

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

VOL. XVI., No. 1

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

TORONTO, CAN.,
JAN., 1909.

"Joy Cometh in the Morning"*

There must be thorns amid life's flowers, you know,
And you and I, wherever we may go,
Can find no bliss that is not mixed with pain—
No path without a cloud. It would be vain
For me to wish that not a single tear
Might dim the gladness of what you hold dear
I am not wise enough to understand
All that is best for you. The Master's hand
Must sometimes touch life's saddest chords to reach
Its sweetest music, and His child to teach
To trust His love, till the long, weeping night
Is all forgotten in the morning light.
Trust—trust Him, then, and thus shall good or ill
Your trustful soul with present blessing fill.
Each loss is truest gain if, day by day,
He fills the place of all He takes away!

Rejoice in the Lord Always

(Phil. 4:4.)

In an epistle of but 104 verses, in which we have seventeen times the words "Joy" and "Rejoice," this is one of the closing exhortations, as though the apostle had no more to add. Was his mind failing in Nero's dungeon, or his range of speech becoming limited? Not that, but he had nothing more potent, no vital force for all occasions like "Joy"; no storehouse, or treasury of supply like the Lord, and with these he challenges all Satan's forces, bidding us all to "Rejoice," and "Rejoice *Always*." He displays the banner of salvation as that of *Victory*! Leaving the first word emphasized, "Rejoice," we will note the source or occasion of this perennial joy—the *Lord*. How much it fills his vision, and how fully it engages his pen, for he knew that "the joy of the Lord was their strength."

1. His *brethren* are brethren in the Lord (1:14).

2. His *trust* was in the Lord to send or come to them (2:19, 24).

3. God's *servants* were to be received in the Lord (2:29).

4. Their *joy* was to be in the Lord (3:1; 4:4).

5. Their *steadfastness* also to be in the Lord (4:1).

6. He *rejoiced* in the Lord greatly (4:10).

7. The *grace* of our Lord Jesus Christ be with you all (4:23).

Let us, then, note these connections, fulfil these conditions, and realize this great-blessing of "*Rejoicing in the Lord, always*."

1. Do we own our brethren as in the Lord, those whom we are to serve and care for, and whom in turn we are to exhort to service also?

2. Is our *trust* in Him as to all our service to the Lord, and to each other?

3. Are God's *servants* received by us in the Lord with all gladness, without partiality, and without hypocrisy?

4. Is our *joy* in the Lord, in the sustaining of His grace, in the doing of His will, or is it in the bright and pleasant things of life, bright skies above and paths of roses for our feet?

5. Is our *steadfastness* in the Lord, faith in Him which groweth exceedingly, love abounding more and more, and purpose of heart to cleave unto Him?

6. Do we rejoice in the Lord greatly, when mercies are renewed to us, when those who owe us ought, yield it to us, or is it simply in our change of circumstances?

7. Then is it that we can have fulfilled in our behalf the sweet prayer of the apostle: "The *grace* of our Lord Jesus Christ be with you all" (Phil. 4:23).

May we then rise up in faith to Him, whose we are and whom we are to serve, may we obey Him, too, with all our hearts, run in the way of His commandments and thus prove that "the grace of our Lord is exceeding abundant with faith and love which is in Christ Jesus." B.C.G.

When the weary ones we love
Enter on their rest above,
Seems this earth so lone and vast,
All our life's joy overcast,
Hush! be every murmur dumb,
It is only "Till He come."

He is the Rock;

OR, A SURE FOUNDATION

Instability marks everything in connection with man's world and man's day. What obtains to-day is set aside to-morrow. Fortunes are made to-day and lost to-morrow. Theories, scientific and otherwise, are held by this generation, and discarded by the next. Instability is stamped upon everything in connection with man.

The secret of it is that man is away from God, in the darkness of nature, and dead in trespasses and sins, and the prey of the evil one, "who blinds the minds of them that believe not, lest the light of the Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

But when God is known as revealed in Christ, the soul is brought to what is stable and abiding.

Hence we read, "I will publish the name of the Lord, ascribe the greatness unto our God. 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. 33:1-4).

Here, we have what is stable. The soul finds its rest here. Faith says, "He is the Rock" and it reposes in Him. It has left the darkness of unbelief of alienation from Him and now in the light of the glorious revelation of Himself in Christ it rests in what He has done and declares that "His work is perfect."

Whether we think of the work of creation, of government, or redemption, we can triumphantly exclaim, "His work is perfect," and in that work we rest.

Then His holy character is fully maintained, and the soul says, "For all His ways are judgment: a God of truth and without iniquity, just and right is He." In the cross of Christ, the whole nature and character of God have been fully maintained in the judgment of sin; so "that mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). The result for the believing soul is, "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:17).

"He is the Rock." All else crumbles and passes away. God is known in that character, the soul rests in Him, revealed in

Christ, and the mighty work accomplished on the cross, and enjoys peace and assurance forever. All around may be in a disturbed condition, the whole scene may shake to and fro, but God is immovable and unchangeable, and the soul rests in Him. "He is the Rock," and perfect tranquility is enjoyed.

As we have seen, the cross must come in, Christ must needs suffer, the Lamb of God must die. Or in other words, the Rock must be smitten, the sword must awake against Jehovah's fellow; the Shepherd of the sheep must be slain ere the sheep can be delivered (Luke 24:26, 27; John 1:29; Zech. 13:7).

The figure of this was seen in Moses smiting the rock in Horeb, so that water might flow for the thirsty people (Ex. 17:5, 6). In the New Testament, we have this comment, the spiritual application of this Scripture: "They drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:4).

Solemn truth, that Christ, the Holy One of God, must be smitten, ere we could be saved. For us to escape it, the stroke of judgment must fall on Him. And eternal homage due to His name, it did fall on Him, and because it fell on Him, it will never fall on us. We shall not come into judgment (John 5:24; Rom. 8:1). Christ risen proves our justification, for "He was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 4:24-5:1-3).

The believer can rejoicingly say, He is "My God and the Rock of my salvation." "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength," or the Rock of Ages, Isa. 26:4; Ps. 89:26.

Alas, that any should despise such a refuge, such a hiding place from the storm of judgment, such a resting place for the soul; but many forsake God which made them, "and lightly esteem the Rock of his salvation" (Deut. 32:15). They choose the world before Him, and many would rather trust in the shadow of their own works than in Him, and hold on to a rope of sand rather than trust Him, "the Rock of Ages."

Many have a rock of their own; but faith knows, in the light of the Word of God, that "their rock is not as our Rock, even our enemies themselves being judges. In the day that is coming God will say, "Where

are their gods, their rock in whom they trusted?" (Deut. 32:31, 37).

There are many gods to-day. Anything that displeases God in the heart is an idol. There are, Old Self, Mammon, praying pride and furious Baccus. All famous gods that hold sway in the human heart to-day, and keep out God. But what will become of these in the day that is coming? They will all come under Divine judgment with those who worship them. And it will be said, "Where are their gods, their rock, in whom they trusted?"

Good it is to build upon the Rock of Ages. Jesus says: "Whosoever cometh to Me and heareth My sayings, and doeth them, I will show you to whom he is like; he is like a man which built a house, and digged deep and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded on a rock" (Luke 6:47, 48).

Away down past self, and feelings, one's own righteousness and one's own doings, until you come to the Rock—and that Rock is Christ—and there you find a solid foundation. The one that comes to Christ is the one who has done with these things. And he hears Christ's words, they affect him, and he does them, they become a part of his life, yea, they have become life to his soul. He has "dug deep," it is no mere profession with him, he digs until he comes to the rock—Christ—and he builds there, and all is well. No storm can affect him: he has built upon the Rock.

The Church is being built which is the sum of all the people of God in this dispensation. But on what is it built? Peter, or Christ? Let us see—Christ asked: "Whom do men say that I, the Son of Man, am? And they said, "Some say that Thou art John the Baptist; and some, Elias, and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." There you get the Rock, on which the Church is built, "the Son of the living God." "He is the Rock." "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee (that is, who Christ is), but My Father, which is in heaven. And I say unto thee, That thou art Peter (that is, a piece of a rock), and upon this rock (Christ) I will build My

Church; and the gates of hell (all the powers of darkness) shall not prevail against it" (Matt. 16:13-18).

Blessed fact, Christ, the Rock of Ages, is the Rock, on which the Church is built. Blessed be God, it is not on poor Peter, (a piece of rock, as his name means), but upon "Christ the Son of the living God"; and "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

How comforting to know that all the powers of hell cannot prevail against "My Church," as the Lord calls it, because it is redeemed by His precious blood, and founded on Himself, the Son of the living God—"the Rock of Ages."

And shall we not sing since such is the case? Ah, yes; the stones might well cry out if we did not. And does it not say: "Let the inhabitants of the rock sing?" Yes, it does, and they have everything to sing about. Shall not those who are forgiven, and saved and brought to God, made children and heirs of God, and sharers of the glory and kingdom of His blessed Son, sing their praises to God? They are "inhabitants of the Rock," they are "in Christ Jesus, where there is no condemnation," and therefore praise becometh them. They should "offer unto God the sacrifice of praise continually, that is, the fruit of their lips giving thanks to His name" (Heb. 13:15).

When the Christian assembly comes together, prayer and praise should characterize them: the one expressing their need, the other their gratitude to God for all His love and mercy to them.

When we reach our heavenly home, songs of praise will resound throughout the eternal ages. Praise will be on every lip, and every heart will respond to the love and grace of God to them.

Well may the prophet say: "Let the inhabitants of the rock sing." J.E.A.

A Race Won and Lost

The last Harvard and Yale University race had a pathetic episode in it that appeals to more than college men.

Its record reads: "Steadily on they came, when suddenly a commotion was seen in the Yale boat, as Griswold, the stroke oar, fell forward and ceased to row. For nearly a minute, he sat motionless, bent down, as if lifeless. Then he straightened up, and

bent to his oar again, and a great shout went up, as the Yale crew rallied for another effort. But another twenty strokes, and Griswold collapsed again and the whole crew, disheartened at the fall of their leader, quit rowing and sat dejected at their oars. Yale was beaten.

"Griswold simply suffered from complete nervous collapse. He was quickly revived, but his grief was pathetic to behold. All his men stood loyally by him, and there was nothing but sympathy for him even from the wearers of the crimson."

The issue of this race stirred very various feelings in many breasts, and deepest, perhaps, of all, in that of Griswold, the stroke oar. To him above any other, all were looking, and when, after vain efforts to bring color again to his pale face, by dashing him with water, he fell forward on his oar, how many hearts sank within them. The oarsmen who put their hands with his in concert with his pattern stroke, at first were paralyzed, and quit their earnest strokes, for victory was gone from them and DEFEAT was stamped vividly on every visage, as on all their words and actions. Then were their cohorts, comrades, men of Yale, past and present, with links intimate or remote, and these two were smitten with the fell contagion of defeat, as they thought of their college prestige, and its possible loss this day. Betters and investors in the Yale team, great or small, from the multi-millionaire to the ragged urchin, these, too, shared in this feeling of defeat, whether real or not. Spectators, too, with eager eyes and craned necks, and feelings high-wrought, and alternating between hope and fear also shared in the grim feeling of defeat, as Griswold, the stroke oarsman, weakened, and fell forward. Parents and friends of the "Yale Boys," whose firm and courageous strokes had already scored a victory on this very day, these, too, shared in the depression of defeat. But above all, one heart was smitten and as the reporter gives, "Though he was quickly revived, his grief was pathetic to behold." How dashed were all his hopes that day, how bowed his head, how grieved his heart, and yet it is probable that no direct blame was his, he may have been as abstemious as even before; careful in his habits, rigid in his discipline and training, clear in his conscience and true in his heart and firm in his will, and yet defeat was his

grim lot. On the other hand, he may have indulged in just one forbidden article of diet, one vicious habit, but slacked the reins of control for one brief hour by night or day, dimmed his conscience, deceived by his heart and weakened in his will, and if so, his defeat was both in the race of life, and the Varsity Regatta.

We cannot but share in the pathos of defeat, as men vulgarly term it, the fate of hard luck. We share it in our feelings, because we have known in spirit, soul and body of our complex beings, and yet, thank God, we are engaged in a race.

1. The start.

"Ye did run well. Ye turned to God from idols to serve the living and true God and to wait for His Son from heaven."

2. The stroke.

"A man is not crowned except he strive lawfully.

"So run that ye may obtain.

"Give diligence to make your calling and election sure: for if ye do these things ye shall never fall" (2 Peter 1).

"Wait on the Lord."*

Psalm 27 : 5-14.

What means it, Lord, to wait on Thee?
To feel that Thou wilt never be "too late"
To meet my every need. So I can wait,
To know that all is ordered for the best.
So I can trust Thy loving care--and rest ;
To gaze beyond the strife--and see the calm
With rainbow spanned--and then to hear a psalm
To hear the sting and pain of every cross
Because the "afterward" is gain, not loss ;
It means confiding trust, which looks above,
And quiet confidence - For Thou art love !
Tho' heart be broken--Thou canst bind it up ;
Tho' cruse be empty--Thou canst fill my cup.
And so 'tis sweet to "Wait upon the Lord,"--
Oh ! heart of mine, rejoice in His sure Word,
And say "Begone" to every doubt and fear ;
Step out with courage, He is ever near ;
For oh ! he is so kind, so good, so great
To every needy soul--TO ALL WHO WAIT !

ROSE BEHN

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

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

TORONTO, CAN.,
FEB., 1909.

*Pleasing the King**

"Grace is poured into thy lips" (Ps. 45:2).

The twilight falls, the night is near;
I fold my work away,
And kneel to Him who bends to hear
The story of the day—

The same old story, yet I kneel
To tell it at Thy call,
And cares grow lighter as I feel,
That Jesus knows them all,

Yes, all! the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all: I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows!

And He has loved me! All my heart
With answering love is stirred,
And every anguish, pain and smart
Finds healing in His Word.

So here I lay me down to rest,
As nightly shadows fall,
And lean confiding on His breast,
Who knows and pities all.

Rest for the People of God

Hebrews 4:9.

How very beautiful. The shortest verse in the chapter and very sweet. Three things are in this short verse of only two lines. One is that there are those on this earth who are spoken of here as the *people of God*; secondly, a *rest* is spoken of; and thirdly, this rest is a rest that *remains*. There is more than this one rest, for God speaks of five rests in His Word, but this rest is a rest that is future. "There *remaineth* therefore a rest to the people of God." Whatever the people of God have got now, they have not got this rest now. No, no, rest comes after labor, and labor is

ours until we enter into that rest. "Rest to the laboring man is sweet," and how sweet will that rest be when our labor is done, for until we enter into that rest our lot is to labor. How can God's people sit still in this world of sorrow? So much to be done in the Church, among God's people, and in the world. A lazy Christian, I hope, is an unusual Christian; it is a disgraceful thing to be one.

"We labor." This rest is future. There are other rests prescuted, and God has spoken of two others in this chapter. We have no less than three in what I have read to you and two others in the Word of God beside. The rest spoken of first is *God's* rest. The rest which God has. Not merely what He is, not what He is going to impart, but what He is going to *share* by and with His people.

There are no mistakes as to this. You never meet with the word "guess" in the Bible, nor "I am inclined to think." It is a very weak way to speak of Divine realities. God has not left us to be inclined to think or to guess. The moment we enter the field of Divine truth, we are in the midst of Divine certainties. It is a grand thing in this world of uncertainties to have certainty in regard to these things to come. So this verse plainly intimates to us that there is such a people on this earth as are here styled the "*people of God*." This verse speaks of a special class. God always had a people and He has not left Himself without one now—a witness—He had such before the flood, after it, and all through man's history, and when the Church is caught up, God will then have a people in that time of tribulation spoken of in the 18th of Luke, where they are spoken of as "the elect." "If possible, the very elect will be deceived," but that won't be, because they will have the Word of God, and will be preserved from the strong delusion that God will send after this day of grace is closed; the Church gone and that awful day set in, the like of which will never be after it, so our Lord says. A day of tribulation, when

men instead of repenting will blaspheme the God of heaven. Thank God, we shall not be here then.

"People of God." Beautiful expression! Wonderful statement! Have you any doubt about it? I spoke to a Sunday school teacher this afternoon, who was full of doubts—did not know whether she was a child of God. I said, "A Sunday school teacher and not believe the Bible!" "Oh, yes," she said. I said, "Oh, no. A Sunday school teacher and do not know you are saved? What is your object in teaching Sunday school? Don't you tell the dear children that Jesus will save them? When you tell them that, one of the little things looks up into your face and says, 'Have you eternal life?' 'I hope so.' The little girl would say, 'That is just where I am.' I think she began to see. I left her to read prayerfully John 5:24. What is John 5:24? The word our Lord speaks to assure us of salvation. You never read the Bible aright unless you read it as He speaks to you *now*. You lose the blessedness of the Word if you say, He once said it. The time was when He said it first, but He says it still. It is the living Word. Not like the Latin language, a dead language for no one to speak, but as says Peter, "the Word of God, which *liveth and abideth forever*." "It is a great thing to have a revelation from God, and that we have in the Word of God. You have not only got the Word of God in the Bible, but the Bible itself *the* Word of God. Men say the Bible is not the Word of God. They mean that all you find in the Bible is not the Word of God, but the Bible is the Word of God from the first verse of Genesis to the last of the Revelation—this is the Word of God.

"There remaineth *a rest* to the people of God." A grand thing—there is nothing better. You may boast in this, that, and the other, but let us boast in this, that through God's rich and sovereign grace we are those designated the people of God. Another verse speaks of "God's children," and that means that they have had two births. The first birth, children of fallen Adam; the second birth, children of God. Many Christians say they are children of God by adoption and are afraid to lose their relationship. I am not only a child of God by adoption, but by new birth. Every believer has two birthdays in the year instead of one. You know which is the better of

the two. You celebrate your first, celebrate the second also.

"Behold what manner of love the Father hath bestowed upon us that we should be called the children of God" (1 John 3:1). And the Revised Version adds, "*and such we are*." This makes it certain and real. One might say we are called children of God, but it is only a term of endearment but doesn't mean we are positively the children of God. But that little word makes it plain—"and such we are"—children of God.

No new birth is taught in the Epistle to the Hebrews, but that the Lord Jesus by His work on the cross has obtained eternal redemption for us. Redemption makes you one of His people: new birth makes you a child. "Redeemed," as Peter says in the first epistle—"not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers, but with the *precious blood of Christ*." Really and truly, intensely so, we are the people of God. The way is very simple to become one of God's people, but after you are such, then comes the trouble to live as such. You cannot say "I ought to live like the people of God," until you are one. We are saved first and then work for God. You cannot walk until you have your capacity. God has created us anew in Christ Jesus for good works, but created comes first. Before the steam-engine runs along the line, it is a steam-engine, and so Christians are created anew in Christ Jesus for good works, which God hath before ordained that they should walk in them. We are created anew for these good works in the Epistle to the Hebrews, right on to the end.

"People of God"—a people distinct from all other people, separated from the world—no more of the world than His beloved Son is. When a man is converted, he is converted out of something. He is out of all that he formed a part of before. Until then he formed a part of the world; the greatest blot, the worst thing I read of in the Bible apart from Satan. The world will never get right as long as it has the wrong ruler. The devil is the prince of the power of the air, the "god of this world." The Lord will come by and by and put all things right. When the Son of Man you read of in the 8th Psalm and Hebrews 2 comes, and

we have the right Man in the right place, all things will go right on this earth and the Lord's prayer will be answered—"Thy kingdom come," etc. The Lord hasten it in His time.

People are not born into this world the people of God. We are born in sin and shapen in iniquity," born descendants of the fallen Adam, and this does not make us God's children but God's creatures and God's offspring. In that sense, we are all His offspring; that is, all we owe our natural being to God. That is one thing, and to be a child of God in the New Testament sense is another thing. Away with the notion of "universal fatherhood of God, and that all are children of God. If all are children of God alike, what is the use of being a Christian? "He hath made us, and not we ourselves." Made us—body, soul and spirit. That is not what the New Testament means by "people of God." See what the apostle says to these Hebrews in the 1st verse of the 3rd chapter, "Holy brethren, partakers of the heavenly calling." This alone establishes a new and Divine relationship, formed now on earth, but going on into eternity. Let us rejoice then that we are the people of God and that rest, eternal rest, remains for us in glory above.

