

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 1

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."

TORONTO, CAN.,
JAN., 1907.

—Ps. 23:2.

Going Home.*

By a true pilgrim now with the Lord.

I am a stranger here—
No home, no rest I see.
Not all earth counts most dear
Can wring a sigh from me.
I'm going home.

Jesus, Thy home is mine,
And I Thy Father's child,
With hopes and joys Divine:
This world's a dreary wild.
I'm going home.

Home! oh, how soft and sweet
It thrills upon the heart!
Home! where the brethren meet
And never, never part.
I'm going home.

Home! where the Bridegroom takes
The purchase of His love—
Home! where the Father waits
To welcome her above.
I'm going home.

And when the world looks cold
Which did my Lord revile,
(A lamb within the fold),
I can look up and smile,
"I'm going home."

When its delusive charms
Would snare my pilgrim feet,
I fly to Jesus' arms
And yet again repeat,
"I'm going home."

And as the desert wide
The wilderness I see,
Lord Jesus, I confide
My trembling heart to Thee.
I'm going home.

While sev'ring every tie
That holds me from the goal,
This—this can satisfy
The craving of the soul:—
I'm going home.

Ah, Savior, gently lead
Along the painful way,
Bid every word and deed
And look to say,
I'm going home.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

Elijah's Sermon.

1 Kings 18.

It may not be exactly counted that, nor even an address, but it certainly was an appeal to human hearts, and this is the best kind of a sermon, and it also proved to be a message from God, and this is the very best form of an address.

Elijah has borne witness to the wicked Ahab that on account of his sin and folly, his high treason against the true God in bringing in the worship of Baal, there would not be dew nor rain for years in the land, and His message had proved as true as it was pertinent. It came to pass to the very letter, and the final act of the wicked and still unsubdued king, in searching the land for a little grass for the yet remaining cattle, was a telling prelude to what we have termed "Elijah's Sermon." He had been told by God to "show himself to Ahab." Very striking words; mark, not rebuke, reason with or persuade him, but "*show thyself*" to him, and when he does, it is to a purpose. He first meets Ahab's false charge that he was the troubler of Is-

rael and then charges home upon himself this very guilt in telling words, and also leaves no uncertainty as to how—"in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." This double count of forsaking the only true God, and adding to it the insane folly of idolatry was indeed troubling Israel, and Ahab knew that of both was he guilty in God's sight. Elijah then adds: "Now therefore send and gather to me all Israel to Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." Elijah had been three years, as men speak, studying his sermon; now he is prepared to deliver it, and he certainly is bold in the demands of his faith both as to the extent and nature of his congregation. How great are his aspirations! "Gather unto me *all Israel*"—he claims thus "a good hearing," of high and low, rich and poor, the classes and the masses, for his sermon would suit all, and he lays claim upon the throne itself that *all* shall be there. Next, he wants some rivals there, the prophets of Baal, for he knows that their doom is near, and his sermon contains a final message from God to them. Then he wants their associates in evil, the prophets of the grove, that they may be warned also. The people hasten to the spot in response to the king's decree, who called the meeting. They are goaded, many of them, to desperation, some had sunk into grim despair, others were saying that life is not worth living; all, perhaps, ready for a change in their circumstances if not in their convictions. All was ruin and desolation around them and all was terror and dismay before them; above, the heavens were as stern, unyielding brass, and beneath, the earth which should have yielded its fruit for their refreshing, was as powder and dust beneath their feet. There were thus at least no careless hearers in Elijah's audience, faces pale with famine of bread and water, brows dark with despair, backs bent in hopeless-

ness or necks stiff with defiant pride, we can conceive that in all the company there was not, at least one careless listener.

Elijah's sermon, while it contains no parts in the ordinary sense of the word, yet just as plainly has several distinct parts. First, he "*came unto all the people*"; his attitude was thus that of grace; he sought to win them back to the God who was even then waiting to be gracious.

Next, he gets to "the heart of the matter" at the start. He wastes no time in preliminaries, but even startlingly bursts forth: "How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him". What sane being could deny the force of such appeal that worship and service should be rendered only to Him who is worthy of it? All else is puerile and degrading. The result is a crisis, at least, even as a check in a time of plague, for "the people *answered him not a word*." A halt is called in their tossing, heaving souls. Upon this Elijah quickly follows up his advantage by his proposal that the matter now be fairly and conclusively tested. He puts himself, the lone prophet of Jehovah in the land, in contrast to Baal's 450 votaries. With this great and striking contrast, he says, Let all else be on a common basis, let each choose a sacrifice, prepare it, stand before it, pray over it, and let the result be noted by all, on the one side as upon the other.

Elijah gains a hearing from every class; from the rank and file by the expectation of something better than their then sad condition; from the king, by the fact that Elijah had revered him as God's anointed, and even from the false prophets because he gave them a chance to "speak their mind and play their part." These things human hearts respond to, and we may well note the fact, shown in perfection in our Lord's appeals later, to come to Him for rest and as to soul-thirst also. How bold, how upright and startling! He gets right at the heart of the matter and gives

his "finally" before his "firstly." Appeal is the nature of his sermon. He assumes what they already know, begins where they have left off, and then shows them that they are acting as if they did not know.

Elijah did not say, The god who answers by *water*, although that was the thing the country needed, but He that answers by *fire*, let him be God: because atonement for sin alone could be made by sacrifice, and this must be before the judgment could be removed in mercy. The God, therefore, who has power to pardon sin, and to signify the fact in consuming by fire the sin offering, must needs be the God that can relieve and meet this calamity. He that can give fire can give rain also.

Elijah's appeal was forcible in every way, for when he said the God who answers by *fire*, Baal being the sun or lord of the day and the source of light and heat, fire was the very thing he would be expected to give his worshipers.

Elijah first gained the ear and interest of the people by his forcible and reasonable appeal and their hearty consent to his proposal in the response: "It is well-spoken," he then addresses the prophets of Baal. Faithful and uncompromising, though he was, and well as he knew there was, humanly speaking, no hope for these wicked corrupters of the people of God, yet remembering that "God despiseth not any," he addresses even these with courtesy, and makes a proposal so reasonable that even they might have been brought to a right mind by it. He bids them: "Choose you one bullock for yourselves and dress it first, for ye are many, and call on the name of your gods, but put no fire under." They accept his proposal, and took and dressed their bullock, then called on the name of Baal from morning even till noon, saying, "O Baal, hear us." Deceiving others they are also self-deceived, and act as if they really expected an answer from a god who could not hear nor answer. But there was "no voice nor any that answered." The only one

who could regard their oft-repeated appeals, they had turned their backs upon, and Baal, the lord they owned and worshiped, was as helpless as themselves. They next turn from appeals to action, and from crying "Hear us" to "leaping upon the altar which they had made." But this is of no more avail, for in Baal's altar is no more help than in Baal himself. Both alike were the works of men's hands, and so neither help nor hope could be found in them.

At noon, Elijah deems that the due limit of patience with folly has been reached, and inasmuch as they have proved themselves to be but fools that despise wisdom, he now answers them "according to their folly." He now mocks their senseless and frantic cries and doings saying: "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey or peradventure he sleepeth and must be awaked." The various things he suggests are significant of man's own lack of the Divine attributes, but all of which are found in Deity. First, he is *talking*; that is, being engaged with one thing he could not attend to another, limited by his circumstances he could not attend to two at the same time. "He is *pursuing*" suggests that he has an object that he is seeking to attain, so is not at leisure for others, being busy about a purpose of his own. So as to all the rest. True, neither Elijah's appeal nor sarcasm did ought than to stir these self-deluded men to greater folly, but that folly was now manifest to all.

With what delight and yearning of heart Elijah now turns to all the people, saying: "Come near unto me," and on their doing so, he "repaired the altar of the Lord that was broken down."

He built the altar afresh, dug the trench about it, put the wood in order, sacrificed the bullock, and then bade them deluge the place with water, that thus all but God might manifestly be shut out. Then, at the due time of "the evening sacrifice," Elijah made his touching appeal to God to

vindicate the honor of His name, and restore His poor, erring people.

The fire of the Lord fell and consumed all, and the people fell on their faces confessing Jehovah as God, then promptly upon this confession, Elijah says, as it were, Now act upon this. "Take the prophets of Baal, *let not one of them escape.*" They did so, as we read: "They took them, and Elijah brought them to the brook Kidron and slew them there."

The issue is reached, the evil dealt with as God's honor demanded, and now Elijah can let out his heart even to the poor, idolatrous Abab, saying, "Get thee up, eat and drink, for there is a sound of abundance of rain." How plainly it showed that beneath that austere garb of the "fiery prophet," there was a tender and compassionate heart that yearned for the best blessing of God's people, and that his delight was to witness of mercy rejoicing against judgment. May Elijah's sermon impress our hearts as well as those to whom it came and teach us its needed lessons.

B.C.G.

Above all Books.

The Bible remains for us the Book which is above every book. It stands solitary and incomparable, in that it contains the only record of the redeeming love of God. And it stands unshaken because this Gospel is authenticated and guaranteed to our hearts by the witness of the Spirit. "The authority of Holy Scripture, for which it ought to be received and obeyed, dependeth not upon the testimony of any man." The Holy Ghost brings home its revelation of God's judgment and mercy irresistibly to penitent souls, and authenticates this message as divinely and infallibly true. Herein lies the enduring, commanding authority of the Bible. The Christian, who honestly schools himself by the Holy Scripture, will not grow warped or onesided in belief. It has been well said: "At starting, each of us, according to our disposition, is conscious of

liking some books of Scripture better than others. This, however, should lead us to recognize, that in some way we specially need the teaching that is least attractive to us. We should set ourselves to study what we least like till that, too, has had its proper effect in moulding our conscience and shaping our character.

God's Unerring Book.

Multitudes of Christians can ratify Mr. Moody's confession: "My heart has deceived me a thousand times; but that Book has never deceived me once." The children of the New Testament, whose hearts are kept in tune with the music that is sounding there, shall find at last in their own experience, that "love is an unerring light and joy its own security." T.H.D.

He has said, "My grace is sufficient for thee, for My strength is made perfect in weakness," the day may be one of trial, a hot day; the way, weary, not a green thing there on which the eye can rest; the land, "a dry and thirsty one, where no water is," not a single spring to the new man from the ground; but at the same time, there is the rain from heaven. Nothing can intercept that. God, who commands the heavens, can make the valley of Baca a well, and the rain also to fill the pools. All our fresh springs are in God." J.N.D.

Prayer.

I know not by what methods rare,
But this I know, God answers prayer;
I know when He sends the word
That tells us fervent prayer is heard.
I know it cometh, soon or late,
Wherefore we need to pray and wait.
I know not if the blessing sought,
Will come in just the guise I thought,
I leave my prayers with Him alone
Whose will is wiser than my own.

TENDER GRASS, — FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 2

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23: 2.

TORONTO, CAN..
FEB., 1907.

Meant Unto Good.*

"God meant it unto good," Gen. 50: 20.

"God meant it unto good"
Sounds as a sweet refrain,
Faith's undertone of comfort,
Soothing life's weary strain.

Rom. 8: 28.

"God meant it unto good:"
The pressure of His hand
Is felt, in every heart-pang
We cannot understand.

Ps. 38: 2.

"God meant it unto good:"
What seems a neediness sting,
Is sent to draw the wounded heart
Closer to Him to cling.

Ps. 62: 5, 8.

"God meant it unto good:"
To mould me to His will;
From crushed and bruised spices
Sweet fragrance must distil.

Heb. 12: 11.

"God meant it unto good:"
No second cause I see;
For 'tis my God "appoints each day,"
And plans my life for me.

Job 23: 14.

"God meant it unto good"
Each wounding, pricking thorn,
No hindrance can be in my path,
If in His strength 'tis borne.

2 Cor. 12: 7-9.

"God meant it unto good:"
He can make no mistakes;
On His own Word His children rest—
"All things are for your sakes."

2 Cor. 4: 15.

"God meant it unto good:"
His will is perfect peace;
His meaning will make melody,
When earthly discords cease.

John 13: 7.

Our Master's Resources.*

We are all, doubtless, familiar with the twin-records of our Lord's feeding of the multitude with the five and seven loaves, and perhaps have been far more amazed at the unbelief of His disciples on these occasions than at His compassionate grace or His mighty works. And yet we may have read but the surface of these precious records of Him whose "meat was to do the will of Him that sent Him and to finish His work." A fuller consideration of them may be of profit to us, and along with it the noting of one event that has a special voice as to our own personal need who are set to be His distributors in this world of need. Of the righteous is it written, "He hath dispersed abroad, He hath given to the poor, His righteousness remaineth forever." The fact of the record being given in all four Gospels is sufficient warrant to consider their lessons not only to be emphasized thus, but being fourfold, to be worldwide in their application. This miracle alone, of all the mighty works which our Lord wrought in the days of His flesh, is recorded in all four Gospels, and in varying details, as we shall see. This fact should certainly stimulate enquiry as to why it thus stands alone, and lead us to further insight into its important lessons. We may not be able to trace them all out, but to know that there are such we shall be assured. He who commanded, "Gather up the fragments that remain" surely had more in mind than "the bread that perisheth." A few points we will note in them:

Matt, 14 : 14-22.

JESUS went forth.
 JESUS saw a great multitude.
 JESUS was moved with compassion.
 JESUS healed their sick.

His DISCIPLES said, "Send them away."

Jesus said unto them, "They need not depart. Give ye them to eat."

They say unto Him, "We have but five loaves and two fishes."

He said : "Bring them hither to Me."

HE commanded the multitude to sit down on the grass, took the five loaves and two fishes and looking up to heaven, blessed, brake, gave the loaves to His disciples, and the disciples to the multitude.

Luke 9 : 12-17.

He received them, spake unto them and healed those needing it.

The TWELVE said unto Him : "Send the multitude away."

He said unto them : "Give ye them to eat."

They said : "We have no more but five loaves and two fishes except we go and buy, etc."

MATTHEW records :

"They need not depart" (v. 16).

"Bring them hither to Me" (v. 18).

"Commanded the *multitude*" (v. 19).

"Besides *women and children.*"

Omits : "Except we go and buy 200 penny worth of bread."

LUKE

"HE said to His disciples : "Make them sit down by fifties in a company." And they did so and made them all sit down.

HE took the five loaves and two fishes, looking up to heaven, He blessed them and brake and gave to the disciples to set before the multitude. They did eat and were all filled and took up twelve baskets full. About 5000 men (v. 14).

Mark 6 : 34-44.

JESUS came out.
 JESUS saw much people.
 JESUS was moved with compassion.

JESUS taught many things.

His DISCIPLES said : "Send them away,"

He answered and said : "Give ye them to eat."

They say unto Him : "Shall we buy 200 penny worth of bread and give them to eat?"

He saith unto them, "How many loaves have you?"
 When they knew, they say : "Five and two fishes."

HE commanded the *disciples* to make all sit down by companies on the grass.

John 6 : 5-13

JESUS lifted up his eyes and saw a great company.

He said to Philip : "Whence shall we buy bread, etc.?"

Philip answered Him, "200 penny worth is not sufficient, etc."

Andrew said unto Him : "A lad here hath five *barley* loaves and two small fishes, but what are they among so many?"

MARK records :

"Shall we buy 200 penny worth of bread?"

"How many loaves have ye?"

"By companies on the green grass."

"By hundreds."

"Two fishes divided He among them all."

Omits : "Healed their sick."

JOHN

JESUS said, "Make the men sit down." So the men sat down in number about 5000.

JESUS took the loaves; when He had given thanks He distributed to the disciples and the disciples to them, etc., (of the fishes as much as they would). When they were filled, He said to His disciples, Gather up the fragments, etc. They took twelve baskets full.

THEY did all eat and were filled; took up twelve baskets full.

About 5000 men beside women and children.

LUKE records:

HE "Received them."

HE "Spake unto them of the Kingdom of God."

Omits, "moved with compassion" and "on the grass" (v. 14).

In all the great features they are precisely alike, the Lord Jesus as God's Servant "satisfied His poor with bread" and fed them in the desert; when they sat down, all were filled, and twelve baskets left—from five loaves and two fishes, distributed among 5,000 men. But their differences are none the less striking. In Matthew, Mark and Luke the disciples are the first actors, exposing their unbelief, and while yet owning the Lord had authority, they wish it to be exercised to endorse their project. In John, the Lord takes the initiative in proving Philip. While supreme in His own resources as God to meet all need, yet would He have His people know that while He deigns to use the little we have, it is only when put into His hand that it is of any value. Blessed and all-important lesson. Matthew emphasizes this double lesson saying: "They need not depart" of the multitude, for all resources are His, and "Bring them hither to Me" of the loaves, showing that while He meets human need, He also uses human means, as well. Here also, He commands the multitude to sit down, marking His authority and not the disciples as acting under it. Matthew omits also the inquiry of unbelief about "the two hundred pennyworth of bread," and adds to the 5,000 men "beside women and children," beautifully blending with the authority of the King, His grace that does not overlook the very least of us in meeting our need.

