

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

(Continued)

Halifax, N.S., Aug. 2, 1900.—The Lord work in us the love that hopeth all things as to our dear brethren from whom we are so divided and work humility in us all, for His Name's sake.

Our meeting at Black Cape full of profit. Our Bro. R. a great help. The study, reading of the Word, its deep importance—came before us impressively. Hearts were reached, and souls saved; six confessed Christ and may the Lord confirm the Word in hearts!

May we realize more a broad development of growth among us, not one-sided, which has led to trouble and weakness, and ability to help one another.

May the meetings at St. Croix be for rich blessing and the blessing be multiplied far and wide. We had a good meeting at our hall Sunday eve., and then in the open air afterwards, brothers and sisters together, good attention, the Lord will bless His Word for eternity to some. Mrs. H. is laid aside with cancer. The way in which it is borne in submission and rest of heart is full of encouragement to us all, people once high in position. May the good Lord open doors as never before. Meanwhile may we wait and watch in reality for the Lord.

Sept. 29th.—Attendance at R.'s meetings not large, we are now having readings on Ephesians. The ministry is precious. May the word be confirmed in our hearts. I have lingered here after concluding to leave. One is helped in intercourse with another. May the Lord promote more prayer among us. Often this is overshadowed by special meetings, and a good deal going on, and the Lord reminds us of our lack.

The Lord give such strength in the assembly, that all your part and the country round about, which has so languished, may be recovered. The assembly in M. ought

to reach out to help other assemblies, ought it not? The Lord replace self-seeking by devotedness to Him, among us! May our hearts go out to all our brethren, to those who have so wronged us in '84, as to others, with godly exercise and self-distrust and intercession. The Lord is our helper.

Concord, N.H., Mar. 2, 1901.—The Lord show mercy in Bro. M.'s case and hear prayer, and work in the soul for blessing.

Hearing of something in the north of this State has set me thinking of the lumber camps. At this time last year I was among them in Nova Scotia. I went out five miles yesterday and secured a school-house for Sunday, Apr., 2nd. There is a good word by Horsey in March "Field and Work" on "Life Assurance," and faith in God. May we have faith in God and rejoice in Him and in His constant love and care! That lifts above defiling anxiety, and trust in any other than Him.

Kingston, Ont., Nov. 16, 1901.—McCandless and I purpose going (D.V.) to Newington together in about two weeks. Ask brethren to pray earnestly for mercy, and for blessing on the visit.

The Lord direct us in all things. It is precious that all Israel's life was religious. Jehovah's presence, the recognized center. Very weak here, and the meetings thinly attended. To exhort and admonish needs great grace. The Lord give wisdom and grace, and "love that hopeth all things." May the good Lord keep and guide in tender mercy. Let us pray much for one another. Keep in prayer for N., and for us, it is a difficult work, but we trust the Shepherd's tender care. We should be much humbled.

Killaloe, Ont., Oct. 13, 1902.—Thanks for the tracts on "Silver Trumpets," H.C.A. The subject is somewhat that of C.H.M.'s "Hezekiah, or Work in its Right Place." The trumpets to be made of a "whole piece" is very suggestive. What concerns the Church, and what concerns our daily life is all of one, hence to be "individualized" is to fail to "keep rank," is it not? while on the other hand, real fellowship will result in manifestation of a great variety of gifts. In our meetings, for example, there may be thoughts precious to one, but not in accord with the flow of the meeting. Our membership in the Body is high and

prominent, as we see by the exhortations of Rom. 12. If we lose interest in the assembly, there must be something on-sided in our walk. But Mr. A.'s point, our attitude godward should not be lost sight of. We know how easily it is. C.H.M.'s tract is exceedingly solemn as to this, and very lucid and stirring. We have had meetings here at a school-house, at the head of Golden Lake, very good attendance and attention. Last night on the two ways (by McRae), followed by Zechariah 3, also the two resurrections, etc. The Lord convert some, and reclaim and edify His own. There were about fifteen out at the breaking of bread. There is a good, stable brother at Douglas, thirty miles east. We had a good hearing on the street there. I gave out preaching for Wednesday and a reading for to-night. The Lord help, for the building up of His own in our most holy faith.

Ottawa, Ont., Oct. 30, 1902.—I had hoped after prayer when I first wrote to you, that it was of the Lord that I should sell the property. The Lord's will be done. I am ready to sell. The Lord guide. I am willing to wait His time.

I appreciate your feeling and forcible remarks about our brethren, who are so sadly and perseveringly astray in not heartily undoing their unrighteous deed. It is good to wait for "that day." Meanwhile we can continue in patience and joy and fear, and pray for all. May your wife have consolation in the prospective loss of her mother. Heaven awaits her. There will be reunion in the Lord's presence forever. Sorrows there are, but as John Wesley said of the storms and rough roads, "it is all past, and as if it had not been." So it will be in heaven, only not as if it had not been, for all experiences of faith will live, have eternal consequences we know, to "praise and honor and glory." Reports of General Meetings in "Field and Work" for October are happy. There has been refreshment. Such meetings it is worth while to enjoy! A good book is just out by Loizeaux Bros., "Choice Reading," for homes. It was suggested to them in '96; seventy-five cents. I hope it will be well circulated by brethren—well bound and illustrated.

Guelph, Ont., May 12, 1903.—I return to Fergus (D.V.) to-day, to join Bro. E.C.R.,

for a trip through the country afoot, with our Bibles and tracts. Our Bro. R. is manager of the Imperial Bank in F., and is bold in the Gospel. I prayed as to the Montreal strike. Now the Lord be praised for a settlement. All hearts are in His hands, from the king down. What terrible visitation Ottawa has had a second time. The Lord show mercy and open hearts to them, and work blessing and repentance in many hearts.

22nd.—On our trip, we preached on the street at Elora, Salem, Floradale, Glenallan and Elmira, and walking along roads, talked to men at the end of their furrows, called on some, and spoke to some in hotel, and to others as we met them driving by us. One woman seemed to get hold of Deliverance, saying: "that is beautiful." At Elora, people coming out of a church lingered to listen, a minister responded "Amen," and two young men spoke with us at the close, one of them heartily, as if aroused and refreshed. At Elmira, after R. returned to the bank, I got a hearing on the street, and had a talk with two afterwards. One of them, a young German, seemed much interested and refreshed. He came into my hotel for a short talk, had been converted six months. An intelligent Christian, Mr. V., with a large acquaintance with Scripture, an invalid, I visited, and hope to send him C.H.M.'s Exodus. Errors like Perfectionism, and one case of Scientism, we sought to combat. We have a good number of addresses, to pray for the persons, and to send them good reading. The Lord direct. It was very dusty and hot, but it was happy work. Would there were many going everywhere preaching the Word. The Lord seems very near, and specially with one in that kind of work. To-day I drove twelve miles with G.McA. We had a meeting at Bloomingdale last night.

The Lord give you help bodily in the heat of the season, and guide in all things, and give His blessing to the assembly and the book room. One would like to hear of a larger demand for Gospel tracts there. Was interested to learn of work in Scotland and of B.C.G. and Capt. M. The Lord stir us to prayer, wickedness abounds. May Christians be driven to prayer and vigilance.

Windsor, Ont., June 27, 1903.—We are in Christ. May we abide in Him, and rejoice

in Him daily. "As ye have received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him." Eleazar and Joshua had to do with the nine and a half tribes, in apportioning the land beyond the Jordan. Only Moses with the two and a half on the wilderness side of Jordan. It is very significant. May our hearts be where Christ is, and where we are in Him.

