telescope, for if we do we shall certainly get a distorted view of them. The safest course is to refuse to look at forbidden things at all, if it is in our power to do so. David might well pray, "Turn away mine eyes from beholding vanity," for it was in consequence of looking in a wrong direction that he involved himself in the terrible evil which is the greatest blot upon his character.

When Lot saw the plains of Jordan, he decided to make his home there, though the inhabitants were utterly godless and depraved. When Achan saw the wedge of gold he began to covet it, though he knew that its possession would be an act of disobedience. It is not without reason that God has said, "Look not upon the wine when it is red." Looking is often the first step towards drinking. A gentleman once wished to see a blast furnace in operation. He went to look at one, and as he did so he lost his balance, and fell into the terrible fire. A look towards evil may be the eternal ruin of a soul. Let your eye wander over an impure book, and it may result in consequences that will prevent the writing of your name in the Lamb's book of life. Go just for once to see an obscene performance, and as a consequence you may never see the King in His beauty. Are you looking towards evil? Look away from it, and hear

the pleading voice of the Saviour as He says to you, "Look unto Me, and be ye saved."

3. The serpent beguiled Eve further by leading her to desire the forbidden thing. We are told she saw it was a "tree to be desired." God had forbidden it, but she desired it. Beware how you form an evil desire in your heart. That which is at the first a faint desire may become a mighty passion that cannot be controlled. When such desires are formed, Satan has an immense advantage. James tells us of the tempted man that he is "drawn away of his own lusts"—that is, of his own evil desires. A carriage drawn away from the station by an engine is drawn away by its own hook; the coupling-chain of the engine is attached to the hook on the carriage, and thus it is drawn away. So is it when men sin. The coupling-chain of temptation is put upon the hook of an unholy desire, and the sequel is as we have seen. The Lord Jesus could not thus be drawn away, for there was no hook upon which the tempter could fix the chain. "The prince of this world cometh," He said, "and hath nothing in Me." If we abide in Jesus, we, too, shall be without the dispositions of which the tempter takes advantage. He will create in us holy desires which will displace the desire for evil. Daniel Quorn hadn't any weeds in his garden because it was so full of flowers that there wasn't any room for them; and if we are wholly possessed by Jesus there will be nothing of which Satan can take hold. Daniel was "a man of desires"—of desires from God and desires towards God—and as a consequence the devices of Satan were powerless to draw him from the narrow path in which he served his generation according to God's will. If our desires are such as his were, they will be satisfied, but if they are unholy they will never be satisfied. The outer darkness of the wicked is itself, as we see by the experience of the rich man thirsting for a drop of water which he could not obtain; it was a place of unsatisfied desires.

(To be Concluded).

THE Present Circumstance, which presses so hard against you (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity.

Trust Him, then. Do not push away the instrument lest you lose its work.

GOD'S THOUGHTS OF HIS PEOPLE AS UNFOLDED IN THE PROPHECIES OF BALAAM.

Numbers xxiii., xxiv.

I.—The Separation of God's People.

IN the wonderful utterances of the Spirit of God in these chapters, through the unwilling lips of Balaam, we have four precious aspects of the thoughts and purposes of God respecting His people. First, in their *separation to God*; second, in their *standing or condition before God*; third, in their *moral beauty and fruitfulness*; and fourth, in their *coming glory and final victory*.

Before going into the truths unfolded in this portion I would make a few remarks in reference to Balaam's character and position. Balaam was one who was constrained to utter the truth against his will. He would gladly have obtained the hire which Balak offered him; gladly would he have taken the silver and gold for which his soul lusted, if God would have allowed him to do so; but God could not permit His people, whom He had blessed, to be cursed, and so, although Balaam's heart was set to curse Israel, he had to utter only what God had told him.

In chapter 22, 12, God said to him, "thou shalt not curse the people, for *they are blessed*." It was not possible that the devices of the enemy should be permitted to frustrate the counsels of God. Balak may plan, and Balaam may be willing to lend his aid to destroy the redeemed people of God; but they fail to accomplish their desires, for Jehovah is on the side of His people, and what can man do against the arm of Omnipotence?

The meaning of the names of Israel's enemies is very suggestive. Balak signifies "wasting, or licking up," and Balaam, "destruction of the people." Their desire was to destroy God's people, and what they could not do by open means, they afterwards, in some measure, succeeded in doing by guile—by drawing Israel into idolatry and sin—by means of the Moabitish women. We have the very counterpart of this in the Book of the Revelation. In the Epistle to the Church at Pergamos (chapter 2, 12-15), we find the Lord rebukes that assembly because they had amongst them those that held the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel;

also that they had those that held the doctrine of the Nicolaitanes, which He hated. Whatever this special doctrine may have been it is difficult to say, but the similarity of the meaning of the name Nicolas, "conqueror of the people," with Balaam, "Destruction of the people," is suggestive that the doctrine taught by him was very seductive to the church at Pergamos, even as the teaching of Balaam led to the overthrow of many of the people of Israel.

As we consider the thoughts of our God regarding His people, as unfolded in these utterances through the lips of Balaam, we must ever remember that we are viewing them from God's standpoint. They were blessed of Him because of His covenant-promise made to Abraham—they were redeemed out of Egypt by the blood of the Lamb, and they were on their way to the inheritance He had promised to their fathers. His visible presence was in their midst, and over their heads was the symbol of that presence, the wonderful cloud that overshadowed the entire camp and formed a canopy of protection, while from their altars ever ascended the smoke of the burnt-offering in which Jehovah smelt a sweet savour, and the fragrance of the incense in which He delighted, as setting forth in type the ever-precious merits of the work and person of His beloved Son. This is the key to the wonderful language here used; on no other ground can we understand the precious thoughts of God towards His people, since their whole wilderness journey had only served to bring out that they were indeed "a stiff necked people."

To turn now to our chapter, we notice first (xxiii. 4, 5), that the Lord *met* Balaam and *put the word* in his mouth. It is the voice of God that speaks, the counsel of Jehovah that is declared. Unwilling human lips are the channel, but it is nevertheless the word of the living God that Balak is called to hear. Then notice that Balaam is made to see Israel "from the top of the rocks." This is the true vantage ground from which to see the people of God. If we look at them from a mere human point of view, we see them in their natural condition, but when we get into the sanctuary of God, as David did in Ps. 73, then we have the right

estimate of what God's people are, and of His own dealings with them. Whenever God has made some special revelation to His servants, He has lifted them up "to a great and high mountain," as Moses, Ezekiel, or John in Patmos. So, if we would enter into the mind of God and the wondrous counsels of His heart, we must rise by faith into the atmosphere of His presence, and learn out in happy communion with Him, "the things that He hath prepared for them that love Him."

"From the top of the rocks I see him, and from the hills I behold him," is Balaam's utterance as he looked down upon the people of Israel, separated from all the nations of the earth and gathered around the tabernacle of God with the cloud, enveloping the shekinah glory, covering them. Gazing thus upon them from this vantage ground, Balaam was obliged to utter what God told him, and he exclaims, "How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not defied?" This is the negative side of the blessing. It was impossible for him to curse them; he could do nothing but what God allowed, and He would never permit the people whom He had redeemed and blessed to be cursed at the desire of their enemies.

But Balaam is compelled to go further, for he has to unfold the positive and unalterable blessing of God's people, their beauty in His sight, and their future glory. He commences with their separation from all other nations. "Lo, the people *shall dwell alone*, and shall not be reckoned among the nations."

Now let us consider the principles upon which God acted in separating Israel unto Himself—principles which are equally true in respect to the people of God of this present dispensation—*ist*. They were taken up on the ground of *sovereign grace*. In Deut. 7, 6-8, we read: "The Lord thy God hath chosen thee to be a *special people unto Himself*, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest of all people: but **BECAUSE THE LORD LOVED YOU.**" This was the real secret of Israel's blessing, and of their separation to God. In themselves they were a weak, helpless race, stifnecked and disobedient at every turn of their history, and oft-times provoking the Lord to anger, yet they were His by covenant relationship, and loved with an everlasting love. So it is with the Church of God now—we are saved by grace, "for God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins." We are debtors to His sovereign love and matchless grace.

It was then on the principle of divine grace, of His own sovereign choice, that God took up the people of Israel to bless them and to separate them unto Himself. But, while Divine love was the principle on which God acted, His justice must be satisfied, His righteousness must shine out, and so we see they were separated also upon the ground of redemption. In Exodus 11, 7, we read: "the Lord shall put a difference between the Egyptians and Israel"; or, as the margin gives it, "a redemption." A lamb was to be slain and the blood sprinkled upon the doorposts and lintels, and thus they were to be sheltered from the destroying angel that passed on that night of death through the land of Egypt. It was by the blood then that they were marked off from the nations of the earth. They were sinners before God, and if they were to be separated unto Him it must be upon righteous ground, and so God put a difference, a separation, between Israel and Egypt—and the blood-mark was the separating sign between them.