Mark, in the first case, omits "healed their sick," which Matthew and Luke give,

THEY sat down in ranks, by hundreds, and by fifties. Having taken the loaves He looked up to heaven, blessed and brake and gave to the disciples, and the two fishes divided He among all. All did eat and were filled. They took up twelve baskets full.

About 5000 men.

JOHN

HE lifted up His eyes and said to Philip, etc., (vs. 5-9).

"of the fishes as much as they would."

Omits: "went forth."

but notes the disciples' inquiry, "Shall we go and buy two hundred pennyworth of bread?" and our Lord's question also, "How many loaves have ye? Go and see," and adds "By companies upon the green grass (v. 39), and "by hundreds" (v. 40), and specially notes "the two fishes divided He among them all." This shows the precision as to details which characterizes Mark's Gospel, but that precision manifests wonderful unbelief on the part of the disciples, for how unlikely that they had the two hundred pence of which they speak, and if they had, it was yet thoroughly insufficient? (John 6:7). Our Lord's inquiry was not for Himself but for themselves, for if He "knew what He would do," He certainly knew what He would do it with, but He must have them measure, as before Him, not their fancied supply of "two hundred pennyworth of bread," but their actual one of "five loaves and two fishes." They must first "Go and see" as to this—their insufficiency—before they can see the salvation of the Lord to meet both it, and the need of the crowd around them. The noting of the Lord's command to seat the multitude "by companies," and "on the grass," shows how and where He wished it done, and that "any way at all so that it is done" is not a Divine but human principle. "All things are lawful in war" is not only unholy, but will in the end manifest that in many a victory the vanquished were really the victors.

B.C.G.

Luke notes the human side, not surveying the need as in John, but that "He received them," as was His wont, and also the taunt of His enemies. Then He "spake of the Kingdom of God." He lets them know what He is connected with, and in healing those in need of it He manifests its power. Luke omits all that is special to the others, and that our Lord "saw the multitude and was moved with compassion." He also notes that it was "a desert place," but omits the mention of "the green grass."

John presents the Lord as surveying the need, then proving Philip by taking him into His confidence about it. This calls forth Andrew's information as to the lad with his few loaves; the one, however, let the great need and the other the scant supply shut out the Master from view. So our Lord brings both to a crisis by His one simple word of command: "Make the men sit down." He undertakes all—He who saw and felt the need fully, who saw also how scant the supply, must work or each must remain just where He found them. But He does work, as He says, "My Father worketh hitherto and I work," and to what a blessed result! He gave all these thousands "as much as they would." But while He is a most lavish giver, He is also a most careful provider, and so bade them also "Gather up the fragments, that remain, that nothing be lost."

And shall not He who gives both seed to the sower and bread to the eater also multiply the seed sown and increase the fruits of our righteousness? Let us say from our hearts, "He will," and trust Him then to make it good to us.

B.C.G.

Take Heed and Keep.

Deut. 4: 9.

The people had met God and they had His Word, two things that must go together for us also if we are to be adequately furnished for the path. The example of Job shows us the necessity of the first—for one

beyond all others of his day in blamelessness of character. It was when His eyes saw God that he came to abhor himself in dust and ashes. It is here man's will is broken, with his pride, and God's will becomes all in all to him. Then God, who is a consuming fire, speaks out of the midst of the fire, and the written Word becomes the record of a living voice, which has spoken, and which speaks to us. Nothing can possibly take the place of this real meeting with God—this being face to face with His majesty. Neither for Israel nor yet for Job was this a falling into a Father's arms—the Gospel had not been spoken save in parables. But now there is a danger of God being lost in the Father, rather than (as He should be) manifested in the Father. How much lack there is among those, too, who have well learnt the Gospel, of that broken spirit—so priceless a thing with God—and which is the unfailing consequence of having met God. For one who has done ~~done~~ this it is henceforth, "God and the word of His grace." The sweet and wholesome, childlike, not slavlike, "fear of God," will accompany "the comfort of the Holy Ghost," and the issue will be a persuasive witness for God by which, as in the beginning, the Church will be "multiplied" (Acts 9:31.) It is the glory of God in the face of him that has been with Him.—Num. Bible, Vol. I., p. 536.

Sheep With Goats' Manners.

A shepherd was taking a flock of sheep some distance and they entered every open gate and seemed bent on giving him trouble. A farmer who met him declared they were "the most unruly sheep he ever saw, if so be they are sheep at all."

The perplexed shepherd holding down his head said, "No doubt they are sheep, sir, but I must confess they have goats' manners."

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 3

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."

—Ps. 23: 2.

TORONTO, CAN.,
MAR. 1907.

"*Doe ye Merte Thyng.*"*

From an old English parsonage,
Down by the sea,
There came in the twilight
A message to me:
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching for heaven:
And on through the hours,
The quiet words ring,
Like a low inspiration,
"Do the next thing."
Many a questioning,
Many a fear,
Many a doubt,
Hath its quieting here.
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance are given.
Fear not to-morrows,
Child of the King:
Trust them with Jesus;
"Do the next thing."
Oh! He would have thee
Daily more free;
Knowing the might
Of thy royal degree.
Ever in waiting,
Glad for His call;
Tranquil in chastening,
Trusting through all.
Comings and goings
No turmoil need bring,
His all thy future,
"Do the next thing."
Do it immediately,
Do it with prayer;
Do it reliantly,
Casting all care.

Do it with reverence,
Tracing his hand
Who hath placed it before thee
With earnest command.
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all resultings:
"Do the next thing."
Looking to Jesus,
Ever serener,
Working or suffering,
Be thy demeanor.
In the shade of His presence,
The rest of His calm,
In the light of His countenance,
Live out thy psalm.
Strong in His faithfulness,
Praise Him and sing:
Then, as He beckons thee,
"Do the next thing."

Broken Pitchers; or True Testimony.

The incident in the history of Gideon with which the broken pitchers are connected (Judges 7), is one of those vivid pictures which the memory easily retains. Scarcely anyone who has read the Book of Judges can forget the "cake of barley bread" tumbling into the camp of Midian, or the device of the broken pitchers, by which terror was struck into the hearts of the Midianites. Barley cakes and broken pitchers seem very harmless things; but they were of those "weak things" by which God confounds the mighty. And herein is the lesson to be learned by us. When we are weak then are we strong; for God's strength is perfected in weakness.

God could smite Midian with the thirty-two thousand, no doubt; but His power is

made more manifest when He chooses to do it with three hundred, and it is still more clearly manifest when the three hundred are armed with no more deadly weapons than trumpets, pitchers, and torches. Strange weapons of war! But they will serve their purpose if God ordain it, just as the ram's horns were enough for the leveling of the walls of Jericho. And so it happened. The united blast of three hundred trumpets; the strange noise of the breaking of three hundred pitchers, and the sudden flashing out of three hundred hidden torches—these were sufficient to create panic, confusion and defeat in the host of Midian. And thus we see a splendid picture of united and powerful testimony. Only let us lift up our voices with one accord to tell the story of redeeming blood and grace; only let us face the careless world with broken, tender hearts; and then, with the torch of truth held aloft, we shall doubtless find that God's power is present to conquer. All the three must go together: the trumpet will not do of itself, and the truth is powerful only when the pitcher is broken. The brokenness of our hearts is the measure of our capacity and power to shine. "Let your light so shine."

"Make to Yourselves Friends of the Mammon of Unrighteousness."

As to Luke 16:9, we read it in the light of 1 Tim. 6:17-19. Both passages teach us to use the present in the light of the future. This world's riches do not, properly belong to the heavenly man; but, should they fall into his hands, he is called to make friends of them, by turning them to account in the service of Christ, assured of this, that in "the time to come," and in those "everlasting habitations," we shall reap a full reward. Oh, for more consecration of heart and life to Christ, and His cause in this world!

God's Rest.

What a difference between the rest of God in creation and in the rest that remains! There is no doubt God was glorified as a Creator, and all was very good, but as we know was fallible and is fallen. It was the responsible creature, not the purpose and full effect of the heart of God. But God's rest that remains will be, when the full love and purpose of His heart has its effect accomplished, and that before Him, and He sees those before Him who, partakers of the Divine nature, He knows enter into it. There is fellowship, and His Son, center and head of it all, is fully glorified according to His purpose; the one in whom and by whom all His councils in glory are made good, and He Himself displayed, the image of the invisible God, the first-born of every creature, and in the nearer place, first-born among many brethren, and Head of the Body, the Church; the Head of the new thing in which God is perfectly glorified, satisfied, and that forever. And we enter into this rest, holy and without blame before Him in love; satisfied, too, that Christ the Son, put to shame for us, is perfectly glorified, and that all the saints are what He would have them, perfectly to His glory. Our hearts satisfied and knowing that we are perfectly to His glory, by His own grace, to the praise of His glory. It is a perfect rest, where we shall be free to think only of Him and think together. The participation in God's rest, is that which distinguishes His people, and that which they hold fast whatever may be the sign God gives of it (Heb. 4). God established it at the beginning and hallowed it as the seventh day, and it was the Sabbath of rest, there is no appearance that man ever enjoyed in fact any share in it. He did not work in the creation, nor was he set to labor and toil in the garden of Eden, he was to dress and keep it, he had nothing to do, but continually enjoy. The Sabbath was given as a memorial of the deliverance out

of Egypt, Deut. 5:15. It was given as a sign of God's covenant, Ex. 20:6; 31:13. It was plain that it was the earnest of that word, "My presence shall go (with you) and I will give you rest," Ex. 33:14; Lev. 19:30. It was a sign of the relation between His people and Himself, though being only a sign, a solemnity, and not a moral commandment. It is important to remember that the covenant between God and the Jewish people is entirely set aside for us, and that the sign of the covenant does not belong to us, although God's rest be quite as precious to us, and even more so; that our rest is not in this creation—a rest in which the seventh day was the sign, and which moreover the Lord Jesus is Lord of the Sabbath, a remark of all importance as to His person.

The Sabbath itself Jesus passed in a state of death, a terrible sign of the position of the Jews as to their covenant—for us of the birth of much better things. The Word of God calls the first day of the week in contrast to the seventh. What is then the first day? It is for us the day of all days—the day of the resurrection of Jesus by which we are begotten to a living hope, which is the source of all our joy, our salvation and that which characterizes our life. Thus we shall find the rest of God in the resurrection. Morally in this world we begin our spiritual life by the rest, instead of finding it at the end of our labors, our rest is in the new creation; we are the beginning after Christ of the new dispensation. It is clear then that the rest of God cannot in our case be connected with the sign of the rest of creation here below which is the seventh day. We are of the eighth day, the first day of the week. The Lord's Day we partake of the Lord's supper till He come.

Final rest for us is in this day in which the resurrection is "Christ the first fruits, then they who are Christ's at His coming." It is rest from spiritual labors in the midst of evil, not merely from sin, a rest which we as fellow-laborers shall enjoy with Him

who has said, "My Father worketh hitherto, and I work."

J.N.D.

The Word Made Flesh.

We get so familiar with certain passages of Scripture that they lose their wonderful depth of meaning to us, or we have never seen into their depths. In the Gospel of John there are depths which make us to realize as we gaze into them that they are fathomless. All the more we may gaze and learn and glorify Him who has opened up all these mines of truth for His people. There are depths everywhere in the Word, but in this Gospel we hear of "the Word made flesh," the greatest mystery unfolded in Scripture.

How it makes us realize the wonders of God's salvation as we think that the Son of God became man, not an angel but the Son of man. The Word was made flesh, became flesh. Note the expression "became flesh." Man has spirit and soul and body. When we speak of man as flesh, we characterize him by the lowest part of his being. Think how the word is used in Scripture, how the flesh is that in us which is the lowest, and in which the effects of the fall are especially manifest. In man the flesh is always linked with sin. In Him there could be nothing of this. He was infinitely holy, and being that became flesh. So the Holy Spirit has chosen these wonderfully expressive words, "The Word became flesh" to make known to us the full reality of God and man being together in Christ.

How much more meaning there is in these words than there would be in saying that the Son of God became man or anything like that. The word means far more than any other expression which could be used of Christ's Divine nature. A word is an expression of a thought, or rather words are the expressions of thoughts, which are hidden until expressed. God is hidden until made known by the Word in creation and redemption. He became flesh that He

might become the Savior and Redeemer. He did not become an angel, for they cannot die, nor does redemption have to do directly with them. Angels learn from that wonderful work, but fallen angels are never said to be saved or redeemed. If it were the other way, if angels were redeemed and men not thus, what would it mean for us? But thank God, it is not so.

Christ is the Word become flesh. He is the Savior of lost men. He passed angels by and came down to us, took our nature so that He might bear our sins and die for us on the cross. Think how far down He came, down from His eternal glory, down to become flesh. There has never been a man without sin except Christ. The flesh in every other human being is unholy, sinful, evil. Think what it was for One who was pure, sinless, holy, to become that which in all others was the opposite of what He is. The flesh in Adam before the fall was sinless. The Word could become flesh and still be as sinless as when in the eternal glory of heaven, but what a humiliation it was for Him to stoop so low. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." The depth of His poverty measures the height of our riches. As we see how low He came down, we can think how far He has raised us up. We can only feebly realize these things now, but they help us to enter into the riches of our portion in Christ.

That He became flesh is not all. He is never to lay His manhood aside. "He wears our nature on the throne." He is now the Man in the glory. Is it not almost past our comprehension that He could take upon Him the nature of one of His creatures and then never lay it aside? When He went back to heaven He carried His body; Stephen saw Him with that body at the right hand of God, and by and by every eye shall see Him with that body. That adds to the wonder of it. What infinite purposes God is working out in these blessed ways of

grace. What love is revealed in the Word becoming flesh. What mystery in His wearing that nature eternally.

We see that God's purposes are all centered in the Second Man. The first man is an utter ruin, yet capable of being made a partaker of the glory of the Second Man. Satan's supreme effort has been to bring about the deification of himself and the deification of man. Sin would dethrone God and put the creature in His place. This is the secret of human systems of religion and philosophy, the fountain from which comes forth books, papers and pamphlets filled with so-called "radical" views. They are the ideas, fancies and speculations of human beings who would be as gods. They mark the nearness of the end of man's day.

But it is only as mankind becomes united to the Second Man by faith and receiving His salvation that they become parakers of the Divine nature. It is the one only way that lost, sinful rebels can come to sit down with Christ on His throne. Satan aimed at God's throne and he will be cast down to the lake of fire, the everlasting fire prepared for the devil and his angels. There with him will be the principalities and powers, the rulers of the darkness of this world, the angels who kept not their first estate, the angels that sinned, men who have persisted in their rebellion against God, all will be cast down to the depths of woe. The ones who will be exalted in that day will be those who have humbled themselves to share His rejection here. Those who will then reign with Him will be those who have here suffered with Him. Those who have believed in Him, trusted Him, loved Him here, will there partake of His glory and triumph. It is an eternal principle of God's ways that "he that exalteth himself shall be abased, but he that humbleth himself shall be exalted." The Word became flesh that mankind might share His eternal exaltation. J. W. Newton.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 4

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."

—Ps. 23: 2.

TORONTO, CAN.,

APR., 1907.

"Sow Beside all Waters."*

BY ANNA SHULTON.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good."—Eccles. 11: 6.

Sow ye beside all waters,
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee;
One wore the thorns for thee:
And, though the cold world scorn thee,
Patient and hopeful be.
Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hands uphold thee,
And sow thou everywhere.
Sow when the sunlight sheddeth
Its warm and cheering ray;
For the rain of heaven descendeth
When the sunbeams pass away.
Sow when the tempest lours,
For calmer days will break;
And the seed in darkness nourished,
A goodly plant will make.
Sow when the morning breaketh
In beauty o'er the land;
And, when the evening falleth,
Withhold not thou thine hand.
Sow, though the rock repel thee
In its cold and sterile pride,
Some cleft may there be riven,
Where the little seed may hide.
Fear not, for some will flourish;
And, though the tares around,
Like the willows by the waters
Will the scattered grain be found.
Work while the daylight lasteth,
Ere the shades of night come on;

Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Work in the wild waste places,
Though none thy love may own;
God marks the down of the thistle
The wandering wind hath sown.
Will Jesus chide thy weakness,
Or call thy labor vain?
The word that for Him thou bearest
Shall return to Him again.
On! with thy heart in heaven,
Thy strength—thy Master's might,
Till the wild, waste places blossom
In the warmth of a Savior's light.

Sow by the wayside gladly,
In the damp, dark caverns low,
Where the sunlight never reacheth,
Nor healthful streamlets flow;
Where the withering air of poison
Is the young bud's earliest breath,
And the wild, unwholesome blossom
Bears in its beauty—death.
The ground impure o'ertrdden
By life's disfiguring years,
Though blood and guilt have stained it,
May yet be soft from tears.

