

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-

came 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 Saviour-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., 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.

*All Things are Ours**

Every possible glory indeed is ours. The blessedness that is in God Himself, as far as it can be communicated, for we dwell in God and God in us. Relative blessedness, for we are children. Associated blessedness in union with the blessed One, for we are the bride. Official nearness and glory, for we are kings and priests. Human blessedness, for we shall be perfect men, after the image of the second Adam. Corporate blessedness, for we shall have joy together. Individual blessedness, for we shall have a name given which no one knows but he that receives it; and we shall have the fulness of the Holy Ghost dwelling in us, unhindered by these poor bodies; yea, clothed upon by a vessel suited to its divine inhabitant, so as to be able in full largeness of heart to enjoy all this. J. N. D.

Communion at the Lord's Table

(I. Cor. 10: 16, 17.)

The apostle goes on his way and finds disciples, and carries among them, as we are told, at Tyre for "seven days." This seems to have been a common term of stay; we can readily conceive why. One great reason, I do not doubt, was to enjoy the fellowship of the saints together, to spend with the Christians in a new place that day which has the strongest possible claim on the heart that is true to Jesus—the first day of the week. This was expressly shown in Acts 20: 7. The Spirit of God does not refer to the same express statement here. Nevertheless, I do not think we are far astray if we connect the seven days of the apostolic visit with that which was stated plainly in verses 6 and 7 of that chapter. At Treas it was said that "we abode seven days; and upon the first day of the week, when the disciples (or rather we) came together to break bread, Paul preached." Here there is no such positive affirmation; but still the mention in a similar way of *the seven days with the disciples may well open*

a question for spiritual judgment what the motive was for such a term. I do not doubt myself that it was to have the joy of meeting all saints in each locality as opportunity served, and of cheering and strengthening them on their course.

No doubt the spiritual instincts of the children of God would lead them always to desire to be together. For my own part I cannot understand a child of God who on principle could abstain from any occasion that summoned round the name of the Lord the members of the household of faith. It appears to me that, far from being a waste of time or from any other object being of the same moment, it is simply a question whether we value Christ; whether we truly are walking in the Spirit, if we live in the Spirit, whether the objects of the constant, active love of God are also in measure the objects of our love in Christ's name.

I think, therefore, that it is according to the Lord that the children of God should, if practicable, be together every day. To this the power of the spirit would lead; only the circumstances in which we are placed in this world necessarily hinder it. Therefore the true principle, according to the Word of God, is a coming together whenever it is practicable; and we do well to cherish a real exercise of heart and conscience, in judging what the practicability is, or rather whether the impracticability be real or imaginary. Very often it will turn to be in our wills an excuse for spiritual idleness, a want of affection to the children of God, and a want of sense of our need. Accordingly obstacles are allowed in our minds, such as the claims of business, or the family, or even the work of the Lord. Now, all these have their place. Surely God would have all His children to seek to glorify Him, whatever may be their duty. They have natural duties in this world, and the wonderful power of Christianity is seen in filling with what is divine that which without Christ would be merely of nature; and this should ramify the whole course of a man's life after he belongs to Christ. And so, again, the

claims of children, for instance, or parents, or the like, cannot be disputed; but, then, if they are really taken up for Christ, I do not think it will be found that it is to the loss of either parents or children, or that the little time is missed in the long run that is spent in seeking the strength of the Lord; and in communion, according to our measure, we ought to be open for both; and we shall ourselves never have any power to help unless we have the sense of the need from others, but both will be found together.

It appears to me that through the blessed apostle the Spirit of God gives us in these passing touches, and in recounting them valuable hints as to the spirit that animated Him in his course. We may know in some slight degree what it is to be long on a journey without due rest, food, or shelter; and passing from one country and continent to another was by no means then the easy thing that it is in modern times. We have all the habit of being rapidly enough in motion, and, anxious to get to the end, we can understand how the apostle, with so many hindrances in the way, might feel the comfort of these repeated stays, seven days in one place, seven days in another, as we have seen, expressly showing the desire of his heart after communion, as well as confirming their souls. Such is what we find in this blessed man's course. In our little measure surely it ought to be so with us.

W. K. Elly

The Angel of the Churches

What, then, is the angel? It is not a symbol, properly speaking. The star is the symbol; and it is here seen in Christ's hand. It is, as angel is always used, where it is not actually a heavenly or earthly messenger, the mystical representative of one not actually seen. It is so used of Jehovah, so used of a child, so spoken of Peter. Elders may have practically been specially responsible from their position, but the angel represents the Church, and especially those to whom, from nearness to Christ and communion with Him,

or responsibility for it through the operation of His Spirit in them for His service, He looks for the state of His Church in His sight. No doubt the whole Church is responsible, and, therefore, the candlestick is removed when unfaithfulness is brought home to it; but Christ is in immediate communication with these in respect of it. A solemn thought for all who have the good of the Church at heart. The way in which the angels and churches are identified, and any distinction in the degree or manner of it requires a little more detailed attention. That the churches are addressed in their general responsibility in the addresses to the angels is evident, for it is said: "What the Spirit saith *to the churches.*" It is not a private communication to an authority for his direction, as to a Titus or a Timothy, but said to the churches. That is, the angel *represents their responsibility*. So we find distinct parts of them noticed—"The devil shall cast *some of you* into prison"; "Fear none of those things which *thou* shalt suffer;" "But I have a few things against thee, thou hast there: My faithful martyr who was slain among you. But unto you, I say, the rest in Thyatira" (so it is to be read). Yet the angel and Church or candlestick are distinguished: "I will remove thy candlestick out of its place"; "Then sufferest that woman, Jezebel." But this separation between the angel and the Church does not take place in the three last churches. The angel is addressed throughout as to them, too; it is only said: Christ has the seven stars, not that He holds them in His right hand. In Smyrna and Philadelphia there is no judgment; they were tried, as faithful and encouraged. All this shows the angels to be the representatives of the churches, but morally such: Christ's warning to be addressed to them, as we can easily understand to be the case in any who had the interest of the Church at heart trusted with this; but to be so far identified with the churches that it concerned all who composed them, while particular judgments were denounced on guilty parties.

J. N. D.

The Word of God

If we turn to the internal testimony, there is no book in existence to be compared to the New Testament Scriptures. Nothing in the least degree approaches its simplicity, power, moral depth and moral purity, profound knowledge of God, adaptation of His love to the heart of man; none that displays God so much, brings Him forward so constantly, without ever committing itself by anything unworthy of Him; brings Him down so near man, and yet only more fully to show Him. always to be God; reveals Him in person, in doctrine, in precept, in His ways, in prophecy; it alone has produced the sense of the sympathy of a pure and perfect God, with the sincere worshipper. It has done more: it has manifested Him as the Friend of publicans and sinners. If with a God of law the nucleus never must stand off from man as well as God, Jesus will touch the defiled one with a holy power that dispels the evil, by which it cannot be contaminated, while perfect, suited love is revealed in the act.

J. N. D.

Twelve Things that Will Not Secure Salvation

1. A lovely character.
2. An intellectual reception of the truths of Christianity.
3. An active part in church work.
4. Baptism.
5. Church membership.
6. Faithful attendance upon public worship.
7. Large contributions to the cause of Christ.
8. Morality.
9. Outward observance of religious duties.
10. Religious feeling.
11. Subscription to a creed.
12. The Lord's Supper.

THE ONLY THING THAT WILL SECURE SALVATION.

Faith in the Lord Jesus Christ as your personal Saviour. (See John 3:36; 5:24; 6:47.)

Tender Grass, 15 cents per year. Home Friend Office, 486 Yonge St., Toronto, Can.

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Vol. XV., No. 2

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TORONTO, CAN.,
FEB., 1908.

*Elisha Stiles Lyman**

Born in Montreal, Aug. 15, 1841. Entered College from Montreal; Yale, Class of 1862.

Lyman studied law at the McGill University, Montreal, and passed at the bar in 1866, but had before that time concluded to turn to the ministry. This he entered as a Congregationalist. But he has been for many years associated with those Christians who are known as Plymouth Brethren. They do not themselves accept any name other than what is common to all Christians. They call all Christians Brethren. They hold that the truth of Scripture excludes organizations and denominations and human choice and ordination for the ministry.

Lyman has worked in many places, by preaching, by Bible readings, in every way open to him; at all times seeking to set forth the Word of Life. Many of us have come in contact with him these years past, either by letter, at the Class Meeting of 1897, or in some of his movements hither and thither. Now he visits England for Bible study, and in his line of work (1881-82); now he spends a year in Newfoundland (1895-96); now he visits New York, now Boston, Toronto, Halifax, Chicago, more places than I can tell; now he writes to old acquaintances or others—always with the same errand on lips or pen. He keeps a kindly responsive chord for sixtytwo.—College Report.

Toronto, Jan., '08.—It is with genuine pleasure, though in the midst of many varied and pressing claims of the Lord's work upon both time and energies, we call to mind some things known, and we trust profited by, in our beloved, ^{our} departed

Brother Lyman. For many years we have served together in the ministry of the Word, and mutually esteemed each other as true companions in labor and brethren beloved in the Lord.

Our first somewhat intimate acquaintance was at Laceyville, Pa., in 1877, where for a time we studied together with Brn. F. W. Grant, W. G. Heney, J. Dunlop, A. Wells, and others, the Epistle to the Romans. How much we dwelt upon to our profit, both old and new, in those eventful days, as to foundation truths of grace and righteousness, sin and sins, dead to sin and the law, deliverance and the Holy Spirit, and many other themes. Notes taken by us appeared in *Sound Words*, 1878, and helped many, unsuspected as they then were of any heresy, and it would be a good service to ourselves and others to reproduce those simple teachings, from which alas, so many we have long loved have turned aside. Then also it was that "A Letter to a Conference of Ministers" was sent to a Baptist Conference then in session, but was ignored by them, while since it has helped many.

At Cape Breton, in 1886, we took halls, preached inside and outside and visited in the country, of which Mr. Lyman was especially fond. While he had been well educated, he knew better than most that the wisdom of the schools was neither the gift of Christ, nor the power of God's Spirit, and few (in fact, none that I ever knew) were more ready than our brother to recognize and delight in the Lord's gift in another. For months at a time we have labored together and while he was most ready to help in every possible way, inviting people to meetings, speaking to them personally, diligent tract distribution and visiting, yet but rarely preaching, except

it were to open or close a meeting, and thus express his fellowship with the Word ministered. Yet how his heart delighted in the Gospel, and to find a broken and a contrite heart was a special joy to him.

On our trip to Cape Breton, we found on the steamer a number of new-born souls who were singing hymns, and when some proud Pharisee tried to hush their joyous hosannas, it brought Lyman at once to the front to withstand him to the face, for this, he said: "called for rebuke, and we must not shirk being faithful to the Lord because it brought us into disfavor."

At St. Peter's, our first place of preaching, there was evident interest, and beside interested hearings, the dear people received the Word eagerly and pressed us to have frequent meetings in our short stay there. Nothing was said in allusion to money matters, and to our surprise they took up a collection for us ere our leaving, which put us in a dilemma. Believing as we did that our path was "to go forth for His name's sake taking nothing of the Gentiles," we objected to general collections on that principle, but herein lay another question: Would it best serve our Lord's interests to refuse it? and promptly Mr. Lyman suggested our accepting it in recognition of the grateful spirit that actuated it. He said: "This is the only way they know of expressing their appreciation of our ministry, and the Lord looketh on the heart. We might do them a great wrong to rebuff their warmth of heart."

Passing on our way, we reached Sydney, late at night, and asking for quiet lodgings at a moderate rate, we were sent to a Roman Catholic house. On Mr. L. offering the landlady a Gospel paper, she affected to be grossly insulted, until as he looked her full in the eyes he asked: "What kind of religion is this that leads you to refuse the Holy Gospel of our Lord Jesus Christ? This is a most serious thing to do, and you had better consider what it means."

The woman, struck by his frank and

fearless manner, and the force also, doubtless, of his appeal, wilted under it, and began to beg his pardon. But Lyman was not to be elated by a seeming victory for himself, and ignoring it, he pressed still further the seriousness of the heart being hostile to the grace of God. Later on we had the Lord's supper in our bedroom, for "Why," said Bro. L., "should we go without our holy privilege, because we knew of none here to take the stand we do apart from denominations?" We needed the blessing of it and concluded not to forego it because of the difficulties. In consideration of others being in the house, we sang and spake quietly that we might not, on the other hand, trespass on their rights, while enjoying our own. While there our stay had varied phases; at first an ear for the Gospel, then when some heard of our church position, the cold shoulder and avoidance of us until it grew to more decided hostility. We comforted ourselves, however, that we had gone in and out among them in simplicity, and given no conscious occasion to their change of attitude save that we quietly stood apart from what we believed ruled out the Holy Spirit.

In the country, both in visiting the homes and preaching in the school-houses, we found a hearty welcome, and we believe with fruit unto God in some souls.

Years later we met some who remembered our visit among them with special delight, and encouraged us by the knowledge that our labor among them had not been in vain. Finding many of the Gaelic people there, we used the tract "The Father and Prodigal," by J. N. Darby, among them. It had been translated by a Scotch shepherd, and they said it came home to their hearts, as nothing in another tongue could possibly have done, and we rejoiced with them that the Lord who once brought in the confusion of tongues because of man's pride, could thus triumph in His grace over the evil fruits of it.

Feeling exercised as to our duty and responsibility to spread the Gospel and further truths of Scripture which the Lord had made precious to ourselves, Mr. Lyman and I sailed for Newfoundland in 1887 entirely as strangers to both the place and people. Our Brother Mr. W. Hare (Halifax, N.S.) gave us letters to several business friends of some standing in St. John's, but we soon discovered that "our line of business" was quite at a discount with them, and that the Gospel in its Bible simplicity, here as elsewhere, was regarded with suspicion. "We have our regular churches and clergymen, and what do we need of traveling missionaries, as though we were heathen?" was the purport of many inquiries.

Enquiring for a place on which to pitch our tent, to live in for the sake of economy, we were directed to Quidi Vidi Lake, two miles out of the city, but soon after pitching there, we fully realized that it was by no means a quiet retreat, but the popular resort for races, picnics, etc. However, it turned out a fishing-ground of our kind, with a hook at least, and many an interesting incident could be related of conversations or disputations with some who thought of higher things than earth, and others who counted us only intruders, and a bore and nuisance in pleasure scenes like those.