And so it is with the people of God in the present day. Believers are separated by the blood of Christ from this evil world. What is it that separates us from what we once were? It is the precious blood of Him who hung on Calvary and bled and died to make us His. This forever separates us from the old condition under condemnation, and so the apostle Paul exclaims: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6, 14). Then, again, in Heb. 13, 12, we read, "Wherefore Jesus also, that He might *sanctify* the people with His own blood, suffered without the gate." We are thus separated by the blood of Christ from the world, and delivered from the condemnation in which we once were, and from the sins which held us captive.

Further, Israel was separated by the manifest presence of God among them.

In Exodus 33, 16, we have Moses pleading with God for His presence to go with them. God had said to Moses: "Let them make Me a tabernacle, that I may dwell among them"; and now Moses pleads that very word before God and says: "If Thy presence go not with me carry us not up hence"; and, he adds, "*so shall we be separated*, I and Thy people, from all the people that are upon the face of the earth." God's presence among Israel was the visible sign and token to the nations around that they were separated unto Him. That cloud accompanying them by day and by night was to all the nations a witness that they were the people of God. The shekinah glory was in their midst, and Israel was thus marked off

from all the surrounding nations by the very fact that God had His dwelling-place among them.

This is also true of the people of God now in a higher sense. Israel's separation, by virtue of God's presence among them, was but a type of that separation which should characterise the saints of God in this dispensation.

In I. Cor. 6, 19, the apostle, speaking of the individual believer, says, "Know ye not that your body is the temple of the Holy Ghost which is in you?" And in the 3rd chapter of the same epistle the same truth is taught concerning the church as a whole: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Also in Eph. 2, 22: "In whom ye also are builded together for an habitation of God through the Spirit." Thus we see that the church, both as a whole and in the individuals composing it, is just as much the dwelling-place of God as Israel was, and that His presence in the church separates it from the world around. Israel were known to have God among them by the visible sign, the cloud of glory, and the church now should be known as God's dwelling-place, not by anything visible to the natural eye, but by the manifest power of the Spirit of God in both the individual and the collective testimony.

Believers now are separated by the presence of God with them, but they have an advantage over Israel in that His presence shall never leave them. God withdrew the outward token of His presence from Israel on account of their losing their separate character and mingling themselves among the heathen, which ended in their idolatry and apostacy; but to His people the Lord Jesus Christ has said, "Lo, I am with you always, even unto the end of the world"; and when He promised to send the Spirit of God, He added, "He shall abide with you for ever; He dwelleth with you and shall be in you." With Israel the presence of the Lord was conditional, and it was taken away, but the church now has the promise of the presence of the Lord Jesus right on to the end of the dispensation.

Then, again, the separation by virtue of the precious blood and of the presence of God severs us from other people. Moses said to the Lord, "let Thy presence go with us, so shall we be separate"; and in Lev. 20, 24-26, we have a similar thought, where the Lord, three times over, says, "I have separated you from other people."

They were to have no associations with the ungodly and heathen nations, but to be wholly and entirely set apart as the nation among whom Jehovah dwelt.

This separation is clearly brought out in

II. Cor. 6, 14-18. Here we have the truth reiterated as to believers being separated unto God. There can be no agreement, no fellowship, between darkness and light, between righteousness and unrighteousness, or between believers and unbelievers. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you." Just as the separation of Israel was consequent upon the blood and the presence of God with them so our separation can only be real and true as we know the value of the precious blood of Christ and the power of God's spirit within. There is indeed a pharasaical separation of mere profession, which says, "I am holier than thou," a mere outward appearance; but unless there is the inward separation of the heart to God the outward thing is of no value. There must be first the cleansing of the precious blood and the indwelling of the spirit, and then we can come out and be separate. Mark, it is not that we leave the world behind us, and by virtue of that Christ receives us, but we leave the world because we have received Christ; like Abraham who, having seen a vision of the glory of God, came out from all his old associations and became a stranger and a pilgrim; or like Moses, who esteemed the reproach of Christ greater riches than the treasures of Egypt, because he had his eye upon the future reward. So, because of what the Son of God has done for us, we come out to Him, and leaving this present evil world would seek to walk with Him apart from the defilement around us on every hand.

Again, Israel were separated to be God's inheritance.

In I. Kings 8 we have Solomon's wonderful prayer at the dedication of the temple, and, in verse 53, he says to the Lord, "Thou didst separate them from among all the people of the earth to be *Thine own inheritance*." Thus we see that the purpose of God in their separation from the nations was that they were to be His inheritance. In Exodus 19 God told Moses that Israel was to be a kingdom of priests, a holy nation, a peculiar treasure unto Him; and again, in Deut. 7., they are spoken of as "a special people unto Himself"; and in chapter 32, 9 we read "The Lord's portion is His people; Jacob is the lot of His inheritance." We have the parallel to this in Eph. 1, 18. There the apostle prays for the saints at Ephesus: "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

(To be Continued).

Dead and Risen with Christ.

THE believer is dead and risen with Christ. Not only has Christ died and risen for him, but he is reckoned to have died and risen in Him. He is said to have become "dead to the law through the body of Christ" (Rom. 7, 4), its claims have been all met: its demands all paid in full: it can claim no more. He is "dead unto sin but alive unto God in Christ Jesus" (Rom. 6, 11, Rev. Ver.). Sin here is looked upon as a master and owner, but he has lost his slave,—lost him by death. He is dead to the world (Col. 3, 20), crucified to it and all its belongings in the Cross of Christ (Gal. 6, 14). Thus judicially, the sinner has met his doom, in the death of Another who suffered in his stead. He has lost his status as a man of the world: he no longer exists as a man in the flesh, a child of Adam, a proud, rebellious, self-willed sinner in the sight of God. All this is gone—gone for ever, dead and buried to have no resurrection. Thus it is with God, and thus it ought to be, in the reckoning of faith. Therefore God tells us "Reckon ye yourselves to be *dead indeed*"—dead to sin, dead to the world. What a transformation it works morally and practically on the soul, when this great and glorious truth is received by faith, and allowed to work effectually in the believer's conscience, and on his conduct and ways. It was the power of this truth working in the soul, that caused one well-known amongst us to sing—

"The cords that bound my heart to earth, were
loosed by Jesus' hand
Before His Cross I found myself a stranger in
the land."

Ah yes: there is nothing like death for cutting the links that bind the heart to earth and earthly things: death dissolves them all. And this is just the effect that God meant this great truth to produce upon His ransomed people. He wanted them to be a peculiar people, not reckoned among the nations. In other words—a people whom the world will not regard as being of their number at all. A people living in the world yet not of it; separate from its fashions, its maxims and its spirit; strangers and foreigners, of a different speech and another country.

But this is not all: Not only is there death,

but there is also resurrection. 'The believer is risen with Christ. He is "alive unto God in Christ Jesus." His life is hid with Christ in God. He has lost his place as a citizen of the world, but he has found a new rank as a "fellow-citizen with the saints" (Eph. 2, 19). "His commonwealth (citizen-ship) is in heaven" (Phil. 3, 20, R.V.) there also is his "inheritance" (I. Pet. 1, 4), and his "hope" (Col. 1, 5). *Death* has cut the links that bound him to sin and the world: resurrection has formed new links between him and heaven. Blessed be God, this is true of all saints, always true. It is their calling, made secure for ever *in Christ*. But shall there be no response in them to it? Shall the life and ways of the saints practically deny all this, and virtually say that they live as men and women of the world. That thus it ought not to be, few will be bold enough to deny. We sing about being a dead and risen people, and about being a "pilgrim band in a stranger land." But do we look like it? Does the dress of many of the saints give you the idea that they have become dead to the fashion of the world that passeth away? Does the active interest taken in municipal and political affairs by that Christian brother, leave the impression on those who see him, that he is no longer a citizen of the earth, but of the commonwealth of heaven? Is it any wonder that people who do not read their Bibles for themselves, but take their idea of Christianity from what they see in those who profess to be Christians, are becoming infidels? Not much; for there is a fearful lot of hypocrisy around us, and a sad discrepancy often, between our profession and our practice. Nevertheless, the truth remains, and God would have us receive it by faith, and let it have its effect upon us. He would have the saints reckon—aye, have a double reckoning with Him. *First*, that in Christ they have become *dead* to all that as sinners they once were, and, *next*, that they are now alive unto God in Christ, as risen from the dead; a new creation, possessed of a new life, with new desires, new aspirations, treading a new path in new company. Singing and making sweet melody in the heart as they journey on to the city which hath foundations.

Dead, and crucified with Thee, passed beyond my
doom;
Sin and law for ever silenced, in Thy tomb.
Passed beyond the mighty curse; dead, from sin
set free.
Not for Thee earth's joy and glitter: not for me.

Dead—the sinner past and gone, not the sin alone;
Living—where Thou art in glory, on the throne.
Hidden there with Christ in God, that blest life
I share;
Christ it is Who liveth in me—liveth *there*.

