

---

---

THE FAITH  
AND  
THE FLOCK,  
1914.

---

---

S. W. PARTRIDGE & CO., LTD.,  
21, OLD BAILEY, LONDON, E.C.  
Price 3/-, less discount.

INDEX.

	PAGE
ARMAGEDDON.—Walter Scott .. .. .	254
A SPRING CONFERENCE.—William Luff .. .. .	75
ALL SUFFICIENT SAVIOUR, AN.—R. E. .. .. .	283
ASKING AND TAKING .. .. .	290
BELIEVE AND BE SAVED.—R. E. .. .. .	66
BELIEVER IN RELATION TO THE NEW COVENANT, THE LORD'S SUPPER, &c.—R. Elliott .. .. .	107
BIBLE BY THE SEA, THE.—William Luff .. .. .	178
BIBLE NOTES .. .. .	12
BLESSED HOPE, THE.—Walter Scott .. .. .	251
BLESSED MAN, THE.—William Luff .. .. .	122
BOLDNESS.—S. E. D. .. .. .	69
BRIEF NOTES ON ROMANS V. and VI. .. .. .	260
“BRING.”—William Luff .. .. .	249
CAUSE AND EFFECT.—Walter Scott .. .. .	6
CHRIST AND HIS LIGHT-BEARERS: Notes of an Address by Alfred Mace .. .. .	187
CHRIST AND THE BIBLE .. .. .	28
CHRIST IS BETTER.—Walter Scott .. .. .	34
CHRIST, LORD OF THE SABBATH.—R. E. .. .. .	
CHRIST OUR LIFE.—M. E. R. .. .. .	253
CHRISTIAN CONDUCT IN TIMES OF DANGER.—William Bousfield .. .. .	220
CHRIST'S HANDS.—William Luff .. .. .	37
CHRISTIANITY IN KOREA AND IN GREAT BRITAIN.—R. E. .. .. .	21, 42, 59
CORRESPONDENCE .. .. .	271
COURT, THE.—Notes of an Address by the late H. Delaney .. .. .	278
CRY FROM THE WILDERNESS, A.—E. Stacy Watson .. .. .	181
DEPRESSION AND ITS CAUSES.—E. A. .. .. .	15
ENCOURAGEMENT FOR OBSCURE WORKERS.—E. Adams .. .. .	257
“EXCEEDING SORROWFUL,” “EXCEEDING JOY.”—S. B. .. .. .	240
“EXPOSITION OF THE REVELATION.” .. .. .	215
FLIGHT OF THE MISTS.—E. Stacy Watson .. .. .	156
FRAGMENTS .. 5, 27, 30, 41, 58, 69, 72, 95, 104, 118, 120, 121, 125, 142, 144, 149, 160, 166, 168, 170, 184, 199, 206, 211, 216, 219, 221, 226, 234, 237, 239, 240, 250, 259, 264, 277, 289, 292	
“FRIEND, LEND ME THREE LOAVES.”—W. Bousfield .. .. .	154

# THE FAITH AND THE FLOCK.

## INDEX—*continued.*

	PAGE
GOD'S TREATMENT OF MAN : THE PARABLE OF THE LABOURERS.—R.E.	31
GOD'S WAY OF DELIVERANCE AND OF VICTORY.—William Bousfield	111
GREAT RESURRECTION CHAPTER, THE.—W. W. Fereday	
63, 92, 102, 126, 147, 182, 209, 235,	276
HANDICAPS.—William Jeater .. .. .	200
HE ANSWERED PRAYER.—William Luff .. .. .	.. .. .
HEIGHTS OF PISGAH .. .. .	225
HOME OF THE SOUL, THE .. .. .	144
HOW TO PREACH SO THAT NO ONE WILL BE CONVERTED .. .. .	94
I WILL NEVER, NEVER LET GO YOUR HAND—"1914." .. .. .	1
JESUS.—Anna Woodcock .. .. .	256
JESUS DISMISSING THE MULTITUDE.—W. Bousfield .. .. .	252
JUSTIFICATION BY FAITH: WHAT IT MEANS .. .. .	135
LAVER, THE.—Notes of an Address by the late H. Delaney .. .. .	.. .. .
LEADINGS OF THE SPIRIT, THE .. .. .	117
LETTER ON HOW TO OBTAIN FORGIVENESS, A .. .. .	79
"LORD, SHALL WE SMITE WITH THE SWORD?"—The Editor .. .. .	241
LORD'S COMING, THE.—J. T. A... .. .	143
MARY AT THE SEPULCHRE.—H. C. Crawley .. .. .	46
"MY LORD AND MY GOD."—W. W. Fereday .. .. .	35
NOTABLE CONVERSIONS : ISAIAH.—Russell Elliott .. .. .	171
NOTES AND COMMENTS .. 25, 49, 73, 97, 121, 145, 169, 193, 217,	265
NOTES OF AN ADDRESS, Matt. xvi. 24 .. .. .	274
NOTES ON THE SEVEN CHURCHES (SMYRNA).—G. V. W. .. .. .	17
NOT KNOWING.—S. B. .. .. .	14
OBSERVATORY, THE .. .. . 96, 115, 137, 185, 207, 238, 255,	
ONE COMPLETED SACRIFICE, THE.—Walter Scott .. .. .	100
OUR LORD'S QUESTION : WHICH OF THEM WILL LOVE HIM MOST ?	119
PERGAMOS.—Notes of an Address by the late G. V. W. .. .. .	140
POETRY .. .. . 14, 39, 62, 78, 144, 156, 181, 225, 240, 253, 256, 282	
PUBLICATIONS .. .. .	168, 170, 215, 264
SALTY SAYINGS, NEW AND OLD .. .. .	65
SMYRNA .. .. .	105
SOME MARKS OF GROWTH IN GRACE.—E. A. .. .. .	70
SON OF GOD, THE.—Notes of an Address by Alfred Mace .. .. .	150
SURELY I COME QUICKLY.—S. B. .. .. .	78

## THE FAITH AND THE FLOCK.

### INDEX—*continued.*

	PAGE
TABERNACLE, THE.—Notes of an Address by the late Hugh Delaney .. .. .	157, 212
TEACHING BY TYPES .. .. .	72
THE BREAD OF THE MIGHTY.—F. C. Boynton .. .. .	62
THE "COMFORTER" .. .. .	165
THE DESERT.—William Jeater .. .. .	82
THE HIDING PLACE .. .. .	40
THE LORD IN THE MIDST OF HIS OWN.—R. Elliott .. .. .	128
THE LORD'S PERSONAL ENDORSEMENT OF THE GREAT FACTS OF THE OLD TESTAMENT.—Walter Scott .. .. .	57
THE TREASURE AND THE PEARL.—S. B. .. .. .	39
THIEF'S CONFIDENCE IN THE SAVIOUR'S GRACE.—W. W. Fereday ..	167
THIS VILE BODY.—E. Adams .. .. .	196
"TO-MORROW."—S. T. .. .. .	13
TRIBULATION OR RAPTURE: WHICH FIRST?—Philip Mauro ..	51, 86
UNCHARTED WAY, THE.—William Jeater .. .. .	7
UNITY.—Notes of an Address by S. E. D. .. .. .	163
WAR, THE: IS IT FORETOLD IN PROPHEPIC SCRIPTURE?—Walter Scott	222
WHY DID GOD HIDE HIS FACE FROM CHRIST ON THE CROSS? ..	195





# The Faith and The Flock.

Vol. VI.—No. 1.

JANUARY, 1914.

PRICE—ONE PENNY.

**'1914.'**

"I will never, never let go your hand" (Heb. xiii. 5: Weymouth's Trans.).

THERE are three passages in God's Word which should be a great comfort to His people as they face another year. Of Israel God said, "I took them by the hand." This was when He led them out of Egypt (Heb. viii. 8). Later on we read, "I the Lord . . . will hold thine hand" (Isa. xlii. 6). And, finally, "I will never, never let go your hand." So that, we see, at the very beginning God took our hand; He has continued to hold it ever since; He has said He will never, never let it go. Have we the sense of this? In danger; in perplexity; in loneliness; in temptation; when friends forsake us; or when we are setting out on some new and untried path; do we realise that someone is holding our hand; and that someone is God?

In the authorised version the words quoted from Heb. xiii. 5, which head this article, read, "I will never leave thee"; but we think all will agree that Dr. Weymouth's rendering is a very happy one. It seems to bring God still closer to us. "I will never leave thee, nor forsake thee" does not seem to give quite the same sense of nearness as "I will never, never let go your hand." Companionship is blessed. The abiding presence of One in Whom we have all things is an inestimable comfort. But there are times when we need to feel the actual pressure of a hand—to know that someone is holding us.

At what moment did God first take our hand? For if He says, "I will never let it go," there must have been a period when He first took our hand in His. Heb. viii. 9 answers the question. It is a quotation from Jeremiah xxxi., and refers to God's dealings with Israel. It is God Himself Who speaks: "When I took them by the hand to lead them out of the land of Egypt." Their exodus was His ordering, and He was with them all the time. Have we realised that God did the same with us at the beginning of our spiritual history? With the first steps in the divine life

He took our hand. We did not think of it at the time. Israel did not. Only after all their wanderings and failures in the wilderness, and all their rebellion in the land does God tell them that He took them by the hand at the very beginning.

He took them by the hand! How close that brings Him! Have you realised that God has come as near to you? What a new character the consciousness of it seems to give to everything. Our Christian life means nothing less than God holding our hand. Has yours sometimes seemed to you like an aimless wandering? Has God seemed at a distance? Have you failed repeatedly? Has your progress been slow and almost imperceptible? Do you sometimes almost seem to lose sight of God and good altogether? Try and awaken to this fact, God has taken hold of your hand. "In the day when I took them by the hand"; this is how God describes it. And nothing less is true of you, if you have made any start with God at all.

Think what it means: "I took them by the hand." God has hold of you; you are precious to Him; you are not left to yourself. God did not say to Israel: "I want you to leave Egypt and cross the desert, and I hope to see you in Canaan, and I will be there waiting for you." He went every step of the way with them. "*I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land.*" "He found him in a desert land, and in the waste howling wilderness; He led him about; he instructed him, he kept him as the apple of his eye." Such are God's words. And these also: "I BARE YOU ON EAGLES' WINGS AND BROUGHT YOU TO MYSELF." Does not God do as much for His people to-day? Assuredly He does. And when you first came to Him He took you by the hand. You may have faltered many times since; your first impulses may have died down; your steps grown weary; but if ever He had hold of your hand at all He has hold of it now. For God Himself has said, "I will never, never let go your hand." Look up into the face of your Guide in believing trust, and you will realise that this is true; and you may boldly say, "the Lord is my helper, I will not be afraid."

There is a reason why God will never let go your hand. He took Israel by the hand because He had made a covenant. "God remembered His covenant with Abraham, with Isaac, and with Jacob" (Ex. ii. 24). It is on the ground of another and better

covenant that God takes His people by the hand to lead them to-day. This covenant is based upon the blood of Christ. It is ratified and made unalterably sure by the resurrection of Christ. This very same chapter of Hebrews speaks of it. "*Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant.*" God made a covenant with the nation of Israel which they broke; this other is an **everlasting** covenant; it rests upon a foundation God Himself has laid; and the reason He ever took us by the hand, intending never to let it go again, was because of what the Great Shepherd of the sheep had done and suffered. *And God has bound Himself by that.* All He undertakes to be and to do is because of the blood of the everlasting covenant; and not because of what we are and what we do. If you have trusted the Lord Jesus—the One God has brought again from the dead: if you are, through faith, one of the sheep belonging to the Great Shepherd; then God has taken you by the hand. "*My sheep,*" said Christ, "*hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand.*"

Do not ask, Can God keep hold of your hand? If everything depended upon us, then we might well ask the question. If he had taken hold of our hand at first because of what He saw in us or expected us to be, He would have let go before now. But He took us by the hand to lead us because of what He had undertaken. This is the meaning of covenant. It is the ground God has for acting. It is that by which He binds Himself. And His reasons and motives are outside of us. They are all found in Christ. He took you by the hand to lead you because of His sacrifice and of faith in Him; because He loved you; because He had a purpose concerning you; He wanted to be near you; and He knew how much you needed His help. Look at Jacob, prone on the desert; a fugitive from his brother's vengeance; discredited; and with no one apparently to care for him; it is just then God comes to his aid. What gracious words fall upon his ears: "I AM WITH THEE AND WILL KEEP THEE IN ALL PLACES WHITHER THOU GOEST, AND WILL BRING THEE AGAIN INTO THIS LAND; FOR I WILL NOT LEAVE THEE, UNTIL I HAVE DONE THAT WHICH I HAVE SPOKEN TO THEE OF." And the reason of all this grace is not found in Jacob, but in the ladder "set up on the earth, and the top of it reached to heaven," and what that ladder

typified—One Who alone could unite heaven and earth, and give God a just reason for blessing man—the Lord Jesus Christ.

## II.

God not only took our hand in the past, but He still keeps it. Let us consider for a moment the precious promise enfolded in Isa. xlii. 6 : “ I the Lord have called thee in righteousness **and will hold thine hand**, and will keep thee.” It may be said that this refers to Christ. But it is equally true of the believer. In the previous chapter almost identical words are used of Israel : “ For I the Lord thy God will hold thy right hand ” (ver. 13).

Here is God’s promise for to-day : “ I will hold,” “ I will keep.” How reassured we are as we face another year. We know not what it may bring. But will any event, however disastrous ; any sorrow, however bitter ; any disappointment, however overwhelming, be able to take our hand out of His, or wrest His hand from ours ?

Think of that hand. How powerful ! Even the sea with all its tossing and turbulence cannot pass His commandment, for He holds “ the waters in the hollow of His hand.” “ Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens.” “ Is My hand shortened at all, that it cannot redeem ? or have I no power to deliver ? ” It is that hand that holds you. It is that hand that can keep. All we have to be concerned about is to “ Humble ourselves under the mighty Hand of God that He may exalt us in due time.” What is your particular difficulty or apprehension as you face another year ? Measure it by yourself and your own feelings, and you may well feel dismayed ; but measure it by the Hand that holds you, and how different. Or it may be, not dread, but hope. “ Can God do this for me ? ” is the question you are asking yourself. It is the fulfilment of some desire : the granting of some petition. He seems to have given you hope, will He disappoint ? or shall hope deferred, almost make the heart sick ? May the thought come to you that He Who holds your hand, holds “ the key of all unknown,” and all events are equally His servants and under His control. He Who took you by the hand to lead you out from your past circumstances can bring you in to whatever new conditions He sees good. Remember, with Him nothing is impossible. In any case, may we realise during the year He is holding our hand and keeping us, according to His promise.

## III.

Is it not blessed to see that our life down here, with God, and through all the circumstances, is just a holding of our hand ?

“ Whate’er the hidden future brings  
Is sent by Hands divine.  
Through all the tangled web of things  
There runs a clear design.”

And He Who took our hand at the beginning ; Who holds it still ; has said : “ I will never, never let go your hand. I will never, never forsake you.” It has often been pointed out the strength these repeated negatives impart. It is the strongest form of asseveration. Where else can we look for such statements ? What other book than the Bible can give us such assurances ? Best of all, they are not mere words. They are true—true at all times ; true for ever. If the storm beats : “ I will never, never let go your hand.” If much that you cling to is swept away, the promise holds good. In fierce temptation, He is with you. Even in death, He will still hold your hand.

“ ‘ I will never, never let go your hand ’—  
What a message of strength and cheer !  
God Himself our Eternal Guide,  
Guarding our footsteps on every side ;  
What more do we need this year ? ”

“ ‘ I will never, never let go your hand ’—  
Well may I trust His word,  
He has never failed and He never will,  
My Saviour, Guide and Comforter still,  
I *know* that my prayers are heard ! ”

“ ‘ I will never, never let go your hand ’—  
O blessed assurance sweet !  
With such a promise, and such a Guide,  
I am fully equipped for whate’er betide,  
As I go His Will to meet.”

---

When a servant of God sins “ in sight of the nations,” God has to execute judgment upon him “ in the sight of the nations ” (Ezk. v. 8 ; Jonah i. 10).

\* \* \* \*

It is only lips that are “ opened by the Lord ” that can “ shew forth His praise ” (Ps. li. 15).

## CAUSE AND EFFECT.

By WALTER SCOTT.

**B**ELIEVERS in the written Revelation of God travel from *cause* to effect, from the Creator to the creation. Unbelievers reason from *effect* to cause. The former commence the study of truth with a personal knowledge of God in the perfection of His Moral Being; whereas unbelievers in Divine Revelation by a process of deductive reasoning can only establish the fact that there is, and *must* be a Great First Cause, and to which is rightly attributed certain essential attributes, as Omnipotence, Supremacy, Unity of Being, Will, &c. The *fact* of a Creator is the limit of human capacity.

A creature endowed with reason can and does arrive at the natural conclusion that there is a great **I am**—the centre and head of the universe, but that is all. He can go no further. Research into the Unknown and Infinite, into regions and spheres higher than the creature is impossible. Man cannot go outside the limits of creaturehood. He is finite in thought, reason and capacity.

Man reasons from effect to cause, and from design—abundant in diversified forms of life, beauty and utility—to a Designer. The mind naturally and rightly reasons that the great and multiplied effect as seen in the vast universe *must* have a still greater producing cause with will and judgment. The Cause must be greater than the thing produced. Nothing can exist without a cause, and a first cause there must be.

The natural mind, therefore, has been capacitated by God to arrive at the fact that there is a God supreme in the Universe. But *who* and *what* He is in moral character as light and love, is knowledge utterly beyond the ken of the Creature. To this knowledge we are solely indebted to the written Revelation, termed for more than six hundred years, **The Holy Bible**. The Book of Nature says there is a God. The Word of God unfolds and manifests Him in character and ways. Both books emanate from the same Divine Author, and both involve relationships which again carries their respective responsibilities; even the heathen, in some measure, realises responsibility to God, hence the universal prevalence of animal sacrifice. Nature declares the *existence* of a Creator. The Bible discloses the *character* of the Creator

## THE UNCHARTED WAY.

A WORD FOR THE NEW YEAR.

By WILLIAM JEATER.

TO many of us there comes, with the coming of a New Year, Joshua's word to his people: "Ye have not passed this way heretofore." It is indeed true of every day in the year that we stand on the verge of the unexplored and the unknown. From the standpoint of eternity and of all eternal issues, any day in the year, passing unnoticed and unrecorded, is as solemn and as important as the 1st of January. Yet it is a true instinct that makes us pause a little on the threshold of a New Year, and none but the very careless can let the day pass without some thought of a fresh period entered upon with all the possibilities that lie enfolded in it.

Israel of old was called to solemn services on New Year's Day—services that are still observed even in its dispersion—and though the observance in a legal spirit of "days and months and times and years" is altogether opposed to the genius of our faith, and to the liberty of the Gospel, this is so because we are called to a holier conception of every day and to the sanctifying of all our time. Not less, but more reverence is the Christian note, and the outstanding landmarks of our journey, whether they come by the mere rounding of the secular years or the recurring of some day of decision and surrender in our spiritual history, may well become a fresh point of advance and consecration. One does not ask for emotional services, or solemn silences broken only by a tolling bell as the old year passes into the new; such things may bring some mental excitation and yet leave no mark upon the soul. Still, on such a day, the Christian may well open his own private and personal Book of Deuteronomy—the book of his wanderings—with its record of past experiences and journeyings, its solemn charges to "Remember" and "Forget not," its exhortations, its warnings and its promises. Such a perusal on the knees of his heart, and with the light and the love of the Cross falling upon the page, cannot fail to bring spiritual quickening, uplifting and heartening.

"Ye have not passed this way heretofore." That is true of one's own history and experience. Some of us have lived uneventful lives, yet even within the limits of a placid and peaceful existence,

the years have had their differences. There have come surprises of joy, disappointments and sorrows. The day that opened so fair closed in gloom; or the cloud that threatened us passed away, leaving the sunlight to cheer us. Those who are skilled can tell from the section of a tree-trunk what years in the tree's life were good and what were "lean"; our own character bears—and will doubtless bear for eternity—the impress of years of spiritual advance, or of slackness. And, if we are to see the end of this new year of grace, what will its record be? "We know not what awaits us"; the trials and temptations; the fresh openings for service; the closing of doors upon us and the apparent dismissal from the service we love; the oncoming of weakness; the straitening of means, or the subtler testing that comes from what the world calls prosperity and success. These, all unknown, may strew the path of the new year; yet all, as we know, lie within the divine will of Him Who loves us, and Whose purposes for us are never unheeded of our blessing. They will probably be *new* experiences, in which the lessons a man has learned in the past seem to give him no help; the chart of his life shows the future as an unexplored tract of country. For one year is never a reduplication of another. The testings of age are not those that beset youth; the experiences of middle-age differ from both age and youth. In every sense it is true that we have not passed this way heretofore. Yet it is not alone that we move onward. God's promise to Moses holds good for the humblest believer now: "My presence shall go with thee, and I will give thee rest."

But it is not only one's personal pathway that concerns us, and that calls for the exercise of faith and loyalty. The Christian is not an isolated unit. He is in this world, and however often he may remind himself that he is not of it, he cannot dis sever himself from its course. He is not like a pebble on the beach, lying among, but having no organic relation to, the myriads of pebbles around it. He forms part of the host of God, and all that affects the work, the will and the Kingdom of God concerns him. He is a member of that Church which is God's channel of blessing for the world. And what is the outlook?

There happen to lie on my table at the moment two current journals that record the religious life and thought of the day. In one of them a man who was at one time foremost in the political world is quoted as saying a few days ago: "I look forward—I do



not deny it—I look forward with the most gloomy apprehensions to the future.” That utterance may perhaps be discounted as being the party speech of a party man. Yet what thoughtful man at the present time looks forward with a light heart? On the opposite page a keen observer of events writes: “The crust of submission to the established [social] order is very, very thin. The nation is seething with social discontent.”

I turn to the other journal, to an article dealing with religious questions. Its first words are: “Perhaps there never was a time when the Christian apologist fronted his task with so sober and apprehensive a brow as to-day, or when honest men found it less difficult to justify their traditional or instinctive faith to their reason. . . . What lays a paralysing sense of helplessness upon us is not so much the sharp onslaught of hostile forces as the extensive and intricate nature of the battle ground. It is not the menace of the situation, but its discouraging vastness and bewildering complexity, that strikes dismay to our hearts.”

The Christian cannot disregard such statements as these. They deal respectively with the political, the social and the religious life of our day and our land. They are clear proof that we are entering upon a way along which “we have not passed heretofore.” Men’s hearts are failing them for fear. We cannot dismiss the words as the untrusting utterances of unbelieving men. As a matter of fact, each individual quoted bears the Christian name, and two at least of them are shining examples as helpers of other men’s faith. They voice the feelings that affect most of us. We cannot look forward to the future with unconcern. “God’s in His Heaven,” we say with Browning, but we cannot add with him, “All’s right with the world.” We may indeed recollect that all down the ages there have been good and faithful men who took gloomy views of their own times, and were confident that the days of faith were ceasing with them. And we take heart from this, that, notwithstanding their fears, the sure foundation of God has stood fast, and still stands. The explanation of this recurring mood probably lies in the fact that the problems of faith of “to-day,” at whatever point of time that word may be used, are never the same as the problems of “yesterday.” The way is uncharted; the district is unknown. And the newness—the unfamiliarity—of the difficulties that have beset each generation of believers has been apt to make each generation think that its own times were the worst and the most difficult of all.

There never has been a time, from the days of the Apostles onward, when the Christian faith had not to stand upon the defensive. In Paul's day it was scouted and flouted by religious Jew and philosophical Greek; to the Roman it was only one of many superstitions, all of which might be tolerated so long as they were not inimical to the State. The Christian era has been one long battle in which the weapons of warfare and the methods of attack have changed with every generation. The object of the attack has ever been the same, it is true. Under whatever guise the onslaught has come, whether the foes have been from without, or alas! have been those of the Church's own household, the attack has been upon the supernatural dealings of God in the world and with the individual, and upon the Person and Authority of the Lord Jesus Christ. All may be summed up in those two lines—if indeed they may not be said to be one. For the coming of Christ in the flesh—denied and explained away even in John's days—was the crowning proof of God's supernatural action.

The disquieting feature of to-day lies in this, that it is not "the sharp onslaught of hostile forces" that creates the difficulties of faith; it is the views and the teaching— theological, philosophical and critical—of those who bear Christ's name and minister in the Church of God. At the present moment, there is no outstanding man who rallies the forces of avowed unbelief. The coarse attacks of a past day are dead. But Christian men, whose scholarship is vast, and who have nothing to gain by the propagation of views that contravene "traditional" beliefs, are developing theories of the "origins" of the Gospels that for the ordinary mind empty them of all authority. For example, it is asserted that John's Gospel is certainly not historical—the words are not the words of Christ, but are the spiritual interpretation put upon His acts by one who meditated much upon them and was indeed Spirit-taught in his interpretations. But who would exchange the very words of Christ—words upon which we have leaned in the crises of our life for salvation and for comfort—who would exchange them for the spiritual interpretations of the greatest saint of God?

These are some of the difficulties that lie in the unexplored road. And the upshot of the critics' labours is that uncertainty is brought into the record and unsettlement into the souls of even believing men. And as Mrs. E. S. Watson ("Deas Cromarty") puts it in her striking book, *Christ or Chaos*, "If no one but an

expert in languages and texts can separate the accretion from the germ, the actual from the imaginary, so as to have any real knowledge of Jesus Christ and what He brought—or did not bring—into human life, why, then we are in the grinding glacier-bed of evolution, we and our Christianity and politics together. Certainly, the churches are doomed, in that case. They will fall to pieces with the documents ; they will lose hold as the Figure disappears.” (p. 14).

The reply to these views has not yet been formulated. I mean, the reply on literary grounds, on the plane of the criticism. The Biblical Science, and the “Evidences of Christianity” that availed twenty-five or thirty years ago give no answer to the current problems. The Christian student finds himself in a way that is unknown and in a warfare that is new. Yet even so, the language of dismay and despair ill becomes us. As we have said, all down the ages the path of the believer has furnished trials for his faith, yet the trials have been overcome ; clouds have lifted, and it has been made abundantly clear that “the Lord sitteth above the water flood.”

But in the circumstances, what is the call to the believer who has neither the learning nor the training to test for himself the so-called “results of criticism” ? Must he suspend his judgment on divine things that are to him in a very real sense the breath of life ? In fact, he *cannot* suspend it. There are some questions in life that will not wait for an answer.

I have a life with Christ to live ;  
 But ere I live it, must I wait,  
 Till learning can clear answer give  
 Of this and that book's date ?  
 I have a life in Christ to live  
 I have a death in Christ to die ;  
 And must I wait till Science give  
 All doubts a full reply ?

So wrote John Campbell Shairp, a former Principal of St. Andrews, and a man of the widest erudition. And he found his answer in the words of Christ, tested and verified by the soul, “Come unto Me, and I will give you rest.” And we, who like Principal Shairp have that divine knowledge, obey the call also to follow, even though it be along a road unknown. To us, as to Israel, there comes also the call at such a time as this to “sanctify ourselves,” and to seek a fuller consecration of thought and life. And this consecration is an individual thing. It is good to pray and to look for a revival among the people of God, but the whole

company of the redeemed now on earth is made up of units, and the revival will act upon the units. Salvation is personal, and so are many of the "things that accompany salvation." My growth in grace—my obedience—my surrender to the Lordship of Christ—my response to His love—my sense of His leadership—my delight in His Will—my appreciation of His glory—these are matters that are personal to myself, and to a large degree are unaffected by the conditions that obtain in the Church at large. And if there is this response to Christ Himself, if the new stage of the journey is taken in His holy companionship, we shall be able to sing in real sincerity of heart the question and answer of Bickersteth's well-known hymn :—

" Peace, perfect peace, our future all unknown?—  
Jesus we know, and He is on the throne."

We tread the uncharted way with One Who knows all things.

## BIBLE NOTES.

**T**H**ERE** are many similarities between the Book of Daniel and the Book of the Revelation. It is our intention to point out one only at the present moment.

In Daniel xii. 10, we read : " Many shall be purified, and made white, and tried : but the wicked shall do wickedly." Rev. xxii. 11, reads : " He that is unjust, let him be unjust still : and he which is filthy let him be filthy still, and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still." Both statements refer to the end, and in each case there is a contrast between the righteous and the wicked. The good become better ; the wicked become worse. The separation between the two becomes more and more marked ; and the character of each becomes *fixed*. Such passages need to be pondered at the present time. They should have an intense interest for us. For they show that while the world becomes more abandoned to its own ways, and " the wicked do wickedly," God will so work and order events as to purify his people, and conform them more and more to His own mind and character. A bad state of things in the Church and the world is no excuse for individual unfaithfulness ; rather should it be an incentive to the children of God to shine with growing lustre ; and the Scriptures before us seem to indicate with unmistakable clearness that this is what God desires.

## “TO-MORROW.”

By S. T.

EXODUS xvii. 8-16.

**EXODUS** xvii. presents to us a tale of complaining, and very significant are the words in ver. 8, “Then came Amalek.” There is no surer way of falling into the snare of the enemy than to lose faith in God. Is the Lord among us, or not?

“Israel’s God is ours,” and if we would learn the meaning of Moses’ words “To-morrow I will stand on the top of the hill with the rod of God in mine hand,” we must consider what the incident sets forth as a type.

As to the immediate reason why Moses said “To-morrow” we have no information, nor are we curious. Possibly the day was already well spent, but this is unimportant. Certain it is that there is nothing like starting early in the day, whether the ordinary day be in question, or in the morning of life, for “It is good for a man that he bear the yoke in his youth” (Lam. iii. 27). But we have to look further to get full value from this incident; for Moses, the leader of God’s people, is here a type of Christ, the Chief Leader of Salvation, Who has in His capacity as High Priest gone up on High, and is now seated at the right hand of Power in the Heavenly Places.

It was not until after He had died for us on the Cross, and thus become our Saviour, that He ascended and entered heaven as our High Priest. To-morrow is a further day, and sets forth a new period of time; and did he not on the morrow of Resurrection lead His own out as far as to Bethany, and with hands uplifted ascend in their sight, “To the top of the hill,” or as Hebrews ix. 24 expresses it, “into heaven itself, now to appear in the presence of God for us?”

Like Israel we are passing through the wilderness, and like them we too have to meet enemies.

Amalek, type of the flesh, energised by the enemy of our souls, is a present foe, but while those hands are uplifted in the presence of God we may go on to victory. “To-morrow I will stand on the top of the hill, with the rod of God in mine hand.” They saw Him go. All power (or authority) in heaven and in earth is committed to Christ, and angels, principalities and powers are made subject to Him.

“Moses hands were heavy”—they needed support, but “He fainteth not, neither is weary,” and “He giveth power to the faint,

and to them that have no might He increaseth strength." The uplifted hands is a Priestly attitude and the strength He confers is ours as long as we need it, for Jehovah has placed His hand upon His throne, and declared war with Amalek from generation to generation.

Are those hands still uplifted? Let Hebrews vii. 23-25 answer. "He ever liveth," and is "able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them." Well may the Apostle then give thanks to God Who always leadeth us in the triumph of Christ. If Israel turned their backs to their enemies, the fault was theirs and only theirs; and if we are beaten in the fight we alone are to blame.

At the Red Sea, we read, "The Lord shall fight for you," but having been saved and set upon our heavenward journey, it is ours to fight, and His strength and intercession are enough for us all the way.

He has "gone up to the top of the hill," and so far as Israel are concerned they have lost sight of Him until that day when He, the Same, and in like manner as He ascended, shall re-appear, His hands still uplifted to bless His people, subdue their enemies, and re-establish them in power and glory in the land from which for so long, and on account of their rejection of Him, they have been exiled and still are estranged.

Meanwhile may we learn the lessons taught by Exodus xvii., Acts i., and Hebrews vii.

---

## NOT KNOWING.

---

Not knowing! As we start upon the journey,  
Of this first morning of another year;  
Not knowing what 'twill bring of cloud or sunshine,  
Of joy or sorrow; yet we do not fear.

The Lord has called us, set us on the pathway,  
The path that leads to His bright Home above.  
And He has charged Himself with all our burdens,  
And He will cheer our souls with His own love.

The years gone past were fraught with countless mercies,  
Time after time His faithful care we proved;  
In spite of our unworthy conduct often,  
He never yet His faithfulness removed.

Though all things here may fail and change, we fear not.  
Eternal things will only brighter shine;  
Ere this year close our gracious Lord may call us,  
To bask for ever in His love divine.—S. B.

## DEPRESSION AND ITS CAUSES.

By E. A.

ONE has sometimes heard it said that the Christian should always wear a bright face. In fact, some would almost make out that a believer who wears a long face is guilty of a sort of treason against his Lord! The Man of Sorrows, however, tells us not to judge from the exterior, but to judge righteous judgment. The world is proverbially governed by appearances; but the Church of God is to live under the power of eternal realities.

Almost all great Christians have experienced seasons of terrible depression, and have many a time been almost on the borders of despair. Martin Luther was certainly not one of the weaker sort, but he sobbed himself into his last sleep like a great wearied child. And it is not to be wondered at if the rank and file of Christ's army are occasionally almost overwhelmed by depressing thoughts and feelings.

There are many reasons for the depression which we all experience at times. We are still in this body "of our humiliation." Depression is often *constitutional*. Some men seem to have been born under a cloud. Although they are not burnt at the stake, they suffer a daily, hidden martyrdom. "That torpid ass," the body, is a continuous clog on their activities of mind and soul. This constitutional depression is not necessarily a hindrance to usefulness. Ships need ballast as well as sail, and so does the Church of God. Many a man has never begun serving the Lord until his health was ruined. The buoyancy and brightness that come from high animal spirits are not Christian graces. The face may be always wreathed with smiles, but this is no indication of true godliness. Jeremiah was a weeping prophet, but he faithfully delivered God's terrible messages. And even the sullen Jonah was a true prophet of the Lord. John Calvin wore a sour face, but he was one of the greatest of the Reformers, and the centre of Continental Protestantism.

Again, depression is often the result of *monotonous occupation and surroundings*. The bow that is always kept stretched loses its elasticity and strength. Rest and recreation are a law of our nature and cannot be denied us without serious loss. When we take a holiday, we do less in order that we may do more. We may blame the spiritual life whereas we ought to blame the body. Those

who work with their brains are more liable to depression than those who toil with their hands. Brain work and heart work wear out the nerves, while manual labour builds up the muscles. Nothing is so depressing as monotony; the thoughts revolve in the same dark circle, and the outlook is a mass of grey. In such a condition, a physical change may work wonders.

Peter tells us that we may be overtaken with "heaviness" through various *trials and temptations*. The great Apostle to the Gentiles knew what it was to have continual sorrow at heart and be burdened with many cares. If it is true that "sorrow and pain knock more often at the door of the heart than joy and gladness," then we need not be surprised that heaviness is sometimes our experience.

Ours is the religion of the Cross, and *the Cross* spells a cruel death. It is an emblem of shame and suffering. We are to crucify those things which are opposed to our Lord's wishes. We are to put out of our lives those principles which involved our Saviour's death. We are to die to the thing which the flesh delights in. Surely the believer suffers more keenly than does the unregenerate soul. Further, we live in the midst of a lost world. We know that many go into eternal punishment, among them, it may be, our own relatives. We know that God's only remedy for man's ruin is hateful to the carnal mind; everywhere men are trampling underfoot their only hope, quarrelling with their own mercy, and rejecting their own salvation. And we know what their doom is to be. If we put happiness before duty, and sacrificed truth for the sake of what was agreeable, we might well refuse to believe in hell and so wear more smiling faces.

Sometimes we are at a loss to account for our depression except on the ground of *Satanic assaults*. The great enemy loves to discourage the people of God, and he uses as a handle the things we have mentioned. It sometimes happens that the Lord allows him to tempt us in this way before or after some season of special usefulness. Take the case of Elijah. Shortly after his great victory at Carmel we find him fleeing in panic before the face of the wicked Jezebel; and we remember his utter prostration of spirit when he had reached a temporary refuge far to the south of the country. No doubt, too, in this case, physical exhaustion had much to do with the discouragement of his soul. A celebrated minister of the gospel said he used to count upon periods of depression as



being the sure precursors of seasons of special blessing. In the midst of his triumphs he must be made to realise that he is but dust, and that the glory is the Lord's; that no flesh should glory in His presence.

Of course, *getting out of touch with the Lord* is another fruitful source of depression. If our hearts condemn us we lose the joy of our salvation. In this case the remedy is easy to know, though it may be hard and bitter to put into practice. But repentance is not all bitterness; there is sweetness mingled with it, and our God is ever gracious to those who have fallen.

One lesson that we may deduce from the above remarks is this: never to walk by feelings, but ever by faith—a lesson, surely, which it takes us a lifetime to learn thoroughly. Blessed is he who, in the midst of depressing feelings and circumstances, remains calm and firm and confident in spirit, resisting the enemy, refusing the evil, choosing the will of God, and claiming His power to overcome. He gains a victory which angels may well be constrained to admire.

---

## NOTES ON THE SEVEN CHURCHES.

SMYRNA.

G. V. W.

Rev. ii. vers. 8-11.

---

**L**AST time I spoke of eating of the tree of life in the midst of the Paradise of God.

Now I would speak a word on what is addressed to the second Church (read from 8 to 11).

The scene here presents a contrast interesting and instructive. Ephesus (Beloved) referred to the virgin state of the Church—we find Christ there presented with certain insignia of office, stars, candlesticks. No one could hold the candlesticks but Christ Himself, no one trim them but the blessed Lord.

In Smyrna there are certain glories in the beginning and end of the address which shew the other side. It is a state of entire prostration. He does not begin with insignia of office which might damp the heart, and crush the spirit, but begins with *Himself*. "The first and the last." I come to you as the One in Whom you

find the answer to every trial you are in. Weakness always tends to fear, but "I notice the things you fear." In Smyrna (Preserved) things ready to slip Christ takes up and saves a part. If you are strong in the Lord you can spring up and soar into heavenly things, when He sees this He has a right to come and say, "Well, where is the fruit?" But when He comes to what is weak (and I am sure you and I can say we are weak): the Church may be said to be in its dotage—He comes in and says, "Look at Me. See whether there is not something to lift you clean up out of your difficulties."

The title "First and Last" brings out the glory of His person. He comes in this character into Smyrna. It is important for souls in weakness to know that Christ does not expect anything from them. When He found me He tied my feet as a sheep's are tied and laid me on His shoulders, and carried me off, and has cared for me ever since. The moment I think of giving back fruit to Him, if my heart is in a state of weakness, it will lead to bondage. But if I say, who saved me out of the world, and has cared for me ever since? I answer, Jesus of Nazareth. Ah! and the First and the Last. If there is in Jesus every time He comes to wipe away a tear, the character of the First and the Last, how shall I stand then before Him? Ah! says He, I am "He which became dead and am alive again"—don't you say, "my weakness, my weakness." I know *more* of that than you do—you have not gone down into death. The worst Satan can do to me is to make me "Absent from the body—present with the Lord"; but when Christ became dead He *tasted* death for every man. He *tasted* the *wrath* of God, one drop of which I shall never taste. Death could not hold Him. He could lie there, and rise up carrying the gates of His prison like Samson.

Some in Smyrna were striving to hold on their way *with God*, in spite of difficulties. You can't, if you know the heart of the Lord Jesus, think He forgets the state of the world around! If you care for the state of things around, seeking to pray intelligently you can't suppose Christ does not look at all, you must *know* the difficulties of the times in which we live, but He would not have us give up in the sense of weakness. The difficulties we are in have not exhausted the springs in Him. After all is over Christ will rise up as *fresh* to give you blessing as if there had been no sin since Pentecost. No wearied eye in Him, all freshness! No mixture, all the freshness of Christ, as the First and the Last. The winding

up is, "He that overcometh." No death—"shall not at all be hurt of the second death."

How little our hearts *are made up to suffering!* There is a startle, often, when trial reaches us. What are we called for?—"as sheep for the slaughter." These people were terribly afraid of death. If saints caught in a storm are *surprised*, how little communion there must be with Christ; you *ought* to have suffering for Christ's sake; if it produces surprise, it shows you are not in communion with Christ or you could not complain here of the tribulation.

Have you sorrow of Christians not going on well with you? You can't say to Christ Who came down here as "the Man of Sorrows," "See Lord, how *I* am forsaken, how great *my* sorrow!" We *can't be forsaken of God!* What is tribulation? Something outside, to complain of which proves we are not in fellowship with Christ! "You shall not be hurt." What are your sorrows? Christ says, What are you afraid of? Look at the glory, turn to the Paradise of God and I'll take care of the overcomer. If the truth were just laid to a soul in weakness, that all the things Satan can do on my way home has that one end, the glory! Christ limits the day—let him do *all* he can, there is a day beyond which He can do nothing. He may lead His sheep through a path where they may find their *weakness*—*Job* for instance. There was dross hidden—a big bit of the world in *Job's* heart; Satan cannot touch a hair of my head. And that's what makes me murmur? instead of, like Jesus, saying, "The cup which My Father, &c." Thorn in the flesh; "you may say *that's* Satan; and I can't bear to have to do with Satan."

There is not a sin which has not sprung from Satan—but though this is from Satan, *I'll receive it from God's hand.* Paul could glory in his own infirmities; you don't know yourselves, if you don't know of your infirmities. If you walk to the Land's End you will find out if you are a good walker, if you can go up and down hills; if you have walked ten years with Christ, Christ has communicated in *detail* what a poor wretched thing He has found you. Yet may you glory in infirmities. "Paradise of God" where the heart of God will be perfectly unfolded, all the beloved victors feeding there. Christ will have His joy—God will have His joy, the joy of the Holy Ghost *thrilling through all.*

Christ looks at *all* saints; does He see a company of pilgrims going forth to meet Him? Do your hearts sympathise with His

heart, and sympathise in everything? Have you a heart to respond to the heart of Christ? Can you sympathise in *His* thoughts of the Father's children? What a comfort in this word, "they shall not be hurt"—the wide Church of God, be they Romanists, Protestants, Nonconformists, mixed up in every evil, we find children of God in all. Christ gives it as a comfort to my heart about those I love and *He loves* even in a wrong position—they shall not be hurt. They won't walk with Christ here—well, He will triumph over their inconsistency and says "They shall not be hurt." But it is good for my own soul to think of Christ's care for my future glory. Christ says, I have stood *responsible for your souls before Satan and before God*. Do you care nothing for *my* honour? It comes as an appeal to the generosity of Christian love.

I put it to you, Are you "overcomers"? It comes as an appeal, for love begets love: "free grace begets free grace" could write even a *heathen* poet. Can you say the pit is shut for you, and has He given you the faith, which sets you as an overcomer? This is a practical word. He has given a faith to overcome, He has given *Life*, and with *whom* does it connect me? With *what* does it connect itself? Is it its nature to associate with things down here, or with *Him*? A person may be a Christian like Lot in Sodom, but what a different position between a man who has to search out to see whether he has faith to appeal to another, and one who can say, "Don't ask if I have faith—look at my life. I have been *walking with God*."

Abraham should not have gone to Egypt, *but he got out*, he had *life*. If you are like Lot in Sodom, you must get out, as fast as possible. I am a member of Him Who *has* overcome; and what I want is to manifest the liberty of being an overcomer too. There is a certain power of leaving things to God, a certain *springiness*, which commends itself to people, freedom from care. Can you say, I am an overcomer? If you have got faith you *are*. But I should not like my friend who knows my life to *ask*. My life should *show* it. What holds the world should not hold me, *all the waves that cover me should leave me higher*.

You are weak, and if Christ sees you hold up your head as to anything you *have* been, He says you must learn you are thoroughly weak in yourselves, you will have nothing henceforth from Satan but perplexity—I will only prove your mettle, but the time will come when Satan shall go down, and you go up.

Before Satan was—*He* was. Ever the *first*, and when all evil has been purged out, Christ will rise up as the *Last*. There is your resource. Your enemy which you may dread, Death, He took. The expression of God's wrath He has tasted for you; because *He* took that, you shall not be hurt of the second Death. But if *He dwells* in you *with joy*, it will make you overcome now.

It is the desire of my heart that you may go home with the thought, there's something in Christ I have to look at more closely—*something for myself*.

---

## CHRISTIANITY IN KOREA AND IN GREAT BRITAIN.\*

---

**K**OREA has been known as the Hermit Land of the East. It lies north of Manchuria and a little west of Japan. Its history dates back beyond the time of King David. Surrounded by almost impassable natural barriers, the outer world seems excluded, and until recently the Koreans were a people quite apart from all other nations. A little more than twenty-five years ago not a missionary had resided in the country; the Bible was unknown, and no one would have been allowed to circulate it. So determined were the inhabitants of this country to live alone that even the sign posts along the road bore the significant notice, "If you find a foreigner, kill him. He who does not is a traitor to his country."

Within the brief span of a quarter of a century everything is changed. Korea has been turned upside down. And the main reason for this is, that Christianity has come to it, and with something like the same power that was manifested when it turned the world upside down more than eighteen centuries ago. Within this short period there have been 100,000 conversions, and, in addition, there are some 200,000 adherents of the different Churches. These numbers have been largely added to of late.

But it is not the numbers of the converts, but their quality, that chiefly impresses one; and it is to this we wish to call special attention. Christianity in England, for the most part, is at a very low ebb: conversions are few; the sense of sin is very superficial;

---

\* The writer of this article is indebted for his information to "*Korea for Christ*," by G. T. B. Davis, Christian Workers' Depot, Paternoster Row, E.C.

the work stagnates, and some records indicate even a decline (not a decline of bricks and mortar, but of souls); people are forsaking attendance on the ministry of the Word for pleasure; and a general lukewarmness is the prevailing feature. In Korea, the opening years of this century have witnessed just the opposite—there everything has been at high water mark.

We will try and indicate the principal features of this marvellous work of God. A work which seems to come as a kind of rebuke to us who dwell in the favoured quarter of the globe where Christianity has found its home all down the centuries. Would to God that Christianity in Europe were anything like Christianity in Korea.

What is the Agency which has been used to produce such results? It is three-fold. (1) Definite, untiring evangelistic work; (2) the distribution, far and wide, of portions of the Word of God, which have been studied and even committed to memory; (3) Prayer.

1. As to Evangelistic work. A feature of the spread of the gospel in Korea has been the giving of days in the service of soul-winning on the part of the rank and file. This not only indicates great zeal on the part of the converts, but represents real self-sacrifice, for the Koreans are mostly poor. Nor does this sacrifice consist simply in what has been given up, but real hardships had to be borne and long journeys undertaken without means of transit. All this seems like a chapter out of the Acts of the Apostles. There we read: "They that were scattered abroad went everywhere preaching the word." Again, referring to the same period: "They . . . travelled as far as Phenice, and Cyprus, and Antioch, . . . And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts viii. 4; xi. 19-21).

The same results have followed in Korea. One great element of weakness at home is that preaching has to a large extent become a professional matter, and many a one who could win a soul for Christ, if he tried, does nothing. Much of the present arrangement in Christendom panders to the incipient laziness and indolence of the human heart. We are never inclined to do what we can pay another person to do for us.

Of one missionary (Dr. W. H. Forsythe) we read: "It seems to me I never had known what a passion for souls really meant until I saw Dr. Forsythe at work. At all hours of the day, and often of the

night, in the homes, on the streets, in the inns, on the fishing boats and steamers, everywhere, he pleads with people to accept Christ. . . . More than once I saw him stop a group of travellers on the highway, preach Christ to them for a few moments, give each a Gospel, and then get all on their knees while he offered a prayer for their salvation. Again and again this tireless soul-winner goes to the inns where thirty or forty Koreans are asleep on the floor, rouses them up, tells them how to be saved, has prayer, leaves Gospels, and is gone. It is a delicate task, but so winsome is the doctor's way that the men lie down again with a smile instead of a scowl." Such untiring zeal may well account for the remarkable results witnessed in Korea.

2. But another agency has been the circulation of portions of the Scriptures and the systematic study of the Bible. With regard to the translation of the Word of God into Korean, there is an interesting fact which is worthy of mention. "This language possesses an alphabet, a thing unknown in Japanese or Chinese. . . . Invented in 1445 A.D., it has come quietly down the dusty ages, waiting for, who knew what? . . . By one of those mysterious Providences it was kept waiting for the New Testament and other Christian literature." Several translations have been made. "The total number of portions and Testaments issued in 1900 amounted to 44,000 copies; in 1909 the circulation was about 400,000." In some cases conversions have taken place without any direct human instrumentality. "A young patriot, after five weary years spent in prison, was banished for life to a distant island of the Empire. Just as he was leaving school a Christian friend presented him with a Bible and a hymn book. On a tour of the island one year later, I found him as earnest and intelligent a believer as I ever met. The Holy Spirit, using the Word of God, had been his only teacher."

Bible Conferences have played a conspicuous part in the Korean revival. "The Koreans frequently walk a hundred miles or more to attend these gatherings—of which no less than a thousand are held annually in different parts of the country. And, as the author of *Korea for Christ* remarks, "The secret of the strength of the Korean Church lies in the fact that it has been nourished on the Word of God." Many of the converts not only study it diligently for themselves, but commit large portions of it to memory; some having learned nearly the whole of the New Testament by heart.

3. But perhaps the most potent factor in this mighty work has been PRAYER. A week, or even two weeks, of prayer is a thing not unknown in Korea. "To-day Korea is honeycombed with prayer circles. The Korean Christians pray with a fervour and faith that puts believers in Western lands to shame. They think little of spending all day or all night in prayer. Sometimes they will kneel for hours on the frozen ground on the mountain side agonising with God for the salvation of the lost." In one place there is an average attendance of a thousand at a week-night prayer-meeting. In some churches there are prayer-meetings every night.

Thus we have seen that Prayer, the Bible, and Personal Service are the factors in this marvellous work of God.

What kind of Christians have these methods produced? Apostolic methods have produced Apostolic results. This has been manifest in the kind of people whose lives have been transformed, as well as in the lives of Christians generally. Sorcerers, devil-worshippers and people of the worst type have been reached; while the general spiritual condition of the whole community bears witness to the operation of the powers of another world.

With regard to remarkable instances of conversions we have space only briefly to refer to one case, that of Uhang, the blind Sorcerer. The testimony of one is: "He came to our back door, and I saw on his tired pock-marked face the vision of the other world. Strange, isn't it to find a deeper, sweeter happiness on a blind Korean face than I ever saw on a human face at home." This man walks hundreds of miles, groping his way along the dusty roads of Korea, in the service of Christ. He has learned to read portions of the Bible by a method invented by himself. The fact is, nothing seems too hard for these followers of Christ to attempt; no hardship too severe, and no sacrifice too great. Any distance, no matter what, to attend a meeting or with the object of helping another is not thought too much.

The work has been deep. It is well known that the sense of sin produced under the power of the word has been almost overwhelming. "They would weep and wail and beat their breasts, and sometimes they would sink down upon the floor under such a weight of sin as to be wholly unable to articulate distinctly." Public confession of sin, too, on the part of individuals has been accompanied by striking manifestations of God's power and presence.

*(To be continued.)*



# The Faith and The Flock.

Vol. VI.—No. 2.

FEBRUARY, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### *The Sermon on the Mount.*

THE minds of the Lord's people have been exercised a good deal lately with respect to what is termed "The Sermon on the Mount"; and some of the questions raised are: "Is it for Christians?" "Is it to be taken with strict literalness?" "How does it apply to-day?"

We believe the true way of regarding this matter lies between two extremes: the extreme, on the one hand, which says, "Here is my standard, it is not sufficient to act in the spirit of these utterances, I must give practical effect to every word, and that to the very letter"; and on the other, which would set it aside as being entirely dispensational, and give it no present application whatever.

Our reasons for rejecting the first are, (1) The Sermon on the Mount is, as far as we remember, never once referred to in any of the Epistles. We do not recollect even a quotation from it. Peter, James and John all knew about it, and most probably heard it delivered: certainly the first and the last did. If it was intended to be binding upon Christians, to be in full force at the present day, and that to the very letter, then why is this never pointed out? And not only is it not held up as a model, but it is not even once mentioned. So silent are all the New Testament writers upon this point that, as far as the Acts and the Epistles go, one would not have known there was a Sermon on the Mount at all.

(2) The Sermon in its completeness is found only in Matthew. Now, few who study this Gospel carefully can doubt that it has its own special character. It presents Christ as King, and unfolds the Gospel of the Kingdom. If we considered merely the parables alone it would tell us this. Take the Parables of Chapter xiii., which are found only here in their completeness. While the Parables of the Wicked Servant, in Chapter xviii.; the Labourers, Chapter xx.; the Wedding Guest, Chapter xxii., are found only in Matthew. In all these Parables the governmental dealings of God become

very prominent, and this is in harmony with the truth of the Kingdom. The judgment scene of Matthew xxv. shows how intensely Jewish the character of this Gospel is.

Here are two reasons, then, why we are disposed to modify the extreme view which would press for a literal carrying out of the Sermon on the Mount.

Against this it is contended that our Lord is addressing the children of God: that His words are explicit; and that He closes with a benediction upon the one who "doeth these sayings of Mine."

With regard to this, it may be observed, that such utterances may prove nothing. Are not the Psalms just as much the Word of God as the Sermon? Yet many of the Psalms we know are not specially for the present time; though all of them may be read with profit. In Matthew x. 9-10, our Lord says to His disciples, "Provide neither gold, nor silver, nor brass in your purses . . . neither two coats." Who thinks of carrying out this literally? and if not this, why the other? Our Lord does not add, these instructions are only for the present time, and only for you. As far as any word to the contrary goes they are just as much for the present time as the Sermon on the Mount; and if we take the spirit of the words in the one case, why not in the other?

It is easy to miss the very truth we wish to grasp, by a slavish adherence to the letter.

On the other hand, to say the Sermon has nothing to do with us, and never to read, and thereby seek to imbibe the spirit of it, would be as unfortunate as we believe the other mistake to be. But we are no more under the letter of the Sermon on the Mount than we are under the *letter* of the law given long before from another Mount. For the *letter* always kills: whether it is New Testament or Old. We fulfil both as we walk, not after the flesh, but after the Spirit.

\* \* \* \*

**"And ye shall  
keep it up."**

WE are asked to explain the meaning of these words, found in Ex. xii. 6. In ver. 3, we read, "In the *tenth* day of the month they shall take to them every man a lamb." And then in ver. 6, "Ye shall keep it up until the fourteenth day of the same month."

Number ten and number fourteen are both significant. Ten is the first double number, and generally indicates that which is sufficient for every demand. Thus ten commandments set forth God's complete demand upon man. If this is so, then the lamb taken on the tenth day would signify that that offering was sufficient to meet every demand of God in connection with man's responsibility. But this had to be put to the test. And so the lamb was kept up until the fourteenth day, in case any blemish should manifest itself. This may answer to the three and half years of our Lord's public service, during which, in every way, He was tested, and nothing but spiritual perfection was found in Him; represented by the *fourteenth* day—or twice seven.

A correspondent writes:—

The Article in the January issue of the *Faith and the Flock*, based on the words "I will never, never let go your hand," has recalled an incident which occurred when the writer was travelling some little time since. A young Mother with two tiny children entered the compartment; she placed one on either side of her, taking a little hand of each. The children looked perfectly happy. Suddenly the train entered a tunnel, and the compartment not being lighted, we were in total darkness; naturally, I thought of the children, and should not have been surprised if they had uttered a cry of fear and distress; but all was silent; when we emerged as suddenly into the light, the little upturned faces were smilingly fixed on "Mother." Her hand-clasp had given absolute rest and confidence in the darkness, and they knew no fear. I thought of the beautiful Scriptures referred to in the above article, and many times has the incident come back helpfully to me, as an illustration of confidence in the Hand-clasp that "will never, never let go."

G. L.

Psalm li. gives the experience of a prodigal dealing with God. Luke xv. the experience of a father dealing with a prodigal. Joy is the sequel on the part of both.

\* \* \* \*

In 2 Cor. vi. 15 the believer is asked "What concord hath Christ with Belial? Or what part hath he that believeth with an unbeliever? Then follows the command, "Come ye out from among them and be ye separate."

It is well to bear in mind that the measure of such separation to God from what is contrary to His will in everyday life depends upon the measure of our fellowship with God (Exod. xxxiii. 16) and not upon merely walking in separation from unbelievers. Notice how much is contained in the little word SO in Exod. xxxiii. 16.

## CHRIST AND THE BIBLE.

[I]t is not for us to explain Christ, it is Christ Who explains God to us ; He is the interpreter of the Father. And so He is called "the Word." The title "Word of God" is used both of the living and written Word, and this suggests certain resemblances between Christ and the Bible.

We have, first of all, certain verbal resemblances. "I am the *Bread* of Life," said the Saviour, "if any man eat of this Bread he shall live for ever" ; "Man shall not live by *bread* alone but by every word of God," was spoken by Him of the written Word. Again, He said, "I am the *Light* of the world" ; and we put alongside of this the words of the psalmist, "Thy word is a *light* to my path." The Living Word "is *able to save* to the uttermost all that come unto God by Him" ; and we are exhorted to "receive with meekness the engrafted Word which is *able to save* our souls." Many other verbal resemblances might be traced out between the Living and Written Word.

Further, Christ and the Bible are both *divine* and *human*. In what a remarkable manner do the deity and humanity of our Lord display themselves at Sychar's well, where, after the Son of Man asks for a drink of water from the woman, He offers her living water ! And how human are the love stories of the Bible, of Boaz and Ruth, of Jacob and Rachel ! At the same time what wondrous and unfathomable revelations are contained in such a book as the Epistle to the Ephesians !

Christ and the Written Word resemble each other in that, while they are both *Jewish*, they are at the same time both *universal*. Our Lord may be said to have been a Hebrew of the Hebrews, for He was of the royal line ; but He is the Saviour of the world. The Bible as to its human side is an eastern book, written in the east by Jewish penmen, and having an intensely Jewish outlook ; while at the same time its message is universal.

Lastly, the *Holy Spirit* is needed to understand both the Person and the Book. "No man can call Jesus Lord, but by the Holy Ghost" ; and the same Interpreter is necessary to enable us to understand the spiritual messages of the Bible.

*The Bible is the Book of Christ.* He is its centre and circumference, its heart, its life, its glory. Take Christ from the Bible and what have you left? Not much of importance that is intelligible, and nothing that is essential to salvation. All through the Old Testament our attention is drawn to a coming King and a coming Sacrifice. In promise and prophecy and picture we are pointed to a Coming One, Whose sufferings and death and subsequent glory are in certain parts depicted with minute detail. When we reach the Gospels we see that the Coming One has come; we are face to face with the wondrous Person of the Christ of God. Passing on to the Acts we behold the power of the same Person exhibited in and through His disciples on earth. The Book of the Acts might fittingly be called the Acts of the Risen and Glorified Saviour by the Holy Spirit through His servants. In the Epistles we have our Lord's precepts, while in the Apocalypse we are pointed on to the programme of events that will take place at the revelation of Jesus Christ.

*What does Christ say about the Bible?* He stretches one arm, as it were, over the whole of the Old Testament, and sets upon it the seal of His divine authority. "The (Old Testament) Scriptures testify of Me." "Moses wrote of Me." With these Scriptures He confuted His opponents. To them He appeals in proof of His Messiahship. And He takes up those Old Testament miracles which are calculated to arouse criticism and even ridicule—the Flood, Jonah and the whale, Lot's wife—and He re-affirms them as matters of fact.

And He stretches His other arm over the whole of the New Testament when He promises that further teaching to His disciples which they were not in a position to receive until His death and resurrection and the coming of the great Interpreter, the Spirit of truth, Who was to lead them into all the truth!

It is the Son of God Himself Who again and again declares Himself to be co-equal with the Father; it is He Who underscores His atoning death; and it is He Who affirms so emphatically the awful truth of eternal punishment.

In short, Christ sets His seal upon *all* the prophets have spoken, so that the question, "Do I believe the Bible?" resolves itself into the question, "Do I believe *Christ*?" Christ and the Bible

stand or fall together. The Living Word and the Written Word testify of each other. Said Martin Luther, "There is only one Person, and only one Book." Blessed is He who rests his soul upon the Person and the Book. Nothing can touch him.

Proofs are in great demand to-day. Men say they will not accept that for which they have no evidence. Honest doubt is not to be rebuked. Nathanael was an honest doubter. "Can any good thing come out of Nazareth?" he asked. But he was open to conviction; he was ready to receive the truth; and after his interview with the Saviour it was he who gave expression to the bold confession, "Thou art the Son of God." Christ did not call for a blind, unreasonable faith. He said, "If I do not the works of My Father, believe Me not."

The Bible proves itself. Think of its unique position in the world, its miraculous preservation, its fertilising effect on the mind of man, its wonderful moral power over the lives of those who receive its teachings. It bears its own credentials, it authenticates itself. It reveals God and makes known man, and unfolds the wondrous plan of redemption in the person and work of the God-Man.

But to the believer, the strongest proof that the Bible is God's Book is the fact that he possesses the key to the Book, Christ Himself. The believer does not accept the Bible as the Word of God on the authority of any man or church or council. God Himself has given him the assurance that it is His Book. It is in the Bible, and in the Bible alone, that the converted man finds the explanation of the change through which he has passed. By believing on Christ he has the key to the Book. The truths of the Bible are bound up with the experiences of his new life. He might as well deny his very existence as deny that the Bible is God's Word. His conviction of the inspiration and authority of the Written Word is unshakable, for he has a personal knowledge of its theme and life and glory—Jesus Christ Himself.

---

In John xiv.-xvi. we are repeatedly told to ask.

\* \* \* \*

"The condition for a full blessing is to ask (Matt. vii. 8), for an overflowing blessing is to give." (Luke vi. 38).

## GOD'S TREATMENT OF MAN.

## THE PARABLE OF THE LABOURERS.

Matthew xx.

By R. E.

"Is it not lawful for me to do what I will with mine own?"

THE Parable of the Labourers illustrates in a very wonderful way *part* of God's dealings with men, but not the whole.

God has been ever calling men; and this is illustrated by the householder going out at four different times to call labourers into his vineyard.

The first to be called was the Jew. The details of the parable make this perfectly plain. There was an agreement with the first who were hired, but none with the rest. The only people God ever made definite agreement with were the Jews. It is clear, therefore, that these men who were hired first represent the Jewish people. The parable, therefore, deals specially with them, but it has lessons for us, because it raises the question of God's relations with men, and His dealings with them. Are those dealings right?

There was no agreement with any of the labourers except the first, but the householder says, "*Whatsoever is right* I will give you." "*Whatsoever is right.*" Are God's dealings, after all, right? When we look round at the world and see all that happens, are not some tempted to raise the question, Are God's ways just? The first batch of labourers did not think the ways of the householder were equitable. "They murmured against the goodman of the house." They had borne the burden and heat of the day, and they expected to receive more than those who had wrought but one hour. There was, however, no injustice in giving them a penny—that had been agreed upon. They had absolute justice meted out to them. It was an agreement. God gave the law to the Jews, the principle of which was, "This do and thou shalt live." If they kept it, they were blessed. If they did not, they were cursed. But this parable illustrates more than that. Though man may murmur against God, in the end it will be proved that God is good.

What goodness on the part of the householder to give those men who had wrought only one hour a penny. According to what had been agreed upon with the other men—a penny *a day*—such

payment was generous in the extreme. They, at all events, could go away *praising* the goodman of the house. And what we learn from all this is that God is sovereign. "Is it not lawful for me to do what I will with mine own?" ; and further, that God's sovereignty is exercised in goodness. "Is thine eye evil because I am good?" God's will is absolute, but He is good. We may question His ways, we may challenge His procedure, but, in the end, we shall see that God has done the right thing. He exercises His sovereignty always for the benefit of His creatures. He can do what He will ; but He always wills to bless. The full unfolding of this comes out in the remainder of the chapter.

We have said that only part of God's ways are illustrated in the parable. For instance, it would be a great mistake to suppose that we obtain blessing by working for it. In this day of grace it is "to him that worketh not." For neither the full truth as to man or as to God is here brought out—the badness on the one side or the goodness on the other. The murmuring of the parable was to change to the bitterest hate. The goodman of the house is to be put to death. This comes out in vers. 17-19. Here we have described how man would deal with God. The full tale of man's wickedness came out in the treatment meted out to Christ. What will God do? There should come out the full unfolding of His grace. The most insulting behaviour, the most cruel treatment would be meted out to the Son of God's love—mocked, scourged, crucified—but Christ would endure it all, and then rise again the third day. God would allow men to do their worst, and then He would shew them what a God He is—one of absolute goodness.

"The third day He shall rise again:" and this in order to become the source of blessing to the very men who had put Him to death. Every enemy should be overcome—the ground cleared—in order that God might be free to dispense blessing according as His love should dictate. Men should find their blessing in the very Man they had crucified. How rich that blessing, only the heart of God could declare. It should satisfy even the love of God, and be worthy of Him Who had died for men. "The third day He shall rise again"; this is God's triumph. In resurrection God could, as it were, begin afresh. Christ the reason, the channel, the ground, of blessing—perfect righteousness and perfect love reconciled in Him.



And now we come to vers. 20-28, and again we see the difference between the heart of man and the heart of God. Christ is talking of His humiliation, and even of death, yet we have two of His disciples aspiring to places of exaltation and honour. "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him . . . Grant that these my two sons may sit the one on Thy right hand and the other on the left, in Thy kingdom." They thought of a place where others would minister to them. How does Christ meet it? By showing them that He had chosen a very different path. "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Here we have the full tale of grace and the ground of our blessing. The first thing we need to learn is not how we are to work for God, but how He has wrought for us. What He has given. There was need of a ransom. We were slaves of sin and Satan—captives. The only ransom that could deliver the lawful captive was the giving of another's life, for ours was forfeited. It must be a life, too, spotless and holy, one that God could accept. Christ alone could supply what Divine justice demanded. His life had all the worth of Him Who gave it. Perfect obedience, perfect submission, perfect love were found in Him; and yet He laid down His life under the judgment of God for our sakes. "Is it not lawful for me to do what I will with mine own?" God alone can rightly use these words. Christ alone could give His life in the stead of others who had forfeited theirs. He came to minister—He came to give: this is grace. And this is what we need, and what alone suits us.

And how plainly the concluding incident in this chapter reveals the heart of the One Who came to do both. Here we have the Lord Jesus on His way to death; on His way to endure all that is depicted in vers. 17-19, yet He is arrested by the call of two blind beggars. The multitude would silence them, but "Jesus stood still." Here again, we see the contrast between God's behaviour and man's. Jesus had said He came to minister; and here we see Him doing it. Ministering to need *wherever* it was found. Listening to the cry for mercy, whoever raised it. At the service of man, even though they be blind beggars. "What will ye that I should do unto you?" "Lord, that our eyes may be opened." "And He *touched* their eyes," and they received sight. How much this touch meant. How it proclaims what was in the heart

of the One Who could do it. In Jesus—Jehovah's Servant—power and goodness were combined.