July 4th.—In Detroit at the Friday evening meeting, we were going through Hebrews. It is clear surely that Christ was a priest while on earth, is it not, as that He was Lord and Christ, though He was not announced as Lord and Christ until Pentecost, in Peter's sermon, while heaven was the distinct sphere of His work as Priest on the basis of the cross accomplished. It is good to rest on His love and care; our names on His breast-plate and on His shoulders. We cannot do without Him. May it be our purpose to please Him! "Before Him all things are naked and open."

A brother has sent me a Mss. to criticize. He thinks heaven will not be the place of full, unmingled joy that is commonly looked for, that is at the beginning at least, because thee will be much "loss" suffered, but surely the glory that we share in common is the thing—and that is ours by the cross. Have you noticed anything in J. N. D. as to any such point?

Two brothers and wives are just gone to M., a neglected part, a few with us there. Pray for them. They had service on board ship en route up the lake, and opportunity at a wharf to give out tracts. The Lord bless His Word and help these dear servants! Why not go to Black Cape Meetings? These meetings are a help and we help one another.

Chicago, Ill., Oct. 7, 1903.—I came here yesterday from Milwaukee, after a stay there through Sept. May the Lord bless His Word! There was some interest in it, and desire for more. About sixty in the meeting. Here the meeting is perhaps less. May the Lord open our hearts to one another by His grace, giving joy in Himself, and hope. It is good to have a receipt in full for the great payment, is it not?

As to H.'s visit to N. and "avoiding the question," and seeking "to minister Christ," one would not mark out the way for another as to his purpose in a particular visit.

But speaking generally Paul "ministered Christ" to the Corinthians—but he dealt plainly with existing evils—"There are divisions among you." "Ye go to law one with another," and so on to the end, and throughout Scripture, faithful rebuke and warning, and specifying of actual wrongdoing is very distinct, alongside the ministry of grace. Let us not omit either side. I believe as to this matter that leaven has worked among us, especially in meetings near N., and there has been a lack of realization of the gravity of the evil doctrine, and so a lack of faithful firmness of attitude towards it. This only tends to prolong the distress, I believe. I fear it is so. But in general, let us not go to an extreme either way, or surely we must lose power, must we not, in intercourse with one another and in assembly matters? Will you read this to Bro. H.? It is no harm to compare notes.

Last night had before us a case of drunkenness—it was left over until next Thursday, for more definite evidence. We then turned to Lev. 13. It was solemn and sanctifying. There seems to be a healthy feeling of assembly responsibility here. The Lord work repentance. The Lord give us wisdom.

Nov. 25th.—I should still like to know, before writing to R., if he has as yet made no confession to the M. assembly. Who was the confession made to? How is it that no one has written to him? You say you have not heard of his being received back, but how could he be received back without your knowing of it, and being satisfied in M.? Were there not serious reports of evil conduct aside from business matters, and should not his partner be enquired of about it—in faithfulness and love—in the Lord's Name. The Lord help that the assembly may not be slack in this matter, and that we may each do our part. It will be for blessing or otherwise for injury.

We have been exercised and pained by a case of drunkenness here. After careful visiting and more than one assembly meeting, he was put away. I was impressed with the open, careful, faithful dealing by the assembly—as a whole. Assembly responsibility is a serious one, and greatly for sanctification, we know, when faced, however trying.

Rockford, Ill., Dec. 23, 1903.—I enclose the address of a brother from C. He has been in M. for some time—was breaking bread. I hope he may be stirred up to get a letter from C. I think he is a machinist. Just this much, a few out last night at hall.

St. Louis, Mo., Feb. 9, 1904.—The Lord stir our hearts in the Gospel. The Lord give you blessing in bodily weakness, all is from Him. We are more like Jacob when "left alone" with God. It is blessing to have to do with Him. Just these few words.

Mar. 9th.—I fear you are afflicted as last winter. May the Lord sustain. "Thou spreadest a table before me in the presence of mine enemies." As we had last night at our prayer meeting, each verse in the second three of the six verses of this 23rd Psalm, seems to be an advance on the experience of the corresponding verse of the first three. So to be at His table (that is, communion, in general) is beyond even the green pastures, though they are, of course, closely linked. Ridout to sail for Italy the 12th. Pray for him.

Minneapolis, Minn., Nov. 15, 1904.—We had good meetings here Lord's Day. A man in the City Hospital here seems to get help on Rom. 3 and full assurance. I hope to see him again. C. is in jail! How we should pray and be humbled. What distress and how real God's government. "He cannot deny Himself." Those who turn aside from Him "pierce themselves through with many sorrows." The Lord show mercy and deliver.

Lowry, Minn., Dec. 22, 1904.—A word as to L.s' tract. He seems to have left out of mind for the moment their unrighteous act, saying that N.H.H. was still on right ground when we left them. Bring in the unrighteous act and his conclusion is proved wrong. But we are not called upon any way to give a verdict as to what ground N.H.H. is on. What we have to do is to "follow righteousness," 2 Tim. 2:11. If we do, they refuse us, and become the makers of division. But he seems to finally decide that N.H.H. is to be refused, for persevering in unrighteousness. Why, then, should he refuse us?

Is not this the real state of the case? We simply go on as we were before the divis-

ion, refusing to submit to the new issue they have sought to force upon us. We have Scripture (above referred to) for this. They have none for what they have done. Any haste on our part does not make N.H.H.'s act right. Therefore we still refuse it. Who would question Plainfield's right to receive Mr. Grant on his return there, and how could they refuse Craig St., who took ground to be free to receive him if he were to come.

Seattle, Wash., Aug. 22, 1905.—No doubt there was prayer for R., but how much, and with what heart-searching, the day will reveal. Mrs. R. I called on twice, and find an interest in her brethren and in the Word, and an expressed willingness to come to meetings. In Vancouver and Victoria there is no meeting with us. J.B. and family had gone in with the O.B.'s. A young married couple from Hawkesbury, Ont., now in Vancouver, are faithful, would break bread if there was a meeting. I met P., but I held aloof. The Lord restore! May we not forget him!

Victoria is a beautiful city, and the scenery the finest. Vancouver is growing rapidly. B.C. is a very interesting country. At a fourth of July meeting at So. Tacoma, at a Bro. W. C. Hartt's, a brother formerly of Iowa, was happily restored to us, and a young girl confessed Christ. Like Naomi, L. was embittered, but finding there was plenty in the land, he bowed the heart and rejoiced, so good is the Lord and merciful. A Bro. L. has a true interest in the assembly here, an intelligent and godly brother.

Here our meetings are in a private house. I am in a lodging, as there is no one here to entertain. Open-air meetings are sustained now. The Lord bless the seed sown. The meetings (open air) in a rough district. The Lord bless the assembly at M., and may there be a faithful, united witness for Him.

Oakland, Cal., Apr. 2, 1906.—Thanks for letter of Mace, for which we may give thanks. May hearts be tender while truth is adhered to, and may all be humbled. The Lord encourage and bless and add. Here the assembly slowly increases. The Lord confirm.

(To be continued.)

Tender Grass for the Lambs of Christ's Flock

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

Resignation

When the wheat is carried home,
And the threshing time is come,
Close the door.

When the flail is lifted high,
Like the chaff, I would not fly.
At His feet, Oh, let me lie
On the floor.

All the cares that o'er me steal,
All the sorrows that I feel,
Like a dart,
When my enemies prevail,
When my strength begins to fail—
'Tis the beating of the flail
On my heart.

It becomes me to be still,
Though I cannot all His will,
Understand.
I would be as purest wheat
Lying humbly at His feet,
Kissing off the rod that beat
In His hand.

By and by I shall be stored
In the granary of the Lord
Like a prize;
Thanking Him for every blow
That in sorrow laid me low,
But in beating made me grow
For the skies.