THE COMING SUPER-MAN:

And the times in which he Shall Be Manifested.

A BIBLE DIALOGUE.

By J. H. McCORMICK.

PART VI.

Question—What does Paul mean by “Whose coming is after the working of Satan?” Can you tell us the meaning of these three words, “Power,” “Signs,” “Wonders?”

Answer—The word is literally

“ENERGISING OF SATAN,”

meaning that Antichrist's coming will be in all the power of Satan. His working shall be like dynamite, which will by and by explode and overthrow all that makes for peace and liberty. “All power.” The word here rendered power is the same as that from which our word dynamite is derived. It meant power in the sense of physical force, not power in the sense of authority. “Signs.” This word implies that the miracles are significant acts, having a deeper meaning than appears on the surface. The word rendered “wonders” means that the miracles were supernatural acts, at which man could not but look in astonishment. The miracles of our Lord were the putting forth of divine power, while those of the Antichrist will be wrought in the power of Satan. They were both supernatural, producing wonder, and in our Lord's miracles each had a hidden meaning, full of instruction to those who were willing to hear and learn the lessons taught by them, while “the signs” of Antichrist will be wrought to call forth faith on the part of men in his mission. They will be supernatural wonders wrought in support of the devil's lie.

Question—Will Antichrist deceive many? And who shall they be?

Answer—The present attitude of God towards the sinner is one of tender entreaty. He is now (through His servants and His word) beseeching men to be reconciled to Him. Through the death of His Son as an atoning sacrifice, every claim of His throne against the sinner has been fully met, and He has been perfectly glorified, so that He can now in perfect righteousness save and bless all who come to Him through Christ, and so great is His love toward the sinner that

for 1900 years, since the murder of His Son, He has sent forth the Gospel of His grace to sinful man, pleading with all to come in simple faith and take Christ as their own personal Saviour. But God's attitude to the sinner will change. This present acceptable year of the Lord will be followed by the day of vengeance of our God when the awful words of Proverbs 1, 24 to 26, “Because I have called, and ye refused; I have stretched out My hand and no man regarded; but ye have set at naught all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh,” will be fulfilled in those who have heard the Gospel and refused or neglected it. Then God will allow the Antichrist to work these mighty miracles in order to deceive all those who received not the love of the truth that they might be saved (II. Thess. 2, 10 to 12); That is, the multitudes in Christian lands who have heard the love of God told out in the Gospel and have not received it to their salvation, shall have strong delusion sent upon them by God (as a righteous judgment for the way in which they despised His love and grace), that they should believe

THE LIE OF THE ANTICHRIST

that they all might be damned. These men believed not the truth of the Gospel, because they had pleasure in sin and unrighteousness, but they will sincerely believe the devil's lie that Antichrist is the Messiah and of God; and they will trust Antichrist to their eternal ruin. They are the earth dwellers who have refused the truth of God in His word. Revelation 13 makes it clear that all the world will worship the Emperor, being moved to that worship by Antichrist, who will also deceive the Jewish nation.

Question What contrasts would you draw between the character of Antichrist and that of our Lord Jesus?

Answer—In the 10th Psalm, Antichrist is called the man of the earth (*i.e.*, all his ambi-

tions are bounded by this world). That may be a reason why he will appeal to the natural religious man. In Psalm 55, 20, 21, he is revealed as the deceiver, deceiving those who trust him and breaking his covenant with them, his words being smoother than butter and softer than oil, yet war was in his heart and death in his lips. How unlike our Lord, whose words and actions were ever the same. He ever spoke as He taught, in grace towards sinful man. In the 5th Psalm, Antichrist is called the bloody and deceitful man. His hands will be dyed with the blood of multitudes, both saints and sinners, who will oppose his plans, and of multitudes whom he will deceive to their eternal ruin. Antichrist will be

SATAN'S MASTERPIECE,

counterfeiting Christ outwardly, yet morally, His exact opposite. Shall we notice a few of the many contrasts between Christ and Antichrist: (1) Christ humbleth Himself, Phil. 2, 8. Antichrist exalteth himself, II. Thess. 2, 4. (2) Christ came not to do His own will. Antichrist shall do according to his will. (3) Christ was despised and rejected of men. Antichrist will be king in Palestine and prophet with universal power. (4) Christ came, a man approved of God among the Jews by miracles and wonders and signs which God did by Him (Acts 2, 22). Antichrist will come in the power of Satan with all power, and signs and lying wonders (II. Thess. 2, 9). (5) Christ is the Truth. Antichrist will be the lie. (6) Christ is the branch. Antichrist will be the abominable branch. (7) Christ is the good shepherd that giveth His life for the sheep (Jno. 10, 11). Antichrist is the idol shepherd that leaveth the flock (Zech. 11, 17). Yet multitudes shall follow Antichrist because of his worldly power and glory, who have rejected the Christ because of His unworldliness and His cross. Whom will you follow?

Question—What does the Scripture tell us of his end?

Answer—Paul tells us that “the Lord shall consume him with the spirit of His mouth, and shall destroy him with the brightness of His coming” (II. Thess. 2, 8). God shall permit him to exercise his terrible power for a limited time in order that Christendom may be punished for her rejection of His Gospel, and that the Jewish nation may be punished for their rejection and murder of His Son, and then in order to deliver the believers (both Jew and Gentile) who have been saved through the preaching of the Gospel of the Kingdom, He shall come in judgment upon all His foes, and then Antichrist shall be destroyed. When Christ

comes to earth, Antichrist is found in league with the Roman Emperor and the ten kings, backed up by all the power of hell in open rebellion against God and against Christ. Their hosts, have assembled to make war against Christ and His heavenly saints (Rev. 17, 14; 19, 19), but the issue of the conflict is never in doubt. By the sharp sword of His almighty word, without the assistance of His saints, who are there as spectators of His victory, He smites the assembled armies of the nations, giving their bodies to the fowls of the heaven, and consigning their souls into hades, there to be kept in prison against the judgment of the Great White Throne. All these multitudes were slain with the sword of the returning Christ. Their two great leaders were taken, (and awful fate,) were cast by Almighty Power alive into the burning lake. These two men touched that burning lake (the lake that burneth with fire and brimstone, which is the second death) without tasting of physical death. Arch-enemies of God, caught in open war against Him, they shall secure a premier place in punishment. Think of it! He who in his day of power cast many into martyrs' graves, is now himself cast alive into the lake of fire. Beware, lest thou despise the Saviour, Who now calls thee in grace, for He is as mighty to punish as to save.

The Heart Longing After the Person of Christ.

“Nothing is of any value that does not spring from personal love to, and communion with, Christ Himself. We may have Scripture at our finger ends; we may be able to preach with remarkable fluency, a fluency which unpractised spirits may easily mistake for ‘power’; but oh! if our hearts are not drinking deeply at the fountain head—if they are not enlivened and invigorated by the realisation of the love of Christ, it will all end in mere flash and smoke. I have learnt . . . to be increasingly dissatisfied with everything, whether in myself or others, short of abiding, real, deep, divinely inwrought communion with, and conformity to, the blessed Master. Crochets I despise; mere opinions I dread; controversy I shrink from; all isms I esteem as utterly worthless. But . . . I long to know more of His own precious person, His work, and His glory. And then, oh! to live for Him, to labour, testify, preach, and pray, and all for Christ, and by the working of His grace in our hearts.”

"THE EXCELLENCY OF THE KNOWLEDGE OF JESUS CHRIST." (Philippians iii., 8).

By Sidney Dickins.

PAUL'S autobiography draws a line of demarcation between his life in Christ and his former life out of Christ. The one was an upheaval of the other. The old order of things gave him confidence in the flesh; but he had discovered the more excellent way which gave him confidence in Christ and completely revolutionised his life.

By the old standards Saul of Tarsus was a worthy man. Intellectually, he was an outstanding personality who had been brought up at the feet of the learned Gamaliel. Nationally, his blood was of the purest, for he was a Hebrew of the Hebrews, a Benjamite. As to his standing in the law, he had been trained "according to the perfect manner of the law of the fathers" and was withal a Pharisee, a member of the strictest sect of the Jewish faith. His practical religion showed him to be zealous toward God; for he had persecuted those who had dared to associate the name of Jesus with the faith of the fathers; and, according to the righteousness of his day, he was blameless under the law. A truly excellent man and well worth his place in society.

Yet all these virtues were now dismissed as of no account. Whatever they used to mean they were now worthless. "What things were gain to me, these I counted loss for Christ. Yea, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Paul suffered the loss of all things, including the most precious things in life, that he might win Christ. Counting gains as losses was bad book-keeping, but very sound Christianity; for the new order had of necessity to be a transformation of the old. He sought to obliterate his Pharisaical past, and to live progressively in the present, that he might yet attain the excellency of the knowledge of Christ Jesus. His life was ordered by new motives in which he desired to be found in Christ and to be clothed upon with His Righteousness. He wanted to know the power of His Resurrection, and the fellowship of His sufferings; to be made conformable unto His death. In a word, he desired the excellency, or the perfection, of the knowledge of the Lord Jesus, and sought to ensure it by a constant striving for the prize of the high calling of God in Him.