There is, therefore, a striking sequence in the second half of the chapter to the parable in the first part. It all tends to bring out that under law man gets exactly what was agreed upon, but no more. On the other hand, when it is left to God, He acts according to His own sovereign pleasure, and that always means man's highest blessing. We see this in *measure* in what was done for the labourers. It comes out fully in all that follows. There we get the full tale of man's hate and of God's love. "Is it not lawful for me to do what I will with mine own?" If men would only leave themselves and everything to God, and allow Him to have His own way with them, all would be well, for His will is always to bless. For it is written, "God *will* have all men to be saved and to come unto the knowledge of the truth." And again, "This is the will of God, even your sanctification." Salvation and sanctification mean man's highest blessing.

---

## CHRIST IS BETTER.

By WALTER SCOTT.

---

**W**HAT is better than peace?  
 What is better than forgiveness?  
 What is better than heaven?

Christ is better than any blessing and greater than all His gifts. The Cross has a glory infinitely deeper and more profound than any work or thing in time or eternity. But the moral glory of Christ in Whom the God-head dwelt surpasses even the Cross, for He sustained it—the Rock of ages upheld the might and transcendent glory of the Cross and gave to *it* His own greatness and character. Christ is greater than all. He is about to fill the universe with His presence. But love remained unsatisfied till the Church was born—His companion, His bride, His wife. We are the fulness of Him Who fills the universe (Eph. i. 13). Is comparison allowable in the region of the Divine? then the most blessed moments for Christ are *first* when He presents the Church to Himself (Eph. v. 27), and *second*, when the marriage of the Lamb takes place (Rev. xix. 7).

## “MY LORD AND MY GOD.”

John xx. 28.

By W. W. FEREDAY.

[I]t sometimes happens that the most cloudy days have a bright ending. In like manner, the most chequered lives have been known to have a good finish. Jacob is an example of this kind in the Old Testament. The greater part of his career was marred by ways of unbelief, with the spiritual perception sadly blurred in consequence, but when the end came into view, all the clouds disappeared, and his sun set in splendour. His moral superiority in the presence of Egypt's mighty monarch is fine to behold (Gen. xlvii. 7-10), and his spiritual vision became even clearer than that of Joseph, at least in one notable instance (Gen. xlviii.). The voice of prophecy, declaring all things connected with his seed “in the last days,” brought the patriarch's history to a suited termination (Gen. xlix.).

Thomas is an example of a similar character in the New Testament. He was naturally of a gloomy temperament, and subject to waves of depressing unbelief. He could see nothing but disaster ahead when the Saviour announced His intention of going to Bethany, in John xi., though he was sufficiently devoted to his Lord to be willing to follow Him there. He could not imagine where the Lord was going, in John xiv., after listening to the plainest declarations from His lips concerning the Father and the Father's house. Sadder still, he flatly refused to believe the Lord was risen, even though his fellow-disciples affirmed with one voice that they had seen Him and spoken with Him. And yet in the sequel, in the last incident recorded of him (for Acts i. 13 gives us only the mention of his name) he came out with the finest confession of faith that ever passed human lips. Seeing the Saviour at last, and being graciously invited to put forth his finger and behold His hands, and to put forth his hand and thrust it into His side, he exclaimed, “My Lord and my God” (John xx. 28).

Further than this it was impossible for Thomas, or any other, to go. Peter confessed Him on a certain memorable occasion as “the Christ, the Son of the living God” (Matt. xvi. 16); the disciples unitedly acknowledged that He came forth from God (John xvi. 30); Martha expressed her conviction that He was

indeed "The Christ, the Son of God, which should come into the world" (John xi. 27); but it was reserved for Thomas to add the topstone to it all, and to proclaim His full Deity in the magnificent outburst, "My Lord and my God." Truly, the last has become the first!

Wonderful words assuredly, as addressed to One Who was seeking to satisfy His doubting ones that He was really man! The question arises, was Thomas justified in speaking to Him thus? Or was it merely an outburst of enthusiasm, and therefore not to be taken too literally? A weighty question, indeed! Our eternal future depends upon the answer that we give to it in our souls.

Let us draw our shoes from off our feet, for we are standing upon holy ground. The Scriptures have come to us from heaven, penned in their every part under the inspiration of the Holy Ghost, and they affirm that "God was manifested in the flesh" (1 Tim. iii. 16), that He Who was born of Israel's stock "is over all, God blessed for ever" (Rom. ix. 5). Furthermore, the same Scriptures introduce Him to us as the Word Who was in the beginning with God, and Who was God, without Whom nothing was made that was made, and then tells us "the Word became flesh, and dwelt among us . . . full of grace and truth" (John 1.). Centuries before His advent, the Spirit of prophecy declared that He Who was coming was Emmanuel ("God with us"), the mighty God, the Father of Eternity, One Whose goings forth have been from of old, from everlasting, Jehovah's fellow (Isa. vii. 14; ix. 6; Micah v. 2; Zech. xiii. 7). Jehovah's messenger should go before Him to prepare His way, and when He should suddenly come to His temple it was questioned whether men could abide the coming of such a Person, and stand when He should appear (Mal. iii. 1-2). Prophets there had been—many and great, but here was One infinitely greater than them all. Well might the Father say from the excellent glory, "Hear ye Him" (Matt. xvii. 5).

There is a generation amongst us (oh, how lofty are their eyes!) who venture to patronise the Son of God. They speak approvingly of His life and ministry (some of their expressions being fulsome in the extreme), while denying to Him His Godhead glory. Between us and all such persons the cleavage is complete. The Deity of Christ is the very citadel of Christianity. The value of His atoning sacrifice, and all else, depend upon it. Compromise is impossible here. In a day that is coming, God will reckon with all those who

traduce His Son. His heaviest strokes will fall upon such as degrade Him while pretending to honour Him. God asks no flattery for His Son. Instead, He requires reverent submission to Him in adoring faith. Our highest place is to lie low before Him, saying like Thomas of old, "My Lord and my God."

## CHRIST'S HANDS.

By WILLIAM LUFF.

"He shewed them His hands" (Luke xxiv. 40).

THEY were in sore trouble. He Whom they had looked upon as their Lord, had been crucified; their plans were all frustrated; and though report said He was alive again, they were in doubt. Even when He Himself appeared among them, they were terrified and affrighted. For all these losses, perplexities and fears, the Lord's one cure was, "He shewed them His hands." He thus drew their minds from themselves, circumstances and events, to Himself; and to Himself as having wounded hands. Blessed remedy for all ills! Let us try it.

What did they see in those hands?

*Redeeming hands with payment.* Perhaps the disciples hardly saw this; but we do, who believe that

"Jesus paid it all."

As we look at those pierced hands we see in them, not only the price, but the receipt for all our responsibilities and liabilities incurred under the law, and sing, "He to the utmost farthing paid, all that His people owed." Art thou troubled about the sin debt; a look at Christ's hands ought to satisfy.

*Recording hands with palm-graved names.* Peter might have read his name there, and so might John, and so may I.

"My name from the palms of His hands,  
Eternity cannot erase;  
Impressed on His heart it remains,  
In marks of indelible grace."

Art thou afraid He may forget thee? Listen:—

"Forget thee, I will not, I cannot, thy name  
Engraved on my heart doth forever remain;  
The palms of my hands whilst I look on I see  
The wounds I received when suffering for thee."

*Restoring hands with plenty.* To nature's eyes those hands seemed empty; but He restored that which He took not away.

When man fell the fall emptied his hands ; when he comes to Christ he says :— “ Nothing in my hands I bring,  
Simply to Thy cross I cling.”

But empty-handed, we find in Christ's hands all we need.  
“ Oh lovely attitude, He stands,  
With melting heart and laden hands.”

*Reassuring hands telling of His presence* and His own personal help. They had relied upon those hands in the past, they had missed them for the moment ; but He reassured them by shewing them His hands once more. It recalls a picture of a small boy, with small hands, trying to row a large boat with large oars ; behind him sat his grandfather, a sturdy fisherman, whose hands reaching over the child's shoulders, also grasped the oars. How the sight of those strong hands encouraged the weak hands ! Was not this one object with Christ when “ He shewed them His hands.”

*Receiving hands with pleading mouths*, asking for our gifts. Rich disciple, He waits thy gifts. Poor disciple, that hand can turn thy trifle into treasure. “ He shewed them His hands.” What marvellous money boxes. Have you put anything into them—thy heart—thyselves—thine all.

*Resurrection hands with promise.* To own Him, meant death ; but He had risen from the dead. How the sight would help those first missionaries to face the world ! Are we afraid of death ? Has death taken loved ones ? He shews us His hands ; and His resurrection is the promise of our own.

*Rescuing hands with power.* Sinner, sunk in sin. Saint, sunk in sorrow. Despairing one, dying one, look at the pierced but living hands, and in them see almighty power.

Christ passed to heaven. Angels met Him and “ He shewed them His hands ” ; saints gone before welcomed Him, and “ He shewed them His hands ” ; He entered the presence of God, and as a workman who had finished His work, He shewed Him His hands.

“ There for me the Saviour stands,  
Shews His wounds, and spreads His hands.”

Have you by faith seen those hands ?

<b>R</b>	DEEMING	HANDS	WITH	<b>P</b>	AYMENT.
	ECORDING	“	“		ALM-GRAVED NAMES.
	ESTORING	“	“		LENTY.
	EASSURING	“	“		RESENCE.
	ECEIVING	“	“		LEADING MOUTHS.
	ESURRECTION	“	“		PROMISE.
	ESCUING	“	“		OWER.

## THE TREASURE AND THE PEARL.

Far above in heaven's bright glory,  
 One with Him upon the throne,  
 Sharing all the Father's counsels,  
 Dwelt the Father's only Son.  
 In this world of sin and sorrow  
 There a hidden treasure lay,  
 None but He its worth could measure,  
 None but He the price could pay.

What this wondrous, priceless treasure  
 Passing human mind to know?  
 Mystery, profound and matchless!  
 Men and women here below!  
 Guilty, lost and ruined sinners,  
 Jews and Gentiles all undone,  
 With His precious blood He bought them,  
 By His death the treasure won.

Bought the field where, lying hidden,  
 Was the treasure which He prized;  
 Where, ere long, He'll reign in glory,  
 Who was once the Crucified.  
 Then as King in Zion reigning,  
 Israel to her land restored.  
 All the earth shall share her blessing  
 Israel's Lord alone adored.

Wondrous scene! That earthly blessing  
 Surely nothing *can* exceed!  
 Yes! for there above in glory  
 Is a wonder great indeed!  
 There behold, a wondrous city!  
 New Jerusalem! The Bride!  
 Radiant in all the beauty  
 Of her Lord Who for her died.

In this sin-stained world of sorrow  
 She was lying, lost, undone;  
 In His sight the pearl so precious  
 Sought by God's beloved Son.  
 All the glory, all the honour  
 Of the glorious courts above,  
 He gave up that pearl to purchase;  
 Oh, what wondrous, matchless love!

She made meet companion for Him,  
 There with Him o'er earth to reign.  
 All creation shares the blessing  
 Free from sorrow, grief and pain.  
 Then at last all evil banished,  
 God Himself is all in all;  
 Oh, how marvellous God's counsels!  
 Wondrous triumph o'er the fall!—S. B.

## THE HIDING PLACE.

“The Lord is always a Sanctuary, a hiding place for His children; in every place, in every company, they may hide in the secret of His presence from the strife of tongues about them. Better never to enter into company, even with Christians, if we cannot take our hiding place with us.”

\* \* \* \*

“Our capacity may vary, but blessed be God when we get into the Sanctuary of His presence all the desires of the new nature in their utmost intensity are satisfied.”

\* \* \* \*

“If we were always abiding in Christ, because of having His truth always at hand, our lives would be one succession of victories in going through the dominions of Satan.”

\* \* \* \*

“Do not let us rest in the cold consciousness of being saved, let us live in the enjoyment of those things to which we have been brought through grace.”

\* \* \* \*

“If you have to think of yourself your joy is not full, but if you, as having the Holy Ghost, can think of Christ as the One Object before you, there your joy will be full.”

\* \* \* \*

“God with us” is the watchword of our warfare, the secret of our strength, the security of our triumph. “If thou canst believe, all things are possible to him that believeth.” How strong faith is when we are just fresh from the fountain of redeeming blood! A good conscience, and then faith will do all things; for it is in its very nature such as to let God do all. We may say that it is most active when it is most passive, and that it wearies least when it does most work.

\* \* \* \*

“How precious to God, in the midst of the present broken and disjointed state of the Church, any longing for the oneness of heart amongst the Children of God that shall be a picture of



the oneness between the Father and our once Crucified Lord. May we give joy to the heart of our God and Father, and to the Lord Jesus, and to the Spirit that dwells in us, not grieving Him by anything that would hinder oneness of mind amongst us. Oneness of mind amongst fellow saints should be, in measure, a mirror of the oneness of mind between the Father and His beloved Son."

\* \* \* \*

### JOTTINGS FROM THE MARGIN OF A BIBLE.

"A careless reader of the Scriptures never made a close walker with God."

"Men's books with worthless chaff are stored,  
God's Scriptures golden grains afford;  
Reject the chaff, and spend thy pains  
In gathering up the golden grains."

"Never go to Scripture to find your opinions in it."

\* \* \* \*

"There are those who term everything legal preaching, except an unfolding of the believers' privileges. To such let me say, it is the highest privilege of the believer to walk with God. Holiness is inseparable from walking with God. The only road to holiness is through obedience, as the only way to God is by Christ. To be obedient is to be Christ-like, to be holy is to be God-like."

\* \* \* \*

"It is as great a sin to *separate from good* as it is not to separate from evil. Obedience to positive precept in the Word of God must be the rule in all such matters."

\* \* \* \*

"We must 'hear the other side' to prevent wrong judgment concerning our brethren on the affairs of life, but we must never forget there can be *no other side* where God has spoken in any matter."

---

The believer is called upon to "reprove" works of darkness; this he cannot do if he has fellowship with works of darkness (1 John i. 7; Eph. v. 11).

\* \* \* \*

"Keep me" from myself first, then from others, is the substance of David's prayer in Ps. cxli. 3-9.

## CHRISTIANITY IN KOREA AND IN GREAT BRITAIN.

*(Continued).*

LAST month we wrote about Christianity in Korea. We saw that in little more than twenty-five years this land, from which the foreigner was once excluded, and to which no Bible had ever come, was turned upside down. We drew attention to the fact that this remarkable change was brought about by a three-fold agency. (1) Definite, untiring evangelistic work; (2) the distribution, far and wide, of portions of the Word of God; and (3) by prayer. By these means thousands and hundreds of thousands have been converted; and converted to a Christianity so genuine, so devoted, as to remind us of Apostolic times.

We now turn to Great Britain; and what a different state of things is presented. Many feel that things here are not as they should be. As a well-known writer said recently in a leading religious weekly: "We seem to have entered on the lean years in religion, and there is no saying to what number they may yet run." Sinners are indifferent, and saints are lukewarm. There is much machinery, but very little driving power. Organisation has well nigh reached the limit of perfection; but the breath, without which nothing avails, seems wanting. There are agencies without number, but results are small, and are still dwindling.

How is this state of things to be accounted for? There can be little doubt it is due to lukewarmness on the part of the Church, and unfaithfulness on the part of those who serve her. Men everywhere love reality, intensity, conviction. These prime requisites seem just the qualities that are lacking to-day. We have no desire to attack the Church or its ministers, but we have a desire to tell the truth. Some people pretend that the Church should be left alone, and that it is a sin to expose her shortcomings. This is never God's way. God's servants of old exposed the sins of His people, and in no uncertain manner. They showed Jacob his transgression and Israel his sin. We do not agree with an eminent writer who says, "Mr. Spurgeon was of opinion in his later years that the results of great revivals, such as those of 1859 and 1874, were meagre. In fact, he became somewhat suspicious

of such means. He said that these revival movements were marred by an open contempt for the Church of Christ and a continual exposure of her shortcomings." The real fact is, much of the spiritual power in the Church to-day might be traced to these two revivals. Some of its most earnest workers can trace their conversion and quickening to that period ; and if the Church is ever spoken badly of, it is the Church's own fault, because she has sometimes utterly failed to nurture and lead on newly awakened souls. These souls find God and salvation under the burning words of some evangelist ; this man passes on, and they are left to the frigid routine of a lifeless church. They look for bread, and get a stone ; they long for fellowship, and find scarcely anyone who shares their enthusiasm or can enter into their experience. Need we be astonished at the result ? Either they become disheartened, and drop back ; or dissatisfied, and leave.

There would be no open contempt for the Church of Christ and a continual exposure of her shortcomings if that Church were fulfilling its functions. In that case she would compel recognition, and attract every awakened soul within her borders. For the moment, we are not distinguishing between the nominal Church and the true one—the actual Body and Bride of Christ. We need not tell our readers that there is much to-day which assumes to be the Church which finds no place in the real Church. There is that which Christ will spue out of His mouth ; as well as that which He will present to Himself a Church in glory, without spot or wrinkle or any such thing. These two things must not be confounded. What we are dealing with at present is the Church as it appears in the eyes of men. The solemn question for this Church is, is she fulfilling her functions ? Does she convince men she has something to give which can be obtained nowhere else, and that that something is the highest and the best ? Is she arresting, in her purity and power ? Does she compel attention ? Does she attract the needy, the sorrowful, the sinful ? These are the questions she has to answer ; and in the presence of declining congregations, of the aloofness of vast numbers, of the feeling on the part of others that they can have their souls satisfied without the Church, can these questions be answered in the affirmative ?

There is a far deeper test than any of these we have mentioned. What does the Church do for those who are within its borders ?

Does it produce true disciples of Christ? Are the majority of those who frequent the Churches known for their spiritual power, their separateness from the world, and their eagerness to win other souls for Christ? We fear that those who answer to this description are few and far between. Well, if the Church cannot affect those who are within it to the extent we have indicated, can she be expected to exert much influence upon those outside?

Sometimes it would almost seem as if the Church existed solely to amuse people. The following was copied from a bill exposed in the shop windows of a seaside resort:—

St.—— ON-SEA PARISH CHURCH.

PATRONAL FESTIVAL

CARNIVAL, TORCHLIGHT PROCESSION,

Headed by St.—— Prize Band, &c.

ARTISTIC TABLEAUX. DECORATED DONKEYS AND RIDERS.

LADIES AND GENTLEMEN IN COSTUMES.

MORRIS DANCERS.

CROWNING OF THE ROSE QUEEN.

A Collection will be taken on the route towards the expenses.

Here is a display, not only for the amusement of the members of the Church, but for the public generally. And as if the Church were not sufficiently abased by such a performance, she solicits help towards the expenses from those who perchance would seldom or never think of darkening her doors. If such shows as the above occupy the time and attention of Church members, is it any wonder the spiritual needs of men are forgotten, or, if not forgotten, cannot be supplied?

What a contrast between Christianity in Great Britain and in Korea! There, prayer meetings are thronged; here, they are frequently deserted. There, every Christian becomes a missionary; here, the work of the ministry is largely left to paid agents. There, people preach the word, and are *instant* in season and out of season; here, it is thought indecorous or out of place to mention spiritual topics except on special occasions; there, the Bible is accepted as the Word of God, and is constantly studied and implicitly believed; here, it is criticised and far too much neglected. Thank God there are individual exceptions to this.

## II.

But we have spoken of another cause of the above disparity. It lies in the unfaithfulness of many who minister in the Church. It is with deep sorrow that we have to write this; and we would shrink from doing so were we not absolutely convinced of its truthfulness. How frequently we have been told by Christians that when their ministers call to see them they never touch upon the deeper things. All such topics are reserved for the pulpit. What is this but mere professionalism? We have known people who waited and longed to be spoken to; who would even go so far as to give their visitor an opening, but, no, the *one* topic is carefully avoided. All we can say is, a man who can speak of his Master only at times when he is paid to do it, and cannot very well do anything else, knows little of Christ and less of the needs of His people. Such formalism is not likely to produce any great results, or set anybody on fire.

Not only is there neglect of private opportunities of doing good, but the public ministrations are far below their proper level, and indeed, in some instances, are calculated to do harm rather than good. If a published sermon recently sent to us is a specimen of many others, our remarks are certainly not too strong. The subject is, the angel wrestling with Jacob, and opens thus:—

“It may be frankly admitted that the original form and significance of this story is quite uncertain. Possibly, nay probably, the man referred to in the verse I have chosen for my text, was a local deity, worshipped at Peniel, a deity with a worship clearly distinct from that of Jehovah. The primitive form of the story it is almost impossible to determine with accuracy, but certainly it would not sustain the spiritual significance which for us to-day it has come to bear. It is wise to admit frankly these things. But when this has been conceded, have we destroyed the essential and supreme spiritual significance of the story? No. On the contrary, it is simply the bare truth to say that it is only by the exercise of spiritual judgment and critical insight, by careful examination of the results of historical criticism and theological research, that we really find the essential and permanent spiritual value of the earliest stories enshrined in Old Testament literature.”

What can be made of such statements as these? “The original form of the story is quite uncertain”; it “certainly would not sustain the spiritual significance which for us to-day it has come to bear.” Where, then, did the spiritual significance come from? The only possible answer seems to be, it came from our own minds. What becomes of the Holy Scriptures under this treatment? They

are simply denuded of all significance, all authority and all power, except what the human mind may choose to attach to them. For this preacher goes on to tell us, it is "by careful examination of the results of historical criticism and theological research that we really find the essential and permanent spiritual value of the earliest stories enshrined in Old Testament literature." Then we must conclude that before this "historical criticism" and "theological research" came on the field our forefathers could understand little of this marvellous record in Genesis xxxii. Where is God in all this? What becomes of the inspiration of the Scriptures? How did holy men of God speak as they were moved by the Holy Ghost, if we are dependent upon historical criticism and theological research before this story can have any true or deep meaning for us?

*(To be concluded.)*

---

## MARY AT THE SEPULCHRE.

John xx. 11-17.

By H. C. CRAWLEY.

---

**I**N this touching scene it is beautiful to observe the gentle, tender way in which the Lord leads out His own into the "better things that God has provided" for those who love and trust Him during the time of His rejection by the world.

Mary represents the typical Jew tenaciously clinging to the old earthly order of things; indeed, in her we see an illustration of a devoted heart, but lacking intelligence, and without a proper conception of the true object of religion, viz., Christ in resurrection, which alone can satisfy the hungry soul. Surely the incident is framed to teach us the needful lesson that the very best and purest of all religions, viz., Judaism—which came from God, is imperfect and fails to satisfy the inmost yearnings of the human heart. Surely too, another lesson may be learned from it, and that is that the best and purest of all human affections are evanescent and doomed to disappointment, and therefore the wisdom of holding all earthly things, however legitimate, with a loose hand in readiness to relinquish them at a moment's notice when called upon by our Father to do so.

Mary's heart was set upon the Person of Christ as the object of its love. She had found in Him what she had never found elsewhere ; but her ideal rose no higher than that of an earthly relationship ; she had not learned that earthly relationships—even the best—pass away and leave a void ; that only those which are unearthly—beyond the grave—remain permanent and these alone can fill and satisfy the heart. She had not learned that the things that are seen are temporal, and only the things that are not seen are eternal. All her hopes had been centred in Christ as Messiah in Whom all the hopes of her Nation had been focussed ; but those hopes had been disappointed and apparently confounded by His death, and her heart was, therefore, desolate and sad.

The Lord deals very tenderly and graciously with her ; but yet very decidedly. He was about to wean her heart from earthly things and earthly hopes. He was about to show her that this earthly religion—this “worldly sanctuary” as it is called in Heb. ix.—although originally ordained of God, was passing away, and that consequent upon His rejection as Messiah by the nation God was about to initiate an entirely new order of things and bring His people into a new relationship with Himself ; a relationship that should be above and beyond the reach of fleshly contingencies ; beyond the reach of death. So while He sets her loving heart at rest by revealing Himself to her, He forbids the thought that would detain Him in earthly relationship. “Touch Me not.” She was not to cling to Him as though He had come back from the grave to renew His former relationship with her and His disciples—He was going, as He said, to the Father, going to prepare a place for them. He had not yet gone, but He was going, and when the place was prepared, He would come again for them. There were already many mansions in the Father's house ; these, however, were for others ; they were not suitable for His Church. He was going to prepare a special place for her, and having prepared it, He would return for her. I do not think Mary took it all in, perhaps very little (the best of us are slow to learn divine things). But in the meantime, the Lord makes her the honoured instrument of conveying to the disciples this wonderful truth of the new relationship of union with Himself in resurrection into which He was introducing them—a relationship of Sons with the Father, a relationship that could not be otherwise than by resurrection.

In Judaism God had been known to His people as Jehovah Elohim—the covenant God of the nation—to the Patriarchs He was known as God Almighty ; to the disciples during the years of our Lord's earthly ministry He was the heavenly Father ; the Great Father in heaven of His family on earth Who cares for them all and provides for all their needs, is kind and good to them all and makes His sun to shine alike on the evil and on the good ; but now Christ is making known to them a new, better, closer, sweeter relationship than had ever been known before.

The Lord had already taught Nicodemus that in order to see the earthly kingdom there must be a new birth ; men must be born anew ; and He had intimated further that if that was needful for the earthly kingdom, how much more for the heavenly ? Here He shews the result of new birth and eternal life for believers of the present dispensation :—they are made sons of God—brethren of Christ—Christ and they *are one*—one in nature and life. He the First-born among many brethren—they enjoying the same resurrection life as He ; because He lives—in resurrection—they live also. What wondrous grace to bring such as we into a relationship like that !

It is very important to see that this relationship never could have existed as far as men are concerned apart from the resurrection of the Lord Jesus. There is no such thing ever taught in Scripture as union with Christ apart from His death and resurrection. The union of the human with the divine through the incarnation is a vain and hazy dream of false modern theology, one of the root errors of apostate Christendom. It is the fruit of man's pride ; it began in the Garden of Eden and will end in the Man of Sin in the last days—the Antichrist. It finds no place in Scripture teaching, indeed the Lord Himself condemned the false theory when He said, " Unless a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

May the Lord give us each, both writer and reader of these lines, to know what it is, in these days of earthly attractions and human theories, to live in the conscious realization of the blessed relationship into which we as Christians have been brought by the death and resurrection of our Lord Jesus. " That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death ; if by any means I might attain unto the resurrection from among the dead."



# The Faith and The Flock.

Vol. VI.—No. 3.

MARCH, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### *The Sermon on the Mount.*

It is with pleasure we publish the following comment upon our reference last month to the Sermon on the Mount. Let it be said, however, that we did not mean that there is no embodiment of the principles and precepts of the Sermon in the teaching of the rest of the New Testament, but that it is nowhere specifically referred to. And, moreover, the many quotations from St. James' epistle given below, where the same principle as in the Sermon is embodied in different language, only tend to confirm what we stated, that it is not so much a stringent adherence to the letter which is to be aimed at, as the carrying out of the *spirit* of our Lord's utterances.

NEWTOWN PARK HOUSE, BLACKROCK, CO. DUBLIN,  
February 1st, 1914.

DEAR MR. EDITOR,

I was very much surprised when reading the first article in *Faith and the Flock* for this month, to find the assertion that there is practically no reference to the Sermon on the Mount in the other writings of the New Testament.

My attention some time ago was directed to the epistles of James and Peter as embodying much of the teaching of the Lord's Sermon. It would be a fruitful study to pursue, but I can now only refer to the most striking passages, without wishing to make much out of similarity of language or words.

Yours truly,

G. S. BURTON.

The following list gives a few only of the passages in Matthew and James for comparison:—

Matt. v. 19. "Whosoever . . . shall break one of these least commandments."

James ii. 10. "Whosoever shall keep the whole law and yet offend in one point."

Matt. v. 34-37. "Swear not at all: neither by heaven . . . nor by the earth . . . neither by Jerusalem . . . neither . . . by thy head . . . But let your communication be, Yea, yea; Nay, nay."

James v. 12. "Above all things . . . swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay."

Matt. v. 11, 12. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad . . . for so persecuted they the prophets which were before you."

James v. 10. "Take . . . the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

Matt. vi. 15. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

James ii. 13. "He shall have judgment without mercy, that hath shewed no mercy."

Matt. vi. 19. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt."

James v. 2, 3. "Your riches are corrupted, and your garments are moth-eaten . . . rust . . . heaped treasure."

Matt. vi. 24. "No man can serve two masters; for either he will hate the one and love the other; or he will hold to the one and despise the other. Ye cannot serve God and mammon."

James iv. 4. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

Matt. vii. 1, 3. "Judge not that ye be not judged. Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?"

James iv. 11. "Speak not evil one of another, brethren . . . He that . . . judgeth his brother."

James iii. 1, 2. "Be not many masters . . . For in many things we offend all." (R.V. *we all offend*.)

Matt. vii. 7. "Ask, and it shall be given you."

James i. 5. "Let him ask of God . . . and it shall be given him."

Matt. vii. 16, 17. "Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit."

James iii. 12, 17. "Can the fig tree . . . bear olive berries? either a vine figs? The wisdom that is from above is . . . full of . . . good fruits."

Matt. vii. 24. "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man."

James i. 22. "Be ye doers of the word and not hearers only."

James iii. 13. "Who is a wise man . . . among you? let him show . . . his works with meekness of wisdom."

James iii. 17-18 seems a beautiful epitome of Matt. v., vi. and vii.

Those who desire to possess in a very concise form the teaching of Scripture upon the all-important subject of the **SECOND COMING OF CHRIST** in all its various aspects, cannot do better than send for **Mr. ROBERT MIDDLETON'S Manual**, published by **JARROLD & SONS, 10 & 11, Warwick Lane, E.C.** Price, Threepence-halfpenny, postage included. Also Explanatory Chart, price, Three-halfpence. Both of these ought to have a wide circulation. We have not seen anything which presents the subject more clearly and concisely.

The article "**I WILL NEVER, NEVER LET GO YOUR HAND,**" which appeared in our January issue, can now be obtained in separate form. Price, Sixpence per doz. **84, CLIFF ROAD, HYDE PARK, LEEDS.**

## TRIBULATION OR RAPTURE— WHICH FIRST?

By PHILIP MAURO.

THE writer of these lines has lately been impelled to make a careful and thorough examination of the question stated in the title. It was made with an open mind and at the request of some who hold and press the view that the Great Tribulation and the career of Antichrist must occur and run their course before the coming of the Lord for His saints.

These studies led to the writing of a little volume, now in the press, to be published by S. E. Roberts, 5a, Paternoster Row, under the title "Looking for the Saviour." These pages are for the most part extracts from that volume.

The Scriptures do not explicitly state which of the two predicted events, Tribulation or Rapture, is to occur first. Therefore, in order to reach a conclusion, it is necessary to examine and ponder all the Scriptures that bear upon those events. No doubt it was to stimulate such searching of the Word that obscurities of this sort are left. Within the limits of this article it will be possible to notice only a few of the pertinent Scriptures.

One objection commonly urged against the expectation of the Lord's return as an every day possibility is the fact that, when on earth, He spoke of events which were to happen before His return, for example, the death of Peter. Paul also knew (near the end of his life) that he would die before the Lord's second Coming. Hence, it is argued, the Lord's return was not, in those days at least, an any moment possibility.

We, of course, fully agree that the predicted death of Peter and that of Paul must needs have occurred before the Lord's Return. But the conditions which beset those apostles made their death an event that might have occurred *any day*. Paul said he stood in jeopardy "every *hour*." So those predictions never were a bar to the Lord's imminent Return. And if they ever were, they certainly are not a bar now.

The question before us is, not what might have occurred before the New Testament Scriptures were written, but *what will occur in the light of what is revealed in those Scriptures*.

Our friends refer to, and rely much upon, the Lord's words to Peter, recorded in John xxi. 18-19, "Signifying by what death he (Peter) should glorify God." It is generally agreed that those words were not put down by John until *after Peter had departed*. How strange, then, that our friends should have overlooked the force of the succeeding verses of the narrative, which clearly are most pertinent to our inquiry. The Lord not only spoke to Peter about his (Peter's death), but He added some words about John. Concerning the latter He said, "If I will that HE tarry TILL I COME, what is that to thee?" Surely, then, after Peter and Paul were taken away, the saints could point to the Lord's own words as ample warrant for expecting His Coming "at any moment," even during the lifetime of John. And if the Lord's Coming were imminent in John's lifetime, then, of course, there is the possibility of its occurrence "at any moment" subsequently.

Our Lord's prophecy recorded in Luke xxi. 20-28, is sometimes referred to as proof that our Lord's Coming will be preceded by the Tribulation, for the reason that, after describing certain things that are to happen, the Lord said, "And then," that is, after the happening of all those things, "shall they see the Son of Man coming in a cloud with power and great glory."

We believe, however, that this passage does not indicate the happening of the Tribulation before the Coming of the Lord to raise the sleeping saints and change the living ones, but indicates just the reverse.

Let us attentively examine the passage. In vers. 20-24 the Lord foretells the destruction of Jerusalem, which occurred in the year 70. This event is not mentioned in either Matthew or Mark.

He then condenses the succeeding epoch of Jewish history into a few words, saying, "and they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled." This epoch of Jewish history has continued to the present time.

Then in vers. 25, 26, 27, the Lord speaks of certain things which are to take place on the earth. Luke's account *does not mention the Great Tribulation*, which all agree will take place in Judea; but it tells of *world-wide* political conditions. "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The words "distress of nations" very aptly describe the great stress now existing in every nation of the world from China to Mexico, and which is specially acute in those nations known as the "Great Powers." In all of these are seen unprecedented labour troubles, arising tides of Socialism in various menacing forms, enormous and increasing burdens caused by the race of armaments, problems of taxation, land problems, industrial problems, increasing power of great monopolies, and the like. This is indeed "distress" of nations.

Moreover, the distress is accompanied by "perplexity"; for the statesmen and politicians can see *no way out* of these complicated difficulties. How many attempts have been made, for example, to find a way to curtail the excessive and ruinous increase in military and naval armaments? Every nation most heartily wishes to stop, yet all are impelled by some overmastering influence to continue the mad race. The "Great Powers" have not the power to cease from a course that points to their own ruin.

The reference to the sea and waves roaring is doubtless a figurative description of the tumultuous uprisings of masses of peoples.

Here, then, is the vivid picture of a world-wide state of political affairs, and one which certainly corresponds in a marvellous way with the now existing condition of the nations of the world. We grant that the present state of things admits of intensification; and that it might be protracted for a period of years. Nevertheless, the important question for us is this: Are we warranted, as we survey the present state of the nations, in drawing the conclusion that we are already at the "*beginning*" of those things whereof the Saviour spoke in this prophecy? If so, WHAT NEXT? The answer comes in the Lord's own words, "Then look *up*, lift *up* your heads, for your redemption draweth nigh."

Will anyone contend that these words have the same meaning for us as if the Lord had said, "When these things begin to come to pass, then look *out*, beware, for Antichrist and the Great Tribulation draw nigh"? Whatever others may think about it, I can only say that the meaning which the Lord's words convey to my mind are in direct contrast and contradiction to that which is given to it by those who hold the post-tribulation view.

But the full force of the Scripture has not yet been brought out. In order to obtain it we must notice the contrast between the pronouns "they" in ver. 27, and "ye" in ver. 28; and also must notice that ver. 28 should begin with "but," not "and." Thus what the Lord tells us is that "then," *i.e., after* all the predicted things have fully taken place, "shall THEY see the Son of Man coming in a cloud with power and great glory." We may pause here to ask, Would the Lord have said "*they* shall see" if that was the occasion when *His own saints* should get their first sight of Him?

This, we think, could not be. If that were the time when He is to appear for the first time to His waiting people, He could hardly suppress that transcendently important fact and speak only of His Appearing to the ungodly. Moreover, the next verse says, by way of contrast, "*But*, when those things *begin* to come to pass" (*i.e., in contrast to after they are all finished*) "*then* look ye up, and lift up your heads, for *your redemption* draweth nigh."

So the passage presents this contrast: THEY shall see the SON OF MAN coming for judgment, AFTER the predicted things have all happened; whereas ("but") WE are to look up for OUR REDEMPTION, when the predicted things BEGIN to come to pass.

The contrasted terms may be thus exhibited:—

They	Ye
After the events	At the <i>beginning</i>
Son of Man seen coming for judgment.	Your <i>redemption</i> approaching.

It should be noted that from ver. 22 to 27 inclusive, the prophecy has to do *entirely with the ungodly*. In its entirety it deals with them only. Having completed the prediction, the Lord adds the words, "*But*, beginning these things to come to pass, look ye up, and lift up your heads because draws near your redemption" (lit. Greek). This added clause, having to do solely with His own people, is quite distinct from what precedes.

The passage, moreover, presents the characteristic invariably found in those Scriptures which speak of the Lord's Coming for His saints, namely that there *is no mention of the Great Tribulation*.

It seems to us that these words of our Lord give full warrant to His people to be looking up for His Coming, as a matter of daily expectation and possibility, from the very *beginning* of the predicted events.

## THE JUDGMENT SEAT OF CHRIST.

The teaching of Scripture concerning the Judgment seat of Christ, before which every saint must stand to give an account of himself, and to receive of the deeds done in the body, whether "good or bad," has a direct bearing on our subject.

In Rom. xiv. 10, 12 we find these important words: "But why dost thou *judge* thy brother? or why dost thou set at nought thy brother? for we shall all stand before the *Judgment seat of Christ*. . . . So then, *every one of us* shall give account of himself to God."

Again, it is written: "For we must all appear before the *Judgment seat of Christ*; that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).‡

This session at the judgment seat, which will be an affair of great magnitude and solemnity, must necessarily take place *after* the Resurrection, for it is expressly said that "we shall *all* stand," "we must *all* appear" before Christ's Judgment seat. The apostles themselves must be judged as to their acts, words and works; for Paul says, "We shall stand," "every one of us shall give account of himself."

The trial of the believer's works by fire, described in 1 Cor. iii., is spoken primarily in regard to the works of the apostles. "*Every man's work* shall be made manifest; for *the day* will declare it" (ver. 13). This verse definitely locates the judgment of the works and conduct of saints in "the day." The next chapter (1 Cor. iv. 1-5) is even more definite. In it Paul declares that, as a servant of Christ and steward of the mysteries of God, he is not to be judged by the Corinthian saints, "or of man's judgment" (literally "man's day," which is this present age). "But," he says, "He that judgeth me is the Lord. Therefore, judge nothing before the time, *until the Lord come*" (lit. *shall have come*).

This Scripture, therefore, definitely places the judgment of saints *after* the Lord shall have come to raise the dead and change the living.

There are, moreover, strong reasons for believing that this solemn session at Christ's Judgment seat will take place *before* the Appearing or Revealing of the Lord with His glorified saints.

In the first place, it is of some importance that the word for "come" in 1 Cor. iv. 5 is not one of the Greek words that signify *revealing*, or *manifestation*, or *unveiling*. It is (and this is significant in our opinion) the same word as used in 1 Cor. xi. 26, "Ye do show the Lord's Death *till He come*." The Scripture does not say, Ye shall show the Lord's Death till He be *revealed*. The word employed in both these passages is just that word which would be used if the saints of this dispensation were to be removed from earth to be with the Lord before His Revealing. Again, the word used in 1 Cor. iv. 5, telling when the judgment of saints will take place, is not the word used in 2 Thess. i. 7 to describe the Revealing of the Lord in judgment on the wicked. Hence, so far as this Scripture (1 Cor. iv. 5) speaks to the point (and, in our opinion, it speaks very much to the point), it declares that the judgment of the saints will be after the *Coming* of the Lord, but not after the *Revealing*.

Again, in 1 Pet. iv. 17 occurs this statement: "For the time (is come)\* that judgment must begin at the house of God; and if it first *begin* at us, what shall the END be of *them that obey not the Gospel of God?*" This verse connects closely with 2 Thess. i. 7, 8, which contains the answer to Peter's question; for there we learn what shall be "the end" of them "that obey not the Gospel." We have seen that the judgment of them that obey not the Gospel will take place "when the Lord Jesus shall be revealed from heaven." But the passage in 1 Pet. iv. 17 expressly says the judgment of the house of God precedes the judgment of them that obey not the Gospel. Hence it precedes the Revealing of the Lord Jesus in flaming fire.

In fact, it is impossible to conceive of any other time than the interval between the Rapture of the saints and their Appearing with the Lord in glory, when the matters that await judgment between the Lord and His people, and between saint and saint, could be disposed of.

Manifestly, the proceedings at Christ's Judgment seat will require much time; and we may be sure that the Lord will not hurry through an affair of such solemnity and importance. All His acts are done deliberately and impressively. Hence there must needs be a considerable interval between the Rapture and the Appearing; and we find in the Scriptures we have examined,

\* The words "is come" are supplied by the translators.



ample warrant for concluding that this interval will coincide with the career of Antichrist and the Great Tribulation on earth.

It is safe to assume that the session of the Judgment Seat will be a private affair, so far as the world is concerned ; for, of course, the conduct of the saints would not be investigated in the presence of the ungodly. It is also to be inferred that, when the saints appear with Christ in glory, each will have been assigned to the position he is to occupy in the Kingdom. Hence the need of a period of time for the Lord apart with His saints, before He comes to earth with them in manifested glory.

*(To be concluded.)*

## THE LORD'S PERSONAL ENDORSEMENT OF THE GREAT FACTS OF THE OLD TESTAMENT.

By WALTER SCOTT.

- |     |                              |         |                    |
|-----|------------------------------|---------|--------------------|
| 1.  | THE LAW                      | .. .. . | John vii. 19.      |
| 2.  | CIRCUMCISION                 | .. .. . | John vii. 22.      |
| 3.  | THE COMMANDMENTS             | .. .. . | Matt. xix. 18, 19. |
| 4.  | THE SABBATH                  | .. .. . | Mark ii. 23, 28.   |
| 5.  | CREATION                     | .. .. . | Mark xiii. 19.     |
| 6.  | MARRIAGE                     | .. .. . | Matt. xix. 5, 6.   |
| 7.  | DIVORCE AND ADULTERY         | .. .. . | Matt. xix. 7-9.    |
| 8.  | DELUGE AND THE ARK           | .. .. . | Luke xvii. 26, 27. |
| 9.  | SODOM AND GOMORROH           | .. .. . | Matt. x. 15.       |
| 10. | TYRE AND SIDON               | .. .. . | Matt. xi. 22.      |
| 11. | THE BURNING BUSH             | .. .. . | Luke xx. 37.       |
| 12. | JONAH AND THE FISH           | .. .. . | Matt. xii. 40.     |
| 13. | REPENTANCE OF NINEVEH        | .. .. . | Matt. xii. 41.     |
| 14. | GLORY OF SOLOMON             | .. .. . | Matt. vi. 29.      |
| 15. | WISDOM OF SOLOMON            | .. .. . | Matt. xii. 42.     |
| 16. | THE ETHIOPIAN QUEEN'S VISIT  | .. .. . | Matt. xii. 42.     |
| 17. | THE PASSOVER                 | .. .. . | John xiii.         |
| 18. | FEAST OF TABERNACLES         | .. .. . | John vii. 2-14.    |
| 19. | DAVID AND THE SHEWBREAD      | .. .. . | Matt. xii. 3, 4.   |
| 20. | HEAVEN SHUT UP               | .. .. . | Luke iv. 25.       |
| 21. | NAAMAN AND LEPROSY           | .. .. . | Luke iv. 27.       |
| 22. | JACOB AND THE WELL OF SYCHAR | .. .. . | John iv. 5, 6.     |

23. THE MANNA .. .. .	John vi. 31-35.
24. THE BRAZEN SERPENT .. .. .	John iii. 14.
25. MURDER OF ABEL AND ZACHARIAS..	Matt. xxiii. 35.
26. MISSION OF THE MESSIAH .. .. .	Luke iv. 17-19.
27. MISSION OF JOHN BAPTIST (Mal. iii.)	Matt. xi. 10, 11.
28. MISSION OF ELIJAH (Mal. iv.) ..	Matt. xvii. 10, 11.
29. DANIEL AND THE 70 WEEKS ..	Matt. xxiv. 15.
30. THE GREAT TRIBULATION .. .. .	Mark xiii. 14-22.

## AUTHENTICITY OF OLD TESTAMENT CHARACTERS.

ABEL, the first martyr .. .. .	Matt. xxiii. 35.
LOT, worldly wise .. .. .	Luke xvii. 28, 29
ABRAHAM, pattern and witness of faith	John viii. 37-58.
DANIEL, historian of the Gentiles ..	Matt. xxiv. 15.
ISAIAH, grandest of the Prophets ..	John xii. 38-41.
ABIATHAR, High Priest .. .. .	Mark ii. 26.
ELISHA, prophet of grace to Israel ..	Luke iv. 27.
JONAH, the failing prophet .. .. .	Matt. xvi. 4.
NOAH, preacher of righteousness ..	Luke xvii. 26, 27.
MOSES, Mediator and Law-Giver ..	John v. 45-47.
ELIJAH, the uncompromising witness ..	Matt. xi. 14.
DAVID, type of Christ in royalty ..	Matt. xxii. 41-45.
SATAN, murderer and liar .. .. .	John viii. 44.
SOLOMON, Christ in Millennial glory ..	Matt. xii. 42.
ISAAC, represents Christ dead and risen	Luke xiii. 28.

In Gen. xxvii. we see Jacob acting deceitfully to obtain what really belonged to him. When we lack faith to grasp the promises of God, unbelief leads us to forget that such belong to us, so deceitful hearts prompt action that brings us into many trials, as was the case with Jacob. Faith can have nothing to do with deceitfulness.

\* \* \* \*

It is only when we "put on the whole armour of God" (Eph. vi. 11) that we can expect to fight as "good soldiers of Jesus Christ" (2 Tim. 2-3).

\* \* \* \*

"We are to feed the sheep, not to amuse the goats."

## CHRISTIANITY IN KOREA AND IN GREAT BRITAIN.

By R. E.

(Concluded.)

**WE** have been contrasting Christianity as it exists in Korea with what it is in Great Britain. As a result, one can scarcely believe it is the same religion. We have no wish to disparage any; but when the professed exponents of Christianity deny the faith, publicly and unblushingly; and when a general laxity and indifference, accompanied by an abnormal love of ease and pleasure, characterise the mass of professing Christians, what can be said?

We showed last month that two things account for the present condition of the Church in these islands. Lukewarmness on the part of the general mass, and unfaithfulness on the part of those who serve in the capacity of preachers and teachers.

Before going further, we wish to record our sincere conviction that there are not a few exceptions to the above description. There are men and women at home, and others who have gone from these shores to other lands, who are serving God with faithfulness and zeal. Here is the description of one: "Mr. ——— was a remarkable man. He was the simplest and most earnest of men . . . . such an absolutely forlorn man existing on from day to day . . . . with hardly any of the appliances which make life bearable, I have never seen. He was imbued with one desire, and that was to do God service. He looked neither to the right nor left, caring nothing for himself if he could but get one to believe; at least so he struck me, and I have honoured the recollection of him ever since, as being as near his Master as anyone I ever saw."

But such cases as the above are solitary landmarks, telling us what ought to be and what might be, and making the general barrenness and declension only the more apparent.

Everybody—at least everybody who thinks and feels—knows that things are not as they should be. What is it that is lacking? Is it means, the men, or a message? It is not means. The Church never had more wealth at her disposal, probably. And if she had

ten times more we do not believe the state of things would be one bit better, possibly worse.

Nor is it the fault of *the* message. The fault is that men do not deliver it; they accommodate it; they water it down, until its pungency and flavour and richness are lost, and it is shorn of its strength to heal and to bless. We read of a time when the gospel was preached with the Holy Ghost sent down from heaven. If this were the case everywhere to-day, wherever there is any pretension to preach the gospel at all, what a different state of things would be seen.

What is wanted above everything else are men who know, and have felt the power of, the message they have to preach. This need was well expressed the other day. A certain Denomination had succeeded in raising a fund of £250,000, so that every minister might receive a minimum wage of £120, and the following is an extract from an ode by one who felt the need for a higher inspiration than salary could give :—

“ Where is the hand,  
At Heaven’s command  
To sweep a shattering lyre?  
Where is the Word,  
The flaming sword,  
The love that flashes ire,  
Whose stroke doth shed  
‘Twixt quick and dead—  
Most dear, and yet most dire?  
Where lays the great  
Apostolate  
Whose brain and soul conspire;  
Which wills the power  
That heals the hour  
And rules it to a higher?”

Of Paul it was said, he “ now preacheth the faith which once he destroyed.” “ And,” he adds, “ they glorified God in me.” How many to-day would glorify God if some who seem bent on destroying the faith would only preach it.

But we need not dwell further upon the comparison we have been making. Rather, let us ask, what is the lesson, and what the remedy?

The state of things we have described was clearly foretold. We need be neither astonished nor afraid. Our Lord Himself in His message to the church of Laodicea, long ago, clearly foresaw that the condition of that church would become characteristic of the church at large towards the close of the dispensation. Had He been

speaking to-day to the Church of this twentieth century could He have more accurately depicted its present state than in these words : " I know thy works, that thou art neither cold nor hot ? " Or again : " Because thou sayest, I am rich and increased with goods, and have need of nothing ; and knowest not that thou art wretched and miserable, and poor, and blind, and naked ? " The state of these actual churches became a divine forecast of the state of the Church as a whole at different stages during the course of its history.

So much, as to the practical condition of professing Christians. The departure from the faith was as clearly foretold by St. Paul. Writing to the Thessalonians (one of his earliest epistles), he says, referring to the Lord's Second Coming, " That day shall not come except there come a falling away (an apostasy) first." And in one of his very latest epistles, he warns Timothy, " that in the last days perilous times shall come," and, that, under a form of godliness men should hide all sorts of abominations. Then he goes on to say, " For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears."

All this we see around us. And the lesson we can learn from it is, that the end is very near. The salt has lost its savour ; and God does not restore a testimony that has been lost, He introduces something new. Let us take heed to the lesson. When everything is at its worst, and His people most helpless, then He acts. In so far as the professing Church has become a human organisation, Satan will use it for his own ends, as he manifestly is doing to-day. Could anything be more terrible than an avowed infidel and open blasphemer invited to preach a special sermon for a so-called Christian community ; or an individual who discredits certain portions of the Bible elected to be principal of a Theological College ? But God will preserve all who are His, though the rest, whatever their profession or pretensions, will be rejected. What the faithful have to hope for is their Lord's return to translate them to the Father's House.

It is remarkable that there exists to-day a general expectation of this. Never was the Lord's Second Coming more talked about or thought of. Whereas eight or ten years ago Christians were praying for a revival (and the revival in Manchuria and Korea and other places may have been God's answer, though He could not

send one to England), now the expectation is, not of a revival, but of being caught up to meet the Lord in the air.

The lesson, therefore, clearly is, that we are in the last days, and that things are ripening for that full development of evil, of which scripture speaks ; and the Coming of the Lord is very near.

As to any remedy, we do not believe there is one, except for individuals to remain faithful and hold fast that which they have received, and continue in the things which they have learned and been assured of. The only real remedy is the return of our Lord to establish His Kingdom, and His true Church appear with Him in glory.

## THE BREAD OF THE MIGHTY.

Psalm lxxviii. 25, Margin.

The Bread of the Mighty, man did eat,  
As he trod the sands with tireless feet ;  
The mountains trembled, the waters fled,  
Proud kings and armies quailed with dread.

The Bread of the Mighty, at Wisdom's feast,  
The Master serves to each bidden guest ;  
His heralds call while scorners deride,  
" Eat, drink, thy days shall be multiplied."

The Bread of the Mighty, Angel's food,  
Not given to haughty, great and good,  
But for those that are fallen and lost,  
It has been purchased at untold cost.

" Bread of the Mighty," ye willing, eat,  
The ear tries words as the mouth tastes meat ;  
Give ear to all that the Spirit saith,  
So Christ shall dwell in your hearts by faith.

" Bread of the Mighty," Thou Living Bread,  
On THEE we feast, as onward we tread,  
With feet unwearied, by service not worn,  
Sing we on pinions of eagles borne.

The Bread of the Mighty, meat indeed,  
Sustaining our souls in every need,  
Imparting power to still press on,  
Till glory dawns and the prize is won.

The Bread of the Mighty—Living Word—  
Eye hath not seen and ear hath not heard,  
What God in infinite grace makes known,  
In the Word of Truth, for all His own.

F. C. BOYNTON.

## THE GREAT RESURRECTION CHAPTER.

1 Cor. xv.

By W. W. FEREDAY.

THE assembly of the living God is the pillar and ground of the truth (1 Tim. iii. 15). This is at once its privilege and its responsibility. This was overlooked by the early Corinthians. Forgetful of what was due to Christ, they were giving way both to the lusts of the flesh and of the mind. The former are rebuked in detail in 1 Cor. iv.-xi., and the latter in the chapter before us.

Some had become sceptical concerning the resurrection of the body. This the apostle regarded most seriously. In his eyes the whole truth of the Gospel stood involved. If there is no such thing as the resurrection of the body, then Christ has not been raised! In that case we are all lost hopelessly. No one supposes that the Corinthians, when indulging in their speculations, intended any such result. But Satan invariably sees further than his dupes, and means more than they mean. This consideration should put us upon our guard against even the smallest departure from revealed truth.

It is possible that ultra-spirituality on the part of some led to this evil at Corinth. While many were indulging their bodily passions shamelessly, others, in their recoil from such abominations, may have been led to regard the body with contempt, and as something unworthy of resurrection. "Risen with Christ," as in Col. iii. 1, if pushed to an extreme, may be made to mean the only kind of resurrection the Christian will ever know. But "risen with Christ" is a spiritual truth, to be learned and acted upon in the soul to-day; the resurrection of the body is a physical fact, not to be looked for until the Lord's return.

It was necessary for the apostle to recapitulate the truths of the Gospel when dealing with the Corinthians. While the Thessalonians were blessedly occupied in sounding out the Word of the Lord in all Macedonia and Achaia, the Corinthians needed to have the Gospel preached to them anew.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again (or, was raised again) the third day according to the Scriptures" (vers. 1-4).

Mark, what the apostle thus delivered to the Corinthians he had himself "received." The glorified Lord was his teacher. "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 12). Paul's Gospel, with all its wonderful accompaniments, the mystery of Christ and the Church, the Lord's Supper, the blessed hope, etc., were all imparted to him by special revelation from on high.

The facts upon which Christianity rests are two in number, and they both find their roots in the Old Testament Scriptures. "Christ died for our sins according to the Scriptures"; "He was raised again the third day according to the Scriptures." The Saviour's death is predicted plainly enough in such portions as Psa. xxii. and Isa. liii., but where shall we find His resurrection on "the third day"? In the types of Gen. xxii. 4-13 and Jonah i. 17. The story of Jonah, now so frequently derided, thus lies at the very base of Christianity.

Someone may ask, but is not "He was buried," a third great fact? Scarcely. "According to the Scriptures" is not stated in connection with our Lord's burial, though the event itself is plainly foretold in Isa. liii. 9. It seems added in 1 Cor. xv. 4 in order to emphasize the solemn reality of His death.\* The basal facts of Christianity are thus two in number: (1) "Christ died"; (2) "He was raised again." If either of these mighty facts—the one declarative of God's love, the other of His power—could be shaken, then the whole fabric of our faith collapses utterly.

The apostle next cites six different appearances of the Lord after His resurrection, the last being his own unique experience in the neighbourhood of Damascus.

"He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all, He was seen of me also, as of one born out of due time." (vers. 5-8).

He calls himself an abortion. By this he means that he was spiritually born in advance of his nation, whose history is so strikingly foreshadowed in his own. Just as he, the one-time enemy of Jesus, was reached and blessed by the manifestation of the Lord from heaven, so, in like manner, will Israel, after long ages of unbelief and enmity, be brought back by the sight of the same gracious Saviour.

\* It seems to afford additional proof of resurrection also.—Ed.



Having thus had occasion to refer to his own case, the apostle adds, before pursuing his great theme, a few humble and appreciative remarks concerning the grace which had taken up, and was now using, such an one.

“ For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am : and His grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me. Therefore, whether it were I or they, so we preach, and so ye believed ” (vers. 9-11).

It was a matter of life-long sorrow to Paul that he had dared to lift up his hand against the Church. Having now learned its place in relationship with Christ the Head, and also its place in the divine affections and counsels, it was the centre of all his earthly interests. For the Church's good and blessing he lived, laboured, and suffered as none other. Nevertheless, he refused all credit to himself ; here, as in Gal. ii. 20, he adds his emphatic “ yet not I.” It was all of grace. Grace had saved him, and grace was now operating through him. But whatever might be the name and character of the instrument, Christ had been preached to the Corinthians as One Who died and rose again, and they had believed the testimony.

*(To be continued.)*

## SALTY SAYINGS—NEW AND OLD.

Holiness in action is the highest eloquence.

Over-anxiety breeds paralysis.

Self-denial is a means, not an end.

Sneers as well as blessings come home to roost.

Out of struggle cometh strength.

Prayer is the key to our graces ; it winds them up and sets them going.

Meekness : the forbearance of love.

Faithfulness is success ; doing the will of God is usefulness to man.

The gospel makes men, not sentimentalists.

Act, and you will know ; obey, and you will understand.

Begin the web, and God will send you thread.

We may seek opportunities for ourselves, while neglecting those God gives us.

## BELIEVE AND BE SAVED.

BELIEVE WHAT GOD SAYS ABOUT YOU, AND WHAT HE CAN DO FOR YOU.

Romans iii. 1-26.

By R.E.

**N**OTICE the great advantage given to the Jews over all other people, and which distinguished their religion from every other. It was they had the Scriptures—called in ver. 2, “the oracles of God”: what we call, the Bible. The term, oracles of God, means that God’s mind was made known. That is what raises the Bible above every other book—it reveals God’s mind. This lends it a value and importance which attaches to no other writings, and should lead us to read it with wonder, reverence and attention. With every other book it is some human mind that is revealed, but when we come to this book—the Book—for that is the meaning of Bible—it is God’s mind we learn. There is made known to us God’s mind about ourselves—what we are, what He wishes us to be—also about sin and about a Saviour. Whenever you open its pages will you always say to yourself, “This is God speaking to me, He is telling me what He thinks, and I must allow all my thoughts to be moulded by His.”

For, notice what it says in ver. 4, “Let God be true and every man a liar.” God is true. This is why I can believe Him. This is why I *must* believe Him. Every word He utters is true, whether He speaks to me about myself, about the world, or about His own being and character. Yea, if what He says contradicts all the thoughts of men, and all my preconceived notions, His word is truth, and all the rest lies. God’s word will be that by which men will be judged at the last (refer to Rom. ii. 16; John xii. 47-8). How important, then, that I should bow to it and believe it now. It saves me if I believe it; it condemns me if I disbelieve it.

Well, God selected the Jewish nation as a medium through which His word should reach men, and “Holy men of God spake as they were moved by the Holy Ghost” (2 Peter i. 21).

God having spoken, having told me about sin, and that He must punish it, and, above all, having provided One Who can save from

it, man is responsible, and God has a ground of judgment. Whatever excuse men may make, all will be judged on the ground of what is written; as in the final judgment scenes depicted in Rev. xx. 12: "The books were opened . . . and the dead were judged out of those things which were *written* in the books." This is the reason the apostle goes on to quote so largely in the third of Romans from the Old Testament (vers. 10-18). "*As it is written,*" he says. And these verses give us what God has written down about men. This is what He had found men to be, and *knew* them to be. It is a true description, because it is what God says. What a solemn thought that God has written a book to which every man can turn and find his character delineated. This is the first thing I have to accept. God's description of myself—how *He* sees me. His estimate of me. This is the last thing naturally a man thinks of. He is more concerned with his own opinion about himself or with what his fellow-creatures think of him; yet their thoughts perish, God's live on for ever; their's will in a little while avail nothing and mean nothing, God's will mean everything; either eternal happiness or eternal misery.

Man is naturally afraid to adopt God's description of him, yet he need not be. It is in love and for his good that God tells him the exact truth. Nothing avails but the *truth*—everything else is worthless. When I turn to God and listen to Him I get the truth—everything exactly as it is. And if I accept the truth about myself I can be *equally* sure God is telling me the truth about Himself, and what He is prepared to do. If the truth stops my mouth (ver. 19), so that I have not a word to say in my own defence, it also shows me what God can do and has done on behalf of one who is guilty before Him. I am shut up to God. What will He do? Will He condemn me? Will He pass sentence, and execute it? I have nothing to plead. All my works, all my fancied goodness avail nothing. God tells me, "there is none righteous, no not one." That "by the deeds of the law there shall *no* flesh be justified in *His* sight." Before Him, whatever I may be in the eyes of men, I am *guilty*. I cannot justify myself. Will He justify me? Blessed be His Name, He will. This is the amazing truth I learn in vers. 21-31.

In ver. 21 I read of "righteousness of God." This directs the sinner's eye to God at once. What he learns is, that God is no

longer demanding a righteousness from him, but offering a righteousness to him. Notice the expression, "But now righteousness of God is manifested." It was spoken of in the law and the prophets. All the offerings of the Old Testament testify of it. Isa. liii. declares it. For they all speak of one dying on behalf of others. They point to the blood of Christ—to a substitute for sinners. How does this righteousness become mine? "By faith of Jesus Christ" (ver. 22). It is Christ—His death—that saves me. I look to Him. Faith means reliance upon Him to save me. It is sometimes described as a "look"; as when God says, "Look unto Me and be ye saved all the ends of the earth." Sometimes as receiving a gift; as when it says, "As many as received Him (Christ) to them gave He power to become the children of God." It is committing myself to Christ as a man would commit himself to a life-boat.

If anyone says, "Is this for me, how can I know that I may possess this righteousness?" there is a twofold answer. First, are you guilty, as described in the earlier part of the chapter? There is no doubt about this, for all are. "All have sinned and come short," is God's verdict; second, ver. 22 tells us this righteousness God freely offers is "unto all." No one is excluded. Just as all are guilty—"there is no difference"; so all may have this divine righteousness—there is equally no difference.

When does this righteousness become mine? The moment I believe in Christ, as needing His salvation. It is "*upon all them that believe.*" "BEING JUSTIFIED FREELY BY HIS GRACE THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS." This is true of everyone who believes.

*How* can God thus bestow this righteousness upon me? "Through the redemption that is in Christ Jesus." Christ's blood was a sufficient price. He took my place, bearing my penalty, and He, at the same time, gave to God all the value of His own spotless life and of all that He was in His own person. And God has raised Him from the dead and set Him forth that men everywhere may believe on Him, and on the ground of His sacrifice find a meeting place with God, not in judgment, but in mercy. And the blood is the witness that God can be just and the justifier of Him that believes in Jesus (ver. 26).

## BOLDNESS.

By S. E. D.

**E**VERY Child of God in this day needs to exercise a spirit of holy boldness. The enemy of our souls is very bold. He goes about as a roaring lion seeking whom he may devour. Let us be steadfast and unmovable so that He may gain no advantage over us.

There are three places where the word boldness is found in the New Testament, showing the blessed portion of every child of God.

i. *Boldness in Access: Hebrews x. 19.* The word "therefore" leads us back to three wonderful "no mores" in this chapter. 1. No more remembrance of sins. 2. No more offering for sin. A complete work. The outcome of this is, 3, "No more conscience of sins." The work of Christ has given us this holy boldness. If we turn to Heb. iv. 14-16, we shall see who enjoy this boldness of access, even the tried and tempted. The world knows nothing of this. In sorrow, trouble and trial it faints and falls in despair. But not so with the believer. He can come with boldness to the throne, and find solace, comfort and succour.

ii. *Boldness in Service (Phil. i. 20-21).* Is it not a blessed thought that we can be bold in the Lord's service. I believe we have lost very much through fear of men. The Lord is in us to enable us to testify for Him. We also need to be bold in all circumstances (Heb. xiii. 5-6) and in every service for Christ (2 Cor. x. 1).

iii. *Boldness in Judgment (1 John iv. 16-17).* Everything one day will come to light. The only safe way to have boldness in that day is (1) Seeing our standing in Him; (2) Loving each other.

The people marvelled at the boldness of Peter and John (Acts iv. 13). But what was the secret of this boldness? They had been with Jesus. Let us all get rid of self, and enjoy more of Himself.

---

"God ever thinks of a man doubly, first for his own self, and then for his possible use in influencing others."

## SOME MARKS OF GROWTH IN GRACE.

By E. A.

SAID Murray McCheyne, "For one look at self, take ten looks at Christ." A godly minister of the gospel, in commenting on these words, was careful to add, "But *take* the one look at self." Spiritual "stock-taking" is occasionally an excellent exercise. In fact, the late Dr. Pierson used every night, before retiring to rest, to take stock of his life during the day. A few brief remarks, therefore, on some of the things that indicate that we are growing in grace may prove of help, especially to those who are near the beginning of their Christian life.

To grow in grace means simply to grow in holiness, to grow in conformity with the will of God. God has one object—to promote His own glory (this includes our blessing)—and His will for us is that we should have but one aim in life, in time and in eternity, and that is, to promote His glory.

We may grow in gift without growing in grace. Any gift we possess will naturally grow as we exercise it. Nor is growth in knowledge in itself an indication of growth in grace. A man may have the whole of the contents of the Bible at his finger ends, and yet be still in his sins; and a true believer may acquire much biblical and theological knowledge without making any advance in holiness.

One mark of real growth in holiness is to have *purser motives*. At the beginning of our Christian life we are apt to do things from mixed motives. We may, for instance, take a class in a Sunday School because we like the work of teaching; because we are asked and we do not wish to displease by a refusal one whom we esteem; because we think it well to imitate others who are engaged in teaching the young; because we do not know what to do with our Sunday afternoons; because we are uneasy and restless unless we are up and doing something. Several of these motives may be present in the same individual, and yet the motive of the glory of God may be stronger than any of them. As he grows in grace, however, the non-spiritual motives will tend to die down, and may even disappear altogether, so that his one and only reason for engaging in service is to bring honour to the name of Him Who has redeemed him.

Again, as we progress in holiness, we are *governed less and less by emotion and impulse, and more and more by principle*. The young convert often refuses to make a start in obeying God because he does not *feel* powerfully in the matter. He may almost think that there is something unreal in that obedience which is not the outcome of strong impulses. He is happy and devoted when carried along on a wave of emotion, but when there are no feelings his obedience begins to waver. He lives too much in his feelings. He needs to learn that the word of God is to govern us and that the obedience of faith is to be rendered whatever may be the state of the emotions.

As we grow in grace we have *fewer separate interests*. We seek to bring all things within the circle of the divine will. We desire a "God-consciousness" about everything we do. We no longer rail off a portion of the life in which we give self-will a free rein, but endeavour to do everything for the sake of the Lord.