Our Lord Jesus as the Light

1. "In Him was *life*, and the life was the light of men" (John 1:4).

2. "That was the *true* light, which lighteth every man that cometh into the world" (John 1:9).

3. "*Light is come* into the world, and men loved darkness rather than light because their deeds were evil" (3:19).

4. "I am the *light of the world*: he that followeth me shall not walk in darkness, but shall have the light of life" (8:12).

5. "*As long* as I am in the world, I am the light of the world" (9:5).

"Yet a *little while is the light* with you. Walk while ye have the light, lest darkness

come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the *children of light*" (12:35, 36).

"I am come a light into the world that whosoever believeth on Me should not *abide in darkness*" (12:46).

6. "A light to *lighten* (reveal) the Gentiles and the glory of Thy people Israel" (Luke 2:32).

"I have set Thee to be a *light of the Gentiles*, that Thou shouldst be for salvation unto the ends of the earth" (Acts 13:47).

"He should *show light* unto the people and to the Gentiles" (26:23).

7. "The Lamb is *the light thereof*"—the heavenly Jerusalem" (Rev. 21:23; 22:5).

In the first view of this wide and interesting subject, the light is associated with our Lord in *eternity*, the Word which was in the beginning, the source of life, and when He was manifested here was the light of men. How carefully has God joined together what men in their folly so often sunder—life and light, and Christ and sinners, without a revelation of God in Christ to men, all is moral darkness—alienation from God, and so not knowing whither we go. But such a revelation we have had given us, and now "life and light" from Christ come to our souls by faith in Him, who is the way of God's approach to men.

2. Christ was the *true* light, as over against all that deceived, allured and led astray men's hearts. This light, as the sun in the physical universe, shines for all, "lighteneth every man" by His coming into the world. The very use of the term A.D., with which men date their year in the sphere where Christianity has sway, witnesses that Christ has come, and it is surely the wisdom of the wise to enquire *What* was His mission here? He was here, not only as the true, but as *the Truth*, and to bear witness to the truth, being in Himself, the living expression of it. His words and works, as Himself, were the revelation of the only True God.

3. But much as man needed light from God, and was without light in himself, yet when "the true Light" came, he had no welcome for it, and the solemn witness of the Scripture as to it is "The darkness comprehended it not." "The world knew Him

not"—"His own (nation) received Him not"—"men loved darkness rather than light because their deeds were evil" (John 1:5, 10, 11; 3:19. All seemed to be shut up in hopeless darkness.

4. But our Lord's mission, as being Divine, could not possibly be in vain, and as He is "the light of the world," He wins by that fact, His followers, who "walk not in darkness, but have the light of life." These prove that the light shines not merely upon them, but within them and before them. So, their path is that of "the just shining brighter and brighter to the perfect day." "Light is sown for the righteous," and "to the upright there ariseth light in the darkness." "Now are we light in the Lord."

5. But while our Lord was ever in Himself the only source of light for men, and still abides that, yet His mission here below had its special bearing in the ways of God with men, and their acceptance or refusal of its claims over them sealed their destiny for weal or woe. Hence He urged their prompt and earnest attention to it, and that they should believe in Him as the light while it still shone before their eyes. How solemn the record: "These things spake Jesus and departed and did *hide Himself* from them" (John 12:36). The light refused by them only resulted in the greater darkness as He said: "Now they have no cloak for their sin."

6. Simeon's notable prophecy as to Christ, while he held Him as a babe in His arms, manifestly showed that it was no mere human sentiment, nor even pious impulse, but an inspired utterance. What Jew, simply as one, with his Messiah before his very eyes would have dreamed of putting the Gentiles before his own people, as Simeon did, saying: "The Gentiles *and* Thy people Israel!" But faith ever thinks and acts with God, and Divine intelligence is always assured to us, where faith is in activity. Simeon was in the light of Old Testament prophecy, for so it is intimated at least in Isa. 49:6, which is later quoted in Acts 13:47. "Turning to the Gentiles," there is seen as the result of "Israel being not gathered."

Paul, however, while he was "the apostle of the Gentiles," and was in chains for them and the testimony he bare as to them, reverses the order, and put the Jews first, saying, "unto the people (Israel) *and* to the Gentiles" (Acs 26:23).

7. But not alone with Eternity of the past, nor yet with "the days of His flesh" is the light of life connected, but also with the eternal ages. How exalting to Him, whose rejection here below was so complete, that all the heavenly city shall bask in the light of His presence, and also that the saved nations on earth shall walk in the light reflected from His blessed presence by the city where He dwells.

This fact, of what His Bride will be during the time of His displayed glory in the millennial age, indicates for us how it can be said of His people even now, "Ye are the light of the world" (Matt. 5:14), and "among whom ye shine as lights in the world, holding forth the word of life" (Phil. 2:15).

May we answer more fully to this wonderful character, and realize our dependence on Him by whose grace alone it can be practically true of us! B.C.G.

Shine Before Men

In our Lord's discourses, He set before His disciples many of the relationships which they were to sustain toward others. Among these there stands out prominently the exalted and far-reaching position as "the light of the world."

"Ye are the light of the world," Matt. 5:14.

Light is beneficial in every way. It encourages life, growth and health. It is destructive to germs and disease, and a purifier of air, water and earth. Light stands as opposed to darkness, it reveals what otherwise would be hidden both of evil and of good.

When the children of God are placed as the light of the world, it is evident that the calling is benign as well as destructive.

That the world needs light is taken for granted, and no one will dispute the assumption except those who live in and love the darkness.

In order to be a light to others it is essential that the person is light. The way for this to be true in a spiritual sense is by being a child of light through being in Christ, as it is written, "Ye were sometimes darkness, but now are ye *in the Lord*: walk as children of light," Eph. 5:8. This expression "in the Lord" is used in the New Tes-

tament to describe those who have condemned themselves in their self-life and received Christ as their true life. "If any man be *in Christ*, he is a new creature, 2 Cor. 5:17.

In order to be a light to the world it is not enough to be "in Christ" as to one's position before God, but also to *abide* in Christ as a present condition, thus His life becomes manifested through the individual. There are five things which our Lord refers to when speaking of this subject:

1. "Light . . . Before Men," Matt. 5:16.

The light is to shine before men in order that the Father may be glorified.

The light is defined as good works in this same connection. It is evident that God desires that His children by their lives should so exhibit His love, truth, mercy, righteousness, etc., that men shall be led to Himself by this means, and also that evil should be discovered and reprov'd. This, truly, is a most honored occupation.

2. "Light . . . Under a Bushel," Mark 4:21.

The bushel is a measure employed in commercial life. It is useful between man and man when it is used in its legitimate ways, but when it is turned upside down to serve as an extinguisher of light, it is an evil.

Are there not business men who have permitted their legitimate callings in life to become an extinguisher instead of a distributor of Christian light?

It is possible to be a child of light, and yet, because of permitting the world to be the master instead of the servant, not to manifest the light. The lack of love, truth and righteousness in business transactions extinguishes the light.

3. "Light . . . Under a Bed," Mark 4:21.

Beds are useful in order that the body may be refreshed and invigorated for further activity, but when the bed is occupied when it should be empty, things go to wreck and ruin through inattention. Slothfulness is a great destroyer even of good. He who is too lazy to sow, cannot reap. He who neglects to get oil for his lamp, is sure to see it flicker and die.

Are there not unused Bibles, unbended knees, because of sloth? The slothful Christian (and it is possible for there to be such) hides the light instead of exhibiting it.

4. "Light . . . in a Secret Place," Luke 11:33.

Secret drawers and secret places have their use, but these are not the places for a light. Light is intended for publicity. There are things which should be kept secret, but light is not one of these.