The Christian desiring the excellency of the knowledge of Christ must traverse the same road

as that along which Paul travelled. The first step in that road, and perhaps the hardest, is *Renunciation of Self*. Life's precious things must go if they are in the way of a whole-hearted striving for an intimate understanding of Christ. Social status, prosperity, ambitions, accomplishments and even moral excellences are perhaps quite reasonably precious things; yet an over emphasis of any of these, means an under emphasis of fellowship with Christ. The first requirement in the pursuit of the knowledge of Him is an upheaval of the things that are most cherished. Under the old standards, Paul was a good citizen and an example to many; but his larger vision meant new standards, higher thoughts, and a re-adjusted outlook. The old ideas had to be renounced because they stood in the way of spiritual progress; for the Christian's relationship to Christ can never be measured by worldly standards.

The next step progressively is *Identification with Christ in His sufferings*. No man suffered more for Christ than did Paul. Persecuted, scourged, imprisoned, stoned almost to death, and again in prison with the prospect of death before him; yet he desired to know the fellowship of Christ's sufferings. Always he pressed on for the same great ideal, the excellency of the knowledge of his Lord. The only way of attainment was identification with Him all the time. The Christian too must share in the sufferings of Jesus if he is to share in His triumphs. It means fellowship in temptations, mockings, persecution, sacrifice and very likely it will mean self effacement. There is no other way to a full knowledge of Him. The uninviting, forbidding road led Him to ultimate triumph, and Paul followed along that self same way. Shall the Christian be dismayed?

The final step is *Identification with Christ in His Death*. Paul's desire was to be so like Jesus as to be "conformable unto His death." To know Christ in the Power of His Resurrection it was inevitable that he should go by the way of suffering and death. The Apostle's Christian experience was mostly along the line of suffering and eventually his martyrdom identified him with his Lord in death. The Calvary road is the only road to complete identification with Christ, and in so far as the Christian accepts the principle of sacrifice in his own life in utter abandonment of self he is becoming conform-

able unto his Lord's death. Only by an emptying of self can he follow Christ to the utmost, and this is the road marked out for the true disciple of Jesus Christ.

It is a narrow and a sorrowful way to the place where they laid Him, but it leads to the place of transformation. There is no narrow way beyond the Empty Tomb because the scene of the triumph is the beginning of the broad way. Thus the Christian reaches the Resurrection Ground of a boundless and ever progressive joy. It is *Identification with Christ in His Resurrection*. So in the power of the resurrection the faithful disciple begins to share in the promised victory of the sacrificial life. He has known the fellowship of Christ's sufferings, and, henceforth, being risen with Him he can experience the power of the resurrection life. Thus he follows on to know the Lord; for nothing matters now only the excellency of the knowledge of Christ Jesus.

"We Rest on Thee."

(II. Chron. 14, 11.)

We rest on Thee!

Just as the lark that rests its fluttered wing
Upon the air, and resting loves to sing,
We rest on Thee, in efforts that upsoar,
And resting rise, and rising sing the more.

We rest on Thee!

We rest in Thee as yonder hillside flow'r
Rests in the soil and lifts its foxglove tow'r;
Winds sway it to and fro, but its roots rest,
And so it grows and lifts its love-plumed crest.

We rest on Thee!

As on the cliff's green brow and grassy slope
The sheep find rest. So would we rest in hope
Of pastures fairer, finding in Thy care
A present pasture here, a future there.

We rest on Thee!

As in Thy great, broad palm the ocean lies,
And gently rocked beneath Thy guarding eyes
Lulls its wild waves to sleep: so would I rest,
Held in the hollow of Thy hand and blest.

We rest on Thee

About ourselves, our worries, and our cares;
Our hopes, our joys; the things love always
shares.

About our precious loved ones we would rest,
And tell our story on Thy trusted breast.

We rest on Thee

About our work, our path, our full reward,
Our present and our future, dearest Lord;
Our sojourn here, the future yet to be,
About it all in faith we rest on Thee.

WILLIAM LUFF.

"Edward Spencer is Here!"

Mr. Ralph D. Smith, of California, an honoured servant of God, writes us as follows:—

Dear Mr. Vallance,—*Threshed Wheat* for August has just come, and I have been going through it,—a splendid number.

I thought you might like to hear a further incident regarding Dr. Torrey and Edward Spencer (p. 98). I knew Dr. Torrey intimately from 1892 until his Homegoing. Many times I heard him relate the Spencer incident in his great sermons on "Soul-winning."

In 1907 (or 1908) Dr. Torrey held a great mission in Los Angeles,—a number of years before he came there to reside. One night he preached to 5,000 people on *Soul-winning* and told of Edward Spencer,—just as he had told it in Australia, India, Britain, etc. He had never met Spencer,—didn't know if he were alive or not. That night in Los Angeles (I was in the meeting of course) he repeated it with great effect and the *appeal* of it could be felt throughout the great audience. Suddenly someone said, "*Edward Spencer is here!!*"

Dr. Torrey never paused for a moment, but cried out, "Bring him to the platform!" This was done; Albert Spencer was very timid. Dr. Torrey put his arm around Spencer's shoulder and for once in his life was speechless for a moment. Then he poured out his heart to God in thanksgiving for what Spencer had done in Lake Michigan (the spot is familiar to me) decades ago and for how the recital of it had led thousands to help save the lost *from eternal* death.

It was a rather dramatic scene, such as not often witnessed in Dr. Torrey's meetings, and hundreds and hundreds of Christians then and there pledged themselves to do personal work for Christ.

Thanks for continuing to send me your valuable paper. Besides myself, an old Hollander and an Englishman, both in our Meeting, always read it.

Ever gratefully yours, till He come,

RALPH D. SMITH.

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It is possible to be so engrossed with service that one's meditations are coloured by it, one's prayers are full of it, and the Word of God is simply a quarry out of which material for sermons and addresses can be dug.



Threshed Wheat

EDITORIAL.

A FIRE OF COALS.

And Peter stood with them and warmed himself (John 18, 18).

As soon then as they were come to land, they saw a fire of coals there (John 21, 9).

(Proverbs 25, 21).

The next thing we notice is that *Peter stood at the door without*. John went right in, he seemed to have a privilege ticket. He was possibly related in some way to some of the high officials, but Peter stood at the door without. There is an old saying that "He who hesitates is lost." It was sadly illustrated this day, for Peter hesitated. Oh the calamity of it! The terribleness of it! If only he had gone in with his Lord. How different it might have been. Hear the taunts already. "Art thou not one of this Man's Disciples? And Peter *denied*. Note the steps which led to this! Was Christ ashamed of him? Nay, but he was ashamed of his Lord. As we think upon this, we may be tempted to think unkindly of Peter and regard him as a coward, but before we say too much let us ask "what of ourselves to-day?" What about me this day? It was only a chum at the office, but he passed a sneer about my blessed Lord and I let it pass; I did not attempt to stand up for my blessed Master. Do we not often, "*stand at the door without*" while Jesus is inside bearing the persecution and trial alone? We are not there standing with him, but we stand without.

"Ashamed of Jesus shall it be
A Mortal man ashamed of Thee."

May our hearts be much exercised by this solemn matter, for this is but the stepping stone to the next. That is why I pause here—because maybe my reader is a young Christian who to-day "stands at the door without," to-morrow you may be denying your Saviour! The Devil delights to see us ashamed of our Lord and Master. He hates to see a young believer especially, out and out for Christ, but the Lord Jesus Christ is seeking such to-day. He is wanting those who are *not* ashamed of Him, those who like Paul will say truthfully "I am *not* ashamed of the Gospel of Christ, for it is the Power of God unto Salvation to every one that believeth." "Peter stood at the door without"—then he denied his Lord. Next we read "*Peter stood with them*." To whom does the "Them" refer? For it makes a vast difference the company we keep. Were they "His" friends, or enemies? They were the Servants and Officers mentioned in verse 3. They were the motley crowd of men who had gone to the Garden of Gethsemane and taken the Lord Jesus Christ and led Him away to what would be His death. They were now standing together congratulating themselves upon what they had achieved, and "Peter stood with THEM." It was a cold day, so they stood by a fire and warmed themselves, and *Peter stood with them* by the fire. Young man, young woman, whosoever my reader be, "*to-day*" you stand at the door without, your testimony is half-hearted, you are neither hot nor cold. "To-morrow," if you are not careful, you will be standing with "*them*." Ashamed of my Saviour to-day—with the giddy world to-morrow. It is only a step from the "door without" to "the Fire of Coals." Peter warmed himself at the same fire as the world. You say "I don't quite understand what that means." Well this is it: if you are only half-hearted, Satan will soon be at you and he will say, possibly through an unconverted friend, "I