Watch not the clouds above thee,
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.
Have faith, though ne'er beholding
The seed burst from its tomb,
Thou know'st not which may prosper,
Or whether all shall bloom.
Room on the narrowest ridges
The ripening grain will find,
That the Lord of the harvest coming
In the harvest sheaves may bind.

—Extracted from "Whispers in the Palms."

Thoughts New and Old.

THE SEVEN DAYS OF GENESIS.

FIRST DAY.

The Book of Genesis will ever be an inexhaustible source of wealth to the lover of the Bible. It has been yielding its treasures from the time it came from the pen of inspiration in the hand of Moses to this time, and in the light of the revelations of the New Testament, it is a field of unlimited promise to the student of Scripture.

Its first chapter has been a subject of research for the learned and unlearned of ages. The marvelous simplicity, yet profound depth, has amazed its every student; and it stands to-day without a rival in giving a history of the creation, the reforming of the earth, and the origin of the race.

Omitting for the moment what may suggest itself as to the first two verses of the book, we have in the third the introduction of the light. "And God said, Let there be light; and there was light." When Jesus came into the world, He came as the light of the world, and we may note briefly the state of things at that time.

The accepted chronology gives forty centuries as the time from Adam to Christ. The state of innocence in Eden was evidently very brief. Man's long history commences rather outside of paradise. In the first eleven chapters of Genesis his history is traced for some two thousand years when the race as a whole is given up and another man—Abraham—comes into prominence as the head of a special people through whom God proposes the blessing of the earth. Failure marks the course of the nation descending from him also. "They like Adam have transgressed the covenant" (Hos. 6:7), and after many generations of God's gracious dealing Divine patience is finally exhausted.

"And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had com-

passion on His people and on His dwelling place: but they mocked the messengers of God and despised His words and misused His prophets until the wrath of the Lord arose against His people till there was no remedy" (2 Chron. 36:15). At this crisis in their history God delivers His people to the hand of a Gentile ruler.

We have been accustomed to regard the waters in Scripture as a symbol of the Gentiles, and this is evident from various passages (e.g., Rev. 17:15).

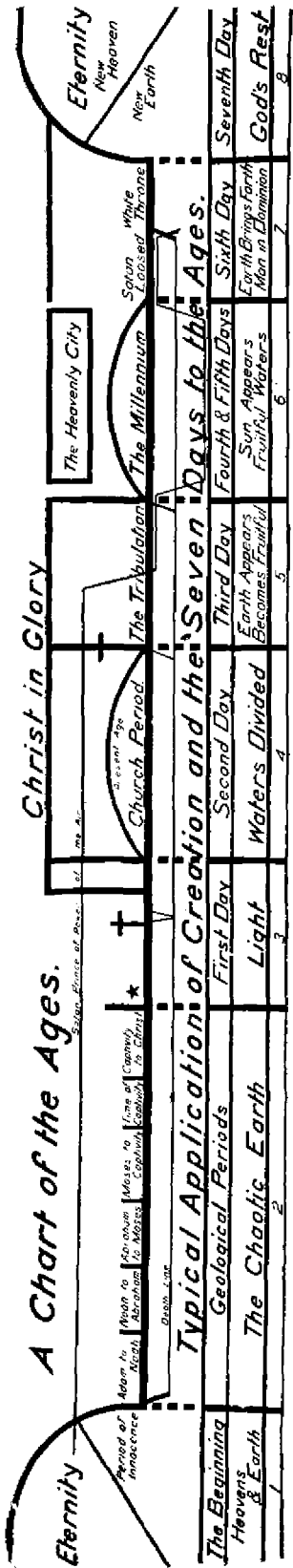
Israel has been swallowed up by the nations—engulfed by the turbulent, restless waters. That which in its beginning promised so much has come to nought.

Through what awful catastrophe did the physical earth pass when, after having come in its perfection from the hand of the Creator God, it is seen in the second verse of Genesis, a desolate waste of waters! What mighty upheavals, what awful convulsions of nature had brought about such a revolution? Let the geologist tell us if he can. The Scripture gives us nothing but the fact.

This is the scene, the scene of chaos and ruin into which God spoke the light of the first day of that eventful week. And so into the present world after sin has wrought havoc and ruin—chaos—after the Spirit of God has been brooding over the conditions of things for full forty centuries, the heart of God, full with the glad tidings it has for generations been longing to declare, bursts forth as it were, with, "Let there be light," and His only begotten Son breaks in upon the darkness—the light of the world.

SECOND DAY.

We have seen in the advent of Christ into the world announcing Himself to be the "light of the world" that which answers to the first day of Genesis when God commanded the light to shine out of darkness. On the second day God said, "Let there be a firmament in the midst of the waters and let it divide the waters from the waters."



Parallel between the First Three Days and the Last Three Days.

FIRST DAY : Light—Christ rejected.

SECOND DAY : Waters Separated.

THIRD DAY : Earth—Resurrection - Victory over Evil.

FOURTH DAY : Lights—Christ in Glory with His people.

FIFTH DAY : A People from the Gentiles.

SIXTH DAY : Earth—Resurrection—Final Victory over Evil.

This day's work was evidently the furnishing of the earth with the atmosphere which now surrounds it; which we breathe and which sustains all animal and vegetable life. It is said, "God called the firmament or expanse, "heaven." It is the first heaven. The heaven which sustains the clouds in space and separates them from the waters beneath."

The scene on the second day, then, is one vast sea of waters and the earth is still submerged beneath their depths. Now a division is about to take place in these waters: those beneath are to be separated from those above. "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." We can scarcely fail to see in this, a clear picture of the present work of the Spirit of God among the Gentiles in taking out of them a people for His name while Israel is given up to the dominion of the Gentiles. The "waters above" (the clouds) are formed, upheld, and sent hither and thither by an unseen force. In the sunlight they reflect the sun's glories, but apart from it they are only water though still permeated by the atmosphere. How like the Church of God: called out from the Gentiles (Acts 15: 14; Eph. 2 : 11), to be no more of the world but for heaven! So, too, individually, the child of God is sustained and guided, and sent to and fro in his path by a power—unseen, but no less real—the power of the Spirit of God who dwells with him and in him. Placed thus in his sphere he is to reflect the glory of the Lord (2 Cor. 3:18). Precious thought, that we, a heavenly people, are chosen to represent Christ here; to abide in His presence and reflect His glory.

But how many a Christian is to be found out of the shining of that presence; down in the world, seeking his portion there; befogging men's minds and hardening their hearts by his inconsistency; just as the cloud that settles upon the earth and shuts out the sunlight when it should reflect it.

If, then, we see in the first day's work a picture of Christ come into the world the light of the world; in the second day we have a picture of the Spirit of God come down to gather out an elect company to form the Bride of Christ, the Church of God.

R.B.E.

(To be continued.)

New Every Morning.

There are not many things that are "new every morning." We wake up in the old room, we put on the old coat, and we go out and find ourselves in the old world, and around us are our old neighbors and workmates. To be sure, changes do come; but not every morning. We get new clothes now and then, and sometimes we change our house, or find a new place; and besides, every twelve months we begin a new year, and every four weeks or so we begin a new month, and every seven days we begin a new week. But this is not every morning.

The only thing that seems to come new every morning is the morning itself; for to-day is not yesterday, and to-morrow will not be to-day; every day is a new day, and so the day may be said to be "new every morning."

Nevertheless, there is another thing. True, the day is new every morning, but it was not of the day that these words were written. There is something else that is new every morning—God's compassions. This is what these words were written about: "His compassions fail not; they are new every morning" (Lam. 3:22, 23).

Compassion means the same as pity. God's compassion does not fail, does not leave off—it is new every morning; every day that we wake, God pities us afresh.

He pities you and me, He pities us all, He pities us every day. Other things may fail, but this never fails; "His compassions fail not." This is written in His Word.

His compassion does not wear out. He does not get tired of pitying the same people. His compassions are "new every

morning." To-day's troubles may be different from yesterday's; but He has a fresh compassion for fresh trouble. You see the word is not compassion, but compassions; because His compassion is so great and so lasting and for so many different ways. There is not one thing that troubles us, but God has a compassion ready for it.

Posture in Prayer.

There is no stilted order presented for our behaving ourselves in prayer, whether kneeling, or standing, or walking, or lying, or sitting; for all the postures have been used by the godly. Paul kneeled down and prayed; Abraham and the publican stood and prayed; David prayed as he walked; Abraham prayed lying upon his face; Moses prayed sitting. And indeed prayer, effectual, fervent prayer, may be and often is made unto God under all these circumstances. For God has not tied us up to any of them; and he that shall tie himself or his people to any of these, doeth more than he has warrant for from God; it is the next way to make men hypocrites and dissemblers in those duties in which they should be sincere (Acts 20:36; Gen. 17:17, 18; 2 Sam. 15:30, 31; Ex. 17:12).—Bunyan.

The Master Did It.

There is an inscription on a child's tombstone, in an English churchyard as follows:

"'Who plucked that flower?' cried the gardener, as he walked through the garden. His fellow-servant answered, 'The Master.' And the gardener held his peace."

Yes, the Master wanted the flower to adorn His palace, and has He not a right to take it just when He wanted it? What can be better for our little children than to be carried early into a home where there is no sin and no sorrow? God may, in mercy, take them away from evil to come.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 5

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
Ps. 23:2.

TORONTO, CAN.,
MAY, 1907.

*The Master's Touch.**

Matt. 8. 15.

"He touched her hand, and the fever left her,"
He touched her hand as He only can
With the wondrous skill of the Great Physician
With the tender touch of the "Son of Man,"
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks she could not speak,
And the eyes, where the fever light had faded,
Looked up, by her grateful tears made dim,
And she rose and ministered in her household
She rose and ministered unto Him.

"He touched her hand, and the fever left her,"
Oh, we need His touch on our fevered hands;
The cool, still touch of the Man of Sorrows,
Who knows us, and loves us, and understands.
So many a life is one long fever—
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.
Ah, what it in winning the praise of others,
We miss at last the King's "well done,"
If our self-taught tasks in the Master's vineyard
Yield nothing but leaves at the set of sun?

"He touched her hand, and the fever left her,"
Oh, blessed touch of the "Man Divine";
So beautiful then to arise and serve Him
When the fever has gone from your life and mine:
It may be the fever of restless serving,
With the heart all thirsty for love and praise,
And the eyes all aching and strained with yearning
Towards self-set goals in future days.
Or, it may be a fever of pain and anger,
When the wounded spirit is hard to bear
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

"Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only one joy, as we seek His pleasure:
There is only one joy as we choose His will.
And some day after life's fitful fever,
I think we shall say, in the Home on high

"If the hands that He touched but did His bidding,

How little it matters what else went by";
Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be,
Touch Thou our hands, let the fever leave us,
And so shall we minister unto Thee.

How Bright the Prospect Is?

"You are looking to be taken home!
For you, how blessed! to see without a
veil the face, once marred more than any
man's, now in the glory, which has answered
the suffering and put away for us
all shadows for ever more! Out of the
pain, the darkness, the unreal, sin left
behind forever. Into the joy which never
loses freshness, the inheritance incorruptible,
undefiled and unfading, the fulfilment
of all promises, the fulness of what all
joys yet known have been but the pledge
and foretaste—present with the Lord! He,
Himself, waiting to take you by the hand
and lead you in where with Him you shall
wait for that for which we wait, and
which cannot be distant now. We can
thank God for you, dearest sister, as one
for whom prayers are nearly ended, going
before us only a brief space where soon
we shall follow. The Lord keep and comfort
you through whatever remains of the
road. All the circumstances are, as you
well know, in His hand, the power that
sustains is His, and as your day your
strength shall be; perhaps for those who
remain a little gleam of the light within
through the door that opens to receive
one more of His redeemed ones to the
hourly increasing numbers there, with
whom pilgrimage is over, strangership no
more, in the city which hath foundations,
the mansions of the Father's house; the

paradise of God. What can one say to you? So soon you may have all that is possible to say outdone. Even now by His teaching who alone really takes of the things of Christ to show them unto us, may He fill and gladden you to the full, Himself! our love in Him from whom all true love is and who has made us to know it although passing knowledge.

To Miss H.

F. W. G.

Thoughts New and Old

(Continued)

THE SEVEN DAYS OF GENESIS.

THIRD DAY.

The third day has two parts, God pronouncing His work "good" twice on this day. In the first part the earth appears, in the second it becomes fruitful. Three is the number of resurrection and this day is marked by resurrection power. "The earth coming up out of the waters on the third day contained within itself even to the tops of the highest mountains, the evidence of life, of former stages of existence passed away, but now in a higher form renewed. Resurrection lies, as we may say, at the bottom of things here." (From "Jonah the Prophet," H. & F., 1901.) As applying to the tribulation, it is bounded by resurrection; saints being raised just before it opens, and at its close. It is also the time of the national resurrection of Israel.

First of all the waters are said to be gathered together unto one place. These, as we know, speak of the Gentile nations, and their gathering at this time suggests the alliance of the powers in opposition to Christ. These powers form the teu-king empire of which the prophecies speak. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed, saying, Let us break their bands

asunder and cast away their cords from us." This will be the manifestation of evil of which the number three also speaks: but it is manifest only to be restrained: it reaches its heights only to be put down. As of the sea it is said, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." (Job 38: 11.) "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." (Ps. 2.) The nations will be conquered, Satan bound, the leaders in apostasy cast into the lake of fire, and the field cleared for the kingdom of Christ.

The rising of the earth from the waters is typical of the restoration of Israel, or more especially of the Jews which at this time stand for the whole nation. Most of our readers are no doubt familiar with the course of prophetic events. Israel, God has long since named Lo-ammi, meaning "not my people," and because of their final rejection of the Messiah are given up by Him during this present interval, and the Gospel has been going out to the Gentiles, the Church being gathered from them (see Acts 28: 28). About the time the Church is translated to heaven there will be a national resurrection of the earthly people and God will again deal with them.

The prophet Ezekiel, in his vision of the dry bones, gives a vivid description of this resurrection. He sees a valley full of bones; "very many and very dry," and the question is asked, "Can these bones live?" He is not able to answer, but is told to prophesy upon them, and on so doing there is a noise, a shaking, and the bones come together, then sinews and flesh come upon them and skin covers them, but, he adds, "There was no breath in them!" (ch. 37: 8)

This is what seems about taking place now, even while the Church is still on earth, and in this, we may see the long-suffering of God lingering over a lost

world and allowing the present dispensation to overlap in some sense the coming one.

The spirit of life is not in them. The vast majority are rejectors of Christ. They must pass through the hour of trial before the Spirit will be poured upon them, as Joel has prophesied. (ch. 2: 28; Ezek. 37: 14). A striking passage in Isaiah describes their condition as restored in unbelief. "Because thou hast forgotten the God of thy salvation, and has not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be an heap in the day of grief and of desperate sorrow." (Ch. 17: 10-11.) What volumes this last clause speaks! "The harvest an heap in the day of grief and of desperate sorrow." (ch. 17: 10-11.) What volumes this blessing for them and the only road to full blessing for the sinful nation. Like Joseph's brethren, their hearts must first be searched before they will own the true Joseph, the Lord Jesus Christ. Then they will say, "Come and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days he will revive us, in the third day he will raise us up and we shall live in his sight." (Hos. 6: 2.)

How instructive to look just here at the marriage in Cana of Galilee, and to note that it takes place on the third day (John 2: 1). This occurrence and the characters who figure in it, and its evident association with Israel all speak of the reuniting of the link so long ago broken with Jehovah when the wine of joy is again renewed. There is discipline leading up to this, as has been pointed out, and the mother of Jesus, like Naomi of old, stands for Israel in the flesh.

But we must pass on and look briefly at the second part of this third day in

which the earth is fruitful. Israel was God's vine brought out of Egypt, but it yielded Him nothing but wild grapes. All His care seemed to have been bestowed upon her in vain. As a fig tree when returned from the captivity, her history was the same, but in the future it will not be so. While the mass of the Jews return in unbelief we cannot overlook the fact that there will be found a believing remnant among them who will be true to Christ, and this testimony will be raised up almost immediately after the Church is translated to heaven. We may see them in the earth's fruitfulness on the second part of this third day a picture of this faithful remnant in the tribulation, many of whom will lay down their lives for His name's sake.

The two companies of martyrs of the Book of Revelation are of this remnant; and their faithfulness is but an index to the fruitfulness of the whole nation when a little later, they are established under the terms of the new covenant.

Summing up what is here; we have the national resurrection of Israel and the faithful remnant from among them, and in the gathering of the waters, the uniting of the powers in opposition to Christ, which exalt themselves only to be abased.

R. B. E.

(To be continued.)