Stand Fast in the Faith

Apostasy is in the air. It is becoming popular to be infidel, agnostic, atheistic. The brood of truth-despising, lie-proclaiming men and women, is increasing fast. Their one object, as instigated by Satan, is to dethrone the Word of God, to darken the moral heavens, and lead to a general apostasy from the truth of God. Every fundamental truth set forth in the Scriptures is denied or corrupted. The great mass love to have it so, for it suits the natural heart of man to get rid of God and His truth, and set up a god after their own liking. Anything to exalt and deify man, and do away with the feeling of responsibility to "God the Judge of all." Blot that out by all means. "Thou shalt be *as God*," is the lie that takes to-day, as of old it was in the Garden of Eden. But it is a lie nevertheless, and proceeded from the father of lies, whom "God shall bruise under our feet

shortly," and all those who have believed the lie will meet their everlasting doom. For God's anger will not cease for ever, neither will Divine longsuffering go beyond a proper limit. God will awake to judgment, and "sweep away the refuge of lies," and the once crucified, and yet insulted and rejected Man, Christ Jesus, into whose hand all judgment is committed, will be the dispenser of that judgment. "The wrath of the Lamb" will be tremendously awful because it is the wrath of the Lamb (of the holy vicim and sacrifice for sin), and God's indignation will burn against those who have been the willing tools of Satan to seduce and lead into apostasy the multitude.

Not that the truths of God can be destroyed, for "the word of our God shall stand fast for ever," though the fickle multitude, ever ready to listen to anyone bold enough to speak against God and His truths, may be swallowed up in the vortex of apostasy.

God has spoken of such men; He has marked them off for judgment. "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (Jude 11). Unmistakeable is the language of God. Cainism is man pretending to be "essentially one with God" (the old lie), and ignoring the presence of sin and God's holiness, approaches God with out a proper sacrifice. Balaamism is ecclesiastical corruption; men as to-day, serving for hire, taking pay to preach error and deliberately corrupting or denying that which they have pledged themselves to keep inviolate: wickedness of the deepest dye. Coreism is the thing fully developed in the open revolt against God's King and Priest. Thousands of pulpits to-day are sounding the trumpet of revolt, and leading to that which shall "perish in the gainsaying of Core."

Countries that have for centuries enjoyed the greatest light, are leading in this revolt—Germany, England, Scotland, United States—all are augmenting the forces of the evil one, and bringing to pass that which has been predicted long ago in the Word of God. "The time will come when men will not endure sound doctrine; but after their own hearts shall they heap to themselves teachers (how true that is to-day), having itching ears. And they shall turn away

their ears from the truth, and be turned unto fables" (2 Tim. 4:3, 4).

"Salvation by *character*," says one; "the Fatherhood of God and the brotherhood of man," says another; "salvation is not individual, but it is the salvation of *society*," says another ignorant, but crafty Balaamite. Full of unprincipled cunning are these men, schooled in the art of deception, and their one object seems to be to drag down the multitude to their own level, whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2 Pet. 2:1-3).

It is the honored privilege of the true people of God to "*stand fast*," in this state of things; to "*hold fast*," and "*continue*," in the truths as taught in the Word of God. To compromise or to surrender is to put us on the side of the apostates. "He that is not with me is against Me: and he that gathereth not with me scattereth" (Luke 11:23), is a significant word for the present time. We range ourselves under Christ, or else on the side of him who is against Christ. *Which* is it going to be? "For Me or against Me," says the Christ of God.

The Deity of Christ; the atonement by His blood; the inspiration of Scripture from Genesis to Revelation; the ruin of man by sin; redemption by the blood of Christ, and salvation by grace through faith; heaven for the redeemed, and the lake of fire for the unbelieving world; man's responsibility and "God, the judge of all." All must be held in the teeth of the enemy, and not surrendering an iota.

We are to "earnestly contend for the faith once delivered to the saints." And "building ourselves upon our most holy faith, praying in the Holy Ghost, keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

How timely is such an exhortation at a time like this! "Earnestly contend for the faith once delivered to the saints." That is, not to give it up, though one has to stand alone, but to die rather than surrender that which is really of God. It is worth standing for. When God has "swept away the refuge of lies," "the faith" will stand, and outlast all the lies of the evil one, and will triumph when he and his servants have gone to their "own place," and where they will abide for ever. "To hell and back" is but a lie of

the evil one, and the one that proclaims it is a liar like unto him. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha"—accursed: the Lord cometh (1 Cor. 16:22).
E. Acomb.

Small and Great

Think with comfort on Rev. 11:18; 19:5. I have enjoyed and been strengthened by the thoughts that have arisen in my soul from such verses, having a legal tendency to measure myself with others.

Be willing to be amongst the "small"—heaven has fitted itself for the accepting of "small" and "great" together. Do not be uneasy if you judge yourself little in either fruitfulness or devotedness or grace in comparison with others; be willing to enter heaven as a "small" one.

The glory has made its reckoning accordingly. The "millions of the saints" are there, as well as "apostles—prophets—martyrs."

All the congregation, the small ones of Dan, as well as the princes of Judah, were alike in the shout of triumph when the glory appeared (Lev. 9). Clement and others were not Paul in the measure of their labors, in the love of Christ, and energy of the Spirit; but they were Paul, as having their names alike written in the Book of Life (Phil. 4:3).

It is indeed a happy thought—the system of the glory has counted upon the small as well as the great, as John 14:2 intimates that the Father constructed His house on the very plan of receiving the saints as well as Christ. It was part of the original design. It was built as a many-mansioned house, because all that trust in Jesus were to be there just as surely as Jesus Himself. Oh, the solid and deep consolation of faith in these great and precious mysteries!

Watch, not to be drawn away from God and His grace, by the thoughts and judgments of those who are away from Him.

Man's thoughts are always either in different to evil, or judging it in hardness of spirit.

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

Some Ministry from a Departed Leader, E. S. Lyman*

LETTERS TO A BROTHER

(Additional Letters Next issue D.V.)

"Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same, yesterday, and to-day, and forever" (Heb. 13:7, 8).

Laconia, N.H., Apr. 1, 1895.—I met D. on the street, one who has been much exercised, and in the post office was soon joined by another, the latter an active Christian worker. D. comes to my room. I called on the other and a Mr. W. by invitation, having met at a prayer-meeting; after some opportunity at his house, we went to the Y.M.C.A. 4 p.m. meeting, quite a good meeting for its kind. Spoke briefly on "loved and washed us from our sins in His own blood," and non-imputation of sins, the leader having read and spoken on Luke 7 to end—"forgiven much." W. said, "What would I have given to have read that tract before now, 'The Old Nature and New Birth.'" D.'s face was aglow, he had read part of "Deliverance," F.W.G., and entered into liberty. So as we sat down together, he said with emphasis: "We need this truth, and we don't get it, it isn't taught." When a man talks that way, you can tell where he is—"taught of God." After their evening meetings several came to my room and we had a prolonged talk. I felt some lack of waiting on the Lord, but felt that He had given an open door in a very new field, where I was a stranger. How much one dear soul like D. can do, saying to others: "Come and see." Wednesday night we are to meet at D.'s. May the Lord bless His Word, and may there be nothing in me to hinder His work in souls! D. said, "There are a pile of tracts on my table, but nothing like 'Daniel Mann.'" This suited one, "Old Nature" another, and "Deliverance" another. All this is encouragement to colporteur work, and seeking out the sheep and lambs of the flock of Christ around us. Dear D. was in deep ex-

ercise, and no one to help him. S. and I are good friends. The Lord lead the dear people on, and out to Himself. Let us praise the Lord, He has set us free, and seek to use our liberty in all things for Him, walking in holy fear, amid the unholy world around. There will be rest and joy at the end, forever. We shall see Him who has been leading us through all here, as He led Jacob. He made Jacob's life end with an utterance of blessing and triumph song that is not found in Abraham or Isaac. May we not say the song increases in Isaac, and Jacob, and at the sea, end of Deuteronomy and of Psalms, and prophets, and culminates in the New Testament. May His fear govern us and the joy of the Lord, each hour, each moment! Let us pray for one another that nothing may hinder that joy. Pray for the work here, when you feel so led of the Spirit of God. W.'s hospitality was cordial and simple from the first. They value the Word of God.

Concord, N.H., May 1, 1895.—Hearing how the Boston people were sending help to Newfoundland, I wrote a brother there who was much helped by our visit (B.C.G. and I), and purpose sending something. The need seems to have been great and doubtless still is. If you think well of it, let brethren know of the opportunity to send something. We in the East, naturally ought to feel responsibility as to this. I wrote to Crain to mention it in Boston and will send word to B.C.G. The Lord guide us to do His will. The Lord has helped our Bro. D., the one so exercised in Laconia. He came to Concord and rejoiced with us in breaking bread. Crain was here, too, and three from Bristol. The Lord comforted us together. His Name be praised.

Mt. Holly, N.J., Aug. 4, 1897.—Several of us remained a week after the General Meeting, to study the Word with Mr. Grant. We got through briefly Paul's Epistles as two Pentateuchs:

I. 1. Romans, 2. Galatians, 3. Ephesians, 4. Colossians and Philemon, 5. Philippians.

II. 1. 1 and 2 Thessalonians, 2. Corinthians 1 and 2, 3. Hebrews, 4. Timothy 1 and 2, 5. Titus.

Then part of "Acts," divided thus:

I. Chaps. 1 to 7.—To the Jew first.

II. 8 to 12.—Reaching beyond.

III. 13 to 20:38.—Jews broken off, Gentiles in their place.

IV. 21 to 28.—Trials of the wilderness.

Earlier part in detail:

1. Chap. 1:1-11.—Christ giving commandments.

2. Vs. 12-26.—Addition of an apostle. Vs. 1-5.—The living Lord. Vs. 6-8.—Witnesses for Him. Vs. 9-11.—The ascension.

In Romans, three divisions:

1. Chaps. 1 to 5:11.—The righteousness and grace of God in harmony and the question of sins.

2. Chaps. 5:12 to 8:39. —The new Head and the question of sin.

3. Chaps. 9 to 11.—Israel, as God's chosen people, sanctified to Him.

4. Chaps. 12 to 16.—Practical experience.

I trust to get help in dwelling on the notes. We felt helped by these after meetings. The General Meeting was good. The published notes will be helpful. One afternoon a good missionary meeting. Our open meeting, and the first breaking of bread revealed our weakness as to waiting on the Lord. The Lord help us to judge ourselves as to this and pray and count on His mercy and love who says: "I am with you."

Raven's doctrines were gone into a little. The Lord deliver His own from these false and foolish thoughts!

I return to Plainfield and N.Y. (D.V.) shortly.

We don't want the impractical, would-be spiritual visions that easily invade the heart, and that trouble the church in various forms, nor looseness either, but the counsel of God and to walk in it. May we rejoice in the Lord and follow Him, with peace and joy and meekness and fear, in sober obedience to His Word, and in willing service to His own in every kind of ministry, and help, for with such sacrifices God is well pleased. We are very low down. May there be confession of it, that the Lord may lift us up in mercy!

There are four breaking bread here in weakness and failure. The Lord show mercy and help us, a godly brother here, needing help and counsel, feeble in body. Another brother (colored) says little, but keeps his Bible in his barber shop.

The young men in Plainfield keep up open-air work Saturday evenings, and Parker goes up the mountains to a meeting, besides, the Sunday school before the breaking of bread, a missionary meeting is also kept up.

Halifax, N.S., Jan. 10, 1898.—The Lord bless the opportunity to write to Mrs. W. His ways are wonderful. He gives the opened door in ways unthought of. It is for us to use them. I found some opening at Moncton. We had a good time at the meeting here. There was liberty in the Gospel, several taking part, and the Gospel hymns very sweet, two young men received of late, keeping steadfast. C.'s ministry a help. It would be good to remember him; his business was ruined in the financial collapse, and he is faithful and capable in ministry to the saints.

May we have more of a chastened spirit as to this great sorrow (of N.H.H.), but pass on in peace, with the Lord, our helper and our joy and our hope. He says, "I know thy works." "Thou hast kept My Word and not denied My Name." There is peace and unity here and with some, growth, and hearty fellowship and interest.

We had at our readings, Rom. 5:1-11, which ends, you know, with a deep subject, "Joy in God," also Heb. 10, compared with Heb. 4—our High Priest as sustaining us in worship, as sustaining us in the wilderness journey. L.S. read 2 Tim. 4 and commented, followed by another, speaking on what it suggested "individuality," let others do what they would, friends or relatives. So Elisha followed Elijah, "they two went on," the fifty only onlookers and critics, and the lonely devoted follower following his Master, without the camp.

St. John, N.B., Oct. 13, 1898.—We had P.J.L. and A. E. Booth at St. Croix. Two were restored to us there, who had been away from us since 1884 happy to be with us again, also a daughter of one was baptized and took her place, a serious and interesting character.

A few younger ones now break bread with John R. Stewart and wife, of Horton; at Bridgetown only two break bread. Here there is unity and peace on the whole, though just now offense has been taken by one, who is remaining away. May the good Lord work deliverance and mercy. So busy is the enemy. Facing one who is

offended is commonly like a "forlorn hope," and we have such reason to distrust ourselves, but "in the way" God is with us, to help us, and there is no armor for the back.

I crossed the Bay of Fundy from here week before last to Bridgetown, and had a warm welcome from the two brothers there. I was asked to address the Y.M.C. A. meeting Sunday p.m., which I did—a good audience of both sexes. I took John 4, and also pressed judgment to come.

The Lord comfort the bereaved and may all our hearts be drawn to Himself from all here.

Renfrew, Ont., Jan. 3, 1899.—M.'s letter was truly in a good spirit; rightly deploring a brother's fall, not his own loss—"Endured joyfully the spoiling of your goods, knowing that ye have in heaven a better, 'that is an enduring substance.'"

May our hearts be fixed there, holding tightly by what is here!

I heard of sinister tidings from M., and yet good news since, repentance is reported. May it be godly sorrow! The Lord show us mercy, amid our shame, and deliver us from sloth and every leaven that worse may not come. I trust the Lord made use of some ministry in Ottawa and Carleton Place. In both places special need, as so commonly now, in general.

At Calumet Island, sixty miles above Ottawa, is a family of Letts (Mrs. Letts, a sister of John White). We are to have a meeting there Jan. 21st and 22nd. T. Letts was with us a Lord's Day in Ottawa, after a sixty-mile drive with a load of pork and fowls; a nice brother. K. goes on quietly and steadily. In Carleton, McG. and W. show love and fellowship in the work, a holy privilege to be of service to such.

We had a good lesson last Lord's Day p.m. on the address to Philadelphia, and in the evening Rev. 1. The Lord gave us cheer, only three of us. That cold Wednesday we were fifteen miles out driving, and visiting.

May we be kept in the fear of God, and the hope real and bright.

The drinking in Canadian country hotels is a sad feature.

Melbourne, Que., May 2, 1899.—Here the Lord gives help in ministry to a few. Mr. P. got them to meet together, N.H.H. and those with us, and an old score between them was happily settled, those with us hav-

ing been unjustly excluded in the excitement over a certain case of discipline, previous to 1884. We all would rejoice if restored to one another in grace and truth. The Lord show us mercy to this end.

Pray for them here that there may be ability to pray together since they can worship together.

I go (D.V.) to S., where one has to face old sorrows afresh. The Lord give help and grace to deny oneself for His sake who died for the flock.

Waterloo, Que., May 29, 1899.—We had a happy breaking of bread here, and in the evening a reading on John 15, with some discussion as to unworldliness—"not of the world"—even as He is not. I did not see you at the meetings. We are few and weak. Let us stand by to help, loving His Name.

Black Cape, Que., Oct. 6, 1899.—At St. Croix we were in felt weakness, but there was profit and enjoyment and fellowship, and interest in the Gospel, to the last. Two more break bread at Halifax and vicinity, stirred up by meetings there, and at St. Croix. We had about nineteen from the States. I felt the Lord was calling some one or more at the final meeting here in June. A sailor who deserted his ship some time ago, married a sister here with us, found peace, and is now with us. The Lord help us to rejoice in Him, and walk at liberty from the many hindering sins, that are so apt to entangle our feet, on the way home.

A young brother at Sackville, N.B., came to see me there, and we had a good time together. He has found out H., and was getting help from him. I thought I would say nothing, but in prayer together, it seemed to me not right, so I told him all. He took it well.

26th.—As regards N.H.H., may the Lord exercise them as to their error. Bro. H.C. is holding meetings about here; was with us at St. Croix and a help in the Gospel in the tent, and went then to Halifax with B.C.G. Pray that he may be led on and that hearts may be open to help him. Laborers are needed. No doubt a revival time produces laborers. When our hearts are warm, such are led out, and encouraged and blessed in the work. We cannot choose and ordain preachers—but do we consider how we can be so cold as not to furnish any for the work, or so rejoicing as to virtually

send them forth, with prayer, and loving care for them and for their necessity. May the good Lord send blessing and refreshment among us, far and wide. This is His will for us. Let us not forget it. Let us be sanctified and let us pray for a blessing and uplifting! Personal growth in grace and joy in God will go with desire for blessing to the Church, and in the Gospel, will it not?

Miss D., in Prince Edward Island, writes B.C.G., asking him to go there, as she trusts a few are interested. I expect to join him early in Nov. (D.V.) for the work there, as he desires a companion. Pray for this, that all may be of the Lord and for the confirming of any seed sown. The Lord give you joy in Himself, as you move in and out among the men of this world. May a desire be indeed cultivated in one to be with Him. Meanwhile to be acceptable to Him and to serve His own in the assembly, and to hold forth the Gospel.

Bridgetown, N.S., Mar. 6, 1900.—I have delayed leaving here to visit some lumber camps a few miles out. Twice Bro. Benson and I have visited camps at the noon hour, and last night we ventured out to one of them in the evening at 7, and after talking with them suggested a meeting, which was at once assented to. The Lord gave help on 2 Kings 5, Naaman, and good attention, and an invitation to return. We hope to visit the other camp Thursday, five miles out. May the Word take hold of some!

In Numerical Bible, in Acts, Paul's captivity in Jerusalem and captivity in Rome, are deeply suggestive of the Pauline ministry made captive these 1,800 years to legalism and intolerance. May we hold fast and watch, and gladly communicate what we have and be ready for the Master's use.

The folly of the McGill students has wrought much mischief. "As a mad man who casteth firebrands, arrows and death, so is the man that deceiveth his neighbor and saith, Am not I in sport?" Let us pray that this kind of thing may be rebuked and evil checked by God's mercy!

Horton Landing, N.S., Mar. 19., 1900—One trusts that the Lord who has been showing mercy to the sister will still give help in affording strength and skill for the required work. They are poor in Harbor Grace (Newfoundland) and her mother a

widow. She wrote me that she could now say she was saved: but since then she has said no more. May the Lord lead the heart to Himself! It is interesting to hear of the brother's enquiry at N.H.H., and quite natural for them to so seek to quiet him, as so many have been. May the exercise continue, and may an appetite be awakened for Numerical Bible notes still further.

I came here on Friday (16th), having had a farewell "camp" meeting the night before, with a welcome. The Lord will bless the seed sown. We enjoyed the work. We broke bread together here in the family, and one sister outside. Afternoon and evening the Gospel, with a fair attendance at both meetings. I much enjoyed them. The Lord was surely speaking to souls. I count upon His blessing. Another meeting announced for to-night. May the Lord be with us.

May the Lord spare Mr. Grant to us yet, indeed! This is a great trial. It would be sorrow upon sorrow truly. But the Lord is good, and doeth all things well, His mercy endureth forever. Let us keep in prayer.

It is good to hear of blessing on seed sown in the past, the Lord's encouragement to us, "knowing that your labor is not in vain in the Lord." It is good to be of those who can say, as the believer can, "We see Jesus." What a blessed dawn in the minds of those Greeks. "Sir, we would see Jesus," out of natural darkness. "The world seeth Me no more, but ye see Me." May this view gladden our souls more and more, until we see Him as He is, and are like Him!