say, what about it—why not have a good week-end this week-end—there is so-and-so, they are going to the Dance to-night and to-morrow to those Sports. Why not go too? It will be a nice change." A splendid Fire of Coals. Yes, but the world who crucified your Lord will be there too. You know it is not right, but Satan says "Why not throw in your lot and have a real good time with them just for once." Peter only did it once. How he wished afterwards that he had NEVER DONE IT. If you stand with the crowd who crucified Him, you deny your Lord. Peter did. It was, as he stood by the fire that he denied his Blessed Lord thrice. Have you noted carefully these stepping stones down, in Peter's experience. You are "PETER" remember. Am I speaking to a heart now that has been growing cold? It is not yet *quite* cold, but it has been growing cold of late; the fire of your first love is dim; there is not that deep affection for your Blessed Lord that there once was. I venture to suggest to you that the primary cause is association with those who hate His name, in some way or other; at home, at business, or perhaps in your friendships, you are standing with "them" whomsoever that "them" may represent. Peter stood with "them" and warmed himself. He had a very good excuse. He could have said "It is cold, and surely I have a right to warm myself." What about his Lord, it was equally cold for Him. None stood with him, He stood alone. Peter preferred to stand by the fire and warm *himself*, than to stand in the cold with his Lord, in Pilate's Judgment Hall. It is a cold world to-day, very cold, the apathy of the world is like an icicle, but it is doing its best to warm itself. It is making all sorts of fires to-day to warm itself, because it will have none of Christ, who is the centre of all warmth and heat. Are you warming *yourself* at the world's fire? You may seem for a time to get warmth—but think of the tragedy of it—you are neglecting the centre of all true warmth—The Lord Jesus Christ Himself, for some transitory pleasure of this world which will all too soon pass away. The only way to find true warmth, real joy, and full satisfaction, is not to stand with "Them" by the fire, but to stand with "Him," even if it means standing alone. There is a unique joy in Christ's Service. Peter "*remembered*" the word of the Lord (Luke 22, verse 61). Peter denied His Lord three times, and then he heard the cock crow, and Peter *remembered*. Friend, has God by His spirit brought something back to your memory to-day? Has the cock crowed, as it were? If He has brought back memories I pray you to be like Peter, for Peter *remembered* the Word of the Lord. Just think a moment or two. Go back to Childhood days, a Sunday School Class, or perhaps at Mother's knee! Think how she pleaded with you, and as a young man or woman starting out in life, the many occasions when God spoke to you. "*Peter remembered*"—and the next verse says "Peter went out and wept bitterly"—true repentance. A broken-down heart.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The Lord loves to see His children broken down before Him. God can always use broken material. It is one of the Divine mysteries. When we are perfect, God cannot do anything with us, for we are then too big for Him to use, but when we feel there is nothing left of us, and we realise our utter inability, God delights to take the weak things to confound the mighty. If you have "*remembered*" the Word of the Lord this day, and you feel an utter failure, He wants to take you and use you.

Drop this paper here and now and in quietude alone with God "Go out and weep bitterly." Not tears of superficial piety, but that weeping of the soul which He so well understands, who reads the thoughts and motives of the heart. "*The Lord turned and looked upon Peter.*" It was that look that really broke him. And to-day methinks I see a Man in the glory with the marks of Calvary upon His blessed Hands and feet, and He is just now looking at you. *I wonder what He sees.* Does He see you with "THEM" warming yourself, or with "Him" enduring the world's persecution and jeers.

(Next Month: "I Go a-fishing").

FOR 1936.

The abundance of excellent MSS. on hand makes it impossible to select a list for next year's issue. We prefer to select month by month as the Lord may lead, papers most suitable to the needs of the people of God out of the many hundreds of papers so kindly and ably supplied by our good contributors.

GOD'S THOUGHTS OF HIS PEOPLE AS UNFOLDED IN THE PROPHECIES OF BALAAM.

Numbers xxiii., xxiv.

Part II.—The Separation of God's People.

Israel was ordained to be God's inheritance on the earth, and they will yet be His dwelling-place in the renewed earth in the millennial day of blessing; but in the meantime the Spirit of God is gathering out from every kingdom and people and tongue and nation a people for the Lord Jesus. Gathering them out from the world, out from its judgment, out from its sins, that they should even now be the inheritance of the Lord. It is a wonderful thought that our God should have stooped so low—past angels and created intelligences—right down to the wreck and ruin of this poor world, and picked up out of the mire and doom of sin those who should become His inheritance; that He should have raised the beggar from the dunghill, and made him to sit among princes, and to inherit the throne of glory; that He, in His sovereign grace, should so lift us up in Christ, that we are now made in Him so acceptable to Himself that He can claim us as His inheritance! Are not these wondrous thoughts of our God concerning us? Well may Balaam exclaim: "the people shall dwell alone, and shall not be reckoned among the nations!"

But alas! how little was this separation carried out by Israel. On the contrary, "they mingled among the heathen and learned their works"; and again and again provoked God's judgment by this very sin. So in the present day there is much of the mingling of the professing people of God with the world that still rejects and dishonours their Master. The life of separation is oftentimes obliterated, and the church and the world walk hand-in-hand together.

In the roll-book of Christian profession are included many, who, for worldly reasons, put on the cloak of religion while their hearts are untouched by the Spirit of God, and have no response to the love of Christ. We need, therefore, to be constantly reminded of the will of our God in this matter, and that we are set apart for Him by His sovereign and eternal love—by the redeeming blood—by His indwelling presence, and by the precious truth of our being His inheritance. We are His own—

created for His honour—to show forth His praise, to reflect His image, and soon to share His glory. Then surely having this high and heavenly destiny, being even now the habitation of God by the Spirit, it is our privilege as well as our heavy responsibility to be truly Nazarites—or separated ones to Himself.

To turn back again to Israel, if you refer to Deut. 33, 27-29, you will see that in the day of millennial glory, when they shall yet fulfil the destiny designed for them by God, almost the very same words are used with reference to them. In verse 27, we read, "He shall thrust out the enemy from before thee; and, shall say, 'Destroy them,'" referring to their future and final oppressor, the Antichrist, who shall be destroyed by the glorious advent of their Messiah—King. The Lord will then purge out of His kingdom all things that offend, and shall return as King to reign over the whole earth gloriously; so, the next verse declares, "Israel *then* shall dwell in safety *alone*." The prophecy, that Israel should be a separate people unto Jehovah has never yet been annulled; at various times in their history it has been manifested in a small degree; in Solomon's day it was seen to a considerable extent, but in the millennial day it shall be seen in all its fulness. Notice also they are not merely to dwell alone, but to dwell in safety. The devil, that great adversary, will be bound in the abyss, and so they can then dwell in safety, for they will have "rest on every side, neither adversary nor evil occurrent" (I. Kings v. 4).

Now, if we turn to Rev. 21, we have again a parallel regarding the people of God. Just as in the millennial day Israel shall dwell in safety alone, separated from the nations around, so in that day the church will have been gathered into God's presence in the glory to be with Him and then to descend to the renewed earth as the new Jerusalem. And into that city, composed of sinners saved by divine grace, it is written, "There shall in no wise enter into it anything that defileth." Entire separation to God marks that holy city. Just

as Israel upon earth will be fulfilling God's word concerning them, so the Church of God, gathered unto Christ in the glory of the Father's house, shall be found separated eternally unto God, because made perfectly like unto Him who was ever the true Nazarite to God. Oh, happy, glorious day, when God's thoughts concerning His people shall have their grand consummation, and we shall be gathered into His glorious presence, for ever made like to our Lord Himself.

There is another thought in this prophecy of Balaam's. He exclaims: "Who can count the dust of Jacob, and the number of the fourth part of Israel?" Here we have the thought of their vast number. The promise to Abraham was that his seed should be as the sand by the sea shore and as the stars in heaven for multitude.

This statement will yet have an abundant fulfilment in the literal seed of Abraham; but it is still more manifest in the spiritual seed, that multitude which no man can number? There they stand, myriads upon myriads, redeemed by the blood of the Lamb. Man cannot number them, and God does not. Why is that? Because their number is like the value of the precious blood, beyond all estimation. They are there from every kindred, and tongue, and people, and nation, and they cast their crowns before His feet, singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12).

But there is one other word which Balaam utters which demands a passing thought. As from the hill-top he beholds all the glory of God's people he exclaims: "Let me die the death of the righteous, and let my last end be like his." There are many like Balaam in this respect. He knew that the end of the righteous would be gladness and peace, and so he expressed the desire to die the death of the righteous, while at the same time he "loved the wages of unrighteousness." Let me remind any unsaved one that reads this, that you can never die the death of the righteous unless, by simple trust in Christ, you have implanted in you the life of the righteous. Balaam died on the battlefield, with the enemies of God's people, and this will be the lot of many who have plenty of profession but no possession. To be a child of God is not a mere form, but a grand reality, and if we have that, and the Lord tarry, and we be called to die the death of the righteous, that death will be but the entrance into the possession of what God has promised and of which we have the earnest even now.