Behold The Cometh

The Lord Jesus Christ in the thirteenth chapter of John tells His disciples of His betrayal and intended departure from them. They are distressed by His words and the Lord adds:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so, I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto Myself;

that where I am there ye may be also." Jno. xiv: 1-3.

These are simple words. Did Jesus go? If so, we have His word for it, that He will soon come again. It would be a torture of language to make these words refer to anything else but the personal return or coming again of the Lord Jesus to the earth. In the twenty-eighth verse of the same chapter the Lord said:

"Ye have heard how I said unto you, I go away and come again unto you."

Again:

"And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward Heaven as He went up, behold, two men stood by them in white apparel; which also said: "Ye men of Galilee, why stand ye gazing up into heaven? 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." Acts i: 9-11.

How could a fact be stated more clearly? If the witnesses wanted to teach a spiritual truth the statement would certainly have been different; but the Lord Jesus is caught up and taken corporeally and parted from his disciples, the witnesses say: "this same Jesus . . . shall so come." Notice that the human name of our Lord is used and is emphasized by the word same, not another, not Christ, not Lord, but "this same Jesus," the son of Mary, the carpenter, the man Who was born in Bethlehem, brought up in Nazareth, crucified on Calvary, raised from the dead and Who was so taken up from His disciples into heaven. All will admit that it was Jesus Himself Who was taken up into heaven. I dwell upon this because the Scripture makes it perfectly clear that the One taken up into heaven is the One Who will return. He shall so come in like manner as He was seen going into heaven. To attempt to give these

words any but their simple meaning would be to throw discredit upon the whole teaching of the Book. If such simple and clear statements must be interpreted, language becomes powerless as a medium of thought. We must remember that Jesus after his death and resurrection had a personal, tangible body. He says:

"Behold My hands and my feet, that it is I Myself; handle Me and see; for a Spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken He showed them His hands and His feet. . . . And they gave Him a piece of a broiled fish, and of a honey-comb. And He took it, and did eat before them." Luke xxiv.: 39, 40, 42, 43.

It was this person that ascended into heaven and this same Jesus will come again.

The angel's testimony to Mary in Luke i: 32 is very clear.

"Fear, not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."

Verse 31 has been literally fulfilled. The Son was born and His name called Jesus. Under what rules of construction could we hold that verse 32 is to be spiritually fulfilled? The house of Jacob is a name frequently given to Israel.—Ex.

Self-will is so ardent and active that it will break a world in pieces to make a stool to sit on.

Our reputation is what men think us to be; our character is what God knows we are.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 6

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23 : 2.

TORONTO, CAN.,
JUNE, 1907.

*All Things are Yours.**

2 APOLLOS.

While we may readily see how Paul is ours, in his precious legacy of truth, as the minister of the church, yet we may not so easily see how Apollos is ours, for we have no writings of his, his scripture record is scant, and its import to us, perhaps, realized less than any who figure in the Book of Acts.

But God gives much in little we here find. Apollos' first record is in Acts 18: 24-28. Just before this, Paul, the apostle of the Gentiles had come to Ephesus, the first place to which we read of Apollos coming, and the inspired record of Paul's brief visit seems to furnish a preface to that of Apollos. Thus it reads:

"He came to Ephesus, and left them there (Priscilla and Aquila), but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again to you, if God will. And he sailed from Ephesus."

In view of Paul's later testimony: "Ye observe days and months and times and years, I am afraid of you, lest I have bestowed upon you labor in vain," (Gal. 4: 10-11), and "Let no man, therefore, judge you in respect of an holy day, etc., which are a shadow of things to come; but the body is of Christ" (Col. 2: 16, 17), how plainly what he here counted such a necessity was not the full liberty of the truth, nor the leading of the Holy Spirit, but along with the vow which he

had, was Judaism instead. Devoted and honored servant though he was, he charges us to follow him only as he followed Christ and this certainly would not include his mistakes. Just here it is where God's "best man," so to speak, turns aside, and will not consent to the desire of these Jews to tarry longer with them, but feels he must keep a feast, which we have no record of his reaching at all, for he goes from Ephesus to Cesarea, thence to Antioch, then over all the country of Galatia and back to Ephesus and much more ere he reached Jerusalem some time later (Acts 18: 22; 21: 15.)

But God's interests are not dependent upon the faithfulness of any of His servants, and at this juncture, when Paul will not answer to the call at Ephesus, He brings forward others whom He has had in training also. First, there were Priscilla and Aquila whom Paul left there, and next, what immediately concerns us here, Apollos. The Spirit's record of him is terse though brief, and full of suggestion.

1. HE WAS A JEW.

Although his call was to labor in "the foreign field" of the Gentiles as Paul's also, being a Jew, he knew the strong prejudices of his nation against God's grace going out to the Gentiles, and had to overcome this fact. (Acts 22:21, 22, I. Thes. 2: 16).

2. HE WAS NAMED APOLLOS AFTER A HEATHEN GOD.

His name meant "belonging to Apollo," hence his environments, as men speak, all were against him, but God de-

lights in the display of His sovereignty, and so changes his character, if he still left his old name, in token of the grace which took him up, for if born a Jew, he was plainly named a Gentile, hence his parents plainly had forsaken "the God of their fathers" for a Grecian idol.

3. HE WAS "BORN AT ALEXANDRIA."

Here, it was that the Hebrew Scriptures were translated into the people's tongue, Alexandrian Greek, and called the Septuagint, when the Jews with a zeal not according to knowledge, proclaimed a three day's fast because of this dire calamity of their Bible being put into a Gentile tongue. Their feeling was as Rome's toward Tyndale in changing the Scriptures from their "Holy Latin" to the such plain English as a plowboy could understand, and as previously they had toward Jerome translating it from the "sacred Greek" to the, then, unholy Latin. Thus it was of a purpose that our Apollos was born in the city of the "People's Bible," which despite its many flaws, our Lord Himself quoted from, and thus sanctioned it as an honest and divinely approved thing that "plain folk should have His Holy Book in their own tongue." The added fact that later on God chose the Greek tongue of Alexandria to give His fuller revelation, the New Testament, gives Apollos' birthplace further interest to us still. So where we were born is also a part of the divine plan.

4. HE WAS "AN ELOQUENT MAN."

This fact had not to do with ancestry, birth or environments, but personal ability, what was his as a mere man, and not as a subject of grace at all. This "endowment of nature," was of course from God and while it was not to be relied upon, instead of the Holy Spirit, yet it formed the fitting vessel for the gift of the ascended Head of the Church. If

God made man's mouth, as He reminds His servant, Moses, it was surely a boon to be so endowed as were Apollos or Aaron of whom God said: "I know that he can speak well." So let us rejoice that the measure of ability God has given us is "ours" to use for Him.

5. "HE WAS MIGHTY IN THE SCRIPTURES."

The way in which he became so, we are not here told while the extent or nature of his knowledge we are, for we read of it: "Knowing only the baptism of John." To us, who rejoice in the fuller revelation of Christianity, how limited this seems, and yet how great a lesson we may learn from it viz: "That there is much food in the tillage of the poor." What Apollos did know, we may be assured, he knew well. It was no "froth on the water," his study of nor ministry of the Holy Book. He is a sample of what God's grace can do with one who fulfills that injunction of Prov. 22: 17, 18, "Bow down thine ear and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee: they shall withal be fitted in thy lips." Thus alone can we too, be "mighty in the scriptures."

6. "HE WAS INSTRUCTED IN THE WAY OF THE LORD."

This surely betokens the subjection of his will to God, for only "the true" can know the truth in this phase of it, for "the way of the Lord is strength to the upright," and the obedient soul alone can be instructed in His way. But such can only be as His "knowledge is pleasant to the soul."

7. HE WAS FERVENT IN THE SPIRIT. (HIS SPIRIT).

Neither his acquaintance with the letter of the Word, nor his practical knowledge in obedience, damped the ardour of his spirit. On the contrary, in these he found

the Divine arsenal for his fervent spirit, and used them well. Alas! with how many is it otherwise, and a knowledge that is merely mental, or an obedience which is legal, destroys this fine trait of character.

8. HE "TAUGHT DILIGENTLY (OR EXACTLY) THE THINGS OF THE LORD."

With his fervent spirit we might judge he would be diligent, but with his valued store of Scripture, also, he was careful to teach accurately, as well as preach eloquently. He was not the popular orator who says "taking things," but the faithful steward and dispenser of "the things of the Lord," as being above all price.

9. "HE SPOKE BOLDLY IN THE SYNAGOGUE."

His was no field-day warfare, with flourish of trumpets and conquest of imaginary foes. If he spake boldly it was not from his hearers' applause, but because he had the courage of his convictions, and also the weight of his obligation to God, and to human souls, upon his heart, as one seeking mercy to be faithful.

10. HE WAS "HUMBLE-MINDED."

What an object lesson for all of us as God's servants, and especially such as are looked up to among men, to see this Alexandrian Jew, who was both eloquent and mighty, instructed and fervent, painstaking and aggressive sitting in the home of this plain couple, Aquilla and Priscilla, and being taught "the way of the Lord more perfectly." He had bowed his ear already to the authority of the truth, and his humble heart responded to it, despite the lowly channels by which God, as its Divine source, imparted it to him further. Happy Apollos, with no line drawn as to having reached the sum of knowledge, but realizing that he knew but in part, and yet that what he knew

gave him the capacity for more, and also the ability to receive it.

11. HE WAS AGGRESSIVE.

Various motives such as ease or personal favor might have held him at Ephesus, where he had made so good a start, but no, he presses on to other parts, following Paul, to water if he could not plant. So he was "disposed to pass into Achaia."

12. HE REGARDED CHURCH-ORDER.

As he went to other places he bore his "letter of commendation" from the Brethren; not from any one of them, but from that company where he had learned the truth, and walked in obedience to it to another, maintaining the same Divine order. May we both copy and set the same example.

13. HE HELPED HIS BRETHERN.

"He helped them much which had believed through grace." It might not be that, as Paul, he laid foundations, but he would build on them true material, and thus both could rejoice together instead of working to cross-purposes.

14. HE MIGHTILY CONVINCED THE JEWS.

He went at his work with the conviction that it was of God. He believed, enjoyed, obeyed and also witnessed the simple truth, and it was God's business, not his, to carry it home to the hearts and consciences of his hearers, and herein as in all else, he was faithful.

Thank God for so fragrant a memory in the records of the past; thank Him also for the assurance that Apollos is still "ours," and may we trust Him to revive in one and all of us those precious marks of grace, which shone so brightly in His beloved servant, our brother Apollos!

B. C. G.

The Man of Sorrows

Of all the names ascribed to the suffering Son of God there are none more appropriate, none more pathetic than this particular name, "*The man of sorrows!*" This is a wonderful picture which the prophet Isaiah drew seven centuries before Jesus was born in Bethlehem, and as long as the world lasts these words of Isaiah will serve as the sad sign of Him who cried out amid the gloom of Gethsemane, "Now is my soul exceeding sorrowful, even into death," As long as men drink bitter cups, as long as men bear heavy burdens, as long as souls are torn with anguish—so long will the weary and heavy laden turn their sad eyes to Him, who, from the cradle in David's city to the cross on Calvary's hill, filled out to the uttermost the meaning of this sad, sacred name, "The Man of Sorrows." It is interesting to note that in many German hymns this beautiful name takes if possible a still more pathetic form. Christ is there called *der schmerzens mann*—the anguish man—a form of speech that deepens and strengthens our common thought of the sufferings of Christ. There is much that passes under the name of sorrow that we should never think of describing as "anguish." We see a man in sorrow because by capricious chance he has lost wealth and fortune, but he is not in anguish. But there is a man with blanched face, and eyes that look but do not see; he holds in his trembling hand the hand of his dead child; the light has fallen forever from the face that was to him the dearest face on earth—he is speechless, dazed! He is sounding the deepest depths of sorrow, his soul is in anguish. This Savior and Friend of ours sounded the Divine depths of sorrow, He was indeed the anguish man. Man of Sorrows, His closest and most intimate companion was grief. Here let us pause for a moment and think of the sorrows of Christ. A study of His anguish, however brief, may help to keep our sorrow in a fairer light and make life's

burden easier to bear. To begin with, it is wonderful how almost every kind of sorrow seemed to press itself into the life of Christ. To most men poverty is sorrowful enough, but Jesus was not troubled about poverty. He cheerfully entered upon the lowliest walks of life. He was homeless and friendless among men. It is not improbable that many a night was spent in prayer and meditation in the leafy groves of Olivet. Poverty was no trouble to Him; the foxes had holes, the birds of the air had their nests, but He had not where to lay His head. But this was no grief to Him. He asked no man's pity because He was poor. His meat and drink was to do the will of His Father, and his joy was to teach poor men that the kingdom of God was for them. But it was a grief to Him to stand by the grave of His dear friend, Lazarus, and, though He knew that there was nothing so very terrible after all in death, yet His heart beat sadly and "Jesus wept." It must have been a great sorrow to Christ to be so strangely misunderstood and misinterpreted as He was through all His course. In some slight measure it may be the most of us know what this means. It is hard to have words and deeds and even motives misconstrued. This seemed to be the common lot of Christ. If He spoke, he was charged with blasphemy; if He shared the ordinary hospitalities of men, He was called "gutton" and "drunkard;" even the good deeds that could not be denied were said to be wrought by the power of the prince of the devils, and He Himself was devil-possessed. Those who were nearest to Him seemed to understand Him least, and His own mother thought He was mad and tried to draw Him away from His great work. That was a bitter cup to drink, to think that she should not understand that He must be about His Father's business.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 7

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23:2.

TORONTO, CAN.,
JULY, 1907.

The Harvest Home

"That both he that soweth and he that reapeth
may rejoice together."

From the far-off fields of earthly toil,
A goodly host they come,
And sounds of music are on the air,
'Tis the song of Harvest Home.
The weariness and the weeping,
The darkness has all passed by,
And a glorious sun has risen—
The sun of eternity.

We've seen those faces in days of yore,
When the dust was on their brow,
And the scalding tear upon their cheek—
Let us look at the laborers now!
We think of the life-long sorrow
And the wilderness days of care,
We try to trace the tear drops,
But no scars of grief are there.

There's a mystery of soul-chasten'd joy
Lit up with sunlight hues,
Like morning flowers most beautiful,
When wet with midnight dews:
There are depths of earnest meaning
In each true and trustful gaze,
Telling of wondrous lessons
Learnt in their pilgrim days.

And a conscious confidence of bliss
That shall never again remove—
All the faith and hope of journeying years
Gather'd up in that look of love.
The long waiting days are over;
They've received their wages now;
For they have gazed upon their Master,
And His name is on their brow.

They've seen the safely garner'd sheaves,
And the song has been passing sweet
Which welcomed the last in-coming one
Laid down at their Saviour's feet.

Oh! well does His heart remember,
As those notes of praise sweep by,
The yearning plaintive music
Of earth's sadder minstrelsy.

And well does He know each chequer'd tale,
As He looks on the joyous band,
All the lights and shadows that crossed their
path

In the distant pilgrim land
The heart's unbroken anguish,
The bitter sighs and tears,
The long, long hours of watching,
The changeable hopes and fears.

One had climb'd the rugged mountain-side—
'Twas a bleak and winter day,
The tempest had scatter'd his precious seed,
And he wept as he turned away.
But a stranger hand had watered
That seed on a distant shore,
And the laborers now are meeting,
Who had never met before.

And one—he had toiled amid burning sands
When the scorching sun was high,
He had grasp'd the plough with a fever'd
hand,

And then laid him down to die.
But another, and yet another,
Had filled that deserted field,
Nor vainly the seed they scattered
Where a brother's care had till'd.

Some with eager step went boldly forth,
Broad casting o'er the land,
Some water'd the scarcely budding blade
With a tender, gentle hand.

There's one, her young life was blighted
By the withering touch of woe,
Her days were sad and weary,
And she never went forth to sow.

But there rose from her lonely couch of pain
The fervent, pleading prayer;

She looks on many a radiant brow,
 And she reads the answer there:
 Yes! sowers and reapers are meeting—
 A rejoicing host they come!
 Will you join that echoing chorus?
 'Tis the song of the Harvest Home!

Judas Iscariot;

HIS CHARACTER, FALL AND END

A religious paper on the above subject lately makes statements that savor strongly of that "turning away of ears from the truth unto fables," which the Scripture so solemnly predicts of the last days, and it is well to compare them with the Scripture record.

If it be asked, why do so, as there was but one Judas, and he is gone, why not let the dead rest? The answer is simple; Scripture's characters are *descriptive* ones, and meant to show us our own faces as in a glass, what manner of men we are. Thus they give both "ancient and modern history," being "written for our admonition upon whom the ends of the world are come, so that he that thinketh he standeth may take heed lest he fall" (1 Cor. 10:12).