Some Christians make a boast of not making public their Christianity. In one sense it is right not to use cant phrases or loudly to proclaim one's beliefs, but it is the duty of every Christian to confess Whose he is and Whom he serves, and by a divinely energized life to proclaim to all the characteristics of godliness.

The fact is no man can live to himself; his influence is going abroad for good or bad whether he will or no, and if he seeks through false modesty to keep his Christianity to himself, his testimony as a light is hidden.

5. "Light . . . Unto All," Matt. 5:15, 16.

"A city that is set on an hill cannot be hid."

"Light a candle, and put it . . . on a candlestick, and it giveth light unto all that are in the house. Let your light so shine," Matt. 5:14-16.

It is God's purpose that the Christians should be a light-bearer to as many as possible. The light is to be placed as high as possible that it may reach the further. It is not merely for one's self or one's family, town, country, but for the world at large.

Our Lord said, "Ye are the light of the world." It is not left to the Christian to choose whether he will stand in his relationship to the world, but it is solemn trust that is committed to him for which he must render an account at the judgment seat of Christ.

Are you shining before men? ought to be a question that we should faithfully put to ourselves. C. F. Reeve.

A Great Doctrine

"What!" exclaimed the African chieftain. "Do you mean to say that the dead will arise?"

"Yes; at the last day," said the missionary.

"Will all the slain in battle arise?"

"Yes."

"And all those who have been killed by wild beasts?"

"Yes, and come to judgment."

The chieftain replied: "Father, I love you much. Your words are sweet as honey to me; but the words of a resurrection are too great to be heard! I do not wish to hear again about the dead rising. The dead cannot arise! The dead must not arise!"

"Why," inquired Moffatt, can so great a man as you refuse knowledge and turn from wisdom? Tell me, my friend, why must not I speak of a resurrection.

Raising his strong arm, and shaking his hand, as if quivering a spear, he exclaimed, "I have slain my thousands: and shall they arise?" The idea was repugnant to him.

The above is a simple example of a serious truth, that fallen as man is, no truth of God ever enters into his heart, without first breaking down the native opposition to it that is found there. "Is not My Word like a fire, and like a hammer that breaketh the rock in pieces, saith the Lord?" Hence we are exhorted to receive with meekness the engrafted Word, able to save our souls (Jas. 1.)

A Regulated Conscience

When Daniel and his fellows had their names changed to idolatrous ones, or in connection with the heathen gods, they made no ado about it, for there was no principle involved in their being thus renamed. But when their food was from the king's table, and so had been offered unto idols, "Daniel requested that he might not defile himself," and it was granted unto him. How often in sorrowful contrast to this well-balanced character, Christians are very great sticklers for main details, but have no conscience about slander, evil speaking, covetousness, breaking their word, etc. We need to pursue not only a "good conscience," that is, one that is not consciously going on with anything to the Lord's dishonor, but also to be exercised by the light of God's Word shining on all our ways, so that it will promptly respond to His claims over us, and not be in uncertainty as to His will.

A sound principle is that we should not enter upon anything about which we are

uncertain, "for whatsoever is not of faith is sin." And yet it may be that from want of singleness of eye, we are kept in uncertainty, when the Word of God marks out our pathway enough, but an unspiritual state will not allow us to discern clearly what it is. Thus we may be like "a wave of the sea, driven by the wind and tossed," instead of going on calmly as assuredly in "the way of the Lord which is strength to the upright." May our "scruples of conscience" not be mere whims and fancies, but the power of the truth governing us! G.

The Fear of the Lord

How many times in the Bible is it said that "the fear of the Lord is the beginning of wisdom?" was asked us lately. I remembered twice and headed another, and they are these:

"Unto man He said: Behold, the fear of the Lord, that is wisdom; and to depart from evil, that is understanding" (Job 28:28).

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments; His praise endureth forever" (Ps. 111:10.)

"The fear of the Lord is the beginning (or principal part) of knowledge, but fools despise wisdom and instruction" (Prov. 1:9).

"The fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding" (Prov. 9:10).

Fear God and keep His commandments, for this is the whole duty of man" (Eccles. 12:13).

A servant of Christ, nearly ninety years of age, in his last days was visited by a brother, but he could only say, "I don't remember any such person." His beloved son next came to him, but no, he did not know him. "I do not remember that I have a son," he said. In fact he knew none of his friends about him. At last he was asked: "Do you not remember the Lord Jesus Christ?" On this his eyes brightened and lifting his hands he exclaimed, "Oh, yes, I do, I do? I remember Him! He is my Lord and Savior."

Tender Grass for the Lambs of Christ's Flock

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

"The Lord Thinketh Upon Me"

Ps. 40:17.

He thinks of me, who is so near yet far,
Who paints the lily, who lights up the star;
He thinks of me who is so great that He
Holds in His hand the sea's immensity!

He thinks of me, tho' oft my faith is dim,
Remembers when I have forgotten Him:
In life or death, in good or what seems ill,
In want or weakness, He remembers still.

Why does He think of me? Ah, well I know,
Let Calvary answer with its depth of woe!
Beyond the vastness of the stars above,
He loves me with an "everlasting love"!

Last on the List; or, The Story of Nicodemus

(Read John 3:1-21; 7:50-8:1; 19:39-42)

Nicodemus was not a careless sinner, a trifler with his soul's best interests, a heedless soul, floating with the tide on to destruction and without concern. No, he was none of these, we can say, thank God. There were also good points in his favor, and in contrast there also were fatal flaws against him.

1. He was *attracted to Jesus*, first, perhaps, by hearing and seeing the miracles which He wrought, and this was right and well, for our Lord witnessed thus: "The works which My Father hath given me to finish, the same works that I do, *bear witness of Me* that the Father hath sent Me" (John 5:36; 2:23; 3:2).

2. He was *uneasy in his soul*. The "*Bul*" that properly begins John 3:1, distinguished him from others, who saw Christ's works, assented to the fact that they were truly wonderful, and yet went no further, in desire to know more of Him who wrought them.

3. To be saved, however was not the *commanding* thing with Nicodemus, as in the case of Peter in Luke 5, or the Syrophenician woman who followed Christ even though repulsed by Him for the time, Matt. 15.

4. Light, however, had reached him and brought *conviction*, for he says: "We know that Thou art a teacher come from God," and it was to Christ as such that he came.

5. Even this, however, had its effect, for he *came to Jesus* apart from the multitude, and though it was by night, yet, thank God, he *came* and to the blessed One who saves.

6. He *lingered*, too, in the Lord's presence, though He had answered him so strongly and quickly and this was unlike many others in John 6, who on hearing what did not suit them left Him at once.

7. He *enquired* also as to the mystery of that new birth, which so strangely puzzled him, and in the end, if not at first, proved that Christ was both Savior and Lord to his soul.

Jesus was "the Friend of sinners," and "Savior of the lost," and He refused to be received save by souls that owned they needed Him as such. His mother would have had Him display His *power* (John 2). The multitude would have made Him a *King* (John 6:15). Nicodemus would have taken Him as his *Teacher* (John 3). His brethren would have had Him "show Himself to the world" (John 7:4). The Pharisees would have had Him a *Judge* (8:5). The sisters at Bethany would have had Him as a *Healer* (11:3). But all these ambitions for Him were a trouble to Him. He will have none of them, and presents Himself to Nicodemus as lifted up upon the cross to be a *Savior*. We know not, of course, what was reached within his soul, but fear that he left without looking to Christ as such.