Aiming to get the Gospel to the multitude, we were just gaining a large and interested hearing on the street (whether for or against us) when the rough voice of an Irish Roman Catholic policeman shouted at us: "*I tell ye to quit this business.*" We appealed to him as to whether it was contrary to the city's laws; if so we would obey at once, but his only rejoinder was: "Quit it, I tell ye, or I'll rin ye in fur it." Sadly and reluctantly, we explained to the crowd that we must desist, but obeyed under protest against an authority that could give us no assurance that it was for "the punishment of evil doers and the praise of them that do well." We would enquire further as to it,

however, and either preach on the street again or in a hall, as the Lord enabled us. Turning then to our hearers with Gospel papers, we were in danger of being trodden under foot as the crowd pressed to get them, and the irate policeman again threatened to "run us in." A few displayed the banner of that church with the blood of the saints in her skirts by siding with the policeman, and declaring that we should not have got off so easily. Others talked of their churches and what need had they for "sich prachen on the strate?" A few, however, seeing we were "not terrified by our adversaries," but there to win souls, and to stand up for the truth, rallied nearer to us and some to enquire further as to what this new way might mean. In due time, as the season was advanced, we preached in the Temperance Hall, Old Apple Tree Well School-house, and the British Hall, the latter costing us \$5 a night, which Mr. Lyman very generously paid himself. Stamping the meetings on a large number of tracts, we set out to give notice of our further meetings, and full of incident and interest were our experiences on Lazy Bank Road, Hill of Chips Street, and other places with unpolished but very expressive names. The Romanist newspaper also gave us a send-off by way of ridicule, saying: "The advance-guard of the Skeleton Army had arrived," and their meaning was made clear by saying the strange preachers who had to come to enlighten them had in their meetings a brief season of silent prayer, sang a lively hymn off sheets, which they distributed, followed by a discourse of the sternest Puritan order. They closed by saying that "Mr. Ly-man should be the preacher, and Mr. Green-man his only hearer." Securely entrenched behind the mammoth and haughty system which boasts that she "sits a queen and is no widow and shall see no sorrow," they took delight in holding us up to ridicule, whose burning offence was that we were but two plain men going forth in Christ's name alone, without all the paraphrenalia of their pretentious and corrupt system. This, however, but served to advertize our meetings, and it was a sight to rejoice in to see a number of eager souls awaiting the opening of the hall doors ere the hour announced. On the other hand, when on other nights we had

Bible readings in a smaller room, it was with but eight or ten who were courageous enough to venture in and risk their souls and reputation with such men as had nothing to show for what they said but the Bible itself, or had, as the Romanist paper taunted us with "but the bare bones of Christianity." Lyman's fearless and thankful comment was: "Better far to have nothing but the Bible than the useless flummeries and senseless actings of Rome, whose whole aim seems to be to keep souls under their control by a darkness that shuns the light, and browbeats any who would dare enquire "the way of the Lord more perfectly." But such was not confined to Rome's haughty system, for at the time of our visit, Mr. Meikle, a Y.M.C.A. evangelist, held meetings in the Presbyterian Church, but only with the promise to the minister that he should not be asked to take part. At the first meeting there, with a few members sitting "afar off" in the back of the church, Mr. M. proposed moving the pulpit near the door, and preached from "Lukewarm, neither cold nor hot," so the Presbyterians complained that he was put up to it by the more revivalist Methodists. Mr. Meikle opened his heart to us on our meeting him, asked us to join him in prayer, in his room, and owned that he got many of his sermons from "Mackintosh's Notes." This led Mr. Lyman, not to a friendly, flattering chat, but to a word of exhortation as to the serious wrong of upholding what in Mr. M.'s conscience he was quite convinced had far departed from Bible simplicity. Later, he seemed rather to shun us, but we believed it to be our bounden duty not only to preach the whole truth, but to walk in the path that it marked out for us of separation from unequal yokes, whether religious or otherwise. We rejoiced, however, in Mr. M.'s fearless preaching of the Gospel, and we sought to get at souls stirred by it through good reading matter and personal interviews. Feeling, however, that his larger tent meetings overshadowed ours for the time, we walked out fourteen miles to Portugal Cove, calling at houses by the way, sometimes to be invited "to talk a bit with them," and at others to meet a hasty and violent refusal, tearing up our tracts and threatening "a scalding if we didn't make off with us." "Counted worthy to suffer shame for His name!" and "Christianity works by what it brings, not by what it

finds," were often dear L.'s rallying and courageous words.

Reaching Portugal Cove, we climbed the rocks on which every house is perched, with no regard for squares or right angles, and preached on the green with our overcoats on to a company hugging their shawls or pilot coats round them, because of the cold in the month of August. Weary with our long walk, rebuffs by the way, and little manifest interest in our message, we wondered if lodging could be had, when our eyes caught a small, rudely-painted sign, with the words:

EMMA HARDEN, MEALS AND LODGEN

On entering, we asked if we could get tea there, and were met with the prompt and quaint reply: "Yes, 4d. without eggs, 5d. with." Saying we would take eggs, Mrs. H. replied we could sit in the "cubby," and no charge, and we were glad to get in back of the stove and warm ourselves. When called to tea, we were astonished to have our hostess "say grace" for us, so that on our paying her 5d. each we felt it included more than a bare "bite to eat." We found she had learned the Gospel from "The Blood of Jesus" (W. Reid) and "always ever since had tried to hold her colors up with all the men who came and went and then they knows what to expect, and it saves trouble of checking them."

We felt that here in this lone, impoverished spot, now famous for its rich iron mines, God had a witness for His name, and so we thanked God and took courage. Staying for the night, although sleeping above each other in berths, as on shipboard, we rejoiced that God had led us there, and on paying our bill had some difficulty to get our friend to receive the shilling for our room, "because," she said, "we were carrying the Lord's message, she wished to take a hand in it and do her share." How many with good homes, and well-lined purses have let us go on our way ofttimes without any such grace displayed in them and withered their souls up by it.

We left, realizing that although our visit had not had much apparent result, we had formed one link of fellowship and encouraged one of God's witnesses to go on steadfastly in view of the coming day of rewards.
B.C.G.

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VOL. XV., No. 3

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—Ps. 23:2.

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The Story of the Exodus

The marvelous blendings of truth in Holy Scripture is a precious study for the soul that believes in its Divine accuracy and the entire inspiration of all its statements.

The Lord's record of the Exodus on His side is "I have brought your armies out of the land of Egypt" (Ex. 12:17).

As to *Pharaoh*, it is recorded that he said: "Take your flocks and your herds as ye have said, and *begone*, and bless me also" (12:32).

As to the *Egyptians*, "they were urgent upon the people, that they might send them out of the land in haste, for they said, we be all dead men" (12:33).

Nevertheless while it seems a humiliating dismissal in anger and haste, for it is recorded that "They were thrust out of Egypt and could not tarry" (12:39) and "There went up a mixed multitude" (12:38). Yet it was, nevertheless, a triumphal march.

1. First, as to themselves, while they had been afflicted and oppressed, badly fed, more poorly paid, yet was it true of them, that "there was not one feeble person among their tribes" (Ps. 105:37).

2. Against any of the children of Israel shall not a dog move his tongue against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel" (Ex. 11:7).

3. "The Lord gave them favor in the sight of the Egyptians, so that they lent them such things as they required, And they spoiled the Egyptians" (Ex. 12:36).

4. "By strength of hand the Lord brought you out from this place" "With a strong hand hath the Lord brought thee out of Egypt." "By strength of hand the Lord brought us out from Egypt from the house of bondage. "By

strength of hand the Lord brought us forth out of Egypt." This significant statement is here given four times (Ex. 13:3, 9, 14, 16).

Of the manner in which God led His people out, we read further: "And it came to pass when Pharaoh had let the people go that God led them not through the way of the land of the Philistines although that was near, for God said: Lest peradventure the people repent when they see war, and they return to Egypt" (Ex. 13:17). How gracious and considerate was Jehovah's grace, that would not add to the already full cup of sorrows which His poor and afflicted people had realized. He would not at once involve them in war, therefore He chose for them another way than the direct course through Philistia.

It was, moreover, a typical way, for His way of entrance into Canaan lies through Jordan, as also His way of exit from Egypt is through the Red Sea. Therefore we read further: "But God led the people about through the way of the wilderness of the Red Sea;" and this, mark, was not occasioned through any failure, but as part of the Divine programme.

THEIR ORDER OF MARCH, then was:

1. To *Rameses*, the chief city of Goshen, where all was arranged for the start (12:37).

2. To *Succoth*, ten or twelve miles, where two things are named, the Consecration of the First-born and the bones of Joseph brought.

3. To *Eiham*, sixty miles, on the confines of Arabia Petrae which gave name to the wilderness adjacent.

4. Pi-Hahiroth, "the opening of liberty" a mouth or opening, a narrow passage between the mountains, near the west coast of the Red Sea.

5. *Migdol*, a watch-tower or fortress of the enemy but Pharaoh's soldiers were unable to hold them back,

6. *Baal-Zephan*, or "God of the watch-tower" so that the Gods of Egypt were unable to keep Israel from going forth.

7. *The Red Sea*, and this was the path which God chose "as the way for His ransomed to pass over." The various expressions used are very worthy of note, and completely shut out all thought of any *natural* passage of it, except by the mighty hand and outstretched arm of God, and thus it was by *faith* they crossed the Sea, for faith and God are inseparable in their very nature. But how came they to be so entangled that without a miracle they must have fallen an immediate prey to their enemies, and neither in the maps of the country, nor in the Scripture account, is there any explanation of it?

There is but *one* answer; God planned it all, that He might make His power known, and magnify His name in all the earth. The various expressions used in the Word as to His leading are full of interest.

1. "He made His own people *to go forth* like sheep" (Ps. 78 : 52, Ex. 15 : 13).
2. "I brought *these up out* of the land of Egypt" (Jer. 2 : 6, Amos 2 : 10, Micah 6 : 4).
3. "He led him *about*" (Deut. 32 : 10). "Led them *about*" (Ex. 13 : 18).
4. "He led them *with* a cloud and a light of fire" (Ps. 78 : 14).
5. "He *led them on safely* so that they feared not" (Ps. 78 : 53).
6. "He led them *through the depths*" (Ps. 106 : 9, Isa. 63 : 13).
7. "He led these *in* the wilderness" (Deut. 8 : 2, 29 : 5, Isa. 48 : 21, Jer. 2 : 6, Amos 2 : 10).
8. "He led them *by the right way*" (Ps. 107 : 7).
9. "That led them *with His glorious arm*" (Isa. 63 : 12).
10. "He brought them *to* the border of His sanctuary" (Ps. 78 : 54).

Thus it can be seen that God leading them "*about*" was as much a part of His plan, as leading them *out* or *forth* from Egypt; or *on* their way, or *through* the deep and the deserts, or *to* the good land of their possession. All was

equally by His own glorious arm, and by the might of His power.

"And the children of Israel went up harness-ed (or five in a rank) out of the land of Egypt."

Such was the course then, which God chose for them, the way which, by His grace, would be marked "as the pathway of victory", and what a blending of their abject weakness and of Jehovah's might and sufficiency;

They were on the highway to Canaan, then, when in the midst of their hopes and rejoicings came an order to *turn*, which must have been a grievous disappointment, as it meant to return in the very face of the enemy, and also to where they would be incapable, either of resistance or of flight. They were shut in by the mountains on the west, the sea on the east, and closed up by a small bay or inlet on the south, and even indeed as Pharaoh said "*entangled in the land.*"

"Pihahiroth" or "the opening of liberty" seems to present the very opposite of such a meaning. "Pi" means an opening or cleft in the mountains, and just such an opening presents itself twenty miles to the south of Suez, and is the only one there.

Pharaoh's conclusion seems to have been that Israel had lost their way in attempting their escape into the deserts of Arabia, instead of going three days to Horeb and then to return, as he fondly hoped, to Egypt. He, as the arch-enemy of souls still often does as to new-born souls, rallies his forces, as God said he would do, and gives Israel chase (Ex. 14 : 3-7). All the details are full of spiritual profit, but we here note especially the passage of the Red Sea, as not to be explained on any natural grounds whatever. The need of such a passage was brought about by the leading of God's pillow or cloud, and His command to "turn" and encamp there. His way through was His answer to the felt need, which He had awakened, and so it is to this hour with all whom His hand leads out from the bondage of sin and Satan to "the liberty of the glory of the people of God." The Divine record presents to us.

1. that GOD "*Divided* the sea" (Ex. 14 : 16)

2. "To Him which *divided* the Red Sea into parts" (Ps. 106: 13).

3. The "waters were *divided*."

4. He "made the sea *dry land*" (14: 21).

5. The "waters were a *wall* unto them, on their right hand, and on their left" (14: 22, 29).

6. THE PEOPLE went "through the *midst* of the sea" (14: 16, 22, 27, 29).

The various testimonials borne as to the sea, and Jehovah's control over it are very precious and instructive, witnessing how He gave to the sea its bounds saying: "Thus far shalt thou go and no farther, and here shall thy proud waves be stayed."

"The *sea is His*, and He made it" (Ps. 95:5). "He did *terrible things* by the Red Sea" (Ps. 106: 22). "He *gathered* the waters of the sea together as an heap" (Ps. 33: 7).

"Thy way is *in the sea* and Thy path in the great waters, and Thy footsteps are not known. Thou leddest Thy people like a flock by the hand of Moses and Aaron" (Ps. 77: 19, 20).

"He *divided* the sea and caused them to pass through, and He made the waters to *stand as an heap*" (Ps. 78: 13).

"Thou rulest the *raging of the sea*, Thou hast broken Rahab (Egypt) in pieces as one that is slain; Thou hast scattered Thine enemies with Thy strong arm" (Ps. 89: 10).

"He rebuked the Red Sea also, and it was *dried up*, so he led them through the depths as through the wilderness" (Ps. 106:9).

"When Israel went out of Egypt, the house of Jacob form a people of strange language; Judah was His sanctuary and Israel His dominion. The *sea saw it and fled*. Jordan was driven back. The mountains skipped like rams and the little hills like lambs. What ailed thee O thou sea, that thou fleddest? thou Jordan that thou wast driven back? Ye mountains that ye skipped like rams and ye little hills, like lambs? Tremble thou earth at the *presence of the Lord*, at the presence of the mighty God of Jacob" (Ps. 114: 1-7).

"Where is He that brought them *up out of the sea* with the shepherd of His flock . . . that led them by the right hand of Moses with His

glorious arm, *dividing the water before them* to make Himself an everlasting name?" (Isa. 63: 12).

"The Lord God of hosts . . . it shall rise up wholly like a flood; and shall be drowned, as by the *flood of Egypt*" (Amos 9: 5).

"The deep uttered his voice and lifted up His hands on high . . . Thou didst walk *through the sea* with thine horses, through the heap of great waters" (Hab. 3: 15).

"With the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the *depths were congealed in the heart of the sea*" (Ex. 15: 8).

How plainly, then, this entire transaction is both contrary to what human reason would of itself count reasonable, first in the bringing of Israel by such a road at all, next, in the way in which God enabled His redeemed people to be an *obedient* people with reference to His command, "Speak to the people that they *go forward*." When once the halt had been called by God, and the people took in the full seriousness of the situation, there was the cry of despair and alas of rebellion. This God met, in His grace by the simple, assuring word; "Fear ye not," stand ye still, and see the salvation of the Lord, which he will shew you to-day, for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you and ye shall hold your peace." (Ex. 14: 13, 14). But, at once, we read: "The Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel that they *go forward*. But lift thou up thy rod, and stretch out thine hand over the sea and divide it: and the children of Israel shall *go on dry ground, through the midst of the sea*." (Ex. 14: 13, 15).

Of one thing we may be fully and absolutely convinced that there was no hope whatever of Israel's passage through the sea, either at the shallow end, at which many now explain that they passed through, and that it has since dried up, or through its very centre or deepest depths. It was simply and wholly a question of God opening a highway for them through the mighty

waters. We certainly prefer, then, to believe that God in displaying His mighty power, led Israel through the very heart of the sea, piled up its waters on both the right and left, and not until the last, or feeblest of His own had crossed over did He give His servant word to stretch out his rod again, and bring the waters to their wonted place, and to cover the host of the Egyptians.

What possible value there can be in seeking to make miracles easy for an Almighty God to perform, or the matters of our most holy faith reasonable to men who have not faith, we are at a loss to conceive? Even the wicked Balaam owned: "The Lord his God is with him, and the shout of a King is among them, God brought them out of Egypt. He hath, as it were, the strength of an unicorn . . . according to this time it shall be said of Jacob and of Israel, *what hath God wrought?*" (Num. 23).

This is the Key then to the situation and also the Divine solution of every difficulty. The way in which Jehovah wrought what he did is as simple and precious to those who believe that all happened for types, as it is wonderful, and passing any human explanation, whatever. God, however, took care that His enemies should know of it all.

The people of Memphis, said, "that Moses knowing when the tide was out, took over his army at low water." But the tides are very trifling, 3 to 4 feet, and such was folly for the Princes of Zoan had become fools to explain the miracle thus.

Those of Helicopolis however, said: "Moses struck the sea with a rod, and the waters separated, and he led his forces on a dry track through the sea." So they may have believed God, and been converted through it. It was a fact so wonderful and miraculous, that nothing in history competes with it, and was a standing record of Jehovah's power.

As to the *width* of the sea to, the doctors differ, and all of them together know but little of the matter. One writer says 18 miles wide, another makes it but 2 miles; one says it is narrow and long, another, the breadth of a league. Some imagine that Israel did not

cross from shore, but took a short compass along the strand left dry at low water, and so came out below, and that the Egyptians were drowned by the return tide.

But for the Scripture record to be true, we must have a body of water, the returning surge of which, could bury at once the numerous army of the Egyptians. "600 chosen chariots, and all the chariots of Egypt," beside with horse and foot to boot.

The inspired record is:

"In the morning watch, (2 to 6 a.m.) the Lord looked unto the host of the Egyptians and troubled the host of the Egyptians." He humbled them thus ere He struck the final blow, as God ever waits to be gracious.

The *centre* of the sea alone would answer them, for be it observed that the front of Pharaoh's army was still standing on the bed of the sea, when the rear had also entered it. They were not a few, but a mighty host were all the chariots of Egypt, and God allowed them by the insane folly that fights against Him to assay to do what only faith can do and they were drowned. So it is still with all who undertake apart from Jehovah's will and leading, to tread the pathway of victory, while yet lacking that power for it which overcomes the world, even our *faith*.