1. Longfellow's "Divine Comedy" as to Judas presents the theory of fatalism thus:

I thought by following Him,
 I should grow like Him; but the unclean
 spirit,
 That from my childhood hath tortured me
 Hath been to cunning and too strong for
 me.

Am I to blame for this?

In the other world

I will be there before Him, and will wait
 Until He comes, and fall down on my knees,
 And kiss His feet, imploring pardon,
 pardon.

2. A view, first presented by De Quincy, representing Judas as possessing a higher degree of wisdom and energy than the others. "Indecision and doubt crept over

the faculties of the Divine man, as often as He was summoned away from His own natural Sabbath of heavenly contemplation to the gross necessities of action. It became important, therefore, according to the views adopted by Judas, that his Master should be precipitated into action by force from without, and thrown into the center of some popular movement, such as, beginning to revolve, could not afterward be suspended or checked." (De Quincy's Essay).

3. An opposite view prevails that Judas "is the incarnation of all baseness, treachery and vileness. He enters the apostolic band, it is assumed, for the purpose of stealing; abandons the band only when his thefts become known, and in doing so sells his Master for eighteen dollars, the legal price of a slave."

4. We should look upon him as a common place kind of villain, who becomes a follower of Christ of worldly reasons, not regarding Jesus as the Christ any more than do Matthew or Thomas or Bartholemew. He is a shrewd, careful man, probably the best of the twelve in matters of finance, yet his financial qualities are doubtless of the sordid sort. He is selfish. His association with Christ teaches him nothing. He desires to be on the winning side. Avarice and popularity tempt him. Law and religion also are on his side. Therefore he plans to deliver Christ.

1. How plain is the declaration of Scriptures against all these alike. "God commandeth all men everywhere to *repent*." "Who will have all men to be *saved* and to come unto the knowledge of the *truth*." Thus Judas was assuredly responsible to repent of his sins, and also to blame for not trusting our Lord as being full of grace and truth." Further, that he waited for Christ in the other world is a lie, for Scripture says he "went unto his own place," and Christ went to His Father.

2. The combined testimony of Scripture is against such a fable, *e.g.*,

JUDAS WAS

An *unbeliever* } (John 6:64, 70).
 A *devil*. }
 A *thief* (John 12:6.)
Unclean (John 13:10, 11).
 The *son of perdition* (John 17:12).
 The *traitor* (Luke 6:16).
 An *apostate* (Acts 1:25).

"He went to his own place," alas! allied to Satan, whose hated against Christ he was but the tool of. Thus is he God's solemn beacon warning against "the *love of money, a root of all evil.*"

3. What purpose Judas had in entering the ranks of our Lord's *disciples* is not told us, but it is plain that this first act was *hypocrisy*, for he thus professed to trust and love Christ, and did not do so. He said: "One of you is a devil" (John 6:70). From this evil root how much of other sort may rapidly have sprung. Our Lord took him on his profession, appointed him an *apostle*, and from this and not from *salvation*, he fell.

4. Our Lord's solemn words, Matt. 26:24; Mark 14:21; Luke 22:22; John 13:18-21; 19:11, assure us that Judas' guilt was of no ordinary character, although all sin is abhorrent to God. Further, that Matthew and others "did not regard Jesus as the Christ" plainly is false from John 1:49; 6:68, 69; Matt. 16:16; 11:27, etc. Finally, the statement that Christ *seems* to know that it is he by whose hand He is to die" will surely be rejected by every right-minded Christian in view of John 2:24; 6:64! How little weight with such writers God's holy Word can have!

B.C.G.

Thoughts New and Old*

THE SEVEN DAYS OF GENESIS

FOURTH AND FIFTH DAYS

We have already noticed that the third day has two parts, being a double day.

This at least suggests that the next period may be a double one also, and so we apply two days, the fourth and fifth, together to the millennium. Those familiar with the symbolism of the numerals will read in the four and five together here, the weakness of the creature in association with the Mighty One. It is God with man which will characterize the millennium.

This time of universal blessing is stamped with the number two in different ways. It is the kingdom of the Second Man who is also the Second Person of the Godhead. It is in relation to redeemed ones in two spheres, heavenly and earthly. There will be two peoples on earth, Israel and the saved Gentiles. Two peoples in heaven represented by the twenty-four elders, also two companies of martyrs. The period is typified by the united reigns of two men, David and Solomon. We would also ask attention to two days in John's Gospel which are at least suggestive in this connection. In the case of the conversion of the Samaritan woman, He goes amongst the Samaritans and it is said, "He abode there two days and many more believed because of His own word, and said unto the woman. Now we believe, not because of thy saying, for we have heard him ourselves and know that this is indeed the Christ the Saviour of the world. Now, after two days he departed," etc. (John 4:39-43.) Their testimony to Him is that He is "The Christ the Saviour of the world." That this is a foreshadow of millennial blessing who can doubt?

The application of the two days to this period is very readily seen. It was on the fourth day that the sun was set in the heavens. Infidelity used to laugh at what it was pleased to call a discrepancy in the fact that there was light on the first day but no sun until the fourth. May we not see the divine accuracy of the type in that while Christ was the "Light" manifested as that on the first day, it is not until the

millennium or fourth day that He arises as the "Sun of Righteousness with healing in His wings" (Mal. 4 : 2). So the beginning of this period is marked by the appearing of Christ to establish His reign of righteousness when men learn that there is a power higher than they and that the "heavens rule." A truth which it will be as hard for the nations to learn as it was for Nebuchadnezzar of old. (See Dan. 4.)

But there is not only the sun set in the heavens on the fourth day, but also the moon and stars. It is easy to read in this the place the heavenly people will occupy in association with Christ in glory during His kingdom in power. "When Christ who is our life shall appear then shall we also appear with him in glory." (Col. 3 : 4.) While the moon would speak of the saints collectively, the stars suggest the individual, who, while on earth, has become rich in heaven. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." (Dan. 12 : 3.)

Now as to the application of the fifth day to the millennium also. This day's work was in connection with the waters. "And God said let the waters bring forth abundantly," etc. The fruit of the ingathering through the "gospel of the kingdom" which during the tribulation has been going forth, is now made manifest. The net cast into the sea which gathers of every kind is a kindred thought. (Matt. 13 : 47.) In the 7th of Revelation, after the sealing of the 144,000 of Israel, the prophet says, "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." The question is then asked, "What are these which are arrayed in white robes and whence came they?" He who asks it must also answer, and he says, "These are they which came out of (the) great tribu-

lation and have washed their robes and made them white in the blood of the Lamb." (verse 14.) This innumerable company of the saved Gentile nations answer to the abundant fruitfulness of the waters on the fifth day. When we remember that the "waters" stand for the nations, we see how perfectly this fills its place here. The subjects of the kingdom then, will be, not only restored Israel, but the multitude of the heathen or Gentiles also. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2 : 8.)

How the child of God rejoices in anticipation of that time of universal blessing. Then the heavens and the earth will be no longer estranged from each other, but through an open heaven the angels of God shall ascend and descend. "And it shall come to pass in that day saith the Lord, I will hear the heavens and they shall hear the earth." (Hos. 2 : 21.) "And he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even to the ends of the earth." (Zach. 9 : 10.) Now the whole creation groans, and His name "Continually every day is blasphemed." Then it shall be said, "O Lord our Lord, how excellent is thy name in all the earth." All creation will break forth in melody, all nature shall praise Him, yea, "Let everything that hath breath praise Jehovah. Praise ye Jehovah." (Psalms 146 to 150.)

R. B. F.

(To be continued.).

No reasonable man would hold a principle upon the ground of other men's conduct, neither would he reject it upon the grounds of their misconduct. His reason for holding or rejecting it would be its being established or rejected by the Word of God. If this be not our habit of deciding questions involving principles, there will be no safeguard, no criterion, no unerring standard to which to appeal; and truly it would be most unsatisfactory to depend in such things upon the ever varying conduct of persons holding principles ever so true. The only guide for us is the Word of God, in which alone we can find pure truth.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 8

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23:2.

TORONTO, CAN.,
AUG., 1907.

The Young Christian

"Let us go forth therefore unto Him without the camp, bearing His reproach,"
Heb. 13:13.

I cannot give it up,
The little world I know!
The innocent delights of youth,
The things I cherish so!
'Tis true, I love my Lord,
And want to do His will,
And oh! I may enjoy the world,
And be a Christian still!

I love the hour of prayer,
I love the hymns of praise,
I love the blessed Word that tells
Of God's redeeming grace.
But I am human still!
And while I dwell on earth
God surely will not grudge the hours
I spend in harmless mirth!

These things belong to youth
And are its natural right—
My dress, my pastimes and my friends,
The merry and the bright.
My Father's heart is kind!
He will not count it ill,
That my small corner of the world
Should please and hold me, still!

And yet—"outside the camp,"
'Twas there my Savior died!--
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree!
And where His name is never praised
Is there the place for me?

Nay, world! I turn away,
Though thou seem fair and good;
That friendly outstretched hand of thine

Is stained with Jesus' blood,
If in thy least device
I stoop to take a part,
All unaware, thine influence steals
God's presence from my heart.

I miss my Savior's smile
Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice
And chokes the springs of praise.
Whene'er I turn aside
To join thee for an hour,
The face of Christ grows blurred and dim
And prayer has lost its power!

Farewell. Henceforth my place
Is with the Lamb who died,
My Sovereign! While I have Thy love,
What can I want beside?
Thyself, my Lord, art now
My free and loving choice,
"In whom though now I see Thee not,
Believing, I rejoice!"

Shame on me that I sought
Another joy than this,
Or dreamt a heart at rest with Thee,
Could crave for worldly bliss!
These vain and worthless things,
I put them all aside;
His goodness fills my longing soul,
And I am satisfied.

Lord, Jesus! let me dwell
"Outside the camp" with Thee!
Since Thou art there, then there alone
Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
'Till Thou return, my banished King,
To take Thy power, and reign!

Margaret Mauro.

Service must ever be measured by faith
and one's own communion with God.

The Perfect Man

(Ps. 22.)

The piety of this part of the Psalms is the piety of Christ Himself. . . . The Lord then enable us to tread reverently here!

We find what called out the special cry of the Savior—a cry which, till that bitter cup had been fully drank, could not be heard—violence, unrestrained and full of rage, surrounded Him—bulls of Bashan—ravens and roaring lions. It was no haughty strength of man which met this. He must meet and feel it in the meekness of His nature, and know the weakness, though never the sin, of human nature, save in bearing it. He was poured out like water—all His bones as out of joint—His heart melted like wax in the midst of His bowels. His strength is dried up like a potsherd: His tongue cleaves to His jaws. . . . He is down in the dust of death; but Jehovah has brought Him there. His state—the dust of death: only He looks at the real source of all, at the thoughts and counsels of Jehovah. This is perfection in this respect: entire sensibility as to, and moral preception of, the character of the enemies, who are the instruments of our suffering; but looking through it all, to the ways and wisdom and will of God, and God in faithful relationship to us, the true source of all. But beside the violence, which instrumentally, had brought the gentle and unresisting Savior, dumb as a sheep before His shearers, to the dust of death, had violently dragged away and mocked Him whose simple presentation of Himself had made all fall to the ground—there was the manifestation of the character of men, when, through His own giving Himself up, He was in their power. Dogs encompassed Him—creatures without heart or conscience—without shame or feeling, whose pleasure was in the shame of another, and insults offered to Him who made no resistance, in outrages to the righteous. . . . How must the Savior have felt their shame-

less and heartless insults—His exposure, naked to the hardened eye of those that rejoiced in iniquity and in His shame! . . . The vesture of the Innocent was an affair of dice, or casting lots. No eye to pity—none to help. Trouble was there: He looks on Jehovah entreating Him not to be far from Him, and, if He has no strength, Jehovah, as His strength to be near.

And here we approach the deeper part of this solemn hour. In the utmost trials from man, when no eye was there to pity, no hand to help, He looks to Jehovah, the covenant God of Israel's and Messiah's faith. But here, O mystery of mysteries! there was no help either, but only infinite perfection (for infinite it now must be) in the Blessed One. . . . There is the deepest consciousness of His own outwardly-abstract state and desertion, and that in painful contrast with every faithful soul—a circumstance wonderfully calculated to produce in the human heart irritation and despondency, *i.e.*, a forgetfulness of what God was—if this had been possible with Jesus. "I am a worm, and no man—a scorn of men, and despised of the people." Nor was this all. The blessed Savior, He who had been cast upon Jehovah from the womb, whose hope Jehovah had been from His mother's breast, who had sought His will and glorified His name, had to declare before all, and in the presence of the taunts and mockery of His adversaries, that God had forsaken Him. How deep this trial was morally, none but He could tell who passed through it. It was in the proportion of the love He enjoyed, and lived in, and His faithfulness to it. We speak of trial and piety, not of expiation here. In all this, and through all this the blessed Savior is perfect towards Jehovah. First, His trust is perfect, He says not Jehovah; . . . He says, "My God, My God." Whatever the dreadful forsaking was, His perfect faith in God, and devotedness to God, as the only one He owned, remains absolute and unshaken. He is perfect, absolutely perfect, as man,

subjectively. Whatever the sufferings of Christ—notwithstanding the fact, that in His path, there was no cause for His being forsaken—His testimony to God, His sense of the perfectness of His ways and nature, remains the same, yea, more elevated. "But Thou continuest holy, Thou that inhabitest the praises of Israel." Let God abandon the righteous, the righteous One is sure He is perfect in doing so. Nothing can express more completely the perfection of Christ as man, His position as such—how He had taken the place of "my goodness extendeth not to thee." . . . It is the dependent man feeling the trial as it reached Himself as man, but perfect and faithful when, as regards His feelings, there was no answer of God in trials, wherein He counted on it, and it alone was to be counted on.

Thoughts New and Old

THE SEVEN DAYS OF GENESIS

(Continued.)

SIXTH DAY

The close of the millennial period brings us to the introduction to the eternal state. For a little season Satan is loosed, and again, as before the millennium, he musters his armies against the beloved city and camp of the saints. It is his last desperate attempt and it is vain. Fire from God destroys his armies and he is cast into the lake of fire, his final doom. The number six is that of the manifestation of evil. It is also the number of full and final victory over evil; both of which we have here.

In the great tribulation, there is the uprising of evil and victory over it, but not final victory. Satan is chained in the bottomless pit during the millennium; his final doom is after. But in the little season before the eternal state, we have the full manifestation of evil and complete victory over it.

The 1,000 years of blessing for Israel is not the "everlasting" portion which God

promised to the fathers. It is but a shadow of the blessing in store for them for eternity. The seven years of trouble which precede and introduce the millennium are a type of the little season which precedes the eternal blessing. The third day points to the sixth, as the second does to the fifth, and the first to the fourth (see parallel between the days, chart). Our finite minds would fail to grasp more than a picture of what eternity will be. The millennium is that picture. The Prophet Isaiah begins to speak of eternity: "For behold I create new heavens and a new earth and the former shall not be remembered nor come to mind." But instead of continuing as to the eternal state, he returns in the following verses to its millennial picture (ch. 65: 17-25).

The indifferent reader of Genesis might not perceive that the events of the second chapter belong to the sixth day, yet such is the case. The garden of Eden, the prohibition of the tree of knowledge, the forming and naming of the animal creation by Adam, the deep sleep into which he fell, and the forming of the woman, must necessarily all have taken place on the sixth day. God created man, male and female, on that day, and yet it is not until Adam has given names to the animal creation that He finds there is no helpmeet for him, and it is after this that Eve is formed, *g. 2. builded*

The earth brings forth the living creatures which are then brought to Adam, who determined what their names should be. We may say his judgment as to them was final and unalterable. "Whatsoever Adam called every living thing that was the name thereof" (Gen. 21:9). There is in the introduction to the new creation that which is parallel with this in a contrastive way. As the earth yields the living creature on the sixth day, so ere God's final rest begins, the dust of earth is again called upon to yield up its dead who stand before the Second Man to receive from His lips their just sentence and eternal portion and des-

tiny. A thousand years before this, with the living of earth gathered before Him, He names them "sheep" and "goats," and assigns them their portion accordingly. Now it is the dead who are mustered before Him, and with painstaking care, even to the opening of the book of life, He assigns them their portion, "Every man according to his works" (Rev. 20:12, 13).

The sixth day, like the third, has two parts. It is in the first part the earth yields up the living creature. In the second part Eve is given to Adam. She becomes his bride, his wife. At the threshold of the eternal state we meet with the bride, the Lamb's wife. It is the new Jerusalem which descends out of heaven from God, and all saints are viewed as her children. "Jerusalem which is above is free which is the mother of us all" (Gal. 4:26). Thus Eve is called the "mother of all living" (Gen. 3:20).

As Eve was the fruit of Adam's deep sleep, so the holy city come down to earth is the fruit of the death of Christ. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God" (Rev. 21:2, 3).