*Humility* was called by Augustine the greatest Christian virtue. He also said that we do not rise to God's heaven until we have descended to the hell of our own hearts. At all events, Christian progress is always marked by a deeper and riper humility and an increasing hatred of sin. We feel that we must depend upon the Lord; we need Him for everything. And while becoming better acquainted with the holiness of God, we at the same time learn to loathe sin with greater abhorrence.

*A wider and deeper love* to others is mentioned by Peter as the climax of Christian graces; it is the capstone of the pyramid of which faith is the base. To love all men and to be willing to sacrifice ourselves for all kinds of persons is indeed an attainment which we may well be ambitious to reach.

The Christian who is growing in grace will have *less relish for the world*. He will set his affections more and more upon things invisible, spiritual, eternal. The things of the world will fail to attract as they once did; their paltriness will be increasingly apparent; and he will take a growing interest in the things that really matter. His feelings in regard to these things may not grow consciously stronger, but the things of God and eternity, spiritual principles, will occupy his thoughts, mould his affections and shape his conduct.

And lastly, he who grows in grace will become *less anxious about worldly things*. He will have learnt that those who acknowledge God in all their ways will have their paths directed by the Lord, Who will always provide for those whom nothing can touch without His knowledge and permission.

The above brief remarks deal, it is seen, with principles ; and is it not true that to govern the life by *principles* marks that we have left childhood behind, and have grown in grace and in the knowledge of the Lord Jesus Christ ?

---

## TEACHING BY TYPES.

---

WHEN Nicodemus was puzzling over Christ's words, "Ye must be born again," and wondering how the new birth could take place, Jesus pointed him to a type of Calvary, and said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have everlasting life" (John iii. 14-15). When every bitten Israelite looked at the serpent of brass he lived. So every child of Adam that is dead in trespasses and sins, when he looks to Jesus as his Saviour, he at once receives not only forgiveness but eternal life. He becomes a new creature in Christ Jesus. Our blessed Lord has also taught us that He is the Manna, the Living Bread, and the Light of the World. If we read the Old Testament it is full of most beautiful types of our Saviour. In Adam and Eve we see a type of Christ and the Church, the bride of the Second Man. All true believers form the bride of Christ. He loved the Church, and gave Himself for it, and we shall share His eternal Glory. We are now waiting for His glorious return when we shall be with Him and like Him, then will the day break and the shadows flee away, no more tears or sorrow, for the former things will have passed away and we shall sing that lovely song, "Worthy is the Lamb that was slain." Oh, that we may be always ready to tell of His never-dying love to this poor world which is fast fading away. We can truly say He died that we might live.

---

"Be careful for nothing, prayerful for everything, and thankful for anything." Such was the favourite interpretation of one when quoting Phil. iv. 6 in bible readings.



# The Faith and The Flock.

Vol. VI.—No. 4.

APRIL, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### *The Sermon on the Mount.*

MR. Walter Scott observes :—I am surprised that anyone should for a moment entertain the thought that the instructions in the "Sermon" (Matt. v.-vii.) were intended to be literally carried out by saints to-day. The attempt to carry out the literal is to destroy the spirit of these kingdom-laws. The "mile," "coat," &c., are illustrations of how grace works. I am convinced that we have three things: (1) The law; (2) Christ's Sermon—fourteen times "I say"—an advance upon the law; (3) The epistles founded on the descent of the Holy Ghost, a distinct advance even on what has gone before. In this latter the character of God is the grand motive and spring (Eph. iv. 32; v. 1) of life and service. In the "Sermon" neither the fulness of grace nor the character of God are displayed—could not be till the Lord died.

The Kingdom is the fundamental and ruling thought in the first Gospel. Matthew unfolds the Gospel of the King and His Kingdom.

The *powers* of the Kingdom in their beneficent character, and their moral effect upon the nation at large, are tersely stated in the last three verses concluding chapter four. Those verses are not presented in chronological sequence, but rather constitute a brief summary of the ministry of the Prophet-King in Israel. Then in chaps. v.-vii., the *principles* and laws of the Kingdom are authoritatively proclaimed by the King Himself. They are meant to form the lives and govern the conduct of the earthly subjects of the Kingdom of the *Son*. These instructions cannot, of course, apply to the Kingdom of the *Father*, as this latter title signifies the heavenly department of the Kingdom in which risen and glorified saints find their place and reward.

In some respects it is the character of the King Himself which is here so beautifully depicted, and which He would impress upon His subjects. What we have in these three chapters, therefore, is far in advance of the Commandments under the law. The King is greater than Moses, and the "Sermon" more profound than that of the "Law." The "Sermon" covers motive and action. The

personal authority of the King in promulgating the laws of His Kingdom is expressed in the repeated assertion, "But I say unto you."

The obedience enjoined under Moses, and the characteristic principles of the Kingdom enunciated by Christ possess a moral force ever obligatory.

But the primary application of the "Sermon" is to Jewish disciples, and not to Christians. The great point is to seize the spirit of these Kingdom-instructions. The attempt to carry out the *literal* details will only land us in difficulties.

If the "Sermon" on the Mount was primarily meant for Christians, why is it that it is not referred to, not quoted from, nor pressed upon the attention of Christians in any one of the twenty-two Epistles?

Christianity with its exalted privileges and enhanced responsibilities places the Christian on a footing infinitely superior to those to whom the "Sermon" was addressed. Is there no difference in the status of disciples before the Cross and after it? Could a purged conscience or "perfected for ever" be predicated of any saint before the descent of the Holy Ghost at Pentecost? Epistolary teaching goes far beyond that of the "Sermon." Take but two brief sentences from different Epistles, and the difference is at once apparent. "Dead with Christ" (Rom. vi. 8). What a depth and range of truth is covered by this three-word sentence. Is there anything like it in the "Sermon"? Again, "Risen with Christ" (Col. iii. 1), is another of the many three-word sentences, involving boundless blessing and weightiest Christian responsibility. The "Sermon" does not embrace such teaching.

We would again repeat, that the *moral* force of the law, of prophecy, of all revealed truth, in whatever form made known, is as applicable to Christians as to those primarily addressed. But the distinctive teaching of the Church of God is in the epistolary portion of the New Testament. Some of us have had to fight against law-teachers and strenuously resist the effort to put us *back* under the law (Phil. iii. 2). Now another effort is made to place us as regards blessing and responsibility under the laws governing the Kingdom on earth. May the Lord enable us—each one—to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

WALTER SCOTT.

## A SPRING CONFERENCE.

By WILLIAM LUFF.

"Voice of summer delaying, coming,  
 Thrushes piping in bush and brake,  
 Bees round feathery catkins humming,  
 Buds that slumber and fear to wake;  
 Frail anemones, airy, slender,  
 Stars engendered of wind and dew,  
 Celandine faithful, violets tender,  
 Oh, to be worthy to sing of you!"

A farmer's daughter has just published a volume of "Heart Breathings of Delight," in which occur the following beautiful lines:—

"I'm longing, oh! I'm longing  
 For the spring-time's sunny hours;  
 For the singing of the wild birds,  
 And the budding of the flowers;  
 For the yellow primrose, blooming  
 In its mossy, lone retreat;  
 For buttercups and daisies,  
 And the violets blue and sweet;  
 For the prattling of the streamlet,  
 Like a happy child at play,  
 As it hastens on through April  
 To the fuller bloom of May.

"I'm longing, oh! I'm longing  
 For a brighter season yet;  
 For the light that is unshadowed  
 From a Sun that ne'er will set;  
 For the flowers that are unfading,  
 And the songs that never cease,  
 Full of melody and rapture—  
 Full of harmony and peace.  
 To the glory and perfection  
 Of that land of changeless love,  
 I'm hast'ning through the foretaste  
 To the fuller bliss above."

Passing through a Sussex lane one bright day, I found the frogs were holding a public meeting in a pond at the corner. Some-one said it was a political meeting; another suggested the reptiles were coming out on strike; a fourth surmised they were holding a mission; but, as a faithful reporter, I beg to state that it was "A Spring Conference," for all the speakers who opened their mouths in my presence informed me, "Spring is coming!"

If these old "croakers" were so lively about this matter, I felt I must waken my heart to life. "Stir thyself, my soul, Spring is coming. Don't find fault with the preacher of the good news, if

he be as lowly and despised as a frog. Hear the message and rejoice. If thou art awakened from the sleep of death, thou hast as much a share in the sunshine of God as the finest peacock. Lift up thy head from the black waters that surround thee, for Spring is coming."

I walked that afternoon beside a happy stream, where snow-drops bloomed, and the waters said, "Spring is coming. We have long been fettered by the ice-bonds of winter. Now we are free to fulfil the desires of our heart; free to dance with joy; free to turn yonder mill-wheel, so long idle; free to advance; free to seek our home in the deep sea."

"Spring is coming," said my heart. The stream of my life has been frost-bound and hardened; now it lives and moves: my activities have been restrained; now they will flow on full and free, blessed and blessing, flashing back the light of heaven and whispering soft songs of praise."

Then the thrush and the blackbird took up the song, while glad larks carried it to the skies. "Spring is coming! We must sing and work, and work and sing, while love prompts our hearts."

"Spring is coming," said my heart in response, moved by a heaven-inspiring love, "and I, too, will work with joy, and so work with song. I will gather twigs of comfort from the trees of God, and feathers of rest dropped from His own downy wings: so will I make my nest and rejoice and sing."

Then the fruit trees began to burst forth in blossom and in beauty. "Spring is coming," they said, "and we shall soon be transformed and put on our beautiful garments. Already we feel the new life stirring in our old bodies. The days of our glory are drawing near."

"Spring is coming," in the spirit life, "it has been winter hitherto, and I have not been able to show myself. I have been a concealed life; but I shall bud and blossom in the spring that cometh on. Oh! the glory that shall yet be revealed."

Then the flowers took up the music, and snowdrop, and crocus, and primrose, and violet, and all the early comers, sang, "Spring is coming, when we are restored to those who love us. We died and were buried in a sure and certain hope of a blessed resurrection, and here we are, the same old flowers, but in new garments and beauty."

“ And Spring will come unto me,” said my heart, “ when long-lost hopes and joys shall be restored ; when friends who have passed away shall arise, the same as of old, only sinless and perfect. The withering time is behind, the flowering time is in front. Spring is coming.”

And I thought of an aged mother, and a baby boy, our own “ Wee Willee,” sleeping as to their bodies in the cold earth, and I wrote :—

“ We are coming back in the Spring,” they said,  
As in death the flowrets bowed their head :

“ We are coming back in a little while,”  
And the dew tears gleamed in a sunny smile.

“ We are coming back in the Spring,” and so  
In hope the fading flowers laid low,

“ We are coming back in the Spring,” we heard  
The promise ring like a singing bird.

“ We are coming back in the Spring,” they said,  
And we thought in hope of the passing dead.  
We lived in hope we should see again  
The fair bright flowers of the blooming plain.

The Spring returned, and the primrose bloomed :  
The flowers sprung up that were long entombed.  
The buttercup, and the daisy white,  
Arose when touched by returning light.

“ We said we would,” was the merry chime,  
“ Return again in the Lord’s good time,”

“ We said we would, as we saw your fear,  
Return again, and we all are here.”

There are other flowers that fade away,  
But the loving ones when departing say,  
“ We shall come again in Redemption’s Spring,  
We shall come again when the angels sing.”

We bid farewell to our fading flowers,  
Assured that soon in the fadeless bowers,  
We shall see them fresh when the Lord shall bring  
The dead to life in eternal Spring.

Pursuing my walk along the Sussex lane, some beautifully variegated ivy leaves caught my attention, as they hid in the bottom of the hedge.

“ Spring is coming,” they said ; “ do not forget us ; we have been faithful friends in the time of snow and frost, and we do not intend to leave you now. These fair leaves are dying ; but we shall live on in new array.”

Then I thought of the evergreens I had known, faithful friends who had wintered with me ; old hymns, bright and cheering ; like holly at Christmas ; long cherished chapters and texts, such as that precious evergreen, the twenty-third Psalm—all these I had known and prized, and whatever the spring time that was coming, I felt somehow the old evergreens would share it, only in a new and more glorious beauty.

“ Spring is coming,” says the Word of God, “ the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began ” : “ when the times of refreshing shall come from the presence of the Lord ” (Acts iii. 19, 21). The earth shall return to the Sun of righteousness ; the coldness of the churches shall come to an end ; the river of life shall flow ; the birds of Paradise shall sing ; the fruit trees of God’s planting shall blossom and bear fruit. “ Spring is coming ! ”

In the meantime, let us each ask the Lord to turn our little world to the full blaze of His smile and favour, so shall we say, “ Spring is come.”

“ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear on the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in our land ; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away ” (Song of Sol. ii. 10-13).

---

## SURELY I COME QUICKLY.

Rev. ii. 25, xxii. 20 ; Luke xix. 13.

---

“ *Hold fast,*” the evil days have come ; the time is short, The saints first love have lost, God’s word is set at nought. Stand firm for truth, grasp tight the precious two-edged sword. Hold up the shield of faith, depending on thy Lord.

Not only fight, but *work*, use every moment well, Around are hungry souls, of Christ’s vast treasures tell ; Thy Master soon will come, hide not thy pound in earth, But use it well for Him and so increase its worth.

“ Surely I quickly come,” such is His parting word,  
 “ Hold fast what I have taught, your loins with truth well gird.  
 “ Work till I call thee Home to rest with Me above,  
 “ Sweet thy reward shall be, the recompense of love.”—S. B.

## A LETTER ON HOW TO OBTAIN FORGIVENESS.

DEAR——

One thing is evident, that though you may have turned your back on God for a time, He has never given you up, and your case furnishes only another proof, that those whom He loves *He never leaves*.

But I would like to ask you a question, Is it not time you *accepted* God's forgiveness? Would it not be happier and better, in everyway, for yourself, if you began a new history with God, and saw the past all closed?

You say, "I feel that I have no right to expect to be forgiven although I ask everyday of my life for pardon and would be very grateful if I could hope one day to feel that I had received it." But supposing God is willing and actually waiting to forgive, what then? Are you not both wronging God and your own soul as well, if you fail to accept?

Probably you do not doubt for a moment that God does forgive sins. You have repeated that formula over and over again, "I believe in the forgiveness of sins." Everyone who accepts in any measure the Bible as true is bound to subscribe to that part of the Creed. It is written on almost every page both of the Old Testament and of the New. "There is forgiveness with Thee, that Thou mayest be feared." "Thou Lord art good and *ready to forgive*." "Through this Man (Christ Jesus) is preached unto you the forgiveness of sins." These, and a hundred more besides, could be quoted to assure us that God does forgive. The point you do not seem to have reached is that of knowing that He has actually forgiven you. Yet this may be known as certainly as the other.

When Christ was on earth, as we all know, He forgave sins. "The Son of Man," He said, "hath power on earth to forgive sins." Did the people whose sins He forgave *know* they were forgiven? He addressed a man personally, saying, "Man, thy sins are forgiven thee" (Luke v. 20). Did *he* know he was forgiven? He must have done, if he believed Christ. Supposing the Saviour were on earth to-day, and you went to Him and fell at his feet and told Him all the past, and He forgave it. If you believed His word could you

continue doubting whether you were forgiven or not? But supposing you did doubt, and went on praying Him to forgive, would He not look at you and say, "Well then, you don't believe My Word," and would that not be adding sin to sin?

"All this," you will say, "appears very simple and easy, but there is one thing wanting to make it all practical, and that is, Christ is not on earth; oh, that He were!"

To that I would reply, "Is it conceivable that we are worse off since the Cross than those who lived before it?" When Christ forgave sins on earth He had not died and risen again; has His mighty work of redemption, His resurrection, His ascension to the right hand of God, and the Coming of the Holy Ghost left us in an inferior position to those who lived before all this had happened? Such an idea is inconceivable. It would cast the gravest reflection not only upon the Work Christ accomplished on the Cross, but upon God's wisdom, power and goodness.

If this be so, it follows then, that we ought to be as sure of our forgiveness as the people were whom Christ forgave during His three-and-a-half years ministry.

How, then, may any believer have this certainty to-day? On the authority of God's Word contained in the Bible.

Read Acts xiii. 38-9. The Apostle Paul here proclaims forgiveness of sins, and you will notice the words "known," in ver. 38, and "believe," in ver. 39. God would have all men know that there is forgiveness of sins through Christ; and those who *believe* the proclamation are forgiven, and are justified from all things. Not a charge remains against them. Now here is a definite proclamation on the part of God. It is addressed to all sinners. Forgiveness is announced through the merits of another—the One Who died for all men. The one who *believes* is justified. This comes with the same authority as if Christ Himself were on earth announcing it by word of mouth. For it is made in His Name, and on behalf of God. The question is, Do I believe God? If I do, I accept the glad tidings of the proclamation, and the fact that I am a sinner gives me a title to accept it, just as if my own name actually appeared. If I do not believe it, what then? I simply make God a liar.

Now turn to the 1st Epistle of John, chap. 1, vers. 7 and 9, and chap. ii. 1-2 and 12. God here tells us, "The blood of Jesus Christ



His Son cleanseth us from all sin." The "us" refers to believers. In ver. 9 it says, "If we confess our sins, He is faithful and just to forgive us our sins." Now, have you not confessed? Yet you say, "I would be very grateful if I could hope one day to feel that I had received it" (forgiveness). Then are we to believe only one half of the verse? God says, "If we confess our sins." Yes, we believe in confession to God. That you have done often and often. Then why not believe the remainder: "He is faithful and just to forgive us our sins?" These words are as much part of the Word of God to us as the other. And until you first of all *believe* them you will never be able to *feel* you are forgiven. If I am asked to believe what a person says I do not look at my feelings, I ask myself, what kind of a person is he who is speaking? My feelings entirely depend upon whether I first of all believe him; and then being prepared to accept what he says, if he has joyful news to impart, I am glad; if sorrowful, I feel accordingly.

May I ask you to observe that God says, "He is *faithful* and *just* to forgive us our sins." These words are used designedly. It is because of what is said in ver. 7, "the Blood of Jesus Christ His Son cleanseth us from all sin." You say, "I feel that I have no right to expect to be forgiven." This is true *as regards ourselves*. It is not true as regards what God is willing to do. He has established a right for all who truly believe in Christ to be forgiven. And God recognises it and is *faithful* and *just* to FORGIVE. It means God will be faithful to His undertaking to forgive every sinner who confesses his sins and relies upon the Blood of Jesus Christ. And it is this BLOOD that enables Him to be just—"faithful and just." Faithful to us; just to Himself. A further reason is found in chap. ii. 1-2: "*If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins.*" Christ has rendered satisfaction to God, and on that ground God forgives. Yes, the sins of all who believe were part of the load He bore, when He uttered that cry, "My God, My God, why hast Thou forsaken Me."

"We had the debt augmented  
Which Thou didst pay in blood."

And so in ver. 12 the Apostle can address all the children of God and say, "I write unto you children because your sins are forgiven you for HIS NAME'S SAKE."

## THE DESERT.

By WILLIAM JEATER.

SOME years ago, a clergyman, widely known throughout the country as a mission preacher whom God had greatly blessed, was one day much perturbed by a problem that had presented itself to him. He was in a parish where his work was being carried on in very happy circumstances. But there had come to him a call to another district, where the conditions would be far different from those of his then present charge. Ought he to go? Was there any valid reason why he should choose the difficult road? His household assembled for family worship and it happened that the portion for the morning was the eighth chapter of Acts—the narrative concerning Philip the Evangelist. In modern phrase, Philip was conducting a very successful mission at Samaria, where the people with one accord gave heed to the things he spake. Yet the angel of the Lord broke in upon that happy work with the abrupt command: "Arise, and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert." Like a flash it came to the Vicar that this, too, was a command to him: "Go down . . . to Gaza, *which is desert.*" He went, and found, as Philip had found, that "the desert" was also the place of blessing.

We are inclined to smile, it may be, at a certain simplicity of mind that sees divine leadings in such coincidences. It may be questioned whether action so taken moves on the highest plane of the Christian life. Many who have been influenced by similar tokens have found in the light of subsequent events that such happenings are not always the leadings of "the pillar-cloud." Yet the Vicar was right in his recognition of this—that God's call does at times take us into desert places, and he bravely accepted the call.

That is a feature of life and discipline which sooner or later presents itself to every child of God. A man is called out of circumstances that are bright and buoyant to a dark and dreary way, to a land of deprivation and aloneness. I do not mean that he is actually, physically, alone. There is what has been called "the solitude of great cities." Many a man and woman has felt alone to the point of heartbreaking in the midst of London's millions. So, even in the company of others of the household of faith, the Christian sometimes finds himself alone. It is an inevitable part of our discipline.

It may be objected that this is a dreary view of God's ways with His people. Surely He takes no pleasure in their distresses ! He does not desire that they should wander in a wilderness, hungry and thirsty, their soul fainting within them !

True. But it must be remembered that our Christian experience is not a military parade, with much flag waving, and the plaudits of admiring spectators. It is a growth, and for growth and fruitfulness there are needed both light and darkness, sunshine and rain, heat and frost. Says Ruskin, speaking of the economy of nature, "The desert has its appointed place and work." Scripture is full of desert episodes, and its heroes and saints, and others, who, may be, were not very heroic and not very saintly, had their desert discipline. The geographical conditions of Palestine made this literally possible. Stretches of uninhabited country impinged upon and even invaded the land, so that (for example) Jesus could leave the crowded town where all the city had gathered about His door, and go out into "a desert [A.V. solitary] place" to pray. It is this remoteness from human intercourse that marks the scripture references to "the desert." It was not necessarily a barren, waste Sahara. What was denoted was the absence of human sympathy and help, the feeling of aloneness. If too, there was the sense that God was "silent," then was it a desert indeed. But, happily, God calls His servants into the desert so that sooner or later they may meet Him face to face, and the soul learns with joy that "Man is distant, but God is near."

It would be a fruitful line of study to take one's Bible and go over some of these desert experiences. And it might come as a surprisal of our faith, and a new light upon what St. Paul calls "the many-coloured wisdom of God" (Eph. iii. 10), that the first who is mentioned as having been drawn to that school of the saints was Hagar. For we think of her as being contrasted with the family of faith and of promise. Yet to her, not once only but twice, came the illuminating experience of the desert, with its angelic ministry, its gracious promises, and the revelation of the Name of God—the Living and the Seeing One.

It was at the back of the desert that Moses, still a fugitive from the wrath of the king, saw the Bush that burned with fire and yet was not consumed. There was it that God declared He had seen and heard and knew the affliction of His people, and had come down

to deliver. And again was God declared in the progressing revelation of His Name—I Am That I Am.

It was in the wilderness that David learned so many of his lessons and expressed them in immortal songs that even now form a vehicle for the prayers and the praises of God's people. (See, e.g. Ps. 63, title).

The exultancy of faith in Elijah had its rebound and reaction ; what looked like a triumph at Carmel turned into dismay and despair. He fled from the face of Jezebel, and in the wilderness flung himself under the juniper tree, and prayed God to take away his life. For answer he was sent into even remoter parts, and it was there, not in the strong wind, neither in the earthquake nor the fire but in the still, small voice that the Lord spoke with him, rebuked his want of faith, and sent him once more back to duty.

The principle holds good in the N.T., and in most striking cases. In one simple phrase Paul writes : " I went into Arabia " (Gal. i. 17). How we should like an amplification of it ! A veil covers the incident, and as far as we know the secret of that time was hidden with the Apostle and his Lord. We only know that " between the persecutor and the Apostle there lay the wilderness of Arabia." Paul did not reach Damascus, in the first instance, fully equipped for the work of his apostleship. He made his declaration of faith in the Jesus he had persecuted, but the swift, condensed narrative of Luke (Acts ix. 19-22), leaves out of sight the Arabian incident, as to which Paul says : " Immediately I conferred not with flesh and blood . . . but I went into Arabia and returned again unto Damascus." Whether long or short, that time of seclusion was *necessary* before the persecutor could become the mighty evangelist and preacher of the Cross.

That was not the only occasion when Paul was withdrawn into desert-like circumstances. What did he not learn in those painful years when the prison held him ? And how greatly are we ourselves enriched because of them. From his prison were written Philipians, Colossians, Philemon and Ephesians—Epistles that touch the high-water mark of the revelation of the Gospel. It *might* have been—it is a matter of human possibility—that apart from this " imprisonment in bonds " his time might have been spent in arduous labours and ecclesiastical cares that would have kept him from becoming the exponent of the truths he was to teach us. In the wisdom of God, the wilderness blossomed and became a fruitful field.

The same holds true of John at Patmos. The isle of banishment became the place of vision. By his "tribulation" the apostle was brought into the presence of Him Who walks in the midst of the Churches, and Whose heart-searching words come to us with undiminished power to-day.

To the Lord Jesus Himself there came the experience of the desert. He was "driven" (remarkable word!) by the Spirit into the Wilderness, and there He was tempted and there He overcame. One dares not attempt to be wise above what is written, or to speculate on matters whereon the Spirit has not given light. But there are two or three phrases in the Epistle to the Hebrews which doubtless have in view that experience of our Lord. (1) "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted"; (2) "Though He were a Son, yet learned He obedience by the things which He suffered." Thus even in our Divine Lord's own growth and development for the glorious and blessed labours of His Saviourhood, "the desert had its appointed place and work."

To illustrate this experience by more modern instances would lengthen this paper unduly, and is unnecessary. Probably we need only recall our own history, and the discipline of the divine grace. We may even now be passing through that waste and weary land. Our desert—yours and mine—is doubtless far different in its physical features from those we have had occasion to refer to. Yet it may be as real in its moral and spiritual stress. The loss of health; the companionship of pain; the dwindling of means; the problems of faith; the passing away of our power to influence; the lack—real or fancied—of appreciation; the loss of loved ones; the more poignant loss of love we treasured: in these and a thousand other ways God "allures" the soul into the wilderness. And why? That to it, as to Israel, He may "speak to the heart" (Hos. ii. 14, marg.). And the heart finds that the wilderness is the place of instruction and blessing, where God pleads with us "face to face," (Ezek. 20, 35-6); the place of divine manifestation, as with Hagar, Moses and Elijah; and the place of fruitfulness (Hos. ii. 15). Christ took His disciples apart into a desert place that they might rest awhile (Mark vi. 31). And if in the desert we are with Him, small wonder it is that Isaiah's prophecy is fulfilled, and the wilderness blossoms abundantly and rejoices even with joy and singing!

## TRIBULATION OR RAPTURE— WHICH FIRST?

(concluded).

BY PHILIP MAURO.

### ANALOGY TO FIRST COMING OF CHRIST.

THE Old Testament prophecies concerning the coming of Christ exhibit the same peculiarity as those of the New Testament, in that they foretell many distinct events, but do not usually state the order of their occurrence, or the length of the interval between them.

The students of Old Testament prophecy who sought to fix the time of the Coming of the expected King would have pondered such passages for example, as Zech. ix. 9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy KING COMETH UNTO THEE. He is just, and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass." Also Isa. ix. 6, 7; xxxii. 1; Psa. xlv. 1-7, etc. And in the attempt to fix the order of His Coming in relation to other predicted events they would, of course, have noted particularly Isa. xl. 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord"; and Mal. iii. 1: "Behold, I will send my messenger, and he shall prepare the way *before* Me; and the Lord Whom ye seek shall *suddenly come to His Temple*"; and Mal. iv. 5: "Behold, I will send you Elijah the prophet, *before the coming* of the great and dreadful day of the Lord."

From these prophecies the expositor might have insisted, and with a show of reason, that the Lord could not "come" to His Temple until the messenger should first appear to prepare the way "before" Him; and that they who looked for Him to appear before the predicted messenger were indulging a vain expectation.

Yet the fact is that the Lord came to His Temple *thirty years* before the predicted messenger appeared to announce Him; and He was seen by Simeon (the "hearer") who was led by the Holy Spirit, by Anna, who waited upon the Lord in the Temple, by the shepherds who were keeping their flocks by night, and by the wise men from the East, who saw His star, and hence must have been

watching in the night ; and, moreover, His Coming was made known " *to all them that looked for redemption in Jerusalem* " (Luke ii. 38).

No one will pretend that there is anything like such strong proof for the post-tribulation Coming of the Lord for the waiting saints, as the Old Testament afforded to those who might have contended that the " Coming " of Christ could not be until after the " predicted signs," particularly the advent of the forerunner. Hence those saints who are now seeking to obey the Lord's injunction to look up, and lift up their heads, believing that the season for expecting the promised " redemption " has arrived, would be very unwise to abate that expectation through giving heed to the doctrine that the Lord cannot come to take them to Himself until Antichrist shall have appeared, and the Great Tribulation shall have run its dreadful course.

The opening chapters of Luke's Gospel show us a little company of obscure people who were " looking for redemption in Israel," and some others who were watching in the night. The closing chapters point to another company who likewise will be watching in the night, and who will give seasonable heed to the Lord's exhortation, looking up, and lifting up their heads, in confident expectation that *their* " redemption draweth nigh." Surely the resemblance here pointed out is not a mere coincidence ; and surely it contains a lesson for those who are able to receive it.

#### THE GREAT TRIBULATION.

It is desirable, for the purposes of our inquiry, to refer to the several passages which expressly mention the Great Tribulation. The first clear reference to that period of unparalleled trial is found in Jer. xxx. 4-9. We there read of it, " Alas ! for that day is GREAT, so that there is NONE LIKE IT ; it is even the *time of Jacob's Trouble* ; but HE shall be saved out of it."

From this we learn that the Great Tribulation, so " great " that there is " none like it " (cf. the Lord's words in Matt. xxiv. 21, " great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be "), is a part of the *national history of apostate Israel*, and is the culmination of God's *punitive dealings* with that people for its rebellion and apostasy.\*

---

\* It is generally admitted that the saints will not have part in any of God's *punitive dealings* with the world.

Again in Daniel xii. 1 we read, " And there shall be a time of trouble such as never was since there was a nation (*i.e.*, a nation of Israel) even to that same time : and at that time **THY PEOPLE** shall be delivered, every one that shall be found written in the Book." This was part of a prophecy given to Daniel by the mighty angel who said, " Now I am come to make thee understand what shall **BEFALL THY PEOPLE** in the latter days " (Dan. x. 14).

We have, then, the most solid reasons for saying that the Great Tribulation is the portion of the unconverted apostate nation, Israel, and has no relation whatever to the Church of Christ. It is expressly for those who departed from the Lord *before* His First Coming, and by whom He was despised and rejected *at* His Coming. Most assuredly it is not for those who received Him, believed on His Name, and were made members of His own Body. What conceivable reason could there be why those who accept Christ when preached to them, should share the punishment of those who despised and rejected Him ?

There is positively no sounder reason for holding that the Church is to partake of the Great Tribulation than for holding that it is to partake of the wrath of the Lamb.

The reference to the Great Tribulation in Matt. xxiv. has been sufficiently noticed, and its bearing upon our inquiry pointed out. We therefore need only call attention to the further fact that the Lord, in speaking of the Great Tribulation, said nothing to broaden the scope of that period of judgment, so as to include in it others than Israelites, or to extend its area beyond the land of Judea. On the contrary, the words " then let them which be in Judea flee to the mountains " fix the locality of the event.

Finally, the Great Tribulation is named in Rev. vii. 14. The literal rendering of that verse is " these are they who come out of the Tribulation, the great one." This chapter throws light on our subject.

It is a significant fact that, in the forefront of the chapter of this prophecy which speaks of the Great Tribulation there are presented to view the entire Twelve Tribes of Israel. So far as the Book of Revelation discloses the state of things on earth at the approaching end times, the Church disappears entirely from view after chapter iii. Then, at chapter vii., Israel appears again on the scene ; all the tribes being put before us as composing one nation,



for the first time since the rebellion of Jeroboam. And this is the introduction to the subject of the Great Tribulation. The disappearance from view of the Church and Churches, and the re-appearance under the Eye and Hand of God of all the tribes of Israel, just prior to the Great Tribulation, furnishes another reason, and to our mind a weighty one, for concluding that the Tribulation is the portion of Israel, as distinct from the Church.

After the sealing of 12,000 out of each of the tribes of the children of Israel, a great multitude is seen standing before the throne and before the Lamb, clothed in white garments, and having palm-branches, the emblems of victory, in their hands (v. 9).

John, an apostle of the Lord Jesus Christ, is not one of that company, and does not recognise them, but needs to be told who they are. The elder, who also is not one of them, informs him that these are they who came out of the Great Tribulation.

From this it appears that the multitude who shall be saved out of the Great Tribulation constitute a distinct company, separate from all other companies of saved human beings. Moreover, the recorded conversation between John and the elder indicates quite clearly, in our opinion, that this multitude is not the Church.

Verse 9 gives some support to the view that the Great Tribulation will extend over all the earth, for it says that the saved multitude was "out of all nations, and kindreds, and peoples, and tongues." This, however, is not conclusive. The multitude may be composed entirely of Israelites, for they will have been gathered out of all nations and lands. A similar expression is found in other Scriptures, speaking of Israel. For example, "Whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east and from the west, from the north and from the south" (Psa. cvii. 2, 3). On the Day of Pentecost there were at Jerusalem "Jews, devout men, out of every nation under heaven" (Acts ii. 5). But whether or not this saved multitude is composed only of Israelites, it seems quite clear that it is distinct from the Church.

Furthermore, at a time considerably anterior to the appearance of the tribulation-saints, which occurs after the sixth seal (which seal marks the beginning of the "great day of wrath"), there is seen in heaven a redeemed company, the four-and-twenty elders, seated around the Lamb, "clothed in white raiment," and having on their heads crowns of gold." We are not disposed to insist

that those "elders" represent the Church. That point is too much disputed to permit the drawing of inferences from it. But after making all reasonable allowances for uncertainties of the text and its interpretation, it seems clear that these elders are redeemed human beings; for they have the white garments significant of the righteousness of the saints, and they sing the song of redemption. Since these are in heaven long before the Great Tribulation begins (even before the opening of the first seal) there must have been a Resurrection and Rapture before the Tribulation.

#### THE PROSPECT PLACED BEFORE THE SAINTS.

As we have seen, the Scriptures distinctly announce the Great Tribulation as the culminating judgment appointed for apostate Israel. It further appears that Israel will plunge into it in the ignorance of unbelief. They at least do not know what is in store for them. The only ones who know of the coming of the Great Tribulation are the few saints who take sufficient interest in the Return of the Lord Jesus to search the Scriptures for light upon that event. So that, if the post-tribulation view be correct, only those saints who love the Lord's Appearing have before them the known prospect and bitter anticipation of undergoing the judgment expressly pronounced upon Israel for its apostasy.

But the Scriptures do not so speak. On the contrary, they clearly and definitely put before the saints of God the prospect of the resurrection of the dead in Christ incorruptible, the changing of the living, and the catching away of both to meet the Lord in the air, without the intervention of any definite period of tribulation. In the Scriptures there is no confusion in regard to the two outlooks, that of unbelieving Israel toward the Great Tribulation, and that of the saints toward the Coming of Christ. Those several prospects are as different in character as are the two classes of human beings to which they respectively pertain; one class having rejected Christ, the other being composed of those who believe on Him and belong to Him. According to the Scripture there is no more likelihood of the participation of the saints in the prospect of apostate Israel, than of participation by apostate Israel in the prospect of the Church. How is it possible to confuse two things so radically distinct as these? It amounts practically to saying that, in the exceedingly important matter of the immediate prospect which the Word of God puts before mankind, it matters not at all whether men accept Christ, or reject Him.

The very fact that the Tribulation is the era of the rule of Antichrist, and that its horrors are the fruit of his rule, would seem to forbid the thought that they who are Christ's are to partake of it.

The Lord said to the Jews, "I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive" (John v. 43). That "other" is Antichrist. And the apostle Peter said: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you" (Acts iii. 14). The fruit of that choice will be tasted in the reign of Antichrist. By whom? Surely by those who made that choice. "Say to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Woe to the wicked! it shall be ill with him, for the reward of his hands" (what his own hands have matured) "shall be given him" (Isa. iii. 10, 11).

It seems, therefore, a strange confusion to assign to those who have received the Christ of God by faith the consequences specially visited upon those who rejected Him, which consequences flow directly from their rejection.

One who has written in support of the post-tribulation view fully realises that the expectation of the immediate Coming of the Lord is calculated to exert a most wholesome influence upon the heart. For he says, in concluding his pamphlet, "With very many others I long, with increasing longing, for a fuller and deeper consecration to the Lord, both in word and deed. I believe this to be the *one great need* of the present time; but I fear lest, in our anxiety to promote it, we should be found dislocating the truth of God." We should, indeed, deeply regret to be found dislocating the truth of God, even though it be done with the praiseworthy motive of promoting what our brother well says is the "one great need of the present time." We are confident, however, that there is no danger of "dislocating the truth" through following the example of the inspired New Testament writers, who never, in a single instance, intruded upon the outlook of the saints the horrors of the Great Tribulation. We believe the Holy Ghost, in speaking of watching for the Lord's Coming, always says, "To-day," never "To-morrow, or the day after."

Therefore we arrive at the end of our inquiry with the strong conviction that the attitude of "Looking for the Saviour," in expectation of His possible Coming any day, is not only most salutary and purifying in its influence upon the believer's conduct, but also is in full accord with the teaching of the Word of God.

## THE GREAT RESURRECTION CHAPTER.

(Continued.)

I Cor. xv.

By W. W. FEREDAY.

THE Apostle now goes to the heart of his subject. If the speculations of some at Corinth were correct, and there is really no such thing as the resurrection of the body, then manifestly Christ has not been raised. If that be so, there has been no triumph of God over the power of Satan and of death such as the Gospel declares, and the most disastrous consequences must ensue for all who have heard and accredited its message. Indeed, the apostle goes so far as to say that Christians are of all men most to be pitied.

“ Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable ” (vers. 12-19).

The position is thus clearly stated. All is gone if there be no resurrection of the dead. The preaching is vain (*i.e.*, empty), and the faith of believers is vain (*i.e.*, useless); different words being employed to express these consequences. Moreover, the preachers have told falsehoods of God, for no one can read the book of the Acts and fail to perceive that the early preachers laid immense stress upon the fact that God has brought again His Son from amongst the dead. Coming closer home, the apostle urges that all who have fallen asleep in Christ are lost. Surely this would appeal to the Corinthian speculators, across whose path death had likely enough cast its too sadly universal shadow! “ Perished ” does not mean put out of existence (the term never has this significance in Scripture); the point is, that they had lost all that upon which they had set their hearts. It follows from this that if Christians accept more or less of suffering and loss in this world with really no prospects in another scene, they are the most pitiable of creatures. In such a case, there is for them neither present nor future.

Five terrible results are thus indicated :—(1) the preaching is empty ; (2) the preachers are liars ; (3) faith is useless ; (4) the departed saints are lost ; and (4) living saints are the most miserable of men. How little did the dreamers imagine where their notions would lead them !

Argument is now dropped for the moment, being resumed in ver. 29. The intervening verses form a parenthesis (not at all an unusual feature in the Pauline epistles), wherein is stated, in the most orderly manner, all the fruits of Christ's resurrection right on to the eternal state. A new expression now appears. The apostle has been speaking of "the resurrection of the dead" ; he now speaks of "the resurrection *from* (or, from among) the dead" (vers. 13, 20). The first, is the simple fact that all men must rise again, whether just or unjust ; the second, is an eclectic resurrection, God's special favour towards Christ, and towards all that are His. When the Saviour first used this expression in the hearing of His disciples (Mark ix. 9-10), they were puzzled as to its meaning. The abstract fact of resurrection was well-known to them as pupils of Jewish orthodoxy, but they could not but question "one with another what the rising *from* the dead should mean," for it was altogether a new thought to their minds. It is *Christian* truth.

"But now is Christ risen from (or, from among) the dead, and become the first-fruits of them that slept" (ver. 20).

Elsewhere He is called "the first-born from the dead" (Col. i. 18 ; Rev. i. 5) ; here He is called "the first-fruits of them that slept." "*First-born*," in order of dignity, "*first-fruits*," in order of time. Those who were called forth from the tomb before His resurrection, as Lazarus, Jairus' daughter, etc., were not placed thereby beyond the power of death. They were simply restored to their loved ones for a season. But in contrast with this, "Christ being raised from the dead dieth no more ; death hath no more dominion over Him" (Rom. vi. 9). Thus He, and no other, is "the first-fruits of them that slept."

But there is more than this involved in the apostle's words. The "first-fruits" are understood to be the sample beforehand of the great harvest to be gathered later. Christ is the pattern Man to Whom all His brethren are predestinated to be conformed (Rom. viii. 29). Saints are to have a resurrection similar in character to His. He which raised up the Lord Jesus shall raise

up us also by Jesus " (2 Cor. iv. 14), and we shall bear His image for ever. This is the marvellous fruit of our association with Him, through grace, as the following verses suggest :—

" For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive " (vers. 21-22).

Here we have two heads and two families carefully distinguished. Adam brought death upon himself and upon all his progeny as the result of his transgression ; Christ has brought in life and resurrection for the whole seed of faith. The two " alls " of ver. 21 are not co-extensive. The first is universal, embracing the entire family of Adam ; the second is limited to those who are " in Christ." The notion of ultimate restoration for all is not found here, nor elsewhere in Holy Scripture.

---

## HOW TO PREACH—

SO THAT NO ONE WILL BE CONVERTED.

Gathered from FINNEY, MARVIN and others.

---

**S**TUDY to please and thus secure an audience and make a reputation.

Take up popular, passing and sensational themes to draw ; spice them with jokes and avoid the essential doctrines of salvation.

Denounce sin in the abstract, and especially unpopular sins, but pass lightly over sins that prevail in your congregation.

If asked " Is it wrong to dance, play cards and attend the theatre ? " answer very pleasantly, " O, that is a matter for private judgment ; it is not for me to say you shall or shall not."

Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the terrors of hell.

Reprove the sins of the absent and distant, but make those present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

Let your motive be popularity and salary, rather than salvation.

Make the impression on worldly church members that God is too good to send any one to hell, even if there is a hell.

Encourage men to live right, and tell them if they do they need not fear that they will die wrong.

Preach the universal Fatherhood of God and Brotherhood of man, so that no second birth is really needed.

Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the Church is a Rescue Mission.

Preach much on Civic Righteousness, and try to make your city a good place to live in. Heaven is a long way off, anyhow, and we may as well take one world at a time.

Be careful about Contending for the Faith, but be full of the union, get-together spirit. Make your church a centre where Jew, Romanist, Christian Scientist and all classes of Unitarians may gather and help lift up humanity.

To make religion attractive, and to make the Church progressive and up-to-date, split it up into worldly clubs and societies, to cultivate worldly sociability, fun and merchandising. Instead of meeting for prayer, let them "Sit down to eat and drink and rise up to play."

*These principles and practices have been widely used, and the results are sadly apparent.*

SELECTED.

---

"Our business is to treasure up the Word, it is the Spirit's to bring it forth out of the treasure house, and to apply it. Have you renewed your strength to-day out of God's word? How know you what fiery darts Satan may aim at you? Or what will be needed to quench them? One little text, held as *God's own word*, is oft a panoply against infidelity in the day of battle."

\* \* \* \*

"In the details of life, the troubles may be between us and God, or God between us and the troubles. In the one case we break down like Job; in the other, we endure afflictions according to the power of God."

## THE OBSERVATORY.

**A Brave Fireman.**—The other day in London a fireman was rewarded for an exceptional act of bravery. A very large and lofty building had caught fire in the West End. As the fire spread, three women were observed high up in the fourth or fifth storey. The ordinary fire escape failed to reach them by some yards. In this predicament the only thing of service was a rope ladder, the end of which could be flung on to some projecting parapet above. A young fireman essayed this dangerous attempt to reach the beleaguered party. Hundreds of feet above the pavement he clung to the rope ladder as it swung to and fro, only insecurely held in position at the top. With great skill and daring he reached the spot where the frightened women were standing. They refused, however, to commit themselves to the rope ladder. The fireman had to return and go down and up again to convince them it was safe, before they allowed themselves to be placed upon it. With his precious freight he then descended to the next window, through which they all escaped. But the skill and nerve demanded to swing the ladder near enough to effect a landing, can easily be imagined. The next day, when the young fireman looked at the building and his eye took in the danger of the situation, he confessed he never could have accomplished it in daylight; the darkness of the night had prevented him realising the real peril of his attempt.

As we think of this story, and of how everyone praised the pluck and skill of this man, we cannot help contrasting it with the very opposite treatment sometimes meted out to the servants of Christ in their efforts to save others, not from temporal, but eternal destruction. For this young fireman, anxious to do his duty, to thrust himself upon these women, and almost force them to leave the spot where they stood, and expose themselves to peril on a swinging ladder, there is nothing but praise. And why? because he was running every risk to save them from death. But when the Christian does what practically amounts to the same thing, and thrusts upon the notice of his fellow-creatures their danger of eternal death, and shows them the way of escape, he is regarded as a fanatic, a fool, or wanting in good taste. No such absurd standard is applied in the former case; why should it be in the latter, in connection with which all the circumstances are so much more serious?

**"Thus it is written."**—In these words our Lord emphasised the importance of the written word of God. It has pleased an all-wise Creator to speak to His creatures, and to provide for them a book in which in their own language (through translation) they can have their minds informed and their hearts fed by His truth. And history bears witness, in a remarkable manner, to the fact, that, where this opportunity is given and people avail themselves of it, their spiritual life is nourished and a permanent effect is the result; but where the written word is not read, decay and death follow. The literary superintendent of the Bible Society recently stated:—"The Church of Tertullian, and Cyprian and Augustine neglected to translate the Scriptures into the languages of the common people; and that Church has vanished, the region between Port Said and the Atlantic being almost entirely Moslem. In comparatively recent times, the infant mission Church of Madagascar endured a quarter of a century of ruthless persecution. But before the missionaries were driven out of that island, they had printed and distributed the Malagasy Bible, and when the missionaries returned, they found that the little band of Christians had grown from two hundred to over two thousand." It would not be far from the truth to say, that every Christian life is a success or a failure according as the Bible is read or neglected.



# The Faith and The Flock.

---

---

Vol. VI.—No. 5.

MAY, 1914.

PRICE—ONE PENNY.

---

---

## NOTES AND COMMENTS.

---

### ***"The Lord of Peace."***

THE last few years have been times of turmoil, distraction and unrest in many parts of the world, and not least in the United Kingdom. In not a few countries, strife and revolution have been the order of the day ; in our own country there have been change upon change ; strike succeeding strike, and even threatened civil war. The characteristic feature in every sphere of life—political, social, economic—is unrest. In such a state of things, where can we turn for peace ? There is One Who is the Lord of peace. *"The Lord of peace Himself give you peace always by all means."* One can fancy there are thousands of God's children in all parts of the world who need such an assurance at the present time. They need One Who can give them peace.

Is there any title belonging to the Lord Jesus Christ which is sweeter than this one : "The Lord of Peace" ? He possesses it : He has sovereign rights over it : it is His property—this one element, which everyone craves, but which all lack. He is *"the LORD of Peace."* Can that be said of anyone beside ? Can any monarch on his throne style himself thus ? The Lord Jesus is not only sole proprietor of that which the world longs for most, but, better still, He can dispense it to others. *"The Lord of Peace Himself give you peace always by all means."*

---

The expression "The Lord of Peace" occurs in 2 Thessalonians iii. 16. The whole of this chapter seems to turn upon the title Lord. It occurs no less than nine times in eighteen verses. In the previous chapter the writer has been referring to the Day of the Lord. For, as many know, the words, "day of Christ," in ver. 2, should read "day of the Lord." He assures them that day is not present, because certain events must happen first. Then, after detailing

those events, it seems as if he would bring home to us the force and significance of this title to-day with regard to God's people. The title Lord has a fascination all its own. It means that Jesus—the rejected One—has had all things delivered into His hands. The humbled Man has been “highly exalted.” The despised Galilean is the ruler of the universe. Joseph is one of the most perfect types of the Lord Jesus we have, and in his history we see what lordship really involves. He goes from the pit to Potiphar's house, where he was a slave; and from Potiphar's house to the prison; and from the prison to the palace. And these are the words addressed to the one recently a captive in a dungeon: “Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. . . . I have set thee over all the land of Egypt.” He is made ruler and administrator; the most exalted station is given to him and every honour belonging to it conferred upon him. How much more so with Jesus. “God hath made this same Jesus Whom ye have crucified both Lord and Christ,” said the Apostle Peter. “Wherefore (because He had become obedient unto death) God also hath highly exalted Him and given Him a Name which is above every Name.” It is this title of Lord which is so prominent in 2 Thessalonians iii. The word of the Lord is to run and be glorified (ver. 1). It is the Lord Who keeps His people from evil (ver. 3). It is the Lord Who directs their hearts into the love of God. In verse 6 the authority of the Lord is stated. As also in ver. 12. And then we come to the words we are specially dwelling upon, telling us the wonderful fact that He is “the Lord of Peace.”

---

He was so when on earth—He is so still. In the upper room just before the betrayal and Crucifixion, and in the face of that most tremendous conflict which culminated in the Cross, He uttered these words: “*Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*” Before this, on the Sea of Galilee, He could sleep in the storm: for He is the Lord of peace; and when the disciples, terrified by the danger, awake Him, “He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.” And yet again, after His resurrection, “when the doors were shut where the disciples were

assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, Peace be unto you." Is He not the Lord of Peace ?

" Give you peace *always*." We have seen under what varied circumstances Christ imparted peace to His followers during His sojourn with them on earth ; when He was about to leave them ; when with them in the storm ; when they believed that all was lost, and that He had disappeared from their gaze for ever. He can do the same for us. But if this peace is to be ours—and always ours—it must come as the effect of His presence : the direct result of having to do with Himself. "*The Lord of peace HIMSELF give you peace always.*" Almost the last words He uttered to His disciples before the Cross were of the same import : " In Me ye shall have peace." Do not let us think we shall ever have this peace except under His shadow and in His company, and as knowing Him as the Lord of peace. With these conditions fulfilled, it may be ours always and under all circumstances ; for it is " peace always *by all means* " ; or, as it may be translated : " In every sense," or, " In every way." Every kind of peace in every kind of circumstance. The word in the original comes from a root meaning " to turn." The Lord of peace can give us peace at every turn. We all know how a turn in a road—one with which we are unfamiliar—may bring an entirely new prospect before us. There are such turns in life. Turns of ill-fortune (as we speak) ; turns when defeat seems looming in the distance ; or disaster seems preparing to overwhelm us ; turns that bring sickness or death close to us. Oh, how blessed to think of One Who at every turn can be to us the Lord of peace. In every sense peace may be ours—Peace everyway—whether good fortune, or ill-fortune ; whether sickness or health ; prosperity or adversity ; the fulfilment of our hopes, or some bitter disappointment.

How often the Lord had to rebuke His disciples for their fearfulness. Again and again we find Him using such words as these : " Why are ye so fearful ? how is it ye have no faith ? " or, " Why are ye troubled ? and why do thoughts arise in your hearts ? " The remedy for all this is found in the truth we are considering. Instead of being occupied with the danger or the difficulty, looking to Him Who is the Lord of Peace and Who can " give us peace, always by all means."

## THE ONE COMPLETED SACRIFICE.

By WALTER SCOTT.

AMONGST the many religions, three may be mentioned as claiming Divine Authority. We use the word *religion* in its popularly accepted sense. (1) Judaism, which is essentially a ritualistic system, one of type, of shadow, and of burdensome ritual. Ritualism had its birth in the heart of Israel, while in Jerusalem it was displayed in all God-given splendour. It had a meaning, a Divine significance, quite in contrast with the empty, meaningless ritualism of our day. Jewish ritualism virtually came to an end in the Cross (Col. ii. 14); *historically* it ceased in the destruction of the Temple in the year 70 A.D.

(2) Christianity is the one and only Divine religion of to-day; not Christendom, which is man's make-up. Christianity is founded on four great and accomplished facts. Briefly stated, these are (1) The Incarnation, or God manifest in flesh; (2) the Sacrificial Death and glorious Resurrection of our Lord; (3) The Ascension to God's Right Hand; and (4) the Descent of the Holy Ghost, for power in service, and to gather the Church and maintain it till "He Come."

(3) The religious system of the future, as fully detailed in Ezek. xl.-xlviii. The sacrifices and ordinances of the coming day will be *commemorative* in character; those under Judaism were *anticipative*. The one system is *past*, the second is *present*, the third is *future*.

We may here remark that the GROUND of blessing is the same in all ages, and throughout all Dispensations. What is that ground? "WITHOUT SHEDDING OF BLOOD IS NO REMISSION." Again, "IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL." These are Divine statements of priceless worth. Then the PRINCIPLE on which God can righteously bless, is not human work, but Divine faith wrought in the soul, and this is tersely stated in words of severe simplicity, "WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE" GOD.

Having seen the ground (*the Blood*) and the principle (*Faith*) of blessing common at all times, and to Jew and Gentile alike, we shall more briefly consider the repeated sacrifices of old.

The cry of the Altar for 4,000 years, was Fire ! Fire ! Fire ! It was a righteous cry for Divine Judgment on Sin, and God answered it. Morning, evening, weekly, monthly and yearly sacrifices were provided to meet the demands of the Throne of Holiness and the Altar of Judgment. "The fire shall ever be burning upon the Altar ; it shall never go out." Perpetual sacrifice and an ever burning fire proclaimed aloud the truth that the righteous claim of the Throne upon the sinner was unanswered and the craving of the Altar unsatisfied.

The inefficiency of Jewish Sacrifice is strikingly shewn in Heb. ix. 13. "The blood of bulls and of goats" (Lev. xvi., referring to the annual day of Atonement) "and the ashes of an heifer sprinkling the unclean" (Num. xix., the great ordinance for Wilderness defilement) ; these combined could only sanctify to the purifying of the flesh. This virtue was external ; they could not penetrate to the soul, to the conscience. The whole Jewish system could provide only temporary relief. No sacrifice previous to Calvary could take away sins, which after all is the vital problem for the human race of sinful men and women.

Now we have a sacrifice—*One* alone in its unity ; *One* alone in its infinite worth ; *One* alone in its everlasting results. There remaineth no more sacrifice for sins. Christ, the Son of God, in personal glory ; and Son of Man, inheritor of every human right, became the Sacrifice on the Cross. He laid His right hand on the Throne of the Eternal, and His left reached down to the sinner's deepest need, then He bowed His head in death. The tragedy of Calvary can never be repeated. There was ONE and but ONE Who could bear human guilt, exhaust the Judgment, and maintain unsullied the Glory of God. In the Cross He has extinguished the fire and silenced the cry of the Altar. We stand accepted in the place where the fire has been. Judgment upon our persons, or for our sins is for ever past. Deserved Judgment borne by another, scarlet sins made white as snow, Satan defeated, life triumphant over death, the gates of paradise thrown open, are magnificent truths and tidings to proclaim to a lost world. The work of Calvary is by far the grandest work ever wrought. Its recital has quickened the pulse of millions. The universe is preparing to thrill when the Victor, once the victim, presents Himself as slain (Rev. v.).

We sing :—

“ See sprinkled with the *Blood*,  
The Mercy Seat above.”

But we sing even a grander song. The *Victor* Himself is now upon the Throne. We look up and see *Him* (not *it*) crowned with glory and honour. Hallelujah !

What then is the result to us ?

“ PERFECTED FOR EVER.”

“ NO MORE CONSCIENCE OF SINS.”

“ COMPLETE IN HIM.”

“ CLEAN EVERY WHIT.”

---

## THE GREAT RESURRECTION CHAPTER.

(Continued).

1 Cor. xv.

---

**D**ETAILS follow. God's plan of working is stated with great precision. The figment of “ a general resurrection at the last day ” could never have obtained a footing in the Church had these verses been rightly understood.

“ But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at His coming ” (ver. 23).

This is “ the first resurrection ” of Rev. xx. 5-6, as distinguished from the resurrection at the end of time described in vers. 12-13 of the same chapter. As we have already shown, Christ is both “ firstfruits ” and “ firstborn ” of those who are raised for blessing. To His image the whole host will be conformed.

But it would be a mistake to suppose that “ the first resurrection ” is completed within a day of twenty-four hours. Just as “ the last day ” of John vi. 40 is a general term covering the entire final period, commencing with the rising up of the Lord Jesus, and closing with the judgment of the Great White Throne, so “ His Coming ” (parousia, or presence) in 1 Cor. xv. 23 includes both the rapture of the saints, and His public manifestation, with all that lies between those mighty events. At His descent into the air, the Saviour will call forth from the tomb all who have died in faith up to that moment ; later, during the reign of the Antichrist, He will

raise up the smitten Jerusalem witnesses as in Rev. xi. 11-12; later still, at His appearing, He will raise the general company of the martyrs of the Antichristian period. These latter are divided into two classes in Rev. xx. 10—those who are beheaded for the witness of Jesus and for the Word of God (apparently preachers); and those who refuse to worship the Beast, and decline to accept his mark. These companies of slain ones will be found in the earlier parts of Revelation, in chaps. vi. 9-11 and xv. 2-4 respectively. This completes the triumph of God on behalf of His saints. As Isaiah xxv. 8 long ago foretold, at the epoch of the kingdom, death will be swallowed up in victory.

The resurrection of the lost is not dealt with in 1 Cor. xv., but room is left for it in ver. 26. The destruction of death takes place at "the end."

"Then *cometh* the end, when He shall deliver up the Kingdom to God, even the Father, when He shall have put down all rule and all authority and power" (ver. 24).

The interpolated word "*cometh*" is altogether misleading in this passage, because it suggests that the winding up of all things follows immediately upon the resurrection of the saints. But this is not the case, our Lord's millennial kingdom intervening between the two events. "Then" simply indicates the order of these great happenings, leaving the question of intervening time to be settled by other Scriptures.

"The end" of this verse is absolute, and must not be confounded with "the end" of Matt. xiii. 39; xxiv. 13; where it is simply the close of the present dispensation that is referred to. When the Son delivers up the Kingdom to God, time is at an end, and dispensations are finished for ever. His reign will be the complete vindication of the rights of God in the face of every foe. Every insolent objector will be put down. Armed hosts from both East and West will experience the terror of His wrath when He appears; Gog and his allies, and Edom will be visited with special judgments as the most flagrant enemies of His people, while every insubordinate subject throughout His dominion will be smitten as His reign proceeds. Satan will be confined in the abyss. The once-humbled Son of Man will take up the wide glory of Psalm viii., and will be found faithful therein. Other kingdoms have had both their rise and fall, but not His Kingdom. In a moment it will appear from

heaven in all its might (symbolised by the crushing stone of Dan. ii. 45), and its course will end when it is at the zenith of its power and glory.

“ For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all ” (vers. 25-28).

The rule of Christ is thus so absolutely universal that the apostle tells us that God Himself is the only exception. Every moral being in heaven, earth and hell will be constrained to bow the knee to the once-despised Nazarene. Man having brought in all the mischief of which the earth is full, it is divinely ordained that man in the person of Christ shall purge it out. The first man introduced rebellion here ; the Second Man will put down every form of rebellion for ever. The divine supremacy will never again be challenged in a single corner of the universe of God. The destruction of death involves the resurrection of the unbelieving dead though it is not stated in our chapter. When spirit, soul, and body become reunited in their case, death's office is necessarily at an end.

Let none suppose that the kingdom terminates with the Son's surrender of it. By no means. The Millennial Kingdom is the vestibule into the eternal kingdom (Rev. xxii. 5). But the Son ceases to reign as man when the thousand years have run their course. God (Father, Son and Holy Ghost) will then be “ all in all.” And let it not be forgotten that Christ is Himself “ over all, God blessed for ever ” (Rom. ix. 5). He was thus in the eternity that is past ; He is this to-day ; and He will be this in the eternity that is to come. Truly man, yet truly God.

*(To be continued.)*

“ God was in Christ down here, revealing Himself in Him. He was shewing man in Him that the heart that had a need might trust Him with that need. All His words and miracles were to lead the heart to this, that it might trust God in love. This was *in* the world. When once my eyes have been opened to know He is there, as the poor woman at the well, I get to *know* God, and I can *trust* Him.”



## SMYRNA.

Rev. i. 12-20 ; ii. 8.

THE presence of God is that which in itself makes us shrink into all the sense of our own nothingness !

This is brought out here—John had been wont to lay on the bosom of His Lord—had not failed in any emphatical way like Peter—had been found at the Cross and distinguished there by the Lord as one for whom he had especial affection, forming a relationship between His mother and him ! He had gone forth in devoted service in the midst of which the hand of Satan had come athwart him and placed him in Patmos—here the Lord visited him and he fell at His feet as dead. Whatever the light, joy, blessedness, one never comes really into the light of God's glory without something of John's feeling. The heart is like water spilt on the ground ; but most blessed answer ! "Don't you fear, for I am He, &c., &c., the springs that feed your soul are not in yourself, but are something connected with my divine nature—my experience is wider, deeper than yours."

If John fell as dead, Christ tasted death ; this is one side of the experience of God's people. In His presence there is never levity ; Jacob was terrified when he lighted on the door of heaven ; Daniel, when the messenger came to give him the answer to three weeks' prayer, could hardly find strength to receive it, could not hold up ; Paul at his conversion, &c., all show what God is. Though it be *God for me*, if it finds me not full of divine thoughts of what Christ is, it will break me down. In your communion with God and His Christ, you must expect that the higher you get, the more you will know of your own nothingness ; and the more you are broken down *before God*, the more you will know of the grace that meets all your need, all the needs that the *glory* produces in you.

I shall need Christ as much in glory as I do here. Here I want Him to lead me because I do not know the way, to strengthen me because the way is rough. In the glory I shall want Him to lead my praise, and lead me round, shew me all, introduce me to a Peter, Paul, want Him then to meet my needs—not wilderness need, but needs growing out of the divine nature. John was in Patmos, and there the glory broke in upon him—desperate weakness is realised.

Christ says you ought not to fall there, for I am the First and the Last, and am come to put you into service.

In Smyrna it is a candlestick set down here by the Lord, and a quantity of evil presses in. The effect of the wilderness is to bring out a deep sense of need, and the same truths are the answer to them, as before to John, I am the First and the Last, to which is added a crown of life to the overcomer.

The great mark of Smyrna was not works, but *tribulation* and *poverty*, not found in Ephesus. Many question whether Smyrna was characterised by pride or not? I think it is *God* says they were rich, because I observe a remarkable keeping in scripture and the title under which the Lord presents Himself here the *highest of all*, and not in the lowest as in Laodicea. Had they been in a low state at Smyrna this would not have been presented; they felt tribulation in spite of their bulwarks; the waters had come in upon them, but God had the answer *in Himself*, and in connection with a plan of His own. That is the sustainment to you, and the thing by which to *judge yourselves*, and whatever is working in you. Do you know what it is to have seen light, to have rejoiced in it and then to have found "poverty" and weakness marking you more than ever? If troubles thicken, waters deepen, is that a reason the heart should break down? Does it change *His* glory as the First and the Last? Is there no answer to it all in these two titles "First and Last"—dead and alive?

Do they not go well *with your sense of weakness and feebleness*? Is there nothing searches your heart in it? Do you find yourself ever in the presence of Christ as the First and the Last, and when there find a quantity of little rills out of the well of nature, which God never meant should be? *Every spring that gives us water in that way will be judged.* All the lusts, are the energies of a Jacob, the *arrangements*, &c., &c., detected there.

There is a connection between God and all the evil that tries one (ver. 10). God can keep Himself perfectly free from it, yet identified with it all, spoken of as arranged of God. Have you that anointedness of eye, which while it does not charge God as the originator of all your troubles, yet sees Him behind the wall directing them all? He alone has the direction of the furnace.

"Crown of Life," distinct thing from life—I *have* Eternal Life, but have not yet a crown of life. *It's the answer to death of the body!*

This experience is one through which every individual soul must go, if left in the wilderness. Paul left here in active service felt *much* of it—God and Christ the answer to it all. How far do you really know that, sitting down and counting alone on what is *in Christ*? You will have to take your *rest* before God *there*. There is such a thing as *patience*, patient waiting, when you can see nothing, do nothing. He has *brought you there*, that, what is in *His heart* may be the full answer to what you want. *Look up to Him*. But you will have to *WAIT on HIM*.

He is the open spring that will not perhaps flow forth just when you wish it, but will surely flow forth in God's appointed time. Such present TRUST is far harder than saying *I have been* in poverty, failure, &c., &c., *and have been* helped; far harder to say, *I am* in poverty, &c., &c., and I see the *furnace heating*, and don't know whether I shall be put in or not! but I will quietly *wait*, as valuing God's ways more than the deliverance that will come to me.

---

## THE BELIEVER IN RELATION TO THE NEW COVENANT, THE LORD'S SUPPER, &c.

By R. ELLIOTT.

---

**W**E have been asked whether the believer has any connection with faithful Abraham; also, is the Church included in the New Covenant? and further, in what position do we stand with regard to the Lord's Supper?

It appears to be taught by some that the New Covenant is with Israel, and has nothing whatever to do with the Church; and consequently, that the ordinances of the Lord's Supper and Baptism are not for the present time.

It is difficult to understand how anyone who professes to pay any attention to Scripture can fail to see that we, to-day, are blessed on the ground of the New Covenant, and that Baptism and the Lord's Supper are Christian ordinances.

The Apostle Paul, who was the minister of the Church in a special way (see Col. i. 24-5), knows of only two covenants: the one from Mount Sinai, which gendereth to bondage, and the other connected with Jerusalem, which is above and is free; "which," the Apostle

adds, "is the mother of us all." Here the writer of the epistle to the Galatians includes himself. Are we to believe that he was afterwards taken out from under this covenant, and transferred to some other, or blessed on some other ground? Not only is the thing inconceivable, but there is not a suggestion of it anywhere in his writings. He declares there are only the two covenants. The one connected with law, the other with grace: the one of works, and the other of faith: the one of the flesh, and the other of the Spirit. If there had been any other ground would he have summed up his argument by saying: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

There are only two possible grounds of justification. We are either justified by works or by faith. That there is no possibility of the former, the epistle to the Galatians makes abundantly plain. We are all under sin. The wages of sin is death. What everyone needs, therefore, is a new life. This is suggested by the statement, "For if there had been a law given which could have given *life*, verily righteousness should have been by the law." *Life* was what the sinner needed, but this was precisely that which the law could not give, and, consequently, justification on the ground of works was hopeless. The principle of that covenant was, "The man that *doeth* them shall LIVE in them." There remains only one other possible ground of justification, and that is through faith in Christ. We are justified by His blood. This is the principle of the New Covenant. There is no blessing apart from this. It is the blood of the everlasting covenant which is the basis of all relationship with God, and He has furnished no other basis.