Finally as to the *wind* that blew the waters back the express statement is "a strong *east* wind all that night," whereas it must needs have been a west, or north-west wind, to have driven water from the land's end into the main body of the sea, as the map readily shows. But as the east wind blew across the sea, the effect would be to drive the waters up the bay, and down towards the ocean, and thus divide them. Be this as it may, there is no hint that the waters were blown off a shallow part into a deeper one, but of a *divided* sea, and of Israel going through the deep, the midst of the sea.

It is our wisdom, then, instead of being "wise above what is written" to be wiser in what *is* written, and to seek to learn first of all what it is, and what it is not, and then to learn its spiritual lessons for our souls. May we have grace to revere all the words of Scripture, to believe them all and to seek that they may have their due weight with us to God's glory. B.C.G.

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

VOL. XV., No. 4

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

TORONTO, CAN.,
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*This Will Be Ours**

I am not sent a pilgrim here,
My heart with earth to fill;
But I am here God's grace to learn,
And serve God's sovereign will.

He leads me on thro' smiles and tears,
Grief follows gladness still;
But let me welcome both alike,
Since both work out His will.

The strong man's strength to toil for Christ,
The fervent preacher's skill
I sometimes wish; but better far,
To be just what God will.

I know not how this languid life
May life's vast ends fulfil,
He knows, and that life is not lost
That answers best His will.

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious Lord,
Guide all my doings still;
And let this be my life's one aim,
To do, or bear Thy will.

*The Mystery of Suffering**

This great mystery sorely burdens many a human heart, stirring some to rebellion and hard thoughts of God, others to the denial of any interest in His creatures, and others still to ignore His very being in a universe wherein are so many strange problems and dark enigmas. Few, alas, it is to be feared, have found in God, as the Great Revealer of secrets, the Divine solution of it as His Word provides it.

The appalling disasters that reach our ears daily from so many parts may well stir all to the enquiry, *What does it all mean?* Is God's voice to be heard in all these sad happenings, or has He indeed quite given up control in this world of sin and sickness, sorrow and distress, suffering and death? The book, in Scripture, that has the "mystery of suffering" for its special subject is that of Job, and there we find both the human and Divine explanations of the matter.

First, that this occasion for such an explanation was a very real one, note that this man Job, about whom the story is told, was "perfect and upright, one that feared God and eschewed evil." Of him also God Himself says to Satan, his adversary: "My servant Job, none like him in the earth." His character was good. His circumstances also were equally so, for he "had seven sons and three daughters; 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses, and a very great household, so that 'this man was the greatest of all the men of the east.'"

But good as was his character, and flourishing as his circumstances were, yet was he the subject of some of the most distressing evils that this world knows.

1. SATAN robbed him of all his family and property in one day, and smote him with a most painful and loathsome disease in another.

2. GOD, whom he feared and served and trusted, gave him into his enemy's hands, apparently without cause.

3. HIS WIFE advised him to end the sad matter, perhaps take his own life or else call down Divine judgment: "Curse God and die."

4. HIS FRIENDS, who came as comforters, charged him with wickedness, folly and hypocrisy and urged him to unbreast it all,

so that Job retorted: "miserable comforters are ye all."

As to *Satan*, however, the book shows how God proved him a liar, and the evil that he intended should curse Job also mis-carried, for "the Lord blessed the latter end of Job more than his beginning" (42:12).

As to *God*, His ways were shown to be both good and wise, albeit dark and mysterious at first, for Job says at last: "Now mine eye seeth Thee."

As to *Job's wife*, her husband's patient and humble answer: "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?" was more precious than gold.

As to *Job's friends*, God said to them, "Ye have not spoken of Me the thing that is right." Job also prayed for them, and they were restored to the Divine favor. "The end of the Lord" justified Him, that He was "very pitiful and full of tender mercy."

Let us, then, enquire the real occasion and meaning of such heavy and unparalleled disasters as befell this good man, Job, and since many similarly?

Eliphaz, the old man of *experience*, says: "Remember I, pray thee, whoever perished, being innocent? or where were the righteous cut off?" Next he describes "The wicked man's" travail, and finally enquires: "Is not thy wickedness great?" (ch. 4:7—5:27; 15:20-35; 22:5-30). He freely insinuates that Job is both foolish and silly, irreverent and impious, iniquitous, crafty, abominable and filthy, wicked and unacquainted with God. But his reasonings were false, and he was rebuked by God for them, but while his folly was met, many alas of his kind have "their thousand and one" explanations of the sorrows of the way and the "sore travail under the sun" whereby God educates His creatures, and also often the most beloved of His children.

Bibdad, the man of *traditions*, next assays a solution of the matter, and he lays it to

Job's children, but only to insinuate from this that Job's hope was that of the *hypocrite*, and his path that of one who *forgets God* and also that he is an evildoer and wicked, whose light, he says, "shall be put out with him" (cf. 8:4-22; 18:5-21.) He, too, knew not what he said and talked folly.

Zophar, the man of the *law*, next rushes upon Job, calls him a man full of talk and lies, a mocker, wicked and a hypocrite, and adds: "Know therefore that God exacteth of thee less than thine iniquity deserveth" (cf. 11:2-20; 20:5-29). But his animus, too, came back on his own pate. But Job, also God's servant, the man of *integrity*, said strange things as well, "He breaketh me with a tempest and multiplieth my wounds without cause" (9:17). "Thou huntest me as a fierce lion: and again, Thou showest Thyself marvelous upon me" (10:6). "He hath shaken me to pieces and set me up for his mark, not for any injustice in mine hands; also my prayer is pure" (16:12-17), and "God distributeth sorrows in His anger" (22:17.) But all these mere reasonings alike were unsound, so it awaited the coming of the Daysman, or Interpreter, whom Job longed for to give the right answer.

Elihu comes at last when these three men ceased to answer Job, and his wrath was kindled against Job because he *justified himself rather than God*, and against his three friends because they had *found no answer and yet had condemned Job* (21:3). The first and important part of Elihu's wise answer was that:

1. "God is greater than man" (33:12). This His creation, providence and His government alike bear witness to; then what insane folly for the creature to strive against his Maker, and the decree is: "woe unto him" who does so.

2. "He giveth not account of any of His matters" (33:13).

He is "God, the Judge of all," supreme over all, "the blessed and only Potentate," and He cannot consent to stand at the bar of His rebel-creature, man, to make good

His case to him. He will, however, even as to this great folly "be justified in His sayings and overcome when he is judged" (Rom. 3:4).

3. "God *speaketh* once, yea twice, yet man perceiveth it not" (33:14). He is pleased, in His loving mercy, to speak to men in dreams and visions, in providential escapes, both in times of peace or war, also pain and sickness, whether it be sudden or protracted, long or short.

4. "He *openeth* the ears of men and *scalth* their instruction" (33:16).

So God takes the pains to impress upon dull human ears and hearts, not only the necessity for, but even the beneficence of His dealings with men, being that we may "withdraw man from his purpose, and hide pride from man," or save him from ruin and self-destruction.

5. He *keepeth back* his soul from the pit and his life from perishing by the sword" (33:18).

Thus while it is true that many are cut off and also perish by the sword, yet how many more are spared, in mercy, and, alas, often only to forget God their Maker, and to live also in rebellion against Him.

6. He is *chastened* also with pain and the multitude of his bones with strong pain" (33:19).

"Trouble does not spring out of the ground" is a truism, which Eliphaz wrongly used, but God has yet His hand in it. "Shall there be evil (trouble) in a city and the Lord hath not done it?" but "surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets" (Amos 3:6, 7).

7. Yea, his soul *draweth near to the grave*" etc. (v. 22.)

His beauty consumes away as a moth, he wasteth away, his strength faileth (for none can keep alive his own soul), and finally he awakens to the fact, solemn but blessed, that life belongs to God. He gives and He sustains it.

But for *what reason* does God take all this pains? Surely not that He may arbitrarily display His great power, or even thrust His rebel creature down. Elihu tells us this also in these significant words: He *looketh upon men* and if any say I have sinned, and perverted that which is right and it profited me not; *He will deliver* his soul from going into the pit, and his life shall see the light. Lo, *all these things worketh God oftentimes* with man, to bring back his soul from the pit, to be enlightened with the light of the living" (32:27-30).

Herein, then, first lies the happy solution of this great mystery of suffering"—*God is doing things for His own world*—another one than this, wherein Satan has now usurped the throne in human hearts, and God awaits the coming of His Son to set all right here.

Still, even here, He has not given up control. "The powers that be are ordained of Him"; He, still, as of old, "setteth up kings and putteth down kings." He still notes the sparrow's fall and numbers His children's hairs. If Satan is owned to be the prince and god of this world (age) and the mighty oppressor of our unhappy race, yet still is God, high over all, the Almighty, working out His sovereign will, and by the very emptiness of the world, and the present misery that sin brings men, saving them from their final doom, because He "delighteth in mercy."

But Elihu sheds yet more light upon this dark matter, saying: "Surely *it is meet to be said unto God*, I have borne chastisement, I will not offend any more. That which I see not, teach Thou me: if I have done iniquity I will do no more" (34:31, 32).

Thus humility is wrought in man's proud heart by it, as he cries "*Teach Thou me,*" and has a right purpose of heart also to turn from iniquity when once it is made plain to him.

And this also is not all, for Elihu has yet to speak on God's behalf, saying: He will withdraw not His eyes from the righteous,

but with kings are they, upon the throne . . . If they be bound in fetters and holden in cords of affliction, *then he showeth them their work and their transgressions* that they have exceeded. He openeth also their ear to discipline and commandeth that they return from iniquity" (36:7-10).

Thus God uses affliction to show us the true nature of our ways, and recall us from evils we have gone astray in, and all this is of great importance surely.

But it is reserved for a later penman, Paul the apostle, whose sufferings, perhaps, were only equalled by Job's, to give further light on this deep mystery. This he does in six important relations:

1. "Tribulation *worketh patience*, and patience experience, and experience hope, etc. (Rom. 5:3, 14). Thus God, who justifies us, surrounds us by His grace, and puts His glory before us (our past, present and future), uses the tribulum, or flail, to perfect His work in us, putting fibre into our being, in patience, experience and hope.

2. "The God of all comfort who comforteth us in all our tribulation, that *we may be able to comfort* those that are in any trouble by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4). Tribulation is but the prelude to comfort from "the God of all comfort" and, that we may minister the same to others in view of it, in whatever way.

3. "We were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves that we should not trust in ourselves, but in God, which raiseth the dead" (2 Cor. 2 1:8, 9). It is appointed to destroy in us that *self trust*, which is idolatry, and to put in us in its place a living faith in the God of resurrection power.

4. Our light affliction, which is but for a moment, *worketh for us* more exceeding and eternal *weight of glory*" (2 Cor. 4:17). It has also in view the future glory, where rewards for suffering will be found and also

a greater measure of glory than if we had less suffering here.

5. "*Lest I should be exalted above measure* through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me" (2 Cor. 12:7). It is preventive of tendencies we may mourn, and preserves from evils which we may scarcely be conscious of at all.

6. Chastening: "For our profit, that we might be *partakers of His holiness* . . . afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby" (Heb. 12:10, 11). It is appointed by a Father who loves us wisely and well, to make us holy like Himself, and increase our fruitfulness to Him.

All this being so, well may the heart sing:

And should the surges rise—
Should sore afflictions come,
Blest is the sorrow, kind the storm
That drives us nearer home.

All hail, then, God's perfect will with its blessed present and eternal results. B.C.G.

The failure of Solomon was far greater than that of David. All the training that David had was equally for Solomon, and God set David before him as a pattern for his walk—"If thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness" (1 Kings 9:4). Who, remembering that through David's sin the sword should never depart from his house, would have held him up as a pattern to his son? It was because in his darkest hours, he always put his trust in God. It is this faith that God calls "integrity of heart," and therefore in Ps. 7:8, which in its perfections can only apply to Messiah, subordinately is uttered by David. Where there is faith, grace meets the believer, and brings him through every trial; where there is no faith, man is left on the ground of his responsibility and fails and perishes.

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

Vol. XV., No. 5

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

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What is Our Hope?*

Hope is one of the most helpful and elevating elements of the human soul. It honors God, blesses men, works marvels; in short, is a sheet anchor amid the varied storms of life. Let us consider, then, its true nature, seek out the genuine from among its many counterfeits, spare no pains to secure it as that which God sets great honor upon, or else give ourselves no peace, if we lack so great a boon, until we have it as our goodly heritage, both

dependance; it turns not away from its parent-source in pride and folly, but clings to Him who gave it being, hence we read of it being the soul's purpose even when all His waves and billows passed over us: "Hope thou in God" (Ps. 42: 5, 43: 5).

In view of this fact, then, that all the creature's blessing is found alone in connection with the Creator, His word presents His daily dealings with men, as being "That they might *set their hope in God*" (Ps. 78: 7). Also the resurrection of His dear Son was "That our hope might be *in God*" (1 Pet. 1: 21).

Of old also He exhorted His people, saying: "Let Israel hope *in the Lord*" (Ps. 130: 7, 130: 13).

Many thus through grace, whose hope once was but a vain hope, or the hypocrite's, born to perish, can now truly affirm beyond a doubt:

1. "In *Thee*, O Lord, do I hope" (Ps. 38: 15).
2. "I will hope *in Him*, my portion (Lam. 3: 24).
3. "I have hope *toward God* (Acts 24: 15).
4. "Our hope is in *Christ* (1 Cor. 15: 19).
5. "The *Lord Jesus*, who is our Hope (1 Tim. 1: 1).
6. "The *Lord* will be the hope of His people" (Joel 3: 16).
7. Be of good courage all ye that hope *in the Lord*" (Ps. 31: 24).

This hope, however, is not a vague and general thing, a mere sentiment, but a mighty power, a controlling force, and it has, moreover, specific forms to the soul:

1. "I have hoped *in Thy judgments*" (Ps. 119: 43).
2. "Thou hast caused me to hope *in Thy Word*" (Ps. 119: 49, etc.).



for our present and everlasting good. Every honest soul must enquire:

"Where is now MY Hope?" (Job 17: 15).

I. GOD IS THE TRUE SOURCE OF HOPE.

As it comes from God, so it returns to Him again, its living and unfailling source.

"THOU didst make me hope when I was upon my mother's breasts" was the lowly language in true human dependance of our holy and adorable Lord (Ps. 22: 9).

II. GOD IS THE RESTING PLACE OF HOPE.

Hope, then, is no creature of pride or in-

3. "O Lord, I have hoped in Thy *salvation*" (Ps. 119:166).

4. "Hope in His *mercy*" (Ps. 147:11).

III. THE BLESSINGS OR REWARD OF HOPE.

How good it is to hope in God we learn from His own description of it:

"Happy is he, *whose hope is in the Lord*" (Ps. 146:5).

"Blessed is the man, *whose hope the Lord is*" (Jer. 17:7).

What blessing this Hope brings to the soul in life and death is also made plain, for we read of it:

"The hope of the *righteous shall be gladness.*"

"The *righteous hath hope in his death*" (Prov. 14:32).

"There is hope in *Thine end, saith the Lord*" (Jer. 31:17).

"Hope of the *glory of God*" (Rom. 5:2).

"Hope that maketh *not ashamed*" (Rom. 5:5).

IV. THOSE WHO EXERCISE HOPE.

These are presented as follows:

1. Of the *hypocrite*—cut off (Job 8:14).

2. Of the *unjust man*—perish (Prov. 11:7).

3. Of the *righteous*—gladness (Prov. 10:28).

4. Of *Israel*—the Messiah (Acts 28:20).

5. Of *creation*—deliverance (Rom. 8:20).

6. Of the *Christian*.

7. Of the *laborer*—the harvest (1 Cor. 9:10).

V. WHERE THE TRUE HOPE IS.

It is said to be threefold, as follows:

1. Every man that hath this hope *in Him*" (1 John 3:3).

2. "A reason of the hope that is *in us*" (1 Pet. 3:15).