Concord, N.H., Dec. 22, 1900.—I left St. John ten days ago, stopping at Bangor and Portland on the way. At Bangor is a person from Black Cape. At Portland an A.F. T., always ready for a call, but tending to error, and little growth, but has got some help somehow. There are a few servants there from the Cape. It would be good to look them up. There are but nine or ten with us here. The Lord stir us to more diligence and devotedness. We can count upon His mercy, and tender love. Days easily glide by, with but little prayer, while, thank God, His Word is precious, and His love, and the blessed hope.

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

Sometime--Somewhere*

Unanswered yet? the prayer your lips have pleaded

In agony of heart these many years?

Doth faith begin to fail—is faith departing,

And think you all in vain these falling tears?

Say not the Father hath *not* heard your prayer,
You *shall* have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition to the Father's throne

It seem'd it could not wait the asking,

So urgent was the heart to make it known.

Though years have passed since then, do *not*
despair.

The Lord will answer you sometime, somewhere.

Unanswered yet? Nay; do not say ungranted;

Perhaps *your* part is not yet wholly done--

The work began when first your prayer was
uttered,

And God will finish what He has begun.

If you will keep the incense burning

His glory you shall see, sometime, somewhere.

Unanswered yet? Faith *cannot* be unanswered;

Her feet are firmly planted on the Rock.

Amid the wildest storms she stands undaunted,

Nor quails beneath the loudest thunder shock.

She *knows* Omnipotence has heard her prayer,
And cries, It shall be done--sometime, some-
where.

Three Reasons for Sickness and Death*

Our Lord Jesus, in John 11, gave three reasons for Lazarus' sickness and death.

1. FOR THE GLORY OF GOD.

"That the *Son of God* might be glorified thereby" (v. 4).

"Jesus wept," and thus He disclosed His heart of love and sympathy, as He went on to raise the dead by His mighty power. His tears were the greater display of the two of who He really was, and what He had

come to do. "In all our affliction He is afflicted." He is the Brother born for adversity," and "the Friend that sticketh closer than a brother."

JESUS—

"It tells of One whose loving heart
Can feel our smallest woe,
Who in *each sorrow bears a part,*
That none can bear below."

2. FOR THE INCREASE OF FAITH IN HIS PEOPLE.

"To the intent *ye may believe*" (v. 15).

Already they had "believed in His name," in receiving Him and thus becoming the sons of God. Later, He had manifested forth His glory and again they had "believed on Him" (John 1:12, 13; 2:11). But on this occasion they were to know Him as "the resurrection and the life," and so believe on Him in a fuller way than ever before.

3. FOR THE CONVERSION OF MEN.

"Because of the people that stand by I said it, that *they may believe* that Thou hast sent Me" (v. 42).

"By reason of Lazarus many of the Jews went away and believed on Jesus. Others who knew Him not were won to trust Him also. Thus our Lord Jesus, while here, showed how grace could triumph over all human evil, sickness and the power of death, and since then, He has said: "I am He that liveth and was dead and am alive forevermore. Amen; and have the keys of hell and of death" (Rev. 1:18). "Though He cause grief, yet will He have compassion according to the multitude of His mercies, for He doth not willingly afflict, nor grieve the children of men" (Lam. 3:32, 33). "Now our Lord Jesus Christ Himself, and God, even our Father; that 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. 2:16, 17).

The Mystery of Suffering

The "why" of suffering has ever been amongst the most serious problems of life:

"This is the cry that echoes through the wilderness of earth,
Through song and sorrow, day of death,
and birth:
WHY?"

Our misfortunes are, however, but the Divine occasion for a miracle of mercy as our Lord once said of a man being born blind, "that *the works of God might be manifest in Him.*"

"Thou who didst fashion man on earth to be Strong in Thy strength, and with Thy freedom free, Complete at last Thy great design in me!

"Cost what it may of sorrow or distress, Of empty hands, of utter loneliness, I dare not, Lord, be satisfied with less.

"So, Lord, complete Thy great design in me, Give or reclaim Thy gifts, but let me be Strong in Thy strength, and with Thy freedom free."

God's Fear Mots *

It is not the will of God that His dear people should be in any doubt about their salvation, but be fully in the light as to it, and to know that they have "the salvation which is in Christ Jesus, with eternal glory" (2-Tim. 2:17). Doubts are not the expressions of humility, but of unbelief, that refuses to accept what God says, and that prefers to trust in one's feelings, and conditions of soul, or a certain kind of experience. Some go on until the day of their death, and then to wake up to the fact, that "It is *all in Him, it is all in Him,*" as a woman said, when dying, who had been afflicted with self-occupation for years.

In Luke 2:10, 11, we have what we may call the "Fear not" of *incarnation*. That is, it is spoken in connection with the Son of God coming into this world. The shepherds "were sore afraid," as "the glory of the Lord shone round about them." "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be all people. For unto you is born this day in the City of David, a *Savior*, which is Christ the Lord."

If the angel had said "a judge," or "a reformer," or "a lawgiver," he could not have attached the words "Fear not" to it. But blessed be God, he said, "a *Savior*, which is Christ the Lord." And that makes all the difference. Just the One we needed, and such an one God provided and sent, for it is written, "The Father sent the Son, the Savior of the world" (1 John 4:14). So this Savior was "Christ the Lord," and the Son of God. And the Father sent Him to be the *Savior of the world.*

Then the multitude of the heavenly host, anticipating the blessed result of His coming into the world, said, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Can we wonder that the shepherds said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." They had no doubt about the matter. "And they came with HASTE, and found Mary, and Joseph, and the babe lying in a manger." They were not loiterers, nor indifferent, but "they came with haste" to see the Savior who had come into the world.

"And having seen they made known *abroad the saying which was told them concerning this child.*" They became witnesses of the grace of God that had reached them through "this child" and they glorified God as we read, "And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them." They did not doubt but simply believed and rejoiced. Doubts would have been sadly out of place here since God had spoken.

In Matt. 28:5, 6 we have another "fear not" which may be called the "fear not" of *resurrection*. "The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay."

The Savior had died, had by His death made atonement, and was risen. Death could not hold Him, for He was the Prince of Life, and He had conquered him who hath the power of death (Heb. 2:14, 15), that is, the Devil. The angel had rolled away the stone, not to let Him out, but to let us in to see that the tomb was empty, that He was risen, alive to die no more, and that we are saved for evermore. The

keepers might rightly tremble and become as dead men, for that is the world, but for the people of God, for their comfort and assurance, it is said, "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for He is risen as He said. Come see the place wherethe Lord lay."

"He was delivered for our offences and raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God" (Rom. 5:1, 2). Blessed words indeed.

Again in Rev. 1:17, 18 we have the "fear not" coming from the lips of the Judge Himself. "And when I saw Him I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead, and behold, I am alive for ever more, amen; and have the keys of hell and of death."

What a wonderful word that is to allay the fears, and establish the heart of the believer in perfect peace! It is a word from the lips of a risen Savior, into whose hands all judgment has been committed, the eternal destiny of all hangs upon His Word, and He says to the trembling believer, "Fear not."

Oh, can we doubt any more? Would it not be a direct insult to Him to remain unbelieving, when He has said, "Fear not"? Has He not died for us? Has he not put away our dreadful sins? Has He not risen without them? Does He not say, "Fear not," as He lays His right hand upon us? Oh, yes, He does; then why doubt His Word and thus grieve His blessed heart?

Once more our God speaks. In Isa. 43:1 we read: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine."

A young woman once tremendously tossed with doubts and fears, was sitting on the floor leaning her head upon her mother's knee. Her mother read these lovely peace-giving words; they entered the young woman's heart, and they were as if the Savior had risen and rebuked the winds and the waves, and said, "Peace, be still: and there was a great calm."

Mark those four things. God says: "Fear not"—for I have redeemed thee"—

"I have called thee by thy name"—"thou art Mine." What could our God say more than this to allay our fears, to comfort our hearts, and to fill them with "quietness and assurance forever"?

Then, lest we should be thinking of the trials in the path of faith, where we have to count the cost, and where the opposition of the world, the flesh, and the devil is found, He says, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior" (Isa. 43:2). That is, He says, "Having saved you, and made you Mine, I will be with you all the way. I will never leave thee, nor forsake thee; thou art precious in My sight."

So we need not fear, God is for us, and not against us. We can settle this in our hearts, and go on our way rejoicing. And as we go be witnesses for Him, seeking to lead others to Him, and by a life of loving obedience seek to glorify Him. Soon it will end in glory, and then we shall not regret any surrender of self that we have practised while here; if we have any regret at all it will be that we did not serve Him more devotedly while in this life. E.A.

Jesus Wept*

(Read John 11)

Surrounded by Jews who had come from Jerusalem to comfort them, Mary, as Martha had done, left them all for Jesus. They could condole with her but they could not help her. What a picture is this of the emptiness of mere human consolation! Something more is wanted which Jesus only can supply. She turned, therefore, from the whole company of the Jews to the One who was still outside the village. He could comfort, and He could help; and He could show it. Man, in the folly of the heart thinks it unmanly to weep. He, who is Son of God, would show He could weep with those who weep. "Jesus wept."

He wept, but not because Lazarus was dead, for He was about to raise him up. He wept, surely, as He witnessed the sorrow sin had brought into the world. "He

wept." The Jews beheld it and said, "See how He *loved* him." He wept really for the *living* who *sorrowed*, and not for the *head* who *rested*; and all present were permitted to see Him weeping, that when absent from earth, as He shortly would be, His people should count on His *sympathy* when in circumstances of bereavement like these two sisters. But He did more. What no human ear could hear, that God heard, and the pen of inspiration has recorded it, He "*groaned* in spirit." He manifested before men how fully He could sympathize with *His people in sorrow*; but He entered *into* all its depths and bore it on His heart before God. He wept before the *Jews* and groaned in Spirit before *God*." Upholding all things by the word of His power," He could yet be occupied with the sorrows of two of His people, and so enter into them as to bear the whole weight before God. Many around were weeping, but surely the tears He shed consoled *Mary and Martha* more richly than all the attention and sorrow of their friends. The Jews and the sisters bewailed their *loss*. Jesus shed tears and so manifested how really He felt for *them*. His heart was discovered to the sisters that day, and blessed be His name, there is *no change!* What He was, He is still.

"Who in each sorrow bears a part,
That none can bear below."

—Selected.

The Heavenly Calling

"We are dead, and our life is hid with Christ in God."

"They are not of the world, even as I am not of the world."

"Holy brethren, partakers of the heavenly calling."

Here we have the grand reason for the saint's separation from the world. It does not matter what the world is, be it good or bad; he is not *of* it, though *in* it, as the place of his daily toil, conflict, and discipline.

Christians should ponder well the heavenly calling; it is the only thing that will give full deliverance from the power and influence of worldliness. Men may seek *abstraction* from the world in various ways, but

there is only one in which to attain *separation* from it. Again, men may seek to render themselves *unearthly* in various ways; there is only one way in which we can become really heavenly. Abstraction is not separation; nor is *unearthliness* to be mistaken for *heavenliness*. The monastic systems illustrates very fully the distinction between these things. A monk is *unearthly*, in a certain sense, but by no means heavenly; he is *unnatural*, but by no means spiritual; he is abstracted from the world, but by no means separated from it.

It is greatly to be feared that few really enter into the true nature and practical consequences of their position, as associated with the crucified and risen Jesus—few really enter into the depth and meaning of our Lord's words, "They are not of the world, even as I am not of the world;" or of the Spirit's word, "The Sanctifier and the sanctified are all of one." The measure of the saint's separation from the world is nothing less than Christ; *i.e.*, the principle of it; looked at practically, alas! it is quite another thing; but in principle there is no difference. . . . The feeblest believer in Christ is, in God's view, as separate from all belonging to earth as Jesus. It is not a matter of attainment, nor an object after which we must strive, but a point from which we must start. Many have been led astray by the idea that we must work up to a heavenly position by shaking off the things of earth. This is to begin at the wrong end. It is the same error, only in reference to another department of truth, as to assert that we must work up to a condition of justification, by mortifying the sins of the flesh. Now, we do not mortify self *in order to be* justified, but *because we are* justified; yea, dead and risen with Christ. In like manner, we do not put away things of earth, in order to become heavenly, but because we are so. We have the heavenly calling independent of everything, and in proportion as we enter into it, will we be separate from earth. C.H.M.

The wise in their own eyes may come to the fountain of Scripture, professedly to draw living water; but they go away with an empty pitcher.

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

Lean Hard.

Child of My love, "LEAN HARD,"
 And let Me feel the pressure of thy care;
 I know thy burden, child—I shaped it,
 Ploied it in Mine own hand—made no proportion
 Of its weight to thine unaided strength;
 For even as I laid it on, I said,
 "I shall be near, and while she leans on Me,
 This burden shall be Mine, not hers;
 So shall I keep My child within the circling arms
 Of Mine own love." Here lay it down nor fear
 To impose it on a shoulder which upholds
 The government of worlds. Yet closer come—
 Thou art not near enough—
 I would embrace thy care,
 So I might feel My child reposing on My breast,
 Thou lovest Me?—I know it; doubt not, then,
 But loving Me, "LEAN HARD."

Our Home in Glory

"Called unto His eternal glory by Christ Jesus" (1 Pet. 5:10).

"Things which God hath prepared for them that love Him, and which *are revealed* by His Spirit," is the inspired assurance given by the apostle in 1 Cor. 2:9.

Where are they revealed?

In the Holy Scriptures.

Unto whom are they revealed?

Them that love God.

What is the DESTINY of the saints of God?

"Eternal glory," says another apostle, Peter, in 1 Pet. 5:10.

WHEREIN does this glory consist?

Being with and like Christ.

WHAT should be its influence upon our hearts?

"To purify ourselves even as He is pure" (1 John 3:3).

1. The Future DESTINY of the Saints.

Eternal Glory. Glory! the very word astounds us. Glory! surely that belongs, as worship, to God alone. "To Him be glory in the Church, by Christ Jesus."

Yet the Scripture says: "Glory," and so glory it must mean. Think of glory for us, poor sinners, deserving only of eternal shame. Glory for such as are often justly, as we confess it, "*ashamed of ourselves!*"

Yet it, reads plainly enough, "Called you unto His eternal GLORY." And so it must be, for "God cannot lie," and the "Scripture cannot be broken." He, who dwells in glory, promises a home there to all who are now redeemed by His grace.

How can it be that God, who is "the God of glory," "the High and Holy One that inhabiteth eternity," can call us to His glory, when His word pronounces His verdict upon all flesh, as having "sinned and come short of the glory of God?"

GRACE is linked with glory.

There is but *one* explanation.

It is this, and His word makes it plain in Psa. 84:11, "The Lord will GIVE *grace* AND *glory*." "Grace and glory." It doesn't go by halves, *grace and glory* and while glory may seem to be the greater thing of the two it is not so, for grace has glory in it. Stop a moment and consider it. Can you take this in? GRACE! The Lord will give *grace*. "Are you prepared to receive this, as a little child, to take Him at His word? Yes, you say, of course I believe in the *grace* of God, and that the Lord will *give* it. Do you, reader? *Grace* and He will *give* it, is this your confession of faith, then? "Yes," do you say, without any mental reserve, whatever? Then here is what it means. GRACE means something for nothing, free, undeserved, unconditional FAVOR, and "GIVEN" means imparted, bestowed, not earned, deserved, bought nor paid for.

Now, then, we can go further. Grace is only *half* of what God gives. He may give grace AND *what*? Are you prepared for *all* that God is pleased to give along with it? Yes, you say. Then, *what* is it? *Glory!* yes, *GLORY!! GLORY!!!* "No good thing will He withhold from them that walk uprightly." No good thing between the points of grace and of glory that He will not give also!

The *second* reason that makes us sure as to this matter of glory is that:

(1) "We are CALLED to it." Where this call came from is the first thing that concerns us. "God hath called us." "The God of ALL GRACE." This accounts for the marvelous statement that He hath called us, who so deeply need it, but never deserved it in the least degree.

(2) How has He called us? We read: "Where unto He called you BY OUR GOSPEL

unto the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ~~2:14~~ 2:14)

"By our Gospel," says the beloved apostle as a workman who was not ashamed of his tools. He knew what that Gospel could do for brothers, from what it had done for himself. "Called by our Gospel—the good news of salvation by Christ, of a Savior's love and power, to obtain the glory." One end of the Gospel fastens to the throne of God above, from whence it has been let down (for it is "preached by the Holy Ghost sent down from heaven"), and the other end is laid hold of by the believing sinner here below.

(3) To what are we called? Eternal glory, not merely glory, great and wondrous as it may appear, but *eternal* glory, glory which never fades, changes nor passes away, eternal as its parent source, the Eternal God Himself.

(4) By whom does God call us to all this bliss?

"By CHRIST JESUS." The Lord of *glory*, who became "the Man of Sorrows," and Prince of *life* who lay in death for us, the *High One* come down to our low estate in the likeness of sinful flesh. The *rich One*, who "became poor, that we through His poverty might be made rich."

Marvelous tale of GRACE and GLORY! He, to manifest His grace left His glory; He brought grace to us, was "full" of it, and of His fulness have all we received GRACE upon grace. This it is that ensures that we shall as surely receive His GLORY also. "Partakers of the glory that shall be revealed," we are said to be and "His gifts and calling are *without repentance.*" That is, He never changes His mind about the grace that now saves us and gives us glory hereafter.

The KINGDOM is linked with glory. "Who hath called you unto His KINGDOM and glory," 1 Thess. 2:12 says. The former our Lord assured His people of in Luke 12, saying: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." We are called to reign with Christ in glory in His coming kingdom.

If He had not meant us to share this glory, He would not have called us to it, and so wasted His grace to no purpose upon us. "Whom He *justified*, them He also *glorified,*" Rom. 8:30 tells us. Here are several boon blessings of our Divine Mag-

na Charta. What are they? Predestination—God's purpose, marking out for blessing. Calling—the exercise of His grace in the Gospel. Justification—the act of His righteousness, clearing us from all things. He is Just and the *Justifier* of him that believeth in Jesus." These golden pearls are all strung on the firm, strong thread of His everlasting love.

SALVATION is linked with glory. "That they may obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). Salvation and glory are thus riveted so closely that they cannot be separated. The saved ones must ultimately partake of the glory, and they are being prepared for it every day they live.

MERCY is linked with glory. "The vessels of mercy which He had afore prepared unto glory" (Rom. 9:23). This was commenced with the Spirit's work in convicting and converting us, and now goes on in "sanctifying and cleansing us with the washing of water by the Word" (Eph. 5:26)

COMMUNION is linked with glory. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (2 Cor. 3:18). Faith saw Jesus, delight is in Him, draws upon Him, and also draws us to Him, and then *after* Him as well.

AFFLICTIONS are linked with glory. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal *weight of glory*" (2 Cor. 4:17). All that we can suffer here, below, is put in contrast to the future and assured portion of the Redeemed; the one is denoted *light*, the other, "an eternal *weight of GLORY.*"

One has said: "Oh, blessed men whose very losses are their gains, whose sorrows produce their joys, whose griefs are big with heaven!"

Suffering is linked with glory. "If so be that we *suffer* with Him that we may be also *glorified together*" (Rom. 8:17): As our Lord once said: "Ye are they which have continued with Me in My temptations and I appoint unto you a kingdom." "No cross, no crown." Sharing the battle, we also partake in the victory.

SONSHIP is linked with glory. "In bringing many sons unto glory" (Heb. 2:10).

"*Brought to glory,*" implies a power greater than ourselves, greater than the

world through which we pass, than the enemy who opposes our way; greater than sin, the world and Satan and his hosts. This power is Divine, and vested in the Great "Captain of our salvation," our Mr. Great-Heart, charged to see all His pilgrims safe to the Celestial City.

UNTO "glory" is the affix put to our call to us as sons, and in every relationship we are put in. This is the Divine TERMINUS toward which we are speeding; our Ultimatum is glory above.

RESURRECTION is linked with glory. This glory is for our whole being, body as well as soul and spirit. In the great resurrection chapter, 1 Cor. 15, we read; (verse 43) of the body being "sown in dishonor," and then of being "raised in glory." Then the Divine pattern for this glorious change, for this poor frail, feeble and suffering body is given us, "Who shall change our vile body that it may be fashioned like unto His glorious body" (Phil. 3:20).

"Vile" is not the true word here, it should be, "of humiliation." It is unsuited to the tenant—"an unhandy body for our spirits; it fits a soul well enough, but a spirit wants one more etherial, less earth-bound, more full of life than this poor flesh and blood."