It is quite true the New Covenant is spoken of in connection with Israel, but this does not either exclude the Church or suppose that there is any other means of justification beside faith in Christ. And another reason, probably, why, in Heb. viii., the New Covenant is referred to in connection with Israel and Judah is because the Old Covenant was specifically with them. But to shew that it has an equal application to the Christian, the very words of the covenant referred to in Chapter viii. 10 are quoted in chap. x. 16-17.

For what is a covenant? It is in connection with certain undertakings on God's part, and the fulfilment of certain conditions on man's. The first covenant demanded obedience to the law as

the ground upon which God would bless. The second is based upon the blood of Christ, and demands faith in Him. God binds Himself by the Blood, we simply have to place ourselves under its shelter. Is this not necessary for *all* believers to-day? Is it not absolutely essential before any can be saved? If so, then we come under the New Covenant for blessing. And for anyone to say he is not under it, is to deny the very ground on which He is blessed. The moment anyone admits he is saved by the blood of Christ, at that moment he admits that the blessings of the New Covenant are his.

Is it not clear, therefore, that we are on New Covenant ground, or we are without God and without hope in the world? The covenant expresses the terms God is on with us. It is perfect and unmixed grace because of the value of Christ's sacrifice. The only condition, as we have said, is faith. It is sometimes said our blessing is *unconditional*. So it is as regards works or any merit of our own; but not unconditional as regards faith. If a man hasn't faith in Christ he is not in covenant relationship with God.

It is this faith which connects us with Abraham. "They which are of faith, the same are the children of Abraham." If we have no *spiritual* link with Abraham, we have none with Christ, for He was Abraham's seed. The Galatians thought to establish a link with the Father of the Faithful by circumcision. Paul shews it is by faith. Thus we are "blessed with faithful Abraham." This does not mean that the character of blessing is necessarily the same. As a matter of fact, it is different. Gal. iii. 14 conclusively proves this. Abraham never had "the promise of the Spirit through faith." This was reserved for Christians, for Christ alone could bestow it.

We now come to the question respecting the Lord's Supper. This rite is distinctly connected with the New Covenant. When our Lord instituted it, He said: "This cup is the New Testament in my blood, which is shed for you." We are to observe this ordinance for a remembrance of Him. The following reasons seem quite sufficient why Christians should regularly observe it:—

1. Christ Himself instituted it. It was in addition to the Passover Supper. Breaking of Bread was His *last* act in connection with His disciples before His death, and His *first*, after His resurrection. This fact lends unusual importance to this ceremony. On the morning of His resurrection we find Him going with two of His

disciples to Emmaus. Their eyes were holden that they should not know Him, but He made Himself known to them in the breaking of bread (Luke xxiv.).

2. The ordinance of the Lord's Supper is specially in connection with His death—the basis of all our blessing, and the fullest expression of His love. The Apostle Paul connects it both with Christ's death and His Coming again. In what way is the Lord's death announced if we do not break bread? It is in that way we shew His death until He come. And this last fact proves it was not to cease.

3. During many years—the years covered by the Acts of the Apostles—we find the early Christians were accustomed to break bread. Not in such a formal way, perhaps, as we do it, still it was the breaking of bread, and this was because they remembered the Lord's wish and were fulfilling it. It is, therefore, incumbent upon those who say the Lord's Supper is not for Christians to shew where its discontinuance was authorised. We cannot recall one single word which even remotely hints at such a thing.

4. It is a feast of remembrance. Is it nothing to Christ that thousands of His followers to this day remember Him in His own appointed way? Moreover, who that knows the sweetness of it would like to give it up? The remembrance of Him, on the first day of the week, brings refreshment to one's soul that we can ill afford to miss. We begin the week in seclusion with Him. His love, Himself, engaging our thoughts, after a week of toil and distraction, it may be; and before another week of similar turmoil begins. Who that knows the calm and invigoration His presence brings would like to relinquish the feast that brings Him so near, and presents Him to our hearts in such an affecting way? For, "He was known of them in breaking of bread."

Lastly, the instructions given by the apostle Paul, the minister of the Church, in his letter to the Corinthians (ch. xi.) are quite sufficient answer to those who assert that the Lord's Supper is not for the present moment. He says "I have received of the Lord that which also I delivered unto you" (ver. 23). Is it conceivable that this communication was made to the Apostle and written down for the benefit of the Corinthians alone, or that it was to remain in force only for a few years? The argument of some is, that, the Apostle reached higher ground later on, and, that the prison epistles

(so-called) represent Christianity in its final form, and anything not mentioned in Ephesians, Philippians and Colossians belongs, as it were, to an antiquated period of the Church, with which we have nothing to do. A more baseless, ill-considered, unwarranted judgment could scarcely be found. We should require direct proof from the Apostle's own pen before we accepted such a theory, and he never once hints at anything of the kind. Each epistle has its own line, and the inspired writer having laid down the practical order of the assembly in his first letter to the Corinthians, did not, under the guidance of the Holy Spirit, see it necessary to cover the same ground a second time. Much less can we imagine him saying that the inspired truths he had written before had become obsolete.

The air is full of erroneous ideas ; some of them palpably absurd, and others which, on careful investigation in the light of Scripture, are seen to be out of conformity with its general teaching. As believers, desiring to be faithful to God's word, we need to take a broad and comprehensive view of His truth, and not to adopt theories which are destructive of its plain teaching and general harmony.

---

## GOD'S WAY OF DELIVERANCE AND OF VICTORY.

" Make this valley *full* of ditches " (2 Kings iii. 16-17).

By WILLIAM BOUSFIELD.

---

**M**UCH has been spoken and written at various times on this very interesting and important chapter, especially in connection with the unholy alliance between Jehoshaphat, King of Judah, and Jehoram, the wicked King of Israel ; but that side of the subject is not my object now.

I wish rather to indicate in what way God may come in to the help of His people when their way seems well nigh closed.

The chapter tells us an intensely interesting and dramatic story.

The King of Moab refused to continue the payment of tribute to the King of Israel ; this being " a hundred thousand lambs and a hundred thousand rams with the wool " (ver. 4).

The King of Israel in the determination to compel the payment of this tribute, called to his aid Jehoshaphat King of Judah, and

the King of Edom ; and these three kings agreed to combine forces and make a joint attack on the King of Moab.

After coming to this agreement they called a council of war to decide on their plan of campaign.

There were two ways open to them by which to approach the enemy ; one from the north, and the other from the south ; the former was by far the easiest and the shortest to commence with, but it was the most difficult point of attack, as in the north, Moab was well fortified.

The approach from the south entailed a long, weary, trying, seven days' march over difficult and rocky ground, but the enemy was more easy of attack at the end.

They wisely decided to take the longer way, as being more likely to bring success to their expedition, but to their horror and surprise, they found after their weary march that the watercourse in the valley was dry, "and there was no water for the host" (ver. 9).

The King of Israel, as might be expected, was the first to cry out in despair, and to throw the responsibility for their distress on to God. But Jehoshaphat being more in touch with God, asks for a "prophet of the Lord that we may inquire of the Lord by him" (ver. 11).

I doubt not it was to the astonishment of all that he was told of the presence of the prophet Elisha.

We have no hint as to what brought Elisha there, or whether he had accompanied the army in its seven days' weary march. Probably with the true prophetic instinct he knew that trouble was ahead, and that his services would be in requisition, or is it not likely that this was a "handful let fall on purpose," and God was going before His people to be at hand, through His prophet, to deliver them in the hour of their danger.

Have *we* not found when our way seems apparently stopped and with nothing but seeming disaster in front of us, that God has His prophet at hand who can and does bring to us His mind and way of deliverance.

True, these circumstances may be the result of our own folly but God will never turn away from His people in the hour of their distress when they turn to Him ; blessed for us when we are willing to hear and to obey His word.



The faithful Elisha makes his protest against the presence of the wicked but pretentious King of Israel, then, probably to their amazement, calls for a minstrel. This seemed almost like mocking them in their distress, and is in the most striking contrast to the despairing, unbelieving cry of the King of Israel. But can we not see how beautifully this accords with the New Testament apostolic exhortation "to rejoice in the Lord always."

God is never the author of despondency or despair, and in the darkest days "the joy of the Lord" should be our strength; so we need that the Holy Spirit should be to us as a skilled minstrel to bring to us the joy and peace of the Lord, that we may be ready to speak or to hear His word.

Then comes the most astonishing word of all; the prophet says, "Thus saith the Lord, make this valley full of ditches."

God was preparing to come to the help of His people, but they must be obedient and act in faith.

If He is prepared to send down the blessing (for surely "every good and perfect gift comes *down* from above") there must be on our part a spirit of *receptiveness* and *retentiveness*, or we shall miss or let slip what God gives to us.

With the command they get a promise: "He will deliver the Moabites also into your hand" (ver. 18).

Under a scorching sun, without a cloud above as a sign of the coming rain, but in simple faith, this great army set themselves to this apparently hopeless task, they made the valley full of ditches; "and it *came to pass* in the morning, when the meat offering was offered, that *behold* there came water by the way of Edom, and the country was *filled* with water."

Like the "empty vessels, not a few" of the next chapter, every trench dug in faith became a receptacle for the life-giving water.

Precious lesson to us of the results of the obedience of faith. Had they not dug the trenches, the water would have passed them by, and their "condition" would have been worse than before.

Now they prove the truth of God's double promise in vers. 17-18.

The Moabites knew nothing about God's miraculous intervention on behalf of His people; what was life to the one, seemed as death to the Moabites; water seemed as blood.

"They said, This is blood . . . Moab to the spoil" (ver. 23).

Out-generalled, out-manceuvred, for God was at the back of His people, they fell an easy prey to their enemies.

The obedience of this people was not only their salvation, but gave them a complete victory over the Moabites.

As I have meditated on this wonderful chapter, and written the foregoing lines, my heart has been stirred to its depths. This is the God we dishonour by our unbelief, and by our unholy fears, but Who is just as ready, as here, to come to the help of His people when they cry to Him in their sorrow and distress of heart.

We are all feeling the strain of the day in which we live, the pressure of circumstances. It is becoming increasingly difficult for a Christian to live the Christian life and to "provide things honest." So many of God's dear children are under the stress of circumstances, God is loosening many ties that bind us to the earth, that we may be the more ready for the coming of our Lord.

We are being tested in the family; in our own bodies; in our social and business relations, and in church life. Often our way seems well nigh blocked up. Alas! that so many should give way to despondency and fear. Yet all along the line God is prepared to fill every vessel to overflowing, to satisfy the longings of every heart, to meet the need of one and all, and to give victory to His people over all their foes.

Let Him do it! Let us remove every hindrance, let us dig the trenches of our earth-bound hearts deep and wide, only let there be obedience, the obedience of faith, the willingness to *receive*, and to *retain*—there is so much that hinders.

It is empty vessels He can fill—trenches deep and wide. Oneness of purpose, singleness of eye, "all of Him and none of self," these are the requisites for fulness of blessing.

It is when the meat offering has been offered (ver. 20): that is, Christ as Man in all the blessedness and fulness of His own divine perfections known and realised in the heart: that the precious stream comes coursing down the mountain sides. And it is when we thus enjoy Christ that every vessel will be filled, and we shall have the fulness of the Spirit, the overflowing joy of the heart, the power of life, which will enable us to quit ourselves like men, to be strong in the Lord, and the power of His might, to be of good courage, and to go on from victory unto victory.

The victorious overcoming life is the normal life for the Christian, and the promises of "The Revelation" are to the overcomer.

## THE OBSERVATORY.

**The Value of Character.**—Recently the firm of J. Pierpont Morgan & Co. was accused of making exorbitant profits out of the New Haven Railroad. It was reported that “millions had vanished into thin air.” “The scandal mongers followed with their brazen insinuation that J. P. M. & Co. had laid their hands on those vanished millions.” A thorough investigation, however, proved just the opposite. The publication of all the figures produced the following comment: “The figures will satisfy all honest and candid men. They will silence those who, while they may be honest, are much too suspicious to be candid.”

In view of the above, the following newspaper paragraph with reference to the late J. Pierpont Morgan will be read with interest:—

“J. Pierpont Morgan the elder strove for many years with all his great resources of mind and of capital to establish large financial relations between New York and London upon the basis of trust and confidence, to the end that the great sums of foreign capital of which we stood in need might readily be obtained. Character was the foundation upon which he built, and it was upon character as the highest title to credit that he laid such emphasis upon that memorable occasion when, not long before his death, he appeared as a witness before the Pujo Committee at Washington. Resources were all very well, security was all very well, but the chief dependence was on character. The witness and the word made a profound impression on the country. For many reasons, for all reasons, but peculiarly because of Mr. Morgan’s testimony, the country will be deeply gratified that his son, his partners, his house are now able to bear witness to his sincerity and his honour by the irrefutable showing of the records. Mr. Morgan was active in the business of his house during the greater part of the period covered by this statement. How hollow his tribute to character would have seemed, what a mockery his testimony would have been, if the charge of plundering the New Haven had been proved against him. It is otherwise. His services to the New Haven had the scantiest of rewards. As such things go they were well-nigh gratuitous. The statement put forth by the house takes no note of the slanderers or of their charges. It is a business statement purely, but it is complete, it is crushing. And it is a cause for public satisfaction that this great house, honoured for its long record of service to the community and to the nation, stands secure from shafts of slander and far above the atmosphere of injurious suspicion.”

\* \* \* \*

**The Imprecatory Psalms.**—These portions of Holy Scripture, sometimes called “cursing Psalms,” seem to be misunderstood by many Christian people, and certain minds are sorely perplexed over them. In writing about the Athanasian Creed, the Bishop of Hereford, in a letter to the *Times*, speaks of the “intolerable obligation” it is to recite the creed, and that it is only done with a certain amount of accommodation. He goes on to add, “And after all, do we not also want to get rid of these same ‘cursing Psalms’?”

and refers specially to Ps. cix. With many, however, it is not a question merely of its unsuitability on certain occasions, but the difficulty goes deeper, and they ask, Why were such Psalms ever written ?

The answer is really very simple. The Bible is not a book belonging to one age or one set of circumstances. To begin with, it was fifteen hundred years in writing ; and in its retrospect and prospect covers all God's dealings with mankind from the beginning to the close of time. Now, these dealings are very varied, sometimes they are in grace, and at other times in judgment. And as God wishes His people to be in harmony with His own thoughts and ways at any particular moment, it is manifest that one set of expressions cannot cover everything. Thus it follows that the, so-called, imprecatory Psalms are unsuitable for the present time because this is the day of His grace—the period of long-suffering and mercy—"the acceptable year of the Lord." To pray, therefore, for vengeance upon our enemies, and upon the haters of the Lord would be entirely out of keeping with the present dispensation. But when this present time is over, and "the day of vengeance of our God" has come, and the wicked are being punished for their sins, then the cry for vengeance on the part of God's people will be appropriate. Thus we read in Rev. vi. 9, with reference to a day yet future, "*And when He had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held : and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth.*" This prayer is as perfect in its season, as it is now to "pray for those who despitely use us" (Luke vi. 28). Now, the imprecatory Psalms mostly belong to the period foreshadowed by the passage just quoted, and they are not for the use of Christians, although the Christian can find much profit in their study. As a matter of fact, the 109th Psalm refers, in the early part, to Judas, and is quoted by Peter (Acts i.) ; while "the poor and needy man" of ver. 16 is, no doubt, a beautiful and pathetic reference to our Lord, as are also the remaining verses of the Psalm.

\* \* \* \*

**"The New Jerusalem"**—Modern appliances and improvements seem to have invaded even Jerusalem. So much so, that the Jerusalem of Palestine is referred to as "The New Jerusalem." This is not the Jerusalem which is above, but the one that is in bondage with her children. Nevertheless, the following information has its interest, as everything has concerning a city with such a past, and with a still more tremendous future. "In certain respects, Jerusalem bids fair to be thoroughly 'Europeanized' at no distant date. Its isolation, once considerable, has had to yield during the last forty years to a host of new influences that have invaded conservative Palestine. Chief among these are the great increase of tourist traffic, the construction of the railway from Joppa, the growth of education among the Arab population, and last, but not least, the rapidly increasing immigration of Jews, who numbered but 500 souls in all Palestine a century ago, but now form 60 per cent. of the 80,000 inhabitants of the Holy City." The account goes on to say that a concession has been granted for the electric lighting of the city, the construction of an electric tramway system, and much needed waterworks. As regards the last named, there is some question as to whether the mass

of the population will be willing to make it a paying concern, as in matters of drinking, Orientals are the most conservative of men. "It may not be generally known that in 1874 the Baroness Burdett-Coutts offered to spend £25,000 on the water supply of the city provided that the Municipality of Jerusalem undertook to find the £500 or £600 a year necessary for upkeep. The Municipality declined the offer."

With regard to all these schemes it is interesting to recall the predictions in the Word of God respecting this same city. Something more glorious than electric light is in store for her. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. lx. 1, 3, 19). So much for the way in which Jerusalem will be illuminated in a future day. While Ezekiel tells us of the waters that shall issue from under the threshold of the house of God—the waters that shall bring life whithersoever they come. "Everything shall live whither the river cometh" (Ezek. xlvii. 9).

R. E.

---

## THE LEADINGS OF THE SPIRIT.

---

IT may not be out of place to mention some of the ways in which the Spirit works in the soul of the believer. The young convert often acts under these leadings, but through ignorance of the fact that he is led, he is in special danger of unconsciously or carelessly neglecting the operations of the Holy Spirit within him.

When the Spirit is leading us we are often conscious of a *sense of obligation* to perform some duty; He creates a deep sense of responsibility. What is the "message" of the servant of God but the special truth which the Spirit is laying as a kind of burden on the man's heart?

Connected with this sense of obligation there is often *deep feeling*. Some holy men have been so filled with the Spirit that they have been constrained to cry to God to stay His hand lest they should be overcome by the flood of holy emotion that threatened to overwhelm them. Such men when acting under these emotions have said and done things which have appeared strange and eccentric even to Christians. We are not to go out of our way to seek such experiences, but at the same time, if our hearts are powerfully impressed with the reality of things eternal, there must be deep feeling.

Again, there are times when the believer is conscious of a sudden *illumination* in the realm of the things of God. A truth hitherto seen only in the misty distance now stands out in bold relief; a duty never before realised now seems the very thing that must be done; a problem which before baffled all our efforts to unravel is now solved in an instant. How is this? The great Illuminator has been at work in the soul, and blessed indeed are the results of His operations. We know that sometimes a few minutes of openness of soul before the Lord have brought us in more treasures of truth than hours of learned research.

And further, we sometimes seem to *rise in our faith* and soar over all obstacles, and claim the fulfilment of the promises of the Word with an energy and boldness which afterwards amaze us. We have been stimulated in the inner man by the divine Quickener.

We must beware lest we tie down the operations of the Spirit to any particular manner. We must not limit His sovereignty by confining His workings to any special method. Our faith must rest in God, not in the channels or methods He uses.

In general, we may conclude that the Holy Spirit is influencing us when we are conscious that our thoughts are intently occupied with any particular divine truth. We know that heaven and hell, our stewardship and the judgment seat, the sinfulness of sin and the atonement of our adorable Surety—we at *all times know* that these things are real; but we fail to have our minds so intently occupied with these things so as to make them burning realities, unless the Spirit lead us. Thank God for His ministrations. May we not be guilty of grieving Him by turning our thoughts away from any divine theme which He is seeking to bring to our notice by causing our minds to be engaged with it. If a thought "strikes" us, let us "work it out" for ourselves first; and then, after it has impressed our own hearts and lives, we may have an opportunity to "give it out" to others to whom it will be a message from the Lord.

---

"There are two ways of learning the Lord—one in glory, the other in trial—the first being the highest; but as knowing *Him* is the great thing to be attained, it is better to know Him well in trial than only a little in glory. The disciples with the Lord in the ship, exemplifies the one—the transfiguration is an instance of the other."

## OUR LORD'S QUESTION: WHICH OF THEM WILL LOVE HIM MOST?

Luke vii. 42.

---

[T is one thing to look at sin in the obscurity which our own perverted imagination may cast around it, it is quite another thing to see it in the light of God—then we begin to see the *exceeding sinfulness* of sin. One ray of light at the Judgment Seat will shew men more of sin than they have ever known by wallowing in it in this dark world. Just as we may come into a room early in the morning, which has been left in disorder the previous night, and not detect its untidiness or how dusty it is, because the sun is not up and the blinds are down, so is it with many with regard to their past or present actions. But let the sun rise, draw up the blinds and then the dust and the disorder are perceptible at once. So when one little ray of light from God begins to enter the soul, sin is felt as it never was before.

Seek to make a full confession of everything to God. Pride no doubt will come in, and Satan may seek to suggest there were extenuating circumstances: do not regard these. Ask, "What does God think of it all? How would it all appear if I were transported this moment to His Judgment Seat, face to face with Him?"

You have asked for forgiveness, but *confession* is something more exacting and explicit than that. I may ask forgiveness of a person for various reasons. I may do so without seeing the true character of the offence I have committed. I may do it to save trouble or annoyance. Confession implies I see the *wrongness* of the thing I have done, and own it. Then, "*If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness*" (1 John i. 6-10).

The great point is not *what* brings us back, but do we *come* back at all. And the words of Christ are "*Him that cometh unto Me I will in no wise cast out.*" He does not raise the question of what brings us, but only that He will welcome if we come. If you come with *confession*, that is always a right reason for coming. If *sin* brings you, it brings you as it has brought everybody else who ever

truly came to Christ ; and therefore you are on the same ground as everybody else. And this is the very thing God desires should bring you. And therefore, if you come this way you need have no trouble as to your motive for coming, or what has led you to come. The fullest confession brings the fullest blessing.

If we could only love God all would be easy. We should have no difficulty then in pleasing Him ; it would be easy to be good. But, naturally, it is the very thing we lack. We love anything and everything but God. We always break down just at that essential point. But supposing we think of the matter from another point of view. Supposing we think of *God's love to us*. Is there such a thing ? If so, it is all that I need. Not only is there this love, but it is perfect. God was always seeking for man's love, and never could find it, until at last it was as if God said, " I shall never get any love from man until I manifest My Own." And so He gave His only Son. And now the Cross stands as the witness of how much God can love. " God commendeth His love toward us, in that while we were yet sinners, Christ died for us " (Rom. v. 8). On the ground of that death, God can forgive, not only every sin, but all the want of love on man's part. Through that forgiveness we learn that God can love us, and then we begin to love Him. So Christ could say of that woman (Luke vii.) : " She loved much." And He gives us the reason. She had had much forgiven, and so we have the wonderful fact brought to light, that God has made a sinner love Him. This woman who had once loved her sin, now loved Christ more, and was doing her utmost for Him ; far, far more than the cold, heartless Pharisee. Oh, it is just the realization of the freeness and fulness of forgiveness that makes us love Christ. " *When they had nothing to pay, He FRANKLY forgave them both.*" " Tell Me therefore," says our Lord, " which of them will love him most ? " (ver. 42). This woman had faith, and her faith was fully responded to by the Saviour (see vers. 40-50). May we not learn a lesson from her to trust likewise, and, like her, love much ?

---

" Occupation with Christ Jesus in glory has, through faith, an almighty power. Himself my portion and my all, fallen human nature is judged ; while communion changes into the same image from glory to glory. In learning Him I become more like Him in character and spirit, in will, interests, hopes, and life."



# The Faith and The Flock.

Vol. VI.—No. 6.

JUNE, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### *Gift and Office.*

A CORRESPONDENT writes to us, asking :

(1) Is it scriptural to say, that the "pastor" of Eph. iv. 11, is the same as the "bishop"

of 1 Tim. iii. ; and that the work of pastor is co-extensive with the work of the bishop ? (2) What is a teacher ? Is it right to say, that the teacher of Eph. iv. 11 is the same as the deacon of 1 Tim. iii., *i.e.*, that the work of a deacon is simply teaching or ministering the word ? Our friend suggests that the answer to these questions should be in the affirmative. That because the Apostle Paul called upon the elders of Ephesus to feed the assembly of God, and the Apostle Peter exhorts elders to feed the flock, therefore, pastor and bishop are identical. Also because the name deacon is synonymous with minister, therefore, deacon and teacher must be the same.

But, in the first place, an elder did not necessarily minister the word (see 1 Tim. v. 17). We may, therefore, suppose one could be an elder and yet never teach. And although deacons were ministers, and teachers were ministers, and deacons may have ministered the word, as Stephen did, yet we must not conclude from this that there is no difference between the two. We must never confound *gift* with *office*. And Scripture speaks of the *office* of a bishop and deacon, but never of the office of a pastor or a teacher. These last are called gifts (Cf. 1 Tim. iii. 1 and 10, with Eph. iv. 8). These "gifts" were bestowed by the great Head of the Church and exercised under the direct authority and control of the Lord Himself ; whereas elders and deacons were appointed. Moreover, "office" was local ; "gift" could be exercised wherever there were saints to be edified or sinners to be converted. There were two offices only in the Church—bishop and deacons. But there were many gifts. Bishop, overseer and elder were the same.

"In my own missionary experience the response of God to my little mustard grain of faith is always so marvellous that it makes me utterly ashamed that I so seldom take Him at His word—if one did, the possibilities seem to be absolutely immense."

## THE BLESSED MAN.

WHAT HE DOES NOT LIKE, WHAT HE DOES LIKE,  
AND WHAT HE IS LIKE.

By WILLIAM LUFF.

**T**HANK God for the word "Blessed," pronounced upon those who through sin are by nature cursed. "*Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.*" (Ps. xxxii. 1, 2).

In Psalm I. we have a portrait of the God-blessed man, the righteous man, the godly man.

*What he does not like* is shown to us in the first verse. "*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.*"

A wonderful three-fold gradation is here:—

Ungodly,	Sinners,	Scornful,
Counsel,	Way,	Seats,
Walking,	Standing,	Sitting.

The "ungodly" are those without God; "sinners," are those who act contrary to God; the "scornful," are those who go so far as to scorn God.

"The counsel of the ungodly," is their policy; "the way" of sinners, is their actions; "the seat" of the scornful, is their ease in sin.

The blessed man does not walk in the counsel of the ungodly; he does not do as the world proposes. He does not stand in their way, that is, associate with their society. And he does not sit in the seat of the scornful. Because he does not take the first step, he is delivered from the last. Listening to the counsel leads to walking in the counsel, standing in the way and sitting in the seat.

*What he does like*, is stated in verse 2. "*But his delight is in the law of the Lord; and in his law doth he meditate day and night.*"

"The law of the Lord" referred to, is doubtless the written law of God. The blessed man does not read this as a task; not even as a duty; but it is his "delight." Dr. Torrey says:—

“ People read a great many books for pleasure ; some read novels for pleasure, some read history for pleasure, some read philosophy for pleasure. Friends, there is more real pleasure, there is more real, deep, abiding pleasure in studying that Book than in all the other books put together. If you will first surrender your will to God, and then get down to the real study of the Bible, you will find more joy in it than in all the books on earth. How often I have gone home at night after a very hard day's labour, completely tired out. (I work a good deal harder in Chicago than I do in England.) But before I go to bed I open my Bible (don't think that is the only time I study my Bible), get down on my knees, and ask God to give me something out of the Bible as I read ; and God opens up His purposes of love, and as I read His wonderful promises my tired heart forgets its weariness, and I fairly shout for joy. I never shout in public (I wonder that I don't), but when I am all alone by myself and with my God, and with my Bible, I shout, I cannot help it. The sweetest, purest, highest, holiest, most amazing joy I know is when I bend over this Book in prayerful study, and God gives me new messages.”

He not only reads it as a delight, he meditates in it day and night. When we delight in a person, we think constantly of them. I have a friend who leaves wife and son every day in the country, to come to his office in the city ; but they are his delight, and so he has their portrait over his desk. This does not prevent him doing other duties, it helps him to have them constantly in his thoughts. It will be thus with the law of the Lord, if it is our delight we shall say : “ I have rejoiced in the way of thy testimonies, as *much as* in all riches. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes ; I will not forget Thy word.” (Ps. cxix. 14-16).

But the law of the Lord includes the entire will of God, according to the words, “ I delight to do Thy will ” (Ps. xl. 8). This blessed man says, “ What does God desire me to do ? that shall be my delight, Not the counsel of the ungodly, but the whole counsel of God, that is my delight, my highest joy.”

Having seen what the blessed man does not like, and what he does like, we have next *what he is like*, in ver. 3.

*He is like a tree.* Not a scaffold-pole, not a flag staff, not a monument, but a tree. This suggests life, a tree lives. The blessed man is a living man, he has eternal life, newness of life, the life of God. A tree is conspicuous, seen afar, and cannot be hid. Such is the blessed man. He is conspicuous in a neighbourhood, in the Church, in a family, in a workshop. A tree is not easily moved. Some

professors are hot-house plants, reeds, bulrushes, but this man is like a tree.

*He is planted.* This suggests ownership and purpose. He is not what he is by chance, but by the grace of God he is what he is, and where he is. Who planted him? God, in love and wisdom, and therefore he is in the best position it is possible for him to occupy. On hill, or in the dale, alone or among others, he has been planted by a Hand that never makes a mistake. This should make us careful of wanting to be removed. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein He hath made us accepted in the beloved." (Eph. i. 3-6).

*He is supplied.* Planted by the rivers of water. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii. 8. "Rivers," not one river, but "rivers"; surely the rivers referred to are the life-giving, refreshing reviving influences of the Holy Spirit, which Christ called "rivers of living water." (John vii. 38, 39). "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring<sup>v</sup> forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvi. 12).

He is fruitful. "He bringeth forth his fruit in his season." The life of the Spirit, watered by the rivers of the Spirit, bringeth forth the fruit of the Spirit, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22). Please note that he not only brings forth fruit, but he brings it forth "in season," that is as God would have it, and when God would have it. Man forces fruit, and so gets strawberries in April, God brings forth His "fruit in his season."

How easy it is to be patient, when not under trial ; meek, when not provoked ; courageous, when there is no danger ; the blessed man brings forth his fruit in his season ; he has faith when faith is wanted ; has joy, when joy is seasonable, and can sorrow when tears are required.

*He is evergreen.* " His leaf also shall not wither." Naturally, we all do " fade as a leaf " ; supernaturally this man's leaf does not fade. He retains his freshness ; his profession remains green, and full of sap, uninfluenced by surrounding influences of time or age, because sustained by an inward vitality.

This is what the blessed man is like :—

A tree—life, stability, eminence.

A tree planted—ownership.

A tree by the rivers—supplies.

A tree bearing fruit—fruitfulness.

A tree unwithering—vigour.

" The ungodly are not so." What are they like ? The chaff, lifeless, useless, powerless. Chaff, " which the wind driveth away." What a contrast : a magnificent tree, that bows before the storm, but remains firmly rooted, and chaff, carried away by a slight breeze.

The ungodly and the godly are mixed here, but the Lord will separate. The blessed man will not stand in the way of sinners now ; sinners shall not stand in the congregation of the righteous by and by.

Oh, the contrasts here ! " Whatsoever he doeth shall prosper." " The way of the ungodly shall perish." Prosper as the tree, or perish as the chaff. Rooted and grounded, or driven away in his wickedness. " Say ye to the righteous, that *it shall be well with him* : for they shall eat the fruit of their doings. Woe unto the wicked ! *it shall be ill with him* : for the reward of his hands shall be given him " (Isa. iii. 10, 11).

Lord, which am I like ? Fain would I be like the man who is like the tree, because he likes what Thou dost like.

---

" Prayer is the key which opens the repository of spiritual food, the wardrobe and the armoury of Heaven. It is the bolt which excludes the thief and the robber, the stormy wind and the tempest. It is the outlet of trouble and the inlet of consolation."

## THE GREAT RESURRECTION CHAPTER.

1 Cor. xv.

By W. W. FEREDAY.

THE Apostle's lengthy, but instructive parenthesis being completed, he resumes his reasoning with the foolish Corinthians. In ver. 29 he picks up the thread dropped at ver. 19, and continues to show how misguided are all who profess the name of Christ if indeed there be no resurrection of the dead.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (ver. 29).

A much disputed passage, both in times ancient and modern. Sacramentalists have deduced from it baptism by proxy, *i.e.*, the living baptized on behalf of those of their brethren who have passed hence without the initiatory Christian rite. But this is sheer superstition, and indicative of the profoundest ignorance of the place and value of the ordinance. Baptism has nothing to do with heaven; however scripturally administered, it gives no title to a place and portion on high. The blood of Christ is the Christian's only title to a footing there. Baptism has to do with position on earth only. It is identification with the death of Christ, wherein the whole order of things connected with man and the world is formally renounced.

The Apostle seems to have had before his mind the idea of an army in the field, of which the fighting line is being thinned continually by death, yet always maintained by others pressing forward to take the place of those who have fallen. Other military allusions may be found in chaps. xiv. 8, xv. 52, of the same epistle. Newly baptized confessors of Christ (and the apostle quietly assumes that every such confessor is baptized) are thus viewed as filling the places of others who have passed out of the conflict. But why maintain such a lost cause as Christianity must be if there be no resurrection of the dead? Such appears to be the point of the argument.

Next, he refers to his own personal experiences. His whole life was one prolonged peril.

"And why stand we in jeopardy every hour? I protest by your rejoicing (or rather, that glorifying in you, brethren) which I have in Christ Jesus our Lord, I die daily" (vers. 30-31).

The best commentary on these words will be found in 2 Cor. xi., xii. A truly amazing story of persecution, suffering and danger is written there. Unrecorded in the book of the Acts, the story would never have been told had not the heartless criticisms of his detractors wrung it from him. But "why" he asks here, "if this life be all, why mar it thus? Why be the shuttlecock of evil men everywhere?"

One incident in particular seems to have made the deepest possible impression upon his mind.

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it, if the dead rise not? Let us eat and drink, for to-morrow we die" (ver. 32).

The reference is to the terrible experience through which he passed during the riot occasioned by Demetrius the silversmith (Acts xix.). He brings the subject up again in 2 Cor. i. 8-9, saying, "we were pressed out of measure, above strength, insomuch that we despaired even of life." He felt that he had been as a gladiator in the arena at that time. Not four-footed animals, but men, are here referred to as beasts, as in 2 Tim. iv. 17; Titus i. 12. But why expose himself to such deadly perils if there be no recompense in another scene? If we die as beasts, let us live as such, quoting the words of the impious in Israel in Hezekiah's day (Isa. xxii. 13).

There was something which lay at the root of these evil reasonings, and this the Apostle now lays bare:—

"Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame" (ver. 34).

The world had got into the Corinthian assembly. While men slept, the enemy had sown tares amongst the wheat (Matt. xiii. 25). Alas, how soon the corruption entered! Jude expresses it very strongly in his fourth verse; "there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness and denying our only Master and Lord, Jesus Christ." (R.V.) The carelessness which suffered such persons to enter resulted in the lowering of the whole moral tone of the Church, and thus prepared the way for the intrusion of every form of error.

Anything that tends to dim the light of the future is disastrous to the children of God. Ever since sin entered and spoiled everything here, faith's outlook has been towards the scene beyond. The

patriarchs " confessed that they were strangers and pilgrims on the earth," and they desired " a better country, that is a heavenly ; wherefore God is not ashamed to be called their God." The martyrs of old time " were tortured, not accepting deliverance, that they might obtain a better resurrection " (Heb. xi. 13, 16, 35). If these things could be said of those who lived before the accomplishment of redemption, how much more should they be true of those who in this period are " partakers of a heavenly calling ? " (Heb. iii. 1). The point in the parable of the unjust steward (Luke xvi.) is that the present should be used in view of the future. How spiritually demoralising, therefore, are any notions which tend to divert our souls from the resurrection-world !

*(To be continued.)*

## THE LORD IN THE MIDST OF HIS OWN.

By R. ELLIOTT.

" How He was known of them in breaking of bread " (Luke xxiv. 35).

**W**HAT was it that was before the Lord's mind on the morning of His resurrection ? Three days before, He had been put to death, but He is risen. What has He in view ? Has he any special object ? Surely something very definite will engage His attention. He had died for a specific object ; God the Father had raised Him from the dead : where shall we find Him, and what will He be doing ? These questions are some of the most important we can ask. The answer to them will throw a flood of light upon what the Lord is concerned about, and what is His chief interest, to-day.

We read that, " when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene . . . and she went and told them that had been with Him." This is recorded in Mark xvi. ; and in John xx. we have a fuller account of this interview, and of the message the Lord communicated to her for those He could now call His brethren. Afterwards, when they are gathered together, He appears in their midst and shews them His hands and His side. He afterwards sends them forth to preach.

Referring back again to Mark xvi., we further read : " After that He appeared in another form unto two of them, as they walked and went into the country." The detailed account of this inter-



view is given us in Luke xxiv., where also, as in John xx., He comes into the midst of His own. This is also mentioned in Mark xvi.

Now, what do we gather from this three-fold narrative ?

Is it not, that the Lord's first thought was to gather His own together that He might be in their midst ? and, further, while in their midst, give them the commission, "That repentance and remission of sins should be preached in His Name among all nations." Added to this, He made Himself known to two of them in breaking of bread ; specially selecting this means.

Three important facts are, therefore, made prominent by our Lord's action, as soon as He is risen from the dead.

1. The Breaking of Bread ; and the special place given to it.
2. The disciples gathered together with the Lord in the midst.
3. The commission given on the occasion : "As My Father hath sent Me, even so send I you."

These three things, then, are what the Lord had in mind. They should be of the deepest interest to us. They concern not only His glory, but our blessing, and the well-being of mankind. And if they chiefly occupied His attention as soon as He was alive from the dead, we may be quite sure they are matters of the first importance ; and we cannot afford either to neglect them or change their order. First, the breaking of bread with the Lord in the midst, and then ministry.

Let us now look at these matters in detail.

Few records of our Lord's doings are more interesting than this one of the journey to Emmaus :—

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all those things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them."

We may be quite sure the Lord did not take this journey simply for the sake of a walk. He had a very definite purpose. He knew these two disciples though they did not know Him. He knew their thoughts ; how sad they were : how baffled and perplexed : and He knew what He wanted to do. How strange His ways often are : "Their eyes were holden that they should not know Him." And this at the very time when we should have thought they most of all needed to know Him. But He had something to teach them ; and He could do it best in His own way. To reveal Himself at once would possibly have proved a hindrance.

As it was, He could quietly unfold to them the Scriptures. And to know Him through the Scriptures, by faith in them, was better than to know Him through the senses.

He begins by drawing *them* out. He becomes the listener. And then when they have revealed their baffled hopes; their perplexity and deep distress; and not a little of their ignorance; He commences to unfold the Scriptures and to shew them how all that had happened had been precisely as it was foretold; and as He carried them with Him through Moses and all the prophets, and they journeyed from one passage to another, they forgot their distress, and the journey home was ended before they knew it.

But He has yet more to do with them. All that He had been unfolding from the inspired Word was about Himself—the very One Who was by their side—and He is going to let them know it. He, about Whom Moses and the prophets did write, was sitting with them in their own home. But what means would He select to make Himself known? “As He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him.” Here is the means selected—the breaking of bread. Was this mere accident? Was it a chance incident? Had it nothing more than a local and limited significance? We cannot think so. We believe the act was intentional; and that the Lord had a special purpose in it; not only for the two then present, but for the whole Church. His last act before His death in company with His disciples, and His first after His resurrection, was to break bread. Why does the Lord use this particular sign, and this special method of making Himself known? Because it was the symbol of His death. And because that death is the ground of all our blessing and of our relationship with Him. No longer were the two at Emmaus to know Him merely in His relation to Israel. A new and closer bond had been formed as a result of death and resurrection; expressed in those words to Mary, “Go to my *brethren*.” In resurrection they were one with Him in His life and relationship, as Man, before God. So that we can sing:—

“His Father, and our Father,  
His God and ours Thou art  
And He is Thy Belovéd,  
The gladness of thy heart.  
We're His, in joy He brings us  
To share His part and place;  
To know Thy love and favour,  
The shining of Thy face.”

This is why their eyes were holden that they should not know Him. No longer were they to think of Him only as "He which should have redeemed Israel." He was leading them on to higher ground—to apprehend the new and heavenly relationship in which they stood to Him. All, of course, did not come out yet, but to this He was leading them. This is why He makes Himself known in breaking of bread. He had broken the bread in the upper room only a few nights before, just on the eve of His death; and now the first thing on this new day—this day that was to be new in every sense—He does the same thing. It was to bring home to them the sense that all *was* new. His death had closed the old order; for the time being even His connection with Israel was closed.\* His death separated Him from the world, but it bound His own to Him in the closest of ties.

What a moment, when they knew Him! When the One upon Whom all their hopes had been placed—the One they had loved and lost—stood revealed before them. All this gives the breaking of bread a unique place. He chooses this special way of making Himself known. All His unfolding of the Scriptures led up to this, but He did not actually reveal Himself until the breaking of bread. It is so still. Although the act in the disciples' home at Emmaus was very informal, yet it was undoubtedly intended to indicate the place that was to be ever accorded to this symbol of our Lord's death. That it is ever to have foremost place. For in it we recognise He is no longer here—every link with earth is broken—but we are united to Him in the closest possible way, and we announce His death until He come. All that we are to Him, and all that He is to us, we are reminded of in this simple feast of remembrance.

#### HE VANISHED OUT OF THEIR SIGHT.

But why does the Lord immediately vanish at the very moment He is recognised? Here again, such a proceeding seems as strange as that their eyes should be holden. Then they, above all, wished to see Him, and they could not. Now, surely, they wish to enjoy His company, and this, too, is denied them. The explanation of this latter mystery is the same as in the former case—He has some further lesson to unfold. He wished them to know that they formed part of a company—a company that He would own and

\* It is quite true there is a fresh offer after Pentecost, but this does not alter the truth of the above.

recognise as His assembly, though He was going away, and, that, to this company, He would vouchsafe His presence. His departure had the desired effect. "They rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." And now, having got them all together, Christ, their Lord and Master, comes into their midst, and instead of vanishing, He takes pains to make Himself known, and to set them perfectly at ease in His presence. The result is, their hearts are filled with joy.

The Lord is now in the midst of His own: and we perceive clearly that which He wished to accomplish—and what He did accomplish—on the morning of His resurrection. The scattered disciples are gathered, and Christ comes into their midst. We can understand something of the gladness that would fill the hearts of these disciples. They had recovered Him. He was restored to them triumphant over, not only all His enemies, but death itself. And the first word He speaks to them is, Peace. But do we understand that something of this joy and triumph may be ours every first day of the week? It is quite true the Lord is not *personally* present; that is, He is not visible to the eye of sense, but He still grants His presence to those who seek it; and He still makes Himself known in the breaking of bread. It would be quite wrong to suppose that it was only for one occasion the Lord gathered His own and came into their midst. That would be as unreasonable as to think the Lord's Supper was for once only. No, what our Lord did on that Resurrection morning was to be a picture for all time, and an abiding pattern for His Church throughout all ages. He went after His own; He broke bread with them; He came into their midst. Alas, that the simplicity of it and the power of it should have faded away, and been superseded by ritual and human arrangement. As power in the Church grew less, owing to worldliness and indifference, men fell back upon human organisation, and were satisfied with something less spiritual than Christ had purposed.

#### THE LORD IN THE MIDST.

Let us see how all that has been said is confirmed by another passage: John xx. In the first place, we have *the new relationship*. In resurrection Christ says, with a distinctness and definiteness never used before, "Go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God and your God."

Here is an established relationship *with* His own, and *for* His own, flowing from what had already taken place, and was about to happen. It is when this is realised, that the assembling of Christians for the breaking of bread, with the Lord in the midst, becomes such an intense reality. We realise our place before God in association with Christ.

But this message to the disciples does not satisfy the Lord, and later on, when they are assembled together, He is found with them. That message, however, contains the needed preparation for all that follows.

Next, we have "the first day of the week" expressly mentioned. There is a *new day*. Instead of being at the close of the week, it is the beginning of everything. His resurrection inaugurated a new era. It was one indication that the Jewish system with its imperfections and shadows had passed away. It is on this new day the disciples are assembled for fear of the Jews. The doors are closed. But Jesus came and stood in the midst. "*In the midst.*" That is His place. This gave character to the assembly. Before, it was a meeting of a few frightened disciples; now, how changed, as Jesus stands before them and says, "Peace be unto you." Their fears are changed into gladness as He shews them His hands and His side, and His presence makes that assembly the greatest on earth. We thus have a new relationship—a new day—and a new company.

John does not mention any breaking of bread, but this is only in accordance with his usual custom. He can give us a whole chapter about the Passover night, without so much as alluding to the institution of the Supper. But He goes deeper. If he does not mention the ordinance itself, either in chaps. xiii. or xx., he does give us what should precede it, in the one case, viz., feet washing; and what is of the very essence of it, in the other: the shewing of His hands and side. The Supper, is Jesus doing this over again, every first day of the week. The hands and side reveal the wounds, and tell us what He suffered. And His sufferings remind us of His love. The greatness of that love is what the Supper is to be the means of bringing home to us. "Greater love hath no man than this, that a man lay down his life for his friends."

Is it any wonder the disciples were "glad when they saw the Lord"? In His hands and side their poor frightened hearts seem

to read all that they needed to know. Those wounds told, it is true, how much He had suffered; but they told also of His triumph, for was He not there alive from the dead? And they spoke, as nothing else could, of His love. His word of peace—His wounds—His presence, caused joy to replace fear. They were glad.

Is it anything less to us when we gather together for the purpose of remembering Him? This twentieth chapter of John just sets forth what our experience ought to be: gladness in the presence of our Lord. What comfort to our poor hearts, so ready to faint sometimes, to begin the week in the company of One in Whose presence no fear can come, and no sorrow can abide. What a revival of our drooping love, and slackening zeal; what an incentive to service, can here be found, if only the One Who is our Lord and our God reveals Himself in all the glory of His Person, the power of His love, and the completeness of His work. This is why the remembrance of Him should be at the beginning of the day, and why we should enter as early as possible into the experience of the disciples: "Then were the disciples *glad*, WHEN THEY SAW THE LORD." The breaking of bread is something a great deal more than a formal act, it is seeing the Lord.

But some will say, Did not the early disciples partake of the Lord's Supper in the evening, and should not we do the same? They did. But we must remember, their day began in the evening; for the early disciples did not, all at once, abandon their Jewish customs. Consequently, they really partook of the Supper at the beginning of their day. When does our day begin? In the morning. It seems, therefore, appropriate for us to eat the Supper then, and begin our day with the remembrance of Christ. As in creation so in Judaism, *the evening and the morning* made up the day. For neither the one nor the other was intended to be permanent or complete. And so it was evening followed by morning. But in Christianity there is a difference. We read of the resurrection, "When Jesus was risen *early* the first day of the week." And with regard to the women, we read, "they came unto the sepulchre at *the rising of the sun*." But Jesus was already risen—the glorious Light of a new day. With us, therefore, it is morning and evening; not evening and morning; for Christ introduced that which, in itself, is complete and perfect. There is no sin, of course, in partaking of the Supper in the evening; it may be at times more convenient; we speak only of a general principle.

We have seen in John xx. that we have a new *relationship*, a new *day*, and a new *company*. We have also a new *mission*, and a new *power*. "As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."

We have no space to enlarge upon this now. All we wish to point out is, that all ministry flows from Christ's presence in the midst of His own. And it is not a little remarkable that the epistle of Church order—1 Corinthians—follows exactly this line:—Chaps. x. and xi., Baptism and Breaking of Bread. Chaps. xii. and xiv., Ministry in the Assembly. Chap. xv., the Gospel. This divine order has its meaning and its advantages. May we all understand it better and profit by it more.

---

## JUSTIFICATION BY FAITH.

### WHAT IT MEANS.

#### Romans iv.

---

THE difference between chaps. iii. and iv. is, in the former we have the *ground* on which God can justify, viz. : "the redemption which is in Christ Jesus"; in the latter, the *means* by which God justifies the ungodly, not by works but by means of faith. To use an illustration, pointing the difference; the means by which a person makes a payment is by a cheque, but the ground on which he is justified in drawing a cheque is that he has money in the bank. So Christ's work is the ground on which God can justify the sinner—the means by which it is done is faith. The one is God's side, the other our side. If Christ had not offered Himself to God on behalf of men, faith would have been no use on their part. On the other hand, what Christ did is not the smallest use to men unless they accept it by faith. We are "justified freely by His grace, through the redemption that is in Christ Jesus." There is the reason for the justification. But if I ask, how does that justification become mine? the answer is, by faith. Christ's blood is the witness that God is righteous and cannot pass over sin. That blood is the righteousness of God, and is "unto all": it is only "upon all" them that believe.

So chap. iv. opens with a declaration that justification is not by means of works but by faith. Works and faith are contrasted. Abraham *believed* God. For if the blessing came on the ground of works it would not be grace, for if we work it becomes a matter of debt, there is no grace in paying for work. He has already shewn that justification is by grace and therefore it cannot be by works. Therefore "to him that worketh NOT but believeth on Him that justifieth the ungodly, his *faith* is counted for righteousness (ver. 5). So in ver. 16 it says, "Therefore it is of *faith* that it might be by *grace*." Grace and faith suit each other, for faith is just the acceptance of what God freely bestows.

Notice how the whole of the chapter is about faith and believing. I need only this faith to become righteous before God—because faith is trust in Him, and HE *has done everything to make me righteous*. Faith will accept it. Abraham was reckoned righteous by God without works. David knew what God's forgiveness meant. Do you notice this is called "blessedness" (ver. 9). What blessedness! Because Christ died God can forgive. For the penalty of sin has been borne. If I believe in Christ, then, on the ground that He died for me, God can forgive.

See how important faith is. Works, are what *I* do. Faith looks to what God has done. Is it not better to be saved by what God has done than by anything I can do? For it is not merely what God has done, but what He has done reveals what He is, and thus I come to know Him, a knowledge which being saved by my own doings would not give me. To shew the place faith has and its importance, Abraham's faith is described. He believed God through years of waiting. For twenty-five years he stayed himself upon the bare word of God. This is faith. He did not look at himself, nor did he stagger at difficulties. Faith looks only to God. What has He promised? What has He undertaken to do? that is the whole and sole point for faith, and so he was "*fully persuaded*." That is the mark of faith: it is "*fully persuaded*" (ver. 21). God's *performances* are always equal to His *promises*. This faith gave glory to God. And notice, all this was written for those who believe on Christ to-day. We did not see Christ die, we did not see Him raised, but God tells us that it was so and what it all meant, and we, like Abraham, simply have to rest on God's word. "If we believe on Him that raised up Jesus our Lord from



the dead." And the following verse is true for all who confess Jesus as their Lord. "Who was delivered for our offences and was raised again for our justification." This is God's explanation of Christ's work. I come as a sinner to Christ and what does God tell me? "Christ answered for all your offences. He bore the penalty. He sustained My wrath against you, and, to shew that I am for ever satisfied, I have raised Him from the dead. Thus you are justified, for if your surety is free how can I bring any further charge against you." This is what the language of ver. 25 amounts to. And when I believe God, then I am justified by faith and have peace with God.

R.E.

---

## THE OBSERVATORY.

---

**The Minimum of Orthodoxy.**—There has been a long correspondence on this subject in one of the daily papers. It raises the question, as to the intellectual freedom of the clergy, and as to what should disqualify one for retaining his benefice. The correspondence, so far, principally concerns the Church of England, but it has an interest for all who have the welfare of the true Church at heart. The correspondence reveals the fact that many leaders of religious thought are giving up the "*form of sound words*" (which the Apostle tells us to "*hold fast*") even if they are not abandoning an essential part of the truth altogether. The case stands thus: There are many who affirm that Christ is alive to-day, and that He is both human and divine, who will not admit the thought of a physical resurrection. In the same way, they profess to hold that He was a true man here in this world, that such a person as Jesus lived and died, but they do not accept the record, as it stands, of His birth. Now, the real question is, Does not this process denude these vital truths of their essential elements? Let us see.

And, first, as to the Resurrection. There can be no doubt as to what the Bible teaches on this subject. But, then, those whose views we are discussing do not hesitate to seriously call in question some of the Bible records. Not otherwise could they maintain their view. For, undoubtedly, the Scriptures teach the literal, physical resurrection of Christ. So that here, at the very outset, we are face to face with a most serious question: Is the Bible reliable? What do the various inspired writers tell us? Matthew records that certain who met Jesus after His resurrection came and held Him by the *feet* (Matt. xxviii. 9). Here is a physical fact, at once. He could be mistaken for any ordinary person. For John tells us Mary Magdalene supposed him to be the gardener; while Luke shews that the two disciples on the way to Emmaus mistook Him for some ordinary stranger. Luke also records that the disciples, at first, "supposed that they had seen a spirit"; but that Jesus took special pains to convince them that "a spirit hath not flesh and

bones, as ye see Me have." He invited them to behold His hands and His feet. He asked for meat. "And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." The Apostle John confirms the shewing of the hands and side. Here we have the most circumstantial details. So much so, that, if they are all unreliable, we do not know on what ground we can unreservedly accept anything the Bible tells us. We have actual words spoken by our Lord to different disciples. We have hands, feet and side seen and handled. We have the process of eating. We have a direct commission given by word of mouth. All these involve physical facts. Moreover, Luke confirms all this by telling us the Lord "shewed Himself alive after His passion by many infallible proofs, being *seen* of them forty days, and *speaking* of the things pertaining to the Kingdom of God." As He left them to ascend to the Father, "He lifted up His hands and blessed them." Peter declares in the house of Cornelius that "God raised Him up the third day and shewed Him openly . . . even to us, who did *eat* and *drink* with Him after He rose from the dead" (Acts x. 40-1). All these are physical facts, and therefore to deny the physical resurrection of the Lord Jesus is to undermine the whole fabric of revelation. If the teaching of the Bible respecting the resurrection is unreliable, then, not only is it uninspired, but positively misleading, and, to that extent, worthless; and we are absolutely without any *external* authority concerning one of the leading doctrines of Christianity.

But a further question arises. Can there be any such thing as a resurrection without its being a physical resurrection? In the great resurrection chapter (1 Cor. xv.), clearly a physical resurrection is in view. What Paul emphasises, first of all, is that Christ was *seen*. Next, that the general doctrine of the resurrection of the dead is bound up with Christ's own resurrection. Further, resurrection has to do with the body. "With what *body* do they come?" "Thou sowest not that *body* that shall be"; "God giveth it a *body*." It is a body that is sown; it is a body that is raised. How could there be resurrection otherwise? You cannot raise mere spirit. Resurrection involves the whole personality—spirit, soul and body. It will in the case of the believer; it must therefore have done so in the case of the Saviour, for He is the pattern for all His saints. This very chapter tells us He is the Second Man, and that we are to bear His image. Has He no glorified body? If not, to what can we be conformed? If He has, then where did it come from? If it is not the same, *in any sense*, as the one buried, then He is not the same Person, and the whole truth is beclouded, if not lost altogether.

Do we not see, then, how much is involved in a denial of a physical resurrection? If Christ's body saw corruption, then the words applied to Him have been falsified: "Neither shalt Thou suffer Thine Holy One to see corruption (Cf. Ps. xvi. 10 with Acts xiii. 35). It was really Satan's victory, and not God's. The founders of Christianity were deceived, and have deceived others. And the Bible, instead of being a lamp to our feet and a light to our path, lands us in obscurity and doubt. All this is the result of questioning a true resurrection. Surely those who are not certain of their ground upon a matter so vital and fundamental, had better give up the position of Christian teachers until they are.

Exactly the same line of argument, as we have now been using, applies to the fundamental truth of the Virgin birth. This matter was the subject of Old Testament prophecy, and is affirmed without ambiguity in the New. Not only is the actual fact stated, but there is a wealth of detail that leaves nothing to be desired. There is the angelic message to Mary, and the warning to Joseph in a dream. The repugnance which some people have to miracle is difficult to understand. Were the miraculous limited to some isolated case, such difficulty would be more comprehensible; but it is part and parcel of the whole scheme of the Divine intercourse with man. Eliminate the miraculous from the Bible, and you would have to tear it to shreds and reconstruct it. If the Son of God, the Creator of all things, deigns to become flesh, is it, after all, a very extraordinary marvel that it should all come about in the way recorded? It seems to us that the natural is quite as marvellous as the miraculous; only we are more accustomed to it. The natural laws by which God effects His purpose are quite as wonderful as any miracle. Miracle simply means, He either suspends His own law or works independently of it. There may be powers at work which, if we only understood them, would appear to us as commonplace and natural, as any ordinary ascertained law of the universe. Yet with all our ignorance and limitations some people are still fond of saying they are unable to believe this, that and the other, simply and solely because it is something out of the ordinary. And this, too, in spite of discoveries taking place around us, the results of which would have been thought incredible a hundred years ago.

Moreover, there are specific reasons for the Virgin birth. Christ's humanity must be sinless. He never could have been anything but morally perfect. "That holy thing which shall be born of thee shall be called the Son of God." The whole fabric of redemption rests upon the unsullied and sinless Person of Christ. In view of all this, how necessary to bear in mind the exhortation we have already quoted, "Hold fast the form of sound words." For if we do not accept these momentous truths in the *form* in which they are given in the Scriptures, we lose an essential part of the truth itself.

It appears that the examining Chaplains at Oxford and Cambridge have sent to the Bishops a petition that the door by which candidates enter the ministry may be less closely guarded. And a further petition, largely signed by Church leaders, was recently presented to the Upper House of Convocation, amongst other things, praying, that, "the clergy should be encouraged to study and discuss reverently and freely the critical and historical problems which are forced upon the modern student of the Old and New Testaments"; and, further, "While asserting without reserve our belief in the Incarnation and Resurrection of our Lord Jesus Christ, we submit that a wide liberty of belief should be allowed with regard to the mode and attendant circumstances of both." We can know nothing about these matters except what Scripture reveals, and Scripture is perfectly clear as to the mode and attendant circumstances of both, as far as they have been made known; and, as we have tried to show, if these are not accepted, the truth itself is endangered. It is a late hour in the Church's history to be talking like this, and if people are not fully persuaded as to such vital matters, their place is surely somewhere else than in the Christian ministry.

## PERGAMOS.

Rev. ii. vers. 12 to 17.

NOTES OF ADDRESSES BY THE LATE G.V.W.

THE last two Tuesday evenings, we have been looking at the addresses of the blessed Spirit to the first two churches, we now look at the third. There appears here also a remarkable balance between the character in which Christ presents Himself to the Church, and the promise to that Church. Perfection of discernment in the person of Christ, which, as He stands in the midst, shews everything in its true colours (He can read the deep secrets of God, and desires His people to have a heart to enter into them)—Pergamos (elevation)—bad state. The first thing that meets the eye on getting into the little halo in which Pergamos and Christ are standing, is that there is from the mouth of Christ the sharp sword with two edges. Christ will never cease to be the First and the Last. Blessed be God! He will cease to be the One out of Whose mouth goes the sharp sword. God speaks everything by His Son. He is the One Who sees everything *within*, it is not a question of that which is outside here in Pergamos. Very fair outside (elevation) nothing to be said about things taught. *His* eye could see that certain doctrine *is held*.

What a different way Christ judges from man. You see much apparent devotedness, study of the word, much running to and fro in service! He discerns the thoughts and intents of the heart; never will counterbalance something bad by something good! You are going to do something—what is the *intent* of your heart? The thing may be apparently for God, and yet done for SELF. *He* is near as the discerner. He has studied, He has watched you. He has a certain responsibility before God over you individually. Blessed security! *He* has to guide and to guard, *He has*, as One jealous for God. If it is a question about God's being uppermost in the soul, motives *not* unmixed, but God being *uppermost* will prove the purity of motive. In Moses we see motives mixed. Paul, not; his *power* was in this—he had clearly before him *God's purpose* to glorify Christ. His soul had a certain moral position. His object, *God*, being before his soul, whatever was *in him* came out and was *judged*. Christ's eye has been on you to-day; what has *He* found? What has *He* found like Himself? The answer of

God's claim over me?—the soul would sink down under this, but blessed be God! this is not ALL. *He* is conducting the sheep of God's pasture *home*.

He does not say I have taught them such things, and I will see how they get on. No! *He has taken you up INDIVIDUALLY*. He would not have you know merely, that there is nothing in you, but will have you know *God's* thoughts *about you*. He had not to do with the *high minded* at Pergamos. He'll bring out what *His* discernment discerns; if really true it is "not by might or by power," &c., &c.

The word, Manna—"What's this?"—constant miracle. The types do not all point to the *same* glories in Christ. The truth connected with manna is Christ *our food for the wilderness*, it was put into the Ark (memorial) for God has a delight of *His Own*. Christ's competency to carry His people through the wilderness, and God's positive delight in it. If our thoughts come short, His never came short. If He cared for the people of His Father, the Father delights in Him as the One Who has made their supply in the whole wilderness course.

"First and the Last." Think of Christ as the One touched with a sense of our infirmities. Let saints' joy be perfect, all hindrances removed; what's their joy, compared to what God's is? When God gets all His martyrs *home*; when *they* get their full joy; the joy of God will be greater. Christ says, If I know your heart, I know *my Father's*, I know the joy He has got. The manna placed in the ark for a memorial was in a golden pot. This was for God's delight, but this delight, this provision is for you, as you pass through the wilderness. I would not lose the thought that God has a better portion than I in Christ, for a thousand worlds! Has God exhausted Christ? no, and never will.

If God says to a creature, "give me," it *soon* comes to *an end*. If God presents Christ, there is *no end*. God makes difficulties that we may learn what we have in Christ. God has Him there in the vessel of gold. Divine glory. "I've got this power, and the overcomer shall taste it." It is the hard *unbelief* of the soul about *eternal* things that lets it down about *temporal* things.

The manna for the *whole* camp—for each overcomer, and afterwards each overcomer getting something for himself. "The White

stone"—a secret thing between me and Christ—if I'm an overcomer, there *may be a secret between me and Christ.*

This "white stone" had a double use. First, as to trials, then, another in election of persons to office. The one here is for trial, and large enough for a judgment to be written on it—*not black balled*—the white stone put in by Christ, that's *enough* were my accusers much more bitter. A new name on it—a new character—Christ. Compare Nebuchadnezzar. (Servants got new names by their masters indicative of character).

Poor Jacob, who had gone on tripping up other people (supplanter), comes into God's presence, Who thoroughly nips the flesh, and God calls Him "Israel," because as man crippled. When we are overcomers then comes out the power of God, and not the flesh needing crippling.

But the white stone with the new name divinely true of us. What may be my name, the secret between Himself and my soul, that *no one else may know*? We see instances in Jacob—Israel—and in "Job"—no one gives such a good character to Job as God Himself does. A character *where* we should have said he failed. James v. ver. 2—patience. Then there is Paul, he finds the twelve places occupied, *his may be higher*, but not off the foundation. *That* name may be connected with God's dealings with you.

Do you ever think what name will suit you? connected with your present walk in the wilderness. May be profitable to think what would suit you—an overcomer?

Just so far as I really walk in the presence and power of the Lord Jesus Christ I am an overcomer.

He sees you to-day, to-morrow, the third day will see whether the power with which you are identified gives YOU power over the world, and if you have done with the world and Satan.

May He lead us on, and only a little while, and we shall be with Him, and be like Him.

---

"A wise man's heart is at his right hand, but a fool's at his left," (Eccles. x. 2). In Psalm xvi. 8, we read, "I have set the Lord always before me: because *He* is at my right hand I shall not be moved." If then *He* be at my right hand, where must my heart be if I am wise? The fool's heart being at his left hand is that it is set upon other objects, not upon the Lord.

## THE LORD'S COMING.

By J. T. A.

THIS present dispensation will shortly be closed by the above-mentioned event, and "the Church" needs a warning note to be on "the watch"—"Lest coming suddenly He find you sleeping" (see Mark xiii. 35-37). There can be no dates suggested for an event that is known only to "*The Father*" (see ver. 32), hence the need for the eyes of our souls to be unswervingly fixed by faith on Him Who will appear to those who so "*look*" (see Heb. ix. 28). The assurance of the Lord's personal return is first mentioned by Himself in John xiv. 3: "I will come again and receive you unto myself," and this in accordance with the Father's time, as embraced in the words, "Sit thou on my right hand, until I make thy foes thy footstool"; (see Acts ii. 34-35); and also in the words, "He shall send Jesus Christ which before was preached unto you, Whom the heavens must receive until the times of restitution of all things" (Acts iii. 20-21). These Scriptures admit of no other phase of His Coming but a personal one, in accordance with Acts i. 11. "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." Hence as He was *only* seen by His true followers after His resurrection, and they alone saw Him go into heaven, even so, only His true followers can *look* for, and see His Coming; and this blessed hope was such a prominent feature in the early church that believers expected His return during their lifetime here, and the "falling asleep" of some was the cause of so much sorrow on the part of the survivors, that Paul had to "comfort" them with those beautiful words in the 1 Thess. iv. 13-18, which reveal the exact order and place of this wonderful event—this meeting "*in the air.*" Again, in 1 Cor. xv. 51-52, we have this *mystery* disclosed so clearly that "the church" can longingly anticipate her home call daily, hourly and momentarily, and the foretold apostacy is so prominent at this present time, that the true church longs to be delivered, and anxious cries are being uttered from every heart that desires to meet the Lord with confidence, and not be ashamed before Him at His Coming" (1 John ii. 28).

The members of Christ are grieved over the ruin of Pentecostal unity, as to outward manifestation, yet there is comfort in the

assurance that the Lord's prayer, "That they all may be one" (John xvii. 21) will find its fulfilment at His Coming. For this we are to pray (Rev. xxii. 17). And see how readily He answers: "Surely I come quickly." May the whole body of Christ with one voice respond, "Amen, even so come Lord Jesus" (ver. 20).

I'm waiting for Thee, Lord,  
Thy beauty to see, Lord ;  
I'm waiting for Thee—for Thy Coming again ;  
Thou'rt gone over there, Lord,  
A place to prepare, Lord,  
Thy home I shall share at Thy Coming again.

E'en now let my ways, Lord,  
Be bright with Thy praise, Lord ;  
For brief are the days ere Thy Coming again ;  
I'm waiting for Thee, Lord,  
Thy beauty to see, Lord,  
No triumph for me like Thy Coming again.

---

## THE HOME OF THE SOUL.

Our Fathers trusted Thee, O God,  
They trusted in Thy name.  
They cried, Thou didst deliver them,  
And Thou art still the same.  
Thou wast, O Lord, their " Dwelling-place "  
Through generations past ;  
And Thou art still Thy children's Home  
Where e'er their lot is cast.  
For every contrite, humble soul  
Thou art a " Home of Peace,"  
Where disappointments cannot grieve,  
Where restless longings cease.  
How blessed to abide in Christ,  
Enfolded in His love ;  
To let Him rule our hearts and lives ;  
In Him to live and move.  
To be bound up in life with God,  
His will, His ways our choice ;  
Though many voices loudly speak,  
Only to hear *His* voice.  
Lord be it mine while on the earth  
This " Home of Peace " to know ;  
So shall I taste the joys of Heaven  
While on to Heaven I go.—M. E. R.