3. A hope that is laid up *for us in heaven*" (Col. 1:5).

It is also in the following connections:

1. Hope of *His calling*" (Eph. 1:18).

2. Hope of *your calling*" (Eph. 4:4).

3. Hope of the *redemption of the Body*" (Rom. 8:24).

4. Hope of *righteousness*" (Gal. 5:5).

5. Hope of *salvation*" (1 Thess. 5:8).

6. Hope of *eternal life*" (Tit. 2:13).

7. Hope of the *glory of God*" (Rom. 5:1, Col. 1:27).

VI. THE VARIED CHARACTERS OF TRUE HOPE is described thus:

1. *Good* hope, through grace" (2 Thess. 2:16).

2. "*Better* hope, than Israel's of Canaan" (Heb. 7:19).

3. "*Begotten* us unto a *lively* hope" (1

4. "*Blessed* hope and glorious appearing" (Tit. 2:13).

Pet. 1:3).

5. "*Rejoicing* of the hope, firm unto the end" (Heb. 3:6).

6. "*Full assurance* of hope unto the end" (Heb. 6:11).

7. "*Which* hope we have as *an anchor*" (Heb. 6:19).

It is good and blessed, living and joyful, as sure and steadfast.

As to its permanency we read:

"I will hope *continually*" (Ps. 71:14).

"Hope to *the end*—revelation of Jesus (1 Pet. 1:13).

VII. WHAT IT IS CONNECTED WITH.

1. My flesh shall *rest* in hope (Ps. 16:9).

2. Against hope *believed* in hope (Rom. 4:18).

3. *Rejoicing* in hope (Rom. 5:2, 12:12).

4. *Subjected* in hope (Rom. 8:20).

5. *Saved* in Hope (Rom. 8:24).

6. *Abounding* in hope (Rom. 15:13).

Rest and faith, joy and submission, salvation and fruitfulness all are found in connection with it, so it is indeed a fruitful branch.

We read also of—

1. "*Prisoners of hope*" a stronghold (Zech. 9:12).

2. "*Patience of hope in our Lord Jesus*" (1 Thess. 1:3).

3. "*A door of hope*" for deliverance

As prisoners, we need patience and the door of deliverance will be opened for Israel on earth, as for the Church in glory.

"The hope of the Gospel" tells what kindles true hope in the human soul, for the

Lord Jesus Christ is our Hope, and at His coming again—

Hope shall change to glad fruition
Faith to sight and prayer to praise.

B. C. G.

*Have Salt in Yourselves**

Mark 9:49, 50.

Those who were consecrated to God, whose life was an offering to Him, should not lack the power of holy grace, which binds the soul to God, and inwardly preserves it from evil.

Salt is not the gentleness that pleases (which grace produces without a doubt), but that energy of God within us which connects everything in us with God, and dedicates the heart to Him, binding it to Him in the sense of obligation and of desire, rejecting all in oneself that is contrary to Him (obligation that flows from grace, but which acts all the more powerfully on that account). Thus practically it was distinctive grace, the energy of holiness, which separates from all evil; but by setting apart for God.

Now the sense of obligation to God which separates from evil, this judgment of all evil in the heart, must be in oneself. It is not a question of judging others, but of placing oneself before God, thus becoming the salt, having it in oneself. With regard to others we must seek peace; and real separation from all evil is that which enables us to walk in peace together.

In a word, Christians were to keep themselves separate from evil and near to God in themselves, and to walk with God in peace one with another.

The believer may be called to deny himself for the precious service of his Saviour, in things that are not bad in themselves, but this act is accomplished inwardly.

Devotedness is inward. It is a secret between His servant and Himself, though the external effects are seen by others.

Let us beware in ordinary things of the first step that would separate us from inward

holiness. Let us keep ourselves from any lack of obedience to the word of the cross, whereby we are crucified to the world, sin, and the law.

Moral nearness to God separates from the world, and gives that quietness of spirit which, finding its strength in God, can overcome and drive away the enemy when God leads into conflict by the plain revelation of His will.

Nothing is more perilous than the service of God when the conscience is not pure; however, let us ever recollect that we are under grace.

J. N. D.

Even a dog will recognize his master's voice among many voices, and scent his master's steps, and is faith less wise that it should need some attestation to the truth of God's Word? God forbid. Faith can recognize the voice of God from Genesis to Revelation, and faith can discover the path of the Good Shepherd.

Comfortable Words

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires."—Isaiah liv. 11.

"I even I, am he that comforteth you."—Isaiah li. 12.

We all need comfort, from the little child who cries to be soothed and comforted in its mother's arms to the oldest man or woman living, with many cares and troubles all requiring sympathy and comfort from some source. It is something which human nature craves, and must have in one form or another. We are often weighed down with cares and anxieties. Sickness comes, want presses, perplexities arise. We look for comfort. Sometimes, and too often, we seek for it from too low a source, and the result is disappointment. Sometimes we can drown sorrow and trouble for a while in earthly pleasure, but that is not comfort that

lasts; the old want comes back. Then we turn to our dear friends, and they give us sympathy and love. We can pour out our troubles into their ears, and there is a sweet satisfaction in this; for what earthly gift is more precious than the love and the companionship of dear friends? But when it is heart and soul-comfort that we want, only Christ can give it. We must look higher than we have ever looked before, even to that High Priest who is touched with the feeling of our infirmities. And why? "For, in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. ii. 18.

If you are an invalid, you do not turn for sympathy to those who are in perfect health and do not know what sickness is. They may cheer and brighten you, but it is only those who have passed through it all who really know what it is to be laid aside. They must be touched with the feeling of your infirmities.

Now, our High Priest goes much farther than this. He has not only suffered being tempted, but "he is able to succor them that are tempted." When good Job was so sorely tried, to whom did he turn? Not to his earthly friends, for hear what he says to them: "Miserable comforters are ye all." Job xvi. 2. No; he stayed himself upon God, and God was with him in all his troubles. So let us turn to God. Though, like Job, we may have to wait a little for the answer to our prayers, we may stay ourselves upon these words: "I will not leave you comfortless; I will come to you," and, better yet, "As one whom his mother comforteth, so will I comfort you."

Sometimes we are sick, too full of pain and weakness, to take up the Bible and look for comfort there; and even when the good words are read to us or we can repeat them from memory, we are discouraged and disheartened because, owing to our weakness, they do not seem to meet our case. We may see no beauty in them. We seem so helpless.

We need help, and whence is it to come? Listen; Christ speaks: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 17, 26.

You may say, "This would be all very true if I could only sincerely desire it and earnestly pray for this help." Hear again, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." Rom. viii. 26.

Why do we, then, groan, being burdened? Let us take this comfort so freely offered, and, no matter what the trials through which we pass, we shall have that "peace which passeth understanding," and which "the world can neither give nor take away."

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. ii. 16, 17.

Pray First

"Men ought always to pray."—Luke.

Prayer must always be the fore horse of the team. Do whatever else is wise, but not till thou hast prayed. Go and talk with the man that has slandered you, if you think you ought to do so; but first pray. "Well, I am going to do so and so," says one, "and I shall pray for a blessing on it afterwards." Do not begin till you have prayed. Some people would never begin what they are going to do if they prayed about it first, for they could not ask God's blessing upon it.

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

VOL. XV., No. 6

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

TORONTO, CAN.,
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The Potter's House*

"Arise, go down to the *Potter's house*, and there I will cause thee to hear My words," was God's word to His sorrowing servant, Jeremiah, "the weeping prophet," as he had just recorded of "the children of his people": "They obeyed not, neither inclined their ear, but made their neck stiff, that *they might not hear*, nor receive instruction," and also warned them of "the *fire that shall not be quenched*" (Jer. 17:23, 27; 18:1). We conclude, therefore, that the potter's house is one branch of Jehovah's collegiate course, and so will go there to "*hear His words*." The prophet suited the action to the word, and "went down to the potter's house, and behold, he wrought a work on the wheels." Before he had arrived at the spot, he was told it was a place of instruction, the school of God, where Jehovah's words would be heard. And now that he is on the spot, he sees further that it is a place where a workman works; his eye and hand, his heart and mind all engaged upon a work absorbing all his attention, for "he *wrought a work* on the wheels." No mention is made of the nature of that absorbing work, it is simply "a work," as being but one among the many his hand was ever forming. Only *one* mention is there also of its material, simply *clay*. But there are *two* mentioned of what performs the rapid changes from a mere lump of clay, *shapeless and dull-looking*, to a vessel *shapely and admired* by its maker and others, as witnessing the triumph of his skill. These joint forces, then, are the *hand* of the potter and the "*potter's wheel*," usually worked by his foot. The former holds all the skill; the latter, while not "a thing of *life*," like the human hand, which his living

heart moves, yet is marvelous in its power to shape and fashion, when that hand but stirs and holds it to his will, and so to reveal the skill of a master-mind.

The prophet stands on one side and watches the simple but busy scene—for while not much is to be seen in the potter's house beyond clay and water, a man and a wheel, yet there is withal not a little to be learned, and "food for reflection," quite a plenty.

Whether the interruption of the prophet's shadow across the open doorway had diverted the potter's mind from his work or not, the prophet's report of the first vessel is of a *failure*—"the vessel that he made of clay was *marred* (broken) in the hand of the potter." The good prophet, it will be noticed, did not impute this to the *potter's* lack of skill or interest in his work, for he records "it was *marred in*," not *by* his hand. This might have been from the quality of the clay, the presence of too much or too little water in it or even from the wheel not fully answering to his master-touch. The prophet seeks not for a reason, and does not risk a worse mishap by blurting forth at this inopportune time, *Whose* blame is this? He is *wise* and so he watches and listens still, for man has two eyes and also two ears, and yet but *one* tongue, and yet the latter does more work of its kind often than both the others put together, and as a consequence many men still remain fools all their days, instead of being sent up higher. But what, next, is seen? "*So he made it again another vessel*, as seemed good to the potter to make it". He who holds the lump of clay, and was shaping it on to its desired issue upon the first marring of it in his hand, reduces it again to a mere lump of clay fully plastic in his hand and subject to his

will. The process of remaking here is just the same, a little more water, a little more working or pressing by the potter's hands of the pliable clay, and the issue we are told: "He made it *again another vessel.*" The former had been marred; is this to be but another of the same kind? No; for this is according to his mind his heart's desire it is made again "as *seemed good to the potter to make it.*" The first, as the last, was in his hand, only the one "made again" suited his heart's purpose and displayed both the wisdom of his mind and the skill of his hands. Here lies a parable. God made us all upon His wheel; for "one God created us." God made some of us over again upon His wheel, for He has "created us anew in Christ Jesus" (Eph. 2:10).

The prophet may have had no explanation of the vessels "marred" or "made again" from the busy potter intent on throwing his clay and spinning his wheel. He may have even longed for a little light upon the subject and in vain, for "busy workers" are not often "great talkers," any more than the Israel of God were of the same stock as the Amorites (talkers). But silent spectators often hear God speak. And methinks, as the silent, sad prophet stood intently gazing on the potter's bent form and buzzing wheel, his heap of clay and dish of water and of sand, and these two vessels, one marred and the other made again, coming from his hand as if by magic he enquires, why did Jehovah say "Go down to the potter's house"? He has not long to await the answer, for we read: "Then the word of the Lord came to me saying, O house of Israel, cannot I do *with you as this potter?* saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel" (vs. 5, 6).

There is a message from God, then, in "the potter's house," as Jeremiah already had been assured, "There will I cause thee to *hear My words*" (v. 1). The nature of this message, we are now to learn. It is a symbolic one, a Divine object-lesson; a par-

able not in words but actions; a sermon not in stones, but in clay, and sparks of wisdom, as it were, filling the air from the potter's wheel. The message is twofold—and a parallel, viz.,

"Cannot I do with you
As this *Potter?*"

Behold, as the *clay* is in the Potter's hand,
so are ye in Mine hand,
O house of Israel?"

The prime features of the vision in the Potter's house are the Potter and Jehovah of Hosts, and the next, are the clay and the house of Israel, a double picture.

Could the potter *make a vessel?* The prophet bare witness to his skill in this. Could such a vessel be *marred* or broken, turn out no good, fail of the desired end? This, he had seen and recorded also. But could the potter go further, and take the marred vessel, and make it over again? Yes; he could and did, for the weeping prophet's sad eyes and perhaps through his very fountain of tears, had seen it, as the bright rainbow of God's mercy for His poor Israel (Lam. 1:16, 17).

Then, and it needs neither proving nor explaining, our patient and all-wise God can *do the same.* But we are not left to inference or surmise in this interesting matter, for Jehovah speaks further, and clearer, as He passes from enquiry to this statement. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it. If that nation, against whom I have pronounced, *turn from their evil, I will repent of the evil* that I thought to do unto them." This is *one* side of the matter, and plain enough it is, as teaching two things, God's *sovereignty* either in blessing or judgment and man's *responsibility* to bow to Him and believe on Him as all true turning from evil indicates, for conversion is both from our former course and also it is to God. God speaking concerning a nation, we may be sure, has also application to less than a nation even to each individual of us. Of *what*

then, does He speak? "To pluck up, pull down, destroy," He says. Is this malice or caprice on His part? Has God, either, an evil heart or a fickle mind? Ask those who are the best acquainted with Him and not His enemies, whose bat-blindness makes all His ways to them as dark as the darkness which they love. The lawgiver Moses, who said of His holy presence, "I do exceedingly fear and quake," says also, "He is the Rock, *His work is perfect*: for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. 32:4). If this be true, then, if God "plucks up," it must be of weeds (not vines), that His right hand hath not planted. If He "pulls down," it must be of man's tower of pride, and the great Babylon which he hath built, the "oppressor that made the earth to tremble" (Isa. 14:4-16). And if God "destroy," it will be of what He can no longer endure, as "the world of the ungodly" by a flood, the Sodomites "sinners exceedingly" by fire from heaven, and soon apostate Christendom by "the Lord Jesus revealed from heaven in flaming fire, taking vengeance" (2 Thess. 1:7-9). The Divine Potter, then, is far too patient, good and wise ever to cast into "the rubbish heap of potsherds," or broken pottery, any vessel that He "makes again" in to a vessel for His praise and glory. B.C.G.

An Empty Tomb

Some people who are mistakenly called "Higher Critics," say that Christianity is founded upon "an empty tomb."

This is only a part of the truth and no doubt spoken in derision. Thank God, the tomb is empty, but there is something else, the throne of God is occupied. The One who lay in the tomb, has been raised up from the dead by the glory of the Father, and is "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him,"

1 Peter 3:22. "Why seek ye the living among the dead?" said the angel to the women, "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again," Luke 24:5-7. Again: "Come, see the place where the Lord lay," Matt. 28:6.

The stone was not rolled away to let the Savior out, but to let us in to see that He was risen. We are invited by the angel to "Come, see the place where the Lord lay." But if we want to see Himself, we have neither to look at the cross, nor into the tomb, but upward, and we shall see "Jesus crowned with glory and honor," Heb. 2:9.

Christianity, then, is founded on an empty tomb and an occupied throne. The man of Gethsemane, the man of Calvary, now adorns the throne of God. As He ascended He was hailed by God, who said, "Sit thou at My right hand, until I make Thine enemies Thy footstool," Ps. 110:1. So He "sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool," Heb. 10:12, 13.

Let our would-be critical friends look up, and they will see a man, a real man, on the throne of God, and the glory of God shining in His face. Who is that man? It is Jesus! His name is Wonderful, Counsellor, The Mighty God, The Father of Eternity, The Prince of Peace; yea, Immanuel, which being interpreted is "God with us" Isa. 7:14; 9:6, 7.

His being there in the place where no creature ever sat proves that He is God; and His being there as man, with the five wounds in His body, proves the work of redemption all done, atonement made, Satan defeated, our need met, and greatest of all, that God has been glorified about sin, and which has left Him free in righteousness to bless according to the dictates of His own loving heart.

A risen and a glorified Christ is the Christian's only boast. Let them sneer at

the empty tomb. if they will, it is that in which we rejoice, for the tomb had to be empty before the throne could be occupied. If the tomb were occupied, then Satan had triumphed, and man's will have had its own way; but, praise the Lord, that could not be, Christ is risen, and the throne of God is filled, and filled by right, and filled by Him who hung on the cross, and lay dead in the tomb, so that sin might be put away, and its judgment borne, and God in every way glorified.

If God has been glorified then our blessing, our eternal blessing, has been secured. See John 13:31, 32; 17:1-8. God is free to justify, yea just in justifying, all who believe in Jesus, Rom. 3:26; Acts 13:38, 39.