It will be *changed*, perfected. None shall be there dwarfed, stunted or uncomely. The blind shall see, the lame leap, the deaf hear, and the dumb sing for joy. None of our infirmities nor deficiencies will go to heaven, as Mr. Ready-to-Halt did not carry his crutches. And to being "raised in glory" is added "in power" the weakness and weariness all gone, and we shall be suited to the home we enter, of GLORY, being raised in glory and power.

2. What, then is GLORY?

What is it among men?

Moses prayed that He might see it: "O Lord, I beseech Thee show me *Thy glory*." God's answer was: "Thou shalt see my back parts: but my face shall not be seen" (Ex. 33:18-23.) His goodness displayed was His glory.

The Queen of Sheba came from afar to see the glory of Solomon, the glory of his wisdom and riches, the glory of His house and kingdom, and yet the Lord says that a lily of the field had even greater glory. He who so clothed the grass will clothe us

with greater glory. We shall be wise and rich and honored then, but above all we shall be like Jesus, and that will be glory supreme.

(1) A glory of *character Purified*, made white and tried, here below, we shall be perfected in glory, holy we shall be and "without blame before Him in love," no trace of sin, or weakness or infirmity. This is glory!

(2) A glory of *perfected manhood*. Here we are "made a little lower than the angels," are subject to infirmity, are limited as creatures in many ways. Then we shall be "equal unto the angels" in dying no more, free from infirmity, shall see face to face, and know as we are known. We shall see Him as He is and be like Him. We shall have dominion greater than Adam's, wisdom and gentleness of heart greater than Solomon's, power beyond Samson's, purity beyond Daniel's, and love beyond the beloved John's.

(3) A glory of *complete victory*. We shall ground our arms at last, lay aside our shield and sword, ungird ourselves and rest, "to go no more out." Victory shall be our warrant and our triumph shout. War will be past at last, and peace eternal gained, "and promise and honor and glory" shall be poured upon the hands of each of the warrior host, who have fought beneath His worthy banner.

(4) The glory of *Divine approval*. Glory among men means prizes, rewards and medals. Our glory will not be devoid of what these stand for, at least. The approbation of Him, whom we serve and love. The Master's Well done. The confessing of our names before the assembled universe. His giving of the varied crowns and rewards. His white stone and His new name, and the name of the heavenly city written upon us.

(5) The glory of *reflecting His glory*. "This glory shall be revealed in us," as well as to us. We shall both see and share His glory.

(6) The glory *our relationships*. "Manifestation of the *sons of God*" (Rom. 8:19.) Manifest with Him in glory (Col. 3:4). "Presented to Himself a glorious Church," etc. (Eph. 5:27).

As children, we shall be *at home* forever, "shall go no more out." "Now are we the sons of God"; then we shall be sons *like the*

Son of God Himself. As kings and priests we shall reign with Him in glory and offer Him eternal worship and praise. And how much more.

(7) The glory of *association with Him. With Him!* How much this word contains and time would fail to tell it all. The glory of *His presence.* It is His glory we enter into, His home we have.

The King delighteth to honor those who have honored Him here in a scene of dishonor. So Mordecai was led in triumph on the royal steed through the royal city.

(8) But highest of all is *The judgement of God Himself.* Our God shall be our glory.

3. WHAT IMPACT is this "vision of glory" to have upon us?

The Lord set it before His three disciples on the Holy Mount that they might see that it was His glory, and that they might count it excellent glory.

He wants that the spirit of glory and of God may rest upon us and fashion our lives below.

He wants to move us by it to hearty gratitude, to fervent love, to unwearied service, to holy living, to sleepless watching for Him whom we call our Beloved and our Friend.

Let us, then, "rejoice in hope of the glory of God." B.C.G.

Jesus Wept

Read John 11.

Surrounded by Jews who had come from Jerusalem to comfort them, Mary as Martha had done, left them all for Jesus. They could console with her but they could not help her. What a picture is this of the emptiness of mere human consolation! *Something more is wanted which Jesus only can supply.* She turned, therefore, from the whole company of the Jews to the *One* who was still outside the village. He could comfort, and He could help; and He could show it. Man, in the folly of the heart thinks it unmanly to weep. He, who is the Son of God, would show He could "weep with those who weep." "*Jesus wept.*"

He wept, but not because Lazarus was dead, for He was about to raise him up.

He wept, surely, as He witnessed the sorrow sin had brought into the world. "He wept." The Jews beheld it and said, "See how he *loved* him." He wept really for the *living* who sorrowed, and not for the dead who rested: and all present were permitted to see Him weeping, that when absent from earth, as he shortly would be, people should count on His *sympathy* when in circumstances of bereavement like these two sisters. But He did more. What no human ear could hear, that God heard, and the pen of inspiration has recorded it, He *groaned* in spirit." He manifested before men how fully He could sympathize with His people in sorrow: but He entered into all its depths and bore it on His heart before God. He wept before the *Jews* and groaned in spirit before God. "Upholding all things by the word of His power," He could yet be occupied with the sorrows of two of His people, and so enter into them as to bear the whole weight before God. Many around were weeping, but surely the tears He shed consoled Mary and Martha more richly than all the attention and sorrow of their friends. The Jews and the sisters bewailed their *loss.* Jesus shed tears and so manifested how really He felt for *them.* His heart was discovered to the sisters that day, and blessed be His name, there is no change! What He was, He is still.

"Who in each sorrow bears a part,
That none can bear below."

—Selected.

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

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

His Last Resting Place

(For illustration see May number)

The first-recorded purchase in the Bible, and the first burial, are together, in the pathetic account of Abraham's purchase of the cave of Machpeleh, to bury Sarah, his departed wife, in Gen. 23. He gives, we might think, a strange reason for his request for a burying place—"that I may bury my dead out of my sight." Three things however bespeak the true character of the man, and in greater or less degree of any man of faith besides.

1. He came to *mourn* for Sarah and to *weep* for her." His heart was full, and he let it run over; he had tears within, and he was not ashamed to let them run down his aged and furrowed cheeks. Moreover, he made it his business so to do, for sorrow is human, and unless God forbids us to weep, because His claims are above all others, as with Ezekiel in loving his wife, to *mourn* and to *weep* is both human and Christian, as well. But Abraham, while his sorrow was deep and genuine was not a weakling who gave way to his sorrow as though he had no hope in it. His was a horizon bright to faith still in his darkest of hours when his heart was sore smitten for we read that: "He looked for a city which hath foundations whose builder and maker is God." "He rejoiced to see my day," says our Lord and "he saw it and was glad." This hope was two-fold also, for Sarah had "died in faith," her spirit had returned to God who gave it, her soul had departed to be with Him whose grace had redeemed it, and so all that called for attention was the body or "house of clay," from which the tenant has so recently gone. Hence it was that Abraham

2. "Stood up from before his dead."

This act was the energy of faith, that is ever superior to circumstances, and is "the victory over the world," in whatever way it comes to us, or at whatever juncture in life. He may have, forlong, been prostrate before his God in earnest intercession that his princess wife be spared him, or worn

with watchings as the feeble flame of her life flickered and died out, but now he rouses himself to consider other claims that lay upon him. He had to "do business with the world," and he who once refused to choose for himself when there was strife between Lot's herdmen and his own, and who refused the goods of Sodom's king, fearing defilement thereby, now refuses the offer of the sons of Heth, of the choice of a sepulchre, until it is his by purchase, and "was made sure to him for a possession." Then, and not till then, would he, as he had said:

3 "Bury his dead out of his sight."

But what can these strange words mean? One thing, first of all from this may seem, where as we say "everybody dies," to call it so, yet true it is, none the less, for death, in one of its phases, is being "cut off out of the land of the living," and to be "among the congregation of the dead." This leads us to enquire what we may learn of death in Scripture and what we fairly infer "our Father Abraham" knew of it. First, God speaks of it to Adam, as though it were in some real sense to be understood by him, strange mystery though it is, in the words: "then surely die." The only explanation of this seems to have been in God calling all creatures *living* things, wherein there is *life*." (Gen 1:29,30), and death was the *opposite* of all that. All the activities of the living creature ceased in death and the separation of the forces that constituted it when alive had come.

1. DEATH is the contrast to LIFE.

Life is activity, whether in the creeping, walking or flying creatures, or "the living" of higher or lower degrees. Life is a suitable condition to the sphere in which God placed us, "the land of the living." Life is the union of forces that are put together by God, who is the Sovereign Giver of life, for "in Him we live and move and have our being," "the God in whose hand our breath is, and whose all are our ways." Death, then, is absolute inactivity, a suitable condition to the land of the living, and the dissolution of the parts of which when together make us "living souls." Death, then, is ceasing to be as far as this world is concerned; the dissolution of the elements that form the living and the true preface to burial.

2. DEATH is in contrast to TRANSLATION.

In the midst of a strange chapter of births and families and deaths (Gen. 5), among eight old men who almost reached a millennium of years is found one, Enoch by name, who is but little more than a third of their age, and yet strange to say, he did not die as they, but *was not*, for God *took him*." No more is told us of the issue, and but little more at all, and yet how much it was—that he *pleased God*, and that he had *the joy of knowing it*. This taking Enoch is called *translation* (Heb. 11:5), which is only another side of the same matter. If God *took* him, then it was from earth, and as it was also *translation*, we conclude safely it was from earth to *Himself*, and to *heaven*. He walked with God when here, He went to God when taken from here, let those deny it who dare, we will not. But if this one man, the seventh from Adam, pleased God, and went to God, contrary to "the way of all flesh," and to God's appointment "once to die and after this, the judgment," of *whom* is He a type or sample? In his *translation* he is of all those saints who shall be "caught up, alive and remaining" at the second coming of our Lord. And in his exemption from the *judgment* upon the world, which he, himself, foretold, he is the type of *all saints* in all ages, who "having eternal life, *come not into judgment*."

If Enoch has *gone to God*, and home to heaven where all His children have, through His grace, the divinely conferred right to go, where did all *the rest go* who yet "*died in faith*," but received not the promises? *WHERE?* you may ask, and shall ask, over every open sepulchre, and where? alone can be the *echo*, in return? But we have further light than from the dead. The Prince of life has told us. He it was, who said that the Patriarchs, though dead here, and buried out of sight were yet the living whom God was the God of, for all live unto Him (Matt. 21). He it was that rolled aside the curtain of the world between us and resurrection, and showed us a beggar in Abraham's bosom, while his body may have had but a pauper's burial. But best of all, He told us of a Father's house of many mansions, whence He had come, and would return to, and where He was going to prepare a place for us. Can we believe that He meant that house of many mansions had in it only angelic hosts, and none of the re-

deemed by blood? Can we believe that none but *two* of all those hosts were there, to wit, Enoch and Elijah, translated there, apart from death at all? We cannot, and we will not. Enoch went there, we know, for God took him, and took him *home*, and that Elijah went there, we know also, for Scripture expressly says: he "went up by a whirlwind *into heaven*" (2 Kings 2:1, 11). But more, we know also, even that as Enoch and Elijah did go there, they were not alone there, but with "the *spirits of just men*," to be yet made perfect with us in resurrection (Heb. 11, 12).

Death is a return to God.

Yielding up the ghost or spirit is but the owning that the poor crumbling house of clay can no longer hold its immortal tenant. God, who is the origin and Giver of life, claims it. He commands the return of the spirit to Him, whatever its final disposal may be, for weal or woe. The loud, bold blaspheming rebel as the humblest and most trustful saint in the article of death, must bow down to God. All that go down to the dust bow before Him, for *none* can keep alive his own soul" (Ps. 22).

They had not to look around in mute astonishment, and wonder why righteous Abel, after sealing his testimony with his blood should be sent to Sheol, a pit of gloom in the center of the earth. Later on also, when Elijah is called to be of the council of the King in the Mount of Transfiguration he has no occasion to ask his companion, Moses, who had been both dead and buried, as to his body (and some would have us believe was in the pit of Sheol as to his soul). How came *you* here before your time? No, my brethren, the Father's house with its many mansions was no new place, if the revelation of it were new, for if it was the home of the Father, it was equally the home of all His children, and we make bold to say that just as three that we know of going there, Enoch, Elijah and Paul, so surely have all others in *whom eternal life* was, saved by grace alone, bought by precious blood, born from above and redeemed of God.

B.C.G.

Afflictions' Lessons

A LETTER FROM A FRIEND ON THE DEATH OF A
CHILD

My Dear Sister,—

I thank you and dear M— much for having thought of sending me the account of the accident to your dear babe. It is indeed a sore trial to see one who is a part of ourselves thus taken off at one blow, and unexpectedly. Still, what a difference, to have the Lord's love to look to, and to believe one's babe—as I surely do—the object of it. It is a consolation which changes everything, because everything is changed. The knowledge of the love of God, which is come into this place of death, has brightened with the most blessed rays all its darkness; and the darkness even only serves to show what a comfort it is to have such light. There is nothing in the heart but light: nothing can make darkness when we have it. It is a world of sorrow; and the longer we know it, and the nearer even we walk to the Lord, the better we shall know it to be such. I do not mean that none of our sorrows are chastenings: we know that they often are such to His most beloved ones, as we see in Job. By all, save Christ, there is all grace to be learned by them, arising from their faults and foolishness; for His sympathies were perfect, and, blessed be God, they are.

He suffered for righteousness and, He suffered for sin, but, besides this, He entered, as taking by grace a place among the godly remnant in Israel, into all which that remnant would feel as seeing the state of Israel (of which they were actually part) under the chastening hand of God for sin. All this He felt as none else could feel. His sympathy is as perfect now, though no longer passing through the sorrows by which He gained the experience of it. Besides, it is only in the part which has to be broken and corrected that we suffer; a touched affection, when Christ is with us in the grief, is of infinite sweetness, though the sweetness of sorrow. It is only when the will mixes itself up with the sorrow that there is any bitterness in it, or a pain in which Christ is not. But then this is all useful, and what we need. The Lord takes your dear babe to heaven (certainly he has no loss); what is the rest of God's

dealings in it with us—with one's heart? He who has made a mother's feelings knows what they are—knows what He has wounded, and knows why—has a purpose of love in it. There is a mass of things in the sincerest of us of which we are not aware, which are not brought into subjection to God, which work and show themselves unsuspected. God breaks in upon us; how many things He shows—how many cords He cuts at one blow! A whole system of affection is touched: we feel that death has its place and part in them. I never saw a family the same thing after the first death that it was before. There was a breach in the circle. What belonged to the whole body of affections and life of this world was touched was found to be—mortal: it was struck in its very nature. The course of life went on; the wave had closed over that which had been cast into it; but death, and the affections which belong to this world, had been found to meet. But all this is well; for death is come in. Besides, we live in these things; our will lives in them; and when the will is broken, so far as it is so, it is broken for everything. We learn more to lean on what never breaks—not to lose our affections, but to have them more in connection with Christ, less with this will of our own nature; for nature must now die as well as sin. But then Christ never makes a breach, except to come in and connect the soul and heart more with Himself; and it is wroth all the sorrow that ever was, and more, to learn the least atom more of His love and of Himself; and there is nothing like that, nothing like Him; and it lasts.

But, besides, there is useful work by it in our own hearts; and so more capacity to know, and enjoy, and learn communion with, Him; more capacity to delight in and understand God; to know, and to know the value of, what He delights in; more moral capacity to delight in what is excellent. We little know what high and blessed things we are called to. Oh, that the saints knew it better! to be with, and have common joy and communion with, God!

Some have much of it down here. It is opened out to them. But all that is of nature and will can have on part in this; and often the saints, though not directly dishonoring the Lord, are living in nature. Then the Lord deals with them, "turns

man from his purpose, and hides pride from man."

Oh, what a profitable thing it is to have that hidden from us! And how completely it is when God deals with us, and brings us into His presence, whatever means He may employ for He knows the springs and how to touch them. But, oh, what grace is this daily, constant care!—"He withdraweth not His eyes from the righteous." What a God to have to do with! and all in love! And when the storm is all past, the brightness for which He is preparing us will shine out unclouded, and it will be Himself—Him we have known in all this tender care. Yet in the brightness of His glory, the glory of God will be its light. We shall be with the Son, with Jesus, enjoying as and with Him the brightness and Divine favor which shine out on Him. And oh! how blessed the love, Jesus' love, that has brought us there for ever with Him, in virtue of it, and now in the full, blessed enjoyment of it with Himself.

I do earnestly pray that this sorrow may be blessed to you and to all your dear children, that they may see how near death is, but the Lord still nearer. Assure dear M— how truly I sympathize with him. A father's sorrow, though of another character, is not less deep than a mother's. You must expect that, as time passes on, the present feeling of loss will diminish, and, in a certain sense, pass away, too. Not that the affectionate remembrance of your poor little babe will be at all gone; but its character will be changed, and your living children and daily occupations will make it less absorbing. This is natural, and in one sense, right. Living duties have their place, which cannot be rightly yielded to absorbing affections. What I would earnestly recommend to you is to profit by the moments when the impression and present effect of it are strong; to place yourself before God, and reap all the fruit of His dispensations and tender grace. It is a time when He searches and manifests His love to the heart at the same time. May you grow much by this—surely to a mother's heart—painful occurrence.

Ever faithfully yours in Christ,

A Little Child Shall Lead Them

During the great awakening in '57, away in the West lived a Roman Catholic family in which there was a little girl, seven years of age. She was induced to go to a Protestant Sabbath School. The father became very anxious about his soul. Once at the midnight hour, he arose in an agony, he begged his wife to pray for him as he said he did not know how to pray for himself. She told him she could not pray any better than he could. What shall I do then? "Perhaps," said she, "our little Mary can pray" The father went up to her chamber where she was fast asleep, and took her up from the bed in his arms, and bore her down stairs; putting her gently down he said to her in great earnestness, "Mary can you pray?" "Oh yes, father I can pray." Will you kneel down and pray for your father? Yes, I will pray for you. So she knelt, put up her little hands and said: "Our Father which art in heaven," etc. going through with the Lord's prayer. Then she prayed for her father in her own language, asking God to have mercy on him and to pardon all his sins for Jesus Christ's sake. When she had finished her prayer her father said to her, "Mary, can you read in your Bible?"

"Oh yes, father, I can read. Shall I read to you in my Bible?" "Yes read to me." She began at the third of John. She read till she came to that verse, "As Moses lifted up the serpent in the wilderness, even so much the Son of man be lifted up; that whosoever believeth in Him should not perish but have eternal life." "O, Mary," said he. "is that true?" "Yes, father it is here, Jesus Christ said so." "Well that is just what I, your poor father needs." "Yes, father, hear the rest of it, 'For God so loved the world,' etc." "O! that is for me." Whosoever believeth in Him, I can believe in Him, I do believe in Him, and from that hour the father went on his way rejoicing with great joy.—Sel. G.R. Horner.

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

Bethany

Who is this in silence bending
O'er a dark, sepulchral cave,
Sympathetic sorrow blending
With the tears around that grave?
Christ the Lord is standing by
At the tomb of Bethany.

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of the troubled soul,
Lord, if I am called to die,
Let me think on Bethany.

Jesus wept, and now in glory
He can mark the mourner's tear,
Loving to retrace the story
Of the hearts He solaced here:
Surely none can feel like Thee
Weeping one of Bethany.

Jesus wept, honest tears of sorrow
Are a legacy of love,
Yesterday, to-day, to-morrow
He the same doth ever prove,
Thou art all in all to me
Living One in Bethany.

Family Prayer

A Christian, who for many years, had engaged in family prayer and having his apprenticeships in also when his business increased, thought that his rising prayer with his wife not suffice for the day, and his once lively conscience was now almost saved as a result.

Just then he received a letter from a young man who had been his apprentice, ere he had omitted family prayer, in which were the words: "Oh my dear master never shall I be able to thank you sufficiently for the precious privilege which I enjoyed in your family devotions! Eternity will be too short to praise my God for what I learnt there. Then I first saw myself a lost and wretched sinner, and knew the way of salvation, and first experienced the preciousness of Christ in me, the hope of

glory. Oh, sir! permit me to say, never, never neglect those precious engagements: you have got a family and more apprentices: may your house be the birthplace of their souls."

"I could read no further," he writes, "every line flashed condemnation in my face. I fled for refuge in secret, and spread the letter before God. Light broke in and the sense of the Lord's restoring grace. I flew to my family, presented them before the Lord, and from that day we have been faithful in this respect, and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part, and so retain my devotions. Better to lose a little than be the deliberate robber of my family and of my own soul."