---

" I suppose if we could see it, there is no cloud nor trial hampering us in our path but has near it some signal expression of mercy."



# The Faith and The Flock.

Vol. VI.—No. 7.

JULY, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### THE CONGREGATIONALISTS AND MR. CAMPBELL.

[T is as amazing as it is true, and, we fear, as true as it is amazing, that the Rev. R. J. Campbell, who, five or six years ago, startled the Churches with his New Theology, and only a short time since declared he had not altered his views, was recently put forward as a candidate for the Chair of the Congregational Union, and received as many as 1,104 votes. It has been stated in a religious weekly that this means his certain election next year. On the present occasion he came second.

In order to ascertain the exact position of affairs, we wrote to the Secretary of the Union, asking if Mr. Campbell had given up his errors, and whether he had made any public retraction. Our readers will be interested to read the following reply:—

“DEAR SIR,

Your letter is to hand. If you have been reading Mr. Campbell's sermons for the past six months, I think you will fully see how great the difference that characterises his present position from that of some few years back.

I am, Yours truly,

(Signed) RICHD. J. WELLS.”

We venture to affirm that a more unsatisfactory reply could scarcely have been given. It does not state that Mr. C. has abandoned his errors, nor does it hint at any expression of sorrow on his part, much less any public disavowal. That there should be the fullest repentance and confession, accompanied by a public withdrawal of the “damnable heresies” of the New Theology, is due, not only to Congregationalists themselves, but to the whole Church of which they form a part. Here are some of Mr. Campbell's statements:—“Never mind what the Bible says . . . trust the voice of God within you.” The fall was only “a coming down from perfection to imperfection.” “My God is my deeper self.” “The New Theology regards all mankind as ‘being of one substance with

the Father.' " " There is no such thing as punishment, no far-off Judgment Day, no great white throne ; and no judge external to ourselves."

Will our readers try to think of what is involved in these statements ? If they are true, the Bible is a book one can no longer trust, nor even use with any respect for our own intelligence. Sin is denied ; the Atonement is denied ; Judgment is denied. All the main facts of the Bible, as the Bible presents them, are denied. Mr. Campbell can ask the blasphemous question, " What harm has sin ever done to God ? " and tells us that " Sin itself is a quest for God." These are the statements, and this is the teaching, that Congregational ministers and delegates and the Congregational Union condone. Mr. Campbell has never expressed one atom of sorrow for his blasphemy and his blunders. In the face of this, the fact that the Union could invite him to preach one of its special sermons, as was the case at Southend last October, and now can put him forward as a candidate for the Chair, is an overwhelming disgrace to itself, an affront to God, and a sin against every true believer.

The question is, What will the true Christians amongst Congregationalists do ? Stay in such an association they cannot, and remain guiltless. Every member of each Chapel affiliated with the Union shares some responsibility in this matter. We would say to each one, if you are to remain untainted by this evil doctrine and maintain a conscience void of offence toward God, it becomes your imperative duty to resign your connection with any Chapel which sends a delegate to the Union. Only in this way can you purge yourself from an association that is as dishonouring to God as it is harmful to yourself. Such a course may be difficult, but no difficulty and no personal inconvenience or pain are to be considered for a moment in the face of the insult that is openly offered to God, to His Christ, and to His Word. We say, with all the emphasis possible, **FLEE THESE THINGS**, as you value your own soul, and wish for Christ's approval when you meet Him face to face at the Judgment Seat.

Painful as separation is, you will have a sense of the Divine approval, and Christ's presence will mean more to you than any companionship you may lose. He will see that you are not left alone ; others will be as true as you are, and your fellowship together will be sweet. He will enable you to edify one another, and offer

worship that shall be in spirit and in truth. Beside, there are many companies of God's people scattered up and down the land where the truth is counted precious and His Word prized. Cast yourself upon God and He will not fail you.\*

---

## THE GREAT RESURRECTION CHAPTER.

(Continued.)

1 Cor. xv.

By W. W. FEREDAY.

---

THE Apostle turns now from warning to meet the possible objections of the captious. In all ages there have been those who would fain reason out the fact of Resurrection. But it is not the habit of the Spirit of God to gratify human inquisitiveness, accordingly, mere prying questions are rebuked here :—

“ But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased Him, and to every seed his own body ” (vers. 35-38).

The man is thus denounced as a fool who refuses to believe what he is unable to understand. In the affairs of everyday life men hesitate so to behave. How many natural forces there are which are known to men, and made use of by them, but which not even the most advanced scientists really understand ! The resurrection stands upon a different footing from every other marvel in the universe in that it is a revelation from God. We could know absolutely nothing about it had He not spoken to us upon the subject. In the Scriptures His voice is heard ; and, stupendous though the work of resurrection be in our eyes, it is ours to reverently accredit it, knowing that nothing is impossible with God.

---

\* Will our readers send for copies of “ The Great Betrayal,” which deals at greater length with the above subject, and scatter them amongst those whom it may concern. Morgan & Scott, Ltd., Paternoster Buildings London, E.C. Price 1s. 6d. per doz.

But though the apostle does not answer the captious questions of ver. 35, he points out lessons which may be learned concerning resurrection from a man's own garden. The seed sown there dies, but it is not annihilated. Death is never annihilation, but dissolution. The seed dies and lives again, producing something far more beautiful than itself. Death is thus no barrier to resurrection. Indeed, the fruits of the earth could not be obtained apart from it.

Further, there is variety in all God's works, and this serves to illustrate the difference between the body as it now is, and the body as it will be in the day of resurrection power.

"All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead " (vers. 39-42).

The point here is that, just as there are different kinds of flesh in the realm of nature as we see it around us to-day, so there is a difference between the body of the believer now and his body as it will be, though in the risen state the body of every saint will be real and tangible, even as that of the Lord Himself (Luke xxiv. 39). Moreover, just as in the physical sphere now there is glory both heavenly and earthly, so likewise will it be in the world of resurrection. The Saviour indicated to Nicodemus in John iii. 12 that in the Kingdom of God there are "earthly things" and "heavenly things." We are called, by grace, to have part in the heavenly things of that Kingdom ; and in order that this may be, our bodies must be suited to the new and wonderful conditions (ver. 50). Sleeping believers will be raised, living believers will be changed, and all will be granted bodies of glory identical in character to that of the Lord Himself. This will be the first display of a power which will, during the millennial era, subjugate everything to the authority of the Lord Jesus Christ (Phil. iii. 21).

The apostle now states the contrast in detail :—

"It is sown in corruption ; it is raised in incorruption ; it is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power ; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body " (vers. 42-44).

It is important to remind ourselves here that it is only the resurrection of the "blessed and holy" that is treated in this chapter. The changes indicated in these striking verses thus apply to them alone. The resurrection of the lost is mentioned in Scripture (John v. 29 ; Rev. xx. 13), but no description of that sad and solemn event is supplied. The fact is stated, but God does not dwell upon it.

How wonderful are the contrasts in the verses before us :— "corruption," "incorruption" ; "dishonour," "glory" ; "weakness," "power" ; "natural," "spiritual." A natural body is a body instinct with animal life and energy ; a spiritual body is a body instinct with spiritual life. As 2 Cor. v. 4 tells us, that which is mortal in us will be swallowed up of life. But, as already remarked a spiritual body is a real and tangible body, but beyond all earthly limitations and conditions. The risen Saviour could invite His disciples to handle Him, and so assure themselves that it was no mere phantom they were beholding, yet He could pass through a closed door, and also disappear at will from their sight (John xx. 19 ; Luke xxiv. 31). Even so will it be with His saints.

God has adapted our present bodies to the scene and circumstances in which we now find ourselves ; He will, in like manner, adapt our bodies of resurrection power to the scene and circumstances in which we shall abide for evermore.

(To be continued.)

---

"God will take care what you go through. Do you take care *how* you go through it.

How different is the Lord's sympathy in sorrow from man's—aye, the very best of man's—meted out as His must ever be to the exact extent and depth of the sorrow itself ; and also to the *fluctuating* sense of it, in all its ups and downs, affected as that is by every wind that blows.

I may think you have a little load compared to mine, or *vice versa*. But it matters little as to the weight ; the great point is the spirit in which it is borne, and the strength ascertained in bearing it. God is seeking to build us up into the likeness of Christ, and nothing marked Him more than patience and long-suffering."

## THE SON OF GOD.

Notes of an Address by ALFRED MACE, Willard Hall, Chicago.  
February 4th, 1914.

2 Cor. iv. 6 ; John viii. 12, ix. 5, 35 ; Luke xi. 33 ; Matt. v. 14, 15.

## PART I.

I WANT, as the Lord may enable me, to bring before you the subject of "Light" in four aspects. "Light" carries with it two ideas: The revelation and knowledge of God—God revealed and God known. In 2 Cor. iv. 6, it is put thus: "For 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." All God's moral revelation of Himself is seen in the face of the Glorified Man at his right hand.

In Exodus xxxiii. 18, Moses said, "I beseech Thee shew me Thy glory." The answer was, "Thou canst not see my face, for there shall no man see Me and live"; "thou shalt see my back parts, but my face shall not be seen." In those days it was but a very partial way in which He was known. He had not yet come out to unfold Himself in the Son of His bosom—neither creation nor law could express Him. The time was not yet. Hence we read in John i. 18, that "No man hath seen God at any time." In the Crucified and Glorified One, alone, could the attributes and nature of God be fully expressed: but all is out now; the revelation is complete. And whilst there remains everything to learn, and to enter into, there remains nothing to be made known. No man has a revelation from God now: "the only begotten Son Who is in the bosom of the Father, He hath declared Him" (John i. 18). He has uttered the final word—all others are too late: they are frauds, and their pretensions are blasphemies. The *first* aspect of "light" is to lead us to the Son of God Himself, from Whom it shines; the *second* relates to the pathway of the believer through the world; the *third*, our responsibility towards all believers; and the *fourth* towards all men.

## LIGHT WHICH EXPOSES.

In John viii., a woman is brought to the Lord taken in the very act of sinning. The light shines into her soul. She is exposed. Her accusers are appealed to to cast a stone, if without sin them-

selves ; not a man dare lift his hand—all alike are manifested—accused and accusers—Jesus writes twice on the ground and gives conscience time to work ; and they went out one by one, and leave the woman alone with the Lord. But there is no condemnation for her ; she only hears from His blessed lips, “Neither do I condemn thee, go, and sin no more.” It is just here that He says, “I am the *light* of the world.” Everybody is searched by it, the guilty adulteress and the hypocritical Pharisee ; no one escapes. “Whatsoever doth make manifest is light.” She is exposed and contrite ; they are exposed but unrepentant. She stays *in*, and they *go out*—which are you with ?

#### LIGHT WHICH ATTRACTS.

In the following chap., John ix., He is not exposing, but drawing. Here is a man born blind, he has no light. But he is born blind that “the **WORKS** of God”—not merely work, for he is *doubly* blessed—“should be made manifest *in* him.” He is sent to the Pool of Siloam with clay on his eyes. He went and washed and received his sight. He received the word of the Lord in faith, and came seeing. Now he has light ; and the question is, where will it lead him if he still follows on ? He is on a spiritual journey, his soul is in motion. The journey begins with “a man that is called Jesus” ; it ends at the feet of the Son of God—a worshipper ! We all begin with Jesus—Saviour—and alas ! many stop there ; there is no advance, no spiritual energy and devotion. In reality, we cannot stand still ; it is either going on or going over, as a man on a bicycle—we must advance or come to the ground. Be assured that if your eyes are divinely opened you must move backward or forward. Forward, if following the Spirit’s lead, otherwise you will join the great army of backsliders.

#### “KNOWING THE SON OF GOD.”

The man of the 9th of John is the Apostle Paul in embryo, the Paul of the Gospels—He is *set* for the Son of God. From the moment he obtains light from Christ he is ever advancing. He confesses Him straightway. Then comes terrific opposition—neighbours, Jews, Pharisees and parents are all arraigned against him—family, religious, social and worldly opposition—every power that Satan can rally is leagued to hinder his advance. The instant the Lord opens your eyes you are in a spiritual movement and you are bound to be hindered, if hindrance be possible. The devil’s

quartette at some point or another will bar your progress ; nothing but whole-hearted decision will keep you on the move ; thousands are stationary to-day—No ! they are quietly and slowly retreating from the blessed objective—the Son of God. It is not everything to get your eyes opened, you **MUST** advance. This man goes through his experience—“ A man that is called Jesus made clay and anointed mine eyes and said unto me, go to the pool of Siloam and wash, and I went and washed and I received sight.” That is not a very elaborate confession, but it is genuine and to the point. “ A man that is called Jesus ”—with that testimony comes the testing—the more he *testifies* the more *he* is tested ; but further light comes as he goes on. He says : “ He is a prophet ” ; and then in ver. 33, “ If this man were not of God, he could do nothing.” The more the light came to him, the more the opposition comes. If you are true to the light be assured Satan will rouse every power on earth to stop you. Where will you stop ? Will you allow that domestic circle to hinder you, as did Abraham ? God had said to him, “ Get thee out of thy country and kindred and *father's house*, and come unto a land that I will shew thee ” (Gen. xii. 1).

He did not move till his father died, then he departed as the Lord had spoken. His father was in his way ; somebody, something will be in yours. Nothing stopped the man “ born blind.” He is on the march—little as he knows it, he is hastening towards the highest point a soul can reach on earth—the Son of God. With what power come the words “ *Walk* while ye have the light ”—*walk*, not talk—“ walk *while* ye have the light lest darkness come upon you.”

Some people, when light comes from God, begin to weigh up the consequences—Where will it lead to ? What will be the end ? It will lead and end in the apprehension of the Lord Jesus Christ in His highest glory—for *He is the Son of God*. How few of us know Him thus in the glory of His Person. The light that shines from Him puts out all others as it did for the apostle who says, “ *I could not see for the glory of that light.*” God “ revealed *His Son in him,*” and straightway he preached “ Jesus that He is the Son of God ” (Acts ix.). From that earth-blinding vision on the Damascus Road till he laid his head on the block in triumphant martyrdom, he lived by “ the faith of the *Son of God,*” of whom he could say, “ Who loved me and gave Himself for me.”



What is the significance of this engrossing and all-conquering title: "The Son of God"? Feebly as we may be able to express it: it is, that, He Who is essentially and eternally divine, has come into manhood—flesh and blood—with the power of life in Himself; evinced by His victory over death; so that He is declared to be the Son of God with power by resurrection from the dead. At His Incarnation, He is "that Holy Thing which shall be called the Son of God." Any who heard His voice—the voice of the Son of God—lived. He is the Son of the living God, the foundation of that living structure against which the gates of Hades shall never prevail: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Of course, as a matter of creed, we all profess to believe in His divinity, but it is when that glorious Person fills the eye that everything retreats before His surpassing glory. He is infinitely greater than every and all created things. If we would march under the guidance of the Holy Spirit, we would get to the feet of the Son of God. It is for this grand ultimatum the gifts are provided which are to abide while the church remains here, "till we all arrive at the unity of the faith and of the *knowledge of the Son of God*, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is this knowledge which would preserve from being tossed about by these latter day blasphemies of Russelism, Christian Science, Theosophy, Spiritism, New Theology, and Higher Criticism. On account of his confession of Christ, this single-eyed soul was "put out" of the Synagogue; never mind, it saved him "going out," "and enabled him to reach the blessed One Who had given him sight.

And now he is asked, not "do you believe in Jesus, or Jesus Christ, or the Prophet, or the Man of God?" but, "Dost thou believe on the Son of God?" He is, though ignorant, ready for this glorious revelation, for his soul is on the wing. "Who is he, Lord, that *I might* believe on Him? Thou hast both *seen* Him and it is He *talketh* with thee; and he said, Lord, I believe; and he worshipped Him." Now he is at the goal of his spiritual journey; it is the moment of his heart's rapture; all else is eclipsed and lost sight of, left far away behind.

Are you in this road, advancing towards that blessed Object Who infinitely eclipses everything below? Why the little progress?

why the little heart satisfaction? Why the worldliness and earthliness that marks so many? It is because the devil who knew our price has stopped us at some point in the journey and crippled us and hindered our progress.

---

## “FRIEND, LEND ME THREE LOAVES.”

Luke xi. 5.

By W. BOUSFIELD.

---

**W**HY three? Why not *one*, two or even four?

Because to our “friend” in his journey (or “out of his way” —margin), we must present a full supply—that which is adequate for all his needs.

The three loaves may also suggest the fulness of the Trinity—Father, Son and Holy Ghost; all concerned in the great work of redemption, as presented to us in the 15th chap. of Luke’s Gospel.

- (1) *The Seeking Saviour*, seeking and saving the lost sheep.
- (2) *The Searching Spirit*, diligently at work to restore the lost piece of money, lost and hid, until found, and restored to its rightful owner.
- (3) *The receiving Father*, waiting longingly for the return of His lost son, and restoring him to all the privileges and blessings of sonship.

There are *three* friends in these wonderful verses (5th and 6th):

- (1) The Friend *to whom* supplication is made.
- (2) The friend *making* supplication.
- (3) The friend on whose behalf supplication is made.

Oh, for this power of intercessory prayer; to be able to plead with God on behalf of those, who should claim friendship with us, making the long journey from time to Eternity, yet “out of the way,” not knowing Him Who is “*The Way*, the Truth and the Life.”

Prayer is needed for this great work of God in the Gospel, even more than money.

The highest honour spoken of in connection with Abraham, the father of the faithful, is that he was called “the friend of God.”

Jesus said, "Ye are my friends." What dignity! What a privilege!

In the 15th of Luke, the Father says, "Let us." That is surely addressed to His friends, and in the same chapter the "*friends*" of the Holy Ghost, and the "friends" of the Good Shepherd are called together to the rejoicing over repentant sinners.

If it is wonderful that *we* are *His* friends, it is still more wonderful that God is *our* friend.

Note how the word stands out in its own solitary greatness; no adjective; no qualifying word, just "Friend." What an honour to be able to come to God like this!

We must be *receivers* before we can be *givers*. We, of *ourselves*, have "nothing to set before him." (ver. 6). Well for us when we know this, and seek in our "friendship"—shall we say, fellowship?—with God to first receive and then give, or pass on, and in turn become "friend" to those who in their "journey" are "out of the way."

The Good Samaritan was neighbour, or "friend," to the man who had fallen among thieves, and our Lord sets this before us as the divine pattern.

Oh, to have the holy compassions of Christ, something more than pity, "the love of Christ constraining"—that real passion and love for men—*White, Yellow, Brown or Black*, whatever or wherever they are, without which our preaching will be vain, and our labour fruitless.

Shall we not see to it that we present to them a full salvation, a perfect Saviour, a God of light and of love, in the all-sufficient power of the Holy Ghost in the great work of ministering the Glad Tidings to these "friends" of ours, who are out of the way; that we may set before them the fulness of the gospel of Christ.

Alas! and alas!! that so many should come short in what the beloved Apostle Paul avowed he had not shunned to declare, even "the whole counsel of God." Among those who are professedly taking the gospel to the heathen many preach a defective gospel, and come short of the "whole counsel."

Sometimes they preach even another gospel, which is not a gospel.

Let us have the *three loaves*, in all the greatness of their divine significance, and then we shall find, as in the early days, that the Gospel of Christ is still the power (dynamic in its force) of God unto salvation, the full, complete, eternal, glorious Salvation of God.

Notice the expression "lend me." God will receive back again, in greater measure, all that He has given. He *has* received, even now, back again, His Well Beloved one, and He will receive in the Church, in the innumerable company of the redeemed, in the ten thousand times ten thousand and thousands of thousands of a future day, and in his restored earthly people, Israel, that which will make Him rejoice with singing and rest ("be silent" : margin) in His love" (Zeph. ii. 17).

The banner over the unnumbered hosts of heaven will be the eternal banner of love.

---

## FLIGHT OF THE MISTS.

I Cor. xiii. 12.

---

In that Land we shall know.  
 And the misunderstandings, the sorrows of time,  
 The seeming unkindness, the loss, and the pain  
 Will all be made plain.  
 In that Land is no night,  
 We shall walk in the light,  
 In His Presence sublime :  
 In that Land we shall *know*.

In that Land we shall know.  
 As yet there are mysteries, darkness, and death.  
 As yet there are weepings, and farewells, and sighs,  
 And groanings, and cries.  
 In that Land are no tears,  
 In that Land are no fears.  
 We walk here by faith :  
 In that Land we shall *know*.

In that Land we shall know.  
 We shall know Him Who loves us, our glorious Lord !  
 We shall see Him, and love Him, as none can love here,  
 In this cold atmosphere.  
 Oh, the bliss of His love !  
 Oh, the pleasures above ;  
 He has given us His word,  
 In that Land we shall *know* !—E. STACY WATSON.

## THE TABERNACLE.

Notes of an Address by the late HUGH DELANEY.

Ex. xxv. 8, and Heb. ix.

**T**HIS remarkable building, for a period of about 500 years, formed the centre around which Jehovah gathered His people, and from which He revealed His mind and will. God has furnished us with the key to unlock all these types and shadows. It will be found in chaps. viii.-x. of the Epistle to the Hebrews. As we pursue the study, we find the whole structure lit up with the glory of our Lord Jesus Christ. Every pin and cord, board and socket, speaks of Christ. We truly find Christ is all and in all.

When God speaks of creation, He tells it out in three chapters ; but we have sixteen chapters describing this wonderful dwelling-place. If we count all the chapters in Old and New Testaments which refer to it, we have, in all, about fifty. Can we mistake His purpose in this ? God would have us occupied with, not so much His eternal power and Godhead as made known in Creation, but the glory and beauty of His Son. Genesis opens with God making and furnishing a home for man. At the close we have men making a coffin in Egypt. Why ? Sin has entered the fair scene and the result is seen—man at a distance from God and death working. In Exodus, we witness God speaking from Burning Bush and Burning Mountain, and the command is to “Stand off.” The glory and majesty of that revelation only begets, in the creature, dread, and leads to bondage. In Leviticus God speaks from the Tabernacle, and we hear His voice bidding us “Draw near.” No fear, no trembling, because there is a Burning Altar.

What a scene of transition. Soon after their deliverance from Egypt's cruel task masters they have built a house for Jehovah, and He dwells amongst them. In Egypt they built houses with bricks and mortar for Pharoah, but now they have prepared a dwelling for their God. Bricks are the manufacture of men, and find no place in God's abode.

In all this we have God telling us the end from the beginning. His deep desire and purpose was to dwell and commune with His creature man ; but sin came in, and God retired to a distance.

In Acts vii. 1 we read, "He called Abram from the glory." But now redemption is known. He has delivered the Israelites from the power of sin and thus He can, in perfect righteousness, dwell among them. In Rev. xxi. we have His purpose fully realised on the ground of the sacrifice once offered on Calvary's altar. The new Jerusalem descends from Heaven to dwell upon a new earth with a redeemed people for eternity. In this latter scene all trace of sin is forever banished, and we read, "The Tabernacle of God is with *men*." Every national distinction forever gone, because all such barriers are the sad fruits of sin. Sin may retard God's blessed purposes, yet they cannot be thwarted, and thus we witness the final and complete triumph of good over evil, and God Himself "all in all."

In the work of building, each one of the many in Israel had a part. Two classes: "Willing-hearted" gave; "Wise-hearted" made. We also note that Moses appointed two workmen, Bezaleel and Aholiab. Bezaleel is the first one we read of who was filled with the Spirit. One workman was taken from the tribe of Judah, and one from the tribe of Dan. This is full of meaning. Judah was always the tribe which led in the march through the wilderness. The name means "praise." This surely is the secret of real progress in the pathway here below. The one who offers the sacrifice of praise continually will be the one who is ever in the forefront "to do good and to communicate" (Heb. xiii., 14 and 15). Dan means "Judgment" (or a Judge), and this tribe always came last in the march. We never find any whose characteristic is Praise amongst those who lag behind. In the selection of these two men we see God's sovereign choice. He can take a Paul or a Peter. One, a man of mighty intellect and learning; the other, unlettered and untaught. God ever acts thus.

The people responded so liberally that Moses had to say, "Stop." What a rebuke to us in these days of light and privilege. The total given was about

- 1 ton 4 cwts., gold;
- 4 tons 4 cwts., silver;
- 3 tons, copper.

The secret of such liberality is surely found in that they were "willing-hearted." They could not forget their mighty deliverance,

and counted the one, to whom they owed it all, worthy of all they could offer. This remarkable scene had its counterpart in the early days of the Church's history (see Acts iv. 34 and 35). The concluding clause of the previous verse, "Great grace was upon them *all*," furnishes us with the secret of what was witnessed in those days of fervent love. They yielded all up for the needs of others, as the blessed fruit of His matchless grace that had won and controlled their hearts. May we be led to ponder much, 2 Cor. viii. 9: "For 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." This remarkable presentation of our Lord Jesus is introduced by the apostle as he seeks to emphasise the privilege and responsibility of Christian liberality. Oh, this is what we need, a fresh realisation of His wondrous grace; and then we, too, shall, like Israel, respond, and that abundantly.

God furnished minute directions for each detail of this wonderful dwelling-place. Nothing was left to human wisdom or expediency. All must be according to the divine pattern. When all was completed, Moses pronounced his blessing upon the two workmen. So in the coming day of manifestation (2 Cor. v. 10), we each of us shall receive praise or blame in proportion as we answer now to His revealed will. All contrary to His mind must forever pass away, and we suffer loss (1 Cor. iii. 13). May we covet above all else, His "Well done, good and faithful servant."

In chaps. xxv.-xxvii., God furnishes Moses with details of the various vessels. The first named is the Ark, and the last the Brazen Altar. In this announcement there are two very important vessels—the Golden Altar and the Brazen Laver—omitted. This omission has been triumphantly quoted, by the opponents of Scripture, as one of Moses' blunders. Yet to the anointed eye this omission is most significant, and reveals, not a blunder, but a priceless gem of inspiration. God is coming forth seeking priests—worshippers. The Ark speaks to us of Him Who came forth from God-head's fullest glory: the Brazen Altar—Calvary's depth of woe. In sovereign grace He finds the sons of Levi. Were they the fairest of Jacob's sons? Gen. xlix. 5-6 gives us their character, "cruelty, murder, self-will," truly a dark, guilty past. Yet where sin abounded, Grace did much more abound, and God leads

Aaron and his sons in chap. xxx., in perfect meetness, into His holy presence. The Golden Altar and Laver speak to us of His gracious ministry on high, fitting such as we to draw near, and thus they are mentioned in proper order in this chapter, but could have no place in the first section. Oh, the marvellous perfection of His word. Truly it bears the impress of God in every page.

### FAITH.

We are apt to think too much of the amount of our faith, and not enough of the trustworthiness of God. Faith always comes by looking at God, and never by looking within. We have not got to be occupied with faith, but with Him who is the object of faith. And the more we simply trust to God's word, just because it is God Who has spoken, the stronger will our faith become. Faith is nothing in itself. It always rests upon something external to itself. Do we not find it to be so in natural things? As soon as we have reason to think a certain person trustworthy, we find no difficulty in believing what he tells us. It is just so in divine things. If God and Christ and the Holy Spirit are trustworthy, then we ought to believe, and we shall believe if we really think so, and it is just by this simple faith that all the blessing comes.

\* \* \* \*

*Abraham believed God* (Rom. iv. 3). Shall this not be said of us henceforth? Let us read Romans iii. 19-26 and *believe God* as to our guilt (ver. 19), and let us then equally believe that He offers as a free gift, a righteousness from Himself; and that this righteousness becomes ours the moment we exercise faith in Jesus Christ. It is offered to *all*, and becomes the possession of those who take the place of the guilty and believe in Jesus (ver. 22). Let us believe that we are "justified freely by His Grace through the redemption that is in Christ Jesus" (ver. 24). And lastly, that this is so because God Himself has become our justifier (ver. 26). And then, having once planted our foot upon God's own word about all this, we shall have *peace with Him*. For if GOD has become our justifier, He cannot have anything against us.

\* \* \* \*

"Try the rough water as well as the smooth. Rough water can teach lessons worth knowing."



## THE OBSERVATORY.

---

**"The Christian Commonwealth."**—Everything is "Christian" to-day; it imparts a semblance of reality, and gives an air of distinction. We have "Christian" Science, and "Christian" Socialism; in fact, things called Christian which are not, and never were, Christian at all. But it remains for the paper bearing the title, "The Christian Commonwealth," to provide in one single number a hotch-potch of a kind which has surely never been surpassed. Let us go over the contents of last week's issue. On the front page is the portrait of the manageress of a theatre in Manchester, with a long account of the plays which are submitted to her, some of which she has placed upon the stage. This occupies five columns. Then we have three columns of politics. Following this, a verbatim report of a sermon by R. J. Campbell, the high priest of "New Theology." A column is devoted to the notice of Dr. Sanday's reply to Bishop Gore. This appreciation is written by Canon Cheyne, one of the most advanced of the Higher Critics, and Dr. Sanday himself is not far behind. On the next page we have an unblushing denial of the Deity of Christ, occupying a column and more. As if this were not enough, there follows a leading article on "The Newer Evangelicism," in which the following remarks are quoted with approval: "Even if we could be absolutely sure of the very words He (Jesus) spoke, they would not constitute a final authority for us. 'His deeds and His words, so far from being final, were germinal.'" (May God forgive even the transcribing of such blasphemies). While, to crown all (will the reader believe it?), two and a half columns are devoted to the report of a lecture by Mrs. Annie Besant!! sometime the associate of the infidel Bradlaugh, and now the leader of the Theosophists in this country. Surely all this is not a great way removed from what the false Church will become—"the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And all this sheltered under the name of "Christian!" Truly there is a demand here for watchfulness and prayer. God is able to keep the feet of His saints. But there is need of prayer; and we believe no greater service could be rendered to the people of God, to-day, than to seek to carry out the exhortation of Eph. vi. 18: "Praying always with all prayer . . . for all saints." The apostacy ripens and unhesitatingly declares itself with unblushing boldness; may there be a corresponding deepening of conviction and growth of earnestness in those who abide by the old paths and the faith once delivered to the saints.

\* \* \* \*

**Mary of Bethany and Mary Magdalene.**—Are these two identical? There is an ancient tradition that they are one and the same person. Recently, Professor David Smith has argued in favour of the supposition; and in connection with a New Testament Play lately produced, we read: "The author has identified Mary, the sister of Lazarus, with Mary Magdalene, and the first act shows her house at Magdala, where, during her unregenerate days, she is entertaining a gay throng." Those who support such a view generally go

one step further and claim that the woman that was a sinner (Luke vii.) was no less a person than Mary Magdalene : the three, it is said, are in reality one. As to this last, there is absolutely no clue, let alone any authority to support it, it is pure conjecture. The argument that " Mary called Magdalene " is mentioned at the commencement of Luke viii., and that Magdala was a notoriously immoral city, proves nothing. Another argument is that our Lord cast seven demons out of Mary Magdalene, and that is taken in a moral sense, and made to mean that she gave up her impure life. This, it is said, identifies her with the woman of Luke vii., and as the woman of Luke vii. anointed the feet of Jesus and Mary of Bethany did so likewise, therefore, the two women are the same ; consequently, all three are the same.

It seems to us that these arguments have little or no weight in themselves, and become almost worthless in comparison with what can be urged on the opposite side. In the first place, when the Bible talks of demon-possessed people, it means exactly what it says, and nothing else. We cannot recall one instance where it is intended to mean some special sin. Demon possession was not a sin in itself, though it may have come about as the result of sin. Secondly, when John, in chapter xi. of his gospel, wishes to identify Mary of Bethany, he does not mention Mary Magdalene. Surely, he would have done so had there been any identity. Instead, he mentions that she was of Bethany and the sister of Lazarus. So that here we have a writer whose special object at the moment is to identify a certain person, and he gives not a hint that Mary Magdalene is intended (John xi. 2). Lastly, it is unaccountably strange that if Mary of Bethany is Mary Magdalene she should be called by the latter name in John xx., without any explanation. Why call her, on a sudden, by that name, when she has already been called Mary of Bethany in the same gospel ; and not only called so, but identified as the sister of Lazarus, and not as Mary Magdalene. One objection raised is, if Mary Magdalene was not Mary of Bethany, then we have no account of the latter being at the tomb. This may be a fact, but possibly there are reasons which account for this. It certainly cannot be used as *proof* that these two people are one and the same person.

\* \* \* \*

**Socialism.**—One of the main features of Socialism is the tendency to merge the individual in the State. The State, to a large extent, is to take control, and manage everything. Many seem to think that State control and interference is to be the panacea for all ills. Some forty years ago, State education was going to transform society, and it was relied upon as a sure remedy. No hope was ever so ill-founded. The expectation now seems to be that legislation will change the face of things. The sore is too deep and widespread to be healed by Acts of Parliament. The cause of man's woes lies beyond the reach of man himself. It is only when he realises this and looks to God, that there is any real help for him. Reliance upon the State will prove as disappointing as every other human expedient. It is interesting to notice what the late Mr. Gladstone said in this connection. An intimate friend of his makes the following record : " As long ago as 1885 he asked me

with marked anxiety if it was true that Socialistic opinions were gaining ground among a certain section. Before answering, I asked if by Socialism he meant the State doing what the individual should do, or the taking of private property for public uses. He replied with indescribable emphasis, 'I mean both . . . of one thing I am and always have been convinced—it is not by the State that man can be regenerated, and the terrible woes of this darkened world effectually dealt with.' "

---

## UNITY.

EZRA iii. 1, 9, 11. Chap. iv. 3.

---

### NOTES OF AN ADDRESS.

By S. E. D.

---

**D**IVINE Unity is the secret of Victory. To talk of this kind of thing, generally, amongst Christians would meet with opposition. But I see no reason why Unity should not be maintained. How sad and solemn to visit meetings where the spirit of division is manifest, the hand-shake is abandoned; there is no voice of greeting or affection. No wonder the ministry lacks warmth and power and effect. No wonder meetings are small. "A house divided against itself cannot stand." What characterised these children of God in Ezra's day was this:—

They gathered together as one (iii. 1).

They stood together as one (iii. 9).

They sang together as one (iii. 11).

They built together as one (iv. 3).

Oneness of Gathering.

Oneness of Standing.

Oneness of Worship.

Oneness of Work.

Have we really set a value on our privileges? (I.) *Oneness of gathering.* "They gathered together as one." Is it not a blessed privilege to gather in the precious Name of our Lord. Surely it is the key to everything, and only those who have this unspeakable opportunity really know the value of it. You would do well to ponder over Matthew xviii. 20 and John xx to see what it means

to the soul who gathers into His presence. Let me say, it is the delight of the Lord to have his people gathered together. See Psalm I. ver. 6. To neglect this means loss ; it is indifference to his wondrous love and grace.

(II.) *Oneness of Standing (ver. 9).*

They stood together as one (Margin : " shoulder to shoulder " ) ; heart to heart. The ranks were safe, straight, sure, solid. Christians take the lesson. In the New Testament we are exhorted to stand fast : in the Truth ; in the Spirit ; in the Lord.

Have you noticed how few turn out to the Open Air Meetings ? The same faces, the same speakers. But how few after all. This is where the enemy gets in. The ranks are thin. Hearts are cold and indifferent towards perishing souls. The work of God requires men who will stand solid. Gideon's 300 men were united and stood and won a mighty victory. The Hebrew children, in Dan. iii., stood solid, never moved or wavered, and what a deliverance they obtained.

Whilst this thought was running through my mind, I was very much struck with seven words found in Acts xix. 7.

" *And all the men were about twelve.*" But these men were the means in God's hand of overthrowing the worship of the Goddess Diana at Ephesus. They were solid, and stood together as one for the Lord and souls.

(III.) *Oneness of Worship. They sang together. (ver. ii.).*

" Children's praise he loves to hear." The worldly song once filled our mouths, but he has put a new song into them, and it is our duty to unite the heart and voice in praise and thanksgiving for deliverance and redemption, and grace.

(IV.) *Oneness of Work.*

We ourselves together will build. Chap. iv. ver. 3.

The enemy says let us help you to build. Chap. iv. ver 2. I fear many have fallen a prey to this invitation in the various denominations all around us. Worldly amusements are introduced to carry on the Lord's work. Oh ! for more of the courage of Zerubbabel. " *You have nothing to do with it.*"

“ *But we ourselves together will build.*” The work may be slow ; the labourers and workers are few. But it is “ *His Work* ” in which we are engaged, and the people of His choice must do it.

We have enemies, attractions, and snares without. The only safe path for us is to seek to maintain this Spirit of Unity in *Gathering, Standing, Worshipping, and Working.*

---

## THE “COMFORTER.”

---

THE believer is apt to lose sight of how wonderful are the things that belong to his “common salvation.” These things may be to him as familiar as household words, but the wonder of them should abide. It is very wonderful, for instance, that he should commit his soul’s eternal welfare, without the least fear or misgiving, to One Whom the unbelieving world declares has been dead for 1900 years. It is very wonderful that he should be absolutely certain that he has a vital, personal interest in a tragedy that took place centuries ago in an obscure corner of the world. It is very wonderful that he should enjoy communion with the One Who was the centre of that tragedy, and that that One should be to him a “living, bright reality.” It is very wonderful that, apart from the study of evidences, the believer should have the unshakeable conviction that the Book called the Bible is the Word of God. It is very wonderful, in short, that he should seek to “walk by faith” and govern his life by unseen realities—principles which, before his conversion, seemed to him so vague and uncertain, and perhaps utopian and foolish. These are the things which he now lives for ; they are to him the real things of life. All this, we repeat, is very wonderful, and would be utterly beyond explanation were we not taught in the Word to attribute it all to the presence and workings of the Holy Spirit, the One Who has created us anew in Christ Jesus.

Our Lord called Him the “Comforter.” In His farewell address to His sorrowing disciples He promised them another Comforter, Who was to take His place when He had left them. He told them, “I will not leave you comfortless ; I will come to you,” that is, in the person of the other Comforter. It was expedient for them

that He should go away, for unless He did so, the Spirit would not come. The Holy Spirit, then, takes the place on earth of our absent Lord. He is Christ's other self. He is to be to us all that Christ was to His disciples when among them; yes, and more, for the Lord Jesus was restricted as to His personal presence, by His body, whereas the Holy Spirit knows no such limitations, being present in and with every believer in every part of the world.

The English word "Comforter," as it appears to an ordinary twentieth century reader, conveys a totally inadequate idea of the original, which means "one called to our side to help and energise us." It is blessedly true, indeed, that the Spirit does minister consolation to the sorrowing heart, but He does far more. He it is that enables us to abide in Christ, and it is as we are controlled by Him that we do not fulfil the lusts of the flesh. He is the Author of every movement of soul Godwards, of all spiritual strength and hope and love, of joy and praise, of every acceptable prayer, of every success in service, of every grace that manifests itself in the life. He is the Advocate Who pleads our cause, fights our battles, defeats our enemies. He is the only effectual Teacher of the things of God.

What a glorious privilege to be the object of the divine Spirit's never-failing love, watchful care and gracious operations. What holy confidence would be ours in our walk and service if we but trusted the indwelling Spirit to quicken the heart's affections, stimulate the powers of the mind, and energise all the faculties of the soul. Let us honour Him more by recognising His deity and personality, obeying His leadings and submitting to His teachings.

It is possible for the Spirit to usurp the place in our thoughts which Christ should occupy, for we must ever remember that the "Comforter" testifies to our Lord. Some indeed have become engrossed with what has been termed the "cult of the Spirit," and have become ensnared in errors of doctrine and practice. But while guarding ourselves from this mistake, let us honour the Third Person of the Blessed Trinity by constantly keeping in mind the thought of His gracious operations.

---

"Our failures are worked into the texture of the eternal plans which cannot fail, and never falter."

## A THIEF'S CONFIDENCE IN THE SAVIOUR'S GRACE.

By W. W. FEREDAY.

[IT was a truly wonderful petition that came from the thief's lips when he said: "Lord, remember me when thou comest into Thy kingdom" (Luke xxiii. 42). It goes without saying that a work of the Spirit had been operating in his hitherto benighted soul. Else he could not have publicly acknowledged One dying by his side, in circumstances of deepest humiliation and shame, as "Lord," and administrator of the predicted kingdom. But more than this, he requested, apparently without any apprehension of denial, a place and a portion in that kingdom. On the previous evening, the Saviour had said to His disciples: "I appoint unto you a kingdom, as My Father hath appointed unto me, that ye may eat and drink at my table in My kingdom," etc., but they were *disciples*. Presently we read in the same Gospel of Joseph of Arimathea, that he "waited for the Kingdom of God," but he was "a good man and a just," who had not consented to the counsel and deed of his fellows (Luke xxiii. 50-51). He corresponded to the divine description in Pss. xv., xxiv. 3-5. In contrast with these, the man who made his request to the Saviour was a thief, and at one moment a reviler of the Crucified! What claim had he to recognition in the coming kingdom?

Here let us remind ourselves that the first characteristic of the Kingdom of God is righteousness (Ps. lxxii. 2; Isa. xxxii. 1). During the whole term of His rule the Son will be engaged in subjugating evil in its every form. But what can this mean for thieves and blasphemers? "In his days shall *the righteous flourish*" (Ps. lxxii. 7); and "the wicked shall be silent in darkness" (1 Sam. ii. 9). In 2 Sam. xxiii. the royal prophet sees God's King rising up before his eyes, and of His day he says: "the sons of Belial shall be *all of them* as thorns thrust away . . . and they shall be utterly burned with fire in the same place." In Ps. ci. we hear the voice of the King Himself declaring how He will order both His house and His Kingdom. Among other things He says: "I will not know a wicked person . . . mine eyes shall be upon *the faithful* of the land,

that *they* may dwell with me : he that walketh in a perfect way, *he* shall serve me . . . I will early destroy all the wicked of the land ; that I may cut off all wicked doers from the city of Jehovah."

Yet a malefactor, who was constrained to say to his fellow, " we receive the due reward of our deeds," prays to be remembered when the Lord cometh in His Kingdom ! Surely this is the confidence that is bred of divine grace ! How often it was said of the Saviour " this man receiveth sinners " ; " He is the friend of publicans and sinners " ! Here, then, we have a sinner casting himself unreservedly upon Him as such, and claiming, not only pardon, but remembrance in His glorious kingdom. Faith can never be too bold. The bolder the faith the greater the pleasure to the heart of God. So absolutely convinced was the dying transgressor of the goodness of the Saviour's heart, that all fear of judgment in the Kingdom (though so plainly declared in Scripture) was banished from his breast, and instead he dared to anticipate a share in its blessings and joys. Such faith can never be disappointed. But much as he had asked, he had not asked enough ; accordingly, the Saviour replied : " Verily, I say unto thee, to-day shalt thou be with Me in Paradise " (Luke xxiii. 43). Kingdom bliss was as yet far ahead (and to this hour the kingdom has not been manifested) ; but that very evening, when the soldiers broke his legs, the believing penitent followed the Lord Jesus into the Paradise of God. The blood of the Cross, which alone could make peace, explains these marvels of sovereign grace.

---

" Little as I am, I have a place in the heart of the Lord ; and His mind is, that I should walk in circumstances here as one who has a place in His heart."

\* \* \* \*

" There is a short cut into the very depths of the heart of God—that is, submission."

" What I want is for God to put *self out* ; and that is not joy. Is the nipping of evil joy ? or of its shoots ? God crippled Jacob, but it was not pleasure to him. And He has got to nip—to crush—the root. A horrid thing this self ! It will grow out of the least fibre."

---

**GOD'S GLAD TIDINGS.**—Gospel Addresses. By W. W. FEREDAY, London.

A. HOLMES, 14, Paternoster Row. Price SIXPENCE.



# The Faith and The Flock.

Vol. VI.—No. 8.

AUGUST, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### **Dogmatic Theology.**

MR. ROOSEVELT, formerly President of the United States, recently paid a visit to London. He is reported to have said: "*This morning I breakfasted with the Bishop of London at 9 o'clock. I have always been immensely interested in the work the Bishop of London has done in the East End. It has always seemed to me that he was trying to make Christianity what it ought to be. I take very little interest in dogmatic theology, but I have an immense interest in the practical application of religion.*"

If we are to take Mr. Roosevelt at his word, quite the larger part of the Bible has little interest for him. Anything which he thinks will benefit humanity in this life he is keen upon; but dogmatic theology is little concern of his. As long as there is something to be made out of religion—some benefit here and now—he will go in for it. These ideas are nothing new. They filled the minds of a large class in our Lord's day. So long as He wrought miracles, restoring sight, healing the lame, making the dumb to speak, multitudes applauded and said He was a good man. When He fed the multitude in the desert, they would have made Him a King. But when He declared that their works were evil, and insisted upon repentance; when He was dogmatic enough to assert and maintain that He was the Son of God; and when He affirmed "If ye believe not that I am, ye shall die in your sins," then they were ready to join in the cry, "Crucify Him."

Had Mr. Roosevelt, in the remarks we are criticising, meant by dogmatic theology some minor discussions of theologians as to the precise limits of God's sovereignty and man's responsibility, and so on, very little objection could be taken. But judging from his remarks, this is not what he had in mind. He puts dogmatic theology in contrast—and very emphatic contrast—with the practical application of religion. So that we must conclude that by "dogmatic theology" he meant the *doctrines* of Christianity—such doctrines as, the deity of Christ; the absolute necessity of His

atoning work ; the need of redemption ; justification by faith ; the new birth ; the differences between the various dispensations, and the distinctive blessing of Israel and the Church ; the truths embraced in the presence of the Holy Spirit and the second coming of Christ ; His present intercession at the right hand of God ; and all the questions relating to death and judgment. To Mr. Roosevelt it is of little interest whether Jesus was God, or only man ; the statement, that, "Without shedding of blood is no remission," does not concern him ; all that God has purposed for His own glory, he puts on one side. He is far more interested in discovering a river. He apparently has a great deal more to discover than that, and much nearer home. May it be soon. May he discover himself, and discover Christ, and then he will cease to talk as he does about dogmatic theology. On the previous occasion when he visited this country he was speaking about the "big stick." To be big, to make a stir, to boast, and then the world will think something of you. Mr. Roosevelt can be dogmatic enough when it suits him. But to be little, is God's way ; to give Christ a place, is what He esteems. Instead of trying to gain the world's attention, to point to Him. To prefer to say, "Behold the Lamb of God," rather than dictate to five continents. To humbly wait for the fulfilment of the promise, "He will gather together in one all things in Christ, both which are in heaven and which are on earth ; even in Him." HE will fill all things, and every word of God, dogmatic though it is, will find its fulfilment then. "Blessed are all they that put their trust in Him."

---

"How strange it is that heavy trials are often greater blessings than little ones ! How is this ? It is that little trials often vex saints, just because self is there to be vexed, whereas a heavy blow crushes self, and then there is none of it left to be vexed. If self were always kept under the extinguisher, God would not have to send us heavy trials to crush it, or little ones to find out its unjudged presence. We need to keep that, which has been extinguished on the Cross, out of our own sight, as well as that of other people."

---

**GOD'S GLAD TIDINGS.**—Price Sixpence. It is with pleasure we are able to introduce this book to our readers, containing, as it does, some most useful gospel addresses. An announcement of it was made at the end of our July issue, but the name of the publisher was misprinted. It should be HOLNESS, 14, Paternoster Row, and the author is Mr. W. W. Fereday.

## NOTABLE CONVERSIONS.

## THE PROPHET ISAIAH.

“ Mine eyes have seen the King, the Lord of Hosts ” (Isa. vi. 5).

By RUSSELL ELLIOTT.

WE take a long time to know ourselves. Only in the presence of God can this lesson be learned. There comes an experience in many a spiritual history which seems like a second conversion. We may have been conscious before that we needed forgiveness for many a wrong act, and we may have sought and found it. Or we may have been brought up to imbibe Christianity from our earliest years ; yet there comes a moment which changes everything. God touches our life in some new way ; we stand in His presence as never before ; He makes Himself known in a manner hitherto unrealised ; and a new light comes ; a fuller revelation bursts upon us ; a new day, never to be forgotten, dawns. We were, in a sense, Christians before. But we may be Christians, and know very little of Christ. We may serve—like Martha—and know very little of the One we serve. We may be converted, and know very little of the real meaning of conversion. Like the blind man in the eighth of Mark, our eyes may be only partially opened.

It was something of this nature in the case of the prophet Isaiah. What he describes in the sixth chapter of his prophecy was not the beginning of his acquaintance with God. He had been a prophet some time before the incident, he there relates, occurred. Turning to the first verse of chapter I. we read :—

“ The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah,” &c.

This tells us, plainly enough, he had seen visions in the *days* of Uzziah. The events of chapter vi. take place after Uzziah's death. The inference is clear, he was already a prophet delivering God's messages and seeing visions when this particular vision was vouchsafed to him. So that, when we speak of Isaiah's *conversion*, it is necessary to understand clearly what is intended. It is not meant that there had been no knowledge of God before. The work of grace was already begun in his heart. But by this new vision

of God all that he had learned became deepened and intensified a hundred fold. He could say, with an emphasis unknown before, " Mine eyes have seen the King, the Lord of Hosts."

The Apostle Peter passed through a similar experience. We should be clearly as wrong to conclude that the words recorded in Luke v., " I am a sinful man," describe his first sense of sin, as to think it was so in Isaiah's case when he cried out, " I am a man of unclean lips." Andrew had led his brother Peter to Jesus some time before the occurrence of the miraculous draft of fishes ; and Christ had, then and there, claimed him, and named him, as henceforth to become another man. But Peter had never been in the presence of Christ, and had never seen His glory, as on the day when one word from his Master filled the ships that had remained destitute of fish, though their owners had toiled all the night. It was the sight of the majesty and glory and power of Christ, revealed in this miracle, that made him conscious of his own sinfulness as never before ; and in the sense of it he exclaims, " Depart from me ; for I am a sinful man, O Lord." In the presence of One full of power and goodness, he realised that he was full of sin. Hundreds of years before, Isaiah had learned the same lesson, in the same presence. For another inspired writer tells us it was really the glory of Christ that he saw (Cf. John xii. 41).

It is this deeper work—this " second blessing "—call it what you like—which we so much need. We have already described it ; and it gives a tone—a something—a distinctness and definiteness, to our Christian life and service that before were lacking.

And what was the vision that so impressed Isaiah ? Here is a description of it :—

" In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims ; each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts : the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

It was this vision which was the means of bringing to the prophet the great blessing of his life, by enabling him to see himself and others in the light of transcendent holiness.

Let us notice first, in connection with the vision, how God's providential ways often become the handmaid of more personal and spiritual dealings. "*It was in the year that King Uzziah died.*" Uzziah had enjoyed a long reign ; and it had been one which, considering the divided state of the kingdom and the deplorable condition of the people, had not been without power and achievement. Isaiah had, doubtless, been a frequenter of the court and a close friend of the king ; and none knew better than he the loss Judah and Jerusalem had sustained. It was precisely at this moment, when the prophet, perhaps depressed, was seeking the quiet and seclusion which retirement in the temple afforded him, that God revealed Himself. All that had happened outside prepared Isaiah for the vision inside. Without, the thought of the dead king and the vacant throne had filled his mind with apprehension, but what does he behold *within* ? " I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Here is *another* occupant of *another* throne, and His presence fills the temple in every part.

The throne speaks of supreme majesty, power and authority. Isaiah finds himself in the presence of the King of Kings—the throne is " high and lifted up " ; and every other is excluded—" His train filled the temple." Isaiah had been accustomed to a royal presence and to a throne, but he was moved now as he had never been moved before. For not only did the sight of the occupant of this throne fill him with awe, but there was something, if possible, still more impressive. We do not refer merely to the seraphims—attendants such as the prophet had never before seen—though their attitude must have struck him :—with their wings they covered their faces, as though they could not look upon such ineffable glory, and as if they did not wish to be seen ; their feet were covered, as if to own whose servants they were, and to acknowledge His sole rights ; and with their remaining wings they executed the behests of their Sovereign : but it was specially what they *said* that must have filled Isaiah with dread, and made him ready to shrink away :

" And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts."

Familiar as he had been with the company of the highest in the land, Isaiah had never been in an atmosphere which possessed no element save absolute holiness.

Do we know anything of this? Is my reader one who has been altogether indifferent to the claims of God; living either in open or secret sin? Or, if not this, yet living a life of careless indifference. It is very easy to be callous while God seems a great way off, and conscience slumbers. But let God draw near and conscience awake—then, how different! No one can be in the presence of absolute holiness and not feel his sinfulness; it changes everything. Self-satisfaction changes into self-abhorrence; self-reliance gives way; and a sense of need takes the place of self-confidence. The jaunty air, the light laugh, the self-sufficiency, which characterise men who have never taken their true measure are superseded by a sense of wretchedness and guilt.

If you were confronted by a vision such as Isaiah saw, what would you do? He was not an immoral man; nor was he given up to a life of ease and pleasure; he was neither a thief, nor impure, nor even irreligious—yet he trembled. Do you ever tremble as you think of God? Remember how real this vision was. The prophet is not drawing upon his imagination. The minute description of the throne; of Him Who sat upon it; of His glory; of the seraphims; of the very words they uttered; of that whole scene inside the temple, and of the effect upon himself, leave no room for doubt as to the reality of what he saw. So real was it that he says: "Mine eyes have seen the King, the Lord of Hosts."

"Holy, holy, holy"—can you stand before that? The prophet could not, as regards himself. Are you better than he? The very posts of the door, we read, "moved at the voice of him that cried, and the house was filled with smoke." That presence judges everything that is contrary to it.

But now we notice how God can meet the sinners' need. The very God in whose presence we feel how undone we are, and unfit to be there—is the One Who can meet our case. And there is no delay. At the very moment that Isaiah cries out "Woe is me! for I am cut off"—we read:—

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged."

"Then flew"; how God hastens to the rescue of one who feels his sinfulness and makes confession. We need never be

afraid of telling God how bad we are. The fear is that we shall not confess enough, rather than that we shall confess too much: If the cry of "Holy, holy, holy," tells us of our inability to reach God; the swift seraphim with the live coal, tells us how God can reach us. "Then *flew*"; it is like the story of the Prodigal—His father saw him, and *ran*!

Moreover, the live coal is borne by one who stood in the very presence of God and cried "Holy." Isaiah had to confess, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." What a contrast! "Holy, holy, holy," on the one side; "I am a man of unclean lips," on the other. Is there anything that can ever unite these two? Nothing. Can they ever be brought together? Never. But, thank God, there is something that can remove the uncleanness. "Lo, *this* hath touched thy lips." What is *this*? *The live coal from off the altar.* Nothing so holy as that. It has consumed the sacrifice, and judged the sinners' sins in the person of his substitute; and it is carried by the one that cries, "Holy"; and is borne from the very height of holiness down to the sinner in his need.

Yes, in the presence of the Throne and of Him Who filled it—the thrice Holy One—there is an altar. If there had not been this provision Isaiah's, "Woe is me," had had a very different ending. As it was, there came from the altar that which took away his iniquity and purged his sin. What thoughts must have filled the mind of this seraphim as he ministered to one who felt his uncleanness. He could enter into the holiness of God, and though he had never felt or known sin for himself, he could be a witness as well as a servant of that which could give relief to a sin-stricken conscience.

But there was one thing even a seraphim could not do. He could not be a messenger to sinful men. Having never known sin, or the need of a sacrifice for himself, he is unsuited for such a mission. It is Isaiah who hears the words, "Whom shall I send, and who will go for us?" Is it not wonderful that God looks outside the ranks of angels and of seraphims to find a messenger to the unsaved? Is it not a thought full of solemnity and yet of sweetness: God uses sinners to speak to sinners? Why does He do this? To our short-sighted vision, it might seem, at first, a mistake.

Angels are more powerful—more intelligent in many things—and St. Paul's reference to the "tongue of angels" would suggest they are more eloquent. And yet, instead of them, God has selected poor, weak, failing men to proclaim the gospel. And the reason is surely that a preacher must first of all be a witness. He must be able to tell what Christ has done for him; and this angels cannot do. Angels are interested spectators of redemption—"Which things the angels desire to look into"—but not one of them could stand up and say, "I was a sinner, and Christ saved me; I have felt the load and curse of sin, and the Saviour's blood has cleansed me and given me rest." But this is what one sinner, who has had such an experience, can say to another who still needs it. And it is the most powerful and effective witness that can be borne. Is there one reading these lines to whom such testimony may be of use now? Would you like to know the meaning of the altar and the sacrifice?

Both point to Christ and His work. Both proclaim God's provision for sinful men. They speak of that which can take away sin. "All we like sheep have gone astray; we have turned every-one to his own way; and the Lord hath laid on Him the iniquity of us all." "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin." And again, "He hath poured out His soul unto death; . . . and He bare the sin of many." These are the very words of the man whose lips had been touched with a live coal from off the altar. It is the testimony of one who had himself found relief, and through him God speaks to us all. May God, the Holy Spirit point you, my reader, if you need it, to the same source of cleansing, and may the sacrifice for sin, offered up on Calvary, be applied to you, as a live coal to purge away your sin.

But there is another and a deeper lesson. Isaiah exclaims, "For mine eyes have seen the King, the Lord of Hosts." He had had visions before; but never this one. And, in consequence, it was not merely what he had done, but what he was that made him cry out in anguish, "Woe is me!" It was not merely some act he was sorry for—he felt the *defilement*, as well as the guilt, of sin. That presence in which he found himself, where only holiness could dwell, revealed to him the true condition of everything—within and around all was unclean. "I am a man of



unclean lips, and I dwell in the midst of a people of unclean lips." It is uncleanness in contrast with holiness. "Mine eyes have seen the King." Have ours?

Yet it is this very realization of unfitness, and of God's provision for it, which become the true preparation for service. And when the voice is heard: "Whom shall I send, and who will go for us?" the answer comes, "Here am I, send me." It is always so. Only as we see God can we see ourselves and others; only the majesty and holiness of the King of Kings can make us feel the depth of need in our own souls and the souls of others. It was when Job said, "Now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes," that he was able to pray for his three friends. And it was at the moment Peter cried out, "I am a sinful man, O Lord," that Jesus said, "Fear not, from henceforth thou shalt catch men."

Have you, my reader, taken up any service, or are you thinking of doing so? Have you first of all taken your place in the presence of God? The vision of the Throne and the vision of the Altar alone can make you an efficient servant; for only these can enable you to realise how great is your own need and that of all men. Has the live coal touched *you*? Here is the secret of "the thoughts that breathe and words that burn" on the glowing pages of Isaiah's prophecy—words such as no burning seraphim ever uttered, and which have spoken, and will speak, to all ages: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." "Lo, this hath touched thy lips."

And this brings us back to the very point at which we started: "We take a long time to know ourselves." Such knowledge comes to us only as we know God. There are many living to-day whose Christian life and service are of somewhat uncertain quality. They have made a start. But there has been no "deep answering to deep" in their experience. It is just the lesson of this sixth chapter of Isaiah—the lesson that Job had learned long before and Peter came to long after—that we all so much need. God has many methods of teaching us this lesson; there is His providence and His grace. He draws us into His presence in various ways, and it is there and there alone, the lesson of our lives is

learned. But in conjunction with all this, few things will help us more than the devout, continuous and prayerful study of the chapter we have considered. In the presence of infinite majesty and infinite holiness, we come to see our own nothingness and sinfulness. There it is we behold His glory, and then—and only then—can we speak of Him (John xii. 41).

## THE BIBLE BY THE SEA.

By WILLIAM LUFF,

Author of "Life Lines," "Wave Whispers," &c.

THE Bible by the Sea! How thoroughly at home the Book seems, for Christ loved the sea, and when first the Holy Spirit took hold of our world, it was all sea. Let us take the grand old Volume on our holiday, and see what we can see by the sea; and let us not forget our Note-Book.

Rocks are often found by the sea, and the Bible is full of rocks, and is itself a rock, impregnable, immovable, and unchangeable. What saith the oracle? "He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation. But the Lord is my defence; and my God is the rock of my refuge" (Ps. lxxxix. 26; xciv. 22). Now for the Note-Book:—

A Rock of terror, if  
 Against Thy wrath I rush,  
 And wreck my little skiff,  
 Where angry billows crush.  
 A Rock of safety, if  
 I, helpless, cling to Thee,  
 And climb Thy love's white cliff,  
 Above the tossing sea."

Here is an anchor! What saith the Holy Word? It tells of Christ, our Hope, our anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. vi. 19). A living hope (1 Pet. i. 3); a purifying hope (1 John iii. 3). So write in the Note-Book:—

Keep not the anchor of thy soul within  
 Thy little ship;  
 But cast it out beyond the waves of sin,  
 And it shall grip  
 The firm eternal verities of life.  
 Thou can'st not see,  
 But thou shalt feel amid the constant strife,  
 God holding thee.

Out seaward is a stately vessel making for port, and the Book of the Ancient Mariner says, "He maketh the storm a calm . . . so He bringeth them unto their desired haven" (Ps. cvii. 30). Note-Book please, and write :—

"To-day the storm and the tossing wave,  
And the labour far from home ;  
But onward, brother, be ever brave,  
Till thy barque to the harbour come.  
He maketh the raging storm a calm :  
He bringeth His chosen in.  
Thou art safe if He steers, for no power can harm,  
Till the haven His hand shall win."

Yonder vessel is steered by a wheel ; and how she answers to her Captain's will ! My Captain says, "I will instruct thee and teach thee in the way which thou shalt go ; I will guide thee with mine eye" (Ps. xxxii. 8). This suggests a question for our Note-Book :—

"Who hath thy wheel ?  
Fair pleasure ? She will steer,  
Thy life upon the quicksands, dire and drear.  
Who hath thy wheel ?  
Self-will ? His hand will turn,  
Where thou too late thy foolishness wilt learn.  
Who hath thy wheel ?  
Is Jesus there ? His eye  
Steers a safe course, beneath life's darkened sky."

What says the Sacred Word concerning the Lighthouse ? "The entrance of thy words giveth light ; it giveth understanding unto the simple" (Ps. cxix. 130). The Book is itself God's Lighthouse. So I write :—

"We are simple, and need the Light,  
The Light of the Holy Word ;  
For we move in a stormy night  
Where the hurricane's shriek is heard.  
But the Light of the Truth shines high,  
As we watch for the guiding sign :  
And the soul that steers with this Beacon nigh,  
Will be steered by a Light Divine."

Would you attempt to cross the Atlantic in the row-boat yonder ? The Book says "No," and adds, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 5).

"Not by efforts of my own,  
Toiling, striving, rowing :  
But the breath of God alone,  
High above me blowing.  
Never can escape be found,  
But as Thou shalt take me ;  
Breathe, sweet Spirit, breathe around,  
Fill me, ever fill me."

As the vessels steam ahead, there is always a man on the "Look-out." Is our faith on the "Look out?" "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ" (Tit. ii. 13).

"Look out! Not on the waves;  
Not on thy danger;  
Not on the shore thy spirit leaves;  
For coming friend or stranger.  
Look out! Christ walks the waves,  
Thy Pilot neareth;  
He comes to thee, He comes, He saves,  
Look up, till He appeareth!"

A Lifebuoy. Has the old Book any reference to such articles? It tells of one Lifebuoy, and only One. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

If there is only this One, "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3).

"Jesus is the Lifebuoy,  
Given to us by God.  
Grasp Him, as thy Saviour,  
In the raging flood.  
He will surely save thee!  
Trust alone to Him.  
Clinging, only clinging,  
Trusting, sink or swim.  
Let His pow'r upbear thee ever,  
Lost one, thou shalt perish never."

But here is the Lifeboat House, and a Lifeboat is even better than a Lifebuoy. Christ is both, and the Truth saith, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). And it is also written, "Who so putteth his trust in the Lord shall be safe" (Prov. xxix. 35). May I have the Note-Book and write?

"Thou art wrecked, my brother,  
Jesus comes to save.  
Trust thou not another,  
On the stormy wave.  
Art thou in the Lifeboat?  
None shall cast thee out;  
Thou art safe, my brother,  
Never, never doubt!"

Near by is the Rocket Apparatus, another illustration of "He sent from above, he took me; he drew me out of many waters" (2 Sam. xxii. 17).

"Life's rocket flew from the shores above,  
And the cradle passed on the cable of love;  
Delivering fully from death and the grave,  
And lifting the soul from destruction's dark wave.  
We have but to trust, to believe, and His pow'r  
Will rescue and save in the storm's wrecking hour."

What are those black vessels following one another in a funeral procession? Warships, torpedo boats, destroyers. Thank God, the Blessed Revelation saith, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Mic. iv. 3). So I write:—

"Better than ships of war; better than force of arms;  
Kept by the power of God; safe amid wild alarms.  
Angels are mounting guard; Jesus is giving peace;  
Saving my soul from death; shielding till wars shall cease."

But the sun is setting, and over the sea is a street of shining gold, as if to the opening gates of Heaven. Earth lights all fail; but the Book of Light declares, "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. lx. 20). "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. xxii. 5). In the lingering light, let us write in our Note-Book:—

"Earth's suns must daily set, but, when we reach that shore,  
The Sun of Light and Love, will never leave us more;  
It will be always day; it will be always light;  
For God Himself will be the Sun, forever bright."

## A CRY FROM THE WILDERNESS.

"Hearken unto the voice of my cry, my King and my God" (Ps. v. 2).  
"The Lord shall give that which is good" (Ps. lxxxv. 12).

My Lord, Thy time is best. I do not ask  
"Give now."

I know not what the coming days may hold,  
I know not what Thy hand may yet unfold;  
Give Thou

Just *what* Thou wilt, and *when* Thou wilt, my Lord,  
And make my erring thoughts with Thine t' accord.  
I would not choose my path. One thing I ask—  
Be near.

Leave me not comfortless; though friends depart,  
Though sorrows gather round my trembling heart,  
I fear

Only the loss of Thy dear "Presence" Lord—  
Only to move without the "Living Word."  
Here in the wilderness, without "the Cloud"  
And "Fire,"

How should I find my way unto "the Land" ?  
 How could I walk without Thy guiding hand ?

Desire

For Thy delights would fail, were I alone,  
 My trials ended, and my Saviour gone !  
 My foolish eyes might turn themselves again

To gaze,

With longing look, at Egypt's pleasures past :  
 While, all around, the Desert drear and vast,

Ablaze

In scorching heat, unblest by fount, or palm,  
 Would thrill my drooping spirit with alarm.  
 Fair Elim all unknown, and Marah shunned,

My feet

Would miss the way, but for the "Fire" and "Cloud" ;  
 The *glory*, and the *shadow*, each allowed

To meet

In faithfulness, my daily need, and prove  
 The gracious "Presence" of the Lord I love.  
 Is this *Thy* way to bring me to "the Land" ?