In chap. 7:45-53, Nicodemus is seen still as "of the Pharisees," one of that very council of the Sanhedrin who sent officers to take the Lord. Still, even in such an evil case, there was some advance Godward, and as he had separated from the multitude in coming to Jesus, so now he does from his brother Pharisees, by pleading for justice as to our blessed Lord. Slow-paced as he was, his face is, at least, in the right direction. In chap. 12:42 we read: "Among the chief rulers also many *believed on Him*; but because of the Pharisees they did *not confess Him* lest they should be put out of the synagogue." Nicodemus may have been one of this number. He is called by the same name (3:1; 12:42).

At the last, however, the crisis came, and it needed nothing short of the base betrayal

and murder of his Savior and Lord to fetch him to the point, and to bring him to decision in deed as well as word and thought. When the foul deed was done, and Jesus, upon the bitter cross was reckoned among transgressors, then does Nicodemus wake up to realize what trusting in Christ involved. Then he allies himself to his holy Lord in the hour of His rejection and shame, he finds "his own company" in Joseph of Arimathea and the holy women at the cross, and at the tomb. He now takes his place apart from his fellow rulers *openly*, from the whole body of the Jews and their leaders, all orders and estates. At last he stands with God in relation to the crucified One, whom God was about to glorify in resurrection and exalted glory. Nicodemus and Joseph, meanwhile, combine to provide Him with a new and undefiled tomb, an hundred pounds of aloes, and clean linen in which to wrap His body, thus fulfilling Scripture and rendering most honorable service to their beloved Lord and Master.

Thus Nicodemus at last "*stood by the cross*," and if a little late, yet it stands to his credit, and he had for his reward honorable mention in the Holy Word, and also awaits "praise and honor and glory" at our Lord's coming again. Here he joins the holy band of the Marys and the beloved John, as also later with the other redeemed sinners whom the Lord's grace had won to Himself. May any of us beside who have been slow to confess and follow our Lord, both heed the warning of Nicodemus' tardy course, and also rejoice that ever he found mercy, and was led on from strength to strength.

B.C.G.

The Two Fires

John tells us in his Gospel of two fires of coals (chaps. 18 and 21), but very different in their surroundings, and we read of one man who figured at them both, and that man was Peter. I think, however, that after he had stood before the second one, and experienced the warmth and blessing which was provided there, he would not be likely to go to the first one again. The first fire is where the ungodly congregate, and, alas, as on that occasion, some of the Lord's dear people are sometimes to be found at it along with the others. Let us look at this

for a moment. It was night, and it was cold. There was a gathering of strange and diverse characters there, too; but all, except two—Peter and John—were united and agreed on one thing, and that was to condemn the Lord Jesus Christ. It was in the palace of the high priest, and it was night. Night actually, and night morally in the souls of those wicked men gathered there. Jesus was the central object in that hall. They had taken Him in the garden, and led Him to the palace of the high priest first, and there they were going to give Him a mock trial. What an awful thing to contemplate! It was night and cold, and they made a fire to warm themselves, and Peter, who had "followed afar off," and who had been taken in by John, stood and warmed himself along with them. Poor Peter! What company to be in! Luke says: "He sat down among them" (Luke 22:55). Do you know, my reader, what it is to be found in such company?

John "went in with Jesus," we read. He identified himself with his captive Master, and was willing to bear the shame and disgrace of association with Him. Not so Peter. He "followed afar off." If he was not going there with and for his Master, he should not have been there at all. We should never be found in any company, of our own free choice, where we cannot take Christ or be for Christ. If it is no place for Him it ought to be no place for us. Let us remember this, fellow-Christian.

The steps in Peter's fall are very marked and have a voice for us all.

1. He "followed afar off." Let us beware of distance from the Master.

2. He stood hanging about the door till John went out and took him in. Let us beware of hankerings after and lingering about the places of danger.

3. He went in and "stood," and then he "sat with the servants." Beware of evil company, remember Psalm 1:1.

4. He became affected by their spirit and ways. "Evil communications corrupt good manners."

5. He finally denied his Master. Curiosity, not testimony led him there, for "he went to see the end," and being in the wrong company, with a wrong motive, he lost his power and fell. What a warning voice to us all!

Let us beware, then, of the devil's fires and the company which surrounds them. They may be, and are, very tempting, especially when we are experiencing distance and cold away from the Master. How easy it is to get away from the Lord and into the darkness; and feeling the cold, the wanderers must have something to satisfy them and act on their feelings, and just then the world opens invitingly before them with its allurements. The devil has his fire and his company ready for such. There's nice company there—religious people, too—the high priest and his associates. The military, too, are there—the officers and soldiers. The priest's household and servants are there. Surely they are all good, respectable people. Why should we not associate with such? Let us sit down and make ourselves comfortable together. Why should we be lonely and cold when we can be together and warm? True, some may be above, and some below, like Peter and others, but they are all in the palace, and all there against Christ, to condemn Christ, to get rid of Christ, no matter how. That's the sort of people who sit round the devil's fire. And just think of a child of God sitting among that crowd, tempted there by the devil's fire! Alas! It may warm at the time, but it burns afterwards, when we wake up to find we have denied the blessed Lord who loved us and who died for us. And what is more, it burns and smarts until the Lord restores the soul and removes the burns, though the scars will always be left to remind us and humble us.

Are you tempted, fellow-believer, to seek what will satisfy you apart from Christ, like a cold man seeking the fire to warm himself? Do you hanker after the world in any of its various forms? Its concerts, religious or profane—its theaters—its worldly-religious shows, with their sweet music, their tempting ritual, and all that appeals to the natural man on his religious side, and which makes religion a thing for the senses, and an easy religion, because it leaves out faith and conscience and the thought of having to meet God in His holiness and righteousness! Do these things present themselves to you as temptation? Oh, remember, all that, and much more than that, is, after all, the devil's fire, and as Isaiah says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light

of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand, ye shall lie down in sorrow" (Isa. 50:11). Yes, the end of it all is sorrow—deep sorrow—heart-breaking sorrow when you find you have denied your precious Savior; then, like Peter, you will go out and "weep bitterly." Beware of backsliding, then. Check the first appearance of it. Keep close to your Savior, and never go anywhere where you cannot take Him or make mention of His holy and blessed Name.

But let us look for a moment at the other fire. This was not in the hall of the priest's palace, but on the shore of the Sea of Tiberias (John 21). Jesus, too, was there again, but not as a prisoner this time. He had died and risen, and in that death and resurrection of His, He had put all His people's sins away forever; and now as the Shepherd and Bishop of our souls He is out after His wandering sheep to bring them into the joy and blessing His loving heart had secured for them by the sorrows and death of the cross, but which, for the time being they had turned their backs on, to go off fishing again.

Just look who was there, and see the characters who got ensnared by Satan. There was impetuous Peter, doubting Thomas, guileless Nathaniel, and the bold sons of Zebedee, the sons of thunder. Do you say I am not like any of them? Well, then, there are two others unnamed, and uncharacterized, and perhaps you may be represented by them. Then see where they were. They were together on the shore. Then all the old instincts rise up in Peter and he says, "I go a-fishing," and soon he hears in reply, "We also go with thee." Ah, the flesh soon gets company, and plenty of it when it begins to act. Peter carried the lot with him. "And that night they caught nothing." How significant! Thank God for an empty net, when saints go off fishing in this world's waters, unbidden by their Master.

How beautiful is the next verse. "When the morning was come, Jesus stood on the shore." It was night without Him—it is morning when He is there. He was there unsought and uninvited, His loving heart taking His willing feet after them. He knew it had been night and nothing with them: and now He is after them and it is morning and plenty. But see how they are

affected by their circumstances, they did not know it was Jesus. Poor, blind souls, they did not know their gracious and loving Master, and that He had come to seek them to bring light and satisfaction into their hearts once more. Oh, how like ourselves! What blindness settles down on the soul when away from, and out of touch with Jesus. And how unsatisfying everything is outside of Himself.