Next Month ("The Standing of the People of God.")



The RIGHTS of Women, what are they?
The RIGHT to labour, love, and pray;
The RIGHT to weep with those that weep,
The RIGHT to wake when others sleep.

The RIGHT to dry the fallen tear,
The RIGHT to quell the rising fear;
The RIGHT to smooth the brow of care,
And whisper comfort in despair.

The RIGHT to watch the parting breath,
To soothe and cheer the bed of death;
The RIGHT, when earthly hopes shall fail,
To point to that within the Veil.

The RIGHT the wanderer to reclaim,
And win the lost from paths of shame;
The RIGHT to comfort and to bless
The widow and the fatherless!

The RIGHT the little ones to guide,
In simple faith, to Him who died:
With earnest love and gentle praise,
To bless and cheer their youthful days.

The RIGHT the intellect to train,
And guide the soul to noble aim;
Teach it to rise above earth's toys.
And wing its flight to Heavenly joys.

The RIGHT to live for those we love,
The RIGHT to die, that love to prove;
The RIGHT to brighten earthly homes,
With pleasant smiles and gentle tones.

Are these thy RIGHTS?—then use them well;
The holy influence none can tell.
If these are thine—Why ask for more?
Thou hast *enough* to answer for!

Are these thy RIGHTS? then murmur not,
That women's mission is thy lot;
Improve the talents God has given;
Life's duties done—thy rest in Heaven!

A GLORIOUS SUNSET.

By the Late WILLIAM LUFF.

Our beloved friend was called to higher service on October 1st, 1935, and among his vast collection of Poems and MSS., which he has left to the Editor of "Threshed Wheat" we found the following paper, which seemed very suitable for insertion at such a time.

"WE shall read of this in to-morrow's paper," said my companion, as we watched one of the most glorious sunsets I have ever seen, and which a little girl who was with us described as "Gorgious." Sure enough, next day we read,

"Londoners saw a glorious sunset last night. The heavens were a blade of crimson. Over the green and blue of the deeper spaces a dappled sheen lit up a silver sea of purple cloud islands. Far flung from east to west were streamers and fleecy pennons of cloud."

We had enjoyed nine hours of sunshine, but now the Royal Monarch was about to leave this part of his domain, and was giving his benediction ere he departed."

Sunset means the end of the day : and the end of our life-day will come. What about our sunset? Will even the clouds be lit up with glory?

What a wonderful sunset Stephen had! Stormy, so far as man was concerned; but the clouds were the mirrors of Heaven. He told the truth to the people, and Heaven opened! What a vision with which to close the day of life, a vision brighter than any sunset!

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit" (Acts 7, 54).

The glory of a sunset depends entirely on the sun. No company can get up a sunset, like they do certain films for a cinema. If our sunset is to be glorious the glory must come from the Sun of Righteousness. "The Lord God is a sun and shield : the Lord will give grace and glory" (Ps. 84, 11). Grace for the day, and glory at the sunset, clouds that have threatened us morning and noon, will become luminous at evening. Many a gloomy day has finished brightly. Birds that are silent all day, often tune up at even-

tide. "Why art thou cast down, O my soul? And why art thou disquieted within me? hope thou in God : for I shall yet praise Him, *who is the health of my countenance, and my God*" (Ps. 42, 5).

It is cheering to remember that the hour of all sunsets is fixed by God : and so is the sunset of every life, whether it be dull or glad. Accidents and diseases may seem to cause the sun of our day to go down at noon; but to the child of God, all is ordained. Job asks, "Is there not an appointed time to man upon earth?" And he adds, "All the days of my appointed time will I wait, till my change come" (Job 7, 1; 14, 14). He felt he was a hireling, and the day of toil was long, causing him to wish for sunset.

All sunsets are not like the sunset described above : and it is not given to every saint to see glory with mortal eyes. Some of God's children are put to bed in the dark. Elijah went home in a chariot of fire (II. Kings 2, 11) : but no other was so honoured. There was darkness around the death hour of the King of kings. His sun set in a night at mid-day. Some go singing; others

"Fold their tents like the Arabs,
And silently steal away."

Sometimes, as the gates open for a newcomer, a little of the glory shines out : at other times a cloud receives them out of our sight.

A child, looking up at the stars, said, "If the wrong side of Heaven is so beautiful, what must the right side be?" May we have the words a little altered, and ask, "If the glory of a sunset is so magnificent, what will be the grandeur of the sunrise?" A sunset is not the end of the sun. He will rise again : and so shall we. I wonder how Adam and Eve felt when they watched their first sunset. How alarming! No doubt God told them lights would return. Do we fear our sunset, the close of our little day? Another day is promised, an everlasting day, that will never know a night, for "there is no night there."

Ezekiel says, "The ^{heart} ~~heart~~ of the Lord was upon me in the evening" (Ek. 33, 22). May this revealing and healing hand be upon us in our evening.

THE CHURCH OF CHRIST.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF.

THE Church of Christ is constantly spoken of as a woman (Gal. 4, 26; Rev. 12, 1-6); therefore we shall not strain Scripture if we take Solomon's description of a good woman as illustrating what the Church ought to be, as a whole, and in its individual membership.

"Who can find a virtuous woman? for her price is far above rubies" (Prov. 31, 10). Here we have the supreme excellence of the Church. Where can we find virtue? It ought to be the distinguishing characteristic of her whose price is so far above rubies, that, when Christ sought her, He had to give Himself for her (Eph. v. 25)—"a chaste virgin" (II. Cor. 11, 2). In return, He has a crown for His outlay.

"A virtuous woman is a crown to her husband" (12, 4). The apostle spake of each saint as his crown (Phil. 4, 1; I. Thess. 2, 19). What a crown that must be in which each separate saint is but one jewel (Mal. 3, 17)! "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62, 3).

"Every wise woman buildeth her house" (14, 1). The work of the Church is to build (I. Cor. 3, 9-15). It is her own house. Perhaps we are sometimes more earnest in building for earthly masters than in building the house which is emphatically our own, with which we are identified—the house of our Husband.

"The heart of her husband doth safely trust in her" (31, 11). He commits his business into her hands. Other matters call him among the elders of the land in the gate (verse 23); so he leaves the house to her, and is quite safe in so doing, for "he shall have no need [or lack] of spoil." While Christ governs the universe, He has, in a sense, left the house-work to the Church, trusting her, trusting us. Shall He lack spoil through our lack of energy? How Christ trusted His disciples! "All things that I have heard of My Father I have made known unto you" (John 15, 15).

"Oh, see how Jesus trusts Himself
Unto our childish love,
As if by His free ways with us
Our earnestness to prove."—F. W. Faber.

"She will do him good and not evil all the days of her life" (verse 12). Jesus has done us good: can we do Him good? Certainly; and evil too. Both are possible; but in this ideal, evil is spoken of as an impossibility. Good done to our fellows is good done to Him. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25, 40).

"She seeketh wool, and flax, and worketh willingly with her hands" (verse 13). The Church works. Some work if materials are found them; but this woman seeketh her own wool and flax. We want teachers who find their own classes, tract distributors who find their own districts. It is noted that she worketh willingly. How often this is mentioned! "Who-soever is of a willing heart" (Ex. 35, 5, 21, 22, 29). "Not by constraint, but willingly; not for filthy lucre, but of a ready mind" (I. Pet. v. 2). Why? She is not a paid menial; she is the working mistress.

"She is like the merchants' ships: she bringeth her food from afar" (verse 14). She believes the best way to look after home is to look abroad. If the Church used ships more, she would often bring food from afar. Not war-ships, but merchant-ships, making them mission-ships. In peace she is to trade for God, and so get gain. Oh the spiritual food rotting upon foreign shores!

"She riseth also while it is yet night, and giveth meal to her household, and their task to her maidens" (verse 15, R.V.). She is up before the sun. When duty calls, it is well to be early, like Abraham (Gen. 22, 3). She riseth to feed her servants: she does not expect toil without food. First to God's larder, then to God's labour. If Christians are to do good work, they must have good spiritual food. The daily "task" is also appointed by this lady—a proof she does not slight home to use the merchants' ships.

"She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard" (verse 16). She is prudent. Not like the man who bought a field in the day, and went to see

it at supper-time. She considers the field first, and lays out her money to the best advantage; when she has bought it, she improves it, and makes it into a vineyard. A city waif costs the Church a few pounds, is converted, and brings forth the fruit of the Spirit; an old hall, paid for by a few, may soon become a vineyard full of workers. This is money well spent.