Then notice in Rom. 5 what we have stated. First, "the gift of grace," v. 15; second, "abundance of grace," v. 17; third, "the gift of righteousness," v. 17; fourth, justification of life," v. 18; fifth, "shall reign in life by one Jesus Christ our Lord," v. 17; Sixth, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," v. 21. So grace is enthroned, because the tomb is empty and Christ occupies the throne of God, and where the crown of thorns once was placed by man in his hatred, God has placed the crown of glory and honor, and decreed that "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father," Phil. 2:9, 10.

And lastly, if our God has justified us, and no one can lay aught to our charge in His holy presence; and if no one can condemn us because Christ died and rose again, and is making intercession for us at the right hand of God, we can triumphantly say, "Who shall separate us from the love of Christ?" The answer, the Spirit-given answer, comes rolling down the centuries, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:32-39.

Fellow-believers, let us rejoice in this, and joy in the God of our salvation. Let this be the foundation of our joy, that the tomb is empty and the throne is filled. E.A.

"Thou Art the Same"

All the glories of this earth decay,
In smoke and ashes pass away,

Nor rock nor steel can last;

What here gives pleasure to our eyes,
What we as most enduring prize,

Is but an airy dream that fadeth fast.

What are the things whereof we boast?
What are they worth we value most?

They are but simply naught.

What is the very life of man,
So brief, uncertain, void of plan?

Time's passing fancy with no substance
fraught.

There is no laughter here, no joy,
But some heart-sorrow, some annoy

Will poison it ere long:

Where wilt thou find unmixed delight,
Where honor that is always bright,

Undimmed by scorn and hate, unvexed by
wrong?

Up, heart, awake, as one who knows
Of all the gifts that time bestows:

This one alone belongs to thee —

The Present; for the Past doth fly
As a swift stream goes shooting by;

The Future—ah! who knows whose that
shall be?

Refuse the world—her honors vain;
Her fears and hopes, her love disdain;

Find refuge in the One

Who Lord and Savior is, and King,

To Whom no Time a change can bring,

From Whom eternal life can come alone.

—From the German of Andreas Gryphius
(17th century)

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

VOL. XV., No. 7

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

—Ps. 23:2.

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Pottery or Earthen Vessels

Of the various kinds of vessels mentioned in Scripture, one, at least, is the potter's earthen vessel, and it is put last on the list in 2 Tim. 2:20, perhaps because it is the one most likely to be broken, or most susceptible of defilement. The definite names given to potters' vessels in Scripture are but few and the first recorded in Jer. 19:1.

1. "A potter's earthen bottle."

This was broken to display the dire judgment of God upon idolatrous Jerusalem. The next mentioned are:

2. "Earthen pitchers, the work of the hand of the potters" (Lam. 4:2).

The uses to which they were assigned by God are:

1. PREPARING THE PRIESTS' FOOD.

The earthen or potter's vessel was to be used for cooking the sin offering for the priests, and then was to be broken, as we read: "the earthen vessel wherein it is sodden shall be broken" (Lev. 6:28).

Earthen vessels had not as great powers to resist defilement as those of gold, silver or brass, which easily could be scoured out. Hence, if any dead or unclean thing fell into them, then, of the earthen vessel only we read: "Ye shall break it" (Lev. 11:32, 33).

But what means this strange and apparently contradictory record? In the first case, although the priest's food was holy, yet was the vessel which had endured the heat of the fire in order to prepare it to be broken. In the second case, the mere chance incident of something dead or unclean falling into one is covered by the same imperative command: "Ye shall break it." So it is that we read later on: "When ye have done all," or ended even our holy tasks, that our Lord exhorts us to say, "we are unprofitable servants" (Luke 17:10).

2. THE CLEANSING OF THE LEPER.

The second definite use prescribed for the potter's vessel under the law, was for the killing of one of the birds brought by a leper in the day of his cleansing, as we read:

"One of the birds shall be killed in an earthen vessel over running water," (Lev. 14:5, 50).

Here, we might say, is a strange drop down from the high and holy use of preparing the food of the priest to the cleansing of a leper. But while it was a leper that it was connected with on the one hand, yet, on the other, it was with the "precious blood" of one of the birds ordained of God for "the day of his cleansing." Into that earthen vessel (picture of a human body) both the living bird and also the shed blood of the dead one was to be put. So our Lord Jesus "came by water and by blood," in the body which God prepared Him, doing His Father's will, in the power of the eternal Spirit, also bearing in His own body on the tree all the sins of all who trust Him. This is our "law of the leper," then in "the day of our cleansing." An earthen vessel thus held "the blood of sprinkling" as our Lord's holy body contained the "precious blood" that "cleanseth from all sin."

3. HOLDING HOLY WATER.

The priest shall take holy water in an earthen vessel," etc. (Num. 5:17).

The third use to which God's law assigned an earthen vessel was for conveying holy water to test a "jealousy case" before the Lord. It was a strange test of, alas, a not uncommon case, a man jealous of his wife. The woman was brought unto the priest, who first offered the "offering of jealousy" — "an offering of memorial, bringing iniquity to remembrance." It was not meant to purge away sins but to recall them; not for the woman's cleansing, but for her conviction if guilty; not to set her heart at rest, but to arouse her conscience. Then, the holy water, which was already made of ashes and water, according to the divine formula given in Num. 19:9, 17, was mixed with the dust of the tabernacle floor, and given to the woman to drink. If she were innocent, no harm would follow; if guilty, however, terrible would be the results for both her sin of unfaithfulness to her husband and also her hypocrisy in covering it up. Thus "earthen vessels" were also de-

voted to the use of the searching and holy judgment of God.

4. SERVICE TO THE KING'S WARRIORS.

"They brought beds and basons and earthen vessels" etc., 2 Sam. 17:28.

Earthen vessels may not be the most costly, attractive or dignified of vessels, yet are they certainly the most everyday useful and practical of all kinds. When Shobi the Ammonite, Machi of Lodebar, and the aged Barzillai brought to David the exiled king their loyal and considerate tribute of love, what heads the list of their gifts is: "Beds and basons and earthen vessels," etc. Thus two of their generous list of fourteen gifts were vessels of great utility—"basons or large cups, and earthen vessels." These practical men knew well that the haste of the king's flight and the later rally of his forces might likely occasion the lack of such "needfuls" and the aged patriot Barzillai with two others thus brought these earthen vessels, for they said: "The people is hungry and weary and thirsty in the wilderness" (2 Sam. 17:28, 29).

In our own service to our beloved, but rejected Lord, then, let us not forget to bring, among the gifts that our hearts plan, and our hands bring to Him, the "basons and earthen vessels"! How many, alas, as well in their religion as in their daily work care only for "fancy work," and while they "with their mouths show *much love*," yet they forget that our Lord still hungers and thirsts in the persons of His people. Let us not, then, forget the needfuls of life and to bring these potter's ware because we say: "The people is *hungry* and *weary* and *thirsty* in the wilderness." If such indeed were true as to the "men of David, who were actively in the war for their exiled king, how sad if others, who should gladly minister to their needs, forgot, or selfishly disregarded, the "basons and vessels." They recognize that though these men were warriors, yet are they men, and not angels, and need this thoughtful ministry of love which here is recorded for our instruction.

5. BROKEN OR DEVOTED TO JUDGMENT.

This may seem to be both a strange and meaningless use to put even an earthen vessel to, and yet it is one of the seven uses to which God in His Word assigned it—to take it forth and *break it*. God's word to the prophet, Jeremiah, proves this (ch. 19:1-11): "Then shalt thou *break the bottle*

and say unto them, "Even so will I break this people and city, as one breaketh a potter's vessel." Devoted to be broken to pieces was this potter's earthen bottle; devoted to the judgment of God, for "the Lord hath made all things for Himself, even the wicked for the day of wrath," was this wicked city which would not repent!

6. PRESERVING GOD'S EVIDENCES.

"Take these evidences, this evidence of the purchase, both which is sealed and this evidence which is open, and put them in an *earthen vessel*" (Jer. 32:14).

Such was God's charge to His servant, Jeremiah, whom He charged to buy a piece of property in the land, at the very time of the Chaldeans' conquest of it, thus expressing his faith in God's "sure word of promise," that He would restore Israel to their land again. That it was no indifferent matter is plain also from the fact that he was carefully to store away the evidences of the purchase in an earthen vessel. Herein we may see both the faith that invests in God's interests, when at a very low ebb, and also that human hearts as well as earthen vessels are to store the Divine evidences or title deeds of our heavenly inheritance. "Thy Word have I hid in *my heart*." "The same commit thou to *faithful men*" (2 Tim 2:2).

7. HOLDING DIVINE TREASURES.

"We have this treasure in earthen vessels" (2 Cor. 4:7).

This is a high and holy use to put these earthen vessels to, and is already suggested in their previous uses of seething the priest's food (Lev. 6:28); holding the blood of the leper's offering (14:5, 50); conveying the holy water (Num. 5:17); service to the king and his warriors (2 Sam. 17:28); broken also as an object-lesson of judgment (Jer. 19:1), and holding the evidences of Jeremiah's purchase (Jer. 32:14). But five of these are in a sense but transient uses, and they are for giving rather than retaining. The sixth only is for retaining until the day of redemption of the title deeds of faith's inheritance. And now finally, we have one that is not transient, but permanent, and both for giving and imparting. And further, it is a New Testament glorious reality "the body or substance" of these former Old Testament types, emblems, illustrations, or whatever else we may count them.

Gideon's pitchers, (Jud. 7:16-20) are an example of what they might be used for in

times of war, to hide a light which first they disguised from the eyes of the enemy until the captain's word of command and his example signalled the breaking of the vessels that the light might shine all the more vividly in contrast with the former darkness. The light of the New Testament thrown upon this incident by the Apostle Paul connects it with "the light of the knowledge of the glory of God in the face of Jesus Christ." Or as he more briefly terms it also as, "this ministry" and "our gospel." The "earthen vessels" he explains as our "bodies," "mortal flesh," "outward man," "an earthly house of this tabernacle" (2 Cor. 4:1, 3, 6, 7, 10, 11, 16; 5:1). Of "this ministry" also the apostle says: "We are unto God a *sweet savor of Christ* in them that are saved and in them that perish; to the one we are a savor of life unto life, and to the other a savor of death unto death" (2 Cor. 2:15, 16). B.C.G.

Until the End

I may not always know the way
Wherein God leads my feet;
But this I know—that round my path
His love and wisdom meet:
And so I rest, content to know
He guides my feet where'er I go.
Sometimes above the path I tread
The clouds hang dark and low;
But through the gloom, or through the night,
My heart no fear can know;
For close beside me walks a Friend
Who whispers low "*until the end.*"

Broken Vessels

These broken pieces of the potter's vessels are, generally speaking, of but little use, and the first recorded use of such given in Scripture is a sad and humiliating one indeed. The patriarch, Job, was in his day, "the greatest man of all the men of the east," and of him God had said to Satan: "My servant Job, there is *none like him in the earth*" (Job. 1:3, 8). But one fateful day he lost his earthly all, except his wife and his three friends. The former later on tempted him to curse God and die, and the latter well-nigh cursed him. Next, Satan also "smote Job with sore boils from the sole of his foot unto his crown, and he took

a *potsherd to scrape himself withal*; and he sat down among the ashes" (Job 2:7, 8).

Piteous and distressing sight it was; all the glory of this great and princely man turned to anguish and suffering, shame and degradation; sore boils, a broken potsherd and a heap of ashes graphically depicting its intensity.

Next he is tempted by his wife to "curse God and die," and perhaps to end his own life or else provoke God to cut him off. But low as Job's estate was, suffering as he was both in mind and body, he had control of his spirit, it held the throne and he kept his temper and his answer to his wife is a marvel. Unlike many, who count themselves Jobs or monuments of patience, he does not bid her hold her peace or begone, as one in league with his adversary the devil, nor invoke God's curse upon her. He meekly but none the less forcibly replied: "Thou speakest *as one* of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?" Thus he vindicated God in His dealings with him; he bows meekly to His mighty hand, and anguished as was his spirit, he answered her in grace, and while yet it was a reproof, it was both wise and gentle. Little wonder is it, then, that James, the apostle of good works, says: "Ye have heard of the *patience of Job*" (ch. 5:11).

What a sight is this apparently of the enemy's triumph, a man of wealth reduced to poverty; the greatest of men brought down to an ash heap; the father of a family bereaved of them all in one day; a man of good blood and of healthy frame, gone to corruption. His own description of it is most graphic: "My flesh is clothed with worms and clods of dust; my skin is broken and become *loathsome.*" But worse than all this, he says: "The arrows of the Almighty are within me, the poison whereof *drinketh up my spirit*" (Job 6:4; 7:5). Then he reaches the climax of his description in the words: "I have sewed sackcloth upon my skin and defiled my home in the dust. My face is foul with weeping and on my eyelids is *the shadow of death.* My breath is corrupt, my days are extinct, the *graves are ready for me.* I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now mine hope?" (Job 16:15, 16; 17:1, 14, 15).

This last sad enquiry he seems to answer

day of His power in contrast to the shame and contempt which He was passing through.

The most glorious announcement the Spirit of God gives of Him is, "Behold, He cometh with clouds, and every eye shall see Him" (Rev. 1:7). His own reply, when the Spirit of the Bride says "Come," is, "Behold I come quickly."

The assurance of *the angels* to the disciples who lingered gazing after Him as He was taken up is: "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 1).

His reiterated warning to His disciples was that they should watch for His return. He describes to them the fatal consequences which should befall them when they in heart should say, "My Lord delayeth His coming"—mixing with the world and priestly domination in the Church.

He also shows in the parable of the ten virgins that the aspect of His people would be sleep until the cry of His coming should rekindle the flame of life wherever it was in the souls of any.

Want of Faith

All our troubles come from a want of faith in the all-wise and all-powerful God, who has told us that "all things work together for good to them that love Him." If we love Him, and "keep His commandments," we should go on serving Him and leave the rest to Him. If our earthly parents strive so hard to secure the safety and happiness of their dependent child, surely the One who "so loved the world" will protect and bless His children, to whom He has said: "It is I; be not afraid." We may not be able to see the stars because of the thick clouds, but we know they are still there, and if we but wait patiently and trustingly, in God's own good time the shadows will break away, and in the glory of His presence there shall be no more night.

Our trials and afflictions are largely due to the fact that we have set our hearts upon material things, and when we are called to part with them, to give up things for which we have labored, power for which we have struggled, position to which we have aspired, to leave the hilltops for the roadside of the valley, we feel that we cannot bear to lose them, because they have absorbed part of our very life, and it is this that makes losses and disasters so crushing.

If we have lifted ourselves to that serene height whereon even our calamities serve for spiritual perfecting, and have so developed our faith in God's goodness that we can say calmly, "*God knows best*," then we can face the darkest shadows without a fear; meet the greatest losses without faltering, and, in the midst of the wildest tempest of despair, soar upward to a region where no grief can follow us; and no disaster or defeat rob us of the peace which compensates for all losses in this life.

The darker the shadow, the closer should we seek to climb on to the vantage ground of unfaltering faith in God's Word.

The Word of God

"Forever, O Lord, Thy Word is settled in heaven" (Ps. 119:89). "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).

Our Lord said not only these words of the Holy Scriptures, but "They are they which testify of Me," and "when the Spirit of truth is come, He shall receive of Mine and shall show it unto you." It is clear, then, that those who are led by the Holy Spirit into the true teaching of Scripture, will have the Lord Jesus Christ ministered to them. How can it be otherwise, for is He not emphatically "THE TRUTH"? Is it possible then, to overrate the value of such divinely-given landmarks? Our Lord Jesus said to His disciples, "I am . . . the *truth*" and "Ye shall know *the truth and the truth* shall make you free. If *the Son*, therefore,

shall make you free, ye shall be free indeed" (John 14:6; 8:32, 36).

"The things of God *knoweth no man* but the Spirit of God" (1 Cor. 2:11). Even the apostles, who were "able ministers of the New Testament," wrote "Not that we are sufficient of ourselves to *think anything*, as of ourselves; but our sufficiency is of God" (2 Cor. 3:5, 6).

"The *natural* man *receiveth not* the things of the Spirit of God: for they are foolishness unto him, neither *can he know* them because they are spiritually discerned." But the believer has "received not the spirit of the world, but the spirit which is of God that we *might know* the things that are freely given to us of God" (1 Cor. 2:12, 14).