He who laid the foundation of blessing on the first day, on the sixth brings in the blessing itself. The reign of Christ does not end with the close of the millennium as we are apt in our minds to limit it, but continues through this brief period before the eternal state. "He must reign until He hath put all enemies under His feet" (1 Cor. 15:25). With this, His work is completed and He delivers up the kingdom to God the Father.

SEVENTH DAY

The seventh day is God's rest. A rest which His people will share with Him.

"There remaineth therefore a Sabbath-rest for the people of God" (Heb. 4:9). It is the kingdom of the Father which is established in eternity and this is God's rest which will never again be broken. All trace of the curse is removed, and the Creator will again find companionship among His creatures as though the fall were not.

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out . . . For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen."

R.B.E.

I know right well the deep abyss of gloom that, like an atmosphere, surrounds the human heart; and I know, too, how often physical weakness lets one drop into it, and how hard it is to shake it off. Our strength is gone, and oft we "wist it not," so that I always say to myself, "Take care! ward it off in the beginning." If one gives way, one drops deeper and deeper into it—into the thing, of all others, most fallen, most afar from God—a dark, brooding heart. The Lord is very pitiful to such an one, very tender and gracious, but if (as has been said) I have all the grace of Christ, I have no business to give way as if it were not "sufficient." What oppresses me to-day will be gone to-morrow, but a glimpse of Christ—the felt answer of his heart in the moment of oppression—will last until to-morrow, and the next day, and for ever, and for ever. Shame on the heart that can go down so low for the worry of the moment, and rise so little to the realities that are to last for ever!

Let discouragement without drive you to live more within, as bees are busy in their hives when it is foul weather abroad. If bespattered abroad, study to be cleaner at home.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 9

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23: 2.

TORONTO, CAN.,
SEPT., 1907.

Light in the Valley

Sweet promise! "As the hills
Around thee, God doth stand;"
If o'er thee thunder-clouds awhile
Shall roll, they're lighted by His smile,
And shadowed by His hand;
For all these rainbowed tears are given
To form a shining path to heaven.

J.H.S.

*The Point of Contact Between Christ in His Varied Glories and the Soul**

There is fullness in Christ which the ripest saint has never exhausted and never will. It is indeed "all the fullness of the Godhead bodily" which dwells in Him, and our ever increasing delight throughout eternity will be to search the heights and depths of God's purposes in Him and to know more and more of that "love of Christ which passeth knowledge."

There are many aspects in which we can look at our Lord, in each of which He is seen in a special beauty connected with that character, an object of special delight for our hearts. Thus we know Him as Savior and Sacrifice, as Priest and Advocate, as Head of the Church, as the coming Lord. Let us for a little dwell upon Him in each of these characters, familiar as they are to us, all the dearer because familiar, never in danger of their becoming too familiar.

We may well believe that every Christian has at some time in his experience thought: What is the exact point of contact between myself and Christ? Of course the sinner must learn this first of all, and yet the saint needs ever to remember it, too. Even where there may not be—because of the truth which God has so graciously unfolded

to us—the distressing doubts which would lead the child of God to ask such dishonoring questions as:

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no,
Am I His, or am I not?"

yet there is often a vagueness, a faint suspicion that something is required, some qualification needed for the enjoyment of Christ in His various characters. The exact point of contact between the soul and Himself is not always clearly seen and thus much of the blessing, much of the joy of communion is lost.

Let us then look at Him first as Savior. Blessed Lord, His very name means this. "Thou shalt call His name Jesus, for He shall save His people from their sins"; a twofold Savior, from the guilt and the fradom of sin. How much this means! To be saved, to be delivered from the wrath to come, from the judgment of a holy God against sin and the companionship of Satan and the lost for evermore. To have no accusing conscience, to be able to look forward with confidence to the judgment, knowing that we who have believed shall not come into judgment, but have passed out of death into life! It is as Savior that He is first known, the One who saves. But whom does He save? The babe in Christ knows well the answer; and shall the "young men" and "fathers" ever forget it? Paul gloried in it, reveled in it, and in his oversight of the churches giving charge to Timothy, making provision for the orderly government of that which was so dear to the heart of the Lord, he gives a prominent place to this truth which was ever fresh in his own heart: "This is a faithful saying, and worthy of all acceptance, that Christ

Jesus came into the world to save sinners," and adds, "of whom I am chief."

The point of contact, then, between the Savior and the soul is the fact that we are sinners. It is sinners who need a Savior; and should the enemy ever tempt the newborn soul to doubt his acceptance, should he ever succeed in getting him to look within for proofs of salvation, let him remember that the point where he met with Christ as Savior was not his worthiness, his attainments, his experience; he could bring nothing but sin to Him. It was his sinnership that entitled him to the Savior, and for the saved as well, his title to the Savior abides the same. He was a sinner, lost in himself, now nothing more than that; all that has been wrought in him has been purely grace. Since then, so far as his title to Christ as Savior is concerned, it abides forever a fact that he was a sinner. If he were in himself alone, still that.

So, too, when we look at our Lord as the Sacrifice, the same simple truth is seen. What peace it gives to the conscience to look at the sin-offering, to see the sins confessed and laid upon the head of the victim, which is then slain, its blood shed and sprinkled upon the altar and it consumed without the camp. How faith delights to rest upon that sacrifice in face of all those sins, more in number than the hairs of our head, what peace and rest we have as we behold the Sacrifice, "the Lamb of God, which taketh away the sin of the world."

It is to this that we are recalled whenever we gather about the table of our Lord. His blood was shed for "the remission of sins. So, too, with all the other aspects of His sacrificial work as seen in the peace, trespass and burnt offerings. What a value there is to this sacrifice! How it outweighs infinitely all the guilt of all the world in value! How the blood of Christ speaks before God of that in which He finds rest, of that which satisfies His justice, so that He can be "just and the justifier of him that believeth in Jesus," so that His

righteousness and His love blend together in declaring our acceptance eternal.

And where is the point of contact between the soul and this precious sacrifice of Christ? For whom was His blood shed? For whom was the sacrifice offered? For ripe saints? for faithful servants? for those who can show some fruits of grace in their hearts? Ah, no, here again we come back to that simple fundamental truth, "Christ died for the ungodly." How do I know His blood was shed for me? Because I am ungodly. And so the point of contact between my soul and this sacrifice is my sinnership again.

Let us pass in with Him now into the holiest of all, where we behold Him in those spotless robes, appearing as our Priest before God and there ever living to make intercession for us. Let us think of Him, too, in the garments of glory and beauty, every fibre of which, every jewel that sparkles upon it, speaks of some precious character that He bears before God for us. We think of His sympathy, of His succor in times of temptation, of the strength of His mighty arms, of the tenderness of His loving heart, of the savor of that anointing, which is upon Him, a fragrance in which we, too, are accepted before God. All our feeble prayers, all our reaching out after God, is linked with His mighty intercession, is presented in His name by Himself: "By Him, therefore, let us offer continually unto God the sacrifice of praise." What joy it is to dwell upon our Priest. If the sacrifice has given us boldness to enter into the holiest, the presence of the Priest there gives us liberty and joy to worship.

And where is the point of contact between this great High Priest and our soul? What fitness, what attainment is required to enable us to say, He is my High Priest? Ah, here again we come back to that simple, most blessed fact, that it is nothing in ourselves now any more than at the beginning. It was as sinners that our Priest laid down His life for us, offered the Sacri-

vice. We cannot think of Him as Priest apart from the sacrifice, and we cannot think of the sacrifice apart from the fact that we were sinners. How sweet for the child of God in all simplicity, then, to remember that his sinnership is again the point of contact between himself and all the infinite and effectual ministry of that High Priest?

The thought of the Advocate is similar, though distinct. It shows us the Lord as our Representative before God, the One who has full charge of all that concerns our standing and welfare before God, who has entered into the Father's presence to be before Him forever as the witness of our own acceptance there, too. More particularly, His advocacy is seen in connection with the failures of His people. "If any man sin we have an Advocate with the Father, Jesus Christ the Righteous" (1 John 2:1). Here is an Advocate who never loses a case, who is able to present all the details before His God and Father. The accuser of the brethren is there to present their shortcomings and unworthiness in all their awful character before God, but what can an accuser do in the presence of such an Advocate, who stands there and as the answer to every accusation, can show the marks of that sacrifice which has anticipated all, even the sins, forgetfulness and self-righteousness of the believer?

And how effectual, too, is this advocacy seen in the restoration of the child of God, the washing of the feet down here in the power of the Holy Spirit, through the Word of God, which is the result of that work on high! Oh, who that has grown cold or sinned (and, alas, brethren, who of us has not had more or less humbling experience of these declensions), but rejoices in the fact of that Advocate with the Father, Jesus Christ the Righteous?

It is hardly necessary to ask where the point of contact between the soul and Him as Advocate is. His advocacy is in view of our sin, but He is the propitiation for our

sins. So here sinnership is again the simple title, may we not say, to the services of our Advocate?

Who has not felt the heart within him leap with exultation at the burning words of the apostle in the Epistle to the Ephesians, "Head over all things to the Church"? We see Him quickened out of the dead, brought forth by the power of God, raised up, far above all principality and power and might, dominion, thrones and kingdoms and all else are made subject to Him. He is over all; and the heart has rejoiced to sing:

"O, Jesus, Lord, 'tis joy to know
Thy path is o'er of shame and woe."

We have seen Him there as Head, Head over all things, and, wondrous to say, Head to the Church which is His Body. Linked by the Holy Spirit to a glorified Christ, He our Head and life there on high, we His members, sustained, knit together, channels for blessing one to another--the Body of Christ upon earth soon to be displayed, too, in glory throughout eternity! Who can overestimate the sanctifying effect of this truth of our union with our Head in heaven? Rightly grasped, it not merely corrects the walk, securing a constant and proper testimony here, but it transfigures us and makes us a heavenly people.

Since our Head is in heaven, we also belong there; how this breaks a score of ties and settles a thousand questions which might harass the soul and fail of a clear answer were this not seen! Look at the corporate truth of the headship of Christ, one Body upon earth, indwelt by one Spirit, to be actuated and controlled by one Mind, the same life, the same love, the same care in all the members. Oh, how the head hangs with shame and the heart is saddened as we think how the neglect of this great fact has marred the whole testimony of the Church of God upon earth!

But we are only touching upon these truths. Our thought is to find the point of

contact between the soul and our Lord here as in the other characters. If the first chapter of Ephesians shows us Christ raised from the dead and exalted on high in the heavenly places as Head of the Church, we have only to read on a few verses in the second to see that He is not alone. We are seen as those who were "dead in trespasses and sins." It was in our death, that quickening life was imparted, "quickened together with Christ" with that resurrection life of His beyond the power of death forever, a life, therefore, which can never be lost or forfeited; raised up together with Him, out of the place of death, out of the dominion of death, out of our graves and away from our grave-clothes; more yet, seated in Him in the heavenly places in Christ on high, our Head, our Representative before God, and soon to be with Him there, that in the ages to come God may exhibit in us "the exceeding riches of His grace, in His kindness towards us through Christ Jesus.

Dear fellow-believer, does not your heart rejoice as you think that the point of contact between your soul and Christ as Head over all things was when you lay dead in your sins? Here again, not merely your sinnership but your absolutely helpless condition—but for God's sovereign grace—is emphasized; and if unbelief should dare to ask the question, How can I know that I am united to Christ as Head? We again do not look back at an unblemished record of faithful service or aught else, but answer, He found me when I was in my blood and said to me, Live!

Lastly, we think of Him as the coming One, who shall fulfil the yearning of His heart and take His blood-bought people to be with Himself at home forever. We shall be like Him then, for we shall see Him as He is. Even our vile bodies He will change and make "like unto His glorious body"—no weakness nor sickness then; no circumstances of distress through which we now pass, no wilderness in which our feeble

footsteps often falter, all that gone; and it may be at any moment that we shall hear His cry of joy which awakens responsive joy in our hearts: "Arise My love, My dove, My fair one, and come away!" Oh, it is a blessed hope, to sustain and cheer the heart in the darkest hour, no matter how sharp the trial, how bitter the cup, it is only for a little while and will soon be over, happily over, forever. The Lord is coming; His word is: "Behold, I come quickly."

What gives us confidence as we think of that coming? What will enable us to respond with all our hearts and souls, "Amen, even so come, Lord Jesus"? One verse of Scripture seems to link together two things which throughout eternity will never be sundered: "the Lord's death, till He come." His death and His coming again are linked together. As we see in Phil. 3, we look for a Savior, and so as we think of His coming, it is One who died to save us. Our title to have confidence in view of that coming is the fact that He is our Savior, the Savior of sinners, and so we are brought back again to that great basic fact, my sinnership is what entitles me to all that Christ is.

"Title I have none beside,
Tis for sinners that He died."

Dear fellow-believer, does your heart take in the simplicity of this? Do you not see how it will enable you, at all leisure from unbelieving doubts, all the whispers of Satan, all the sense of your own unworthiness, to enjoy Christ in His perfection? You bring nothing as your share; you remember nothing as your share, save the fact that it was your need that brought Him out of heaven as it is your need that occupies Him there now. Blessed, precious Lord, throughout eternity we will praise Thee for this, and can sing now, as we will then:

"I stand upon His merit,
I know no safer stand,
Not e'en where glory dwelleth,
In Immanuel's land."

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 10

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23:2.

TORONTO, CAN.,
OCT., 1907.

Look Up

Look up, look up; faith cometh not
To eyes cast down;
Heights must be scaled ere thou
Can'st wear a crown.

Look up, look up; then shall thy cares
All flee away;
Then shall thy soul, though earth-bound,
In endless day. [bask]

Look up, look up; thy risen Lord
Is there—up there;
Look up, and He thy grievous load
Will surely bear.

Look up, look up, oh, drooping heart;
Perchance to thee
A glimpse of gleaming walks, of pearly
May granted be. [gates,
J.A.W.]

No More Conscience of Sins*

Hebrews 10:2.

This deeply precious truth, observe, does not mean that there is no more consciousness of sins. Far from it. Or that we may not get a bad conscience through failure—or that we need not be exercised "to have a conscience void of offence toward God and toward man." Not at all. It simply means that Christ, by the one perfect, finished sacrifice of Himself, has for ever put away all our sins, root and branch. And having been led to know and believe this, how can there be sins on the conscience? Christ has put them all away. The precious blood of our once-offered and accepted sacrifice has cleansed us from every spot and stain of sin. There may be the deepest sense of indwelling sin, and of many sins and short-comings

in our every-day life, and the painful confession of them all to God; still, there is the full assurance that Christ died for our sins, put them away, and that none of them can ever be laid to our charge. This is indeed a most wonderful truth; but it is the great, the needed truth for a worshiper.

A Double Truth

"The Lord is *slow to anger*," said the prophet Nahum. This states a double truth. (1) That God will be angry, and how terrible if He who is almighty should be angry with *us*! In view of such an awful thing would not a truly exercised soul enquire: "Who can stand before this Holy Lord God?" (2) But then, as He is *slow to anger*, it reveals that while He is holy, and there is much, oh, how much in us, to provoke Him to anger, yet He has other attributes as well, and how plainly one is that of *patience*. How well for us that He is slow to anger, so that He may give men space to repent—that He may not take us with a stroke, but "in wrath yet remember mercy."

"He is also great in *power*"—He calleth forth the hosts of heaven by their names, not one faileth! Great is our Lord, and of great power: His understanding is infinite."

"He will not at all acquit the wicked!" No possible ground can be urged on which God can ever wink at sin, or acquit the wicked. God's holy nature ever burns against sin, and He cannot "give His glory to another." His throne is established in the heavens, and in perfect righteousness. Let the wicked man, then, forsake his way for by no means can God ever turn out of His way, for in Him is "no variableness, neither shadow of turning."

But "the Lord hath His way in the whirlwind and in the storm and the clouds are the dust of His feet." Where all seems to be utter and reckless confusion, where nought but terror and desolation seem to be in its terrible chaos, yet the Lord hath His way—the highway of His chariot wheels and the clouds, dark, mysterious and forbidding, are the dust of His feet. Precious and assuring thought! When we fear, as we enter the cloud, how blessed to know that God must be drawing near to us, that His feet which raise the dust that obscures Him from our poor vision, are bearing Him near for our deliverance, so that we may soon hear Him say, "Fear them not; for *I am with thee*; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10-13).

Thus the prophet, who carried the burden upon his soul of the judgment of the wicked carried also this sweet cordial for His people's fears—that if God speaks amid the whirlwind and storm in awful majesty, yet to those who know Him, it is but for the shaking of all that can be shaken that which cannot be shaken may remain—our portion in His changeless love. B.C.G.

Forsaken

"My God, My God, why hast Thou forsaken Me?"