"*She girdeth her loins with strength*" (verse 17). She believes in being personally up to the mark. If the worker is not girded with strength, the work must suffer. Weak sinews can only render weak service. In the Church it is necessary to maintain the personal tone at the highest point. "*She strengtheneth her arms by exercise.*"

"*She perceiveth that her merchandise is good [or profitable]*" (verse 18). Both to herself and her customers. She does not deal in common goods, or goods that are not what they profess to be. Her goods are good. Her milk is not half water, nor her gospel diluted. She tasteth all that she sells, and knows its worth by experience (I. John 1, 1).

"*Her lamp goeth not out by night*" (verse 18). Foolish virgins may have their lamps go out, but not the true Christian. The light will not fail us when most we want it. Nights must come—the last dark night—but we shall not be left in darkness; our light is everlasting.

"*She layeth her hands to the spindle*" (verse 19). She does not work by proxy. Her own hands hold the distaff. Too many like to set others serving. A donation to support others is well; but the Lord wants our hands, as well as the gifts of our hands. The Bride must not be above hard work.

"*She stretcheth out her hand to the poor*" (verse 20). The Church is unselfish. While there are poor and needy ones they must be helped; not by sending them to the workhouse or by the bare gift of alms and meals, but by touching them, lifting them. The Church must never ignore the poor (Prov. 14, 21 and 31, 28, 8; Matt. 26, 11; Gal. 2, 10). "*She reacheth forth her hands to the needy.*"

"*She is not afraid of the snow for her household: for all her household are clothed with scarlet*" (verse 21). Clothed with "double garments," she is prepared for rough weather. Summer's glow or winter's snow are alike to her and hers. All the servants in her establishment are equally provided for. Winters of poverty, persecution, temptation, bereavement, sickness, cannot harm, for the household of faith are well clothed. Wherefore fear? We may not see our scarlet cloaks in time of sunshine, much less wear them; but when frost comes we shall find the wardrobe well stocked.

"*She maketh herself coverings [cushions] of tapestry; her clothing is silk and purple*" (verse 22). She is no mean person. "*She maketh beautiful vestments for herself.*" Her garments are of the best materials. She has tapestry-covered cushions upon which to rest. In short, she is a lady; for the poorest saint is among God's aristocracy. "Her clothing is of wrought gold" (Ps. 45, 13). Why go in rags? It is not the Husband's wish. He provides silks; don't disgrace Him by wearing sackcloth. "Put on thy beautiful garments" (Isa. 52, 1; 61, 10; Rom. 13, 14).

"*She maketh fine linen, and selleth it; and delivereth girdles unto the merchant*" (verse 24). Fine linen of righteousness (Rev. 19, 8) and girdles of truth (Eph. 6, 14), not only for herself, but for the merchants, the Canaanites. These she sells according to the words of Rev. 3, 18. She girdeth herself (verse 17), and then makes girdles for others.

"*Strength and honour are her clothing*" (verse 25). She is no "comely and delicate woman," "kept under glass" (Jer. 6, 2). She is strong, and clothed with honour and dignity. "Unto you therefore which believe He is an honour" (I. Pet. 2, 7, marg.). "Honourable women" (Ps. 45, 9). "Honourable, and I have loved thee" (Isa. 43, 4).

"*She shall rejoice in time to come*" (verse 25). Why? Because prepared for it. The wicked shall wail in time to come, but the righteous shall rejoice. The "time to come" may be dark—fear may see many things, ignorance may be blind to many things—but one thing is certain—Joy. "*She laugheth at the time to come,*" for it cannot separate her from her Lord (Rom. 8, 38).

"*She openeth her mouth with wisdom*" (verse 26). The Church may always do this, for God hath said, "Open thy mouth wide, and I will fill it" (Ps. 81, 10). "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke 21, 15). This wisdom is kindly; she lays down the law, but it is "the law of kindness." "*The teaching of kindness is on her tongue.*" Who knows the power of a kind word! "Kind words can never die."

"*She looketh well to the ways of her household*" (verse 27) The Church is a household—"the household of God" (Eph. 2, 19); "His household" (Matt. 10, 25). The ways of this household must be looked to by discipline. She "*eateth not the bread of idleness.*" Though head of "the household of faith" (Gal. 6, 10), she believes in works. No toil, no spoil. The loafer's loaf is not kept in the Church's cupboard (II. Thess. 3, 10).

"Her children arise up, and call her blessed" (verse 28). Let us look well to the children. Bring them for Christ to bless, and they will be a blessing, and call the Church blessed.

"Her husband also, and he praiseth her" (verse 28). It is a marvel that Christ should praise His people. Yet, if any doubt, let them turn to Cant. 4, 7: "Thou art all fair, My love; there is no spot in thee." We began with the husband trusting his bride (verse 11); we end with him praising her, saying, "*Many daughters have done virtuously, but thou excellest them all,*" &c. (verses 29-31).

There is one thought we have missed. "*Her husband is known in the gates*" (verse 23). Known as her husband: she is such a credit to him that she makes him popular. Is not this the duty of the Church? "That we should be to the praise of His glory" (Eph. 1, 12 and 14). "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1, 11; Matt. v. 16; John 15, 8). May the Spirit thus make "manifest the savour of His knowledge by us in every place" (II. Cor. 2, 14).

A Cure for Quarrels

A certain well known evangelist tells of two Christians who fell out. One heard the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candour and try to get rid of them."

"Yes, sir," replied the other.

They went aside and the former said, "Before we commence let us bow in prayer and ask that my eyes may be opened to see my faults as you will tell them. You lead in prayer, please?"

It was done, and when the prayer was over, the man who had sought the interview said "Now proceed with what you have to complain of in me." But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have been serving the Devil myself, and have need that you pray for me, and forgive me the wrong that I have done you."

That quarrel was settled from that hour.

SUPPOSE YOU PRAYED OVER YOUR LITTLE QUARREL? The same might happen.



BY WILLIAM LUFF.

NEVER nearer! never dearer!

Can I be to Christ than now.

I may see His glory clearer,

And the gem-crown on His brow;

But amid the light of glory,

Nearer I can never be

Than when telling out the story

Of His wondrous love to me.

Never nearer! Why the longing

To depart from earthly things?

Not where angel-hosts are thronging,

Not when borne on angel wings,

Shall I nearer be to Jesus

Than amid the things below.

He is with us, knows and sees us;

Here His company we know.

Never nearer! let it cheer us.

We shall go to be with Him;

But to-day He standeth near us—

With us—as with seraphim;

With us in the midst of sorrow;

With us in each day's employ.

Wait not, brother, for to-morrow!

Now His presence is our joy!

Never nearer! never dearer!

Be contented, trusting one;

You may see His glory clearer

Where His will in heaven is done;

But to-day He dwelleth in you,

Though the light of faith be dim;

Here His mercy comes to win you;

There your soul shall come to Him.

THE SERPENT BEGUILING EVE.

NOTES OF AN ADDRESS TO YOUNG WOMEN. Part II.

"I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—II. Cor. 11, 3.

4. But, advancing another stage in the sad history, we find that *"the serpent beguiled Eve" into partaking of the fruit.* Here was a positive transgression of God's holy and righteous law. The root idea of transgression is that of a breaking through. Let us beware of breaking through any of the good influences by which God has hedged round our lives. The shell of the egg preserves the yolk, and so there are right instincts and Divine teachings which, if not violated, will preserve our lives from the ravages of sin. It is a common thing for people to believe that what is forbidden is particularly sweet. This is because of the depravity of human nature. Its bent is in the direction of what is unholy and impure. "Oh that it were a sin," said a famous Frenchwoman, "to drink a glass of water, and that would give it a relish!" So is it ever with the unregenerate heart—it has a relish for that which savours of evil. Herein is a danger to which we are all exposed, and against which we should be upon our guard. A young woman should beware how she breaks through the hedge of modesty, or of the holy memories of a Christian home, or of the protests of an awakened conscience, or of the instincts that lead towards the Cross and towards purity.

There is one safeguard that is impenetrable, and only one; it is that of which the Lord spoke to Abraham when He said, "I am thy shield." The Divine protection means perfect deliverance. This was the hedge set around Job which Satan was not able to get through. Rest in this defence, and you will be as secure as "the glorified spirits in heaven."

When Eve took the fruit she robbed God. Have you ever done this? Have you robbed Him of the honour due to Him—of the affection of your hearts, and of the service of that life which He has bought by the shedding of His blood? If so, you, too, have been beguiled as the serpent beguiled Eve.