Then Lord

I follow Thee, upheld by grace divine :  
 Weary and worn, as joys of earth decline,

Thy "Word"

Strengthens my faltering feet to track Thy own,  
 Along the blood-marked way to Salem's Throne.  
 There to be blest for ever, with Thyself,

My Lord !

What shall I care for desert wanderings then ?  
 My weariness, and griefs forgotten, when

The chord

Of Thy inspiring "Welcome !" fills my ears,  
 And overflows my eyes with happy tears.  
 No more to weep for sin and sorrow past,

Or fear

To lose Thy guidance on my desert way ;  
 Blest with the sunshine of Eternal Day,

So near

Thyself, that all my gloom is quenched in LIGHT,  
 And feeble faith, exchanged for RAPTUROUS SIGHT !

—E. STACY WATSON.

## THE GREAT RESURRECTION CHAPTER.

1 Cor. xv.

**WHAT** a consummation lies before us ! The thought of it lifts us in heart and mind even now out of this scene of death. The reason of the coming glorious change is now shown ; it is the fruit of our association, through grace, with the last Adam, the Lord Jesus.

"And so it is written, the first man Adam was made a living soul, the last Adam (was made) a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is out of heaven " (vv. 45-47).

The two heads are thus presented to us, and pointedly contrasted the one with the other. The first man Adam was a creation of God ; all that he was God made him. He received life from God, and never could have possessed it otherwise. But the Last Adam is not a creation of God ; nor was He made anything. The interpolated words in ver. 45 are regrettable, and are best ignored. He is a quickening (or, life-giving) Spirit. He has life in Himself, and He imparts it to others. 1 Cor. xv. is an advance on John v. In the latter chapter He quickens whom He will as Son of God ; in the former He makes men partakers of His own victorious life as the last Adam. In this character we see Him acting in John xx. 22. Having settled the sin question by His death, He breathes in resurrection power into His own. This is the " life more abundantly " of John x. 10.

The grace of God has transferred us, as it were, from the first man to the Second. A new order of man has been established in Christ, and we belong to that order. The first man had his origin in the earth (" dust thou art," Gen. iii. 19) ; the Second Man is out of heaven. He had a prior existence before this world saw Him ; thus the life He has brought down to us is of a heavenly character. In virtue of our association with Him, we are a heavenly people.

Let us look a little more closely at the titles " Second Man " and " Last Adam." As the Second Man He supersedes the first—the man of sin and failure. It has frequently been remarked that Scripture is the history of two men—Adam and Christ. Every member of Adam's family is simply the moral representative of his father—Adam repeated, so to speak. The Cross has ended the history of the first man as far as God is concerned ; His whole interest is now centred in the Second.

As the Last Adam, He not only supersedes the first, but finality has been reached. In Him is summed up God's full thought for man. But in the ways of God the first man must run his course ere God's thought could be declared. " That was not first which is spiritual, but that which is natural." The impotence and evil of the responsible man having been revealed, God was free to bring out that which could give pleasure and satisfaction to His heart. Christ is thus the Last Adam. There is nothing to follow Christ. Never will the eye of God read failure in Him, never will His heart be disappointed in Him. There can be no advance upon Christ.

This One abides before God for His eternal delight, and we stand in everlasting association with Him. This fully explains our part in the glory of the resurrection world.

“As is the earthy, such are they also that are earthy; and as the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (vv. 48-49).

Naturally, we belonged to the family of the man out of the dust, and we bear the impress of this yet in our unchanged bodies. Spiritually, we belong to the family of the Man out of heaven, with the grand result that we shall be conformed to His image presently. When He comes forth as Saviour He will change the body of our humiliation, and fashion it like to his own body of glory, “according to the working whereby He is able even to subdue all things to Himself” (Phil. iii. 21). A spiritual transformation should be proceeding now (2 Cor. iii. 18); for the physical transformation we await His return.

The physical change is absolutely imperative, as the next verse shows.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (ver. 50).

In the Kingdom of God there are things earthly and things heavenly, as the Lord told Nicodemus in John iii. But the earthly are not before the mind of the Apostle in this passage. The Kingdom of God is here viewed as on the other side of death, and in order to have part therein a physical change is needful. Our present bodies of flesh and blood are suited for the terrestrial sphere; they could not abide in the celestial. Corruption is necessarily connected with the human frame as we now possess it, but this condition of things must be done away ere we can enter into the blissful circumstances which are to be ours, as the fruit of divine love, for evermore. How the change will be effected is now told as a revelation from God.

(To be continued.)

“‘Teach me to do Thy will.’ There are stages in the experience of the soul that accepts this prayer. First, it learns to *submit* to the will of God; then a stage further, to *acquiesce* in it; then, best of all, to *delight* in it.”



## THE OBSERVATORY.

**“Come to Church” Campaign.**—It is stated that “the Free Churches have started what is described as a “Come to Church” campaign, with the object of securing the attendance at Church of every man, woman and child in England and Wales on a Sunday in January next.” The idea has been imported from America, where, we are told, it has been carried out with great success. If such an effort springs from a sincere desire to bring sinners to Christ, we trust the attempt may be very successful, albeit there will be no room to accommodate all the people who will come if anything like *every* man, woman and child wishes to accept the above invitation. We should rejoice to believe that Christ and His atoning work would be proclaimed to every such assemblage. If this were heartily, faithfully and lovingly done, the results, no doubt, would be great. Or, if the contemplated effort overcomes some of the appalling indifference everywhere around, and awakens some fresh interest in eternal concerns, such an achievement will be worth the time and trouble spent upon it. On the other hand, if the movement suggests that people can confer some favour upon the Almighty by putting in an appearance at Church for once; or, it takes the character of a mere fraternal rally, the good that might otherwise accrue will be neutralized. We are far from wishing to be captious, one is thankful for almost any movement at the present day—any stir amongst the dry bones—but the phrase, “Come to Church” is regrettable. As things are to-day, it is far from meaning the same thing as “Come to Christ.” For are there not hundreds and thousands of regular Church goers who have no personal experience of Christ’s saving power? Nor, we trust, shall we be accused of trifling if we point out that “Come to Church” is somewhat reversing the true order. The servants of Christ are “sent”; they are to “go”; their mission is to “seek.” “As My Father hath sent Me, even so *send* I you.” “Go ye into all the world and preach.” “The Son of Man came to *seek*.” Christ indeed said, “Come unto Me.” And we may well take up that invitation and invite men to come to Him; but to say “Come to Church” is, or may be, misleading; and had never needed to have been said had the other not been forgotten. On a recent Sunday, in a midland town, a Bishop of the Church of England took his stand in the market square and preached to the people. He had a large audience. If the entire bench of bishops would follow this example, and it were copied by every minister in the land, there might soon be no need to say “Come to Church.”

It seems to us there are two things which account to some extent for the growing abstention from church and the spiritual languor of those who do attend. One is, the lack of Biblical instruction; the other, the want of personal dealing. It is time that preachers found out that mere learned, flowery, or eloquent sermons do little good. They fail to arouse the conscience, and where the conscience is awakened, they do not provide food for the soul. At the most, in many cases, they are nothing more than a weekly opiate—soothing, it may be, and pleasing, according to the preacher’s power, but not arousing or convincing, or, in any sense, compelling or satisfying. Sinners do not go away concerned about their sins; and believers have no added sense of the greatness and sufficiency of Christ, or any deepened con-

ception of the fulness and adequacy of the grace of God. If there were more expository preaching ; if the thoughts of God, instead of the thoughts of men, were dwelt upon ; if a chapter of His Word were selected for meditation, and its truths explained and enforced, we believe many a preacher would be astonished at his own growth, as well as at the spiritual advancement of those who listen to him.

As to the second point, that of personal dealing, it is deplorable to hear on every hand of the lack of this. Again and again have we been told by members of churches that when their minister comes to see them, he *never* touches upon the highest themes—the very themes, if he only knew, that they are most anxious he should touch upon. This was not the method of the Apostle Paul. He could declare, “ I have taught you publicly, and from house to house.” Could anything be more unreal than for a professed servant of Christ to confine his spiritual ministrations to the pulpit ? It becomes the merest professionalism ; and it gives the idea, little as he may wish it, that he does only what he is paid to do. It is this professionalism that robs the preacher of his power, and deprives him of the most effectual means of doing good. When will ministers awake to the importance of personal dealing with both sinners and saints ? A quiet private talk will often have more effect than a hundred sermons. It would place him in close and hallowed relationship with those under his care, his own experience would become enlarged, he would gain a more enlightened view of Christian experience, while not only would such personal intercourse be blessed to him and to his hearers, but it would have a reflex influence upon his more public ministrations. To confine spiritual subjects to the pulpit, and make a round of conventional calls, when the common themes of everyday life are the only subjects touched upon, is deadening alike to preacher and people. If a man will not speak to his people in private, he certainly is not fit to speak to them in public.

\* \* \* \*

**“ Remember the Man of Calvary.”**—A man who had been imprisoned was filled with a feeling of vengeance against another who had been instrumental in getting him convicted and punished. When liberated, the first thing he did was to visit the lodgings of the other man with the intention of murdering him, but found he was not at home. He went away, and to pass the time, still filled with the spirit of revenge, he stepped into a hall where the gospel was being preached. As he entered, the speaker was just uttering the words, “ Remember the Man of Calvary.” He listened, for they were words that revived many memories. At the close, he sought the preacher in the retiring room, and told him that the last words his father had ever said to him, when leaving home, were the very words he had just listened to, “ Remember the Man of Calvary.” He then told the preacher about his life, what an impression these words had produced, and that the recollection of his father and the last words he had heard him utter had driven all thoughts of vengeance away, and that he was determined to live a different life.

Do we not see God’s guiding hand in all this ? The prayers and advice of a godly father were not in vain, and although the son had wandered far away, he was at the right moment brought to see his sin, by being led into that hall just as God’s servant was making use, without knowing it, of the very words used by the father to his son long before : “ Remember the Man of Calvary.”

## CHRIST AND HIS LIGHT-BEARERS.

Notes of an Address by ALFRED MACE.

*(Concluded.)*

WE have been looking at light as it leads to the Son of God. We will now pass on to three other aspects. Kindly turn to the eleventh of Luke, and read vers. 32 to 36 :—“ The men of Nineveh shall rise up in judgment with this generation, and shall condemn it ; for they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye ; therefore, when thine eye is single, thy whole body is full of light ; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body, therefore, be full of light having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.”

Observe our Lord connects two things together—He refers to Jonah and then to lighting a candle. Jonah, whilst lost to the Jewish nation, becomes the Prophet to the Gentiles, whom he reaches by the tragic pathway of the whale’s belly ; and thus becomes the type of the dead and risen Saviour, who, whilst rejected by Israel, is now delivering poor wretched sinners of the Gentiles, and then sets them up as His light-bearers during the dark night of His absence until the morning dawns. *He* is not “ the light of the world ” now. “ *As long as I am in the world I am the light of the world* ” ; but in view of His departure from it He lights the candles. Are you a light for Him amid the thickening gloom of this world’s night ? Are you one of His candles ? Has He lit you up to shine for Him while He is away ?

“ Jesus bids us shine with a clear, pure light,  
Like a little candle, burning in the night,  
In this world of darkness, so we must shine,  
You in your small corner and I in mine.”

It is indeed dark, for He is away ; but “ The night is far spent, the day is at hand.” A candle does not talk ; it shines. We are apt to think far too much of talking. Supposing I had lost my way on a dark night, and a man said to me : “ Would you like me to repeat a speech of Mr. Gladstone’s ? ” I should say, “ No, I would very much like a light.” “ Well,” he says, “ I can give you a lovely

extract from Emerson." "Keep it until we get to the light. In the meantime, I want light to show me where I am going." Our blessed Lord Jesus Christ lit you up in the darkness in view of His going away, and He does not put that light under a bushel, nor in a secret place, nor under a bed. These are the three places where He does *not* put it.

#### LIGHT FOR YOURSELF.

I want you to think of three other things in connection with light. First—how it is *used*; then, how it is *abused*; and, finally, how it is *diffused*. Light is used to lead you first to the Son of God to be a worshipper at His blessed feet. Then when He lights the candles He does not put them under a bushel, bed, or in a secret place. "Under a bushel" is that you have no time for the things of God. You are so full of the commercial world that you have no time for Christ, no time for His word and testimony. Of course, I do not say that you do not give Him two minutes. Is it the bushel that is extinguishing you? Light under-a bushel—too much to do; no time for God. I hope nobody will think this is too severe. I know many men and women in this town have to work long hours, and I don't want to stand here like a doctor of divinity scolding you; but I say that you have, more or less, put your lights, some of you, under a bushel. You are too active in commercial things—too passive in divine things. You have got all the time there is; you have twenty-four hours every day, and the splendid light which Christ intended you to be in the world you are hiding, more or less, under a bushel.

Nor are you to put it under a bed. The bed is the reverse of the bushel. The bed stands for sleepiness and passivity. The time was when you were alert. The time was when you were not drowsy, you were wide awake as to the Scriptures and in getting to your knees. You would not allow the nice comforts of home life to interfere with the light. You say, "Do you complain of home life?" No, indeed, home life is the most sacred thing this side of God and His Christ. Allow nothing to interfere with the sacredness of your family ties. If you are not a better husband, a better wife, for being a Christian, you are a fraud. But, beloved friends, you are not to allow domestic comforts—the nice fireside, toasting your toes there so snugly, to so interfere that the things of God have a secondary place with you and you put your light under a bed. The great Duke of Wellington used to say to his soldiers, "Men, when you begin to turn over, it is about time you turned out."

My dear friend, is your light under the bushel—are you after dollars? You say, “A man must live.” I am not talking about that. I know that, but I mean the pickling and salting of all you can get. Is that your object?

You are not to put the light under the bushel, nor under a bed, nor in a secret place.

Oh! the selfishness of having your candle all to yourself. Have you never seen a man up in a corner somewhere with his lamp all to himself? That is a picture of the secret place. He does not want to be disturbed in his selfish isolation. The Lord meant you to be a light for other people as well as to have it for yourself. “If thine eye be single, thy whole body shall be full of light.” If your eye is single you will not be constantly saying, “How I wish I knew what to do. Let me go and see brother so-and-so.” “As when the bright shining of a candle doth *give thee light.*” March on if you have a single eye. What is a single eye? It is a man with one object. It is the exact opposite to a double eye. You know, dear friends, a great deal of the exercise we pass through is the result of our double dealing. We try to persuade God to come our way. We are very much like Jacob. Jacob has to meet Esau. “I must square him now. How will I manage that? I will send him a present.” Then he began to pray. God says, “I will have to break you and your planning.” God took him in hand and broke him to pieces at Penuel (Genesis xxxii. 31). Oh! the scheming of our hearts. We try to get God to come our road. We have a nice little arrangement on hand and we are going to say our prayers about it, and God says, “If only I could show you what you are at, you would stop that double dealing.” “If thine eye be single thy whole body shall be full of light, having no part dark.”

Are you wanting light to-day, friend? I can tell you how to get it. Judge yourself and fix your eye on the one Object, Christ. Don't look to that side to see what he will think, or to this side to see what she will do; but judge yourself and fix your eye on the Lord, and your whole body shall be full of light; and on you will march with unfaltering step. You will advance having the light of God in your soul. You will know His blessed will because your eye is single.

Of King Saul it says, “He eyed David.” He eyed him. That is an awful word—*he eyed him.* Whatever David did was wrong

now. Saul was jealous of him. They sung once—and he never forgot it—that Saul had slain his thousands and David his *tens of thousands*. From that moment he began to eye David, and he could never do anything right. Saul had the oblique eye. If David said “Yes,” it was wrong; and if he said “No,” it was not right. If thine eye be single, if Christ is thine object, thy whole body becomes full of light having no part dark, and you walk on as when the bright shining of a candle *doth give thee light*.

LIGHT FOR ALL GOD'S PEOPLE.

Now, shall we turn, dear friends, briefly to the fifth of Matthew, ver. 15. If God gives a man light, it is first of all to lead him, as I have said, to the Son of God, to know that blessed One in that special way. The next object of light is to illumine your own pathway through the world, and you become sure and steady, because your eye is single, as when the bright shining of a candle doth give thee light. But now here He says, “Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are *in the house*.” It is not only for yourself—it is for all those who are in the house. Whose house? God's house—all His people. If God gives you light, it is not meant for any little sect or party, or circles, or meetings, or group of meetings, it is for the whole house. “If I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God.” If any man receives light from God, he is a debtor to the whole house. Gifts are for the whole church. It is not meant to be up in the corner or in a secret place, you and your little coterie absorbing it all. He wants you to share the blessing with all His own. Beloved friends, God would have His people with enlarged hearts taking in all saints, and all the people of God on the earth.

There never was a time when true believers should seek to walk together more than now, holding the great foundation truths of Christianity, and seeking to walk in a godly way, and cleaving together. We are living in days of the most awful blasphemy: Russellism, Christian Science, Spiritism, Theosophy, what is called the New Theology, and Higher Criticism. I need not go through these blasphemous cults. There is not one of them believes in the deity of the Lord Jesus Christ, nor in His atoning blood. What then shall the people of God do?—those who are converted, those who form His house on earth—but cleave to each other with greater

tenacity than ever. I know some people of God who would never think of going to hear certain servants of Christ, because they are not in their circle. But, beloved friends, light is for all who are in the house. If you have any light, God gave it you. God the Holy Ghost has illuminated you, remember that—and you are responsible.

Light is not simply information, but that which the Holy Ghost has brought to you from the ascended Christ through the Holy Scriptures. That is light, and moreover, you are a debtor to share it with all His. It is for all who are in the house, and my responsibility is, as far as in me lies, to spread the light of the knowledge of the glory of God which shines in the face of Jesus Christ to all His people. That is my responsibility. That is diffusing it. Light is to be diffused—not abused by bushels and beds, and secret places ; but diffused—spread to all in the house.

Do we realise that the people of God are one house, one family, one body, one flock, one circle? Yes, I believe in the Christian circle. The Christian circle is the only circle with which you want to be connected—that big circle. Not a little circle inside a big one, or a little church on the model of the original. That was my idea (if I may make a confession) for many a long year—a little church on the model of The Church ; and, dear friends, that is the mistake many are making still. The Book says, “ Since we heard of your faith in Christ Jesus, and the love which you have to *all* the saints : ” and, “ Salute *every saint* in Christ Jesus.”

Light is then for all that are in the house—all believers form the one house of God, and that is where light is. The seven-branched candlestick was in the tabernacle and temple in days of old. The light of God is in the house of God, and we are responsible to spread it. What a diffusion there would be if each one felt his responsibility as a vessel for its outshining. It is impossible to escape the bounden duty to spread the light to all. Don't be afraid of the word “ loose,” as if largeness and looseness were synonymous. The heart of God goes out to all His own. It is one thing to be loose and another thing to be loosed (the last letter makes all the difference)—liberated to spread the light ; it shines for all in the house—all the beloved of God.

#### LIGHT FOR THE WHOLE WORLD.

In Matthew v. 14, you are the light of the world. “ A city that is set on a hill cannot be hid.” We are widening out further.

First, the Son of God, then towards all Christians, and now towards the whole world. Our Lord is not the light now, except as shining through His people. "Ye are the light of the world." He has gone, and the only light for God now are those whom grace has picked up and saved out of it. There is the glorious gospel for the whole world. I hope no one is stumbling over you into Hell fire. Remember, you are a torch to keep people from it. "Ye are the light." Philippians ii. reads: "Among whom ye shine as constellations in the world." We are the stars. The sun is elsewhere and we are responsible by life and by lip, by pen and by purse to carry the glad tidings to every creature under Heaven. I would like to make known to everyone here to-night, if you want forgiveness of sins, or salvation, or eternal life, if you want perfect peace with God you may have it now, on the seat where you sit, if you will trust His Son. We cannot escape from the double burden—blessed burden—of spreading the light to every saint and to every creature.

The time is indeed short. Christ is coming, and we have but a brief moment in which to spread His glory over five continents; north, south, east and west; to make it known to man everywhere. "Ye are the light of the world." I hope you don't want snuffing. A good many of us do, we have so many things obstructing the light. The priests used the snuffers in days past and our glorious Priest does so still that the light may shine brighter. He does not use an extinguisher, but seeks to promote in us in every way what will make us more competent witnesses for Him. The Lord grant that we may understand in the absence of our rejected, but speedy-coming Lord that we are left here to be His witnesses; to shine for Him amid the ever-deepening gloom of this world's darkness. Christendom will, ere long, be enveloped in the pitch-darkness of absolute apostacy. More infidelity, more sham religion, more apostate sects, more damnable heresies, more cultivation of the flesh; and then the final crash—the man of sin—the son of perdition, the embodiment of all Satanic skill and blinding deception; this will be the great ultimatum, the heading up of all the combined forces of evil and opposition to God and His Christ. We are hastening with terrible speed; shall we not seek in the meantime to shine for Him, to stand for Him, to witness for Him? "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."



# The Faith and The Flock.

Vol. VI.—No. 9.

SEPTEMBER, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### *Silver and Gold.*

Look at that little company which surrounds the Lord the last day He will spend on earth until He comes again. He is going to send them over the world on the grandest mission that ever was. Listen to what He says to them: "*Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.*" And then He leaves them.

But what about their means? Have they any earthly resources? They are poor. They have no silver and gold. No society exists to supply their needs and pay their travelling expenses. No wealthy patrons stand at their back. That little company is absolutely destitute of *visible* means of support! And yet they are going to shake the world, and turn it upside down. So poverty stricken are they that when a few days later one of their number is asked an alms, he has to reply, "Silver and gold have I none." But he had something better than *pence*, he had *power*; that power which was to arouse the nations and bring in a new era. Their one resource was the Name of the crucified.

How is it things are so different to-day? The power seems to have evaporated; we do not know how to use the Name; and all we seem to have are silver, and gold, and organisation. Things are indeed different! The Church is now in the place of the impotent man, lame on both her feet, and not ashamed to be a beggar, and to ask alms even of the world. It is a sight to make angels weep!

Circumstances are changed, we are told, we need different methods in these days. Yes, quite true; different methods *are* needed, because we have forgotten the power and the Name; and we have little left us but human substitutes; and so the Church has become the creature of circumstances instead of being the master of them. In the beginning it had power to make its own

circumstances and rise above all that was adverse. Can any of us realise what it would mean, if in any measure faith reasserted itself, and there was a return to simple dependence upon the Holy Spirit's power, and upon the Name?

Yet there is another aspect to this. Let not those who possess the silver and the gold think that it can be of no service, and thus be led to spend it too exclusively upon themselves. Such methods always bring the worst kind of poverty. The days when true spiritual power was known and the value of Christ's Name realised were the days when everything was freely shared, and the prevailing motto was, "It is more blessed to give than to receive."

The Chancellor of the Exchequer gave some astounding figures the other day showing the extraordinary development of trade in this country in two decades. "Twenty years ago," he said, "the international commerce of this country—then the greatest in the world—had attained the gigantic figure of £681,000,000. Last year it reached the still more startling figure of £1,400,000,000. In twenty years we had doubled the greatest international trade in the world."

As we read these figures the question seems to rise to our lips, what has been accomplished by all this vast increase of wealth? What has it brought to us? Contentment, peace, happiness, spiritual prosperity? No. It is a strange commentary upon the whole thing—but it is absolutely true—as a matter of fact, we possess less of what makes the true wealth of a nation than we did before this era of prosperity set in. Discontent has grown by leaps and bounds; there is less of peace; there is certainly not so much true happiness; and as to spiritual prosperity, it has long been on the wane. And one reason is this: never do we understand the true purchasing power of money until we *lay it out* for the benefit of others; having first of all *laid it down* at the Redeemer's feet.

But there are certain things—the greatest, the supreme things—which are outside and beyond these two controlling powers of earth—silver and gold. They are the result of God's free giving, because no wealth can buy them, and so the poorest may possess them, for they were possessed by one who confessed he had neither silver nor gold—and they are, the Name of Christ, and the power of the Holy Ghost (Acts iii.).

## WHY DID GOD HIDE HIS FACE FROM CHRIST ON THE CROSS ?

THE reason was, that our Saviour so really and truly took our place that God dealt with Him as He must have dealt with us had we been there. Christ was our substitute. We read: "He died the just for the unjust." "Who His own self bare our sins in His own body on the tree." "Who was delivered for our offences." Again, "He hath made Him to be sin for us" (1 Peter iii. 18; ii. 24; Rom. iv. 25; 2 Cor. v. 21). Consequently, God had to deal with Him as *we* deserved. We deserved judgment. We deserved to be cast out of God's presence for ever. So God forsook Christ, even though His own Son, because, for the moment, Christ had to suffer in our stead. Had not Christ been forsaken, we must have been.

Let us try to think, then, how much we have to learn from these words uttered by Christ on the Cross, "My God, My God, why hast Thou forsaken Me?"

First, God's hatred of sin. When sin was found (*our* sin, of course) upon His own Son, God forsook even Him. God and sin can *never* come together.

Second, let us learn the wonderful character of divine love. Think of what it was for God to forsake His well-beloved, the One Who was all His delight. Think of what it meant for Christ to be forsaken. Yet apart from that we never could have been saved.

Third, we learn it is something God and Christ have done which saves us. God laid our sins upon Christ. Christ at that moment bore the penalty. He was treated for the time being as though the sins had been His. He suffered for the sins of others. But at Whose hands? Not men's, but God's. God alone knew the punishment sin deserved. Christ alone could bear it and exhaust it. What the Saviour suffered at the hands of man only made man's sin the worse, but

"The very spear that pierced Thy side,  
Drew forth the blood to save."

Man's worst and God's best met at Calvary. All that man would do against His Creator, and all that His Creator would do for him were made manifest there. The deepest hatred and the greatest

love confronted each other ; and love won its greatest victory. All man's hatred could not make God hate him. And so Christ said, after He was risen and when He was sending out His disciples to proclaim the message of Salvation in His name, "begin at Jerusalem"—begin where they murdered Me. Oh, how wonderful, that when man was doing his worst against the Saviour, God was also doing His worst against Him too ! And why ? for the sake of man, so that now He might be able to do His best for those who believe. Might not our Lord well say, "Behold and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger ? "

Lastly, we may learn how completely we are delivered from God's judgment against our sins, for Christ endured it all. As He Himself said before He took our place, "The cup which My Father hath given Me, shall I not drink it ? " He drank and exhausted that Cup of Judgment, and, for the believer, none remains. Our Sin-Bearer Himself could say, after the forsaking, when all was over, and just before He commended His spirit to His Father, "*It is finished.*"

When we see this, can we doubt that everything that needed to be done has been done for the sinners' salvation, and what shall we think of the One Who "made His soul an offering for sin ? "

R.E.

---

## "THIS VILE BODY."

By E. ADAMS.

---

AS most are aware, the words so translated in Phil. iii. 21, should properly be rendered, "the body of our humiliation." The body in which we tabernacle belongs to the state of our humiliation and suffering in this present world. We wait for the redemption of the body, when we shall be clothed upon with our house from heaven, that wonderful "spiritual" body of which we read in I. Cor. 15. It will be a body that will answer perfectly to the new nature and will be under the entire control of the redeemed spirit. But meanwhile, while in this "tabernacle," "we groan, being burdened," for the body we now have is that which we received when

we were born, and partakes of the "first Adam." It is the body that answers to this present evil world ; it is the body that contains the old sinful nature ; it is the body that is associated with death.

It is true that the body is the instrument of sin, the tool by which the evil nature within executes its foul designs ; but surely it is more than this. Is not the body oftentimes the *occasion* of sin, the *exciting cause* of wrongdoing ? And here the writer would refer to some of his hospital experiences. Some years ago he was stricken down by a painful and dangerous illness. For some weeks his life was almost despaired of, and his weakness was extreme. While in this condition of utter prostration he scarcely felt the motions of sin within. But as he gradually grew stronger in body, so he realised a corresponding growth in the power of the "old nature." And thus he was made painfully aware that there exists a closer connexion than some imagine between the physical frame and what the apostle calls the "body of sin" and the "body of death."

Is not the drunkard's body the exciting cause of his sin ? And are not the physical cravings for sensual enjoyment the occasion of gross sins of the flesh ? Who has not felt that when the body is in a certain condition the temper is irritable, and spiteful words spring easily to the lips ? There is surely no one who has not realised that sometimes a good dinner can alter entirely one's outlook on life !

We have all, at times, mistaken sensuous feelings for holy emotion. There is a subtle connexion between the body and faith, even. Who can say but that the greater part of Elijah's unbelieving dejection, which led him to flee from Jezebel, was due to physical exhaustion ? And is it not obvious that Martin Luther's robust physique was in a measure responsible for the boldness of his faith ? If the real cause of many a "backslider's" declension could be ascertained, we might see that failing health, rather than decrease in earnestness of soul, was chiefly answerable for the cloud that was dimming the vision of faith and causing the depression that was making the wheels of the Christian life drag so heavily. And what Christian worker has not felt the body to be a clog on the activities of the soul ? ; the spirit was willing, but the flesh was weak ; the longings to do much for the Master were ardent, but the output of labour was, after all, but very slight, by reason of the heaviness of that "torpid ass," the body.

The apostle bids us to "keep the body under." By this he does not mean that we are to keep the body in a weak condition, for it is he who advises the youthful Timothy to take a little wine for the sake of his digestion and of his frequent sicknesses. No, the meaning plainly is that we should keep the body in the condition of a strong, willing, submissive servant, under the complete control of the spirit.

And here we might remark that prayer is useless for the removal of physical infirmities, if they arise from bad habits that produce bodily weaknesses. Some habits are positive sins; but many others are hindrances to Christian activity and may become the occasion of sin.

Prayer of course, sanctifies the motives and stimulates us to fresh efforts to get rid of the habits and infirmities that hinder; but prayer alone will never remove them. Timothy was not exhorted to pray about his weaknesses, but to use physical means to overcome them.

It is a truth which it is important to realise, but one nevertheless which many believers apparently fail to grasp, that nature always ignores the motives. We may violate her laws in the service of the Lord or in the service of the devil, but she makes no difference; we must suffer the consequences in the shape of ill-health of some sort. Many Christian workers imagine that because they are ill in the Master's service, they are entitled to expect a speedy, easy and almost miraculous cure. This belief seems almost ineradicable in some, and it takes years of suffering before their disillusionment is complete. Of course we are dealing all along with the rule; what the Lord is pleased to do in exceptional cases is another matter. No doubt there are many authentic cases of wonderful cures being wrought through prayer and faith, but the rule is for infirmities and sicknesses to run their ordinary course in the case of the believer, as in that of the unbeliever.

The thoughts we have outlined above would serve to disarm many an uncharitable criticism that is aimed at Christians who do not engage to any extent in "service." The writer knows well a young man who feels it out of the question even to take a Sunday School class. When the day's work is over he is too tired to concentrate his mind on any study, and his memory is not to be trusted. His constitution has always been very weak, his mother being a

consumptive. And there are thousands like him who can only just manage to "keep going," and who feel compelled to utilise what spare time they have in maintaining their body in a condition to enable them to get through their business duties.

It is necessary to qualify what has been said, by pointing out that ill-health and infirmities may be a blessing in disguise. Many a believer has never started working for his Lord until failure of health brought him low. While in possession of a sound body he was taken up with the things of this life to the exclusion of His Master's business; but when his health failed, and consequently interest in worldly pursuits passed away, he has felt that the only thing that life now offered was to devote what strength remained to the things that matter.

In the times of ancient Greece, we read of a soldier who was always at his post and ever to be found in the thickest of the fight. He was pale and thin, and suffered a daily martyrdom by reason of a painful and dangerous disease. His devotion to the king's cause was observed by those in authority, and no pains were spared to restore him to health. In course of time he was completely cured. But it was noticed that now he no longer was in the forefront of the battle; his old eagerness for the fight had left him, and he took every precaution to safeguard his life. When remonstrated with he frankly replied that formerly, when afflicted with illness, his life was worth little to him, but now that he was cured, it seemed of too much value to throw away. Have we not in this story a strong encouragement to do what we can, whatever our bodily ailments may be? John Calvin was afflicted with many painful diseases, but his very sufferings seemed to lash him to greater exertions. Calvin, however, was an elect soul, and few can hope to imitate him in this respect.

Thank God, we look forward to deliverance from this "body of humiliation" and to being clothed upon with our house from heaven. The body "*is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power.*"

---

Twice Sennacherib warns others against being "deceived," while at the same time, he was deceived himself (2 Kings xviii. 29 and xix. 10).

## HANDICAPS.

By WILLIAM JEATER.

"My grace is sufficient for thee: for My strength is made perfect in weakness."

"When I am weak, then am I strong."

ST. PAUL had no objection to using the current language of athleticism to illustrate the contests, the struggles and the victories of the Christian life. And we, as remote it may be from the sports of our own time as he was from his, not infrequently find ourselves using similar terms, not only in speaking of the affairs of daily life, but even of eternal issues and interests. Among such terms is the one that heads this paper, a word that smacks of the race, horse and foot. It is of obscure origin and of doubtful history, but it has a well-defined sense, even when that sense is figurative, as when we say of a man in business, that he is handicapped for want of capital, that a student is handicapped through lack of books or leisure, or that a man of ambition is handicapped through some drawback of birth or breeding. A handicap is anything that thwarts the full exercise of our powers, that hinders and restrains endeavour, acts upon our efforts as a weight or drag, and puts us at a disadvantage, as is the case when a horse has to carry weight in a race against another, or a foot-runner has to give time or distance to his competitor.

We see the operation of these handicaps in daily life, yet find that men achieve greatness and fame in spite of them. At a recent launch of one of the largest of modern Dreadnoughts, a pathetic figure was that of the director of the works, a man who has been for years absolutely paralysed by rheumatism, yet has been the mind and brain directing the thousands of men engaged in the extensive ship-building operations. In the last generation, Charles Keene, a well-known book illustrator, was also so crippled by rheumatism that his pencil had to be tied to his fingers; yet his draughtsmanship was such that to this day his drawings are the admiration of those who can appreciate true and delicate work. In the realm of music many a victory has been won in spite of what would seem to be an overwhelming handicap. Dr. G. A. Macfarren, one of the most learned musicians of his day, and a Principal of the Royal Academy of Music, attained his position in



spite of total blindness. Still stranger is the fact that Beethoven, in his later years, was almost stone deaf, and never heard a note of much of the noble and beautiful music he wrote.

Similar illustrations might be quoted from every department of this life of ours ; commerce, science, literature, art, poetry, all have their heroes who have toiled and overcome in spite of some drag or some burden that would crush most of us down, or hold us back from that achievement upon which we have set our hearts.

Such-like examples we might expect to find among those whom God has called to do His work in connection with His Kingdom and Church. Seldom, perhaps never, has it been the case that a man has reached honour and, what we call, success, through open doors and by pleasant paths. With a divine wisdom God has called to His work those who in our human judgment would be the least likely to attain His ends. He chooses men who were handicapped from the start. He called Moses to the work of the deliverance of His people from Egypt. In some respects it may be thought that Moses was eminently fitted for his task. He was indeed a son of the people, but his adoption by Pharaoh's daughter and his subsequent training in the Egyptian court would tend to alienate his sympathy from his brethren. Moreover, as Moses himself urged to the Lord, he was not eloquent, but was slow of speech and of a slow tongue. He had not the qualifications of an advocate, though these were surely demanded when he went to plead his people's cause with Pharaoh ; he had not the ready tongue of the demagogue, a man who has persuasive power with, and so leads, the people. Yet through Moses, God brought His people out of bondage.

David is another instance of a call to leadership and government that might astonish us. The youngest son of a country farmer, what knew he of the ways of courts, or of statecraft and kingship ? The Psalmist sings with wonder :—

“ He chose David also His servant,  
And took him from the sheepfolds.  
From following the ewes great with young,  
He brought him to feed Jacob His people,  
And Israel His inheritance.”

We have a phrase in our own land and day, “ the ruling classes.” To those classes in his time David did not belong. But in spite of his unlikely origin, his reign was for Israel its golden age, and God was justified in His doings.

The Old Testament is full of such records. The slave-lad from Canaan, Joseph, was brought into Egypt, to find himself soon in prison, a strange path to the premiership, and to become the saviour of the land and of the countries adjacent to it. God sent to "the King's Chapel and the King's Court" a man with burning words, who was neither a prophet nor a prophet's son, for Amos was nought but a herdman and a gatherer of sycamore fruit.

We need not dwell upon the handicaps—(though with all reverence we may speak of them)—that seemed to hamper the work and the mission of the Lord Jesus Himself—the shadow that lay upon His birth, His lowly circumstances and His lack of the learning of His day. In not one single respect was He helped in His work by what would be called "natural advantages." And the same disregard of such advantages He showed in the selection of those who were to be His apostles, disciples and evangelists. The man to whom ultimately fell the task of compiling the evangelic narrative for the special edification of the Jew was one who had altogether "spoiled his chance" of gaining the ear of the Jew. For Matthew had taken up the occupation that was left to the renegade; he was one of the class which was held in especial abhorrence by the Jew; their very name was bracketed with the sinful. The *publicanus*—the tax-gatherer—was fit only to associate with the heathen and the sinner. Yet by his pen was written the gospel which even now makes the most marked appeal to the Jewish mind. If the same serious handicap cannot be affirmed of the other apostles, it is true of them in a lesser degree. For the brightest and most outstanding members of the band were mere fishermen from a lake-side town, men whose speech betrayed their provincial origin, and made it abundantly evident that they were unlettered and untrained, certainly not fitted to be teachers of the learned doctors who sat in judgment on them. As for the rest, of only a few do we know anything at all; the others seem to move across the stage of that most wondrous drama with not a word to say. Yet with such men did the Lord propose to carry on His work. And we to-day are witnesses to His wisdom.

It may be thought that at least Saul of Tarsus—afterwards Paul the apostle—was an exception to the rule. Here was a man of unquestioned scholarship and ability, an influential personage among his own people, because of his position and zeal. He could

say: "I outstripped many of my own age and race in my special ardour for the ancestral traditions of my house." (Gal. i. 14, Prof. Moffatt's translation). Not only was he of good standing among his own people; he was a free-born citizen of Rome. A well-known teacher of a former day made the not very wise remark that when it was a question of "the Gospel of the Kingdom" the Lord called as His messengers men of humble station, fishermen and the like; when He was about to reveal "the Gospel of the Glory," He called a gentleman!\* The social status and education of Saul of Tarsus might have had its advantages as an apostle to the Jews, to those who discounted the claims of Christ because none of the rulers or of the Pharisees had believed on Him. But the mission of Saul—otherwise Paul—was not to the Jews. "I will send thee far hence unto the Gentiles." "Unto me," he afterwards said, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And from the point of view of the Roman, the proud master of the world, or from that of the Greek, the representative of all that was cultured in art and literature, it would matter very little whether the ambassador of the new religion was a Jewish gentleman or a plebeian. He was a Jew, and little could be said in palliation of that one fact. The Roman saw in him a member of a subjected, yet troublesome province; the Greek saw in him a barbarian; both saw him as one of a race hated for many reasons. The testimony of Renan on a point like this cannot be gainsaid. He writes (*Antichrist*, pp. 126-7), "Hatred of the Jews was so generally diffused a feeling in the ancient world that there was no need to spur it . . . [The world] beheld its master in this awkward, susceptible, timid alien, without external show of nobility, but honest, moral, persevering, upright in business, dowered with modest virtues, no soldier but a good merchant, a cheerful and steady workman . . . So much humility, so tranquil an acceptance of persecution and insult, such resignation in winning consolation in family and church for not being among the great ones of the earth, . . . all this inspired aristocratic antiquity with fits of deep malignity which, at times, culminated in abominable deeds of brutality." From the standpoint of the Greek there was indeed a matter personal to St. Paul that was likely to create a

---

\* This distinction might very well be put alongside the remark of the French Marquis, of whom Carlyle tells us, who thought that God Almighty would hesitate before he condemned a man of his quality.

real obstacle in the latter's work. It will not be denied that even in Christian congregations of the present day, "a fine presence" in the minister is considered an asset. The beauty-loving Greek was even more alive to its charm. And whatever Paul could claim of good descent or of educational advantages, he had not the attraction of physical beauty. His "thorn in the flesh" may have been some form of affliction that made him repellant to others. And at Corinth, which was Greek to the core, these things were talked of to belittle him. His letters, his opponents in that congregation admitted, were weighty and powerful, but his bodily presence was weak and his speech contemptible.

But, it may be asked, is the apostle a good illustration of success in spite of handicaps? That in labours he was more abundant than perhaps any other man of his time, is doubtless true. But when he writes in his last letter such words as the following, how can we speak of success?—"All they that are in Asia are turned away from me." "Demas hath forsaken me . . . only Luke is with me." "At my first defence no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge."

Certainly the work of the apostle did not appear to be any more "successful" than that of his Master. For the One there was forsaking and the Cross; for the other forsaking and the lictor's axe; for both it seemed like failure in circumstances of ignominy. Yet God's way to achievement lies through apparent disaster; the path to honour runs through the Valley of Humiliation. The multitudes of the redeemed see in the Death and Cross of Christ the means of their salvation and their victory; the sufferings and the labours of the apostle have had their fruit in the planting of churches and in the equipment of the individual life of Christians all down the ages. There is sufficient of fact in the circumstances to account for the assertion (though not to justify it), that it is not Christianity but Paulism that holds the field to-day. His influence is admitted to have been dominant in the moulding of the thoughts and beliefs of the Church, as it has spread and grown among the Gentiles. If we make all the discounts we please, the mission of this man to the Gentile nations, Hebrew of the Hebrews though he was, has had results that are marvellous, and show that the Divine method was victorious over all the drawbacks and handicaps that beset the human agent.

All this, I suggest, is full of encouragement for ourselves who are conscious of obstacles and handicaps in our Christian life and work. In considering our shortcomings and our failures, we are keen enough to throw the blame upon matters that hinder our running well. It may indeed be that there exist real obstacles to our development and fruitfulness. The question is whether we are simply to turn back, saying with the sluggard, "There is a lion in the way ; a lion is in the streets," or to press on in the strength and with the weapons that God has put into our hands.

We may be handicapped by our own past, by our present environment, or the handicap may lie in one's own self, especially as one's health affects work and life.

If saving grace has come to us in riper years, after habit has hardened, or sceptical views and unbelieving moods have been allowed a foothold in the mind, it is no uncommon thing to find that we have foes to fight of which others have no suspicion. The resurgence of doubt, the outbreak of some evil which has its roots in the past, all this is very real, and is a hindrance both in our own soul and to our influence on others. For people's memories are sometimes very long when it is a question of their fellows' shortcomings, and they are slow to believe in the sincerity of to-day's profession which they cannot square with yesterday's conduct. Paul may again be our illustration. If in the end the brethren "glorified God in him," there can be no doubt that the "amazement" with which he was heard in the synagogue of Damascus partook largely of incredulity. How could they reconcile his preaching with the fact that the preacher had harried those "that called on this Name"? And at Jerusalem, when he assayed to join himself to the disciples, they were all afraid of him and believed not that he was a disciple.

Then as to our circumstances, the environment in which we move. How often this seems to be against us, and how foolishly we think we could do better and live worthier lives if only such and such things were different ! If any man might have pleaded his circumstances for lowering the standard of life and labour, surely it was St. Paul. He toiled on in the teeth of afflictions, necessities, distresses, in stripes, imprisonments, tumults, labours, watchings, fastings ; the Jew, the Gentile, and even the Church of God at times seemed to conspire to thwart his labours, but he

pressed on. It was not only for the elect's sake, that they might obtain salvation which is in Christ Jesus with eternal glory; it was that he might fill up what was lacking in the afflictions of Christ. It was a noble end, nobly pursued.

But perhaps the weakness and the depression that come from ill-health are the handicap that is most commonly placed upon the saints and servants of God. It is a very real hindrance, with the strain that it puts upon nerve and brain, mind and spirit. And Paul had his burden to bear in this respect. Whatever the thorn in the flesh was, it was doubtless some form of physical trouble. The most patient and learned of modern investigations cannot tell us with certainty what the trouble was, and probably it is in the wisdom of God that the veil has fallen upon it. We may indeed be sure that it was *not* a sensual weakness that led to occasional "moral lapses," whereby his work was greatly hindered—a view that has been held by many interpreters.\* At least it was something so persistent, so painful, and so weakening that he thrice besought the Lord that it might depart from him. The answer for him is the answer that has cheered and strengthened many since his day: "My grace is sufficient for thee; for My strength is made perfect in weakness." "*He hath said to me,*" not merely "He said"; it is an abiding word for Paul and for us. There is no handicap of life, no matter from what cause it may arise, that cannot be overcome in the strength of this gracious word. It may not be removed; the needs-be for it is known to our Lord; but strength for endurance and for victorious labour may be found in the words of Christ. "My grace is sufficient for thee; in weakness is strength perfected." Not immediately perhaps, but ultimately we may hope to make the apostle's triumphant language our own: "Most gladly therefore will I rather boast in my weaknesses, that there may tabernacle over me the strength of the Christ. Therefore I am well pleased in weaknesses, in reproaches, in necessities, in persecutions and distresses, for Christ's sake; for just when I am weak, then I am strong."

---

\* This view is probably derived from the Vulgate translation, *datus est mihi stimulus carnis mee*: "there was given to me the goad of my flesh."

"We are not given sorrow for sorrow's sake, but sorrow for the sake of association with Christ. Is not that blessed? Is it not honour?"

## THE OBSERVATORY.

**An Echo of the Titanic Disaster.**—A recent law suit brought to light some interesting revelations as to the general opinion held regarding the safety of this vessel at the time she was launched. A certain Insurance company's maximum on any one vessel was £2,000. When the "Mauretania" and the "Lusitania" were finished and ready for their voyage the maximum was extended to £10,000 on these vessels. When the "Titanic" came on the market for insurance, it was propounded that this vessel was practically immune from any possible catastrophe, and a further extension to £20,000 could be safely made. It was regarded as a gilt-edged risk. This sum was under-written. It is known with what disastrous results.

How easily men place their confidence in human promises and performances, and are deceived again and again. While all the time there is that which they may safely depend upon and at this they question or cavil. In spite of all man's predictions the Titanic went to the bottom as easily as a paper boat. God offers us something which can never give way beneath our feet. "The Word of the Lord endureth for ever." "The Word of God which liveth and abideth for ever." If we take our stand upon its statements it will never give way beneath our feet. It is a sure guide and a secure foundation. Everything else will fall or fail; this never can. Upon what it says we may base our hopes for eternity; and if we obey its directions we shall never go wrong. There are no risks, absolutely none, in taking God at His word. We risk all for time and eternity if we fail to take heed to it.

\* \* \* \*

**The Two Sarts.**—A traveller relates the following experience:—"The train had entered now the Russian Protectorate of Bokhara, and the population had changed. From Askhabad the natives had special cattle trucks afforded them, and they sat on planks stretched over trestles—they were Sarts, Bokharese, Jews, Afghans. Into my carriage came two Mahomedan scholars going to Bokhara City. They washed their hands, spread carpets on one side of the carriage, knelt on the other, said their prayers, prostrated themselves. Then they took out a copy of the Koran and one read to the other all the way to the City—they were Sarts."

It is quite possible that the religion of these men began and ended with external observances. What they were inwardly, in their hearts, is, of course, another matter. We do not wish to sit in judgment upon them. All we wish to observe is, quite apart from these two men, that religion which begins and ends with outward forms is worth very little, and to call attention to the fact that a Christianity which exhausts itself in forms and ceremonies is little, if any, better than Mahomedanism. With regard to these questions, what the Apostle Paul says in the Epistle to the Romans, chap. ii., is very important. Everything that is merely external comes under his lash. He first of all deals with the moralist who judges other people but forgets that he himself is subject to the judgment of God, for he is guilty of the very

things about which he judges others. He is puffed up with the sense of his own fancied goodness, instead of seeing that God alone is good (ver. 4). There is a day of wrath, vers. 5-10 declare, when everyone will have rendered to him what he really deserves. All who have sinned against light and knowledge will perish (ver. 12) for God will judge the *secrets* of men by Jesus Christ. It is important to notice St. Paul adds, "according to my Gospel" (ver. 16). For men are judged by their opportunities and the light God has given. Men who lived before the flood will not be judged by the ten commandments given at Sinai; and those who were under law will not be measured by the standard of to-day, when the full revelation of God and His attitude toward sin has been given. The worst sin of all now is to refuse the Gospel, for it is a direct affront to God, it is like turning round and saying that man does not want God or His love, or His help. But what about the Jew—the Jew who was outwardly in a place of privilege and separated from all other nations? This subject is dealt with in vers. 17 to end. The Apostle shews that mere external position and verbal acknowledgment of what is true and right is not enough. It is not sufficient to approve, we must perform; not sufficient to have the form, we must have the spirit; to know God's will is not enough, we must *do* it. And the Apostle closes by saying "He is not a Jew which is one outwardly"—just as if, living to-day and viewing the vast profession of Christianity, he would say, "He is not a Christian who is one outwardly—but he is a Jew (or a Christian) who is one inwardly"—it is "of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Seeing that those who profess Christianity to-day stand in the place of the Jew, viewed from an outward standpoint—such as John xv. 1-6, and Rom. xi. 16-25, give us—the verses under consideration (17-29) demand the most serious consideration, and everyone should test himself or herself by them. Is my religion merely an outward form or is it a real matter of the heart and of the spirit, whose praise is not of men, but of God. In one word, am I right with God and living to please Him?

\* \* \* \*

**The Value of a Tract.**—When that faithful Missionary Henry Martyn was on his voyage to India he left the vessel at one of the ports where they stopped, and an entry in his diary shows how bitterly he upbraided himself for having forgotten to put in his pocket a supply of tracts to give to the people whom he met while ashore.

Although a large number of the tracts which are distributed are no doubt like the seed that fell by the wayside, yet there are instances on record which prove that God does at times use a tract to accomplish great things for His cause. The following account has recently come to our notice:—

A young Frenchman who had been wounded at the siege of Saint Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France.



But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe—for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.—*Extract.* R.E.

---

## THE GREAT RESURRECTION CHAPTER.

1 Cor. xv.

---

LET us be quite clear as to the nature of the revelation here made known. Its subject is not resurrection but transformation. Resurrection was understood in the earliest times. Abraham knew of it when he laid his son upon the altar (Heb. xi. 17-19); and Old Testament sufferers in general endured, looking for a better resurrection (Heb. xi. 35). Job expresses himself very clearly in the following passage: "Man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job. xiv. 12). His famous words in chap. xix. 25-27 are even more precise. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh I shall see God, Whom I shall see for myself, and not a stranger." Paul stated the common faith of the Jewish people in his address to Felix, thus: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15). Hence it is not resurrection that is the mystery, but the change of living saints at the Lord's return.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (vers. 51-52).

A "mystery" is a hitherto unrevealed secret. What is here made known was never previously declared to man. A whole generation of believers will never pass through death! At the moment of the Lord's descent into the air according to 1 Thess. iv. 16-17, every sleeping believer will be raised, and every living

believer will be changed. Marvellous fruit of the work of the Lord Jesus! Wonderful prospect for faith to contemplate day by day! It may conceivably be the present generation that will be thus divinely signalised. Both reader and writer may be favoured to experience the transforming power of Christ. What a thought!

Here we perceive the full significance of what the Lord declared to Martha in John xi. 25-26. "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." "Eternally," adds the Anglican's Burial Service, but this is to pervert the meaning of the Lord's words. Death's Master thus told out the power that resides in His person; 1 Cor. xv. informs us how and when that power will be exerted. Though possessed of eternal life in the Son, the believer is, as to his body, mortal and corruptible still; when the hope is consummated, that which is mortal will be "swallowed up of life" (2 Cor. v. x.). "Life and incorruptibility" have been brought to light through the Gospel (2 Tim. i. 10).

"The last trump" must not be confounded with the trumpets of the book of Revelation. Judgment characterises those dread blasts; but there is no suggestion of judgment in 1 Cor. xv. 51-52. Being a development of the seventh seal (Rev. viii. 1-2), the apocalyptic series of trumpets cannot be blown until after the mighty event described in 1 Cor. xv. 51-52 has taken place, for the heavenly redeemed (as represented by the twenty-four crowned elders) are all seen seated around the throne before the Lamb takes the seven-sealed book into His hands at all (Rev. iv. v.). Moreover, the trumpets of Revelation are symbolical; "the last trump" we may expect to be a literal and audible call. The seventh trumpet brings in "The world-kingdom of our Lord and of His Christ" (Rev. xi. 15), a later event altogether than the removal of the Christian host from earth to heaven.

Nor must "the last trump" be confounded with the trumpet of Matt. xxiv. 31, which will gather together the elect of God "from one end of heaven to the other." This we identify with "The Great Trumpet" of Isa. xxvii. 13, which will assemble once more Israel's ten tribes for millennial blessing. Matt. xxiv. speaks of an elect company in the land who will suffer there during the great tribulation, and *before* Christ's appearing (vers. 22-28); and also of another

company of elect ones who will be gathered home to the land *subsequent* to His appearing (ver. 31). The first company is Judah, and the second Israel.

“The last trump” is identical with “the trump of God” of 1 Thess. iv. 16. This passage is so simple in its statements that it will suffice to draw attention thereto.

“The last trump” seems to be a military term. Chap. xiv. 8 shows that this is not an idea foreign to the first epistle to the Corinthians. When the Roman army broke camp, the trumpet sounded three times: at the first blast they pulled down their tents; at the second, the soldiers fell into line; and at the third, (or last) they marched off. The suggestion here is singularly beautiful and instructive. The gospel was for us the first trumpet, telling us as it did of a hope laid up in the heavens (Col. i. 5), thereby detaching us forthwith in heart and mind from the scene where once we found our home; the second trumpet is sounding in our ears continually bidding us to fall into our respective places in the ranks of the Church of God; and now we wait for the last glad summons which will call us finally away from the land “where death and darkness reign.”

The trumpet call is a privilege peculiar to God’s people, as Num. x. shows. No mention is made of any such thing in connection with the resurrection to judgment in Rev. xx. 11-15. The prevalent popular notion is at fault here. The voice of the Son of God will indeed call unsaved as well as saved from their graves (John v. 28-29), but the trump of God, as also the voice of the Archangel, appertain to the redeemed alone.

*(To be continued).*

---

AN ILLUSTRATION.—Iron railings serve many useful purposes, but are no protection against a piercing wintry wind. So a good education is very useful when turned to good account, but is no shelter in the day of temptation. And in like manner, a perfect code of ethics, if followed, would be well, but would afford no shelter in the day of judgment, and against the righteous indignation of God against sin. Nothing will then avail but the shelter of the Rock of Ages—the Cross of our Lord Jesus Christ; the Blood of Jesus. “When I see the blood, I will pass over you.”

## THE TABERNACLE.

## THE GATE AND THE ALTAR.

Exodus xxvii. 1-8, 16-19.

Notes of an Address by the late HUGH DELANEY, of CARLUKE.

## II.

IN Eden God could walk and commune with His creature, but in Israel He dwelt among them. Why? Because of that burning altar. God must deal unsparing judgment upon sin, as in Eden, at the Flood, and in the case of the Cities of the Plain. This fact is witnessed also in the smoking sacrifice upon the brazen altar. This is the ground whereon God can righteously dwell amongst His people Israel.

As we look around the sacred enclosure we note it is too high to climb—seven and a half feet; it is securely pegged below; no nook or cranny to crawl under. Only one entrance, that is by the beautiful gate set in the east side of the court.

Why gate in east side? Why not any other? Can we mistake the divine significance? The east speaks of distance: "as far as the east is from the west." Christ covered all the distance between God and men.

Let us draw near to the beautiful gate and note the colours and the composition of the material forming the doorway. We see a beautiful curtain five cubits high, hung upon four pillars. The colours are Blue, Purple, Scarlet, and it is composed of fine twined linen. In this we have the four gospels, presenting to the world the Man Christ Jesus:—

Blue speaks of whence He came—

John's Gospel, Son of God.

Purple refers to Royalty amongst Gentiles—

Luke's Gospel, Son of Man.

Scarlet, the Jewish Royal Colour—

Matthew's Gospel, Messiah, Son of David.

Linen sets forth His perfect holy Manhood—

Mark's Gospel, The Perfect Servant.

We must know the Person ere we can reach His work. In the Word we are asked to believe in His Person over 100 times; while only once or twice in His work. God alone can fully estimate and value that wondrous sacrifice. We enter through this gate and what meets our eye? An awful sight. An altar of brass with fire, ashes and blood. The altar stands three cubits high. In this we see the Trinity. The Father gave the Son. The Son laid down His life and offered it up through the Eternal Spirit. Thus the sacrifice of the altar for ever glorifies our God. It was also four square and five cubits each way; presenting to us the world-wide aspect of the Cross. God's gospel reaches out to the four ends of the earth. Five speaks of human weakness and gives us what men saw in the Cross. The horns speak of power to take up the Life He laid down in seeming weakness and defeat. We note also that the fire was inside the altar, one and a half cubits from the top, upon a grating, and was never allowed to go out. It ever greedily consumed each sacrifice, and ever called for more. How different Calvary, where Christ's sacrifice quenched for ever each dark drop of Judgment and thus exhausted the fire. Judgment is past for each believer. The grating halfway down tells us that Christ's sufferings were not superficial, but went down into the depths of His holy soul (Psa. xxii. 14-15).

The altar was made of shittim wood overlaid with brass (copper). The wood speaks of His spotless, incorruptible humanity. If He were only man He never could have endured the sufferings of that dread hour, but we see the wood overlaid with copper. This metal does not shrink underneath the fiercest heat, and sets before us His deity, the God-man, who in the might of His love and greatness endured the fierce storm of wrath divine and sustained all God's righteous judgment.

In Lev. vi. we see how the priest disposed of the ashes of the sacrifice. These were not thrown away carelessly, but were taken without the camp to a clean place and laid there. How perfect is Scripture. The priests' action speaks of what we read in Isa. liii. 9. Our Lord Jesus was placed upon the Cross by wicked hands and His enemies would have laid His body with the other malefactors, but God was behind the scenes overruling all, and at the right moment brought forth Joseph of Arimathæa, who laid His body in his own new tomb. Psa. xvi. 10 and Isa. liii. 9 were thus fulfilled to the very letter.

The gate was low but broad. God's heart is open wide, but men must bow low to receive the blessing He offers (John xiv. 6).

The altar was always at the gate, inside the court. The world would have us place the Cross as the goal instead of starting point, but here all is divinely perfect in its order. We thus enter, believing on Him Who is the Way, the Truth and the Life, and resting upon what He has done for us on the Cross of Calvary, We start our homeward journey, then, each day drawing nearer to His own blessed presence.

" Let us love Him more and more,  
Till this fleeting life is o'er,  
Till our souls are lost in love  
In a brighter world above."

## "EXPOSITION OF THE REVELATION."\*

OUR friend and contributor, Mr. Walter Scott, has just issued the third edition of his well known and highly valued exposition of the Revelation; and it can be obtained at the small cost of three shillings and sixpence.

In introducing it again to our readers we cannot do better than quote some of the writer's own words. "The principle on which our 'Exposition' proceeds is, that the main contents of the Apocalypse are yet future and that an exhaustive fulfilment of prophecy must be sought for in the near crisis of several years, culminating in the Return of the Lord in power. We cannot have the accomplishment of prophecy so long as the Church is the platform of God's activity in grace. But when it is taken up to heaven, then God's suspended dealings with Israel and the nations are resumed. Events—political and religious—are transpiring before our eyes, which are the growth and result of centuries. But in the prophetic week of seven years (Dan. ix. 27) changes of the most startling character are witnessed. The whole political government of Europe is then re-arranged under Satan's prime minister, *the Beast of the Apocalypse*—a gigantic confederation of ten powers. The old Roman empire will re-appear under new conditions, guided and controlled by its active blaspheming and persecuting head, the little horn of Dan. vii. His partner in crime, and sharer in everlasting ruin, is the Antichrist who guides *religiously* in Christendom, as the Beast does *politically*."

At the very moment of transcribing these words war has been declared by Austria against Serbia; and this has produced more or less agitation amongst all the great powers of Europe.† Who knows where the consequences of such a step may end? In the light, not only of this event, but of all that is happening, the prophetic portions of God's word demand the serious attention of all His people. We stand between "the sufferings of Christ and the glory which should follow." How soon that glory may dawn we know not. Happy indeed are they who can look back and rejoice in what Christ accomplished at His first coming, knowing that they are delivered thereby from coming wrath. They and they alone, can look forward with confidence to the future. They are Christ's, and Christ is God's. "He must reign until He hath put all enemies under His feet."

Mr. Scott adds, in a note to the third edition of his work: "'The Revelation' is regarded by many as a mystery, as a sealed book. It is not so. It is open for the simple to understand. Explanation of its every symbol may be found by diligent search in some part or other of the Sacred Volume—whose verbal inspiration is the faith of the writer. We trust our new edition may prove a real help to many."

In the earnest hope that this wish may be realised we commend this volume again to our readers.

---

\* *Exposition of the Revelation*, by Walter Scott. Third Edition. Price, 3s. 6d. Alfred Holness, 14, Paternoster Row, E.C.

† Since these words were written the five great European powers have all become involved in a war which threatens to be the greatest ever known, both as regards the numbers engaged, the probable loss of life, and the final results. Who can tell but that it may pave the way for the speedy fulfilment of Zechariah xiv. 1-5, and Ezekiel xxxviii; and for the ushering in of that glorious era introduced by the coming of our Lord? Let us watch and pray.

Extract from—

#### NOTES ON PAUL'S EPISTLE TO THE ROMANS.\*

"What shall we say to these things?" . . . . The Apostle answers by pressing home another question, or rather a series of questions, which form a triumphant challenge, which has never, and can never be met by any opposing power. 'If God be for us'—and the evidences that He ever is gloriously *for*, and never against His believing people, are found everywhere in the preceding

---

\* By John Ritchie. Price 1s. net. Kilmarnock.

chapters. As Judge, He justifies. As Father, He loves and cares. As Disposer and Controller of all events and workings, He causes them to operate together for ultimate good. And the greatest and fullest proof of all is, 'He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' "

There seems much in this new exposition of this glorious epistle to edify and help the believer.

---

"Behold, I stand at the door and knock! If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20).

"It is Christ seeking a place in our hearts and asking to be known. By nature there is a barrier between Him and us, *but that barrier is all on our side, not on His*. Our hearts are closed to Him. Christ, Who has everything to give us—for His presence brings with it everything we need—Christ is outside. But He knocks and He speaks. Perhaps the knocking is some event in our lives which arouses us from our spiritual torpor, and then when we are sufficiently aroused, He speaks. He wants us. He has seen how empty the heart is without Him, and He seeks admittance. He may have waited years for this moment, but He still waits and knocks and calls, and, 'if any man hear My voice,' He says, 'and opens the door, I will come in to him and will sup with him, and he with Me.' Is not all blessedness comprehended in this promise? Christ in the heart, a guest there, and also a host at the same time. Is not such communion with Him, the sum and substance of all happiness? And it is, 'if any man.' Christ will come to all who want Him."

\* \* \* \*

"We shall never truly honour God unless we can talk to Him about everything that concerns us, without a cloud of doubt. If only we keep near to Him thus, who can tell what depths of teaching such intimacy of communion will open up? Jesus will call us 'not servants,' but 'friends,' and all things He has heard of the Father He will make known unto us."



# The Faith and The Flock.

Vol. VI.—No. 10.

OCTOBER, 1914.

PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### To our Readers.

THE present issue of *The Faith and the Flock* marks its entrance upon the seventh year of publication, for it was commenced October, 1908. As we look back over six completed years, it is with thanksgiving to God for His help, and with gratitude to all who have manifested an interest in its welfare, whether in contributing to its pages, or assisting in its circulation. We take this opportunity of greeting each and all; and may every reader know increasingly more of the *grace* of our Lord Jesus Christ, the *love* of God, and the *communion* of the Holy Ghost. The editor is not unconscious of "having obtained help of God," and although from various causes, over which he has no control, the magazine has not so wide a circulation as might be expected, yet he feels amply repaid for the time and labour bestowed upon it. God is often very near, and our labour has not been in vain in the Lord, for no work ever can be which is a work of faith, and a labour of love, and which is done in patience of hope in the sight of God. The testimonies which reach us from time to time are a proof of this. We would therefore count upon the prayers of our readers more than ever; and also upon their assistance in whatever way they can help.

### The War, and its Lessons.

As we prepare this present number for the press, the war, which began with the opening days of August, is raging in all its fury. In the remarks we feel called upon to make we are not animated by any hostility to those who are, for the time being, the enemies of this country. The Christian recognises that, *in one sense*, he is of no nationality, for his strongest and most enduring links are with all other Christians the wide world over, to whatever nation or country they belong. We cannot doubt that there are those in Germany who are animated by this feeling likewise; they cannot have any animosity towards their brethren in England or France.

The Christian, indeed, has a peculiar privilege at the present moment. He knows God's power, and His ability to direct and overrule all human affairs, and he can pray, without any bitterness or hatred in his heart, that this power may be put forth to stem the tide of human bloodshed, defeat the aims and intentions of undue malevolence, and work out some gracious purpose of His own.

We feel that the present war is a special call to the believer to be on the watch and to be much in prayer. This country has been dragged into it, in view of treaty obligations and in defence of the weak; it is in no sense a war of aggression; and we can ask God to deliver it from any and every calamity, as He sees good. We may pray that peace may be preserved within our borders, and that, in spite of hardship, which the war will almost necessarily entail, there may be no complaining in our streets. But the intelligent Christian will be disposed to take a wider view of the matter than this. These things do not happen for any private purpose, much as private influence may sometimes help to bring them about. There can be little doubt that the present war will have a very far reaching effect. *It may bring the nations into position for the final phase.* In any case, it will not leave them where they are. We may expect some marked changes both externally and internally. We have the conviction that it will bring the end of which the Bible speaks very near. We who study our Bibles know that the present order of things is not to continue; that everything is to be shaken: and we are aware that there is One at God's right hand, to Whom all rights belong, and Who is waiting until His enemies be made His footstool; He will put down all rule and all authority and power; and the Kingdoms of this world will become His. So that, whatever may be the outcome of this present war, the Christian looks beyond it for Christ to come the second time, and bring in "the times of refreshing" and "the restitution of all things."