Faith adds new charms to earthly bliss,
And saves me from its snares;
Its aid in every duty brings
And softens all my cares.

A Day at Pigeon Bay

We had overheard a fellow-traveler on our way saying: "Ah, its a hard place is Pigeon Bay," and to this we agree. Being driven over the high range of hills that divide the outside bays from the inner ones, we walked on to our friend's, who had lately been led to rest and peace in the Christchurch Meetings, and were heartily welcomed. As we still had a margin of time ere tea, we then retraced our steps to visit a few, and with the following result, in the present, at least.

At one house, an elderly lady met us at the door, and spoke freely of her recent stroke, which might end seriously, but when we aimed to get before her our Lord Jesus as the soul's resting-place, she at once struck off from it with the enquiry: "What kind of religion are ye. what denomination?" naming several of them to help our memories. We assured her that we were simply Gospellers, who believed that our Lord's name who had saved us was an all-sufficient center for us also, and to Him alone we gathered. She next said she liked them all, "Mormons and every kind, for they were all Christians." To this we demurred, however, for if denominations are so important that souls will hardly listen to

the Gospel message without bringing them in then they certainly should represent some definite Scripture teaching in order to make any claim on the consciences of true Christians. Pressing on this aged lady the prime importance of first receiving the Gospel, and next of holding fast to the Word of God and also refusing all that is contrary to it, we passed on our way. As our Lord Jesus "loved righteousness, and hated iniquity," so we must learn to do the same, for all His ways are right!

At the next place, on offering a little Gospel paper, a lady bade us welcome in, but enquiring: "I hope you are not Mormons." "No," we replied, "we are not, thank God, and we fully appreciate your enquiry, as we have no sympathy with Mormons, because of their evil doctrines and practices. We do clasp hands with all who love our Lord Jesus Christ, and who stand for the truth of His person and work, but we can have no fellowship with those who deny the faith. With a few more words about the Gospel which saves us we parted.

At night, we had a small but interested company in the Gospel, when we had the sweet story of the passover, and God's only and sure way of salvation. How when He said: "Take a Lamb," He presented what *His* way was. When He told them further the kind of a lamb, unblemished and without a spot, and they selected one that answered to His requirement it could then be called "the Lamb." When, next, it was kept up the four days until its sacrifice and the sprinkling of the blood, by which they were sheltered from judgment to come, it was then called "your Lamb." Oh, that all who own their need of a Savior, may soon be brought to see in the Lord Jesus *the* Savior, and by trusting Him to rejoice in Him as their Savior. May the reader, if not before, change the indefinite article (A) to the definite article (THE), and then to the possessive pronoun "My." B.C.G.

Faith

1. *Is the gift of God.*

"He giveth to all men liberally and upbraideth not" (Jas. 1:5). It "cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

2. *Works by love.*

"To you which believe He is *precious*" (1 Peter 2:1). "Believing ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

3. *Promotes inward purity.*

"God put no difference between them and us *purifying their hearts by faith*" (Acts 15:9; 1 John 3:2, 3).

4. *Gives joy, peace and hope.*

"Now the God of hope fill you with all joy and *peace* in believing, that ye may abound in *hope* through the power of the Holy Ghost" (Rom. 15:13).

5. *Produces holy obedience.*

"If ye love Me, keep my commandments" (John 15). "I will show thee my faith by my works. Faith without works is dead" (Jas. 2:18).

6. *Is the power of Christian life.*

"Life by the faith of the Son of God, who *loved me and gave Himself for me*" (Gal. 2:20).

7. *Conquers the world.*

"This is the *victory* that overcometh the world, even our faith" (1 John 5:4).

8. *Produces Fortitude.*

"I had *fainted unless I had believed* to see the goodness of the Lord in the land of the living" (Ps. 27:13). "Kept by the power of God *through faith* unto salvation" (1 Peter 1:3).

9. *Conquers the enemy.*

"Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one" (Eph. 6:16).

10. *Faith sustains amid afflictions.*

"Our light afflictions *worketh for us* a far more exceeding and eternal weight of glory, while *we look not* at the things which are seen, but at the things which are not seen," etc. (2 Cor. 4:18).

The *atonement* of Christ is the object of our trust.

The *person* of Christ is the object of our worship.

The *example* of Christ is the object of our imitation.

The *succor* of Christ is the object of our being tempted.

The *coming* of Christ is the object of our hope.

The *glory* of Christ is the object of our expectation.

A Father's Prayer Answered

Capt. Mitchell K., a sea-captain, after his marriage, went to sea, and one day committed to writing a prayer for the temporal and eternal happiness of his beloved wife and unknown babe.. It was put with his other writings in the bottom of an oak chest. He died before the end of the voyage and his instruments and papers returned to his wife. Finding they were generally what she could not understand, she locked up her chest for her babe, who was a son, at some future period. At eighteen this son entered the army, gave the reins to his lusts and lived for many years in sin. At length, called to his mother's death-bed she gave him the key to his father's chest, which, however, he did not open, lest he should meet with something religious that would reprove his sins. At length, in his fifty-sixth year, he determined to examine its contents. When he reached the bottom, he discovered a paper endorsed "The prayer of Mitchel K.—for blessing on his wife and child, Aug. 23d, 1757." He read it. The scene, the time, the place and circumstances of it overwhelmed him, for often had his widowed mother led him to the beach and pointed out to him the direction where she had had the last sight of his father's vessel. He put all back in the chest, determined never again to unlock it. His father's prayer still haunted him, however, until his distress became extreme and his friends tried in vain to comfort him. The prayer had inflicted a wound which the Great Physician of souls only could heal. He became a true Christian, and lived a humble and consistent life.

A Warning

The history of Lot stands out as a very solemn warning to each of us as the children of God, and says in language unmistakable, "Beware of worldliness!"

First, he suffered daily vexation for his righteous soul through the filthy conversation and unlawful deeds of those ungodly people of Sodom, 2 Peter 2:7, 8. Second, he escaped from its awful judgment, but at the expense of the loss of his wife, and all his possessions which he prized, and for which he went there, Gen. 19. Third,

his daughters were so corrupted with the horrible wickedness of the place, that his history closed with the foulest blot that could defile the name of one whom Scripture calls righteous: and as a legacy he left the bitter enemies of the people of God, Gen. 19. What a history!

"The way of the transgressor," Prov. 13:15. It is a steep hill away from God. "The world, the flesh and the devil," without, soon find an answer within in the heart that has turned away from Him. Then the various stages are soon reached, "earthly, sensual, devilish." The victim is allured at the top by pleasure, and landed at the bottom in pain.

Poor Lot! what must his feelings have been when the wine was gone out of him and the truth was known? Surely he must have felt like another Nabal, "his heart died within him and he became as a stone," 1 Sam. 25:37. We must beware of the first buddings of worldliness. Our only safety is in keeping near the Lord in the enjoyment of our heavenly portion; then all here will fail to attract; otherwise we shall "fall into the snare of the devil." "Hold thou me up and I shall be safe," must be the language of our hearts. W.E.

The Nail

(Isaiah 22:23, 24.)

"I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his fathers' house, and they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."

There is one nail fastened in a sure place and there the flagons hang and the cups, too. "Oh," says one of the little cups. I am so little, and so black; suppose I should drop." The flagon says, "I am so heavy. so weighty, suppose I should drop." One cup says, "If I felt like that golden cup I should never fear falling." And the gold cup answers. "It is not my being a gold cup keeps me, but its all by the nail! If the nail comes down, we all go! gold cup or pewter cup." But so long as the nail remains, the cups all hang safely.

A sure place, Christ, on whom we hang, Isa. 22:23.

A sure foundation, Christ, on whom we build, (Isa. 28:18).

A sure dwelling, Christ, in whom we live, Isa. 32:18.

Sure bread, Christ, on whom we feed, Isa. 33:16.

Sure mercies, Christ on, whom we trust.

Some Thoughts on Propitiation

Briefly I would state what appears to be Scriptural presentation of the subject which is the substance of this paper. In doing so it is without any intention of controversy, and hardly knowing much that has been written on it; but as believing that the quiet investigation of the Word of God, in dependence upon Him who has given it, must result in the confirmation of the truth to our souls. This is alike the privilege and responsibility of every child of God. "Prove all things" is surely to be done by the one infallible test of truth, the Word of God.

To avoid misunderstanding, I would begin by stating that the cross and sufferings of our Lord Jesus Christ are the one only basis of our relations with God, and the foundation of all God's ways of grace, as well as the basis of stability of the new heavens and earth, which eternally will abide, to the glory of God and the blessing of the redeemed. A work indeed alone in the history of the universe, and which will be the fruitful theme of worship and praise forever.

On the cross, the Sinless One was made sin (or a sin-offering) for us, and in the place of sin-bearing, was given to measure the terrible distance sin had brought in between man and God in His holiness. There the just judgment of God for sin was borne by the Holy One of God, and the cup of wrath was drained by Him to the bottom. Because of His unfailing piety in that solemn hour He was heard, and the righteousness of God which when made sin for us, brought Him to the dust of death, was now debtor, God, having been glorified in Him, to hear His cry and deliver Him; and His resurrection the third day and the subsequent ascension to the right hand of the Majesty in the heavens, bears witness to this.

The cross of Christ being the center, we

have two of the principal results as follows: Man's sin is atoned for, or covered, by the blood of Christ; this is the direct result for those who have true faith; the other side is, that propitiation is made in the heavenly sanctuary by the entrance of the high priest there, in the power or value of that precious offering of Himself without spot to God.

In Leviticus 16 we have the word "atone-ment," or the effect of covering man's sin from the eye of God. This is because it was the suited aspect of that work for the people. Yet on the Day of Atonement the High Priest did that which in the New Testament is called "propitiation," which seems to be effected by the entrance of the High Priest into heaven, to do what was typically representing the blood sprinkled upon and before the "propitiatory" or mercy-seat. Sin had been atoned for, and propitiation offered to the insulted majesty of heaven. The latter being the aspect godward, and the former manward, and these are not to be confounded, still less set the one against the other. May we have reverent hearts in considering so holy and precious a theme. The subjoined considerations may be worth noting in this connection.

Hilasterion was the golden cover of the ark or "propitiatory," the place where the blood was sprinkled upon it once, and before it seven times. In Romans 3, Christ is set forth as this, a propitiation through faith in His blood. This mercy-seat was in heaven and not on earth, save as in the type, the sanctuary was so placed—"the tent which He pitched among men." In this case even it was a figure of heavenly things, "of good things to come" (Heb. 9:5).

Hilaskomai was "to propitiate," and was done with the blood of the victim, which made atonement for sin in the Most Holy Place, where the mercy-seat was and is.

Hilasmus is "the propitiation" (perhaps the sacrifice by which it was made, but Christ, now in the presence of God, is the *hilasmus* for our sins, and not for ours only, but also for the whole world.

(To be Continued)

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

Memorial of a Christian Father

Mr. Hy. Adamson, Toronto, Canada. Died May 10th, aged eighty-two years.

Dear old Father! The telegram that announced his death to us was necessarily brief, coming 10,000 miles to New Zealand. It read thus: "Father home, buried yesterday." At the same time came a letter, possibly the last he ever wrote, which brought me much comfort, and has set one's mind to work as to the past, and the links the Lord has now severed in His all-wise and perfect ordering of our path. Being away from the notes of our last interview with the dear aged man, we can only draw upon a memory, somewhat fickle and uncertain, and which records much that we would fain forget and omit other things more important, that we would rather have fresh in mind. The task, however, is a congenial one. As one thinks of father, one thing looms up above all else, and this is, his faith in his Savior was clear and distinct. "He knew whom he had believed," and further, he knew also that this faith in Him had given him the present and assured possession of eternal life. These two things, a present Savior and eternal life now and forever in Him; such certainly were prime factors in father's faith. And so really did they make him from the first day of his Christian course until the end, that at once he passed them on to others. First to our dear mother, who then contested the matter with him, but finally surrendered, then later to myself and many more beside.

A brief sketch of his life from this point of view is as follows:

Father was born in Beccles, England, and brought up strictly in the Church of England, and he was counted a "good son of the Church." He emigrated to Canada in the same year as our dear mother, in 1853, and by the overruling hand of God reached the same part, Nottawa, Ontario, and at about the same time. He had been aroused about his soul's welfare while ill in Toronto, a short time before this, but "never got the matter settled," as he would

say, until after he had married our mother and was in business life. Soon after this a traveling preacher, an ex-clergman (R. T. Grant) came that way, and asked for the village school-house to preach in, and although father, as one of the trustees, told him we were well supplied with preachers, and had quite enough to support, nothing daunted, the strange preacher came, and father, and others of us as well, always blessed the day that he did.

"How did the meeting go to-night?" was mother's enquiry on father's return from it. "Oh, I'm ashamed to think of it," he said. "Why, no one brought any lights (as was usual in country parts), and the dear man could scarcely see to read his chapter to us, with but one piece of candle." "But" (and emphasis was one of father's strong features, as many of us, his children and others well know), he said: "Ann, I never saw so much light in my life before. Everything looks different to me. He preached from the third of Matthew, and one verse I well remember was: 'And now also the axe is laid unto the root of the trees, therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire.' What I clearly saw was that, however religious we may be and living up to the rules of the Church unless we are truly converted, we are only poor, lost sinners, church and all!" This conclusion lacked neither point nor plainness, and certainly lost nothing in father's "way of putting things." But mother took the defensive at once, and "entered the lists" both against father and the strange preacher. She, in fact, would not consent to seeing him. Unsatisfied as she was with her own spiritual state, which was simply "hoping to be saved," and knowing also full well that the church had never yet made plain to her "God's way of salvation," she nevertheless deemed it to be her "Christian duty" to stand up for the church, and to defend it as best she could. Mother was never "much good in an argument," as the saying goes, and as it was always "meat and drink" to father, it was not long before she was worsted in the new conflict that arose. However, she still held to it resolutely, for this was her strong point, also that she never dropped things hastily, and was ever true to old friends, and "the dear old Church of England" certainly was one of them. Yes,

she held to it firmly and said it as well, "that if you could not go to heaven from our church, she did not believe you could from any."

Father, however, learned a lesson by this incident, and that was, that God alone can give light to any human soul, and also that it is by "the entrance of His Word" that it comes, so he next betook himself to prayer for the further light that was needed, also to searching the Scriptures in order to find it, and for the time being mother was left to "consider matters thoroughly," and in this line, she certainly excelled. Her way of reaching conclusions was not by dint of hard arguments, nor would her way of stating her conclusions be always the most logical, and yet they were, none the less, sound and reasonable to a very remarkable degree.

Thus it was that mother reasoned within herself: "Here, you have been going on for many years, not happy or at peace, as you thought of meeting God, puzzled, too, about this being converted, and wondering also how it came about, and no one has ever made the matter plain to you yet. Would it not be better for you, then, to look into this new way that father has got taken up with, and at least give it a fair hearing. It cannot rob you of salvation, for that you cannot say you have, and if it should turn out to be the right way, what a mercy it would be!" Mother concluded that this was sound sense, at least, whatever else it might prove to be, and forthwith she took that way.

Just after this one night father said, "Well, Ann, are you busy to-night? I have a nice paper I would like you to hear." She responded at once, settled herself beside him with her sewing, and listened eagerly to the paper mentioned and with the happy result that she then and there found peace with God. In view of this fact and to memorialize the Lord's mercy in it we have since had the paper reprinted. ["Can I be Assured of Salvation and How?" Price 8c. Home Friend Office 486 Yonge St. Toronto Can.]

Through this happy result then they were now two upon the way home to glory, and seeing the marvelous change in father and mother through this new religion I next longed to have a share in its benefits and thank God not in vain for it is written:

"He satisfieth the longing soul." Through God's mercy, I had not long to wait, for He had previously plowed up the fallow ground in my soul by the death of a little school-mate, and this was followed up by the visit of an honored servant of God, Mr. J. N. Darby, who in preaching in our school-house asked: "How would it suit you if the Lord Jesus were suddenly to appear from heaven in this school-room?" This enquiry deepened conviction in my soul, and brought matters to a crisis, when one night after father had returned from a meeting he pointed out to me Rom. 10:9, with the result that I, too, was "filled with joy and peace in believing."

We next gathered out to the name of our Lord in that place and later on three others, and by Divine grace and testings and trials not a few, continued to the end.

Then came a fair share of persecutions for the truth's sake, as the Word of God assured us would be for "all who will live godly in Christ Jesus," but thank God, different as they were in many points of character, neither father nor mother ever sought an easier path, nor turned back from the Lord's call of separation unto Himself. Their "faith stood not in the wisdom of men, but in the power of God," and they had no question that He had called them to separation, and also to sanctification by the truth now, and to eternal glory at the end. In this day of chance and change it is refreshing even to think of some such old-fashioned Christians, who do not mind their being counted "behind the times" for believing all the Bible to be true, for taking God at His Word, and holding firmly to such old-time doctrines as total depravity, salvation by grace and other kindred truths. To mother it was much more of a fiery furnace to be misjudged and misunderstood. Father, however, seemed to pass on with regard to fear or favor, in the strong sense that the world was out with God, and he must therefore give it a wide berth. This does not mean, however, that he cared not for the souls of others, for in the forty-six years of his Christian experience, few have done more than he in a personal way, by word of mouth and written ministry, to hold up the banner of the truth. He dearly loved a good tract, and you would please him well, if you could listen to one being

read through, and not go to sleep in the doing of it.

The exercises and conflicts of father's soul, ere he was led to full rest and peace with God, would fill a volume, but inasmuch as none of these are necessarily part of the Divine program, but often merely the result of imperfect testimony, a brief outline will suffice. Long and eagerly he cried: "Lord, incline our hearts to keep this law," with the result that by means of it, he learned how lost and undone he was. Next, he took to church and temperance work, with a measure of relief, but his sore was too deep to be healed slightly, and in his distress he went to his clergyman, who turned him to his well-used prayer-book. But here he found an enigma. It opened with: "When the wicked man turns from his wickedness and does that which is lawful and right, he shall save his soul alive." He set out honestly to do this, but found, though unable to explain it then, that "the law is not of faith," and that the salvation that he stood in need of was "by GRACE through FAITH," and that thus he was thoroughly off the track in the matter, as if he had looked for the sunrise in the west. But there was also in the prayer book another word of Scripture: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). His soul clung to this, and while his clergyman owned to another "that he had never met so strange a case in his life," the break of day was near for father's poor tempest-tossed soul.

He tried other churches beside his own, and one day he drove a new minister out to his appointment in order to converse with him on the burning question of his soul, "How can I get peace with God?" yet the answer was delayed still. He opened his mind to the minister, and enquired as to some of the Gospel invitations, and his liberty to believe them true in his case. This man, however, sorrowfully enough, was not one of God's evangelists, and only told him that all these passages were to be taken in connection with the restricted covenant of grace, and thus were limited to the elect. He promised to send him a book to further explain the mystery, which, however, never came, and doubtless it was just as well, for at that juncture father was badly in need of the Gospel which reads "Whosoever will, let

him take of the water of life freely" (Rev. 22:17).

Father also read many books on these subjects, one especially he recalled being much impressed with: "The Anxious Enquirer Directed," but it dealt too largely with the work of grace *within* the soul, in stead of what is objective, the work of Christ done *for* the soul, or what we call "the finished work of Christ." On this account, it did not afford him the peace and rest for which so long he searched in vain, not because God had made it so difficult of access, but because the stream of His grace had become fouled by human traditions, or another Gospel of Law instead of Grace, had usurped its place. But God was looking on and brought him both to life and liberty soon after.