But see the way of this gracious Savior with these wanderers. He would first turn them in on themselves, and their useless toil away from Him by His question: "Children, have ye any meat?" And "they answered Him, No." What a confession! How humiliating! How well when the soul is made to feel that it has been night and nothing away from Him. All dark—all toil—and no reward for it. Then in response to their obedience to His word, "let down the net for a draught," He filled their net with a great haul of great fishes—an hundred and fifty and three! Ah, but that act of power revealed to "the disciple whom Jesus loved" who it was, and his blindness was gone when he knew the Master. Peter, as usual, in his impetuosity, flung himself into the sea to reach his Lord. The company who had followed him, and the fish they had caught, were alike nothing to him, it was his beloved Master and he must reach Him. Is it not striking to see, the flesh got company—the Spirit has to go alone. No one ventured to follow Peter then. Then when they were come to land they saw "a fire of coals, and fish laid thereon, and bread." This was not Satan's fire—there was no food at that one, only shame and confession and dishonor at that one. This was the Lord's fire, and there was food there, and warmth there, and best of all Jesus Himself was there. It is morning, too, the night has gone, it is light, and bright, and there's plenty, for Jesus is there and He has brought it all.

Think you not that that fire of coals would speak to Peter's conscience? Surely it would. It would remind him of his sad failure when he sat at the devil's fire to warm himself. Ah, but there was more than the fire to speak to Peter—there was fish laid thereon, and bread, too; and that would surely speak to him of grace—the grace of Christ—the grace that could provide even for poor, backsliding Peter and

his companions, and give them at His fire what they could never get at the devil's fire—the grace that not only could provide it, but invites them to partake of it. "Come and dine," Jesus said. How sweet! How refreshing to the soul is such a picture! How it endears Him to our hearts—precious Savior!

And Jesus still says "Come and dine," to any hungry toilers away in the night and finding nothing. He has plenty for each and all, but they must come to Him to partake of it. But more, even than that, do we see here in the grace of Christ to those wanderers, for not only does He say "Come and dine," but we read, "Jesus then cometh and taketh bread and giveth them and fish likewise." He did not wait till they came to Him, but He takes what they need and brings it and gives it to them. Precious, precious Savior, who knows so well as He how to find His way into the empty and unsatisfied hearts of wandering disciples and turn their night into day, and their nothing into plenty. It had been night and nothing—now it is morning and plenty. A present and abiding Savior and a full net.

May we all know better how to shun the devil's fire with all its attractions and allurements, and find our way to the Lord's fire, for He is there, and satisfaction is there, yea, everything we need is there. It is all in Him.

Wm. Easton.

New Zealand.

Heart Breathings

"O God, oor sauls are jist as dry as the heather: oor herts are as hard as the granite stane: but Thou that gi'est the draps o' dew to the heather, gie us the drappings o' Thy grace this day, and let Thy ain love licht upon oor hard herts like the birdie sittin' singin' on the craig yonner; an' fill the sauls o' Thy fowk this day wi' peace an' joy till they're rinnin' ower like the water-spout on the brae. Lord, it'll be nae loss to Thee, an' it'll be a bonnie blessin' to us, an' we'll mind Thee o't tae a' eternity." Amen.—Duncan Matheson.

Tender Grass for the Lambs of Christ's Flock

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

I am Thine

Lord, I am Thine! O joy, surpassing sweet
By night, by day, my happy lips repeat,
Casting me lowly at Thy blessed feet.

Lord, Thou art mine, and I am Thine!

Lord, I am Thine! E'er time's clock had struck
one,

Before creation's work was e'er begun
The Father chose and gave me to His Son:
His free design, I should be Thine.

Lord, I am Thine! the purchase of the blood
That from Thy side for my transgressions flowed,
And paid the countless debt Thy captive owed:
Oh, price Divine that made me Thine.

Lord, I am Thine! My choice and Thine agree;
My heart was drawn with golden cords to Thee,
And since I saw Thee on the accursed tree,

Lord, I am Thine, and Thou art mine.

J. G. Deck.

Faith

"We walk by faith" (2 Cor. 5:7).

"By faith ye stand" (Rom. 11:20).

"The just shall live by faith" (Rom. 1:17;
Gal. 3:11; Heb. 10:38).

"These all died in faith" (Heb. 11:13).

The mill-wheel, when the water is off,
after grinding tons, has no power to grind
an ounce. We are bankrupts and paupers
to the last. Christ keeps the purse. We
must be indebted to Him every day. The
Lord makes us content to go on with Him
on these terms. The shepherd boy sings:

"He that is down needs fear no fall;
He that is low no pride:
He that is humble ever shall
Have God to be his Guide."

Faith is the one remedy for all trouble.
Get closer to God and talk all over with Him
and believe what He says in His Word.
Half faith never helps us. We need to take
God's Word deep down in our hearts and
rely on it with the same assurance as on
God's existence or our own. M.

"Accepted For"—"Accepted In" "Acceptable To"*

Lev. 1:4; Eph. 1:6; 2 Cor. 5:9.

Let me say, without any introduction,
there can be no *peace with God* until the
sinner knows that God has accepted Christ to
make atonement for him and that that work
is finished. There can be no *joy in God*, or
intelligent communion with God until the
saint knows he is "accepted in the Beloved"
—that he stands before God in all the favor
and acceptance of Him whom God calls and
owns as His *beloved Son*. Then when we
find ourselves brought into the peace which
the first gives; and the favor and joy which
the second gives; it should be the one desire
of our hearts—our one constant aim and ob-
ject, to be "acceptable" or agreeable to
God. It is important to see these three
things, and the distinction and differences
between them.

Let us look for a little, then, at the burnt
offering. It is the highest and fullest, and
first aspect of Christ's sacrifice. It was *all*
burnt on the altar. No one could share in
that offering. God consumed it all by His
fire. He alone could rightly estimate its
value. He alone knew how to appreciate
the sweet savor it yielded. It was not
offered for a person's *sins*, but for the per-
son's *acceptance*—though it was a sacrifice
needed on account of sin—hence the results
are greater than in that of the sin offering.
It was not to secure forgiveness, but accept-
ance. The sin offering secures the former
"Christ died for our sins according to the
Scriptures." In the burnt offering it is
Christ "made sin for us," 2 Cor. 5:21, and
His devotedness to do God's will, even to
submitting to be "made sin," and His dy-
ing was so great, so perfect, so glorious to
God—while at the same time it was the
highest perfection man could reach, John
13:31. It brings "glory to God in the high-
est"—meets Him in all that He is in His holy
nature and character—secures His glory—
and upholds His majesty in the very place
where He was dishonored by sin. Yet, it is
such a savor of delight to Him that He can
accept the man who comes and presents
Christ to Him, in all the value of that sweet
savor and acceptance, which He Himself
has found and delights in, in Christ His be-
loved Son. He can make such an one "the

righteousness of God in Him." Oh, how marvelous! How beautiful this is! How God-like! Far beyond any and all human thought! Divine in its origin—in its accomplishment—and in its eternal and blessed results to us. Blessed for ever be His holy and adorable Name!

Then, again, look at the character of the victim that had to be brought in order to be accepted to make atonement. It had to be "without blemish." Where could the anti-type of such be found? Not amongst the children of the first Adam. All in that race are sinners and blemished by sin. It needed and waited for Him who could say "Lo I come, to do Thy will, O God"—"a body hast Thou prepared me" (Heb. 10). Very God, surely! Yet truly man in that prepared body, "that holy thing"—"the Son of God."