The present war is a great blow to those who have been building their hopes upon education, and expecting that civilization would make such horrors, as are now being witnessed, impossible. They see the effects of education and civilization crumbling before their eyes. Several have expressed to us their disappointment. The barbarisms that have been perpetrated are indeed a sad commentary upon so-called human progress. And yet the lesson before our eyes is

a lesson which history teaches again and again, and it is stamped upon almost every page of the Bible. The flesh is only being true to itself. And it still remains a fact that "the heart is deceitful above all things and desperately wicked." "The flesh profiteth nothing." "The flesh cannot please God." Here is its character drawn by a Divine hand, and neither education nor civilization can alter it. Under their influence it may indeed change some of its methods, if it finds it pays to do so, but its essential character remains unaffected. It is only when man knows himself to be a sinner, and learns what the grace of God can do for him, that any radical change takes place. Otherwise man remains essentially the same, and it needs only sufficient pressure to make it manifest. After Christianity has been in the world for nineteen centuries this is what we behold: the Christian nations of Europe flying at one another's throats. But what else can we expect of man after the flesh when he could cry out with regard to God's Son, "Away with Him, away with Him"; and when we read of those same religious leaders, with regard to Stephen, "They gnashed on him with their teeth." What a renewed call in the events now happening to remember the end of all flesh in the Cross, and God's judgment upon it there—religious, educated and civilized though it be—and to glory only in the Lord, and in what God has made Him to be to us, "wisdom and righteousness, and sanctification, and redemption."

May our prayers be more than ever insistent that God would intervene, and that the seriousness of the present situation may be used of Him to rouse the hearts and consciences of men to a new concern about eternity.

---

"The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city" (Eccles. x. 15). It is written (Prov. i. 7) "The fear of the Lord is the beginning of knowledge," and we may surely say that he who is actuated thereby will find *in Christ* all that his conscience or heart can crave after. *He* is the "City of Refuge," where the soul finds not only shelter from the avenger of blood, but a settled and abiding habitation of security, sustenance, and rest. "Fools despise wisdom and instruction," seeking for these things elsewhere, but their labour can only weary and disappoint,

## CHRISTIAN CONDUCT IN TIMES OF DANGER.

### PAUL'S SHIPWRECK.—Acts xxvii.

**I**N times of difficulty and danger the reality of our faith and confidence in God is tested in a way possible at no other time. It is interesting to study the divine record of how men of God have acted in times of crisis, and how by their moral and spiritual power they have been superior to their circumstances and gained a victory instead of accepting defeat. Witness Paul before Agrippa, Felix and Caesar, and in a wonderful way here, in this interesting story of shipwreck and salvation.

1st let us look at Paul's *Circumstances*.—He was a prisoner on his way to meet that monster in human form, Nero of Rome, and he has to pass through a terrible and prolonged storm and a tedious voyage.

2nd. *His Companions*.—(a) A number of prisoners like himself, (b) a cowardly crew whose attempt to save their own lives, regardless of others, he had later to frustrate, (c) a company of soldiers, who heartlessly suggested murdering the prisoners to prevent their escape, (d) and last, but not least, and in striking contrast with his other companions, he had the company of the beloved physician Luke, the writer of this account, whose continuous use of "us" and "we" proves to us his presence in this voyage.

3rd. Paul's *Cheerfulness*.—"Be of good cheer," or as Weymouth translates it, "Dismiss all fear," could only come from one whose own heart was on the elevation of "joy in the Lord," and from one who subsequently from the darkness of a prison house could say, "Rejoice in the Lord always."

4th. Paul's divine *Communication*.—In times of danger and testing the dependent spiritual man will listen attentively for a word from the Lord. "The secret of the Lord is with them that fear Him." It may be by directing us to some portion of His holy Word, or by a special communication, as here, where Paul, addressed personally and by name, gets comfort and assurance for his own heart, "Fear not, Paul," and a precious promise for all his companions in trouble.

5th. Paul's *Confession*.—"Whose I am and whom I serve," and "I believe God." Bold, brave words before such a company, but no more bold than true, as events proved. It is like a soldier claiming the protection of the British flag, with all the power of a mighty nation behind it. It is said that a wellknown Evangelical Bishop in times of danger and attack, will say slowly and deliberately, "I believe, I believe, I believe," then, "I belong, I belong, I belong," and the enemy, being resisted, flees, for what can he do with one claiming such protection and owing to such a faith. To have sunk the ship with Paul on board would have been a master stroke of Satanic power, but a confidence and a faith like this ensured safety to Paul and to all his companions.

6th. Paul's *Confidence*.—"That it *shall* be even as it was told me." God had spoken, Paul had heard, and though the heavens fall, God's word, God's promise, must be true. In an unbelieving age would that more of us could put our foot down on the deck of a sinking ship and say, "I believe God."

7th. Paul's *Compassion*.—Paul was like his Master, Who when He saw a great multitude, as sheep without a shepherd, had compassion and said "Give ye them to eat." So here, Paul the prisoner, surrounded by his panic-stricken companions, whose very fear prevented their eating, has compassion, encourages them to take food for their "health," and calms their fears by faith's assurance that not "even a hair shall fall from the head of any of you." How thoroughly does God do His work.

8th. Paul's *Example*.—"Actions speak louder than words," is one of the world's maxims, but it is none the less true in divine things. There is a saying "I cannot hear what you say for the noise of what you do." When he had broken the bread and given thanks to the Giver, "he began to eat." His actions were consistent with his exhortation; and so the Word of God was commended. In the present crisis of our nation, may we, too, not only speak the word of testimony and exhortation, but *do* the things we say, and then God will own and use us.

WM. BOUSFIELD.

Othniel proved his valour in overcoming Hebron for his own private use, before God used him to overcome Israel's enemies in public (Judg. i. and iii.).

## THE WAR: IS IT FORETOLD IN PROPHETIC SCRIPTURE?

BY WALTER SCOTT.

---

ARE the present conflicts now raging in the West and East of Europe foretold in the Prophetic Word? And are they to be regarded as indications of the near end of this Dispensation?

We are thankful that the war has to some extent sobered the nation and arrested the mad rush after *pleasure*. The British people (and not they alone), were on the downward course to national ruin. A similar state of things preceded the downfall of Greece and Rome. The peoples of those empires became enervated and mentally and physically unfit to hold their respective countries with the firm grip of earlier times and days. Wholly given to pleasure, they were robbed of masculine strength and vigour. Patriotism declined and ceased to be regarded as a virtue. The interests of self, and not those of the State, marked the characteristic state of the population as one of intense selfishness. Statesmanship was relegated to men of mediocre ability, to those utterly incapable of directing high national affairs. Need we be surprised, therefore, at the successive downfall and ruin of these once mighty empires! A similar fate most surely awaits that country or kingdom which casts off the fear of God, and enters on a path where human will—every man for himself—prevails.

The government of the day has risen to the occasion, and the inhabitants of these Islands and the Colonies have been roused to patriotic action, and are pouring, too, their gold and silver, with whole-hearted generosity, into the appointed channels for the relief of the distress and poverty caused by the ravages of war. Personal effort, moreover, is abundantly to hand. These and other hopeful signs of national reformation are cheering to witness. But a national reformation of ethics and conduct, unless based upon a true repentance before God of national and individual sin, can neither be deep nor permanent. We sincerely trust that the efforts now put forth to furnish each unit of our fighting forces with a copy of the New Testament and other parts of the Word of God may be

successful. Then, with God's blessing on their circulation and perusal, may we not count on the conversion to God of large numbers of men, who in their turn will earnestly seek the salvation of their fellows? To our personal knowledge there are many praying companies in both army and navy.

But we must turn to our subject proper. Is the present war foretold in Scripture? Is it a link in the prophetic chain of events? From the death of Christ till His coming into the air to redeem His people from the bodily consequences of sin (1 Thess. iv. 16, 17; Phil. iii. 20, 21), there is an interval which has lasted now 2,000 years, and one in which no prophetic events have transpired. The fulfilment of prophecy was suspended on the Lord's triumphal march to and kingly entrance into the royal City of Jerusalem (Matt. xxi.). The people acclaimed Him as King, but the rulers denied His messianic claims. Hence "He left them" (ver. 17), and will not again present Himself as "King of the Jews" till the nation as a whole is prepared to receive Him. The fulfilment of prophecy will *re-commence* with the National Restoration of Judah to Palestine (Isa. xviii.).

Now, wars, and events of grave import even, which are happening at the present moment, are not chronicled in the prophetic page. There are no prophetic dealings of God at present. This is a Dispensation of grace—not of warfare. Four things characterise this parenthetic period which covers about a third of human history:—

- (1) Christ sits at God's Right Hand (Ps. cx.).
- (2) World-wide Preaching of the Grace of God (Luke xxiv. 46, 47).
- (3) The Gathering out of the Church (Eph. ii.).
- (4) The long continued desolation of Jerusalem and world-wide dispersion of Judah (Luke xxi.). Historically, this latter dates from the year 70 A.D.

Prophecy primarily concerns the Jews as a people, Palestine being the local sphere of operation, with the city of Jerusalem as the royal seat of Jehovah in power. Prophecy intimates a *special* and governmental dealing with Judah as a nation, and subordinately Gentile nations and peoples. But at present the Jew has no national standing before God. As a nation it has been cut off, but not absolutely (Rom. xi.). In this Dispensation God is not formally

dealing with nations, but with individuals. God hath concluded all—Jews and Gentiles—under sin that He might have mercy on all. Jew and Gentile alike need His sovereign grace.

The decisive battles of the world will neither be fought in Belgium nor in France. Armageddon, the gathering place of the nations (Rev. xvi. 16), and the Valley of Jehoshaphat, the place of slaughter (Joel iii.) are not in Europe. Palestine is destined to become the battlefield of the nations. Blood! Blood!! up to the horse's bridles will be an awful but actual sight to contemplate (Rev. xiv. 20). Jerusalem laid in heaps. Sanctuary and synagogue burnt to the ground, and blood shed plentifully as water are some of the future horrors of war (Ps. lxxix. ; lxxxiii.).

It is affirmed by some that the immediate outcome of this great European conflict will be the ten Kingdom-Confederacy in Western Europe—Rome its political capital, and the "little horn" of Dan. vii. its head and controlling power. Is it that out of the great political upheaval the empire—after a lapse of nigh fifteen centuries—will emerge? Certainly not. Chapter vi. of the Revelation stands solidly in the way of such thoughts as are advanced in certain quarters. The six seals (Rev. vi.) precede the Trumpets, and it is under these latter that the empire takes her place in the prophetic arena. The first appearance of the empire is in chap. viii., of that sublime book of prophecy—the Revelation. The order is as follows:—*first*, the translation of Old and New Testament Saints to heaven; *second*, the heavenly scenes described in chaps. iv. and v. of the Revelation—in which we have part; *third*, the Seals successively opened by the Lamb. How could a strong and consolidated power exist and survive under the universal upheaval of all political, social and magisterial authority, as is witnessed under the sixth Seal (Rev. vi. 12-17)? It is after the infliction of the Seal-Judgments that the empire appears upon the prophetic scene. Probably she may be in process of formation during the time covered by Rev. vi. and may emerge out of the political chaos under the sixth Seal. Probably the present war may, in result, bring into effect the state of things described in chap. vi. of the Apocalypse.

That we are near the time of the end is most sure. Signs and premonitions cry aloud that the Lord is at hand. We are not anxious nor troubled as to the issue of the present conflict. The



boasting and arrogant Power which has been a menace to almost every state and kingdom in Europe must be humbled and taught the lesson that

### JEHOVAH REIGNETH

amongst the nations even now. Manifestly so in the Coming Day. Pride goeth before destruction, is an axiom in the ways of God. Our hope, however, is not the unfolding of the prophetic programme, but the advent of the One Whose deathless love has for ever won our hearts for Himself! See to it, beloved reader, that the persistent efforts to rob us of the Blessed Hope by interposing the great tribulation, or any event—great or small—between us and the Lord's descent into the air, so as to nullify, or obscure the brightness of that hope, is not allowed to affect you. We wait for God's Son from heaven, and in that hope we live, and it, and it alone as a hope has been the strength and joy of our souls for more than half a century.

---

### HEIGHTS OF PISGAH.

Rev. xxi. 1-7.

---

"No more pain"!  
 Sweet, sweet word,  
 Message of love from our Risen Lord,  
 Read it again,  
 "No more pain"!  
 Whisper it softly,  
 Shout it triumphantly,  
 Over and over, again and again.

"No more tears."  
 Wiped away by a Father's hand  
 In that lovely land;  
 Wiped away to return no more,  
 While the golden years roll o'er and o'er.

"No more death," for the former things  
 Will have passed away.  
 Pain, and sorrow, and death, and tears,  
 And doubts and fears,  
 And questionings,  
 Lost in the splendour of broadening Day;  
 Fleeing away from the Saviour's face;  
 The crowning bliss, the abiding grace  
 Of that happy Place.

"All things new."

Gracious the word, and royally true.  
Fair new body, and fair new Home,  
Glad new names of import sweet,  
Blessedly meet  
For purified, perfected, glorified ones,  
The faithful sons  
Of the faithful God to Whom they have come.

Sweetest pleasures,  
Richest treasures,  
Wealth and mirth  
Of God's New Earth;  
Citizen honours, and rights within  
The new Jerusalem—these shall be  
The blessed rewards of victory  
For those who shall enter in.

LOVE has spoken, and calls thee "son,"  
Oh, suffering one.

Bitter the conflict, long the strain,  
And sharp the pain;  
But under thy head an arm is laid  
Tender to comfort, strong to aid,  
Over thee breathes a voice divine,  
Whispering "mine."

"Mine by the closest, sweetest ties,  
"Mine by the costliest sacrifice;  
"Mine to guard through dire distress,  
"Mine to cherish, and love, and bless  
"Crossing the terrible wilderness.  
"Though all the forces of hell combine,  
"Into the ages of ages MINE."

Fear no more, Almighty Power  
Guards each hour;  
Infinite Love but waits to see  
Faith's victory,  
And then, for thee,  
Dawns the joyful Eternity.

—E. STACY-WATSON.

"Martha received Jesus into her house and was busy and distracted in serving Him, but with all that, He has a reproof for Martha's service, but only approbation for Mary, who simply sat at His feet to hear His word."

"'One thing is needful.' If we receive from Him, He will fill our hearts to overflowing (John vii. 37-8; Prov. viii. 32, &c.). The vessel filled, all the power of the spring pours forth, this is testimony of the fulness of Him, not the measure of what we are, but, so to speak, of what He is."

\* \* \* \*

"We must go to Christ where He is now to get the sympathy and help we need in trial. It hardens us if we don't get sympathy."

## HAVE YOU FOUND REST ?

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.)

**H**AVE you found rest ?

Can you say, "Yes, in every part of my being." For see how this question touches us on every side of our complex life.

The conscience needs rest ; for there is the fact of sin.

The intellect needs rest ; for how many problems and perplexities this world presents. It confronts us with its baffling questions on every hand.

The heart needs rest ; it pines for love and sympathy ; to be understood and appreciated. Without the true knowledge of God it can never rest.

And finally, how often the body needs rest. How many there are who could often say, I am so tired.

How completely rest filled the life of Christ ; and how often the word was upon His lips ; or that other word, which is so closely allied with it, peace.

*"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."* (Matt. xi. 28-30). "COME YE YOURSELVES APART INTO A DESERT PLACE, AND REST AWHILE" (Mark vi. 31).

These two utterances seem to cover the whole field, and shew us how perfect rest is to be obtained.

First, the *conscience* finds rest in meeting with One Who can give relief from its burdens. Every religious system that man ever imposed upon his fellow man has only added to his already too burdened conscience. And even a religion—the only religion—that God imposed upon man proved a yoke "which neither our fathers nor we," said an apostle, "were able to bear." Indeed it was to these very people that these words, we are touching upon, were primarily addressed. Christ saw religious Jews around Him on every hand who were under a yoke which galled them ; that was too heavy for them ; which they had no strength to bear ; and He

said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

The reason why people were heavy laden was not the fault of the religion—this was divinely ordained. It was due to the sinful nature of man himself, and the weakness accruing from it which rendered him unable to answer to the law's demands. When we come to Christ we meet with One Who, in the first instance, makes no demand. He gives. "I will give you rest." How *this* rest is given is not explained here. It is explained in Romans iii. 22-24, iv. 24-25 and Gal. iii. 10-14. Christ has met every demand. God delivered Him for our offences. He was made a curse in our stead. His one offering has met every claim of Divine justice. And so His blood "purges the conscience from dead works." It is the thought of having to work our way into God's favour, which causes unrest. We look upon Him as an exacting God instead of a giving God. As if we had to climb up to Him on a round of religious observances; or merit His favour by living a decent life. By this process the conscience, if at all alive, becomes more and more burdened by a sense of failure and of how insufficient all works are to merit what we need, and which only God can bestow. The conscience can never find rest in any *efforts*, however well intentioned, for the simple reason that they never can atone for sin, while worse than all, every such attempt is an ignoring of God's own provision.

Christ did not say, *Work* for rest. He did not ask people to become *better*, in order to obtain it. He did not suggest that it could be found in the performance of a round of duties, or that a decent, respectable life would bring it to us. What He did say was: "Come unto ME and I will give it."

And perhaps the reason why no explanation is given here of *how* He gives it, is in order to fix our attention exclusively upon the Person Who offers us this priceless boon, and upon the fact that we must come to HIM. We shall understand about His work afterwards. The reasons will all appear as we proceed. But the first and the greatest thing is, "Come unto ME." Rest—rest of conscience—is something that is found in Christ, and found nowhere else. It is something He *gives*; and which nothing, and no one else, can give. How simple are His words; and yet how long before we take them at their true value. When we come to Him, then He tells us what He has done; that His merits and His work

are all we ever require as a reason for God's forgiveness, and of abiding peace with Him. We understand those words, "*It is finished,*" we learn that He has rendered satisfaction on our behalf to God for all our sins, and we rest.

## II.

But the intellect needs rest as well as the conscience. How many a one there is to-day alarmed, or disturbed, or it may be, depressed by problems relating to existence; the question of good and evil; of God's being; His character; and the ordering of the universe. And because many cannot solve these problems through the intellect they try to ignore them, or are in open rebellion. A modern writer, in such books as *The House of Quiet*, and "*There were they in Fear where no Fear was,*" has tried to cut the Gordian Knot by telling us that we are quite mistaken in being disturbed about anything, for everything is for the best for everybody; even sin and pain are part of a beneficent process which is for the good of all; and as for punishment and wrath, these are mere figments of the dark ages. Hell and retribution are myths, and all fear may be banished. The wicked will be equally well off with the good.

Surely one who can write in this way is not less blind to the facts of common life than he is to the teaching of the Bible. Sin brings retribution in this life; there are sorrows so deep and far spreading that they cannot be dismissed in such a cavalier style; there are agonies that call for *vengeance* and demand it.

Where then can the intellect find rest? Is it only to be found in forgetfulness? or must its aches and pains be numbed by the narcotic of a blind and stupid superstition? Surely there is something higher and better than either of these.

In the first place, we believe that rest of conscience must always precede rest of intellect. The intellectual questions cannot be settled first. We cannot ask God for explanations (nor could we understand them even if they were given) until what is wrong between Himself and us has been put right. Christ says, "Come unto Me." If we refuse his invitation, how can we expect to get any further? "Come now and let us reason *together,* saith the Lord," was God's appeal in Old Testament times. God cannot reason with us while we maintain an attitude of hostility, refusing

all His overtures and doing the things He hates. There must be some common ground on which we can meet. We must "cease to do evil and learn to do well;" there must be submission to Christ; "For this is God's commandment that we should believe on the Name of His Son." There can be no doing well if we overlook or ignore this command.

When conscience is at rest, because we have realised our need of Christ and have come to Him, intellectual difficulties become easier of solution; for one simple reason, that God is no longer unknown, and instead of being distrusted and feared, and therefore more or less hated, He is sought for.

The settlement of the sin question in the light of Christ and His Cross becomes so great and important that every other difficulty is dwarfed by it. And, moreover, His death, and the love expressed there, tend to the solution of every other difficulty.

And then we come to the fact that Christ is "the visible representation of the invisible God," And the intellect finds its rest in Him. "Take My yoke upon you and learn of Me," He says. Not only does He represent God to man, but He became man in order that man might learn to take his true place before God. Out of Christ man can neither understand God nor himself. What, then, is the yoke Christ asks us to take, and what is the special lesson we are to learn of Him?

The answer to these questions is found in the context of the passage we are considering. The occasion when Christ is inviting others to come to Him for rest was one of pain and perplexity to Himself. John the Baptist, His Forerunner, asked the question, through two of his disciples: "Art Thou He that should come, or do we look for another?" As much as to say, "Are you the long promised Messiah and yet unable to deliver me out of prison?" Further, Christ's appeal to His generation through His words and works had not met with the response He looked for. His pathway through this world was by no means a Royal Progress; difficulties and disappointments confronted Him on every hand. But He did not reason from this that His Father was not doing the best for Him; He did not find fault with God. He was under the yoke of His Father's will; there was perfect submission. He was never irritated; He never questioned. He called upon the cities to repent, and they

did not. So far, His mission was a failure; and God did not, there and then, vindicate Him. But what does Christ do?

"AT THAT TIME *Jesus answered and said, I thank Thee, O Father . . . . it seemed good in Thy sight.*"

Perfect confidence in God's goodness; entire acceptance of His ordering; and, consequently, perfect rest, whatever course things might be allowed to take.

And the lesson that the foregoing teaches us is this: The best man\* that ever lived on earth trusted God about everything. And yet he knew what trouble meant. Whatever causes anguish to the human breast, He felt. But this never put any distance or raised a barrier between Himself and God. He found it an occasion for turning to God. "Be not far from Me for trouble is near," was His language in utmost distress. Can we be wrong in following Him? This is only saying what He says Himself. "Take My yoke upon you, and learn of Me." His yoke was the Father's will. He felt the whole situation, as it presented itself to Him at the time to which we refer, more keenly than anybody else could have felt it, but He says, "*My yoke is easy and my burden is light.*" And when the yoke is easy the burden always is light, for it never galls. It is when we fret and fume, and chafe, and do not submit, that the burden is heavy. We have not taken the yoke. If we are under the yoke (submission to God's will) the burden is not felt.

There is many a problem which, unaided, the intellect cannot solve. The secret of rest, here, as everywhere, is found in Christ's words, "Come unto Me," and, "Learn of Me."

### III.

Rest for the heart.

Much of what we have just said applies here also. We learn of Christ to trust God, and He promises to reveal the Father to us. It is in the knowledge of the Father's love that we find rest of heart.

Again we turn to our Lord, and find that He possessed for Himself the very thing He offers to others. And He tells us why He had this perfect rest of heart. It was from no arbitrary cause. "I am meek and lowly in heart," He says. His yoke was the Father's will, in place of His own will. His character—meek and lowly in heart; and He tells us to learn of Him, and we shall find rest unto our souls.

---

\* Though, of course, much more than this.

What is the reason that the heart is often so restless and unsatisfied? Because of the very opposite characteristics to these Christ speaks of here. Instead of meekness, there is want of submission; and instead of lowliness, there is ambition, and pride. To possess, to be somebody, to make a show, how prolific these are of unrest. What need for the apostle's exhortation, "Be not desirous of vainglory, provoking one another, envying one another." Just as rest of conscience can be found only in Christ's finished work, so rest of soul can be found only in having His character: "Meek and lowly in heart." Are we willing to pay the price? When our conduct provokes others or we allow other people's conduct to provoke us there can be no rest. So we see what a profound meaning St. Paul's words, just quoted, have in relation to the subject we are considering. The reason why there is so little rest of heart is because we are so constantly either provoking others or feeling provoked ourselves. The cure for it all is, meekness and lowliness of heart.

Thus there is a rest we obtain in *coming* to Christ, and there is another rest we find in *learning* of Him. This last was His because He was satisfied with His Father's love, and consequently content, whatever His circumstances. How perfectly He knew the Father; so that He never doubted His wisdom. How completely He was assured of His love, so that He never repined and never questioned. How absolute was His trust, so that He could ever speak of His peace and joy. His promise is to reveal that source of infinite satisfaction to us. What no man knows, Christ reveals.

"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

This is what we learn of Christ. We not only learn Christ's character, we learn the secret of His own rest. The two are inseparable. If we know the Father, and all that He guarantees—that "every good gift and every perfect gift cometh down from the Father of lights with whom is no variableness, neither shadow of turning"—then there is every inducement to be meek and lowly in heart. And these two qualities are the guarantee of rest. Oh, what a thing, in a world palpitating with unrest, to know this rest of soul. What a Person must Christ be to possess that of which man, as man, knows nothing! What a Teacher He must be to give such



instruction ! And what a school, where such lessons can be learned ! "Of making many books there is no end, and much study is a weariness of the flesh," wrote the wisest of men. In Christ we reach the end, and instead of weariness it is rest. What an inducement all this is to come to Him ; to accept from Him all the blessed consequences of His death as a sacrifice for our sins, and so obtain rest of conscience ; to discover in His own attitude towards circumstances and Providential arrangements a solution of doubts and difficulties which the intellect of itself can never settle ; and to find rest unto our souls in learning of Him to become meek and lowly in heart, in submission to the Father's will and in quiet acceptance of all He appoints.

#### IV.

##### Rest of body.

This may seem to be on a lower level altogether to what has gone before ; nevertheless it is not without its importance.\* Moreover there is an intimate connection between this aspect of rest and the others we have already considered. There are some who, through lack of complete rest of conscience and heart, busy themselves to such an extent that their bodies become prematurely worn out ; while there are others who are in danger of becoming ultra spiritual, and who seem to regard the energies of the body as something to be used up as quickly as possible, or as if they never needed to be replenished ; the body becomes wholly neglected. Is it not well, therefore, to remember that He Who first of all addressed the spiritual side of men, and said "Come unto Me all ye that labour and are heavy laden," (*i.e.*, in a spiritual sense), also addressed men from another side, and said, "*Come ye yourselves apart into a desert place, and rest awhile?*"

In both instances the word is "Come," telling us that not alone in our spiritual concerns may we expect to have Christ's company, but that He will be equally with us as we seek rest for our bodies. In our recreations, in our games, in our lighter hours we can expect Christ's company. Let us ever remember the body is His quite as much as the soul. And it is a defective and injurious conception of Christian life which looks at physical exercise and

---

\* In this connection we would refer the reader to an article which appeared in last month's issue, entitled "This vile body."

recreation and, it may be, sleep, as apart from that life, and connects Christ and God, prayer and the Bible only with what we are pleased to consider as the spiritual realm. This is a false, and consequently unhealthy, view of things altogether. The Word of God links spirit, soul and body inseparably together. Together they make up the sum total of our being. Together they form the complete man. It follows therefore that we cannot afford to neglect any part of our complex nature. Who can tell to what extent they co-operate, or how far the one re-acts upon the other? Surely each is necessary to the other, and the soul and spirit are dependent upon the body, just as much as they may act upon it and through it. No doubt the body is greatly affected by the state of the soul and spirit, but it is also true that the condition of the former may considerably affect the latter. Although Gaius' soul did prosper, yet John thinks it worth while to write to him and say, "*I pray that you may in all respects prosper and enjoy good health.*" (Weymouth.)

Our Lord took the same view. When He saw that His disciples had no leisure so much as to eat, He said, "Come ye yourselves apart into a desert place and rest awhile." Such rest, instead of being loss, is gain in every way.

May this rest, in its full measure and in its completeness, be the portion of both reader and writer; and if the body, in the present state of things, sometimes seems to miss its share of rest, a time is coming when it, too, will enter upon its redemption, and then perfect and uninterrupted rest combined with unremitting service will be ours for ever.

R.E.

---

"If we examine the troubles of God's children, we shall find that too many of them arise from unbelieving fears concerning the future. Let me but remember that Christ, at the right hand of God, counts *all my troubles His own*, and then away with all fears concerning the morrow. It is only at the *mercy seat* we may lawfully think of the morrow."

\* \* \* \*

"Delays are not refusals. Many a prayer is registered, and underneath it the words 'My time is not yet come. God has a set time, as well as a set purpose.'"

## THE GREAT RESURRECTION CHAPTER.

*(Continued).*

1 Cor. xv. 54-57.

**I**N this connection, the Apostle now cites a most interesting passage of Old Testament Scripture.

“ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory ” (ver. 54).

The quotation is from Isa. xxv. 8, a chapter occupied, beyond controversy, with the triumphs and blessings of Messiah’s Kingdom. Israel’s last terrible trouble is shown in vers. 1-5, with Jehovah’s deliverance, and Israel’s praise therefore ; then we read, “ In this mountain shall Jehovah of hosts make unto all peoples a feast of fat things,” etc. It is at that epoch that the victory of Christ over death will be manifested ; all His saints shall be brought forth in power and glory. Seeing that the Kingdom is destined to run a thousand years, the resurrection of the saints thus takes place ten centuries before the last dread judgment of the great white throne. The Saints are raised indeed in order that they may have part with Christ in the administration of the Kingdom, according to the word of the apostle : “ Do ye not know that the saints shall judge the world ? . . . Do ye not know that we shall judge angels ” ? (1 Cor. vi. 2, 3). Alas, that God’s redeemed should ever have lost sight of their lofty dignities !

The language of confident challenge is divinely suitable upon the lips of all such. It honours the work of the Lord Jesus. Thus we say :—

“ O death, where is thy sting ? O death, where is thy victory ? ”  
(ver. 55).

It is a double challenge to death ; neither “ the grave ” nor “ hell ” should be read in the second sentence, the Authorised Version, in both text and margin, being at fault here. Christ’s victory is so complete, that the fear of death, which is so natural to man, has been completely dissipated for the believer. We no

longer look for death at all, but for the Saviour's return. A whole generation of Christians will not taste of death, and we rightly await so glorious a consummation. But if death meet us (solemn indeed though such an event must be) we have no fear. Death is ours (1 Cor. iii. 22); it is but a servant, therefore, sent to conduct our spirits into the presence of the Lord we love.

There is a moral reason why men, unlike the animals, universally dread death. For the animals death has no sting; for man it has.

"The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 56-57).

Man is fallen, and away from God; a rebel, at large for a season by divine forbearance. Every man knows that an end must come to his little day, and mind and heart quail at the thought. Death has been likened to a policeman, sent to bring men up to judgment. It is not "the debt of nature" as so often said, but "the wages of sin" (Rom. vi. 23). Were there no sin in the world, death would not lie as a heavy cloud upon man. It is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). This is where the sting is experienced by the guilty and unforgiven.

It may be a puzzle to some that the apostle should add, "the strength of sin is the law," so many regarding Moses' code rather as the strength of holiness. Multitudes of Evangelicals who look no longer to the law for justification are still looking to it for sanctification. Vain expectation! The law is provocative of evil in man, so corrupt is flesh (Rom. vii. 7-13). The law is indeed "holy," and its every commandment "holy, and just, and good"; but as applied to such a creature as man (even though a believer) it constitutes him a transgressor. Accordingly, "the law worketh wrath" (Rom. iv. 15). But the believer is set in Christ in complete deliverance from sin, law, and death, the first eight chapters of the epistle to the Romans showing this most blessedly. Christ's death and resurrection have placed, as it were, all His people on the Canaan side of the Red Sea, with anticipations of Canaan already pervading their hearts, and songs of triumph upon their lips. Sin no longer has dominion over us, for we are not under law, but under grace (Rom. vi., ix.), and death has been overcome. All this having been accomplished by a work outside of ourselves

altogether, we occupy our minds no longer with ourselves—with what we are, or have done, or could do, but we look above, and exclaim with fervour and gratitude, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The victory has been wrought for us by Another ; our part is to enjoy it exultingly.

(To be continued). W. W. FEREDAY.

" You speak of your progress being slow. Do not be disappointed if this is so. Remember how *great* the work is, its *quality*, and that it is *God's* work and for *eternity*. But on the other hand, also remember that salvation, in one respect, is a GIFT (Eph. ii. 8). Eternal life is a GIFT (Rom. vi. 23). Justification is a GIFT (Rom. v. 16-17). How long does it take to accept a gift? It seems too good to be true that God *gives* all this. But He does ; and that without any merit on our part, or any change except that *we turn to Him* for all that He is waiting to bestow. For that is the simple meaning of conversion, a turning to God. That is all God wants us to do, and then He shews us all that He can do for us through the death of Christ (see Acts xxvi. 18). It is growth that is slow, it always is ; but these blessings I have mentioned are a gift, and it only takes just so long for us to become possessed of them as it takes for us to decide whether we will believe God or no."

\* \* \* \*

" Soon our pilgrim journey will be over, and then we shall be recounting what befell us by the way and how the Lord delivered us from all."

\* \* \* \*

" Trying to *right circumstances* is waste of time. Christ did not seek it. Let faith be in exercise in the circumstances, and that will *right yourself*."

\* \* \* \*

" What is the mark of the action of the Holy Ghost on the soul? The Lord Jesus gets a place which He had not before, and if you are full of the Holy Ghost, you will have no object but Christ, no end but Christ, no thought but Christ, no will but Christ."

\* \* \* \*

" In 1st Corinthians we have *wilfulness* of the flesh met by the *death* of Christ, in 2nd Corinthians we have *weakness* of the flesh met by the *Glory* of Christ."

## THE OBSERVATORY.

**The Croydon "Woe Water."**—The following appeared in *The Times* two or three months ago:—

### THE CROYDON "WOE WATER."

The Croydon "Bourne flow," in the Caterham valley, which has appeared at irregular intervals for over 600 years, and formerly was held to presage national calamity, has been running for about four weeks at Garston Down Farm. In the last few days it has receded quite 200 yards, and is apparently on the point of disappearing once more.

At one time the flow inundated a great area of the Croydon valley, but it can do so no longer because of modern drainage and the extensive pumping in the district for the public water supply. For centuries it was known as the "Woe Water." John Warkworth, in his chronicles of 1473, tells how its appearance terrified the people of Croydon, "for all that tyme thei sawe it runne, thei knewe well that woo was comynge to England." A writer of the 17th century claimed for the "Woe Water" impartiality in its omens, as, according to him, the restoration of King Charles II. in 1660, the Great Plague of London, and the accession of William Prince of Orange were all heralded in this way.

The last rising of the water was in January, 1913, before which it rose in 1912, 1910, and 1903. There is a simple explanation of the flow in the flooding of underground water channels till the excess finds its way above ground.

The Christian, of course, does not attach much importance to signs of this sort. Nevertheless, it is a remarkable coincidence that, some special significance having been for many generations attached to this "Woe Water," it should have again appeared and attracted attention shortly before the outbreak of the present war—one of the greatest that has ever been known and which, whatever the ultimate result, cannot be regarded in any other light but as being in itself a calamity. There have been times (and will be again), when signs were of the utmost significance to God's people. In fact they were looked for and expected. "We see not our signs," was a complaint of the deepest import (Ps. 74, 9). Before the introduction of the Day of the Lord, we read, "God will shew wonders in heaven above and signs in the earth beneath." The Lord Jesus said, speaking of the same period, "And there shall be signs." And these signs were in connection with the heavenly bodies—probably in a symbolical sense as representing the ruling powers—with distress of nations, and with the uprising of masses of people—"the sea and the waves roaring." Thus although signs have not specially to do with the present dispensation, yet (whatever we may think of the "woe water") there may be indication, more or less apparent, of the approaching end of the age. That the present war will have far reaching effects in bringing the nations into position for the final scene of the great drama of human history, before the Lord returns, we cannot doubt.

"The River of Doubt."—Such is the name given to the river recently discovered in Brazil by Mr. Roosevelt. "The Duvida, or river of doubt or darkness." "Until now its upper course has been utterly unknown to every one. Its lower course, although known for years to rubber men is utterly unknown to all cartographers." These statements seem to furnish a comparison and a contrast with another river. The river of Water of Life, of which the Bible speaks (Rev. xxii. 1), is free from all doubt or darkness. Men may surround it with obscurity and say they know nothing about it, but this is the fruit of wilful ignorance and unbelief, for the river has been revealed to men for long ages. It flows from a scene of light, for it proceeds "out of the throne of God and of the Lamb." It carries with it untold riches, and blesses all who drink of it. It is a river of life. Unlike this other river, its upper course is not utterly unknown. It rises and flows from the heart of God. It is a river of Love as well as of Life. Christ's death opened it to all mankind and brought it within reach of everyone. The message is, "Whosoever will, let him take of the water of life *freely*." Many have responded to this invitation, and in this respect it is like the other river; it is known to a certain class. They love to trace all its upper regions.

"From the heart of God it came,  
Leads me to God's heart once more."

And nineteen hundred years ago it was placed upon the divine map, called the Bible, by heavenly instructed cartographers. It flows from all the fulness of God down to the uttermost need of men. The Lord Jesus Christ has made *this* river known. Its waters flow through the channel made by His death and resurrection. In the truest sense He is the river. Far more than any river can be to the most thirsty land, He will be to those who trust Him.

R.E.

"Trials from *circumstances* are to bring me *out of Egypt*; *personal*, to bring me *nearer to God*."

\* \* \* \*

"Earth and myself alone contain,  
All source of sorrow and of pain;  
Then I from earth and self will flee  
And rise to bliss itself in Thee."

"Him to seek, and Him to know,  
This my only bliss below."

\* \* \* \*

"God's purpose to bring us into Heaven is accomplished for us in Christ, He is there and we are there *as seen in Him*, united to Him by the Spirit; are we enjoying it now as a *present* thing? God wants us to enjoy it now."

\* \* \* \*

"Our journey to glory should be taken in the sunshine that the conscious grace of God imparts to the wayfaring man."

## “ EXCEEDING SORROWFUL ”—“ EXCEEDING JOY.”

Mark xiv. 34. Jude 24.

“ Exceeding sorrowful ”! Oh, Jesus Lord!  
What depths of anguish wrung from Thee that word!  
Those bitter tears, that agony of pain,  
When Thou did'st look for sympathy in vain.

Alone in dark Gethsemane, no eye—  
But that of God, Who heard Thy bitter cry—  
No eye to pity, and no arm to save,  
To rescue from the wrath, the death, the grave.

Ah Lord, we know that Thou did'st take our place,  
And bear the hiding of Jehovah's face;  
'Twas that which drew from Thee that bitter cry,  
That to Thy Father Thou could'st bring us nigh.

We joy to think Thy travail all is o'er,  
That Thou art past the grief for evermore.  
And soon with all Thine own o'er earth to reign,  
Thou wilt receive the fruit of all Thy pain.

Presented faultless—we before Thee, Lord,  
“ Exceeding joy ” will be Thy great reward.  
What bursts of joyous rapture and surprise,  
From grateful saints will fill the earth and skies.

S.B.

“ Good cheer for the wilderness way—

But for a moment (2 Cor. iv. 17) our light afflictions.

Every moment (Isaiah xxvii. 3) He will keep us.

In a moment (1 Cor. xv. 52) He will come.”

“ Only one day at a time and One to please.”

\* \* \* \*

“ In Heaven there will be no longer any need of hearing the truth. We shall live in it, and the power of it in our hearts will be expressed in adoration. This should be realised in some measure while on earth by those who have received the truth and who by it have a knowledge of God. Truth received from God should re-ascend in thanksgiving and praise.”

\* \* \* \*

“ The feeblest Christian is able to worship, because he knows God as his Father.”

\* \* \* \*

“ The *little* ones in God's school are still *living* ones, and must be cared for.”



# The Faith and The Flock.

Vol. VI.—No. 11.

NOVEMBER, 1914.

PRICE—ONE PENNY.

## “LORD, SHALL WE SMITE WITH THE SWORD?”

Luke xxii. 49.

“For all they that take the sword shall perish with the sword”  
(Matt. xxvi. 52).

“He that hath no sword, let him sell his garment, and buy one”  
(Luke xxii. 36).

By THE EDITOR.

[We have been asked to say something regarding the Christian's attitude towards war. The subject is one which needs to be looked at from all sides. We wish to submit the following considerations to our readers, and if any are led to write to us on the subject, their views will be carefully considered, and any remarks which are of general interest will be published, as far as space permits.]

MANY to-day amongst the children of God are asking the question, addressed to our Lord nearly nineteen hundred years ago, “Lord, shall we smite with the sword?” The situation at the present time is unique. Not for a hundred years has danger seemed to threaten this country as it does at the present moment. Never before have such vast armies confronted each other; or the appeal for recruits been so insistent and loud; and perhaps never has so much seemed at stake or the call to arms been more imperative. It is these considerations which move many to put to themselves, and doubtless to the Lord, the question which stands at the head of this article: “Shall we smite with the sword?”\*

Peter, the ever ardent and active disciple, did not pause for an answer. Drawing his sword he smote the servant of the high priest, and cut off his right ear. When we put a question to the Lord or to our own consciences, it is well to wait until we are quite sure we have received an answer. The act called forth a response from our Lord which was nothing short of a rebuke, “Put up again thy sword into his place, for all they that take the sword shall perish with the sword.”

\* Before proceeding further will the reader kindly note the three leading points of this paper. First, the Christian's attitude towards war in general. Second, Do special cases arise of such an imperative nature as to justify a Christian taking up arms? Lastly, Is this a matter calling for individual judgment? Unless these points are clearly kept in view the article may be misunderstood.

At the present time there seems considerable difference of opinion, even among earnest Christians, as to the true course to take. Some do not hesitate to say "that in their opinion Christians ought to be ready and willing to render to their country the service demanded." Others take a modified view, that a Christian should hold back until this country is invaded or until conscription is enforced. While there are those who feel that the Christian's place is outside such a conflict altogether, except so far as he can minister comfort to body and soul. The Archbishop of Canterbury strongly objects to anyone who has received Holy Orders taking up arms; whereas a Professor of Divinity in the University of Edinburgh writes, "I am proud of my brethren who have thought it their duty to join in the fight," and quotes Luke xxii. 35-6, in support of their action.

Now this wide difference of opinion gives occasion for much thought. Why is it? A careful consideration of the whole matter leads us to the conclusion that it is because the subject can be regarded from many points of view; that it is to some extent a personal one; and in every question of individual action, the course adopted will largely turn upon a Christian man's intelligence and faith. That being so, we can hardly expect entire agreement, even among the Children of God. We are not speaking, of course, of what *ought* to be, but of what is. In what we have to say we wish, as far as possible, therefore, to present the matter from various points of view, in order to avoid any mere onesided aspect of the case.

And first, let us ask whether the profession of a soldier is one which a truly intelligent Christian would choose? What is the position of a soldier? He places himself wholly at his country's disposal to fight her battles. Whether the war is just or unjust, he must take up arms. He is not permitted when the war breaks out to ask himself whether the object of the war is commendable or not, and, if he should be dissatisfied, to resign. He must obey, whatever the mission on which he is sent. We speak generally. Now how can a Christian place himself in such a position? His first and paramount duty is to obey God, to serve Christ, and be subject to the word of God. A soldier is not, and cannot be, entirely free to do this. That there are Christian soldiers and Christian sailors, no one doubts. That is not the point. Nor are we raising the question whether an individual who is converted after enlisting

should at the earliest opportunity resign ; but whether fighting is the occupation for a believer in the Lord Jesus Christ to deliberately choose. It seems to us impossible to do it with God's approval.

We will come further on to the consideration of whether cases of emergency, like the present, warrant Christians, who are not regular soldiers, taking up special service for their country. All we wish to make clear, at the moment, is that the profession of a soldier is, in itself, incompatible with the Christian's calling. A soldier is entirely at the disposal of the Government of the day in a different sense to any other servant ; a Christian should be, as far as possible, at the disposal of his Lord. A soldier's business is to fight ; a Christian is to have his feet shod with the preparation of the gospel of *peace*. The former contends with flesh and blood ; the latter wrestles not against human, but against spiritual, foes. A soldier kills and destroys ; a Christian's duty is to hold forth the word of life. In one word, brute force, death and destruction constitute the mission of the one ; the ministry of grace, with its healing and peace, that of the other.

And here it may be of interest to insert an extract from a letter on the topic we are discussing :—

*September 3rd, 1914.*

The matter about which you spoke to me is so important that I would prefer to set my answer down in writing ; as this will have a double advantage. It will enable me to state my reasons more precisely and with greater deliberation ; and it will enable you to consider them apart from the distractions of conversation, as well as to have my thoughts and desires before you for reference at any time you may need to refresh your memory.

I need hardly assure you how carefully the subject in question has been thought over, and this accompanied by prayer for your guidance and my own.

First, let us consider the matter from the highest standpoint. Is it right for a *Christian* to take up arms and engage in war ? And let us consider it in the abstract, to begin with ; I mean quite apart from surrounding events ; for this is the true way of arriving at a correct judgment as to a principle. Is it right, then, for a Christian to fight and to destroy men's lives ? While considering this point my mind was directed to 2 Cor. x. 2-5. There the Apostle declares, " For though we walk in the flesh, *we do not war after the flesh.*" I was particularly struck by the words I have underlined. " We do not," he asserts, " war after the flesh." That the present fighting in Europe is " war after the flesh," no one can deny. It is quite true that Paul meant, primarily, that he did not use carnal weapons to promote Christianity ; but the

principle he lays down contains within itself something more than this, as the context shows. "Casting down imaginations (reasonings) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Surely war is against the knowledge of God. Everyone who knows anything of God must know that He hates the whole proceeding. Does He wish His creatures to kill one another? Has He not made of one blood all nations to dwell on all the face of the earth? We are told God is love; He is spoken of as "the God of peace." It is clear, then, that war is one of the things we are to cast down, in spite of our reasonings, for it exalteth itself against the knowledge of God. And as to every thought being brought into the obedience of Christ, it must be clear that Christ, Who said "Love your enemies," does not also teach us to fight and kill them.

There are some other words we may well remember in this connection. They were spoken by Christ before Pilate. "My Kingdom," He said, "is not of this world; if My Kingdom were of this world, then would My servants fight that I should not be delivered to the Jews." We belong pre-eminently to Christ's Kingdom, a kingdom which is not of this world. He tells us we are not to fight for this Kingdom. Is this giving us permission to fight for other kingdoms? If any think it is left an open question, let him consider that our Lord knew that not long after His departure, Jerusalem would be encompassed with armies. Does He leave word that His people are to join in defending the city and help the Jews against the Romans? On the contrary, He says "Let them which are in Judæa flee to the mountains, and let them which are *in the midst of it*, DEPART OUT."\*

Is it not perfectly clear, then, that, in the abstract, war is a thing every follower of the Lord Jesus ought to shun, and not engage in. And apart from any specific passage in God's word, is it not a horrible thought that a Christian should take a gun and shoot his fellow creature, and possibly even a fellow Christian. It may be said, "But are not soldiers referred to in the New Testament?" Yes, but they became Christians AFTER they were soldiers. This is a very different thing from a man deliberately becoming a soldier AFTER he is a Christian.

Let us now consider the passages of Scripture we have chosen for our text. At first sight there may seem some contradiction between the two. In one case, our Lord says, "He that hath no sword, let him sell his garment, and buy one"; and, then, very shortly after, He declares, "They that take the sword shall perish with the sword."

Any apparent discrepancy between these two statements is only on the surface. As to the first, our Lord employs the language

---

\* It is not forgotten that in this instance God *intended* Jerusalem to be destroyed, but it serves to show that in taking up arms we *may* be attempting to frustrate the purpose of God.

He does to bring home to the minds of the disciples the real nature of the situation. He had been with them ; He had protected them ; they had lacked nothing ; now the Shepherd was to be smitten, and the sheep exposed to all the violence of the enemy. The disciples interpreted His words with a literalness which has never been confined to them. They said, " Lord, behold here are two swords. And He said unto them, It is enough." He saw that they were likely to carry the meaning of His words beyond the scope He intended. He meant them to be taken, *cum grano salis*. It is quite true His language is very explicit, " let him sell his garment, and buy one "—but this was only because it was so difficult to make them understand the nature of that which was about to happen. They never understood that He must be rejected, that He must die. That He did not intend them to use the sword seems proved by what follows. Not only have we the command to Peter, " Put up thy sword," but our Lord heals the servant's ear which Peter had cut off. So that by act as well as word, Christ condemns His servant's deed. When He spoke of buying a sword was He not using the language of hyperbole ? And although He said " buy " one, He did not tell them how or when it was to be used.

Moreover, we must bear in mind the solemn statement, " All they that take the sword shall perish with the sword." This again is often taken too literally ; as though it meant that everyone who fights must necessarily be killed. This we know is far from being the case. Name after name in history could be mentioned of great warriors who died a peaceful death, beside the unnumbered multitude of the rank and file. Nevertheless, our Lord's words remain true in principle, and as He intended them. If the emphasis is placed on the word " take," we believe the true meaning will appear. That is, those who take the offensive and seize upon the sword as a means of attaining their end ; who are the aggressors and fight merely for conquest and self aggrandisement ; these perish by the sword. Not that " perish " necessarily means that they die in battle, though it may do. Napoleon is an instance of one taking the sword and perishing by the sword, for he lost everything at Waterloo ; and so is Zwingli, the Swiss Reformer.

As an illustration of what is here meant, we may quote from a very remarkable pamphlet which has been sent to us, entitled, " *How to live in peace during Time of War.*" The opening remarks are as follows :—

"The period of the Irish Rebellion of 1798 affords many striking instances of the preservation of those who, instead of relying upon military force, followed what they believed to be the commands of Christ, in refusing either to fight or in any way to resort to force for their defence. Whilst very many who placed themselves under military protection suffered violent deaths, those who put their trust in God were almost without exception preserved, often in a very remarkable manner. Fully two years before the outbreak of the rebellion many took the precaution to destroy all guns or any other weapons in their possession. This was of great importance, as it plainly declared, both to the Government and to the rebels, that those who thus left themselves without means of defence were prepared to rely solely on the Almighty for protection."

The narrative closes :—

"Do not these narratives of what was endured in 1798 by those who believed that all fighting is forbidden by Christ, shew how He can interpose for their protection, in accordance with His promise contained in the Scriptures : 'The angel of the Lord encampeth round about them that fear Him and delivereth them' " (Ps. xxxiv. 7).

## II.

Let us now consider the other side of the question.\* It may fairly be asked by those who may be disposed to differ from some of the foregoing remarks : Did our Lord, while forbidding His disciples to take the sword in His defence and in the extension of His Kingdom, intend such prohibition to extend to fighting as a whole ? It may be urged that He did actually, in so many words, order His immediate followers to provide themselves with swords. Not only this, but so urgent does His command appear to be that He suggests that a man should even part with his garment in order to obtain one. If all fighting is equally sinful, if the command, "Thou shalt not kill" applies to war, if the thought of a Christian taking up arms, under any conditions whatever, is absolutely abhorrent to God, why did Christ even *suggest* such a thing as purchasing a sword ? Even admitting that the disciples gave a too literal rendering to His words, and were prepared to give effect to them beyond what He intended, yet there the words remain, and no amount of reasoning or explanation can altogether get rid of them.

Then a further question arises : Do the exceptional circumstances of to-day warrant a Christian taking up arms ? To this, some would answer, Yes. And they would rely for support upon the very passage of Scripture we are considering. They would say, It

---

\* *i.e.*, Do special circumstances warrant Christians in taking up arms ?

was because of special and unique circumstances that our Lord advised His disciples to provide themselves with weapons. Our Lord could not have intended to mislead ; or have spoken words calculated to increase the difficulties of a situation already complicated. The only satisfactory explanation—the only possible one, it seems to us—of such advice is the taking into account the special and unique circumstances—they were unprecedented. These alone account for words which sound so different to any other words our Lord ever used. And if this is so, may it not be argued that although precisely similar circumstances can never occur again, yet special and peculiar circumstances might arise when such a passage as Luke xxii. 36 would again have its application ?

How are these arguments to be met ? Before attempting an answer let us try to clear the ground a little, by ascertaining what is the actual position. In the first place, it is not a sin to be a soldier. If it were, we should not find so many earnest Christians in the ranks. Secondly, the Bible nowhere condemns a soldier's life. When the soldiers demanded of John the Baptist, What shall we do ? the answer given was, " Do violence to no man, neither accuse any falsely ; and be content with your wages." Not a word or a hint about giving up their employment. It was a centurion of whom we read in Luke xxiii. that he " glorified God," when he witnessed the crucifixion of our Lord, and exclaimed, " Certainly this was a righteous man." We do not read that he straightway abandoned the army. While Acts x. furnishes us with the example of one who was a devout man, and that feared God, and was even singled out for a special mark of divine favour, though a soldier, for he and his household were the first to be publicly received into the Kingdom of God, through the administration of the Apostle Peter. Yet the centurion is not advised to give up his appointment. These instances prove that the Scriptures leave such matters entirely alone. The Bible does not even make a direct attack upon war ; though it would be wrong to say the Bible approved it. For there are wars and wars ; beside being many aspects of war. Often it gives opportunity for the noblest deeds and the greatest self-sacrifice. Moreover, war is not murder. As far as the mere act goes, there may be very little distinction ; but the motive behind the act makes all the difference.

If, therefore, the Scriptures never pause to condemn the soldier's calling ; if God selected a *centurion* for very high honour, without demanding that he should first of all relinquish his calling ;

if the Bible does not pronounce any judgment upon this matter, does not the whole question as to a Christian taking up arms, when *special* conditions seem to demand it, resolve itself into a personal one, and become one of individual faith? Each must judge for himself, according to his own conscience in the light of God's word.

How that Word would direct him, and what the decision would be, as regards any Christian who was prepared to take the *highest* ground, and act in full reliance upon God, we cannot doubt. An enlightened Christian, in the full energy of faith, would elect to trust in God and leave all issues with Him. The Scriptures that would guide him would be such passages as Eph. vi. 12, "We wrestle not against flesh and blood, etc."; 2 Cor. x. 3-5, "We do not war after the flesh"; and Rev. xiii. 10. For although this last refers to a time yet future, it bears a present application. Particularly the last clause, "Here is the patience and the faith of the saints."

"Patience" and "faith." These are the qualities demanded if we are to abstain from taking up arms. But all have not the same measure of faith, and all are not alike. There was a question raised with our Lord when He was on earth, and His reply was, "All men cannot receive this saying." Likewise all cannot receive what others may say about taking up arms. "But it is in Scripture," someone says. Yes, so it is, for those who can discern it, but not in any explicit form. Had God chosen to say, in so many words, "No professing child of mine is ever to bear a sword or carry a weapon of war, nor is he on any account to be a soldier," there are hundreds who are thinking of taking up arms to-day who would dismiss the thought at once. But God, in His infinite wisdom, has refrained from speaking in this way. He leaves many a question open, as far as any specific direction is concerned, and we can only find out His will, each for ourselves, in communion with Him.

Finally, it seems to us, we are not to judge one another in this matter. With regard to such questions, it is a mistake to lay down a more rigid rule than does Scripture, and condemn where the Word of God does not condemn. The writer has no doubt in his own mind as to which course is most in accord with the Spirit of Christ and the genius of Christianity, but, "let every man be fully persuaded in his own mind."\*

---

In view of present events we hope, with the commencement of the year, to insert articles on our Lord's Second Coming.

---

\* This refers of course, not to the general question of becoming a soldier, but as to circumstances demanding for the moment the taking up arms.



## “BRING.”

By WILLIAM LUFF.

ON three occasions, the Lord Jesus used the word “Bring”; and in each instance that which was brought was to be brought unto Himself. The first was:—

### A FAILURE.

“And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me” (Mark ix. 17-19).

When even apostles fail, we can bring the failure unto Him of Whom it is written, “He shall not fail” (Is. xlii. 4). Is it a son, a daughter, a scholar, a neighbour, a friend, a husband, or a wife, a brother, or a sister, in either case, bring them to Jesus. Do all efforts seem to fail? “Bring him unto Me,” will solve the difficulty.

The second instance is:—

### A FAMINE.

“And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves and two fishes. He said, *Bring them hither to me*” (Matt. xiv. 15-18).

Here the disciples did not even attempt to do anything; they rather shirked the responsibility. Three things are here suggested.

What they had was inadequate *apart* from their Master; five loaves could never feed five thousand men.

A *part* of what they had would have been inadequate; they had five loaves, and they had to bring those five loaves.

Christ *imparted* adequacy:—

“And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to *His* disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.”

Christ claims all that we have. Here Ananias and Sapphira failed (Acts v. 1-11). But when we have brought all, all is insufficient for the demand; but, thank God, the great Multiplier can impart sufficiency.

The third instance is :—

A FULNESS.

Perhaps there is even a greater need to exhort us to bring our successes to Christ, than our distresses. The case was this :—The disciples had toiled all night and had caught nothing.

“ But when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat ? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. . . . As soon then as they were 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. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three : and for all there were so many, yet was not the net broken ” (John xxi. 4-11).

Failure had prepared the disciples for this fulness. They were to bring of the fish which they had now caught as a *Proof of His Presence*. They might well count them, if they could thus account for them.

Here was also, *Food for the Future*. They had just partaken of one meal ; this fulness would provide for future needs.

Here was also, *A Harvest for Home*. If God gives us blessing, let us so land the fish that we shall have some to give away.

In these three cases we have human weakness met by Divine power. Disciples could not ; Christ could. They failed ; He prevailed.

One other instance of bringing to Jesus, even without a command, is recorded, Mark x. 13-16 :—

And they brought young children to him, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.”

“ Our fellowship with the saints is not the measure of our love to them. We can only have so much true fellowship as there is unity of mind. Christ loved His people when they were dead in trespasses, but then there could be no fellowship—no interchange of the thoughts and affections of the heart. The apostle says, ‘ Let this mind be in you which was also in Christ Jesus.’ Let us seek to cultivate this, and we shall have fellowship with Him, and with one another in Him.”

## THE BLESSED HOPE.

By WALTER SCOTT.

THE great Hope of the Church is Christ Himself. It is not Christ *and* glory ; or Christ *and* clouds ; or Christ *and* angels ; or Christ *and* His iron sceptre of authority. We love Christ for what He has done, but we love Him most of all for what He is. His blood has cleared the guilty conscience, but His personal perfections absorb our being. He has made Himself so dear, so essential to our very existence that heart and soul cry out for Christ. God hears the cry, and the presentation of Christ personally and alone and without the insignia of royalty is His answer to the soul's yearning for Christ. No doubt we shall see and converse with Abraham—the pattern saint of the Old Testament, and with Paul—the pattern saint of the New Testament. But Paul has not the charm of Christ. We long for the One Who occupied the Cross and filled the tomb. Christ is the preciousness—the sum of all moral excellence and beauty. The flowers of earth were fair till we came into personal touch with the Rose of Sharon. Christ is *alone*. We never knew what love meant, till we drank it at the fountain—the *heart* of Christ. In the ivory palaces of the King, ointment and song tell of the gladness of the worshippers of the King (Ps. xlv.). The beauties and glories of the slain Lamb as unfolded in that magnificent chapter, Revelation v., simply thrills the universe. The crash of an eternal song from the centre of bliss, as it rolls over the bosom of Creation thrills with exultant joy, heavenly and earthly intelligences. What is it all about ? It is the Lamb standing before the Throne of the Eternal, with Calvary in its love and wounds indelibly impressed upon His Person.

Now this is the One, the *very* One Who is coming, and whose deathless love has struck an answering chord in our hearts.

Interpose the Coming Tribulation or aught else, previous to our Translation (1 Thess. iv. 17), and you deal a damaging blow to the great Hope of our hearts : *The momentarily expectation of the Lord's Personal Coming for His own—all His own, then, dead or alive.*

The coming of the Lord is not denied, but its delay is pleaded for.

Christ will meet us and we shall meet Him in "the air"—a space unmeasured, but of sufficient capacity to contain His heavenly

redeemed. *This* personal Coming is independent of public events. Wars, troubles and commotions on earth have nothing to do with it. The Hope is the subject of Revelation (1 Thess. iv. 15), not of Prophecy, hence it is not found in the Old Testament Scriptures.

May God keep the Hope burning bright in our souls. It is about to be translated into *fact*.

## JESUS DISMISSING THE MULTITUDE.

"And straightway he constrained his disciples to get into the ship and to go to the other side unto Bethsaida whilst he sent away the people" (Mark vi. 45).

By W. BOUSFIELD.

IT is an intensely interesting story, this one of the disappearing multitude. They, whose condition but a short time before had been such as called out the deepest compassions of the heart of Jesus, truly as sheep without a shepherd.

But what a change. "They did all eat and were filled"; and now, as satisfied ones, they return to their homes. But where are the disciples? Gone, and at His request, for He "*constrained* them." They had gone over to the other side, "While He sent away the people."

The *Servant* must disappear that the *Master* may come into view.

It is ever so, and rightly so.

"He must increase but I must decrease," was the language of one whom the Lord declared to be the greatest of them born of women; and though he did not like the process, and sent a message of doubt to the Master, the loving gracious and exquisitely tender message he received settled all his doubts. "Blessed is He whosoever shall not be offended in Me," was a sufficient answer.

Again, John's two disciples heard him speak, and utter his adoring testimony, "Behold the Lamb of God"; and they left him and followed Jesus. He gladly disappeared that the One Who had so engrossed his thoughts might come into *their* lives.

So Paul travailed again in birth that *Christ* might be formed in those whom he addressed; and he could say, "for me to live," not self, but "Christ."

We know from sad experience that we are never so much in danger as when the Lord is using us; when ugly pride comes to our elbow with its flattering suggestions.

“What a wonderful sermon, Mr. Wesley.” “Ah, you’re too late, too late, the devil told me that ere I left the pulpit steps.”

The Lord had graciously used His beloved disciples to, first of all, reduce that chaotic crowd to orderly companies of hundreds and fifties; and then, without hurry or bustle, but in the moral dignity of conscious power, He had distributed the loaves and fishes, first to the disciples and they in turn to the hungry multitude; and now every need is met and every one satisfied; there has been enough and to spare. It is at this moment that he constrains the disciples to go away that *He* might dismiss the multitude. Why? The answer can only be, that His desire was that the very last impression on the minds of this satisfied people should be one of *Himself*. Not what wonderful men Peter, or John, or James were, but what a glorious and wonderful Person *He* was.

We do not know *how* he dismissed them, but sure we are He dismissed them in a right royal manner, King that He was. Whether He moved in and out amongst that vast crowd, a word here and a word there, or whether in the consciousness of Who He was, He quietly stood to receive the silent homage of this multitude, we know not; but we do know that the very last impression on the minds of all was of *Himself*.

Beloved fellow-servants, concerning such a Master let this be our desire, that He alone be seen; and may this be the guiding principle in our service, and God will abundantly bless us and it.

---

## CHRIST OUR LIFE.

---

“I am the Life” I hear Him say,  
 It fills my soul with Light,  
 Since *He is mine*, His life is mine,  
 His love, His power, His might.  
 My vessel frail may oft-times be  
 On troubled waters toss’d;  
 But hid in Him my life’s secure,  
 It cannot now be lost.  
 And far beyond the water-floods,  
 Above earth’s awful strife  
 He sits, Who rules all things below,  
 My Lord, My Light, My Life.  
 How calm the soul ruled by this Life!  
 How free from anxious care!  
 Content to leave all in His hands  
 Who numbers every hair.  
 Kept peaceful in His perfect peace,  
 Through life’s perplexing ways;  
 Strong in His joy, rich in His love,  
 And happy in His grace.—M. E. R.

## ARMAGEDDON.

Rev. xvi. 16.

By WALTER SCOTT.

THE reference to Armageddon in Rev. xvi. 16—the only one in the New Testament—is of deep interest at present.

In the secular press Armageddon has been located first in Belgium, then in France, and lastly in Germany. Now it is quite true that the peoples of those, and other European countries, will in their armies, at least, be gathered to Armageddon, but that assembling of nations is yet future, thank God! Saints are caught up (1 Thess. iv.) before this Satanic gathering of the nations. The slightest attention to the wording of the Armageddon passage should preserve from two mistakes: making it of *present* application, and locating it in *Europe*. "And He (God) gathered them together into a place called in the *Hebrew* tongue Armageddon."

The *Jewish* term refers us back to Judges v. 19. The valley of Megiddo is famous as the battlefield of Israel. Some of their most glorious victories were won in Megiddo, which aptly signifies, *place of troops*.

But the geographical location of Armageddon and its circumscribed area, cannot for a moment be regarded as the gathering-place of the nations. Armageddon situated in the southern part of the extensive plain of Esdraelon and the chosen battle-ground of Palestine, presents in *principle* the Armageddon of the last days. All Prophetic Scriptures unite in one combined and uniform testimony, namely, that the closing battles of the crisis are fought in Palestine and adjacent countries—Palestine especially.

We do not understand a universal gathering of armies to Armageddon at the *same moment*. Rev. xix. 19 presents the Beast, *i.e.*, the ten Kingdoms, *and* the kings of the earth; in other words, the political chiefs of Christendom in confederacy against the LAMB. Subsequently, the King of the North and his allies attack JERUSALEM. Lastly, Gog (Russia), Persia, &c., make a gigantic effort to crush ISRAEL. The final issue of all European and Asiatic conflicts will be the shining forth of Christ's glory and the triumph of the Jew.

## THE OBSERVATORY.

**Sunday Amusements.**—The matter of Sunday Golf and the general question of Sunday Amusements recently came before the London County Council. Games, on the Lord's day, were strongly advocated by the Rev. Stewart Headlam, and he afterwards wrote to a weekly paper on the same subject. The following letter is published with the thought that some of our readers may have relatives or acquaintances who are in danger of this snare :—

“It is a sad pity when clergymen lend themselves to this kind of thing. One would expect something better from one who passes as a spiritual leader. But as in our Lord's day, so now, there are blind leaders of the blind. This is how He described the religious leaders of His time, and we may be quite sure things are very much the same to-day as then. First of all, it might be supposed that the uppermost desire of one who professes to have the *spiritual need of people at heart would be their growth in the divine life.* Let us, then, ask the question, Do Sunday amusements tend to quicken the spiritual pulse of people? Do they give them an increased longing after eternal things? Do they strengthen communion with God, and will people's faith become more and more established by giving increased opportunities for the pursuit of pleasure?

“In order to find an answer to these questions, let us look at the countries where Sunday is far more given over to these amusements than is the case in England. I suppose in France and Spain we find the kind of thing most fully developed which Mr. H. advocates. They are the countries where, as far as Europe is concerned, Christianity is at its lowest ebb. No one would think of either country as representing a condition of things, spiritually, in advance of our own. But let us take our own country. No one will deny there has been a great development of Sunday amusements in England during the last thirty years, and every year we seem coming nearer to what Mr. H. advocates. With what results? Everybody knows that the Churches and Chapels are becoming more neglected, and people have to a greater extent than ever, turned away from even the outward profession of Christianity. Is this what ought to satisfy a so-called Christian minister? Yet these examples show what will more and more come to pass if Mr. H. has his own way.

“Moreover, he pleads for Sunday to be a day of rest from work. Can it be truly a day of rest if the noise of gathering crowds, and the excitement of games fill the air? Have not the majority of us had quite enough of crowds during six days of the week? Is not the very essence of the rest of the Lord's Day that quietness and stillness which used once to mark it, but is now fast disappearing?