5. One other thought as to Satan's method. You will see, if you read the narrative carefully, that the serpent beguiled Eve into his service, so that *she became his agent and did his work.* We read in Genesis that "she gave to her husband, and he did eat." A godly woman is, in

some respects, the noblest work of grace; but a woman in rebellion against God is the devil's masterpiece. The worst infamies are associated with feminine wickedness. An American judge, called upon to preside at a great criminal trial, said, "Where is the woman?" He held that no great crime was ever committed but what a woman had had something to do with it. When the Devil slew Job's children he spared his wife, knowing that he could use her in tempting him to curse the God he loved. In the Fisheries Exhibition I saw women making nets to catch fish, and I thought of others who made nets to ensnare the souls of men. Delilah worked at this business when she betrayed Samson, and the daughter of Herodias was engaged in it as she danced before Herod the king. For such service Satan desires to have the young women who are gathered here. I want you to consider if he has a right to your service. A sportsman shot a bird in the wing, and it fell. A bystander picked it up and claimed it as his own. The sportsman said it was his, because he had shot it. "No," said the bystander, "it is mine, for I have saved it, and he who saves a life is more entitled to it than he who seeks its destruction." Satan seeks our destruction, for he knows that "the wages of sin is death." Jesus seeks to save us, and died that we might live. It ought not to take a moment to decide, in view of these facts, whether Satan or Jesus shall have the service of our lives. "His servants ye are to whom ye obey." Whose servants will you be? You must serve some master, and in things spiritual you cannot serve more than one. Oh that it could be said of you, "One is your Master, even Christ"!

Now let us look briefly at *the fear of the Apostle.* He feared lest, as the serpent beguiled Eve, the minds of the Corinthians should be corrupted from the simplicity that is in Christ. This was not a groundless fear. The Corinthians were in danger of being led away by vain philosophies. Human wisdom was taking the place of the wisdom of God. Grecian culture threatened the overthrow of Christian simplicity: the Greeks sought after wisdom—the wisdom of books and of earth's philosophers—

and the Christian Church was in danger of being damaged by their influence. The same danger still exists. There are two classes here in danger now of being led away from the simplicity which is in Christ.

1st. There are *the young women who are the Lord's already*. You have heard the Lord Jesus say, "Come unto Me," and you have responded to His call. He is now saying to you, "Come after Me." Think of His unswerving trust in His Father's word, of His humility, His gentleness, His honesty, His truthfulness, His unworldliness, and you will see what is meant by "the simplicity that is in Christ." Be content to be as simple as He was—as meek and lowly in heart and life. Don't make the opinions of worldly people—not even of worldly people who seem nice and kind—the standard of your life. Their views will probably be far enough removed from such as are consistent with Christian simplicity. With such views you should have no sympathy. Even in your approval you may be led astray from the simplicity which is in Christ. Somebody has said, "There is a pride of race, a pride of face, a pride of place, and a pride of grace." We might add to this list the pride of dress. Arrayed in costly apparel, and with brodered hair, it will be difficult to make others believe that you have been sitting at the feet of Jesus.

2nd. Some of you are *not the Lord's*. Satan would persuade you that it is a hard thing to become a Christian, and in doing so he would beguile you from the simplicity that is in Christ. The Gospel message is "Believe and live." What could be more simple than this? To live you must look to Jesus. Here again is the utmost simplicity. You are not to be saved by weeping, or working, or feeling, or trying, but simply by trusting in Jesus. He has done the work. "He put away sin by the sacrifice of Himself," and is now exalted at the right hand of God to be a Prince and a Saviour. He is able and willing to save you, and all you have to do is to submit to Him as your Lord and trust Him as your Saviour. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10, 9). This is simplicity itself. It is what Cowper calls

"Heaven's easy, artless, unnumbered plan."

Don't make it difficult by your own reasoning, and don't allow the tempter to beguile you from its simplicity.

What shall I do with the Word of God?

- Accept and assimilate it
I. Tim. 1, 15; Jer. 15, 16.
- Believe it, and be brave for it
John 2, 22; Phil. 1, 14.
- Cling to, and circulate it ... Titus 1, 9; Acts 8, 4.
- Delight in and defend it
Ps. 119, 47; Phil. 1, 17.
- Esteem and expound it
Job 23, 12; Luke 24, 27.
- Forget not, neither forsake it ... Ps. 119, 16 & 87.
- Get hold of it, and be guided by it
Eph. 6, 17; Prov. 6, 22.
- Heed it, hide it, and hope in it
Ps. 119, 9, 11 & 114.
- Inquire into and be instructed by it
I. Kings 22, 5; II. Tim. 3, 16.
- Judge your life by, and joy over it
James 1, 22-25; Ps. 119, 111.
- Know and keep it ... II. Tim. 3, 15; Luke 11, 28.
- Love, learn and live upon it
Ps. 119, 140; Deut. 5, 1; Deut. 8, 3.
- Memorise, and meditate upon it
Deut. 11, 18; Ps. 1, 2.
- Never neglect it ... Joshua 1, 8.
- Observe and obey it ... Deut. 28, 1; Jer. 42, 6.
- Pray for, practise and preach it
II. Thess. 3, 1; James 1, 22-27; II. Tim. 4, 2.
- Qualify it not, neither question it
Deut. 4, 2; Eccles. 8, 4.
- Read and remember it
I. Tim. 4, 13; Num. 15, 40.
- Search and scatter it ... Acts 17, 11; Acts 8, 4.
- Trust and teach it ... Ps. 119, 42; Acts 18, 11.
- Understand and utilise it
Luke 24, 45; Matt. 4, 4-10.
- Value and venerate it ... Ps. 119, 72 & 117.
- Welcome, and witness for it
Acts 2, 41; Rev. 20, 4.
- Examine and exalt it
John 5, 39; Ps. 34, 3, with Ps. 138, 2.
- Yield to it ... Joshua 1, 7.
- Zeal should be shown for it ... Ps. 119, 139.

WHAT HAVE I DONE WITH IT?

—♦♦♦—

"It is not the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The stone you might have lifted
Out of another's way,
A bit of heart-some counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle win-some tone,
That you had no time nor thought for,
With troubles enough of your own."

THE COMING SUPER-MAN:

And the times in which he Shall Be Manifested.

A BIBLE DIALOGUE.

(Concluded).

By J. H. McCORMICK.

Question—Is there anything about his fate to disprove (c) annihilation; (2) that punishment is merely memory and remorse; (3) to prove that punishment is eternal?

Answer—Yes. At the beginning of the millennium

SATAN WILL BE BOUND

and confined in the abyss, where he will remain for the thousand years, but at its close he will be released for the final test of man. Once again he will set out to deceive the nations who have lived in the blessed reign of Christ on earth, and will succeed in gathering the nations to battle against the camp of saints and the beloved city. These armies will be devoured by fire from heaven, and Satan will be cast by Almighty power into the lake of fire, to find there his two arch-confederates in his previous campaign—the Beast and the False Prophet—alive and suffering, after being a thousand years in the second death. They were not annihilated, and never shall be, for they shall be his companions in torment for ever and ever. They shall be tormented day and night for ever and ever. Note—It is not merely shall be in torment, but shall be tormented (*i.e.*, there will be penal infliction of torment). This is more than memory and remorse, though in the cases of many, memory of what might have been will sting, and remorse will madden them throughout eternity. “Tormented for ever and ever.” That is eternal woe. For the same words are used of the eternal existence of God’s throne. The continuance of His glory. The eternity of His life. And they are also used of the endless eternal days when Christ shall live and reign, also of the reign of His heavenly saints. As long as God lives, His throne is established in power, and His saints live in heavenly glory. So long shall Satan and his dupes be tormented in hell. Heaven and hell are both alike—eternal.

Question—Will all those who were deceived by Antichrist share his fate?

Answer—Indeed they will. In Revelation 14, 9 to 11, there is revealed the terrible eternity that awaits all who shall worship the beast and his image. “The same shall drink of the wine of the wrath of God . . . he shall be

TORMENTED WITH FIRE AND BRIMSTONE

in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night.” Those who will be deceived by Antichrist and become worshippers of the beast shall be individually tormented with fire and brimstone throughout eternity, and the smoke of the torment of the whole multitude who have worshipped the beast shall ascend up for ever and ever. They shall have no rest in the lake of fire for as long as the saints are enjoying the rest and blessedness of heaven; that is for eternity. But judgment is God’s strange work. He does not delight in it, though when, through man’s sin, it becomes necessary, He puts forth His righteous power, and carries it out without mercy. The day of judgment has not yet commenced. We are still, thank God, in the day of grace, and God is yet beseeching sinners to be reconciled to Him through the death of His Son, who has made it possible for Him to righteously forgive and justify all who come to Him through Christ.

(THE END).

*—

1. My *eyes* are to be upon Jesus.—Heb. 12, 2.
2. My *feet* are to be in the race-course.—
Heb. 12, 1.
3. My *hands* are to minister to others.—
Eph. 4, 28.
4. My *mind* is to be set on things above.—
Col. 3, 2 (see margin).
5. My *heart* is to be established in grace.—
Heb. 13, 9.
6. My *body* is to be a living sacrifice.—
Rom. 12, 1.
7. Myself—spirit, soul, and body—blameless at the coming of Jesus Christ.—I. Thess. v. 23.

THRESHED WHEAT.

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(Made and Printed in Great Britain).