At one time, father opened his heart to an old-time companion, telling him of how eternal things had become uppermost in his soul, and that he hoped to arrive at some satisfactory end. But imagine his surprise, when he was told to shake off these gloomy feelings and to enlarge his business, and launch out in speculations to divert his mind. There is little question that father could justly have said of nearly all that he first sought spiritual help from: "Miserable comforters are ye all," but safely and surely by means of this also was God working out His purposes of grace and leading him to blessing on a solid basis, that "his faith should not stand in the wisdom of men, but in the power of God." This he learned first was in the Gospel itself, as it was "the power of God unto salvation to every one that believeth." Then later on, after much deep exercise about the evil within him, he learned the power of God for this is the truth of being dead with Christ, and the Holy Spirit indwelling us as our power for victory. The one truth, above all others, that faith found special delight in was that of our Lord's coming again, and to the end it was ever upon his heart, and an unfailing source of comfort to Him. This cardinal truth, where the solemn fact of man's hopeless ruin, and the world's course as leading on to judgment is apprehended by the soul, must ever be a necessary offset to these serious truths. In view of this father once said as to "that blessed hope," "Well, whoever can do without it, we who have seen a little of God's estimate

of the flesh and of the world certainly afford to do so. Then how it sanctifies us *now* to know that we shall be like Him *then*. Here we get it little by little as the power of it grows upon our souls, but then we shall know it in all its fulness."

Father was a very decided man and so if he was wrong, of course he was decided in that, too, and many who were not so decided in their character as he, could easily find things to criticize, and yet be themselves not half so true to their own convictions of right or wrong. His convictions thus were ever to be respected, right or wrong, for you could always be assured that his convictions were never conveniences. If he thought a thing ought to be said or done, no politic motives ever swayed him from the even tenor of his way, which was that "trouble or trouble, it must be said or done." Thus it could not always be said of him that he was most agreeable. But as some of us have often paid dearly enough for trying to save our credit, or the feelings of others by being over agreeable, or shunning what we might not agree upon, we are the more ready to believe that there is one prime virtue in such decided characters, that, at least, we fully *understand* them. In the forty-six years of father's Christian course we have never known him "haul down the flag," or compromise as to the great, vital truths of the Bible which he loved with all his heart. His early Christian character was nursed on such ministry as "The Present Testimony," "Bible Treasury," J. N. Darby's "Synopsis of the Bible," and they formed in him an absolute confidence in the Holy Scriptures of truth.

His last letter to me, Apr. 6th, read thus: "I cannot speak of much change, suffering a good deal, night and day, but my general health perhaps better. . . . Mr. G. is like myself, nearing the end of the journey and soon to hear his Master's "Well done." It is a mournful state of things now, and the proper place is to be in the dust, with others we read of in Scripture in remnant times. His coming is the only hope of seeing things as they should be. How one longs for that moment, but God is so merciful, He lengthens out this day of grace, not willing that any should perish. We hear from — regularly, and he seems to read his Bible and we can only trust the Lord about him. F. seems quite alive and anxious

about the salvation of others. It is nice to see such earnestness. Sorry he doesn't get better teaching for himself; however, we cannot mould one another and there is a day coming when all will see alike. — keeps quite bright and earnest for the salvation of souls. Quite a few come to see us, which is happy. We may (D.V.) be returning to B. soon, although I don't know how. The days are darkening, but the morning cometh, and also the night, blessed and solemn truth. Would that we realized it more and so have our spirits in liberty so as to sound out the solemnity of the day we are living in, and to be ourselves in the enjoyment of that blessed fellowship we are called unto. With much love. Father."

These "Reflections" have done me good to pen, and we trust may others to read. May it be so for Christ's sake! B.C.G.

Four Views of our Lord

Matthew closes with our Lord in the mountain, "where Jesus had appointed them," saying to the eleven: "All power is given unto Me in heaven and earth, go ye therefore," etc., "and teach all nations." His word is, "Claim the world for Me," and He is at our backs.

Mark closes with our Lord Jesus:

1. Sending them forth to every creature.
2. Received up into heaven.
3. Seated on the right hand of God.
4. Working with His sent ones.
5. Confirming the Word with signs following.

So He is at our side.

Luke closes with our Lord Jesus:

1. Leading them out to Bethany.
2. Lifting up His hands.
3. Blessing them.
4. Parted from them.
5. Carried up into heaven, and He is thus over our heads.

John closes with our Lord Jesus restoring His wandering sheep at the Sea of Tiberius, and giving as His closing messages:

1. "Feed My sheep."
2. "Follow Thou Me."

And He is thus before our face.—Ex.

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

Behold Your King*

"Behold, and see if there be any sorrow like unto My sorrow," Lam. 1:12.

Behold your King! Though the moonlight steals
Through the silvery sprays of the olive tree,
No star-gemmed scepter or crown it reveals,
In the solemn shade of Gethsemane.

Only a form of prostrate grief,
Fallen, crushed, like a broken leaf,
Oh, think of His sorrow, that we may know
The depth of love in the depth of woe.

Behold your King! Is it nothing to you,
That the crimson tokens of agony,
From the kingly brow must fall like dew,
Through the shuddering shades of Gethsemane?
Jesus Himself, the Prince of Life,
Bows in mysterious, mortal strife,
Oh, think of His sorrow, that we may know
The unknown in the unknown woe.

Behold your King! with His sorrow crowned,
Alone, alone in the valley is He,
The shadows of death are gathering round,
And the cross must follow Gethsemane.
Darker and darker the gloom must fall,
Filled is the cup, He must drink it all,
Oh, think of His sorrow, that we may know
His wondrous love in His wondrous woe.

F. R. H.

Gaining the Victory

It has ever been the path of the true child of God, in a world where sin reigns unto death, to "fight the good fight of *faith*," and it is also his holy privilege to say: "Thanks be to God, which giveth us the victory through our *Lord* Jesus Christ" (1 Tim. 6:12; 1 Cor. 15:57).

These two Scriptures, referred to, indicate both the *source* of the Christian's power, as being in his Lord and Master, and the *means* of utilizing it, faith, simple faith.

The first definite mention of any warfare in Scripture is in Gen. 14, in the conflict of the four northern kings with the five kings of the vale of Siddim. With this "striving of the potsherds of the earth," the man of

faith, however, has nought to do, for all this was but the politics of this world, and he walked apart from it all as "a *stranger* in the land," for did he not dwell in Hebron (*communion*), and was not both his name and character, Abram the Hebrew (*pilgrim*)?

There came a time, however, when even Abram took a hand in the conflict, when it was plainly not the outcome of "lusts warring in the members," as with the kings, but in the energy of "faith, which worketh by love," and that overcomes the world." The occasion was plain and simple—"And when Abram heard that *his brother was taken captive* he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also and the people" (Gen. 14: 14-16).

The object of this war, on Abram's part was:

1. THE GOOD FIGHT OF FAITH; or, *Deliverance from the Hand of the Enemy.*

Lot had been taken captive, for while he had come out with Abram into the path of faith, he had not exercised faith to walk in it, and the result was he had chosen for himself, without reference at all to God's will for him, and so had "pitched his tent toward Sodom," where men were sinners before the Lord exceedingly," and where later this conflict that led to his captivity arose (Gen. 13 and 14).

Lot had not treated Abram, his uncle, at all right in taking the prior choice, he being the younger and Abram might have reasoned upon this fact, as many do, that it was as well to let him reap what he had sown, or he might also have argued, It will be mere waste of time to rescue him, for he will only go back to his former course, which, true enough, he did. But, no such feelings swayed Abram's heart and hand. One thing loomed up above all other considerations; he saw his brother Lot in trouble a captive in the hands of the enemy, and it stirred his soul to action. His eye affected his heart, and his heart moved his hand.

His first action was preparatory and is even a necessary prelude to victory.

2. THE PREPARATION OF FAITH; or, *The Putting on of Armor.*

The word, "Abram armed his trained servants," presents this preparation for victory. His men were "*his own men,*" not "the sons of the stranger." They were "*trained,*" and not a mere medley, each doing "what was right in his own eyes." They were all *numbered also,* to a man, each name being enrolled, each character noted, and each one with his place assigned, and his work marked out, as "*trained*" would fully suggest.

3. THE ENERGY OF FAITH; or, *The Order of March.*

"Abram pursued them unto Dan," and after he smote them, "pursued them again unto Hobah on the left of Damascus." First, then, he "*pursued* them." His was the attack. He did not wait for them to invade his own camp at Hebron. He felt it *was* invaded by the fact that "Lot his brother was taken captive." *Pursuing* was "the order of the day" for faith. First, it was unto Dan, or judgment, as it implies. That is, Abram was not playing at war nor trying to see if he could secure Lot without any active warfare. No, war was on and Abram thus wars a good warfare for he both pursued the enemy unto Dan and smote them and when this was done he further pursued them to Hobah or "*hid- ing,*" on the left of Damascus. This meant a march of about 153 miles from Abram's tent at Mamre on a mountainous road, to Hobah.

Next, we may note:

4. THE PRECAUTION OF FAITH; or, the "*order of battle.*"

"Abram *divided* himself against them, he and his servants *by night,* and *smote* them."

This "dividing himself" may not seem a good policy, in the world's reckoning, where "Union is strength," but it was none the less faith, for a few with God are stronger than a host without it. Then they were divided by *night,* so unless they were protected by God, they were sure to perish among the enemy. But God was both their light and their shield, as they proved Him to be, and they *smote* the enemy, great and powerful as they were, and baughty by their past victory.

5. THE TRIUMPH OF FAITH; or, *The Results of Victory.*

"He brought back *all the goods,* and he brought again his brother *Lot,* and his *goods,* and the *women* also, and the *people*" (v. 16).

In this, we see that no unworthy motives moved these warriors of faith, no mere greed of conquest, nor love of display, but the unselfish, blessed service of deliverance of the captives and spoil from the hand of the enemy.

Dear pilgrim warrior, Abram, who risked life and limb to deliver thy poor captive brother, thy reward is sure! But it is not all *future,* for "Melchizedek brought forth bread and wine and he was the priest of the Most High God and he *blessed him,*" etc. God saw this need for the strengthening of faith which had gained the victory and purposed also another as to the King of Sodom hence the ministry and blessing of the Royal Priest toward the returning victor.

6. THE OBLIGATIONS OF FAITH.

But if Melchizedek has something to minister and a blessing to bestow upon Abram, so in turn had Abram somewhat to impart also, as we read: "And *he gave him tithes of all.*" God had given the victory, and Abram now owns the gracious obligation by "paying tithes," or a tenth of all the spoil, to the priest of the Most High God. How sure a road, this, to the gaining of a further victory! The man who puts into God's hand what belongs there and so gives Him of His own again is thus armed against receiving from the hand of the world the gifts that ensnare the soul.

7. THE SEPARATION OF FAITH.

"The King of Sodom said unto Abram: "Give me the persons and take the goods to thyself." This proposal, from an every-day, worldly standpoint, looks most fair and just but the man of faith detects in it a snare and had already anticipated it, as his answer plainly implies: "And Abram said to the King of Sodom I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that *I will not take* from a thread even to a shoe-latchet and that *I will not take anything* that is thine lest thou shouldst say, I have made Abram rich" (vs. 22-24).

This answer is sublime. It is, moreover, the deep-seated and mature convictions of

faith that overcomes the world. The very faith that smote and pursued four kings to Hobah, also "gave tithes of all" the spoil to Melchizedek, as the due recognition of the battle being the Lord's, now most carefully eschews all alliance with the King of Sodom. Abram's language is simple, and witnessed of a victory gained already on the return march, for he says: "I have lift up mine hand," etc., showing it to be no passing impulse, but a fixed and settled principle governing his soul. As he said "Yes" to one king, so he says "No" to the other, and faith shines out in each most plainly!

8. THE DISCRIMINATION OF FAITH.

But while Abram paid tithes to Melchizedek, and refused the goods of the King of Sodom, he carefully recognizes the claims of Aner, Eschol and Mamre, saying: "*Let them take their portion.*" Beautiful simplicity and discrimination of faith was all this, witnessing, as it does, that Abram, "the father of the faithful," is as much here in the current of God's will, as when obeying God's call at the start, or offering up Isaac, later on. All is in due season, as the tree of life bears its fruit every month.

But as there was a happy and assuring prelude to this war-chapter in Abram's life, so is there also an equally happy and assuring sequel. As to the former, we read, chap. 13:18, after the Lord's call to walk through the land: "Then Abram removed his tent and came and dwelt in the plain of Mamre which is in *Hebron, and built there an altar unto the Lord.*"

9. THE REWARD OF FAITH.

Then, in beautiful sequence, we have in chap. 15:1, "After these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am *thy shield*, and *thy exceeding great reward.*" How precious a cordial to Abram's faith, after such an episode. Exposed to danger and death at the hand of the enemy, and yet made more than conqueror, how plainly had he proved that God was indeed his *shield*, and covered his head in the day of battle! But there was also the even sorer test of the spoil, and the offer of it by the King of Sodom. It were easy enough to reason that it was "*the spoils of war,*" and his was the toil and cost and victory; moreover, it was pressed upon him by the King of Sodom. But Abram was ruled by the fear and Word of God, and hence his victory in this second

case. He knew, doubtless, as did the Divine historian, the solemn: "But the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:13), and so his path was plain. Faith cometh by hearing and *hearing by the Word of God.*" Hence his holy purpose and vow: "*I have lift mine hand . . . I will not take,*" etc.

How few of us are like him in these various and sturdy manifestations of faith, we may well realize! But may our gracious God, who only humbles to exalt us, emulate us by this holy example of faith, and give us, too, to "war a good warfare, holding faith, and a good conscience" in this day of great evils and feeble faith, for His name's sake!

B.C.G.

Some Thoughts on Propitiation

(Continued from July No.)

Taking into consideration all the passages in which these connected words are used, it would appear that properly the work of propitiation was made in heaven, by the High Priest of our confession entering with, or in the value of, His own precious blood. Where He becomes, according to 1 John 2, the propitiation for our sins and for the whole world. He is also set forth a "mercy-seat" through faith in His blood, to all who approach God as sinners, in His name, and all such are sheltered by the righteousness of God from deserved wrath, they are washed, cleansed, forgiven, justified, and sanctified in virtue of the work done upon the cross, where Christ bore their sins in His own body on the tree.

The sacrifice of Christ, the offering of Himself through the eternal Spirit without spot to God, is the efficient basis of all else. The sins are covered or atoned by the blood of the cross; but to say that the idea of *propitiation* having been effected by Christ as our High Priest entering heaven to present Himself before God, militates against this, is a rash and hasty denial of what Scripture seems to teach when the use of terms is enquired into. That He should appear thus in the presence of God, seems to be the proper aspect of that side of the work which Scripture terms propitiation, that is, satisfaction given to the Majesty of Heaven, against which man has so grievously offended by his sins; and God can now

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be favorable, consistently with His holy character, towards the sinner.

But that which has satisfied the claims of God's throne, has also met the sinner's need as before God, that is, the blood atones for, or covers the sin. In Hebrews 2 we evidently have Christ's sufferings in life as well as in death, giving Him His fitness to fill the place He now occupies for us in the presence of God. His sufferings in life give Him capacity to know what trials the people of God endure in the wilderness, and how to succor suitably those who are suffering thus from the proving of their faith. For sin in them, in its incipency, as well as when it has broken out, the Word of God is provided, to search out, even to "the thoughts and intents of the heart," and to make all manifest in His presence with whom we have to do. Set upon the ground of His perfect work, we do not need to spare the sin, nor sympathy with it, but to judge it, and for this the sharp two-edged sword of the Word is provided. But in contending against it we suffer, and this is answered by the sympathy of our High Priest, who ever lives in the presence of God for us, and lives to intercede, so that we can come boldly to the throne of grace.

His sufferings on the cross, of course, were to atone for sin. Till all the suffering was completely finished He was not perfected as the Great Captain of our salvation, and the sufferings were not complete till death had ended all.

In the sanctuary above He appears to present Himself in the fruits of His sufferings, and enters as the Great High Priest of our confession, and to this Scripture seems to apply the term propitiation. It is only a part of, or consummation of the whole work, and one of the many parts of that great work is not to be set against another, whilst it may well be distinguished, as the Word of God seems to point out. The basis of all was the sufferings of the cross, but no part could be omitted of that wonderful work, which stands, and ever will, as the most stupendous work in the history of the universe.

It seems difficult to believe that the Lord Jesus entered upon His priestly functions or office, until as Scripture appears to mark out, forty days after the resurrection He ascended up to take His place at the right hand of God. Human haste does not mark

the ways of God, to Whom intervals of time are nothing, save as often designating important truths. The forty days which intervene may well mark another time of proving, or witness to God's satisfaction in the One who had done the work. He was still a man, perfect and complete, body, soul, and spirit. The proving in the wilderness brought out His moral perfection; the forty days in the world after resurrection were the witness to the perfection of His wonderful work of testimony and in suffering, and that He was still a man, though also God over all, blessed for ever; and fit to ascend up and fill the place He does in the presence of God for us.

To count Him as doing priestly work before that, in its proper sense, does not seem to have any support from Scripture.

The whole of Hebrews forbids the thought. The sanctuary He ministers in is a heavenly one, and is expressly contrasted with the earthly. Aaron's rod that budded seems to proclaim the same truth, whilst the express declaration that "if He were on earth He should not be a priest," shuts out the thought completely; as does also the witness of the Word that is priesthood could not terminate with death, to be taken up again, but was "after the power of an endless or indissoluble life."

The difficulty is more in appearance than reality that as Aaron slew the sin-offering on the great day of atonement, so Christ offered up Himself and therefore was acting as priest. But it must be remembered that Aaron did this, not as proper priestly work, but as the representative of the people, exceptionally on that one day; and it was rather the offerer's work to slay the sacrifice, and he stood representatively for the nation and therefore did all; and this seems to be the intention of that act on the day of atonement.

Acquired habits of thought, and teaching we have listened to without following the apostle's injunction not to "despise prophecies, but to prove all things and hold fast what is good," may lead to reading into Scripture what is not there, but the reverend study of that precious Book, as those who fear even in the smallest degree to depart from its holy instruction, can only result in blessing of those in whom it is mixed with faith.

R.T.G.

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

*The Valley of Baca**

Too weak to think, Lord! too weak to pray!
Too weak for song of praise! yet still I say:
"Now draw 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 silently 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 befall;
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.

Self-Control

A famous horse-trainer had a particularly bad-tempered horse brought to him for subjugation. At the first act of ugly temper on the part of the animal, the trainer paused, put up his whip, and said with a deep drawing of his breath, "Now, first of all, let me get a good grip on myself!" After that his mastery of the horse came, not as an accident, but as a sequel.

The man who can master himself can master a horse or anything else he has a mind to, and Scripture says: "He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly" (Prov. 14:29), i.e., controlling himself manifests great understanding, bad temper is always a sign of weakness. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). One has said: "Self-mastery is the greatest of all victories. Men have subdued kingdoms who were defeated in the effort to control themselves.

A hasty temper is often excused on the ground of natural infirmity, but it is rather the evidence of unjudged pride and impatience. "Learn of me," said our Lord Jesus, "for I am meek and lowly in heart." In the school of God self-control is one of the first lessons given us, after speaking of the "Divine power that hath given us all things that pertain to life and godliness," and the precious promises for faith's grasp (2 Peter 1:1-7). There are enumerated seven needful things to demonstrate to others the power of a new life in us, show faithfulness, and "make our calling and election sure." The third thing in the sum of addition is "add to knowledge temperance, or self-control." The first thing, as we learn the truth, is to recognize the claim that the truth has upon us, it is given to mould us, so that the hidden man of the heart may be seen in all our ways.

How needful in a world where everything is contrary to God, is self-control, and its importance is shown by the number of times the Spirit of God brings it before us in the Word (Acts 24:25; Gal. 5:23; 2 Pet. 1:6; 1 Cor. 9:25; Titus 1:8). We are left to live for Him who died for us, and it is of the utmost importance that self be kept well in hand, otherwise our testimony will be marred, and failure will mark us. Mastery is what we must learn, if we wish to have power with others, and the horse trainer's words show us the way. "First of all, let me get a good grip on myself." Power inevitably flows from self-control. The lack of this, what havoc it has wrought in testimony to the world in unguarded ways, etc., and in our dealings with fellow-Christians, and in assemblies what sorrow and division has been caused, which largely could have been avoided, had self-control marked us. The Lord give us to learn from the past the lesson of temperance, and if we would be strong, we must put the bit and bridle on ourselves and so acquire the secrets of mastery and success. The blessed Master has said, "Learn of Me," and in 1 Peter 2:21-23, we read: "Leaving us an example that we should follow His steps." The case of Moses (Num. 12), David (2 Sam. 16) and many others could be cited in the lives of Old and New Testament worthies, who in times of trial showed self-control, glorifying God. The Lord enable us to do likewise. G.L.P.