“Mr. H. says, “Sunday was never meant to be a mournful day.” Who wishes to make it a mournful day? Has he—a Christian minister—so little

conception of what constitutes true joy, that he thinks a day mournful that is not spent in amusements? If he says, "But the people I have in my mind lack this true joy"; then all I can say is, it is his duty to bring it to them, and not send them off on a false scent. He says, "Our Sunday is the festival of the Glorious Resurrection." Did Christ die and rise again in order that people might have amusements on Sundays? Surely He had no need to come into the world to do that. And is a game of cricket a very exalted way of reminding ourselves of "the glorious Resurrection"? Would these people, who are disposed to spend their time as Mr. H. suggests, care to think for five minutes about the Resurrection and all that it means, or do they for a moment understand its import? Has he forgotten (if he ever knew) that while the Resurrection of Christ means the justification of the believer, it ensures the condemnation of the unbeliever, for Christ is appointed to be the Judge of quick and dead; and am I to advise people who may stand in danger of meeting Him as their Judge to spend the day that commemorates His Resurrection in idle amusements, thinking only of themselves and this life, instead of God and eternity? Mr. H. speaks at the close of *creating artificial sins*. This is not the point at all. It is not the question of whether a game on Sunday is a sin or not. But, is it expedient? Are people likely to come nearer to God by it? Will Christ become a greater reality to them, and will His salvation be more sought after? I am afraid only a decided negative can be given to these questions. I would only add one thing more. Mr. H. says, "A Christian who goes to the one great Christian service on a Sunday morning, is thoroughly justified in playing games afterwards." Mr. H.'s idea of what a Christian is, or should be, is a very poor one. After attending one service he is free to think of his own pleasure. Is there no service to be rendered to others? Surely, there are many kinds of service, and which can only be done on the Lord's Day. Moreover, I have yet to meet the real Christian who wishes to employ the few hours in amusements which are afforded for spiritual help and the enjoyment of sacred things. When I see that that sort of thing helps a man to be a better and truer Christian, then I will go in for it, and advocate it for others. But I do not see this, I see just the opposite. I see that the countries where Sunday amusements are most in vogue are *not* the countries where Christianity flourishes, but just the reverse."

---

### JESUS.

"Thy name is as ointment poured forth" (Song i. 3).

Jesus! Jesus! Name of names the sweetest,

Balm for every pain;

Breathe it softly when thy spirit faileth,

O'er and o'er again.

Say it till a tender hush falls o'er thee,

Deep and sweet and still;

Till that Name in all its precious fulness

Doth thy spirit fill.

Bring thy alabaster box of ointment,

Break it at His feet;

Then go forth refreshing all around thee

With its fragrance sweet.—ANNA WOODCOCK.



## ENCOURAGEMENT FOR OBSCURE WORKERS.

By E. ADAMS.

---

MANY of the readers of this magazine can doubtless point to some human instrument by whom they were led to the Saviour. The immediate occasion of their decision for Christ may have been the preaching of a sermon, the giving of an address, the reading of a book or tract, or it may have been personal intercourse with a believer. And they always couple their conversion with the name of the speaker or writer who brought them into saving touch with the Lord. But were there no other agents at work? Had they not received earlier impressions of divine truths, which prepared the way for the act of saving faith? In the great day when sowers and reapers will rejoice together, it is most likely that those who stand out in our minds as having led us to Christ will have to share their reward with others, whose influence on us was none the less real because largely unrecognised by us at the time of our conversion. The fact is, *God usually divides up the work of the conversion of a soul*, using more than one human agent.

It is rare, indeed, that only one person is instrumental in bringing a soul to the Saviour. It may happen that a godly mother, whose teaching of her child in early years is confirmed by a holy life at home, is also the means of leading him to a personal trust in the Redeemer in later years, without any other Christian influence having been brought to bear upon him. But such cases, we believe, are exceptional.

The great apostle to the Gentiles affirms that while he had *planted*, Apollos had *watered*. And our Lord reminded His disciples that one sows and another reaps. Let not the Sunday School worker be discouraged if, while faithfully and lovingly commending the gospel to his class, he sees no apparent fruit of his labours. It may well be that the Lord of the harvest has made him a sower, and that to another will fall the happy privilege of reaping the golden grain.

Let us attempt briefly to describe a case of conversion which might, at least in some respects, serve as a type of what has

occurred in countless instances in the past, and which is being repeated to-day in the history of many a soul that is won for the Master.

A godly, praying mother brings up her child in the nurture and admonition of the Lord. She not only instructs him in Biblical and gospel truths, but makes his salvation a matter of earnest and believing prayer. In course of time he attends a Sunday School where the same or kindred truths are, week by week, instilled into his ever growing mind, as he passes from class to class. At the age when a boy begins to think himself too old for the Sunday School he leaves, and passes out into the world to earn his living, still unsaved, although his mind has been stored with gospel texts, and in spite of an earnest appeal on the part of his teacher to accept Christ. Being now out of touch with spiritual associations, and at a period when we like to test everything by our own reason, and to challenge all authority, he learns to question the truth of what he all along has been brought up to believe. He breathes a new air of liberty ; he means to see life and have his fling. And he finds it very convenient to doubt. And so a few years later we find our young man liking to call himself an agnostic, and the gospel old-fashioned nonsense. But his mother's prayers hang about his neck, and he cannot entirely shake off the impressions of earlier years. At the same time his conscience is often smitten, when he contemplates the godly lives of one or two of his workmates, and he finds himself doubting his doubts, and saying to himself, "After all, there must be something in the old gospel ; I wonder if it is true after all." The evidence of a holy life is beginning to have its effect, and he commences to say less, and think more.

A book on Christian evidences, which has been given him, silences some of his mental difficulties, and stimulates his interest in the things of God. One evening he enters a meeting where the gospel is being proclaimed, and the preacher's message reaches his conscience. He is now thoroughly awakened, his sins press upon his heart, and he longs for peace. Passing by an open-air meeting he is arrested by the singing of a hymn which comes back to him with painful familiarity, for he had often sung it in his childhood's days ; and as he drinks in the words of the speaker he realises that as a lost sinner his only hope is in Christ. After the meeting is over, he lingers behind, and is approached by one of the

workers. (What a pity it is that those who attend open-air meetings do not look out for any strangers who may be lingering behind). Our young man is in dead earnest, and that night he is led to the Saviour, to the great joy of the worker who was on the watch for souls. His address is taken, and a letter from the leader of the meeting, with the booklet it encloses, are the means of bringing him peace and assurance.

Now in this case, who was the instrument that God used to that young man's conversion? Was it merely the personal worker, who pointed him to the Saviour? All *he* did was to put the finishing touch to a work in which, as we have seen, *several* individuals were concerned.

A large piece of stone is being struck with a hammer. Blow after blow descends, without any apparent effect. The stone seems made of adamant; nine blows of the heavy hammer have fallen, and still no result. But at the tenth blow the stone is shattered to pieces. Was it only the tenth blow that broke the stone? Were all the previous nine useless? We think not. Their work was to render possible the shattering of the stone at the tenth blow.

And so it is in the work of saving the lost. *God divides the work of conversion, that no flesh should boast in His presence.*

As far as the work of building up the soul of the believer is concerned, it is even more obvious that God divides it among many labourers. Many indeed are the human instruments that our God sees fit to employ in moulding and shaping the lives and characters of those who are the heirs of eternal glory; and every single instrument is necessary. What an honour belongs to even the most obscure of God's servants!

Fellow-workers, have we not here a grand encouragement to do what we can in the Lord's service? We hear that well-known exhortation come to us with fresh meaning and power. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, *forasmuch as ye know that your labour is not in vain in the Lord.*"

---

"The heart can never be satisfied—there is a void in it that cannot be filled up—by anything except the presence of Jesus."

## BRIEF NOTES ON ROMANS V. &amp; VI.

THE chapter begins, "Therefore, being justified by faith, we have peace with God *through our Lord Jesus Christ.*" It is because of what Christ is and has done that there can be peace with God. You must look at Him, not at yourself. Peace is not found by looking at ourselves but at Christ, and in believing what God says about Him. Peace with God means all the past is *closed* never to be re-opened. God will *never* raise another question about that. "Who was delivered for our offences" (all of them), meets the past, and the fact that God has raised Him for our justification is an eternal settlement of all that relates to the past. Your justification rests upon what God has done, something outside yourself altogether.

Ver. 2 introduces us to something new. If the past is forever settled, what about the present? We are associated with the One Who delivered us from the past. "By whom (Christ) we have access by faith into this grace wherein we stand." It is access into a new position. Christ took your place and now God gives you *His*. The measure of His favour to you is what He thinks of His beloved Son. You have only to accept it—allow God to have His way. "Access into *this* grace." What is *this* grace? All that is now yours in Christ. It is the unalterable position that is yours. Nothing can change this, neither yourself, nor circumstances—Christ is the sole reason for God's favour, and as you think of Him you learn that God loves you—His love is shed abroad in your heart—all that happens by the way is only to teach you more of this.

Let us see from this chapter what "this grace" includes. It is a place of favour through Christ. Through Him we have peace with God. The love of God is ours, "for God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." This love is not ours because of anything we have done, for we are told that we are without strength (ver. 6). This favour is solely because of Christ. Look how *we* are depicted. "Without strength" (ver. 6), "Ungodly" (ver. 6), "Sinners" (ver. 8), "Enemies" (ver. 10). We have not, then, brought ourselves into this place of favour. "Without strength," unable to be what God wanted us to be and therefore ungodly; not only so, but doing continually what He hated—"sinners"; and, worse than all, really hating

God in our hearts, for we were enemies. It is God's grace that has changed all this. Saved from wrath *through Him* (ver. 9). Saved by His life (ver. 10). He is between us and wrath, and all that He is is the portion of our hearts. What a place of favour Christ brings us into. Peace with God through Him, saved from wrath through Him, saved by His life, joy in God through Him. I must look upon Christ to know how fully I am blessed.

The remainder of the chapter shews what came to us through Adam and what comes to us through Christ. Sin and death through the one, righteousness and life through the other. Ver. 15: "The grace of God and the gift by grace which is by *one man* Jesus Christ." Ver. 17: "They which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Ver. 21: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by (or in) Jesus Christ our Lord." This is the grace in which we stand.

#### ROMANS VI.

There is a fourfold division to this chapter. Read verse 22 and you will see what it is:—

1. Being made free from sin.
2. Become servants to God.
3. Fruit unto holiness.
4. The end everlasting life.

Vers. 1-11 give us the first section; 12-14, the second; 15-19, the third; 20-23, the last.

Shall we look at the chapter in this way? Without exaggeration, it is one of the most important chapters in the whole Bible. The reason is, it deals with the subject of sin in us. Not so much the *sins*—the deeds—as what produced them. In other words, the root. And as this root still remains, even after we are forgiven, and will remain as long as we are in this mortal body, we need to learn how we are delivered from sin's dominion even though it is still within. Once it governed *us*; now we are to keep *it* under.

Notice how much death is spoken of in this chapter. The reason is, it is dealing with our state by nature, and the only way of deliverance from a state is by death. It begins with the question: "Shall we continue in sin?" *i.e.*, shall we continue in that state? Sin is our state by nature, as children of Adam. *Sins*, the actions produced by that state. When we first begin to know God, it is

what we have *done* that troubles us ; but when this is forgiven, it is what we *are* begins to trouble us. Is there any deliverance from that ? Yes, and this chapter shews us what it is. It is through death, though not our own death, but the death of Christ—our death with Him. Notice the difference between the way in which that death meets our sins and sin. Where it is a question of sins, we read, “ Who was delivered for our *offences*.” Here, in this chapter, it is all about our having died—died *with* Christ. So, immediately, the question of ver. 1, “ Shall we continue in sin ? ” is answered in ver. 2 by “ How shall we that are dead (or have died) to sin live any longer therein ? ” You see the believer is looked upon as having died. But how ? With Christ. “ Know ye not, that so many of us as were baptised unto Jesus Christ were baptised unto HIS DEATH. Therefore, we are buried *with Him* by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Baptism is the *public* acceptance of *Christ's death* as separating us from sin—the old life—and we undertake to walk in newness of life. So you see that you have the privilege of reckoning your Saviour's death as yours, and that, therefore, sin is no longer your true life—that has come to an end. You are identified with Christ all through. Identified with Him in His death as bringing to an end your connection with that state of sin, and identified with Him as the One raised from the dead by the glory of the Father. That is your true life henceforth. Look at vers. 10-11 and you will see what is meant. “ For in that He died, He died unto sin once ; but in that He liveth He liveth unto God. *Likewise* RECKON (reckon, because it is not your own death) ye also yourselves to be dead indeed unto sin, but alive unto God, through (or in) Jesus Christ our Lord.” So whenever sin troubles you, you are to reckon yourself as having died to it. Turn away from it as if it were no longer a part of you, and reckon yourself alive unto God. For God has by the death of Christ set you free.

2. But our being set free from the old master sin, is in order that we may yield ourselves to a new master—God. Instead of obeying sin, we are to yield to God. I am not set free from sin to be my own master, I should soon be under its dominion again. The only true freedom is in becoming servants to God. “ Yield yourselves unto God as those that are alive from the dead.” Go through this chapter experimentally, see yourself <sup>7</sup>having part in the death of Christ. He died unto *sin*, and that death you are to

reckon as your death. But He is alive again, and you are alive in Him, His life is now your life. He is your true life now. A new history has begun for you and you are to yield yourself unto God as one alive from the dead. You must obey from the heart this form of doctrine (ver. 17).

Ver. 14 is true of those thus yielded. If you are yielded to God, He will see that sin does not have dominion over you. "For ye are not under law, but under grace." Under law you would be left to fight the battle by yourself, under grace, means you can count upon God's help, and if you yield to Him, He will see that you do not yield to sin.

3. And what is the practical result of this? We have our "fruit unto holiness" (vers. 15-19). Obedience to God at length becomes our highest joy. We see how awful it was to serve sin; how delightful to serve God. Holiness means that we delight to do God's will. It becomes our highest aim and pleasure. The more we do right, the more we *love* to do it, and sin becomes hateful.

4. And the end of such a course is eternal life. Not only a life that will continue for ever, but one of uninterrupted joy and communion with God in the enjoyment of all that He is. Sin will never trouble us there. Holiness will be our character for ever. Think of the difference presented in the closing verse. How intensely solemn! "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." How well we had earned sin's wages. Death was our due. What shall we say when, instead, God has given us eternal life; a life where all will make for our happiness and peace and wellbeing? Death means eternal loss and suffering, the other eternal gain. It is God's gift, and this tells us how great it is; and another thing, it is in Christ Jesus our Lord. When we think of how great, how good and how perfect He is, what must it be to be blessed eternally in Him.

Think often of these four things:—

1. Set free from Sin. Christ's death has separated you for ever from it.
2. Yielded to God, to become His servants to do His will.
3. This leads to true holiness and, consequently, true happiness.
4. And the end—eternal life—Life in all its expansiveness, in the love and joy of God for ever.

“To come to Christ, and bring Him into our daily life, is the secret of real happiness and abiding peace. He wants *us*, and we need *Him*. Only He, from Whom comes all our being, can satisfy us, and fill us with joy unspeakable and full of glory; so that it may be true of us, ‘Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice.’ He died for us, not merely to save us from the wages of sin, but that an acquaintance with Him might begin which shall never end. It was not only our necessity which brought Him from above, and brought Him so low, even to the Cross, but it was His love, and *He wants us to know THAT*. He loved us and died for us, not merely to take away our sins, but because He *wanted us*, that ‘we might live together with Him’; that thus we might know all that we are to Him, and all He can be to us.”

\* \* \* \*

“When the Holy Spirit communicates truth to the renewed heart, it always reascends in thanksgiving and praise. True worship is but the grateful and joyful response of the heart to God, when filled with a deep sense of the blessings which have been communicated from on high. The Holy Spirit causes the feelings produced by the revelation of God, of His glory—of His love in Jesus, and of all the blessings with which He loadeth us, to reascend to God in adoration. And surely the heart which is penetrated with the grace of God will find delight in rendering back to Him the homage of its adoration and gratitude for all these blessings, which are so many proofs of the infinite and eternal love which God has for us.”

\* \* \* \*

“There is no hour more profitably spent than that in which the Christian is alone with God over His Word, pondering upon God’s thoughts in God’s presence. A book learned, and a Spirit taught, Christian are very distinct.”

---

#### IS THE SILENCE TO BE BROKEN?

**The Silence of God.**—“A Silent Heaven is the Greatest Mystery of our Existence.” By Sir Robert Anderson, K.C.B., LL.D. Concerning which *The Record* said: “It is a bold and honest endeavour to grapple with a profound difficulty which few have not felt from time to time.” First issued at 5s., now 2s. 6d., post free.

PICKERING & INGLIS, Bothwell Street, Glasgow;  
A. HOLNESS, 14, Paternoster Row, London.



# The Faith and The Flock.

Vol. VI.—No. 12.

DECEMBER, 1914. PRICE—ONE PENNY.

## NOTES AND COMMENTS.

### *After the War.*

THE Society of Friends has issued a manifesto with reference to the War, addressed "To Men and Women of goodwill in the British Empire." As this appeal is of a general character it calls for a reply, and we wish to offer one or two comments: First of all, upon what seems to us a fundamental misconception, from a Christian point of view, of the general position of men and nations as regards themselves and God; and secondly, upon that part of the manifesto which deals with the future outlook.

1. We notice throughout this declaration by the Friends such expressions as: "The fundamental unity of men in the family of God"; "Brotherhood among those of different races"; that God "will lead His family into a new and better day." We have no wish to make anyone an offender for a word, but such ideas as these are entirely misplaced, and find no warrant in Scripture. It is quite true there is a Brotherhood; but it is a Brotherhood composed of those who have accepted the Lord Jesus as their Saviour and Lord. There is "a family of God;" but people are not in it by a natural, but by a spiritual birth. Why then does Mr. Isaac Sharp—who, we presume, is responsible for this expression of opinion—use these terms indiscriminately, as if they applied equally to all men. Few things are more clearly defined in the New Testament than the difference of position between the saved and the unsaved—the regenerate and the unregenerate—between those who believe and confess Christ and those who do not.

While it is quite true that God "hath made of one blood all nations of men for to dwell on all the face of the earth," yet it must not be forgotten that other things are true beside this: that man is fallen, he is alienated from the life of God, a sinner, and condemned (John iii. 18-19, 36). There is no salvation for him out of Christ, and there is no true relationship either with God or between man and man out of Christ. To take these holy and spiritual terms and

use them in a natural sense, and in connection with fallen humanity, is not right, and can lead only to the direst confusion. Unless we see truly man's lost and fallen state and what God thinks of him, we can see nothing clearly, and our entire view of truth will be obscured. Scripture everywhere draws a fundamental distinction between members of the same human family. Christ is both the uniting, and the dividing, line. Could that distinction be made more clear than by St. Paul in one passage in his first epistle to the Thessalonians? At the end of chapter iv. he shows that a time is coming when all that are in Christ—both living and dead—will be taken away—separated from all the rest of mankind—and caught up to meet the Lord in the air. He then shows (chap. v. 3) what will be the portion of those who are out of Christ. "When *they* (in the other connection the word is "*we*") shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape." And we go on to read: "But ye brethren"—all are not brethren, then—"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Here some only amongst the human family are spoken of as "children," and they are of the light and of the day, in contrast to others who are of the night and of darkness. Could anyone who understood and appreciated these distinctions speak as the Society of Friends do in their paper?

In Acts xvii., where we have Paul's address to the Athenians (from which we have just quoted, as to all men being of one blood), we find there were ultimately three classes amongst his audience. "Some mocked"; "Others said, We will hear thee again"; while certain men and women clave unto him and believed. Can we put these three classes on a par? Was there no radical difference between them? Are those who mock at God's message in His family in the same way as those who believe it? Scripture says No, as we have seen. Dionysius and Damaris, with the others who believed, were alone true children of God, *as the Word of God uses that term*, and they alone were brethren.

Is it not then a travesty and an abuse of language to speak of "the fundamental unity of men in the family of God"; or of the "Brotherhood among those of different races?" Brotherhood, and relationship with God, are on a different basis altogether.

When St. Paul writes his epistles he invariably addresses them to believers in Christ, and not to all men generally. And when St. Peter speaks of "Brotherhood" and of "the people of God" it is perfectly clear that he is thinking only of believers in Christ (1 Pet. ii. 10 and 17, cf. 1 chap. 1-2). These points are of the utmost importance, and we would earnestly and affectionately commend them to the notice of the Society of Friends.

## II.

Before dwelling upon the second point, we would notice one remark with which we cordially agree. The manifesto declares: "In the hour of darkest night it is not for us to lose heart. Never was there greater need for men of faith." Yes, never was there more need for prayer, and for men who have power with God. And the next sentence is worthy of grave consideration: "To many will come the temptation to deny God, and to turn away with despair from the Christianity which seems to be identified with bloodshed on so gigantic a scale." Many must be feeling the truth of this assertion. God's name, unhappily, has been dragged in, and His help claimed, as if He could be counted on to aid and abet the ambitions of men; and thus in the minds of multitudes, unable or unwilling to make any distinction, the horrors of war become identified with the faith of Christianity. It cannot be too strongly asserted that it is not Christianity, but the want of it, that makes people use the name of God as they do. We are in agreement, too, with this statement: "We are being compelled to face the fact that the human race has been guilty of a gigantic folly. We have built up a culture, a civilisation, and even a religious life, and we have been content to rest it all upon a foundation of sand." Nothing could be more true. And the reason is that there has been the profession of Christ's Name without any earnest attempt to carry out His precepts or act as if He were really and truly Lord. "Why call ye Me Lord, Lord, and do not the things which I say?" are words which might just as appropriately be addressed by Christ to past and present generations of so-called Christians, as they were to the religious people of His own day.

It will thus be seen that there are statements in this manifesto with which we are in entire accord; it is when we come to that part which deals with the future that we feel compelled to dissent.

To our amazement we find such a sentence as this: "*At the close of this war we shall be faced with a stupendous task of reconstruction*" (italics ours). A reconstruction of what? we would ask. A new culture and a new civilisation? And upon what? A foundation of sand, again? It certainly will be, if it is to be the culture and civilisation of man as man. Are the Society of Friends so optimistic as to believe that they are going to succeed where all their predecessors have failed, after efforts stretching over *two thousand years*?

If it is not to be culture and civilisation that they are going to reconstruct, what is it to be? Does the Kingdom of God need reconstruction? Has God anything new to introduce to man beyond Christ and His salvation? Is some new power coming which will Christianise the nations, as such? But after all, we find, as we proceed, it is to be culture. We read: "We shall be able to make a new start, and to make it all together . . . We shall have an opportunity of reconstructing European culture upon the only possible permanent foundation—mutual trust and goodwill." Here, then, we have "culture and civilization" again, and here also we have "the foundation of sand." "Mutual trust and goodwill!" But who is going to instil this into the hearts of men? Already conscription is being spoken of as one of the first measures to be introduced into this country at the close of the war. The dominating factors in national life are not mutual trust and goodwill, but distrust and self-will. And it must be so, while human nature remains what it is, and sin is paramount. The manifesto seems to overlook the radical condition of mankind. Of what use is it, then, to talk of being "able as brethren together to lay down far reaching principles for the future of mankind *such as will insure us for ever against a repetition of this gigantic folly*" (italics ours). The manifesto concludes by speaking of "a glorious possible future," and says, "At a time when so severe a blow is being struck at the great causes of moral, social and religious reform for which so many have struggled, we need to look with expectation and confidence to Him, whose cause they are, and find a fresh inspiration in the certainty of His victory."

That there is "a glorious possible future" before mankind, no one who reads and believes the Bible can doubt. But it is not going to be brought about by "the great causes of moral, social and religious reform," as the Society of Friends assert. How is it then

to be brought about? There is surely, it will be agreed, but one authority upon these matters, and only one source of information. Of what use is mere speculation? Especially after two thousand years of failure! The Bible, to whose authority, it is to be hoped, all will bow, alone can enlighten us here. And it speaks with no uncertain voice. Yet, strange to say, the manifesto, as far as we can see, does not make one reference to it, or support any of its statements by a single quotation from its pages. But the Bible is not thus to be ruled out of court. What does it say?

1. *It predicts everywhere that evil will increase.* In answer to the question, "What shall be the sign of Thy coming, and of the end of the age?" Christ speaks of "Wars and rumours of wars," and He distinctly declares that "iniquity shall abound," and refers to "the great tribulation such as was not since the beginning of the world to this time (*i.e.*, the end of the age) no, nor ever shall be" (Matt. xxiv. 3, 6, 12, 21). Agreeing with this are the words of St. Paul in his second letter to Timothy. "This know also, that *in the last days* perilous times will come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, &c." (chap. iii. 1-5). In 2 Thess. ii. he describes the mystery of iniquity, and shews how it will reach its climax in the man of sin—the son of perdition, the lawless one—who opposeth and exalteth himself above all that is called God, or that is worshipped, and whose coming is after the working of Satan with all power and signs and lying wonders. And this, too, is at the end, and is yet future. "Whom the Lord shall consume with the spirit of His mouth, and shall destroy *with the brightness of His coming.*"

2. Nor will things be any better in the professing Church. Such expressions as "the love of many shall wax cold"; "because they received not the love of the truth, that they might be saved"; "having a form of godliness, but denying the power thereof"; "evil men and seducers shall wax worse and worse, deceiving, and being deceived"; "so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth," all indicate, not a state of betterment, but a growing degeneracy. At the end, both in the Church and in the world, a climax will be reached, not of good, but of evil.

3. How then will a glorious future be introduced, and the world be brought to the feet of Christ? Not by "the great causes of moral, social and religious reform" as the Friends would have us believe—not even by the gospel of God's grace—but by the personal return of Christ, in judgment upon His enemies. The Bible everywhere—Old Testament as well as New—is full of this thought. The Psalms are full of it. "Sit Thou at My right hand, until I make Thine enemies Thy footstool," is Jehovah's word to His Son. "Thy people shall be willing in the day of Thy *power*" (Ps. cx.). "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little" (Ps. ii.). "Gird Thy sword upon Thy thigh, O most mighty . . . and Thy right hand shall teach Thee terrible things" (Ps. xlv.). We would commend these Psalms to the attention of the Lord's people. They all refer to Christ, and His Coming personal reign.

Christ's own witness is not less distinct. "And then shall appear the sign of the Son of Man in heaven; *and then shall all the tribes of the earth mourn.*" What need to mourn if "the great causes of moral, social and religious reforms" have succeeded? Compare Rev. i. 7, vi. 15-17, xi. 15-18. In this last passage the time is referred to when "the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ." But it also adds "the nations were angry." Why angry? and why does it speak of those who corrupt the earth, if the Friends' programme is to be successful? Everywhere throughout the greater part of the Book of The Revelation the habitable earth is seen to be in the deadliest opposition to God, and it is only by power and in judgment that Christ secures His throne (cf. Rev. xix. 14-21; 2 Tim. iv. 1; 1 Thess. v. 3; 2 Thess. i. 7-10; Dan. ii. 44-45). Then, following upon these judgments, will be introduced that era of peace and blessing referred to in such passages as Isa. ii. 2-4, ix. 6-7, xi. 1-9, xxv. 6-8, lx.; Rev. xx. 1-6; John i. 51; and Acts iii. 19-21.

It is in no spirit of unfriendliness or antagonism that these words are written. The Friends are above all a practical people, and they, least of all, would wish to rest their labours upon "a foundation of sand." It would be nothing less than this, if they labour with the expectations laid down in their manifesto. Let it not be thought for a moment that we are making any attack upon "moral, social

and religious reform " as long as these spring from a work of grace in the heart. What we object to in the manifesto is the abuse of terms ; terms which in Scripture have a precise, definite and well understood meaning, and which are employed by the writer of the manifesto in quite a different sense ; and apart both from truth and fact ; and further, our aim has been to show from Scripture what God's purpose is as to the future, and by what means He will bring it about.

---

Next year, commencing in January, will (D.V.) appear some important articles on Future Events by W. W. Fereday. The Editor hopes to write on the Second Coming of Christ and also publish some notes on the Epistle to the Ephesians. At the present moment we need, at times, to have our minds diverted from the passing events of the hour and directed to that which God has before Him. Contributions from Mr. Walter Scott and other writers will also appear, if the Lord will.

---

## CORRESPONDENCE.

---

We have received a number of letters with reference to our article in last month's issue: "*Lord, shall we smite with the Sword?*" and they reveal how deep and widespread is the exercise. Never was there a time when the people of God needed to give themselves to thought and prayer more than at the present moment. And this will increase, for when nations are roused, as they are to-day, many things may happen. God grant that none of us may give up dependence upon Him, and sink down to the level of those who rest upon an arm of flesh.

We append some extracts from letters, which we are sure will be of interest ; and communications from our brethren, Mr. Fereday and Mr. John Scott. Others are held over for want of space.

The latter writes :—

" I have always felt that the subject on which you write is a somewhat difficult one to handle. With the last five paragraphs of your article I feel in entire agreement. Liberty must be allowed to the Christian to follow what he gathers to be God's mind for him, since specific instructions are not given.

The command "Thou shalt not kill" does not settle the matter, because it is subject to qualifications—for, was it not given to a people who were on their way to carry out instructions given by God to exterminate the nations in Canaan on account of their iniquity?

Further, "Whosoever sheddeth man's blood, by man shall his blood be shed" is a scriptural principle acted on to-day in the case of the murderer. It would seem, therefore, justifiable, in the interests of good Government and of righteousness, to use the hangman's rope or the sword, and thus to kill or take life.

But I should question the propriety of a Christian adopting the profession of a Soldier from choice. On the other hand I should not think of condemning the man who girds on his sword when a strong enemy deliberately sets out on a career of conquest ruthlessly to rob him and his fellow countrymen of their liberty, to dishonour the women and to kill children and old men. In such a case, it seems to me the sword may be wielded in righteousness and in order to uphold the principles of Government which the word of God lays down in such passages as the foregoing, viz. :—"Whosoever sheddeth man's blood, by man shall his blood be shed."

And yet I agree that the enlightened Christian in the full energy of faith may accomplish far more by intercession than he, as an individual, could by the use of the sword.

Those who object to fighting in the present case, while enjoying all the benefits that the fighting men preserve for them, can only be justified in their position, if they spend every available moment in intercession, and if they shew self sacrifice in other ways."

From W. B. D. :—

"I have read your article in this month's issue with much interest, and I feel that you offer the best possible solution of a difficult problem."

P. J. E. writes :—

"I think your article on the war is excellent. It is most important to realise that matters of this kind (*i.e.*, self-protection) are matters of individual faith, and that it is most unscriptural to endeavour to force another to assume a faith he really does not possess . . . . It is a great pity when one man presuming on his own faith undertakes to lord it over his weaker brethren."

From G. H. T. :—

"I read your article with much interest. In the main, I agree. But there is one point on which you do not directly touch, that has changed all my views. So long as war was waged only between combatants my views were those you so well express. But arson, murder (and even worse), systematically practised with the sanction of higher authority put this war in a category of its own, so far as I am concerned."

"LORD, SHALL WE SMITE WITH THE SWORD?"

DEAR MR. EDITOR,

I have read with much interest your article under the above title, but could wish its concluding remarks had been more decided and emphatic.



As you invite comments upon the subject—so important at the present time—I will suggest a few reasons why, in my judgment, the believer in Jesus *should not* “smite with the sword.”

1. We are instructed in I Tim. ii. 1-7, that our attitude towards “all men” is to be moulded by God’s attitude towards them. He desires “all men to be saved, and to come to the knowledge of the truth,” and has therefore, in grace provided a mediator. Accordingly, we are to be men’s sincere well-wishers, and are to make supplications, etc., for all, irrespective of tribe and nation. We should feel towards all men in the spirit of John iii. 16, and should regard everyone we meet—German, Russian or Briton—as a soul for whose blessing God sacrificed His Son. I submit that to go forth sword in hand is the very antithesis of this.

2. If I kill a man upon the battlefield, and he is unconverted, I hasten a soul to a lost eternity. And I do this to one whom I ought to evangelise—for whose salvation I ought to agonise and labour in the bowels of Jesus Christ.

3. If I kill my fellow-saint in war, I slay one whom I am charged to love, one for whom Christ gave Himself, and with whom I shall presently stand in the Saviour’s presence on high. Could anything be more inconsistent and repulsive?

4. If God leads *me* to fight, then clearly those saints who may be found in the opposite camp are acting in rank defiance of Him. He would not at the same moment lead me to slay the German, and the German to slay me. Such contrarieties are unlike our God.

5. I may be attempting to frustrate a divine purpose by taking up the sword. It might conceivably be the will of God to chastise the nation to which I belong by nature, yet I by my action labour to secure a triumph. The man of the world is, of course, carried away by national feeling, and he wishes his own country to be victorious, simply because it is *his* country, but surely God’s saints should walk on a higher level!

6. If I enlist, and go forth for months or years, as the case may be, my service for Christ is interrupted.\* Every believer should be engaged in definite service, and should we abandon our Sunday classes, open-air preaching, etc., in order to fight?

In what I have written I must not be understood to advocate shirking at such a crisis as the present. If any possess medical knowledge, or abilities of any kind which might be useful in the performance of deeds of mercy, I judge they should freely offer themselves, whatever the cost. The true heart is prepared, not only at a particular crisis, but also at every stage of life, to risk health, life, all, in the service of others, as God may direct.

Affectionately yours in Christ,

W. W. FEREDAY.

---

\* I might add, my communion with the assembly also, but it is recognized that there are instances where this is inevitable, as, for instance, a Foreign Missionary entering a new field of labour.

## NOTES OF AN ADDRESS.

Matt. xvi. 24.

THERE are two signs which show that all is not well with Christianity to-day :—(1) the fact that so-called Christians can be so easily ignored. With regard to Christ, when He was here, people could side with Him or range themselves against Him—but the one thing they could not do when they came in contact with Him was to be indifferent. Similarly with men who followed their Master closely—Paul, Francis of Assisi, Knox, Wesley, &c. (2) the fact that so-called Christians—not counting a few outstanding exceptions—have nothing better to show in their lives than highly moral men who were not Christians could exhibit. Let us ask ourselves, what difference there would be in our lives if we were to lose our faith in Christ to-morrow? We should still be kind, true, just, honest, &c. What is then the essential thing that would be lacking? What is the underlying reality in Christianity, which a true Christian should possess—and which the best moral man would be without? In the text, Christ Himself defines what the Christian life must be. And the meaning of the text is brought out more fully by the circumstances in which its words were uttered. In the wilderness, the final and hardest temptation was when Satan offered to give the kingdoms of this world to Christ, if He would bow down to Him. It was to win these kingdoms to God that Christ had come. There were two ways of doing this : God's way—which meant a life of sorrow and suffering with death at the end—and Satan's way—which meant an avoidance of these, and immediate power and prosperity. Christ's answer is, "Get thee behind me, Satan." And now, Peter has just rejoiced Christ's heart by his confession, "Thou art the Christ." But when Jesus feels that He can then go on and reveal to His disciples what His life down here must be, Peter rejects this, and wishes to put the prospect of worldly power before Him. Christ feels that this is but the old temptation reappearing, that it is Satan who is speaking—though in Peter's form—and again He says, "Get thee behind Me, Satan."

Christ brought to men a totally different conception of life from what they had had before. The worldly life has as its keynote "Self-assertion." A man must get on—be good to others if he

will—but make it his first care to look after himself. The note of the Christ-life is “self-sacrifice.” We often glibly pray that we may become more like Christ. Do we realise what we are asking?—that He was a Man of Sorrows—that His life was one of constant renunciation? The worldly point of view and Christ’s point of view with regard to life can never be reconciled. A man who lives for himself can never know true happiness, but a man who follows Christ—who lets self count for nothing when it stands in the way of other’s interests—is treading the pathway which leads to the highest happiness. Some people think Christianity is played out. It is rather the truth that it has never been properly tried. Since Christ came to set before men the new and better life, God had been waiting for a generation of men who should seek to live this life, and He was still waiting. Why was it that foreign missions were so limited—that home affairs were so lacking in vital energy—that so much suffering and injustice still abounded? Because those who called themselves Christians were not like Christ. Only a few men and women, here and there, gave themselves up completely to do His will. The majority were living for themselves—carving out their careers—unwilling to give up their prospects, and leave their circle of friends. But Christ had said that a man must renounce such things; that our time, our money, our talents were not our own. Not a moment, not a coin, should be spent in a way which we cannot justify before God. A man might say, “But I could never make my way if I were to live like that.” Well, Christ asks for it, and He says self must not count. If only every man and woman professing to be a Christian was to follow Christ’s way of life, God would be able to work wonders even in our own generation.

---

“Our heart is enlarged.” “Be ye also enlarged” (2 Cor. vi. 11, 13). If the “love of God is shed abroad in our hearts,” that love will enlarge our hearts so that we will be able to compass the “circle of the earth” in our intercessions for “all men,” and at the same time enable us to work within the tiny circle of our own personal responsibility in our daily life. If we gauge our life by this standard, we shall be vessels fit for the Master’s use at home and abroad. Satan’s object is to make us useless vessels by having us so occupied with the one circle that we will neglect the work of the second.

## THE GREAT RESURRECTION CHAPTER.

(Concluded.)

1 Cor. xv.

By W. W. FEREDAY.

THE end follows appropriately. The apostle concludes his theme with a manifest sense of triumph in his soul, and with words of encouragement for his readers. Spite of failings, many and serious, the Corinthians were still dear to his heart—"my beloved brethren," he tenderly calls them.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." (v. 58.)

In the light of the divine fact of resurrection, we may well dismiss all wavering and fear, and present a firm front to the enemy. Moreover, we labour, for the rest of God has not yet come. *Every Christian should labour*, according to the measure of ability and gift vouchsafed by God. There is room for every variety of service in the great harvest field.

We labour in the face of mighty odds. Death and the power of Satan are around us on every hand, and the pressure of them is sometimes painfully felt. There are doubtless moments when even the bravest hearted feel discouraged, and disposed to give up the struggle. "The people are everywhere grossly indifferent; why endeavour to force upon them what they do not want?" "Men have itching ears, and prefer fables to truth; is it not useless to set the truth before them?" Thus the tried heart is apt to reason within itself. But the knowledge that grace has associated us with the victorious Christ strengthens us with energy to persevere. Whatever present appearances may suggest, our labour "is not in vain." Our God will accomplish to the full all His purposes of grace; He will yet triumph over every foe. It is no more wasted effort to scatter the good seed of the Word of God than for the husbandman to scatter seed over his farm. The latter labours with his eye upon the days to come, when he expects the results of his toil to be manifested to all. The spiritual workman is frequently permitted to see something in the way of fruit very quickly (what

wonders happened in a single night at Philippi !), and this we accept with thankfulness from a God who delights to cheer the hearts of His people. But the full fruit awaits us in the world of resurrection. Thus the apostle writes to the Thessalonians : " What is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at His coming ? Ye are our glory and joy " (1 Thess. ii. 19-20). To the Philippians also he expressed the hope, " that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain " (Phil. ii. 16). What a consummation it will be when we all stand together at the *Bema* of Christ ! With what joy shall we greet the fruit of our labours, and with what humble gratitude shall we welcome the " well done " of our Lord !

In this connection a serious consideration presents itself in the apostle's closing words. He does not say of all labour that it is " not in vain." His precise words are " your labour is not in vain *in the Lord.*" This brings in the thought of Christ's authority. Thus marrying in the Lord in 1 Cor. vii. 39 does not mean simply a believer wedding a believer ; it means marrying under the Lordship of Christ. The union of two Christians may in some cases be sheer self-will, displeasing to the Lord, and productive of nothing but unhappiness to the parties concerned. Such marriages are assuredly not " in the Lord."

In all labour for Christ, the language of the loyal heart must be, " Lord, what wilt Thou have me to do ? " (Acts ix. 6). Due subjection to Him in our life and service will not fail to secure for us His gracious approbation in the bright glad day for which we wait.

Cedar trees in their beauty had to be " hewn " (1 Kings v. 6) and " carved " (1 Kings vi. 18, 36) before being fit to adorn the temple of the Lord. So had the stones (1 Chron. xxii. 2). " Vessels unto honour, sanctified and meet for the Master's use " (2 Tim. xi. 21) have generally to undergo much hewing before filling this place.

\* \* \* \*

" The price of wisdom is above rubies " (Job. xxviii. 18) therefore a fool cannot buy it (Prov. xvii. 16).

\* \* \* \*

" Forced " offerings cannot please God (1 Sam. xiii. 12).

## THE COURT.

Ex. xxvii. 9-18.

Notes of an Address by the late H. DELANEY.

**I**T is a solemn thing to draw near to Jehovah. This fact is again and again emphasised throughout the Word of God. It is first declared in Eden. Sin entered the fair scene and we read, "He drove out the man," and set the flaming sword to guard the tree of Life. At the close of the Book, in Rev. xxi. 27, it is stated, "There shall in no wise enter into it anything that defileth." The spotless linen of the Court tells us the same truth. The stranger who dared approach presumptuously to that sacred enclosure was doomed to instant death. God is no respecter of persons, as 2 Chron. xxvi. testifies. Uzziah, the king, sought to usurp the priestly office, and entered defiantly into the Holy Place. God smote him instantly, and he died a miserable leper. God must judge sin. Yet in Eden we have grace triumphant, ere God in government drives forth the sinner. The first question in the Old Testament is, "Where art thou?" and the first in the New Testament, "Where is He?" Man's failure had been fully manifested, yet God's heart is unchanged. Father and Son seeking and working, for the salvation and blessing of the erring one. At Calvary we have declared fully God's holiness and hatred of sin, when the only perfect, spotless and Holy Man was abandoned by God during those three hours of darkness. There, too, we witness the mighty flood-gates of divine Love opened wide and flowing forth in perfect righteousness to guilty ones. God is Light and God is Love. Light which must judge the minutest flaw, and Love which can receive and bless the vilest sinner. Men say all around, to-day, that Love is God, and that, consequently, all such thoughts as punishment for sin cannot be believed. God has given us an unanswerable proof, when we see His only Son abandoned there on the Cross for sin—yet not His own—that He must act in perfect consistency with His own Holy nature, and judge sin.

What does the white linen speak of? In Rev. xix. the Bride is presented as having made herself ready for the Marriage of the Lamb. She is prepared for this glorious consummation in a two-fold way. First, through grace, and also by all that takes place

at the Judgment Seat of Christ. She is clad in fine linen—the righteousneses of saints. Thus the curtains give us Christ's holy righteous walk and testimony while passing through this scene, as a man among men: "Holy, harmless, undefiled." To-day, many ignore God's way of entrance by the door and altar. They seek to follow Christ as their pattern and example, yet set aside His death. But His perfect life tests everyone, and the result is, "Come short." In Rom. x. we have Israel seeking to establish their own righteousness while refusing to submit to God's. This is, alas, what so many are striving to do. The Lord Jesus says in John xii. 47, "I am not come to judge"; and in John ix. 39, "For Judgment I am come." There is no contradiction. He came to seek and save, yet His reality exposed the hollow hypocrisy of the Pharisees. His truth revealed the error of the Sadducee. His light manifested the intense darkness of men. His love made Him the object of man's sullen hatred. His mission was one of salvation, yet His presence condemned the world. If men ignore Him as Saviour, they must meet Him as their righteous Judge. The poor sinner who judges himself by that perfect, spotless life of Jesus, and owns that he "comes short," is directed to the gate and altar with its priceless sacrifice.

The curtain was five cubits high. This may denote man's responsibility to men, and also represents human weakness and imperfection. This is borne out when we note that Israel left Egypt five in a rank. They passed through Jordan five in a rank. David had five stones in his srip when he triumphed over Goliath. The great image seen by Daniel is composed of five different substances. Paul speaks of uttering five words in the assembly, and the Lord Jesus feeds the multitude with five loaves.

The curtains were hung upon sixty pillars of shittim wood, pointing to Christ's incorruptible humanity. The pillars rested upon sockets of brass. Surely speaking to us of His ability as the God-man to endure the righteous judgment of God against sin. The tops of the pillars were of silver. This silver was procured from the atonement money. Each man had to bring half a shekel of silver—one common dead level. Rich and poor must all bring alike, the one could bring no more, the other must bring no less. One price, one title—the precious Blood of Christ.

The Altar was five cubits square ; again, we notice the number five. The sacrifice upon Calvary has fully answered God's every just demand upon the sinner. In Leviticus v. 11 we have three grades of offering. Bullock, sheep and pigeon, but if unable to purchase any of these, God, in wondrous grace, made provision for the poorest, meanest, lowest and vilest sinner, in the handful of fine flour. So, to-day, God's gospel reaches out to the very worst of Adam's race. The offerer who brought the handful of flour participated in all the value and worth of the sacrifice laid upon the altar. Blessed truth, the weakest, feeblest saint can say with the strongest, most active, and intelligent of God's people, " Jesus died for me." We may not understand much about the Atonement, or all the various aspects of that wondrous death, but if we can say, " Jesus died for *me*," happy are we. In Luke, chaps. vii. and viii., we see two women. One held the feet of Jesus, the other only touched the hem of His garment, yet both were eternally blessed and saved. It is not the amount of faith, but the object of our faith.

---

## THE LAVER.

Ex. xxx. 17-21.

---

**I**NSIDE the Court, after the Altar, we see the Brazen Laver. It was made of the brazen mirrors yielded up by the women of Israel, and filled with water from the Smitten Rock. It illustrates our Lord's present service on high for His own.

God's order is first the Altar—our sins for ever dealt with and put away in perfect righteousness ; then He provides for the practical purification of our ways—the Laver. It was for the priests, and in this present dispensation all believers are such (1 Pet. ii. 5-9). We are cleansed by blood, but we also need cleansing by water. In the word we have no specifications or shape given of this vessel. Christ as revealed in the Word of God is the full measure of our practical cleansing. He is the one and only standard God owns and requires of each of us. Who can estimate or measure that perfect unblemished life ? Thus we see the perfect beauty that this vessel is unmeasured.



The Priests washed hands and feet. We only need our feet to be cleansed (John xiii.). As we pass through this defiled and defiling scene we need again and again to have our feet cleansed. But our hands are not spoken of, as, unlike the Old Testament worshipper, we have nothing to do in order to merit acceptance before God. In 1 Tim. ii. 8, our hands are spoken of as "holy hands." Peter would not allow the Lord to perform this necessary act of lowly service. Then he goes to the other extreme (ver. 8). But note the Lord's reply (ver. 10), "He that is bathed needeth not save to wash his feet," showing us that once we have been born again we only need our ways to be regulated by the Word. The "bathing" is an act once done, never to be repeated, while the "cleansing" must never be interrupted. The word is all sufficient to guide and correct in all our ways. In Eph. v. 25, the same truth comes out *re* the Church. We get these three aspects of Christ's love for and to the Church. *Past* (ver. 25, latter clause), "Loved and gave Himself"; *Present* (ver. 26), "Sanctify and cleanse"; *Future* (ver. 27), "Present it." What love, what service, and what a glorious consummation for each of His beloved people.

We do not read of any means being provided for carrying this vessel through the wilderness, nor do we read of any covering for it. The former sets forth in a marvellous way the truth that God's word needs no support from man. It needs none to defend or uphold it. It stands forth alone in its majestic grandeur, carrying with it light, salvation and blessing wherever it goes.

" A glory gilds the sacred page  
Majestic as the Sun ;  
It gives a light to every age,  
It GIVES, but borrows none."

The fact that no covering is specified for it would speak to us of Him Who, while His person is inscrutable to mortal man, yet His ways were fully open to all. He invited the closest investigation into every detail of that unblemished life, and none could detect a single flaw. His betrayer, Judas, who had companied with Him during all His public ministry, had to confess that he had betrayed "innocent blood." Had there been one spot he would have detected it. He was without blemish.

It was imperative that each one who drew near to the Holy Place must wash at the Laver, lest He die. The necessity of washing

still abides for us, especially in these days of lawlessness on all hands, if we are to enjoy communion with God. He has made provision for all our journey home, as we find in Heb. iv. 12-16. The Word—the Laver (ver. 12). The Priest on high: *Jesus*, the One Who was once humbled in this scene, the *Son of God*, this gives us the intrinsic worth and dignity of His Person. What a glorious Priest (ver. 14): a Throne of Grace where we can ever obtain mercy to meet our every failure, and grace to sustain us through all the varied circumstances of our wilderness pathway (ver. 16).

---

## HE ANSWERED PRAYER.

---

*He answered prayer!*

Not in the way I sought:  
 Not in the way that I had thought He ought!  
 But in His own good way: and I could see  
 He answered in the fashion best to me.  
 And I was glad that I had such a share  
 In His parental love and gracious care,  
 That He thus answered prayer.

*He answered prayer!*

But not in my brief hour:  
 I looked to see the fruit ere yet the flower  
 Had shed its gales of sweetness o'er my field!  
 But I have learned that slowest blossoms yield  
 The choicest fruit: and so I leave them there  
 Upon the boughs, assured that they will bear  
 In time my answered prayer.

*He answered prayer!*

Himself—He did it all.  
 My wit was vain: my strength was far too small  
 To aid Him in the task. I tried and failed;  
 But o'er a thousand foes His arm prevailed,  
 And wrought for me what in my heart's despair  
 Seemed past all hope. None must the glory share  
 Of my blest answered prayer.

*He answered prayer!*

So sweetly that I stand  
 Amid the blessing of His wondrous hand,  
 And marvel at the miracle I see,  
 The favours that His love has wrought for me.  
 Pray on for the impossible, and dare  
 Upon thy banner this brave motto bear,  
 "My Father answers prayer."—WILLIAM LUFF.

## AN ALL-SUFFICIENT SAVIOUR.

"He hath borne our *griefs*."

"He bare the *sin* of many" (Isaiah liii.).

By R.E.

**H**AVE you ever thought that *you* need a Saviour? And have you ever seriously considered that God has provided one?

It is not meant that you are openly depraved, or that you have knowingly and wilfully abandoned yourself to vice. This may or may not be true of you who read these lines. *You* may have lived a decent, nay, even a religious, life. But this does not alter the fact that you are a sinner and need a Saviour. One of the most solemn facts of existence is this, that of all the sins that are carrying men to perdition—drunkenness, impurity, theft, gambling, pleasure—the sin of self-righteousness is hurrying more people to hell than almost any other. The man who prides himself upon never having done anything very wrong, and who is hoping for heaven because he is respectable, and a decent liver, is possibly nearer the gates of hell than anybody else. For he has a double lesson to learn. The others know that they are sinners; though they may know little or nothing about a Saviour; but he has to learn, not only that he needs a Saviour, but that he needs Him just as much as the rest.

To which class do you belong? Do you say, I do not pretend to be good, I know that I am a sinner, for I constantly break God's commandments; or do you at the present moment belong to that second class we have been describing—those with a good character and with good intentions—respected and respectable, but as truly far from God as the other?

Well, whichever class it is which claims us—whether we have sinned deeply, or sinned lightly—whether we make a profession of religion or never show our face inside a church door—whether we are outcasts of society or welcomed wherever we go—by *nature* one character describes us all—sinner; and one doom awaits us all—the lake of fire.

If this were all we had to tell you, it would not be worth writing about. But it is because God, in His mercy, has provided an all-sufficient Saviour for every kind of sinner and for every member of

Adam's race that we earnestly ask your attention, while we make plain to you your need of this Saviour; what He has done; and how He is to become yours. For apart from Him there is no salvation.

What we wish to tell you about is in the Bible—God's Word—and will be based upon the fifty-third chapter of Isaiah. This chapter shines like some glorious star in the firmament of Divine truth. It speaks mainly about two things:—OUR SINS, AND THE SAVIOUR WHO BORE THEM.

Sin is such a terrible thing, for two reasons:—It is a violation of God's law; for when we sin we act contrary to Him and disobey His will; and it is an injury to ourselves. It insults and dishonours God; robbing Him of His due; and it inflicts an irreparable loss upon us. It is of such a character, too, that once committed it is impossible to recall it, to alter it, or atone for it. One reason for this is, that, all sin is against God. For sin is something which He forbids, or does not wish us to do. This being so, any reformation on our part, or good works, or even any sacrifice, is insufficient of itself to blot out one single sin we have ever committed. But what *we* could not do, God has done. What we could not provide, He has given.

Moreover, so awful in its character, and far reaching in its consequences is sin that only One in all the universe of God could undertake to put it away. No angel, or archangel even, was sufficient—God sent His Son. And that Son—eternal in His existence: by Whom all things were created: ever in the bosom of the Father, had to become a man. For as man is the sinner, man must suffer for sin to put it away. Had He been merely man, He could not have done it, for all fell in Adam and all have sinned. But being God as well as man, He is all-sufficient.

And first of all, *it was necessary that He should be in all respects what God required.* This is how this fifty-third chapter of Isaiah presents Him.

“For He shall grow up before Him as a tender plant, and as a root out of a dry ground.”

This is what Jesus was under the eye of God, as a man here amongst men. God saw Him to be different from everyone else. He had a beauty and a fragrance all His own; and while every other spot was barren, in Him there was life and productiveness. No wonder God looked down with pleasure.

But what did man think of Him? This is man's estimate:—

"He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not."

Why was this? Because Christ came to save us from our sins, and not to present something attractive to our eyes. He did not come in power and splendour, for that would not have met our need, though it might have pleased us. He came as "a Man of Sorrows," and therefore He was despised and rejected. Such a spectacle has no attraction for the human heart, until sorrow, and especially sorrow for sin, has been really felt—then there is no one like the Man of Sorrows. But the world, as such, wants gaiety, mirth, high spirits: it likes to think that everything is going well, and does not care to be reminded of its need and sin.

But for those who have learned what sorrow means, and have become acquainted with grief, Christ is the one. When there is no one else to turn to, He is there. And He can soothe and sympathise, however deep the sorrow and desperate the grief. See what is written of Him: "Surely He hath *borne* our *griefs* and *carried* our *sorrows*." How all-sufficient He is. Of whom else can this be said? Human friends may speak kind and tender words in our griefs and sorrows, but the Man of Sorrows takes them upon Himself. He wants you to look to Him in faith, to see Him bearing *your* griefs and carrying *your* sorrows. This is why He became the Man of Sorrows, that He might be this help to us. He had no sorrow of His own; but He entered into all the sorrow of mankind. And that sorrow that seems, perchance, to separate you from everyone else, is the very reason for your coming to Him. He is *acquainted* with grief. He understands all about it.

And the next words show how He is able to meet a deeper need still:

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

See what an all-sufficient Saviour Jesus is. He bears the *sorrows* and the *sins* of others. Are not sorrows and sins the two most real and terrible things in the world? Are they not the two facts of life in the presence of which our helplessness and powerlessness are more felt than at any other time? When we are con-

fronted with sorrow or with sin, are we not conscious of needing help, more than under any other circumstances? Well, you see in this most wonderful chapter these are the very things singled out, and we are face to face with One of Whom it is written, "He hath borne our *griefs* and carried our *sorrows* . . . He was wounded for our *transgressions*."

But notice what different words are employed in connection with our sins to those used in relation to our sorrows. "He *bore* our griefs, and *carried* our sorrows." This was during His life, all through those three and a half years of service to suffering humanity. "But He was *wounded* for our transgressions." That was when He died. And, as if that were not enough, we have, in addition, the words "*bruised*," "*chastisement*," "*stripes*." These words, in the original, embrace every kind of suffering, pain and agony that could be conceived. They tell us what our sins deserved at the hands of a Holy God. But what they deserved, Christ bore. How lightly we commit sin sometimes; almost as if it did not matter. Let anyone read over slowly the verse we have quoted, pondering every word, and seeing all that the Saviour endured, and he will never think sin a little matter again. If what Christ had to bear was so terrible, what will be the portion of those who die unforgiven?

But now listen for a moment while we try to tell you why He, the Son of God, spotless and holy, endured such punishment. Because "*all we like sheep have gone astray; we have turned everyone to his own way*"; and Christ suffered that we might be brought back to God. God is too righteous to overlook sin, and so a spotless Substitute bore our sins in His own body on the tree, that we might be forgiven.

Do you notice that someone is speaking in these verses? "Surely He hath borne *our* griefs." "He was wounded for *our* transgressions." This is how God wishes you to speak. We are so dark, so ignorant, when it comes to these matters, that the very language of faith is put into our lips. You have transgressions that can be laid to your door; there are iniquities you are guilty of; you need peace with God, for how much He has against you; you need to be healed. Here then is the way to obtain forgiveness. God Himself is shewing you. You have only to accept Christ as your

Substitute, and say, "*He was wounded for MY transgressions, He was bruised for MY iniquities.*" God had to be wrath against Him in order to your obtaining peace ; and the wounds and bruises that sin had caused in you could only be healed because He was bruised in your stead.

It is not a question of making light of sin, or pretending that you have none ; nor of trying to cover yourself with a cloak of respectability. That method will land you in hell as sure as anything : for it is only unbelief that talks in that way ; and do you think that people who do not believe God when He tells them they are sinners and need a Saviour are ever going to spend eternity with Him ? He has done more than tell us that we need a Saviour, He has provided one ; and if we pretend we do not need Him, preferring our own way of being saved, is He going to treat it as a matter of indifference ? God is not a God to be trifled with in that way. Nor is sin a trifle that can be settled anyhow. No, here is God's way. He invites us to put our trust in His Son, He tells us that He took upon Himself the sorrows of others, and suffered for their sins. Listen then to God. Behold the Lamb of God. And let the language of your lips be : " Like a lost sheep I have gone astray ; I have turned to my own way : and the Lord hath laid on Him my iniquity."

This brings to light another profound truth. It says, " He was wounded, He was bruised." Who did this ? God. He is dealing with our Substitute about our sins. This terrific question between God and us is settled by God and Christ. Can we possibly think there is any other way of being saved ? If Christ has been tormented on our account, are we going to reach heaven by any other road ? But why should we attempt it when God has made such gracious provision for us ? When we look at Christ's wounds on account of sin, can we despise and reject Him ?

" How may I know," you ask, " that He was indeed wounded for my transgressions ? " Are you conscious of your transgressions and iniquities ? Do you include yourself in the opening word of ver. 6, " *All we like sheep have gone astray* " ? If so, then the last clause of that verse is for you :

**" The Lord hath laid on Him the iniquity of us all."**

The only condition of having part in Christ is *that you own yourself to be a sinner needing His salvation.* In the words we have quoted

we have the very language of penitence and of faith. Will you make it your own? You cannot be further away from God or less deserving of His mercy than they who will one day take up these very words and make them theirs. Look what it says of these very people. They despised and rejected Him: they hid their faces from Him: they oppressed and afflicted Him: they led Him as a lamb to the slaughter: and after putting Him to an ignominious death, they intended to give Him a malefactor's grave. Yet it was for these very people He suffered. And they will say one day, "He was wounded for our transgressions, He was bruised for our iniquities." God wants *you* to say that now.

Was there ever such love as this? Did ever any love do so much, and bear so much, before? Suffering for the sake of others is the highest form that love can reach. And the peculiarity of Christ's love is that He suffered for those who wronged Him and inflicted every pain and indignity upon Him. Yet He had "done no violence, neither was any deceit in His mouth." He was God's beloved Son, without sin and without reproach. Why, then, was He so afflicted? Here is the answer:—

"Yet it pleased the Lord to bruise Him; He hath put Him to grief."

Oh, the marvel of it all; that with all the grief man was giving Him, God should give Him more. See in it what thy sin needed, and see how completely all your sins have been put away, if only you take Christ as your substitute. The stroke that must have fallen upon you fell upon Him. He received from the hands of God all that your sins deserved. "It pleased the Lord to bruise Him, He hath put Him to grief." This was because, on the Cross, Christ was making His soul an offering for sin, and so the judgment of God against sin fell upon Him. All has been done; all has been endured; the sinner that believes can go perfectly free.

"It pleased the Lord to bruise Him." Oh, drink into the depth of those words. Look at them on every side until you understand something of their meaning. It pleased God that His Son should suffer instead of you.

"His Son, His delight, His loved One He gave,  
The curse to endure, by suffering to save."

And why did it please God to do this? Because it is His pleasure to save you, if you only believe. God finds His infinite



*pleasure* in the salvation of the lost. Could God tell this in plainer language than in the Cross, where His own Son, in all His infinite perfection, took the sinner's place. Everything there tells us of God's love, and of how completely our sins have all been judged and put away; if only we believe on Him Who bore them. Accept Christ; and all He did and suffered is for you. Do not argue, do not reason. Faith alone has any place here. Within sight of your own desperate need and of Calvary everything but faith counts as nothing. .

Do you not see what an all-sufficient Saviour Jesus is? He is sufficient for us in all our griefs, and sufficient for us whatever our sins. And if He is enough for these He must be enough for everything. "He poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many." Commit your soul to Him for time and eternity.

---

Idols are expensive. One cannot be had without cost. If a Christian "sets up an idol in his heart" (Ezek. xiv. 4) it costs the name of the Lord more dishonour than words can express, and it costs the Christian the loss of fellowship with his God, which no idol can replace. I know of no more expensive idol to both God and a Christian than covetousness (Col. iii. 5).

\* \* \* \*

"Dearly beloved, avenge not yourselves . . . Vengeance is mine. I will repay, saith the Lord" (Rom. xii. 19). Such was the substance of Abigail's advice to David when he was going to "avenge" (1 Sam. xxv. 31) and of David's to Abishai (1 Sam. xxvi. 10) when he suggested killing Saul.

\* \* \* \*

Gold "laid up in a napkin" (Luke xix. 20) is of no manner of service either to the Master Who gave it, or to the servant who laid it up, but treasures laid up in heaven bring "profit" to both servant and master (Matt. vi. 19-20).

\* \* \* \*

The prodigal son "came to himself" before he "came to his father" (Luke xv. 17, 20).

There can be no genuine restoration of soul on the part of a backslider unless, like the prodigal, he "remembers from whence he has fallen" (Rev. ii. 5).

## ASKING AND TAKING.

HAVE we sometimes found ourselves passing from an experience of asking to one of claiming? We beg and beg and beg, and feel surprised if the beggar's knocking is heard. Our praying is oftentimes too limp. We need to be more aggressive. God offers us the power, but instead of *claiming* it we keep on asking for it, as if by much praying we should at last be able to persuade our Father to give us what we need. We got the blessing of salvation at the first, not by begging for it, but by taking it; and, in the same way, we obtain the grace to meet our needs as believers by asking and then believing that God will give.

Prayer is not a substitute for obedience or for faith. It is not the purchase money which will secure what we desire. God says "Obey," but in reply we say, "I will pray." All the praying in the world did not secure to us the forgiveness of sins; the blessing became ours when we obeyed the gospel and came to Christ. As Christians we need to beware against making prayer a substitute for obedience. Though we cannot pray too much, if only we pray in a right way.

It was a *venture of faith* when we first committed our souls into the keeping of the Saviour. And the act by which we commit ourselves as believers to the sure promises of our God is also a venture. Our faith, alas, is so timid and distrustful, that we hesitate launching out upon the naked word of God. Every "Thus saith the Lord" is a sure ground on which to plant our feet with unwavering confidence, but our hearts are so full of unbelief and our spirits are so indolent that it is with difficulty we get ourselves to resolutely step out on the plank of divine truth. We want to *realise* more, before we take the step that honours God as nothing else does, *viz.*, believing His naked Word. It is a most valuable lesson to learn that *God does not give us feeling to enable us to believe*. If we learn this lesson thoroughly, our lives will be characterised by continuous progress, instead of being, as they so often are, a patchwork of enthusiasm and indolence, of activity and apathy.

Satan disputes every step forward we make in the Christian life. Our great enemy aims at blurring the vision of Christ and blunting the power of God's truth on our souls. We need to *fight*

*through.* Faith is not only the weapon with which we gain the victory, but we must fight to maintain faith. Our warfare with Satan is to be aggressive: “*resist* the devil, and he will flee from you.” We often give in just as we are on the verge of a triumph. We are about to appropriate a promise when a doubt is injected into the mind, and faith withdraws cowed and baffled. We must *keep on believing and insisting that God is true.*

May we learn to pass from an experience of asking to one of claiming; from begging to taking; from clinging to resting.

E.A.

## CHRIST, LORD OF THE SABBATH.

“The Son of Man is Lord also of the Sabbath” (Luke vi. 5).

By R.E.

**H**OW much the above words seem to contain! With what majesty and supremacy they invest Christ—Man, yet Lord! In another passage we are told the Sabbath was made for man. Here is the Man for Whom everything was made. For the wondrous truth of Scripture is that everything was made for man: “Thou . . . didst set Him over the works of Thy hands: Thou has put all things in subjection under his feet”: and Jesus is the Man of Whom this is, and will be, true.

Everything is for Him. Do we rejoice in it? The Sabbath—the true Sabbath—the only Sabbath this world has ever really enjoyed—will be when He is supreme. God will have man to rest with Him, but this can only be through Christ. In Him alone can God find His perfect rest.

This statement about the Sabbath occurs when the Pharisees found fault with Christ’s disciples for plucking ears of corn on that day. They were *slaves* of the Sabbath. Christ was LORD of it. They were slaves to an institution, because ignorant of God; and so, instead of really finding it a day of rest, they had turned it into an additional burden; and they would impose that burden upon others.

How little man realises that everything is for him, if he is only ready to enjoy it in God’s way. This was the secret that Christ knew as man—He was conscious that all things were His. He was

Lord. And all things are ours now *through* Him. He is Lord of all, but not for Himself alone. Just as Joseph was Lord over all Egypt to dispense the corn, so Christ, as Lord, is the administrator of all God's bounty for man. As He and His disciples passed through those cornfields on that Sabbath day, and the disciples plucked the ears of corn, they were only taking what was His. They were walking through His fields; He was the Lord of the harvest; for beside being Lord of the Sabbath, He is Lord of all. How little even they realised that it was His corn they ate. What company they were in! And had the Pharisees realised it, they could never have said what they did.

And the healing of the man with the withered hand, on another Sabbath, follows in striking connection; and the words of Christ to Him are pregnant with meaning: "*Stretch forth thy hand.*" Nothing withers like legalism. It is always saying, "It is not lawful." It is always restraining. Christ said, "Stretch forth." He introduced a new principle—one of boundless possibilities within the will of God, and His will is that we should possess all things—it is the principle of "*Stretch forth thy hand.*" It does not mean licence, but liberty. It is not grasping to gratify that which is evil within us, but simply the laying hold—the appropriation—of all that is ours in Christ. He is Lord—Lord of the Sabbath—of all that God puts within our reach, and of all that the grace of God has made ours—it is all His, under His administration. And He Who possesses all says to us, "*Stretch forth thy hand.*"

"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

"The Spirit Who leads us to worship the Father, leads us also into the knowledge and enjoyment of all His love, that we may worship Him as His dear children."

---

#### IS THE SILENCE TO BE BROKEN?

**The Silence of God.**—"A Silent Heaven is the Greatest Mystery of our Existence." By Sir Robert Anderson, K.C.B., LL.D. Concerning which *The Record* said: "It is a bold and honest endeavour to grapple with a profound difficulty which few have not felt from time to time." First issued at 5s., now 2s. 6d., post free.

PICKERING & INGLIS, Bothwell Street, Glasgow;  
A. HOLNESS, 14, Paternoster Row, London.