To question the Divine authenticity of the Holy Scriptures (alas, how few think it) is to refuse God's Word, God's Son and therefore God's salvation. Our Lord, "beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:27).

As to the inspiration of Scripture, we read of the writers that "the *Spirit of Christ* which was in them did signify when they testified beforehand the sufferings of Christ and the glory that should follow."

Our Lord also said to His Father: "I have given them *Thy Word*."

The apostles and brethren prayed that "they might with all boldness speak *Thy Word*," and was so answered that "they were all filled with the Holy Ghost and spake *the Word of God* with boldness" (Acts 4:31).

Believers knew that the ministry in old times, and also by our Lord and His apostles was the ministry of the Word of God. Neutrality in this matter is out of the question, for our Lord said: "He that is not with Me is against Me." With those who are true to Him the supreme authority of Scripture will be maintained at all cost. Its intrinsic perfection and excellency have been tasted and enjoyed by them and they know the Shepherd's voice. Christ, Him-

self, their life and righteousness is their resource. His Father is their Father, who loves them as He loved His Son. The Holy Spirit is their Teacher, Guide and Strength. Their watchword is, "It is written," and they find delight in serving the living and true God and waiting for His Son from heaven.

H.H.S.

The Obedient One

Our Lord Jesus came down to the first moment in the Divine life in sinners. This, we see, in the baptism of John. John calls to repentance, and they go, and Christ goes with them. He needed no repentance, as John insists, for He had no sin; but in them it was the first step of spiritual life, and Christ accompanies them there. From the first step which the working of God's Word in them produced, in this baptism by John, there is not one that Christ does not take with them; no scriptural step in the whole course of our life in which Christ does not throw Himself into our path. He is the life, in which we walk in it. The will of God was the spring of all its conduct.

Right conduct does not suffice, it must be *obedient* conduct. The spring of our Lord's conduct was never His own will, not that His will had to be corrected, but He came to do His Father's will. Satan tried to hinder, man tried to hinder, but He goes through it all. He takes the first place; as indeed He must go first in the difficulties. "When He putteth forth His own sheep He goeth before them." He was led by the Spirit to be tempted; everything that could put His obedience to the test must be tried on Him. He learned it by the things that He suffered. Christ meets Satan. "Make these stones bread"—satisfy your hunger by your own will. He had no word from God for it. His will was never shown; it was perfect obedience, the humble, holy, patient life that does not stir without God. If you will not do anything without a word

from God, then you are sure to have the strength of God in what you do.

2. "Cast thyself down." No; He would not put God *to the test*. He was not going to tempt God by trying whether He would protect Him. He had confidence in God. He was sure in the way of obedience to find Him. Satan tries Him; but there was no will which had self for its center and object. Satan must betray himself at last.

3. If Thou wilt fall down and worship me, all shall be Thine." But a manifested Satan, to the obedient servant of God, is a conquered one: "Get thee behind me, Satan." Still He taketh the Word as the obedient man; but this is power. Satan has power against *pretension*, against knowledge, but no power against obedience, if we are acting by the Word with no will of our own. He took His conduct from the Word. It was the source of it. "If we say that we abide in Him, we ought to walk even as He walked." Satan was baffled; the strong man was bound; and that is how He bound him, by simple obedience. Christ passed through everything that could test the Divine life. Christ knew in that sense what it was to be tempted like as we are, sin excepted. It was all the exercises He went through which prepared Him to be our High Priest. Man says, He cannot feel what I feel of inward conflict. I answer, We need sympathy in the exercise of the Divine life in our souls, not sympathy in our lusts; those we must practically kill, as we have a right to count ourselves dead. But everything that could try a living man He passed through, perfect in all, and He learned the application of His Father's love to His heart in it all, in the peace which He experienced: and now He can say to us, My peace I leave with you," and "that they might have My joy fulfilled in themselves. If the world has hated Me, it will hate you, but be of good cheer, I have overcome the world." He knew and understood experimentally and practically, as a man in passing through this world, how Divine favor

from above flowed in the comforts of a tired soul, and applied itself to every exercise such a soul went through here below, in the midst of ruin and the presence of the enemies; how it was sufficient for every soul's need to live in holiness and to enjoy God, in spite of everything that beset Him in this life of holiness. He who lived it became our life, and He strengthens our human hearts in the pain and trial of living it, which He has felt. Do we want to be comforted when sin is at work? No; we want what is sharper than any two-edged sword for that. This judges the intentions of the heart, there where the sin lies. For the infirmities we have our High Priest, who feels them. He has suffered, being tempted. He will strengthen the new man against the lusts of the old. As to imputation or distress arising from that, it is gone for the believer, as to dominion, sin has it not over us, if we are under grace; we are under law if it has. J.N.D.

"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.

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

VOL. XV., No. 9

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

—Ps. 23 : 2.

TORONTO, CAN.,

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Our Rest is Not There*

"This is not your rest, because it is polluted"

(Micah 2:10).

"This earth is not thy rest,"

Beloved of the Lord;

Of higher hopes possessed,

Thou it can e'er afford.

Thou hast this faithless world resigned.

That thou a nobler rest might find.

"This earth is not thy rest,"

Thou art an heir of heaven;

To mansions of the blest

A title has been given

To thee, and all the ransomed band,

A title signed with God's own hand.

"This earth is not thy rest,"

'Tis a polluted place;

It spurned its heavenly guest,

And set at nought His grace;

And still it hates His cross and name

And glories in its sin and shame.

"This earth is not thy rest,"

Then why of griefs complain;

Him, whom thou hast confess'd,

Knew sorrow, too, and shame.

Thou would'st not be unlike thy Lord?

Thou would'st not falsify His Word?

"This earth is not thy rest,"

Then make it not thy home;

Build not on earth thy nest,

But wait for Him to come;

Who'll take thee to thy proper rest,

Amid the glorified and blest.

A. M.

The Obedient One

Our Lord Jesus had presented a perfect God to man, for He said, "He that hath seen Me hath seen the Father," and He must, to the end, present an obedient man to God. Though He were a Son, yet learned He obedience by the things which He suffered. It was not in His will that He

had to learn subjection—that was ever perfect—but He had to learn all that obedience cost, and all that it meant, even unto death.

In the 4th of Luke the Lord's path of obedience begins; and it begins at a time when Satan had the mastery over man uncontrolled. . . . Satan had power over men in two ways, first by allurement, and second by terror. By allurement in the way of man's lusts; by terror, as having the power of death. . . . Therefore if the Lord came down to deliver man, His obedience had to be put to the test, in these two points in which Satan had power over man. In the wilderness, Satan presented himself to the Lord as a tempter trying to allure him out of the path, but in Gethsemane he exerted all his power of terror to frighten the Lord out of the path of obedience. Jesus was led of the Spirit into the wilderness to be tempted of the devil, but we are led by our lusts; and therefore it is that Satan has power over us.

It is by deceiving that he overcomes us.

That which was a snare to Adam, was an occasion of obedience to Christ. "The cup which My Father hath given Me, shall I not drink it?" If anyone says, What harm is there in eating when you are hungry? I answer, No harm: but the harm is in doing our own will. The question is not, where is the harm in doing it, but why am I doing it? Is it to please God or myself? If to please myself, that is doing my own will, and that is sin. If I ask myself why I am going to do this or that, if I cannot say it is to please God, then it is sin.

Tempting God is trying God before the need comes: not when it comes, as many have said.

J.N.D.

The Spirit's Ministry

(2 Corinthians 1)

The ministry of the apostle here is a sample of the ministry of the Holy Spirit, as he writes, "written not with ink, but with the Spirit of the living God, and not in tables of stone, but in the fleshy tables of the heart." First here he blesses God as "the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." This has reference, doubtless, to the effect upon the Corinthians of the apostle's first epistle, the good news of which was brought to him by Titus (2 Cor. 2:13-17; 7:6-16). They, who had been puffed up, because of alliance with evil were now humbled in the true judgment of it before God.

Paul's ministry as here given was fourfold in character.

1. A ministry of Comfort (v. 4).

God had comforted him, and he would now comfort them, and so on it would go, for no heart can truly comfort that has not first known the joy of being comforted of God in some way and measure.

2. A Ministry of Deliverance (vs. 8-14).

All Paul's trouble in Asia, when pressed out of measure, was not only the occasion of the Lord's sustaining and comforting grace, but also of His great deliverance. This deliverance, moreover, was to be proved true in all tenses—past, present and future.

1. "He delivered us from so great a death"—*past*.

2. "He doth deliver us"—*present*.

3. "He will yet deliver us"—*future*.

This whole term of our pilgrimage, as with our Lord Jesus before us thus, is "a time accepted, and a day of salvation." It is thus not merely the right time to get our souls saved, to start with, but it is also the right time to go on realizing the same at each fresh juncture. This, then, is "our acceptable time, the day of salvation." So we have it as to our Lord in Isaiah 49:8, and so also to ourselves in 2 Cor. 6:2, where

the primary application is not to sinners deciding for Christ now, but to Christians as those receiving not the grace of God in vain. The results are noted—"giving no offence in any thing that the ministry be not blamed."

3. It was a Ministry of Assurance (v. 15).

"Our word toward you was not yea and nay . . . but in Him was yea. For all the promises of God in Him are yea, and in Him Amen unto the glory of God by us."

This presents not merely a full and competent testimony, one fraught with comfort for sad and weary hearts and also bringing deliverance to us where and as we are, but it is more than this. It is a confirmed testimony, it has both the Word and oath of God backing it, it is not a yea and nay witness, leaving the soul in uncertainty, but a "yea and amen" one. God says "Yes," that is a positive witness. He never, then, says "nay" about the same matter, for "He is not a man that He should lie, nor the Son of Man, that He should repent. He is "the Lord who changeth not," "the God who cannot lie"; in Whom is no variableness neither shadow of turning."

He says "Yes" in His matchless grace, and He also says "Amen" in the truth of His nature. He gives His Word as the resting-place of faith, and then confirms it by an oath, for "an end of all strife." "Yea and amen" is His testimony, and our Lord Jesus is the blessed and full expression of it, for "grace and truth came by Him." "The Son of God, Jesus Christ, had been preached among them," but they had been setting up men in His place. How deeply rooted alas! is the evil of idolatry in the human heart (Ezek. 14:3.)

4. It was a Ministry of Establishment (1: 21-24).

For this God had given them the Holy Spirit in a threefold way.

(1) He had sealed them.

(2) He had anointed them.

(3) Given them the earnest of the Spirit.

The Spirit as God's seal relates to that which is past, and what is past? What is it that we look back to with delight, and both rest upon, and proclaim to others as "the finished work," but that of redemption wrought out by Christ upon the cross. 'Tis this the Holy Spirit bears witness, and is the seal of it to every soul that receives His witness (Heb. 10:15-18). Herein it is that the soul finds "full assurance of faith," in the sacrifice once offered, and no more to be repeated, because it is changeless and eternal in its value.

But the Holy Spirit is the anointing—the unction from the Holy One, the Guide, Teacher and Revealer to our souls. Thus it is that Christ fulfils His promise, "I will not leave you comfortless" (orphans) (John 14). The Holy Spirit fills all the gap of His absence. He supplies all our need in taking of the things of Christ and revealing them to us. He is our Divine sufficiency for all the way until the end is reached, with and like Christ in glory. But the Spirit is also the earnest of the future glory, of our inheritance there and the pledge of our glorified condition to enjoy it to the full. "Mortality swallowed up of life. Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. 5:5). Thus, by the fact of the blessed and indwelling Spirit, we are assured not only of the past all settled for us once and forever, by God's grace, also of the present, fully provided for, but of the future, bright and glorious all assured in the same Divine plan of the grace of our God.

This alone it is that is in the true Scripture sense, confirmation, ministered not in the imposition of hands, but the living ministry of the Holy Spirit, bringing comfort, deliverance, assurance and establishment to the soul.

B.C.G.

What is Death?*

"For the unbeliever nothing can be more terrible. It is justly called 'the king of terrors.'" It is the judicial close of the first Adam. Everything in which man had his home, his thoughts, his whole being employed, is closed and perished forever. "When his breath goeth forth all his thoughts perish." Man finds it an end to every hope, every project, to his thoughts and plans. The spring of them all is broken. This busy scene of his whole life knows him no more. His nature has given way, powerless to resist death. Man, as alive here, sinks into nothing.

But this is far from being all. But why? Sin has come in; with sin, conscience; with sin, Satan's power; still more, with sin, God's judgment. Death is the expression and witness of all this. It is the wages of sin, terror to the conscience, Satan's power over us, for he has the power of death. Can God help here? Alas, it is His own judgment on sin. Death seems but as the proof that sin does not pass unnoticed, and is the terror and plague of the conscience, as witness of God's judgment, the officer of justice to the criminal and the proof of his guilt in the presence of coming judgment. How can it but be terrible?

But Christ has come in, He, the Prince of Life, has come into death.

What is death, now for the believer?

We have seen death to be man's weakness, the break up of his being, Satan's power, God's judgment, the wages of sin—both the failure of living power in man and the witness and conductor into the judgment of God.

Christ was made sin for us, has undergone death, as Satan's power and God's judgment. Death, with its causes, has been met in every character by Christ. The judgment of God has been fully borne by Him, before the day of judgment comes. Death, as the wages of sin has been passed through. It has as a cause of terror to the

soul, in every sense, wholly lost its power for the believer. The physical fact may take place; for so wholly has Christ put away its power that it is not necessarily the case. We shall not all die, though we shall all be changed. "Desiring," says the apostle, "not to be unclothed, but be clothed upon, that mortality may be swallowed up of life. Such is the power of life in Christ.

But death has much more than passed away. "Death is ours," says the apostle, as all things are. By the blessed Lord's entering into it for me, death and judgment, too, is become my salvation. The sin, of which it was the wages, has been put away by death itself. The judgment has been borne for me there. Death is not terror to my soul; it is not the sign of anger, but the fullest proof of love, because Christ came into it. The very power of the law I am free from, for it has power over a man only as long as he lives; but in Christ I am dead to the law already. God has, by death, met sin and judgment already. I live before God now in the One who is risen, after enduring all that belonged to the old for me. Death has freed me forever from everything that belonged to, and awaited the old man as alive. First, condemnation and judgment are entirely over as a question of the soul's acceptance. The dreadful ordeal is passed; but by another—so that it is my deliverance from it according to the righteousness of God.

Second, what is death become in practice? In the power of Christ's resurrection, I am quickened. He is become my life. I reckon myself dead. Hence it is never said that we are to die to sin. The old man does not and would not; the new man has no sin to die to. We are said to be dead and commanded to reckon ourselves dead. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (Rom. 6:11). "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). I have the title, thus, to reckon myself dead.

What again is death to one in this respect, if really the desires of the new man are in me! Yea, what deliverance and power! What is dead, for faith, is the old, hindering, harassing, sinful man; in which, if responsible to God, I was lost and undone to meet Him. That was the standing of the first Adam and we were in it. For faith now, we are dead, not alive in the world. Hence all that practically makes us realize this—trial, suffering, sorrow—is gain. It makes morally true and real in our souls, that we are dead and thus delivers from the old man." In all these things is the life of the Spirit."

Thirdly, if death comes in fact, the death of what? Of what is mortal, of the old man. Does the new, risen life die? It has passed through death in Christ, and this has been realized in us. It cannot die. It is Christ. Hence, in dying, it simply leaves death behind. It quits what is mortal. We are "absent from the body, present with the Lord." We depart and we are "with Christ—far better."

The Gentleness of God

The strength of God is very gentle. He does not make a great noise in lifting the tides or in speeding the stars in their courses. The sunshine is one of His great treasures of power. He turns the heart of stalwart sinners by the touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragements, and manifold ministries of patience and sympathy, He encourages the penitence and faith of sinful and weak human hearts. His children should seek more of His gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with Divine gentleness.

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

VOL. XV., No. 10

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

TORONTO, CAN.,
OCT., 1908.

"The Careth" *

What can it mean? Is it aught to Him
That the nights are long, and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss unruffled by any strife,
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be;
When the lights are down from the path I take;
When strength is feeble, and friends forsake;
When love and music that once did bless
Have left me to silence and loneliness;
And my life-song changes to sobbing prayers,
When my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed 'neath shame and wrong;
When I am not good, and the deepening shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through
And I long for a Savior—Can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh, and awakens the song;
The burdens that bow me down He bears,
And loves and pardons because He cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To soothe and comfort us with His love.
He leaves us not when the storms beat high,
And we have safety, for He is nigh,
Can it be trouble when He doth share?
Oh, rest in peace, for your Lord does care!