The Light of His Countenance

"Turn us again, O God, and cause Thy face to shine, and we shall be saved" (Ps. 80:3, 7, 19).

The words: "cause thy face to shine," is translated: "Lift up the light of Thy countenance" elsewhere in four relations.

1. OUR SINS—exposed in His sight.

"O Lord, Thou hast set our iniquities before Thee, and our secret sins are in the light of Thy countenance" (Ps. 90:8). The first thing that the light of God's countenance does to a soul is to show a man his sins.

2. LIFE—imparted to us from its source.

"In the light of the King's countenance is life; and His favor is like a cloud of the latter rain" (Prov. 16:15). A real Christian is one who has seen "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

3. SALVATION—by the Savior's right hand and arm.

"They got not the land in possession by their own sword, neither did their own arm save them, but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them" (Ps. 44:3).

4. WALK—of a redeemed people in His presence.

"Happy is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance, in Thy name shall they rejoice all the day" (Ps. 89:15). The trumpet sound, or "the trumpet of jubilee," brings life and salvation, and the power to walk with God. G.

What is Purgatory?

Such was the enquiry by a friend of one who called himself "a Holy Roman."

"It is a place of REST, we are taught in our Catechism," was the Roman's reply.

"What in the world, then, do you want to get out of it for?" asked the other. "I thought it was a place of *suffering* and torment, out of which you could only get liberated after receiving the full penalty of your sins, but that the priest saying masses were intended to help you out sooner, and that is why you paid for them to be said. Is this *all a mistake?*"

The Roman tried to explain the difficulty and later gave his friend a book, in which "the Fathers" quoted so thoroughly disagreed that he was more mixed up than ever about the matter.

"Purgatory," says another, "is a place of purging or cleansing of sins that remain, that have not been confessed or forgiven during a man's lifetime, which looks quite reasonable, I'm sure."

"I have read your Douay Bible carefully, and I cannot find in it *anything about Purgatory*, and that is what surprises me, for surely there ought to be some allusion to it somewhere there, if true. As a man, then, you must confess that you do not want to go to Purgatory."

"Oh, no, no one *wants* to go there, or likes the thought of it at all, but then we can't get out of it. As we can't get fit for heaven before we die, we must do so after, and that is what Purgatory is for, it is to rid us of all remains of sin, and make us pure enough for Heaven."

"Let us test this matter of Purgatory," said one plain man to another:—

"If a Roman Catholic priest saw a man drowning in the river, would he not count it a manly action, or a humane act to jump in and save him without any bargain as to reward at all? Now the presumption is that the priests can, at least, *relieve* the lot of those who are in Purgatory, and help also to deliver them out of it by the saying of masses. Your priests profess to believe this, do they not?"

"Oh, yes," the Romanist agreed.

"Then, if they can help a fellow mortal out of a far worse case than drowning, and will not do it until they are paid a certain fee, must we not believe either that they do *not* believe in it themselves or else if they *do*, that the love of Christ does not constrain them, for He came to *give His life a ransom* for many?"

"I sometimes wonder if they (the priests) believe what they profess to believe, by the way they act, and the regard they shew for money, when Peter said 'silver and gold have I none, but such as I have, give I thee.'"

A High Church dignitary in Rome once said:—

"It's a grand thing for us (the clergy) this glorious delusion of Purgatory," and that is what many others feel about it.

Another Roman told us "a great joke" the

story of a man whose father was being prayed out of Purgatory, and when he learned that at last his head and shoulders were out, refused to pay more, saying: "Oh, I know he can finish the matter himself, if he has got that far, for he always could get out with half a chance."

"The Holy Ghost came down at Pentecost and formed the Church, you believe that?" said a Christian.

"Oh, yes," agreed the Roman friend.

"And from that time on He has been adding to the Church ever since, so that it still goes on." To this also his friend agreed, and so he proceeded:—

"Then one day there will be a stop to this, for the Lord has promised to come again, and He will certainly keep His promise. So when He does, *this* is what will happen. He will raise all the *dead* in Christ and change all the *living*, who are on the earth at that time, and it will be done in a moment, in the twinkling of an eye."

This proves, then, that some members of the true Church will not even go through *death* at all, and certainly they cannot go through *purgatory*, for they will be caught up *alive* and changed *in a moment* at the Lord's coming. The way these verses read in the Douay or Roman Catholic translation of the Holy Bible is: "For this we say unto you in the Word of the Lord, that we who are *alive, who remain unto the coming of the Lord*, shall not prevent them who have slept, for the Lord Himself shall come down from heaven with commandment, and with the voice of an unchanged, and with the trumpet of God. And the dead who are in Christ shall *rise first*. *Then *we who are alive, who are left*, shall be taken up together with them in the clouds, to meet Christ, in the air, and so shall we be always with the Lord. *Wherefore comfort ye one another* with these words." (1 Thessalonians 4; 14-17.)

"This event, then, plainly shuts out *Purgatory* altogether for all true Christians, whether Catholic or Protestant, for it says that the *dead and the living shall be caught up together* to meet Christ in the air."

That this will not be true of *every* one that has *died*, nor of every one that will be found *living* when the Lord returns, is plain from the Apostle's words in 1 Coriuthians 15; 51-57: "Behold, I tell you a mystery. We shall

all indeed rise again, but we shall not *all be changed*." That is, only the true saints, believers or Christians will be changed, and so we must not take shelter behind belonging either to the Catholics or Protestants, for many "Holy Romans" are everything but holy in their lives, and many also who boast of being Protestants are no better, but often worse. Denominations in no wise figure in this matter, but living saints and departed saints, and "saints" mean "*all who are saved*."

"You told me you were a Roman Catholic. Have you always been one?"

"Oh, yes, I have," was the reply, as though he stood on firm footing there.

"Can you tell me how the Roman Catholics regard our Lord Jesus Christ. Don't they call Him *our Saviour*?"

"Oh, *yes*," he said solemnly.

"Then *why* do they say this of Him? Can you tell me if they believe that He *saves* them now, and what does He save them *from*?"

"Oh, well, it does not all come at once, and we must live up to the rules of the Church, or we can get no good of it."

"But, when you say '*Our Saviour*,' do not the very words mean that *you possess* Him, and also that *He saves* you? That seems to me to be their plain meaning. '*Our Saviour*,' or the one who saves us by His holy death."

A woman who was converted in Australia and who had been first a strict Catholic, and then a Freethinker, gives her solemn testimony as follows:—

"On going to the priest to have him say a mass for a Protestant friend's soul, she asked him, How much is it?"

He said: "a guinea." "How is that?" she enquired. "It is only half a guinea in England." But she had to pay the guinea as the priest would not lower his charge. She overheard this very Roman Catholic priest later say to another priest: "It is *useless* to say masses for Protestants in Purgatory." She then stepped up and touched him on the shoulder, enquiring: "What did you take my guinea for?"

This fact, however, so disgusted her, and made her lose faith in the priests, that she became a Freethinker, but later on she was brought to see her need of a Saviour, and to come to God without anyone between but our Lord Jesus Christ.

Reader, "there is *one God*," and to Him, you and I, and every soul of man must answer about our sins, for He is "Judge of all. There is also *one mediator between God and man, the Man Christ Jesus*," and to *Him* we must go in true repentance as sinners, and in simple faith as believers, or we will be, as sure as God lives, not merely put "into Purgatory," but "cast into the Lake is fire, which is the Second Death." (Rev. 20; 14, 15.)

This matter of Purgatory, then, is a simple one. The Roman Catholic, as well as the Protestant Bible, declares that Christ and making *Purgation* for sins, sat down on the right hand of God—that He *purges* the conscience from dead works to serve the living God, and that the worshippers *once purged should* have no more conscience of sins. (Heb. 1, 3; 9, 14; 10, 2.)

It also tells us that what the Heavenly Priest purges away our sins *by* is His own "precious blood." Of this, Peter wrote, "*Redeemed by the precious blood of Christ.*" (1 Pet. 1, 19.)

Of it, John also wrote these blessed peace-giving words: "The blood of Jesus Christ, God's Son, *cleanseth us from all sin.*" (1 Jno. 1, 7.)

Hence, we conclude that the *only* Purgatory that is found in Holy Scripture is THE BLOOD that cleanses from ALL SIN. This being true no other Purgatory is ever needed. There is, however, the daily cleansing of a Christian's walk, based upon this as the Lord Jesus told Simon Peter as he washed the disciples' feet: "He that is *washed* (i.e., bathed all over) needeth not save to *wash his feet*, but is *clean every whit*; and ye are clean, but not all," referring to Judas. (Jno. 13, 10.)

God's perfect remedy for sin, then, is first the "precious blood" that maketh atonement for the soul's guilt, and the "Holy Water of the Word of God," which cleanses a man's ways from the defilement of sin. To present this double cure for sin, the blood and water flowed from our Saviour's holy side, that we might see there the *only Purgatory* for sinners. And thank God we read: "There are three that bear witness on earth, the Spirit and the Water and the Blood, and *these three agree in one.*" (1 Jno. 5, 8.) Then, my reader do *you* agree with them?—B. C. G.

Thell Dry a' yer Tears*

Tune: "I'm Waiting for Thee, Lord"

He a' gangs beside ye,
Tae bear a' that grieves ye
He kens a' yer trouble, yer doots an' yer fears.
Bereft o' a' gladness;
When crushed down wi' sadness,
Hae patience and Jesus will dry a' yer tears.

He kens a' that grieves ye,
An' lang's tae relieve ye,
He's gane thro' the sorrows, the anguish 'an
The trials and the losses, [fears,
The pain and the crosses,
Hae patience, and Jesus will dry a' yer tears.

When lonely and eerie
When heart sair an' weary,
When dark clouds o' trouble bring sighing an'
There's ane gangs beside ye, [tears
To share a' that grieves ye,
Hae patience, an' Jesus will dry a' yer tears.

Be a' leal and faithfu'
Tho' cast doon an' waefu'
Aye lippen (trust) tho' burdened wi' sorrow an'
When a' seems against ye, [fears
He aye bides beside ye,
Hae patience an' Jesus will dry a' yer tears.

True prayer is pictured in the following striking illustration:—

"Far away in the Taurus Mountains some remarkable bells are hung on the summit of the peaks. No hand ever rings them. Silent and dumb they hang there in the sunshine. But when the storm wind comes they begin to swing, and then to peal; then their chimes are heard in the valley far below. God, the Lord, has hung in every heart a praying bell. Yet how often in the sunshine it is silent and dumb. But when the storm wind of trouble comes it begins to ring. Necessity teaches prayer."

"There are certain surface values in the Bible which are easily seen, and which we may share without any special effort in laborious digging, but the distinctive values are hidden, and are easily missed."

All poems and prose articles in this number marked with an asterisk (*) have been reprinted and can be obtained at this office in small or large quantities.

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

Some Lies in the Bible

"Lies in the Bible?"

Yes there are plenty of them there, there is no doubt of that, but are they lies of the Bible itself or lies that *it exposes*, and nails to man's counter, as it were, because it is in itself a book of absolute truth? THIS is the crucial question. Can we trust the Book that exposes all lies, and also stamps as truth what will bear its infallible test, a test, moreover, that is easy to arrive at? "Men do not grow grapes of thorns or figs of thistles." Everything within, around and above us, sooner or later, declares its true nature by *what it produces*.

We avow therefore all the lies, either spoken or acted are from "the father of lies," as their source, and from his lying spirits, or from his unhappy dupes among men, who are proved by that fact to be of their father, the devil, whose works they do. Of some it was once said: "The Cre-tans are always liars, etc., . . . this witness is true. And God has said that "all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death" (Rev. 20). That is, in choosing Satan's course, as "a liar and the father of it," men are forewarned as to sharing his doom, for manifestly the arch-liar and the God of truth cannot possibly dwell together. God will have heaven as His throne, and earth as His footstool, and Satan and all rebels with him, will be cast into "everlasting punishment, prepared for the devil and his angels (Mat. 25:41).

Let us, then, investigate this matter, and nail some of these lies, one by one, at the doors of those guilty of them, so that we may rid ourselves of the thing which God hates. God is "a God of truth and without iniquity, just and right is He" (Deut. 32:4).

The *first* recorded lie, which, however, was one in fact, while not in appearance, is that of Satan to Eve, as to the forbidden fruit. This we may designate, by way of distinction from others as

1. Lie of *insinuation*, or covert lie.

Satan did not approach Eve openly, whether in the form he assumed of a ser-

pent, or in the words he used. He came as a "beast of the field," a part of that fair creation which God had called "very good," and he came not apparently to inform her of anything, but to ask of her a simple and harmless question: "Yea, hath God said, ye may not eat of every tree of the garden?" He proffers no opinion of his own, and it would seem hardly even *in* de a suggestion. But in that apparently harmless enquiry there was a *covert lie*. He, by it, raised in Eve's susceptible mind a suspicion as to God's perfect love in withholding the *one* tree out of myriads, for this one He claimed as His own. Eve fell a prey to his subtle lie. She began, at once, to see things as Satan suggested, and in that light, or rather darkness, she saw such injustice in not having *every tree* put at their disposal, that she then began to add to what God had said, by the words: "Neither shall ye *touch it*." This did look very arbitrary, if it were true, and as Eve now persuaded herself that it was so, she was thus quite ready to believe in further wrong on God's part also.

The next recorded lie, that of Satan also, was what we may term:

2. A lie of *barefaced effrontery*.

Satan says: "Ye shall not *surely die*, for God doth know," etc. This lie referred directly to the solemn fact which God had just told Adam of, that in the event of his disobedience "he should *surely die*." Satan himself being a rebel, he could lead others in his wake, and then deceive them as to the result which God forewarned them of as inevitable, their death and judgment.

His next lie, in this same connection, we may term:

3. A lie that is a *half-truth*.

Satan goes on to say: "For God doth know that in the day ye eat thereof, then *your eyes shall be opened* and ye shall be *as gods*, knowing good and evil" (Gen. 3:5). Yes, God *did* know all this, and more also as to it, and Satan only uses the truth which he tells, as well as the truth which he withholds, to more effectually pave the way for this cruel and murderous lie. These three phases of a lie are all *Satan's*, the father of lies, who "abode not in the truth." But now we must pass from this view of it to another, for "evil communications corrupt good manners," and so we find Eve, Satan's auditor, telling her first lie in the words which she added to Gods, viz., "Neither

shall ye *touch it*." This may, then, be termed:

4. A lie which is *based upon* the truth.

It was both an addition in actual words, and also a false view of the matter entirely. A heart preserved by the truth and delighting in the God of truth, and His all-wise and perfect ways, would not have thus played into the hands of the enemy. But Eves act, in giving ear to a beast of the field, and thus taking the lead of her husband, and so acting without his counsel or support, was in itself a lie, which we may term:

5. A lie of *independence*.

Had not all the animals been brought to Adam, as part of his dominion ere Eve had even been formed, and had not she then been brought to him as an helpmate for him, to "do him good and not evil all the days of his life." Thus was not her act, as though, (1) the animals were her dominion, and (2) as though she was competent to act for herself apart from her husband, to whom God gave her, distinctly an act, or lie of *independence*?

Further, Adam's act also, taking the fruit from Eve's hand, which he well knew belonged to God, and of which God had said: "Ye shall *not eat* of it," etc., was what we may call:

6. A lie of *disobedience*.

"No words could have been more explicit, and no responsibility more clearly and simply stated than was Adam's in this command of God: "Of the tree of the knowledge of good and evil, *thou shalt not eat of it*: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17)." Thus Adam's lie was not one which emanated from ignorance either of God's command, nor yet of the results of disobedience. Neither was he deceived, as was Eve, by the false light in which Satan had set it before her, and yet Adam, while not deceived," was in the transgression." His sin was thus not that of weakness but of *willfulness*; he acted with his eyes wide open, and took at Eve's hand what God had forbidden, and thus "worshiped and served the creature more than the Creator." Thus his sin was a lie against the God to whom he owed allegiance, a lie of *disobedience* to His sole and express command.

But alas, they do not end here, nor are they all simply acted, but many also, *spoken*

lies as well. God, on the event of their fall, came down to seek after the erring pair, and they for the first time hide in the thicket from His face. All their course, so far, was but a threefold lie—they had stolen from God's one tree, mutilated another in making their fig-leaf aprons, and finally abated others from their happy and God-ordained uses by hiding behind them as they thought, from the face of Him who had made them. But now, as God goes after them and enquires where they are, He addresses Himself to *Adam* as the responsible lord of creation, and Adam's unhappy reply is only as we may term it,

7. A lie of *evasion and excuse*.

He says: "I heard Thy voice in the garden, and I was afraid, *because* I was naked: and I hid myself."

How manifestly all this was a lie, and in more than one relation! God had asked: "Where art thou?" and this enquiry Adam did not answer. He instead stated *how* he was, afraid and hiding. Then the reason he gives for this strange cause was as manifestly a deceit. He says his fear was because he heard God's voice in the garden, whereas this was previously his heart's delight. Next, he said: "I was afraid *because I was naked*." How plainly all this was but a lie further learned from "the father of lies," for had not God created him naked, put him to sleep naked, brought Eve to him while they both were so, and later only clothed them when their sin had brought in its wake the shame of nakedness? And yet he had never previously been afraid, either at the sound of his benign Creator's voice, nor *because* he was naked. Yes, the Divine record is all against him, for we read: "They were *both naked* the man and his wife, and were *not ashamed*" (Gen. 2:25).

What, then, was the *truth* of the matter? Man was created naked, and yet needed no clothing until sin had come in, and disturbed his happy relations with God. And now they were naked, both in soul as well as body, hence God had come to provide both the one and the other. Thus Adam's reply was also a treble lie, for while he was unfallen, God's voice had no terror for him, his nakedness had not caused fear, nor yet hitherto had he to hide from Him, in the light of whose countenance was life. Such,

then, is the character of all excuses or evasions, and their sad course leads to

8. A lie of *self-defence* or justification.

God's next enquiry of Adam: "*Who told thee that thou was naked?*" while it proves fully that he had neither then become naked by his fall, as some teachers would have us believe, nor that his nakedness was the least cause for fear, it yet went to the very root of the matter. Whose company had Adam been keeping and whose voice had he been heeding? Alas, this simple fact, instead of producing the confession which was meet, only led Adam to further evasion, and also if there was blame owned at all, to place it at God's door instead of his own. Passing by entirely the first part of God's enquiry he answers the word: "*Hast thou eaten?*" with: "The *woman* which Thou gavest to be with me, she gave me of the tree, and I did eat." All that Adam replied was true enough in itself, yet it all witnessed against, instead of for, his case. First, God *had* given a woman to be with him, and Adam had hailed her appearance with delight, and named her in wisdom and approval. For this, surely, God was worthy of thanksgiving rather than of blame. Then, if this woman had stepped out of her place, instead of keeping it, in to both Adam's and God's, and thus in result into Satan's, as being that of a tempter, was God aright to blame for this? Or rather was Adam, for following in Eve's evil course, and hearkening to her voice above that of God's, and so in turn becoming both an ally and imitator of Satan, whose lies are his covert from detection?

The Lord, next, turns to the woman, asking: "*What is this that thou hast done?*" the question implying that she had utterly failed to serve the end for which God had created her, "to be an *helpmate* for man." She had acted apart from, and independently of him, and thus really against him, because we are only able to fill the actual place in which God had put us, either to His glory or to our own and others' profit.

Eve's answer was shorter than Adam's, but it, too, had in it strongly the element of excuse, and blame for another, if not indeed indirectly for God Himself. The fact that she says she was *beguiled* may seem to intimate a partial confession, but she has no word of self-reproach, nor of contrition.

It seems thus, rather as with Adam, the shifting of blame from herself to the serpent, as though implying that his subtlety was a good and sufficient excuse for her act. Instead of this the fact that it was a serpent or lower creature that approached her, was indeed her safety, had she but known it, for had she but turned to Adam, he would have proved her protector as well as husband from a creature over which God had placed him as lord. But, so to speak, the very air was foul with the presence of the evil one, and only the bright shining of God's own light could dispel the unhappy spell in which their souls were held.

The God, who was both Creator and Governor of the universe, is thus of necessity by reason of man's in, constituted a *judge*, and so anticipating the judgment day, He holds His court in the very scene where sin had wrought its havoc, but only the more fully to display His wondrous and varied character. He exposes in the light, and pronounces judgment in equity, upon the sin of each, and then in turn clothes the guilty pair, who had so wronged Him, thus displaying both His mercy and His truth, His grace and holiness alike. B.C.G.