O Jesus, Savior of mankind,
 What wondrous love was Thine!
 To bear my sin on Calvary's cross,
Thyself to death resign.
 As on Thy bleeding form I gaze,
 My heart with love o'erflows
 To think that Thou shouldst so endure,
 Didst feel such bitter woes.
 I hear Thy supplicating cry,
 Which seems Thy heart to break:

"My God, My God! in this dark hour,
O why dost Thou forsake!"

But sin was on Thy sacred head,
 For us vile sinners laid;
 By suffering there, Thy sacrifice
 Hath full atonement made.

My Savior, to Thy cross I come,
 To view by faith the sight;
 O take my heart, my life, my all,
Now claim Thy purchased right.

The Holy Sufferer*

For myself—I speak as a man—I never found peace before God, or conscious rest with Him, until I was taught the force and meaning of that cry of Jesus of Nazareth, "Eloi! Eloi! lama sabachthani?" Never until I understood that He, who knew no sin, had (then and there, on the cross) been made sin for us, that we might be made the righteousness of God in Him, could I rest, as a sinner, in the presence of a Holy God. And, as I suppose, it is owing to the distinctive peculiarity of that, His sorrow under the wrath of God, not being understood, that so many Christians have no settled peace at all.

The questions of sin, and of guilt, have never been met in their consciences. The Incarnation is amazing and beautiful. That the eternal Son of God, the only begotten Son of the Father, should have become a babe, and been laid in a manger of an inn; the contrast between the glory He came out of and the place man assigned to Him is a contrast! God and heaven could express their delight over Him, then and there, as well as feel it (Luke 2:8-14). But the bearing of our sins in His own body was not in the cradle, but on the cross, and on the cross alone.

The flight into Egypt, there turn and settling at Nazareth of the Child, the Youth in the temple, and in returning from Jerusalem, the hidden retirement of His early manhood, is beautiful, each in its place; but

none present us with Him as in the act of bearing our sins. Again, when we look at Him as (when He voluntarily identified Himself with those that owned their need of repentance, confessing their sins) at His baptism, in His service and ministries, all, and each part of all is beautiful and perfect; but, if heaven could approve Him in each step, heaven, too, could give its avowals of approval to Him. Yet He stood not as sinner under the judgment, at any of these periods.

Again, what a contrast (and who ever felt it as He felt it), between Himself as the seed of the woman, and the race of man to whom He had come. What a contrast between Himself personally and individually, and the house of Israel, His own, among whom He had come! Himself, not only God manifest in the flesh, but that Holy Thing that was born of the virgin, holy, harmless, undefiled, separate from sinners, apart from sin; and yet voluntarily, amid sinful men and guilty Israel, the immaculate seed of the woman, the King of Israel in His holiness. This brought with it sorrows. So, when He had entered upon service, did the constant persecution for righteousness, which He endured, and the consciousness that there was none who could sympathize with Him and that fallen men welcomed not the mercy of which He was the messenger—sorrows He had to endure at the hand of the world and man; but even that was not being forsaken of God. But in none of these parts, nor in the being straightened when His soul turned to His coming baptism; nor when, in the garden, His soul passed into the scenes which then lay immediately before Him, was there (any more than anywhere else) that which there was when He cried out "Eloi! Eloi! lama sabachthani?"

Here, too, He was perfect; forsaken of God, He would not, did not, forsake God. Never did God or heaven see perfection shine out of Him as then and there, when His obedience was at the goal, "Obedient

unto death, the death of the cross." But, if heaven found in His submission under forsaking, for the sake of others, its delight, for it was the revelation of God as the Savior-God, there was, there could be (just because it was forsaking for sin, our sin, which He had to endure) no expression of approval, nothing but forsaking. "Why hast Thou forsaken Me?"

I do not see how a sinner can find rest until he has learnt somewhat of that which is distinctly peculiar to Calvary, learnt that, then and there, there was a cup drunk by the Lord, in obedient submission to God, cup of wrath due to us only, undergone by Christ at Calvary. The only spot I turn to, when in conscience the question is about sin or guilt, or sins (of the human family, of myself as an individual, etc.), is Calvary, and to the Lord there, crying out "Eloi. Eloi! lama sabachthani?"

He bore my judgment in my stead, then and there, in His own body on the tree, in the presence of God, and received the woe of wrath and forsaking, at the hand of God. And there is my quittance, clear, and full and complete, but there alone.

The experience of His soul when He said, "Why hast Thou forsaken Me?" was altogether peculiar and distinct from that which He had to endure and experience at any other time whatsoever. In that suffering of His, as forsaken, I get the measure and the judgment of my sins against God.

G.V.W.

Faith, Hope and Love as seen in a Missionary Church

I. Their *faith*.

1. It rested upon God and His Word, 1 Thess. 2:13.
2. It accomplished good works, 1 Thess. 1:3; 2 Thess. 1:11.
3. It was the means of their salvation, 2 Thess. 2:13.
4. It grew, 2 Thess. 1:3.
5. It stood the test of persecution, 1 Thess. 3:5; 2 Thess. 1:4.

6. It was reported abroad, 1 Thess. 1:8.
 7. It was an example to others, 1 Thess. 1:7, 8.
 8. It needed perfecting, 1 Thess. 3:2, 10.
 9. It was a protection, 1 Thess. 5:8.
 10. It comforted the missionary, 1 Thess. 3:6, 7.
- II. Their *hope*.
1. It was God-given, 1 Thess. 2:16.
 2. Its object was the return of Christ, 1 Thess. 1:10; 4:17; 2 Thess. 2:1.
 3. It was a good hope, 2 Thess. 2:16.
 4. It gave patience, 1 Thess. 1:3.
 - (a) In waiting for Christ, 2 Thess. 3:5.
 - (b) In tribulation, 2 Thess. 1:4.
 5. It gave them comfort in sorrow, 1 Thess. 4:13, 18.
 6. It was a protection, 1 Thess. 5:8.
 7. Their crown of rejoicing, 1 Thess. 2:19.

III. Their *love*.

1. They were first loved of God, 2 Thess. 2:16.
2. They were exhorted to love God, 2 Thess. 3:5.
3. They loved one another, 1 Thess. 4:9; 2 Thess. 1:3.
4. Their love made them willing to labor 1 Thess. 1:3.
5. It abounded, 1 Thess. 3:12; 2 Thess. 1:3.
6. It was a protection, 1 Thess. 5:8.
7. There was mutual love between them and the missionary, 1 Thess. 2:8; 3:6.

Note the two verses in which all three graces are mentioned, 1 Thess. 13:5, 8.

What We Learn in Conflict

That which is ever the result of conflict and exercise of soul before the Lord, in standing against Satan, whether learnt through the display of His power or the grace of Jesus, is the knowledge of our own emptiness, and the Lord's fulness. It is not merely that we gain the victory over Satan, but that in all our conflicts we are continually learners of what the fulness of

the grace of God is, through finding out our own emptiness and weakness. The more thoroughly we feel this, the more we feel our own nothingness, that we have no strength at all in ourselves; the more simply and entirely we lean for all our strength on God. "My grace is sufficient for thee"—there is nothing so weak that His strength cannot give it might; nothing so empty that His fulness cannot fill. And yet how slow are we to reckon thus upon His grace; how prone to trust to something of our own. Is it not so? notwithstanding oft repeated proofs of mercy and loving-kindness, are not our souls still apt, even in the very least thing, to doubt His love?

In conflict we find out practically what is our own nothingness, nay our worse than nothingness; but, whilst learning it, we are brought also to see what is the patience of God's love towards us, what the riches and fulness of His grace. It is of vast importance that we should thus know God. The character in which, during this present dispensation, we have especially to learn and to do with Him, is that of "the God of all grace."

The courage, patience, firmness, and zeal of a Christian, are a perfectly distinct order of character from the courage, patience, firmness, and zeal of a natural man: self-confidence, self-glory, self-preservation, self-exaltation, are the essential principles of the one; confidence in God, self-renunciation, subjection to God, glory to God, abasement of self, are essential principles of the other. So that the essential principles that formed the character of Paul as a natural man were destroyed through the cross, in order that his soul should imbibe the life of Christ, which was the principle that formed his character as a Christian; "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 11

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23:2.

TORONTO, CAN.,
NOV., 1907.

Be Strong

"Be strong and of a good courage,"
Joshua 1:6.

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's
gift.

Be strong!

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—oh,
shame!

Stand up, speak out, and bravely, in God's
name,

Be strong!

It matters not how deep entrenched the
wrong,
How hard the battle goes, the day how long,
Faint not—fight on! To-morrow comes the
song. —M.D.B.

Every Little Helps

The truth is that, more often than not,
we cannot estimate the real value and help-
fulness of what seems to us little things, and
what we have to keep in mind when some
opportunity of usefulness comes to us is that
"every little helps!"

It is the littles, after all, that bulk most
largely in the sum of human happiness or
misery, and even the weakest and most help-
less of us need never fear that He who ex-
pressly sanctified the gift of even such a
little thing as a cup of cold water, and who
saw sublime self-sacrifice in the offering of
a widow's two mites, will spurn the very
least of our littles, if they are the best we
can give.

The best! Ah, yes! For that is the

standard by which God judges all our work
for Him. Whatever you do for God, what-
ever you give to Him, take care that it is
the best and the utmost of which you are
capable, and leave Him to measure the value
of your offering.

Above all, never try to persuade yourself
that, because you cannot do what the world
counts as much, you need do nothing. "He
that is not with Me," said Christ, "is
against Me." Either you are helping His
work, or you are hindering it. Loyalty to
Him will not allow you to be a hinderer.
Be a helper, then; and, however small and
humble your sphere of work for Him may
appear in the eyes of men, let it be your
comfort and encouragement to remember
that "the Lord seeth not as man seeth," and
that "Every Little Helps!"

The Only Way to Get Peace

There is only one specific for care—su-
preme confidence in God. He is our
Father in heaven. As the Bible declares,
He is ruling and overruling all things for
our good. Then why should our mind be
burdened with care? Will He not provide?

When the child is rocked in the cradle by
his mother, his peace is in no wise disturbed
by the storm which beats in all its fury
without. Ah! this is the lesson which the
Lord Jesus taught His disciples, when He
said to them, "Take no anxious thought for
the morrow."

"I Won't Be Unhappy"

I visited an aged and poor old woman. I
found her very happy, notwithstanding her
many infirmities. I asked her, "Are you
always happy?" She replied, "Yes, always

happy." "But are you never unhappy?" She replied with great earnestness, "No; I won't be unhappy!"

I suppose I have thought of this visit a thousand times. I am persuaded the will has much to do with our happiness. We may be determined to rejoice in the Lord always, and by grace be able to keep the purpose of our heart, our peace being as a river and our righteousness abounding as the waves of the sea.

Rejoice in the Lord

"Finally, My brethren, rejoice in the Lord," (Phil. 3:1).

What a precious, all-round, every-day exhortation is this! It suits us all, and at all times, and in all places, and to all ends and purposes.

The word "finally" is not simply the last or closing word, but means "*For the rest,*" or to cover all the ground, fill in all the space not yet occupied in the line of exhortation, in this intensely practical epistle. And to what has been already given in chapters one and two, as to their conversation befitting the Gospel of Christ (1:27), as to unity and lowliness of mind (2:1-5), as to working out their own salvation and being blameless and harmless, as the sons of God, and shining as lights in the world (chap. 2: 12-16), and as to receiving and rightly esteeming the Lord's servants, he adds yet another word.

"*Rejoice!*" Be happy, joyful, glad! Is this so different from what we often feel, from what our circumstances seem to warrant, also that such an exhortation seems almost like mockery to the heart? Is it true that our faith may be weak, our trials many and severe, our prospects and surroundings gloomy, yet this apostle who, in the name of the Lord, exhorts us to "Rejoice," had his own full share of all that falls to human lot, and he affirms also and reaffirms it, that "joy" is the heritage of

God's people. Have sore and great evils befallen us? He had more, and yet he says: "They are fallen out rather to the *furtherance of the Gospel.*" So he rejoiced, and exhorts us to do the same. Have we had bonds and imprisonment? He writes: "My bonds in Christ are manifest in all the palace." Are some envying and maligning us? He writes: "Some indeed preach Christ of contention, not sincerely, supposing to add affliction to my bonds . . . and I *do rejoice, yea and will rejoice.*"

As he left these Philippians, he had no man but Timothy who would "naturally care for their state," and he trusted to send him to them. Epaphroditus also had been sick, nigh unto death, to supply their lack of service, and yet great as would have been the comfort to have retained him, he sends him again that they may rejoice. Were some enemies to the cross of Christ? He only mentioned them with weeping (3:18). Had the Philippians sent him a gift? He rejoiced in the Lord greatly that now at the last the care of him had flourished again (4:10). Had he ups and downs in life most severe, testing and constant? He says again: "I have learned in whatsoever state I am therewith to be content. I know how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (4:11, 12). Such is the man who bids us, "Rejoice in the Lord," and as he first led the way by doing it himself, he assuredly had his "credentials of authority" for so doing.

B.C.G.

Count It All Joy

"Count it all joy, my brethren, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (Jas. 1:2, 3).

This is a high and holy privilege, we fear but rarely attained unto. It is not merely submission to God in trials, as that which

we feel we must take our share in, in common with the rest of men or the people of God, but our being fully assured of their divinely-appointed end, and confident that God, who sends or allows the trials will not fail to secure the result.

But is it so, that merely passing through trials, our having a share in what befalls all, in one way or other, is a guarantee that patience will come also, when we know full well that this grace is not the lot of all. This, it would be folly to suppose, then, even though the words seem to imply so strange a meaning. What, then, can be the force of the apostle's words?

"Count it all joy when ye fall into divers temptations" is plain enough, as preventing that we are to rejoice in what would naturally make us miserable—divers or various trials, or things that test or prove us. What do such things, then, indicate for us? First, our Lord has assured us that "in the world ye shall have tribulation," and He told His own of the inevitable certainty ere it came, in order that, later on, they should not be offended (John 16:1, 33).

His faithful apostle, Paul, also forewarned the Thessalonian saints of the same, as he wrote "yourselves know that we are appointed thereunto, for verily, when we were with you, we told you that we should suffer tribulation, even as it came to pass, and ye know" (1 Thess. 3:3, 4).

Paul and Barnabas also confirmed the souls of the disciples, and exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). All this assures us, first of all, that tribulation in this world is the portion of the children of God; we are appointed unto it by a Divine, all-wise and all-gracious hand, our entrance into the kingdom of God in the future must be through much of it.

Then, it is our wisdom, plainly, to accept this divinely appointed lot, and knowing God as our Father who loveth us, to believe that it is the best and right one for us. But

all this leaves unsolved still the difficulty in what way can we have ensured to us this promised blessing, so much to be coveted, of patience? The apostle enters into no lengthy explanation of the matter; many words, at least, have not mystified his meaning, when he says: "Knowing this, that the *trying of your faith worketh patience.*" But be it noted here, he does not say that trials work patience, for in very fact we know how often also they work impatience instead. But he passes at once from the trials, into which we may have fallen, and which fact he says we are to count all joy, to the proper result of these trials, the *trying of our faith.* He pre-supposes that we are going through them aright and with God. He counts on our being truly submissive to our Father's will, and rightly exercised thereby. And if such be the case, then not only is it plain that faith is present, but also that the trying of it will add also by the development of our faith, another element to it, namely, patience.

Is this his meaning? We believe it is. First, that trials are part of our Father's plan in training His children, while we may seem only to fall into them as a mere chance or happening, in which God may seem to have no hand, and indeed may seem to take no notice of or show no interest in.

Next, that He who appoints the tribulations has given to all His own, "precious faith," and to increase and develop this faith He exercises our souls in trial, He maketh the heart soft by it, and so produces the trying of our faith, i.e., the strengthening and testing, the heating and the cooling, the bowing down and the lifting up, and all else that He sees faith needs in order for its expansion and increase. The *trying of your faith*, we must not take to mean, the heaping on us of "burdens grievous to be borne," which He would not lift with one of His fingers, but rather, the gracious, tender, compassionate trying of it by the due supply of grace and strength, as each moment demands. Let us, then, count it all

joy when we fall into divers trials and so meet the enemy with Judah (praise) in the forefront, for victory. B.C.G.

Why are Not All Christians Happy?

Of course real believers in Christ are meant. They are not always happy, some are passing through exercises which test them and cause heaviness for a time; some are ignorant of the true ground of peace, and others are letting the world, the flesh, and Satan rob them of their joy in Christ.

Now it is a very great loss to live here on this earth as a believer in Christ and not have the heart filled with joy. One fruit of the Spirit is joy, and the joy of the Lord is our strength. Joy and praise go together. If we are not living lives of joy in God, we are certainly not letting Him have His way with us. Not but that He may have to lead us through seasons of affliction and exercise of soul, and sometimes permit the powers of darkness to terribly assault us, but His way is always to lead us to know more of Himself, and that knowledge always brings joy unless we get careless and secure, do not watch, do not look to Him, and get drawn into sin.