Oh, beloved, have you ever by faith put your hand, as it were, on the head of that infinite and immaculate sacrifice, and said to God: "O God, I am a poor, lost, sinful creature, I have no goodness, no devotedness to bring to Thee. I deserve nothing but death in this world and damnation in the next. But Thou hast found all Thy heart could wish for in Jesus—all Thy holiness and righteousness could demand in Jesus, and I bring Him for my acceptance?" If so, then hear His answer to such an act done in simple faith—"And it shall be accepted for him, to make atonement for him." Yea, blessed be God, He has accepted Him for you.

How sweet and how blessed is this! The present place of acceptance in which Jesus is seen on the throne in the heavens, is God's answer to His devotedness unto death on the cross on earth. God has said to Him: "Come up, and come in!" "Sit Thou at My right hand until I make Thy foes thy footstool," Heb. 10. The angels made way for Him in adoring wonder and worship, as He passed up and in and on to the throne of the Majesty on high. "Lift up your heads, O ye gates: and be ye lifted up ye everlasting doors, that the King of glory may come in." But "who is this King of glory?" None other than the Lord of glory—"the Man Christ Jesus, God over all, blessed for ever."

He who said "Lo, I come," for none other could possibly say such a thing but Himself, and who came and was "obedient unto

death, even the death of the cross, and who has yielded in that perfect devotedness of His, nothing else, and nothing less than "a sweet savor to God," has been received up into heaven, "angels, authorities, and powers being made subject unto Him," 1 Peter 3:22. There, then, in that scene of glory, and in glorious acceptance, behold Him the One whom God accepted for you and who made atonement for you.

"There in righteousness transcendent,
Lo, He doth in heaven appear,
Shows the blood of His atonement,
As Thy title to be there."

As we look at our second Scripture, can there be any doubt about our acceptance *in* Him when we have seen the character and the measure of His acceptance *for* us, and *Who* it is that was accepted? Besides, we must remember we are introduced here in this Epistle to the purposes of God—that which was in His heart, and purposed in eternity before ever there was a world or a creature on it. How wonderful! What a flood of light that passage in Prov. 8:22-31, "My delights were with the sons of men," sheds on this line of thought.

We are permitted to be brought into communion with God—even to know Him as Father, and learn His purposes concerning us. He might have saved us and made us servants, and favored us with the menial's place. That surely would have been favor indeed for such sinful creatures, and more than we deserved. But no! That would not suit His heart, though it would certainly suit our *needs.* He must have us before Him in love—"holy and without blame"—in the place of sonship—not servants. And not only so, but taken into all this favor in the Beloved—"accepted in the Beloved."

Think of the son of a king going away to another land, and there finding a maiden that he can lavish all his love on. But she is poor, and uneducated, and beneath him in every way. He has her educated. He enriches her with his own riches as well as his own love. The time comes that he takes her, the object of his affection, home to his own land and kindred, to introduce her to his father and people. What rejoicings there are! What a meeting, and what a greeting awaits her when she meets the father of her beloved! Why is all this festivity and joy in that land? Ah, it is for

the home-coming of the destined bride of the beloved son; and she is received and accepted in all the acceptance of the king's son. The joy of the meeting, and the heartiness and love of the greeting removes every bit of estrangement, if there existed any in her mind, and she is *at home*. At home in the house, and at home in the heart of the father as well. He has accepted her and given her the acceptance of the son.

Ah, but how far short, and how poor indeed is any illustration of such a wonderful truth as this. We cannot find any that will adequately set it forth. Jesus in His peerless Person, and in His matchless love—In His perfect devotedness unto death in order to reach us stands alone! And as the object of God's delight and favor—His *beloved Son*! And *we* are taken into favor—accepted in all His acceptance "to the praise of the glory of God's grace," who has done it for His own glory because He would do it. Worthless in ourselves—poor, and uneducated, too—Christ fits us, and enriches us, and is educating us to meet and respond to all He is in the outgoings of His eternal and devoted love, when He shares with us all He has for us

"In the crowning day that's coming by and by."

The day of glory that is fast approaching and knows no sundown.

But let us look for one moment at our last Scripture, "Wherefore we labor that whether present or absent, we may be accepted (or agreeable) to Him" (2 Cor. 5:9).

This passage is not Christ accepted for us. Nor are we accepted *in* Him. It is the practical conduct which flows from the knowledge of those facts. How can I best please Him? is the desire of the one who has grasped the first two thoughts. The first gives peace with God, real, deep and settled peace. The second removes the distance and introduces us into the nearness and intimacy of communion with God. Then we walk in the sense of that, and in the enjoyment of that, we walk in the dignity, and separation of the place of favor into which we have been brought. It carries a moral dignity, and gives a moral separation from all unsuited to itself. His eye is ever upon us, and in the consciousness of that we seek to please Him—to be acceptable to Him—agreeable to Him in all

our ways, in all our walk—in our associations—in everything—living in momentary expectation of the return of our Lord to take us into the Father's house in bodies of glory fashioned like unto His own body of glory (Phil. 3:20, 21).

May these blessed truths have power over our hearts and lives, and so affect us that He shall be glorified in us in some little measure till we see His face and are "forever with the Lord."

New Zealand.

Wm. Easton.

Dependence

"How we need to pray 'Keep us, O Lord.' A Christian had a wine glass with its shank, but wanting the broad foot, always before him on his writing table, with this inscription engraved on it: 'Hold Thou me up and I shall be safe.'

"Wants are troubles only when we stop at them and stop short of Him. Whatever gives way, God and His promises cannot. 'The lame take the prey' is a good promise. 'He giveth power to the faint' is another.

"To be rich in faith is far better than to be in this world's wealth. God must be better than any little corner of this world which He has made. And that is all that the most prosperous worldling can possess. The believer possesses God; there is no perfection of His nature that he cannot call his own. These are riches.

"Spiritual growth is not the increase of some good in us which we are to take notice of and rejoice in. It is progress in knowing what is in God. Practical holiness is found in apprehending by faith what we find there.

"Rejoice in the Lord alway,' 'Delight thyself in the Lord.' Compel your heart to give up its secrets, make it tell you what it is rejoicing in."—Ex.

Selah

This word is frequently used in the Psalms, and stands for a musical sign meaning "rest" or "pause." The life of the Church, and of the believer, resembles a psalm composed and set to music, by Him who was anointed with the oil of gladness above His fellows. Such a view makes the

word very suggestive of helpful truths for us all.

1. A *selah* or *pause* is found in the life of every believer. These come in sickness and in enforced retirement from family, business, and our daily calling. Be not surprised, then, when you meet with a *selah* or call to rest in your daily life.

2. A *selah* or *pause* is placed in the music and on our lips by the Composer. He knows where and when it is needed for the perfection of the psalm and for its effect upon the listener. When it comes, however trying it may be, say "He placed it there!"

3. A *selah* or *pause* is a part of the music. We think that only sound is music, when a rest is often as effective as a full chord. Therefore when any pause comes into your life, and your activity for the time ceases, say, "This is also part of the music," and be comforted by it.

4. A *selah* or *pause* does not hinder the work of the singers who have not to pause. If our part is to rest, it will bring into prominence the work of the other singers and the beauty of the psalm. So when we are laid aside we hear other voices taking up the harmony in church home, and daily life, and in our resting we are glad.

5. A *selah* or *pause* should lead the resting one to count time. When the singer is silent for a time, he is still in harmony with the choir, and also part of it, so while he waits he enjoys the harmony. Remember, silent times are thoughtful, counting times. "So teach us to number our days that we may apply our hearts unto wisdom."

6. A *selah* or *pause* shows the resting singer eagerly waiting to go on. Is not this the truth, seen in many a sick-room and in many a silenced worker's life? He says, "The psalm needs My voice," and soon this silence will become song.