"Precious Faith"

Such is what God counts it to be and so He inspired His servant Peter to write that "the trial of your faith is *much more precious* than of gold which perisheth" (1 Peter 1:7). This, then, in very fact it is—"Precious faith"! Without this faith "it is impossible to please God," but with it, how many who greatly wronged and displeased Him have become the objects of His favor now and forever.

The great apostle of the Gentiles, amid all his trials and sacrifices could say: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are *not seen*; for the things which are seen are temporal, but the things which are *not seen are eternal*" (2 Cor. 4:17, 18). He, by faith, recognizes heavenly glory as so grand and enrapturing that he felt it no loss to resign the best offers of the glory and grandeur of this world.

One phase of faith, here given, is: "*We look not at the things which are seen.*"—all

the perishing trifles that charm the eyes and hearts of men. "The glory shines before us," and this renders them in view of it to be but insignificant and fleeting!

Then, it not only relates to that phase of this world which *attracts* human hearts, but that also which burdens and distracts them. Faith brings us into a new range of things, which separates the true Nazarite from wine (nature's joy) and from vinegar of wine (earth's cares and sorrows) as well.

"We *look not* at the things which are seen" must not be taken, however, to mean that faith is either the repressed look of the ascetic, or of a philosopher with his head too high to look at the common-place things of life, or of the proud fanatic who counts himself above all such things.

Faith brings an invisible world to our view. It is "the substance of things hoped for, the evidence of things not seen. Many of the blessings of "the exceeding great and precious promises," based on the great and stable facts of our redemption, as well as the glorious realities of eternity, are "things *hoped for*." Faith invests these things with reality, and makes them sublime and solemn certainties, so real as to make the transient wealth and honors of the world, but shadows in comparison of these, infinitely higher things.

To the eye of a clown, a planet is but a mere twinkling star, while viewed by the wise astronomer, through a telescope, it is a great world, astonishing him by its distance and magnitude. The gay and the busy move round their little mole hills, either enchanted by earth's pleasures, or absorbed by its more serious interests. Faith looks beyond and catches a glimpse of heaven's glory, as well as sees the hell from which Divine grace delivers, and says: "I *reckon* that the sufferings of this present time are not worthy to be compared with this glory."

"We *walk by faith and not by sight*." By it alone, can a soul take its *first* step along the heavenly way. By it, also, alone can it keep steadily and evenly in "the path of the just, shining brighter and brighter unto the perfect day." By it we continue even to the end, and obtain help from God for all the way. It not only *equals* sight, one of the most precious of our senses, but eclipses it, for it takes the place of all five senses. It *hears* and the soul lives. It

looks and by it "all the ends of the earth can be saved." It *tastes* and "sees that the Lord is good." It *smells* both the fragrance of the sweet-savior offering by which salvation comes, but also "the battle from afar." It *feels* the virtue that goes out of Christ, and heals us, and in its reality, "makes us every whit whole."

Thus, "we *walk*" embraces the start of the path, the length and weariness of it, and its glorious and triumphant end as well. It gave Noah to see a deluge coming when it is quite uncertain that he ever before saw a drop of rain. It gave Abraham to see a land of promise as a good land, and a large, when as yet it was only termed "A land that *I will show thee*" (Gen. 12:1).

It made Moses properly appraise this world's empty glory, and put "the pleasures of sin for a season" alongside the reproach of Christ, which is, as it were, the poorest and roughest of His gifts to us, and in comparison count the former to be "trifles light as air." "He *endured* as seeing Him who is invisible," and what he endured, the loss of a court and kingdom, the glory of Egypt in the heyday of its youth, was what few beside have known to so full an extent.

It gave "the noble army of martyrs" a power of endurance that met death in a hundred forms, and while more desolate than the beasts of prey, whose dens they were fain to hide in, and all because faith was the *substance of things hoped for, the evidence of things not seen*."

Glorious reality, this heaven-born faith! Blessed fact, too, which is true of all God's redeemed, we have "obtained like precious faith through the righteousness of God, and of Jesus our Lord." G.

Science teaches us that charcoal and diamonds are both made from the same materials under different influences. The one absorbs the light, and the other reflects it.

Are we charcoal Christians, absorbing God's love and care and manifold mercies, selfishly keeping them all to ourselves, or are we diamond Christians, who are reflecting and shedding abroad the beautiful rays of Christ's love, and mercy, upon those about us?

Tender Grass for the Lambs of Christ's Flock

"He maketh me to lie down in pastures of Tender Grass"

"All Things are Yours—Cephas"*

(1 Cor. 3:21, 22).

Reviewing this matter of our "vested rights," according to this wonderful inventory given by the Holy Spirit, after seeing that Paul is ours in his fourteen epistles, setting forth of the Christian's position, privileges, etc.; that Apollos is ours, in the Old Testament Scriptures in which he was "mighty," we come to "Cephas," as the third item in the goodly list of our possessions in Christ.

"*Cephas!*" The Spirit's use of this name for Simon Peter here and in 1 Cor. 15, where he gives the list of the public witnesses of our Lord's resurrection, is striking. It very plainly links it with the first use of the word in Scripture, our Lord's greeting of Peter, when first brought to Him by his brother, Andrew, John 1:42. The story is a sweet and simple one, and by its place in the sacred record is a representative one.

Andrew, we never hear of save on four occasions, of which the above is the *second*, but scant as is his record, the events are great, and comprise all the elements of a sound Christian character. They are as follows:

1. Andrew "heard John speak, and *followed Jesus*," John 1:40.

2. He "first finds his brother Simon, and *brought him to Jesus*," John 1:41, 42.

3. He finds the lad with the loaves, "and *tells Jesus*," John 6:9.

4. He is told by Philip of the Greeks, and they, two, "*tell Jesus*," John 12:22.

Andrew, then, in brief, received John's testimony fully and came to Jesus for Himself; next he brought his brother Peter there also. Then he is the Lord's go-between as to both the lad and the Greeks. He acts on the principle that if he is not of much account, he knows one who is, and he gets others into direct contact with Him.

Simon Peter, Andrew's "own," and perhaps only brother, "was *brought to Jesus*." He owed his blessing instrumentally to his brother Andrew's yearning desire, and persistent effort. But it was neither on the way nor means of his blessing that Peter's

soul rested, but on *the One* to whom Andrew brought him. Andrew's plan was a good and effectual one. Having obeyed the Lord's call to "*Come and see*" where He dwelt, and abiding that day with Him, his first thought was about "his own brother, Simon." Peter might, in his impetuosity have pooh-poohed Andrew's report, or have worsted him in an argument, so Andrew took a safe course and under his skillful and loving hand—

I. PETER WAS BROUGHT TO JESUS.

He rested not in some hearsay or second-hand report as to who our Lord was, or what were His claims, but came to Christ for himself. More accurately, he was "*brought to Jesus*." This may imply that Peter was against coming at first, but whether or no, Andrew met all difficulties by getting his stronger-minded or more forceful brother directly into contact with the Lord Himself.

The first result of this important step was that Simon heard from our Lord's own lips a *double* message, that, doubtless, gave character to his after life.

First, when Jesus beheld him, He said—

"Thou *art* SIMON, the son of Jonas;

Thou *shalt* be called CEPHAS, which is by interpretation, A stone." John 1:42.

How much in so little, one's entire moral history in two words, or in a change of names. "Thou *art Simon*," intimated that that he was according to the flesh, or as a man in his sins. "Thou *shalt be Cephas*," or a stone, referred to the new place in which grace would set him as a living stone built into God's house or Church, which our Lord was about to build. True, nothing is further unfolded, and the entire record as to both Peter's past and future is in a single verse. But whatever the contrast between Peter, as being in Adam or in Christ, being of the world or of the Church, part of that which had Divine judgment stamped upon it or of what was destined to eternal glory, all was brought about by this one simple, blessed fact, he was "*brought to Jesus*." This had in it the secret of all that ever came after of blessing for Simon Peter, so we may say he was converted to the truth, which his gracious Savior and Lord after took pains to unfold to him more fully.

II. PETER'S CALL TO FOLLOW CHRIST.

His real "start in life" was perhaps when the Lord claimed him as His own, as given

us in Mark 1:16. "Simon and Andrew are together, *casting a net*," when the Lord, walking by, says, "Come ye after Me, and I will make you to become fishers of men." Their response is immediate, and "straightway they forsook their nets and *followed Him*." This act, however, did not seem to be a permanent one. They dropped what they were at, and left their nets, the symbol of their toil, to go after the Lord, but not until later, it seems, were they fully separated from all unto Him, whose grace they had both tasted and whose call was here clearly given to them. The one was expressed in "*Come and see*," and the other in "*Come ye after Me*."

III. PETER'S SEPARATION TO THE LORD'S SERVICE.

In Luke 5, however, Andrew is unnamed, and Simon once more hears the Lord's voice, and in more ways than one. Many pressed upon Jesus to hear Him when He enters Simon's ship, while he is washing his nets. Christ's first claim is obeyed without a question, and Simon and others hear His teaching out of the ship. But at the close, Christ had to do with Simon more personally, saying, "Launch out into the deep, and let down your nets for a draught."

To this Simon responds that while they have toiled through the night and in vain, yet at His word he would do so. He suits the action to the word and what a cluster of events are seen together. The net is filled to breaking; and both ships began to sink with the number of them. But how much more in a moral way, for Peter makes a double discovery—that the One who had claimed him as Lord was also "Lord of heaven and earth," and he fell at His feet, confessing "I am a sinful man, O Lord." This was going to the bottom, and to this end our Lord wrought this mighty act. Peter now sees the Lord in His true character, and in result also sees himself. Our Lord heeds not Simon's word, "*Depart from me*," but says, "Fear not, from *henceforth*, thou shalt catch men." Many a lesson, doubtless, had Simon to learn later, and patient and forbearing was his gracious Master's training, but here he really cut loose and separated to the Lord, for we read, "they forsook *all*, and *followed Him*." They had previously left their *nets*, and now with this fuller revelation of the Lord's power they leave *all* beside,

IV. PETER'S CONFESSION OF CHRIST AS HIS OBJECT.

But later on, another crisis came, and many were going back to walk no more with the Lord, because He would reveal Himself still more. His heart grieved, He asks, "Will ye also go away?" and Peter at once responds, "Lord, to *whom* shall we go; Thou hast the words of eternal life," John 6:68. How grateful to our Lord's heart, at such a juncture, was Peter's fervent confession of what the Lord had been to his own soul.

V. PETER'S CONFESSION OF CHRIST, AS SON OF GOD.

Later still, when our Lord's rejection was still more pronounced, and He challenges His little band, as to what men said of Him, not only could they tell Him of their various judgments, but Peter could add, "Thou art the *Christ*, the Son of the living God." Both born and taught of God he certainly was, yet that very hour he called forth our Lord's rebuke, "Get thee behind Me, Satan." Thus humbled, he was then taught as to both His kingdom and Church, His path and glory.

Three times over also Peter was one of a favored trio, whom our Lord privileged to witness what others did not—His power in raising the dead daughter of Jairus, His glory on the holy mount, and His sufferings in the garden. Thus as he later says, he became a witness of His sufferings and of His glory.

VI. PETER'S TRAINING FOR THE LORD'S WORK.

Peter in many more striking and illustrative acts is before us in the sacred record. (1) He even rebuked our Lord when He spoke of His death, and so merited His rebuke, Matt. 16:22. (2) He refused His gracious service in washing His disciples' feet and later wished not only his feet washed, but his hands and head, John 13:9. (3) He boasted that though all denied Him, yet would not he, though already forewarned of his grievous failure Luke 22:34. (4) He found two swords, and in using one to defend his Master, called forth His rebuke. "Put up again thy sword into his place, for all they that take the sword shall perish by the sword," Matt. 26:52. (5) He, when they all forsook their Lord and fled, rallied and followed Him afar off, and then in the High Priest's palace denied Him, and in response to our Lord's look went out and wept

bitterly, Matt. 26:75. (6) He, on the other hand, the Lord sent His special message of grace to, "Tell My disciples *and Peter*," and to him He appeared first among the apostles on the day of his resurrection. (7) He, it was also, who led the way when seven of the apostles "went a-fishing" on the Sea of Tiberias, and he who, girding his fisher's coat on him made first to land, John 21.

VII. PETER'S VARIED MINISTRY AND APOSTLESHIP.

He, it was, who stood up in the midst of his brethren and urged the replacing of Judas by a man whom God would choose, Acts 1:15-26. He stood up with the eleven, and while explaining the event of the Holy Spirit's descent to the dwellers in Jerusalem, charged the guilt of Christ's cross upon them, to the saving of 3,000 souls, 2:14-41. He used the occasion of a beggar asking an alms to heal him, and preach Jesus to the people, Acts 3. He in the midst of the Jewish council preached Christ as the Living Stone to them, and when charged to hold their peace said, "We cannot but speak the things which we have seen and heard," ch. 4. He, also with the gift of "discerning of spirits," rebuked and exposed Ananias and Sapphira, and thus prevented the defiling of God's house. He also, on the eve of a third arrest by the Jewish rulers, laid down his apostolic platform as, "We ought to *obey God* rather than men," ch. 5. He, on going with John to Samaria discerned Simon the sorcerer's hypocrisy and exposed him before all, ch. 6.

He as a *pastor*, passed through all quarters," healing Eneas at Lydda, raising Dorcas at Joppa, and "tarried many days in the house of Simon the tanner," ch. 9:32-43.

He, too, as an *evangelist*, "opened the door of faith unto the Gentiles," in the house of Cornelius, and the first Gentile assembly was formed there, Acts 10. He also further defended what he had done, when contended with by those of the circumcision, putting all in order before them, and concluding with "What was I that I should *withstand God?* when they beheld their peace and glorified God," Acts 11:1-18.

He, it was, who when imprisoned of Herod, on the supposed night of his execution, *lay sleeping between two soldiers*, and when delivered, went to the prayer meeting to "declare how the Lord had brought him

out," and to "send word to James and to the brethren" ere he departed elsewhere, ch. 12:1-17.

He, also, in the council of Jerusalem silenced all disputing as to the law by asking "Why tempt ye God by putting a yoke on the neck of the apostles which neither our fathers nor we were able to bear," 15:6-12.

On the eve of our Lord's departure, He had charged Peter to feed and shepherd His sheep and lambs, and how fully he gave himself to it, we can judge by his service in "the Acts," and in his epistles.

Many whom he addressed in his first epistle, he had preached to on the Day of Pentecost. There he shepherds them by the remainder of all their blessing being Divine, and flowing from

1. The election and foreknowledge of the *Father*, ch. 1:3. 2. The sanctification of the *Spirit*, ch. 1:3. 3. The obedience and sprinkling of the blood of *Christ*, ch. 1:3.

They were begotten again to

1. A *living hope* linked with Christ as risen, 1:3. 2. An *inheritance* reserved in heaven for them, 1:4. 3. *Preservation* by the power of God unto salvation, 1:5.

They were already endowed of God with

1. The *salvation* of their souls by faith, 1:9. 2. *Redemption* through the blood of Christ, 1:18. 3. *Born again* by the Word of God, in the Gospel, 1:23-25.

Peter exhorts them in varied relationships

1. The *elect* of God, 1:2.
2. His obedient *children*, 1:14.
3. His *redeemed* people, 1:18.
4. *Brethren*, 1:22; 3:8.
5. A *spiritual house*, 2:5.
6. A *holy* priesthood, 2:5.
7. *Believers*, 2:6.
8. A chosen *generation*, 2:9.
9. A *royal* priesthood, 2:9.
10. An *holy nation*, 2:9.
11. A *peculiar* people, 2:9.
12. The people of *God*, 2:10.
13. *Strangers*, 2:11.
14. *Pilgrims*, 2:11.
15. *Free*, 2:16.
16. *Servants* of God, 2:16.
17. *Followers* of Christ, 2:21.
18. *Sheep* of His flock, 2:25.
19. Heirs of *grace*, 3:7.
20. Inheritors of *blessing*, 3:9.
21. The *righteous*, 3:12.
22. *Stewards* of grace, 4:10.

23. *Sufferers* with Christ, 4:13.

24. *Christians*, 4:16.

25. *House of God*, 4:17.

26. *Flock of God*, 5:2.

27. *God's heritage*, 5:3.

The relationships in the second epistle are

28. Obtained of precious faith, 1:1.

29. Given all things for *life and godliness*,

1:3.
30. Called to (by) *glory and virtue*, 1:3.
31. Given exceeding great and *precious promises*, 1:4.

32. Partakers of the *Divine nature*, 1:4.

33. *Beloved*, 3:1, 8, 14, 17.

Peter's exhortations are various—

1. Gird up your loins, 1:13.

2. Be sober, 1:13; 4:7; 5:5.

3. Hope to the end, 5:5.

4. Be holy, 1:15.

5. Sojourn in fear, 1:17.

6. Love one another, 1:22.

7. Lay aside malice, etc., 2:1.

8. Desire the milk of the Word, 2:2.

9. Abstain from fleshly lusts, 2:11.

10. Be honest in conversation, 2:12.

11. Submit to authority, 2:13.

12. Silence ignorance, 2:15.

13. Not abuse liberty, 2:16.

14. Honor all men, 2:17.

15. Love the brotherhood, 2:17.

16. Fear God, 2:17.

17. Honor the King, 2:17.

18. Servants, be subject, 2:18.

19. Wives, be subject, 3:1.

20. Wear hidden ornaments, 3:1.

21. Husbands, honor the wife, 3:7.

22. Be all one-minded, 3:8.

23. Compassionate, 3:8.

24. Loving, 3:8.

25. Pitiful, 3:8.

26. Courteous, 3:8.

27. Rendering blessing for evil, 3:9.

28. Eschew evil, 4:11.

29. Do good, 4:11.

30. Seek and ensure peace, 4:11.

31. Not afraid of evil, 4:13.

32. Not troubled, 4:13.

33. Sanctify the Lord, 3:15.

34. Be ready to answer, 3:15.

35. Having a good conscience, 3:16.

36. Armed with Christ's mind, 4:1.

37. Be sober and watch unto prayer, 4:7.

38. Have fervent charity, 4:8.

39. Ungrudging hospitality, 4:9.

40. Minister of a gift, 4:10.

41. Speak as oracles of God, 4:11,

42. Minister as God enables, 4:11.

43. Not think fiery trials strange, 4:12.

44. Rejoice in suffering for Christ, 4:13.

45. Not suffer as evildoers, 4:15.

46. Not be ashamed to suffer, 4:15.

47. Glorify God for it, 4:16.

48. Commit ourselves to God, 4:19.

49. Elders, feed the flock, 5:2.

50. Younger, submit to the elder, 5:5.

51. All, be subject to each other, 5:5.

52. Be clothed with humility, 5:5.

53. Humble yourselves under His hand,
5:6.

54. Cast all your care on Him, 5:7.

55. Be vigilant, 5:8.

56. Resist the devil, 5:9.

57. Steadfast in the faith, 5:9.

These are contained in the 2nd epistle—

58. Add to your faith virtue, 1:5.

59. Add to virtue knowledge, 1:5.

60. Add to knowledge temperance, 1:6.

61. Add to temperance godliness, 1:6.

62. Add to godliness brotherly kindness,
1:7.

63. Add to brotherly kindness charity,
1:7.

64. Give diligence to make calling and
election sure, 1:10.

65. Be mindful of the words of the pro-
phets, 3:2.

66. Be mindful of the commandments of
the apostles, 3:2.

67. Be not ignorant of this one thing, 3:8.

68. Be diligent to be found of Him in
peace, 3:14.

69. Be diligent to be found without spot,
3:14.

70. Be diligent to be found blameless,
3:14.

71. Account the longsuffering of our
Lord salvation, 3:15.

72. Beware lest ye be led away with the
error of the wicked, 3:17.

73. Grow in grace and in the knowledge
of our Lord, 3:18.

How plainly in these thirty-three or more characters, and seventy-three exhortations do we see Peter's great desire for the welfare of his brethren, and if we but realize our need of his service of love, how truly we shall become enriched by it, and realize more fully than, perhaps, we have that "Cephas is ours." May it be so by God's grace and for His glory! B.C.G.