But that need not be. God will lead us on through all the scenes of this life, and deal with us so as to bring us to a deeper knowledge of Himself. Whatever comes to you day by day, you may be sure that God is watching you, loving you, caring for you. You may be ignorant, you are weak, sinful, needy, compassed by infirmity. God has given you just such a Savior as you need. He is a Divine, infinite Savior, but He took on the form of a man, became a Man of sorrows and acquainted with grief. He took on Him a man's form. "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suf-

fered, being tempted, He is able to succor them that are tempted," Heb. 2:17, 18.

This we can take home to our hearts, and it will give us joy in many a trying hour. As sure as God has His way with us, we shall be led in a way of peace and blessing. And just the only reason why all Christians are not happy is because they do not let God have His way with them. What a sad thing it is that so many of the Lord's own people are afraid to let Him have His way with them. Do you know any reason in the world for not trusting Him? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Can you answer that? God Himself asks you that. How can we ever be so foolish as to let unbelief into our hearts? We wonder at the unbelief of Israel, how could they doubt God when He was doing so much for them? But how much more has He done for us, and yet we often doubt His love and care and power. Not in so many words. Oh, no, we would not dare to do that, but at the same time we do not dare to put ourselves wholly into His hands and let Him do with us just as He sees best. He tests our faith. He often lets us get into straits, keeps us waiting, seems to be away off and not caring, but He does ever care and never for a moment forgets. Sometimes the storms sweep over our heads, and we are almost overwhelmed. There are hours of pain, of bitter assaults from Satan, times when we can only cry out in agony of soul, but then He is near, and He can and when His time comes, will say to the tempest, "Peace, be still." And we shall find His presence a more blessed reality than we ever have before.

Oh, that we might ever and always let God have His own way with us! This is the way to please and honor Him. When we do this we have learned a most blessed lesson; we can glorify Him before men.

J. W. Newton.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 12

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23:2.

TORONTO, CAN.,
DEC., 1907.

Called on High*

(Closing days of Elisha Stiles Lyman)

P.O. Box 305, Albuquerque, N.M., Nov. 13.

Beloved Brother,—I write you more at length concerning the closing days of our beloved, departed brother, Mr. E. S. Lyman, for the benefit of our brother's wide circle of acquaintances.

On their way to Mexico, Brn. Lyman and Enefer stopped over in Albuquerque for five days and we enjoyed very much having them with us, and were helped on the way, and also cheered at the prospect of having them visit us, the Lord willing, on their return, but our Lord's ways are inscrutable and His plans are often different from ours.

Mr. Lyman was taken seriously ill in the City of Mexico and Bro. Enefer brought him back to El Paso, Texas, where he seemed to recover, although he had an attack there similar to the one in Mexico City, and to those he had here, which necessitated the operation, which resulted in his death. However, he was able to go about in El Paso, giving out tracts there, and in the Mexican city of Juarez across the Rio Grande River from El Paso, and was able to cheer and edify our Brethren C. A. Hanson and Mr. and Mrs. Rapsey, who are standing for the truth there.

Mr. Lyman came to visit us on Saturday, Oct. 26th. As he found my wife quite ill with what was thought then would prove to be typhoid fever, he would only remain over Lord's Day with us, and on Monday insisted on getting a room, which I went with him to select. He did not feel over well on Lord's Day, but was with us at the breaking of bread, when he read the 24th of Luke, and commented briefly on the faithfulness of the Lord amidst the unfaithful-

ness of His disciples. In the afternoon he spoke to a few at our Sunday school chapel from the 11th of Matthew, "Come unto Me and I will give you rest." I was not able to attend on account of wife's illness, but Bro. L. told me he had been free and happy in speaking, and felt cheered at having a few to hear the Word.

In speaking of some having had more results than others, he said later in talking with me on this subject, that, not wishing to speak of himself, he could say for my benefit, that from the first that he had seen it to be his duty to serve the Lord, he had been happy in doing anything he felt laid on his heart without thinking of results. Just to minister the Word wherever the opportunity presented itself and leave results with God, who would own His Word.

Sunday evening we spent together, and he commented on that beautiful third verse in hymn 316, which had been sung, little thinking that within two weeks' time, he would himself, be gathered to "The home, how fair."

On Tuesday I was detained home beyond the usual time, and on getting to the store, found that Mr. Lyman had sent down word that he was ill and wished a doctor. My partner and brother in fellowship, Mr. Raah, responded at once, and when I called I found Mr. Lyman apparently recovered from the attack of pain in the bowels, and he had been out distributing tracts since. We had a nice visit together at his room. He said he had just finished Deuteronomy and was studying Joshua and spoke of the book as being particularly applicable to us to-day, when Satan's device was to get the Lord's people to seek to make the most of both worlds, knowing that this resulted in their making the most of this one. He read to

me from J.N.D.'s Synopsis on Joshua on page 330: "There is nothing so unreasonable in the world as the walk set before us in the Word—nothing which so exposes us to the hatred of its prince. If, then, God be not with us, there is nothing so foolish, so mad; if He be with us, nothing is so wise. If we have not the strength of His presence, we dare not take heed to His Word; and in that case, we must beware of going out to war. But having the courage, which the Almighty power of God inspires by His promise, we may lay hold of the good and precious Word of our God; its surest precepts are only wisdom to detect the flesh, and instruction how to mortify it, so that it may neither blind nor shackle us.

"The most difficult path" (and here Mr. Lyman said perhaps Mr. Darby was thinking of his own early life), "that which leads to victory and repose, causing us to increase in the knowledge of God. It is the road in which we are in communion with God, with Him who is the source of all joy; it is the earnest and foretaste of eternal and infinite happiness.

"If only this word from God, Jehovah, is heard—"Turn not from it, to the right hand nor to the left, that thou mayest prosper whithersoever thou goest"—what joy for him who through grace, comes forward to do the work of God!"

I have quoted the words, as it seems to me they were exemplified in the life of Mr. Lyman, and as showing how the Spirit of God was leading him in the study of the Word at the last. There was freshness and power in all that he said, and his prayers were like conversations with God. I had the satisfaction of telling him that his visit before had been of great good to me. He said "Thank God for the encouragement, for we do help one another along the road." On Thursday, as he had not visited us, I went to his room towards evening and found he had been suffering great pain, and the doctor was there again. The doctor then learned of his physical condition, and that

he had strangulated hernia, and advised an operation at once. A surgeon was called in consultation later in the evening, when I returned to supper, and he said an operation must be immediately performed to save our brother's life. Mr. Lyman did not decide at once, but at 11.30 asked me to get the doctor again and arrange for his going to the hospital. I did so, and we got him located in a very nice room, at the Catholic hospital at midnight. As he was then easier, I left him. There is no other hospital here, and this one is conducted in a first-class manner.

As the operation was to be performed the next morning I was there beforehand, and spent an hour with him quietly. We read part of the 8th of Romans and had prayer together, he very quietly and calmly committing himself to the care of our gracious God and desiring that all might be for His glory. He gave me a few instructions in case the operation should not prove successful, desiring to be buried here, "without any fuss being made about it." He extended a loving farewell to his dear relatives and friends, and said to salute the dear brethren and to say "that the Lord was with him abundantly."

In the afternoon I called again just as he was recovering from the effects of the ether. He was then rational, and seemed to have stood the ordeal splendidly.

On Saturday, I called twice. He was feeling quite easy, and I felt cheered at the thought that the operation was going to prolong his life and enable him to continue even longer in the service of the Lord. To the Catholic nurse who came in while I was there, he said: "Is it not wonderful that He who holds the stars in their course, died for us upon the cross?" "Yes, indeed," she replied, and I think our brother had further opportunities, as he said he sought to do them a kindness by ministering the Word to them in return for the kindness they were showing him. He also told me he had had a word with the doctor.

On Sunday Bro. Raab and myself visited him, but found he had a fever, and was not so well. We did not stay so very long, as the nurse objected. We read part of John 17 and Mr. Lyman prayed. I enquired of the doctor as I feared for our brother on account of the fever. He thought there was no ground for apprehension.

Being out of town on Monday and Tuesday Bro. Raab called meanwhile with his wife and found Bro. Lyman apparently improving and had a little season of prayer with him.

On Wednesday, my wife having recovered so that she could be up two days before, I brought her and her aunt, Miss Tuers, to see Mr. Lyman. He seemed quite weak, as he did not move from one position, or raise his head. We did not stay long, as it seemed to excite him and raise his temperature. On Thursday, I called in the morning, and read to him letters I had received from Bro. R. T. Grant and F. J. Enefer. He was much pleased to hear from them, and said to give his love to "dear Grant, Enefer and the brethren there when writing," and to ask them to pray for him. He was also pleased when I told him I had written Mr. Greenman, as he said he valued the prayers of God's people. He enquired whether I had informed Bro. Hansen, of El Paso, and thanked me for having done so.

On Friday, I felt more encouraged than I had been since the operation. I had felt anxious and apprehensive and much cast upon God, but thought now the Lord's purpose surely was to raise our brother up again, as his temperature was normal. I saw him at noon, and got him some claret wine, which was the only thing that agreed with him. He seemed weak and did not converse as usual, although enquiring kindly about us all. A letter came to him from Bro. Wilson, of Chicago. He read first page and I finished it for him. I did not want to excite him, so left after seeing his wants were all supplied. I called again at 6 p.m. and found him asleep, so did not dis-

turb him, but left feeling much relieved to know his temperature was still down and that the nurses and doctors thought the crisis past and that the turn for the better had come.

He had, however, a bad turn that night. The doctor was called and stayed until midnight, but they did not notify me. On Saturday morning the doctor phoned me to come up as Mr. Lyman was sinking. I went up immediately and found he had passed away suddenly almost as soon as the doctor had phoned me.

It was a great shock to me and a disappointment that I could not have been with my beloved brother at the end, but the Lord willed otherwise. He was conscious almost up to the last, but did not know, they say, that he was dying.

Our brother was permitted to die in the harness, as up to the day he was taken to the hospital he had given tracts away, and sought to spread the Gospel in this place. It seems the Lord's way to let some of His most eminent servants die in what we would consider a lonely manner, as witness Moses, Aaron, Paul and John. But He knows best and makes no mistakes.

I wired Mr. Holland, at Montreal, what Mr. Lyman's wish was as to being buried here, and asked him if this was agreeable to friends and relatives there. After consulting with relatives, he replied to follow Mr. Lyman's wish in the matter. We therefore laid the remains of our valued and beloved brother to rest here on Tuesday morning, the 11th. We felt our weakness and wished more could have been here to pay their last respects to one who had served the Church so well. Only five of us were at the services and the grave, Bro. Raab and wife, my wife, aunt and self. A Swedish sister, who is in fellowship, remained at our house to care for our little charge we are bringing up. Hymns 14 in the Appendix, "Asleep in Jesus," and 127, "How blest a Home," were sung. Phil 3 was read as illustrating the Christian life of our brother, in that the

things that were naturally gain to him, he counted loss for Christ. Turning his back on what might have been a life of ease and comfort, he sought to suffer affliction with the people of God, and chose to spend his life in their service. The same purpose animated him, as did the Apostle Paul. He sought to win Christ. It was the love of Christ that constrained him, and made him turn his back on this world, and its vain show, and press for the mark for the calling on high of God in Christ Jesus. Had he made a mistake? In the eyes of the world, "Yes." There was nothing worth while for them in a life such as this. But ask our beloved brother who had reached the goal, and won the prize he sought for. Ask him who was now absent from the body and present with the Lord if he had made a mistake. We know he had not, and his life is an incentive to us who believe as he did, to follow in his steps. What made him different from other Christians was simply that he acted up to what we profess to believe. He unqualifiedly obeyed the Word of God, and sought to carry out its precepts in his daily life. His life was therefore in this respect an example to us. In the meantime, until called hence, let us remember, as our brother did so continually, that "our commonwealth is in heaven; from whence we look for the Savior our Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

At the grave, 1 Cor. 15:51-58 was read and commented upon briefly and the few strangers present exhorted to make sure of their soul's salvation, through faith in the Lamb of God, whose blood had cleansed the sin from the departed and made him fit for eternal glory.

With sorrowing hearts we returned from the lonely grave of this devoted servant of Christ, whom we would fain have seen laid away in a manner more in keeping with his

prominence amongst us. The brethren in Los Angeles would have liked to have had his body sent on there for burial, but when I wired them what he had stated to me they thought it best to follow his wishes.

It is blessed to see one living at the close of a moderately long life (our brother was sixty-six years of age), in the energy of faith and communion with God, in these days of declension and worldliness; whose joy in the Lord was deep, and whose words came with power and freshness as one felt what he said was the result of a deep Christian experience. He looked several times to find for me a little tract by J.N.D. on the reading of the Word (one of J.N.D.'s "gems" he called it), in which he urged the Lord's people not to read the Word to acquire knowledge merely, but deeper communion with God. Then Mr. L. spoke much of prayer and counted much upon it. Every time I left him he would say, "Don't forget to pray for me." He also exhorted me several times "not to take thought for the morrow—anxious thought. To leave every thing in the Lord's hands." Speaking of a matter which involved allowing others to take advantage of one in business, he said: "It's hard to trust the Lord, isn't it?" Again, however, as to one's failures, he said, how difficult he found it always to speak as he should, but said he, "What is the lesson but that we cannot get along without the Lord. We are constantly reminded of our need of Him." Much that he said was in line with his exceedingly helpful tract lately published by Mr. R. T. Grant and now in Toronto, "The Old Nature in the Believer, not Destroyed but Annulled." As this is one of his last instructive papers to the Lord's people, I believe many would be helped by reading it. He was one who practised much self-judgment for he told me several times while sick that he had sought to judge all before the Lord. This, I believe, is all that I think of as likely to be of interest or edification to the many who knew him. W.E.M.

TENDER GRASS,—FOR THE LAMBS OF CHRIST'S FLOCK.

VOL. XIV., No. 1

"HE MAKETH ME TO LIE DOWN IN PASTURES OF TENDER GRASS."
—Ps. 23:2.

TORONTO, CAN.,
JAN., 1908.

*A New Year's Greeting**

Old things have passed away,
Another year has come,
And ere the sun shines forth again
We may be over home.

"My peace I leave with you,"
Oh, strength divinely sweet,
The changing seasons but unfold
Thy plans that wait our feet.

A few more trials may
Be ours along life's road,
But Hope's eternal weight of joy
Shall balance every load.

By faith we keep the tryst,
"Behold, I quickly come."
And ere the sun shines forth again
We may be over home.

E. J. S. M.

*How Peace Comes**

For myself—I speak as a man—I never found peace before God, or conscious rest with Him, until I was taught the force and meaning of that cry of Jesus of Nazareth, "Eloi! Eloi! lama sabachthani?" ("My God! my God! why hast Thou forsaken me?") Never until I understood that He, who knew no sin had (then and there, on the cross) been made sin for us, that we might be made the righteousness of God in Him, could I rest, as a sinner, in the presence of a holy God. And, as I suppose, it is owing to the distinctive peculiarity of that, His sorrow under the wrath of God, *not being understood*, that so many Christians have no settled peace at all.

The questions of sin, and of guilt, have never been met in their consciences. The incarnation is amazing and beautiful. That the eternal Son of God, the only begotten Son of the Father, should have become a babe, and been laid in a manger of an inn; the contrast

between the glory He came out of and the place man assigned to Him *is* a contrast! God and heaven could express their delight over Him then and there, as well as feel it (Luke 2:8-14). But the bearing of our sins in His own body was not in the cradle, but on the cross, and on the cross alone.

The flight into Egypt, the return and settling at Nazareth of the Child, the Youth in the temple, and in returning from Jerusalem the hidden retirement of His early manhood is beautiful, each in its place, but none present us with Him as in the act of bearing our sins. Again, when we look at Him as (when He voluntarily identified Himself with those that owned their need of repentance, confessing their sins) at His baptism, in His service and ministries, all, and each part of all, is beautiful and perfect; but if heaven could approve Him in each step, heaven, too, could give its avowals of approval to Him. Yet He stood not as sin-bearer under the judgment at any of these periods.

Again, *what* a contrast (and who ever felt it as He felt it) between Himself as the seed of the woman, and the race of man to whom He had come! What a contrast between Himself personally and individually, and the house of Israel, His own, among whom He had come! Himself, not only God manifest in the flesh, but that holy thing that was born of the virgin, holy, harmless, undefiled, separate from sinners, apart from sin; and yet voluntarily, amid sinful men and guilty Israel, the immaculate seed of the woman, the King of Israel in His holiness. This brought with it sorrows. So, when He had entered upon service, did the constant persecution for righteousness which He endured, and the consciousness that there was none who could sympathize with Him, and that fallen man wel-