No service in itself is small,
Nor great, though earth it fill;
But that is small which seeks its own,
And great which seeks God's will.

A Chapter of Comfort*

Notes of Address on *John XIV.*

There is no chapter read more than this. How often when you say, "What chapter would you like me to read to you?" the answer is, "John 14." It is so full of comfort for God's dear people. I will notice a few thoughts in this precious chapter. First the blessed Lord was going away, and He says, "Let not your heart be troubled: ye believe in God, believe also in Me." Only a divine person could say that; only a divine person could be an object of faith. Christ was God manifest in the flesh, had been with them, but now was going away, and as they believed God the Father whom they had not seen, they were to believe in Him when He would be hidden in the heavens and unseen to the natural eye.

He was going away. And why was He going away? Because He was not wanted here. He was going to the right hand of God as the earth-rejected One. Man not only crucified Him—the Lord of Glory—but they also sent the answer after Him, "We will not have this man to reign over us." (Luke 19.) This world for the Christian is like an empty sepulchre. "He is not here." How we should feel His absence! Our hearts should be widowed hearts, because He is not here—not wanted. The next time the world sees Jesus it will be when Rev. 1: 7 is fulfilled. From the time they sealed Him up in the tomb they never saw Him; when they see Him again it will be when He comes as Judge, "and every eye shall see Him, and they also which pierced Him, and all tribes of the earth shall wail because of Him."

But in going away and leaving His people here He has not left them orphans. Another

divine person was to be sent to them to abide with them, and to be in them. The Holy Spirit was to be sent, that "other Comforter," even "the Spirit of truth," who should "bring all things to their remembrance" that He had told them, and to bring them intelligently into the proper Christian position. "At that day (the day when the Holy Spirit should come), ye shall know that I am in the Father, and ye in Me, and I in you," verse 20. He also said, "Because I live, ye shall live also."

We are in Him before the Father, and He represents us there. He is in us, and we are to represent Him before a hostile world. What a privilege to be for Him here while He is away, and to this end He prayed the Father, and He has sent us the Comforter—the Holy Spirit. We are vessels of the Holy Spirit. He dwells in us, and is with us forever.

How deeply concerned we should be to truly represent Christ before the world. His life is to come out in us—that life of lowliness, meekness, gentleness, patience, love, holiness—thus are we to represent Him.

While He is away we have the opportunity to prove our love by our obedience, as He said, "If ye love Me, keep my commandments," verse 15. Obedience is not only the path of blessing, but it is also the proof of love. In His case it was: "that the world may know that I love the Father, and as the Father gave me commandment, even so I do," verse 31. And He went to the cross in obedience to the Father's will, and that was a proof of His love.

He says to us, "If a man love me, he will keep my commandments." Vain to talk of loving if we do not obey Him. How sweet the consequence: He shall be "loved of my Father, and I will love him, and will manifest Myself to him," verse 21. How precious are those manifestations of the Saviour to us as we press on in the path of obedience!

Again: "If a man love Me, he will keep my words," verse 23. Mark the happy consequence, "My Father will love him, and we

will come unto him, and make our abode with him." How marvellous the privilege: "We will come unto him, and make our abode with him." With whom? With the one who proves his love by his obedience.

On going away He has left us a precious legacy. What is it? It is this: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid," verse 27. Not like the world does He give, for they part with what they give, but He links us with Himself in the enjoyment of what He gives.

Blessed Lord, what a portion is ours: How Thou hast loved us, and thought of us, and for us, and provided for us in all our journey during Thine absence!

The next thing will be, "I will come again, and receive you unto Myself; that where I am there ye may be also." Where has He gone? To the Father's house to prepare a place for us. From that home of light and love will He soon come to receive us to Himself, and share with us that home of love and affection, as He will later on His kingdom and His glory.

What a day of gladness and joy for Him, and what a day of supreme happiness for us! For this He endured the cross and despised the shame. If when here He was the man of sorrow, in that day He will be the man of joy, as He presents us before the presence of His glory with exceeding joy. In the light of that time we can sing:

"How shall I meet those eyes,

Mine on Himself I cast,

And own myself the Saviour's prize,

Mercy from first to last?"

And of Him we can sing also:

"Thine eyes in that bright cloudless day,

Shall with supreme delight,

Thy fair and glorious bride survey,

Umblemished in Thy sight."

He has gone away, may we be deeply conscious of it. He has sent "another comfort-

er," and may we seek not to grieve Him. He has pointed out the path of love—obedience—and may we walk in it. He has left us a grand legacy, may we prize and enjoy it. He has spoken of the Father's house, and going to prepare a place for us, and may that move our inmost souls to long to be there. And He has promised to come again and fetch us there, to enjoy with Himself that Home of holy love, and may our hearts be deeply affected by it and may we seek to be like unto men who wait for their Lord.

A Lesson of Faith

In the construction of the Subway underneath the City of Chicago—fifty-four feet underground—an accident happened one day.

There was trouble with the locks that held in the compressed air under which the men worked, and it was necessary to get them out as speedily as possible to save their lives. Fifty men and a water-boy, Alfred Popper, came into the shaft. They were to be hoisted to the surface one at a time on a board sling held by two ropes.

The first man went up, and then the second and the third. But by the time the fiftieth man had gone up, the boy discovered that the strands of one of the ropes was parting, and that they would probably break about the time he was half way up, and he be dashed to pieces on the cement floor below.

Just then the speaking tube whistle sounded. The boy went to it, and the engineer above called down:

"The rope is parting, Al, but get in the sling and come up. The strands will hold until I can grab you."

The boy could see the parting ropes. He knew his own weight. He could use his own judgment as to whether they would hold or not, but his superior officer above had ordered him to get on the sling and come up. He had said it was safe.

Popper got into the sling and began to ascend. It was purely a question of faith with him in the word and knowledge of his superior. He could see the strands still parting, thread after thread snapping, each break weakening his support. Yet he did not cry out nor make a move that would increase the tension on the weakened parts. As the last strand parted and the board on which he was sitting went spinning to the bottom, he was caught under the arm pits and lifted into safety by the engineer, who had been leaning over the mouth of the shaft. He was saved. The engineer knew the lasting strength of manila rope, twisted as that one was, and he knew the weight of the boy. His knowledge enabled him to calculate just where the boy would be when the final break came, and on that knowledge he appealed to the boy's faith to come up.

If in the toil of everyday life a working-boy can place such implicit trust in the foresight of his superior, how much more daily faith can be placed in the infinite God, knowing and seeing all?

This is a practical question. Strength within ourselves is not all-sufficient to overcome the obstacles of daily life.

"Christ's message," wrote one, "has this tremendous value. The faith it invites is applicable to every walk of life, every hour of life, every act of life. It is a message for everyday use. It is not planted upon the mountain-tops, but set down in the plains where the vast throngs of people are.

"It appeals in its simplicity, in its invitation to faith in the things true and the things beautiful, to the soldier at the guns, the sailor before the mast, the engineer at the throttle, the merchant at the gates of commerce, the babe beginning to prattle to mother love, the rosy-cheeked schoolboy and the silver-haired veteran. It was intended to be universal in its use, fitting for every occasion of trial, defeat or triumph in human life."

The Old and the New

Read Heb. 12:18-29.

The more one goes on to learn what Christianity is, the more we are led to value it. We have here plainly what we are not come to, and also what we are come to, in contrast. The legal system is presented as coming from Mt. Sinai. The fiery law from the fiery mount could only strike terror into Moses' heart. God said to Israel that He came near to prove them.

The law made nothing perfect, not that it was imperfect, but because the material it had to do was such, man in the flesh. Our mountain in Christianity is not Mt. Sinai (law) but Mt. Zion (grace), Divine grace revealed in Jesus our Lord. We have here given us what we have come to, "in the faith of our souls."

1. Mt. Zion, or the grace of God in which we stand.

2. "The city of the living God." That ordered state of blessedness which God has prepared for His people.

3. "An innumerable company of angels, the general assembly." Ministers of state, waiting upon God and His blessed Son, and sent forth to minister unto them who shall be heirs of salvation.

4. "The Church of the firstborn ones which are written in heaven," that which specially marks this our dispensation.

5. "And to God, the Judge of all"—our Justification before Him from all things. One once said: "Cultivate communion with God, and learn in His presence what sin is" (J.N.D.).

6. "To the spirits of just men made perfect"—all the redeemed in the place of their rest.

7. "Jesus, the Mediator of the new covenant. The only One by whom we are in relationship with God.

8. "The blood of sprinkling," calling down all God's blessings upon each believer

in Jesus so that we need to but trust and obey Him, and enjoy them to the full.

E.A.

Jesus, the Only One

Instinctively we do not class Him with others. When one reads His name in a list, beginning with Confucius and ending with Goethe, we feel it is an offence almost less against orthodoxy than against decency. Jesus is not one of the group of the world's great ones. Talk about Alexander the Great, and Charles the Great and Napoleon the Great, if you will. Jesus was, as has been said, from even the secular point of view—incomparably greater than any of these; yet, who would speak of Jesus the Great: He is the Only. He is simply Jesus. Nothing could add to that.

P.C.S.

Comfort and Victory

1 Thess. 4:13-16; 1 Cor. 15:57, 58.

"Wherefore comfort one another with these words." "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

1. In the first Scripture, the object is to comfort our hearts.

2. It will be victory then, though it is real to faith now, and we are to labor on in view of it. "Stedfast," confirmed in the faith. "Unmoveable," not upset by what we have to meet by the way.

What He wants is for us to labor now, in view of the future, the victory which He says is given us through Jesus Christ our Lord. Faith now is the victory that overcomes the world, but then all will be realized in its full extent and power, when our bodies as well as souls come into the complete results of redemption through Christ, our Lord.

P.J.L.

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

—Psa. 23:2.

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What is that in Thine Hand?*

"He touched her hand, and the fever left her; and she arose, and ministered unto Him," Matt. 8:15 (R.V.).

My hands were filled with many things
That I did precious hold
As any treasure of a king's,
Silver, or gems, or gold.
The Master came and touched my hands
(The scars were in His own),
And at His feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said He,
"Wherewith to work My works through
thee."

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own;
And calm and still to do His will
They grew—the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works through
thee."

My hands were strong in fancied strength,
But not in power Divine;
And bold to take up tasks at length
That were not His, but mine.
The Master came, and touched my hands,
And mighty were His own;
But mine since then have powerless been,
Save His are laid thereon.
"And it is only thus," said He,
"That I can work My works through
thee."

What is that in Thine Hand?

So said the Lord unto Moses, and he answered, "A rod." And that common stick became the power of God unto salvation to a whole nation.

What is that in thine hand, David? And he answers, A sling and five smooth stones. And before one of those little pebbles, the giant Goliath fell dead.

What is that in thine hand, little lad? "Five barley loaves and two small fishes," says the boy. And with that handful, Christ fed five thousand men (John 6:9).

What is that in thine hand, O sower? A little seed, replies the man, as he goes forth to sow. And though much perished, yet some brought forth thirty, some sixty, and some a hundred-fold.

What is that in thine hand, servant of Christ? Only a few tracts, is the answer; but in those tracts I see rod, sling, loaves and fishes, and seed. One tract may bring a soul out of worse than Egyptian bondage: may slay a giant of unbelief: may feed a multitude: a handful of such seed may produce a harvest.

But does God use tracts? From many cases of blessing we quote a few.

Some young men in India distributed some booklets and through one a young man was brought to Christ; he sent it in a letter to his sister in England, and the little book and letter led to her salvation.

A person gave another booklet entitled, "The Piercing Eyes," to a sailor. That night he could not sleep. He realized that he could not hide himself from the eye of God. He became a converted man, and led a Bible class of seven members of his ship.

A Philadelphia merchant put tracts in the goods that were sent all over the coun-

try, and always prayed over them before they were sent away. One little tract, sent with a bale of cotton to a town in Ohio, found its way into the hands of a village store-keeper and his wife, and after reading it, both confessed Christ late in life.

A "Nothing but the Blood of Jesus," has been much blessed. A poor invalid sent one to a dying neighbor, and believes it led him to Christ. A cabman gave one to another sick man, and it was so valued that he held it till the last. Last autumn a woman recalled the title as that of a book given to her child a year before, "She has it now, and nigh worships it," said the mother. These tokens are very cheering: to God be the praise!

A bargeman who gave away little books, said, "Two young people asked me for a copy of 'Bruised for our Iniquities,' "for," said one of them, "the last one you gave me has been the means of converting to God my father, mother, sister, and myself."

Thus God does use these silent messages; and while thanking Him for the past year, which has been one of the best, we wish to still further "multiply the seed sown," and so "increase the fruits" (2 Cor. 9:10).

W.L.

Heber, the Kenite

(Judges 4:11).

The first mention of this man, Heber, shows him to be of the stock of Moses' father-in-law, and his first recorded act was that of *separation*. It was an act of the past; he "had severed himself from the Kenites," his kinsmen, and no reason being assigned for this act, we are thus left to exercise of heart as to what separation means in Scripture and whether it be good or evil. The first mentions of it at all in Scripture are as to the creation, in Gen. 1:4-17, "God divided the light from the darkness." "God divided the waters from the waters." Then further, He said: "Let there be

lights to divide the day from the night." And "God set them in the firmament . . . to divide the light from the darkness."

If, then, the first work of God was creation, the initial act of life; the second, the Spirit of God brooding upon the face of the waters; the third, the letting in of light; the fourth, was dividing light from darkness. God's work, then, as to this present world, is *division*. In His spiritual arithmetic, No. 4 here given is Division.

He brought in light, dividing it from the darkness, then dividing the waters from the waters and the day also from the night.

Heber's first act, also, was separation from his parent stock. "He severed himself from the Kenites." There are, however, divisions and divisions, some of which God is the direct origin of and others are as directly from the enemy. Some also may be of God as to their occasion, and yet play into the hands of the enemy through the unworthiness of their advocates, and some, too, may be of the enemy and yet have some truly worthy people as their advocates.

Heber's separation, thus, may have been either acting on a Divine principle or a personal squabble; it may have been a work of conscience in the fear of God, or it may have been but an act of mere selfishness and the will of the flesh. As Scripture is silent as to any comment our wisdom is to be the same.

"He pitched his tent unto the plain of Zaanaim, which is by Kedesh," and this is the very spot of which we read in the previous verse as to Israel's deliverance from Jabin, king of Canaan: "Barak called Zebulun and Naphtali to Kedesh. This, then, whatever its result might be, was a test for Heber; whose side would he be on, Jabin's or Jehovah's, Sisera's or Barak's? Whatever then, may have been the character or occasion of Heber's separation from his kith and kin previously, he has now to make a further separation, and thus declare himself to be either on the side of God or of the enemy. He could not, if he would, be neu-

tral. "Decide! decide!! Yea or Nay," was the cry of the hour, and Scripture's utter silence as to which side he took, forces us to conclude that as he has no record of coming to the help of the Lord against the mighty, "that in greater or less degree he was on the side of the mighty Sisera, and so against the Lord. In the later record of Sisera's flight to "the tent of Jael, the wife of Heber the Kenite," the reason given is: "For there was *peace* between Jabin, the king of Hazor, and the house of Heber the Kenite" (Judges 4:17). This fact we would judge, would give Heber to declare himself; but no, he is still out of sight, and the curtain drops on his record with no mention of him, good or ill. But if there is naught recorded of Heber, there is of his wife, Jael, and there is no uncertain sound in her testimony. She declares herself by her one decisive act to be on the side of Jehovah and His poor and oppressed people. Her record is given by the pen of inspiration, and it is clear and distinct. Her reward awaits her in the day when He comes, but her example is for us, and we do well to heed it. Poor Heber! fain would we have happier memories of thee. But instead, in our minds we must link him with the curse of Meroz, "that came not to the help of the Lord against the mighty."

Jael, by her smiting of Sisera, the enemy of God and oppressor of His people, wins for herself the happy position of a co-worker with God, for we read, "SO God subdued on that day Jabin, the king of Canaan before the children of Israel." She also gained this honorable mention of Deborah's song: "Blessed above women shall Jael, the wife of Heber, the Kenite, be" (Judges 4:23; 5:24).

Abraham's separation from his country, kindred and father's house" we can have no question at all about as being in obedience to God's will, a true act of faith, whatever man's judgment of it, and linked with both present and eternal good. So likewise with Moses' separation from the court of

Egypt, from being called the son of Pharaoh's daughter, heir apparent to the throne of Egypt, to suffer affliction with the people of God, and to be driven into exile, because of it. In Moses' case there was no direct and manifest call of God as in Abraham's case, but none the less was his separation an act of faith, and in obedience to the Divine leading, and by it his name is inscribed in Holy Writ, as one who "esteemed the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:26).

But we read also in Scripture of separations that were as plainly of the Evil One as these were of God, and in which man's will and not God's was rampant. When our Lord was here below, and was unfolding truth after truth to His disciples, we, alas read of some who at last "went back and walked no more with Him" (John 6:60). Sorrowful decision! to leave the company of the only Perfect Teacher, because in His teachings were hard sayings for "the flesh which profiteth nothing," as well as the "words of eternal life."

Later on, as the Apostle Paul "declared the whole counsel of God" and fulfilled or completed the Word of God, we also find separations alike fatal, and of the Evil One. With sorrow of heart, Paul wrote his son, Timothy, of some thus:

1. SOME swerved from the commandment or charge of God.

What caused this turning aside he notes also, for our instruction, and its result as well; He says of them: "They have turned aside to vain jangling. Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm" (1 Tim. 1:6, 7).

In this dispensation of "the Gospel of the grace of God," these separatists clung to the law, not to law-keeping, however, for in this few such men go far, but "Desiring to be teachers of the law." They used the law for others, but forgot to tell what the centuries had proved as to its experiment, and

that what the law could not do, Christ had come and "done it all," thus providing "the gift of righteousness." And what it could do no one wanted it for, to curse all who kept it not, that is, all who were under it.

2. "SOME, who put away faith and a good conscience, and concerning faith have made shipwreck" (1 Tim. 1:19).

These separatists, while perhaps owning "faith" as the principle of blessing for all men now, "yet had put it away, practically, and with it a good conscience, with the awful result of shipwreck of their testimony and their being delivered to Satan that they " might learn not to blaspheme."

3. SOME depart from the faith, giving heed to seducing spirits and doctrines of devils" (demons) (1 Tim. 4:1).

Awful separation, this, from the precious heritage and trust of God's people, "the faith once for all, delivered unto the saints" (Jude 3). Of such, alas, there are many apostates, drawing back unto perdition, children of the Evil One, for whom there seems no hope of recovery, tares for the awful burning of judgment.

4. "SOME are already turned aside after Satan" (5:15).

These, the apostle describes as having "cast off their first faith," and so learning to be idlers, tattlers, and busy bodies, speaking perverse things. Such work havoc among the people of God, separating them from Him and each other on trivial matters.

5. "SOME coveting after money, have erred from the faith" (6:10).

This lust of mammon, how many strong men has it cast down slain, or "pierced through with many sorrows"! Instead of their owning "money as a defence," to be used by us as stewards, to "provide things honest in the sight of all men," to "give to him that needeth," to spread the truth and support the Gospel, it is hoarded or invested to both present and eternal loss.

6. "SOME professing science, falsely so-

called, have erred concerning the faith" (6: 20, 21).

This class of separatists "professing themselves to be wise, have become fools." They find a skull, or fossil remains, and at once start a theory, and because Scripture will not fit with it, they assert their heart's hostility by declaring that the Bible must be wrong, and that its writers were ignorant of "advanced science." But soon their theory explodes, for another scientist proves it to be utter folly, and unconsciously pays tribute to the Book of God, which teaches all that it does teach, science and all else, "in the words of God and with the knowledge of the Most High."

May we, then, be warned by this record of Heber and his wife, to "choose the good and refuse the evil," that so our separation may be only that of faith and in obedience to God, and not as "those who separate themselves, sensual, having not the Spirit" (Jude 19).

B.C.G.

It is one of the greatest comforts to me that I shall not need a conscience in heaven, where there is no evil, and the more my heart goes out the more good it is. Here, I dare not let it go out, I must watch and pray; I shall not need that in heaven; there my heart can go out and then roam as it will, there is nothing to roam over but paradise where evil can never come and my heart can never go wrong.

J.N.D.

Whenever there is unbroken self-love, sensitiveness, and tenacity about what touches ourselves, there is but little care about the Lord Jesus Christ. You cannot have two master-affections. When the heart is single to Christ He lifts above personal feelings, but where there is great care for ourselves, there will not be found much devotedness to Christ, or jealousy for His name.

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

VOL. XV., No. 12

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

—Ps. 23:2.

TORONTO, CAN.,

DEC., 1908.

"In Memoriam"

"Not a suppliant at His gateway,
But a Son within His home;,
To the love, the joy, the singing,
To the glory I am come."

On July 7th, 1908, a very valuable and gifted servant of the Lord, John Graham, of Masterton, New Zealand, departed to be with Christ.

As our dear brother was well known and much loved by the saints throughout New Zealand, where he has labored intermittently for upwards of twenty years, a few particulars may be of interest to the various gatherings, and may the Lord use them for His glory.

Our Brother Graham came to New Zealand some years ago on account of his health, and after living a short time in Christchurch he moved to Masterton, where for the last twenty years he has held the fort for the Lord. Having a real love for perishing souls, he has conducted Gospel meetings regularly in the town, and for a number of years in the surrounding country districts; often he would get up from the Lord's Table, mount his horse and ride from eight to ten miles into the country, eating his hunch as he rode along. After preaching the Gospel in some schoolhouse, he would return in time to conduct the usual meeting in the town at night, and then I have even known him to say a word on the street after that, warning sinners to flee from the wrath to come.

When it is remembered that he kept these country meetings up till over sixty years of age, his zeal for God and love for perishing souls will be better understood. I can personally testify to the strain of these country meetings, as I carried them on for a year or so when our brother at last had to give them

up. Not satisfied with what he could do in his own locality, he travelled parts of both islands of New Zealand whenever he could get away from business for a few weeks, visiting all the assemblies, and not only did sinners hear the glad tidings, but the saints in a very special way were edified and helped, and perhaps of late years this was his special work. Being of a very kind and sympathetic nature, and having a fatherly manner, he found his way in and out among the saints, having a real care for their souls.

His loss will be felt in a very special way by the young in our midst, for to him they knew they could always turn for counsel and help, and many can look back and thank God that He ever brought them into contact with Brother Graham.

One of the last letters, if not the very last, he wrote was a loving and faithful appeal to a young backslider, to return to the One who said: "I will heal their backsliding, I will love them freely," Hos. 14:4. By saints in sorrow or trouble of any kind our brother was in constant demand, and having passed through the furnace himself, both in Scotland and New Zealand, he was better able to comfort and advise others, often sympathizing *with* them as well as *for* them.

As a teacher, our brother had a nice gift, and was what we were pleased to call a "Tabernacle man," for he was well up in the typical teaching of the Tabernacle, offerings, sacrifices, etc., and possessing a very faithful model, nicely fitted up, so that he could carry it about; he sought many opportunities of elucidating the truth by this means both at home and abroad. The last place in which he used the model was the City of Christchurch where he held about a fortnight's special meetings.

In the assemblies generally one Scripture seemed to apply to our brother above all others, viz., "Blessed are the peacemakers, for they shall be called the children of God." And in these days when Satan is so busy scattering the saints of God through strife and division, it is very necessary that there should be some voice constantly taking up the words of Paul, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things and that there be no divisions among you, but that ye be perfectly joined in the same mind and in the same judgment." (1 Cor. 1:10).

As far as we can judge, last Easter was the beginning of the end of our dear brother's labors. Although from his diary I see that since last January he has been feeling at times very weak in body, though strong in faith, giving glory to God.

He went as usual to the special Easter meetings at Christchurch, and although not feeling at all well, he could not keep still, but got about among the saints, as was his wont, beside taking active part in the meetings. Those with whom he lodged tell me that at the end of each day he was thoroughly tired out in body, though not in spirit. From Christchurch meeting he went further south to Akaroa, where there were a few saints in whom he was much interested. Here he labored for a week or two in the work he so much loved, but which was really too much for his strength. Feeling that he was going to be ill, he returned home via Wellington, where he spent one Lord's Day, addressing the young people in the afternoon and preaching the Gospel in the evening. This was his last public address, for soon after he returned home he took to his bed, and only left it for short intervals during the seven weeks that he was ill, until he was finally put to sleep by Jesus.

During those seven weeks he suffered acutely, but was never heard to murmur; he claimed the grace which is never denied.

I made a special trip round to see him

about three weeks before he was taken home, and his greatest trouble seemed to be that he was too weak to think and too weak to pray, but he was finding great comfort from the first words of the 62nd Psalm, "Truly my soul is silent upon God," and Psalm 37:7, "Rest in the Lord." A day or two afterwards I came across the following lines, so sent them to him, and they proved such a comfort that he would not part with them even to be copied:

A PSALM OF SILENCE*

"My soul is silent upon God," Ps. 62:1.

Too weak to think, Lord:

Too weak to pray,

Too weak for songs of praise,

Yet still I say

"Draw now Thou near, Lord,

Banish all fear, Lord;

Let me in quiet hear

Thy voice to-day."

I would not ask, Lord,

What shall befall:

Only the loving past

Silent recall;

Jesus the lost one sought,

Jesus my soul hath bought;

This calms each troubled thought.

This answers all.

Therefore I leave to Thee

What shall betide;

One word enough for me—

Jesus has died.

He for His weak one pleads,

He on to glory leads,

He knows my cares, my needs,

He will provide.

Too weak to think, Lord,

Too weak to pray;

Yet from my heart of hearts

Silent I say,

"Do Thou Thy will, Lord

Keep Thou me still, Lord,

And heart and spirit fill

With peace to-day."

Also the second verse of Hymn 18 in the appendix of *Little Flock Hymn Book* was very precious to him at this time, "Oh, Jesus Lord who loved me like to Thee," etc. But as he got weaker he went gradually back to the hymns of his childhood, and finished re-

peating "Jesus loves me, this I know, for the Bible tells me so," etc.

One thing he often said, when for a short time he felt a little better: "I would like to have one more go at the Gospel." And when asked on one occasion what he would say, he replied, "Well, for one thing, I would warn sinners not to put off till they came to be on a sick bed, the important question of their soul's salvation, for what with weakness and pain, a person is quite incapable of seriously considering any matters of vital importance.

On Lord's Day, July 5th, he appeared a little better, so a brother sang to him for about two hours during the afternoon. He was very fond of singing, though he could only make a "joyful noise" himself.

On Monday he took a turn for the worse, and the doctors gave little hope. The next day, Tuesday, when they told him he was dying, he made reply: "Well, doctor, I am quite ready; I am resting on the finished work of Christ." He then called his family round him and commended them all to God and said, "Good-bye."

Here, too, was a special mark of God's favor, in *all* his family being around him, for some were detained in town and others at a distance just managed to get home in time to see him go. After speaking to the family, he lay for a time very quiet, then suddenly rousing he asked what was the time, and when they told him he replied: "Why, I thought I was in heaven." This happened twice within a few minutes, for earthly things were fading away and heaven was evidently very near, and falling into a sweet slumber, he was finally "put to sleep by Jesus" about 10.30 a.m. "So He giveth His beloved sleep." (Psalm 127:2). And a little grandchild, beholding the peaceful look upon his face, said: "Grampa has gone to heaven in his sleep."

Thus the goodness of God was again manifested, for the last moments in that chamber breathed of the atmosphere of heaven, and will doubtless ever remain fresh in the memory of those privileged to be present.

The news that our beloved brother was gone was soon flashed to the various assemblies and others throughout New Zealand, and over 200 letters and telegrams reached his bereaved wife and family, bearing evidence, not only of a practical understanding of the truth contained in the Scripture, "If one member suffers, all the members suffer," but also testifying to the love and high esteem in which our brother was held, 1 Thess. 5:13.

July 9th, the day of the funeral, brought representatives to Masterton from most of the assemblies, including Brothers Easton, Christchurch; Paynter, Stoke; Garmhan, Blenheim; Robertson, Wellington; Coull, Wanganui; and Fisher, Gisborne. The first meeting was in the house at 1.30, when Bro. Easton spoke from John 11:19-35. A death on earth in the days when the Lord Jesus Christ walked this scene, and it was one whom the Lord *loved* that was *dead*. He went on to bring out the Lord's sympathy, sorrow and power in a way calculated to be of comfort and blessing to those who were sorrowing.

Bro. Paynter followed with a word on John 11:24-26, bringing out that Christ was the resurrection and the life, and that although the body now in the room might be laid aside for awhile like the body of Lazarus, yet when the Lord comes it will rise again, etc.

Bro. R. Robertson then commended the bereaved ones to God, and all passed out to join the procession which was to follow the remains to the grave. The cortege was very large, comprising not only the leading business men of the town, but many from surrounding districts who were acquainted with our brother through the meetings he had conducted in their midst.

At the graveside Bro. Easton spoke from 1st Thess. 4:14-16, dwelling principally on the fact that the dead *in* Christ would rise first, Christ Himself coming for them, contrasting that with those *out* of Christ—a very searching word. He went on further to state that there was no need for him to tell them what John Graham had done for the town. They

knew better than he the many times his voice had been heard in the street and in the halls, pleading with men to accept Christ. His voice was now for ever silent, but his words would remain and doubtless live in the minds and hearts of many. The world to-day—and Masterton in particular—was a great loser through the death of John Graham, though it may not think so. We commend, said our brother, “the body to God’s keeping until the Lord shall come, when it shall be raised incorruptible.”

Bro. Robertson followed, telling the people that John Graham had told him that if he recovered from his bed of sickness, he would use every opportunity to warn sinners not to put off till a sick bed the great question of their soul’s safety, for he had experienced that the body and mind was then too weak to give it the attention it demanded. The saints then joined in singing. “Oh, Jesus Lord who loved me like to Thee,” No. 18, Appendix, Little Flock, which had been such a comfort to our brother during his illness.

At 7.30 that evening there was a meeting in the hall, when Brother Easton spoke from Mark 9:9; John 11:43, 44; Matt. 27:64-66; 1 Cor. 15:20-23, and 53-57; John 20:5-7; Rev. 21:1-6. Bro. Fisher followed with a word from Josh. 24:32; Heb. 13:7, 8; and there was a time of real heart searching.

Bro. Easton remained in Masterton for about three weeks, holding special meetings, and God gave him the great privilege of seeing souls confess Christ, some of whom had often listened to our late Brother Graham, and so making manifest that his labors had not been in vain, though some of the harvest was left for others to reap. May we all continue the more faithfully to labor on and leave results with God, remembering the words, “One soweth and another reapeth.”

ERNEST S. KNIGHT.

Note.—This number of “Tender Grass” can be had separately at 2c or 1d. each; also the Poetry at 35c or 1s 6d 100 for wider circulation.

“Thou Knowest Not Now”*

“*Thou knowest not now*”; how canst thou know?
Earth’s shadows hide Me from thy sight,
And oft I lead thee in the dark
When thou wouldst have thy pathway light;
And rugged is the way, and steep,
And many a storm will break o’er thee,
But thou mayst trust Me, I have crossed
Each wave of life’s tempestuous sea.

“*Thou knowest not now*”; thou wonderest why
Thy fairest schemes are brought to nought;
My ways are hard to understand,
Too intricate for finite thought.
But when earth’s tangled maze is passed,
And thou hast reached the glory-land,
Thou wilt look back with joy and own
I led thee with a loving hand!

“*Thou knowest not now*”; why those more dear
Than life to thee, were called away,
Why all thy tears and prayers were vain,
When thou didst ask to have them stay;
I knew thy heart too fondly clung
To them, when I would have thy love;
And so I took thy treasures hence,
And laid them up for thee above.

“*Thou knowest not now*”; yet, be content,
“A little while,” and thou shalt know;
For heaven’s broad day shall on thee break
More brilliant than the noon-day glow.
And all My undiscovered plans
To lead thee to My home of rest
Shall be revealed, and thou wilt see
My way, and not thine own, was best.

C. M. B.

If we would preserve the conscience quick and sensible we should be daily conversant with the Book of God. For this Book commands with authority, instructs with that clearness, persuades with that force, reproves with that purity, prudence and charity, that we shall not easily be able to resist it. It describes righteousness and sin in such true and lively colors, proclaims rewards and punishments in such powerful and moving language, that it rouses even the dead in sin, and penetrates and wounds the stupid and obdurate.—Selected.