7. A *selah* or *pause* obliges the singer to keep his eye on the music and on the leader, so that he may begin in time, neither too soon nor too late. Remember this when you are commanded to be still. He who leads the song will give the sign for a wise beginning to the watchful one.

How often in the music of our life terrestrial!

We learn 'tis wise to pause,
For in the setting of the notes celestial,
The Master seeth cause.

The daily life of those whom God hath chosen

Has need of rest and calm,
Lest in the hurrying tide of earth-born motion

No soul could harp its psalm.

None but the great Composer knoweth wherefore,

Yet it has meet effect,
For on the listener, as from our God's portal,

Falleth the sweet vibrate.

Yea, oft the pause, soft, sweet, and full of meaning,

Enhances the full chord,
And the rapt, soul-entranced, breathes balm of heaven,

Whispers, "It is the Lord."

And other singers, who meanwhile have rested,

Can then be heard by us,
Who to the music of our own part listened,
Losing notes beauteous.

The silence of the soul, while beating time to music,

Affords it sweet relief,
For in the psalms of heaven God's selahs to make

Soul-room for fresh belief.

God's selahs come when God Himself appointeth,

To wing the soul for flight.
God's choir of singers Christ His Son anointeth,

To sing His praise aright.

Thus God Himself the heavenly music setteth—

Selah, and notes, and psalm;
On God and on His Christ all eyes are fixed,
For song or selah-calm.

A.O.M.

"Heart occupation with the character of God is the only cure for unbelief. It invariably brings joy and quiet strength into the heart."

Tender Grass for the Lambs of Christ's Flock

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

The Morning Star

Bright Morning Star, no mist shall mar
The hopes that round Thee cluster—
Caught in the air to greet Thee there
Thy saints shall share Thy lustre!
Caught in the air each member fair
Shall gaze on Thee in rapture—
In worship sweet embrace Thy feet:
Thy voice of grace each saint shall greet,
Each heart shall thrill and capture!

Grace—beautified, Thy glorious Bride
Shall stir Thy heart's deep fervor,
Thou wilt delight in glory bright
To gird Thyself and serve her—
Thou wilt delight in spotless white
To drape Love's banner o'er her;
The love, the grace in Jesus' face
Shall thrill her in that stainless place,
Whilst Thy desire is toward her!

Sharing Thy bliss, Thy Father's kiss,
Thy Father's love and favor,
Thy Church's song shall move heav'n's throng—
Fill heaven with Thy savor!
Of Thee that song, sweet, loud and long,
Since Thou her heart dost capture—
The Lamb's Wife meet, her joy complete,
Shall wake for Thee her carol sweet,
Praising her Lord in rapture!

F. A.

Endurance

This is a Divine characteristic. Things and people may come and go, change and decay, but the *Lord God* endureth for ever, Ps. 9:7.

His *mercy* amid the varied vicissitudes of His people endureth forever, Ps. 136.

Legislators may have to change their laws and Governments their policy, but "His work is honorable and glorious: and His *righteousness* endureth for ever," Ps. 111:3.

What was thought to be true yesterday is proved false to-day, the findings of men are not final, but His *truth* endureth for ever, Ps. 117:2.

His Word though criticized and tried in the furnaces of fierce heat, ever remains pure, the dross of human addition may be

cast away, but the *Word* of the Lord endureth for ever, 1 Peter 1:25.

ENDURANCE.—Endurance, continuity, steadfastness, are characteristics which must be found in the child of God if he is to be a pleasure and glory to his Divine Father.

ENDURE BUT FOR A TIME.—Our Lord in His discourse upon the subject of the "good seed," graphically showed the undesirability of non-endurance. The seed continued its growth only long enough to exhibit that it was good, but perished without reproducing itself, and thus made void the purpose of God—"be fruitful and multiply."

The seed was not to blame, but the lack of power in the soil to sustain amid opposing elements. Superficial reception of the Gospel results in the sad story "Endure but for a time," Mark 4:17.

ENDURE TO THE END.—Enduring to the end, our Lord declared, was the way of salvation to the Jews in their tribulations, Matt. 24:13. If in the journey from Egypt to Canaan, the trials of the wilderness lead to a breakdown, then the blessed fruits of Canaan must be forfeited. Caleb and Joshua, who through faith in God endured, entered in and possessed.

Many a child of God to-day who starts well on his pilgrim journey, stops short and misses the highest blessings which may be enjoyed in the Christian life on earth.

ENDURE HARDNESS.—God selected an apostle who had endured much to convey the exhortation to the young soldier. "Endure hardness as a good soldier of Jesus Christ," 2 Tim. 2:3.

Hardness must be faced in the service of God, and all who enlist under His banner must put themselves in training to enable them to stand the rough times when they come, as they are sure to meet them at some time and may be for long seasons.

ENDURE AFFLICTIONS.—The same tried and afflicted apostle passed on the order "Endure afflictions," 2 Tim. 4:5.

Afflictions may come from many causes, heredity, accidental, from friends, from God, the outcome of faithful service. It matters little from what quarter they come, but it matters greatly how they are received and entertained. Some of the most afflicted of the people of God are the choicest witnesses of sustaining grace. "Afflic-

tions" are to be "endured." Of course those that lie in our power to remove should be removed, but those that are laid upon us and cannot legitimately be removed must be borne, and happy are those who bear them, for God's end is sure to come with its merciful and pitiful double blessing, James 5:11.

It is blessed to remember that it is recorded regarding the afflictions of the people of God, that each one had an answer in His heart. "In all their affliction He was afflicted," Isa. 63:9.

Temptation or trial is a blessed thing if it be endured, for when God's testing has been completed, a crown of life awaits the victor who has conquered through love to God, James 1:12.

Grief is often the lot of a Christian because his conscience will not permit him to do what others think right, and in self-defence they put upon him and he is misunderstood, misrepresented, and loses friends, and in other ways is caused grief and sorrow; this is hard to endure, but God has left no doubt as to His mind upon the matter. "This is thankworthy if a man for conscience toward God endure grief, suffering wrongfully" (1 Peter 2:19), or in other words, "God says, thank you."

ENDURE CHASTENING.—Chastening is a very delicate process; the sculptor and the engraver take great pains to make the vessel or figure in their hands chaste. The Father seeking to bring out the good traits in His children, chastises patiently, corrects and instructs, encourages and nurtures, so that the end may be reached. God chastens His children that they may be like Himself in holiness, therefore it is incumbent upon the child to endure all He is pleased to put upon him, knowing the perfect love and wisdom that are in action for his good.

ENDURE PATIENTLY, Heb. 6: 15.—Endurance needs patience combined with it if it is to succeed. Patience is really being satisfied that God is doing the best thing for us and therefore time is left with Him.

The only possible way in which anyone can endure all these things is by walking as those who "endured as seeing Him who is invisible," Heb. 11:27.

It is seeing God behind and in all, knowing His power to overrule and overturn, and His faithfulness and love to His people

which gives the rest, peace and confidence, which enable one to endure.

Our Master is one who has been through life and death and has touched all that we are ever called upon to pass through, and so He is one who can enter into our matters with a fellow-feeling.

HE ENDURED THE CROSS, Heb. 12: 2.—When this is viewed from all its aspects, and all the ingredients that make it up are taken into consideration, our afflictions are light indeed.

HE ENDURED SUCH CONTRADICTION OF SINNERS AGAINST HIMSELF, Heb. 12:3.—What did this mean to the Creator of all here in human form, and He perfect? "Love endureth all things." 1 Cor. 13:7. C.F.R.

Binding Burdens

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers" (Matt. 23:4).

The assigning of burdens is of ancient date. It has been done with considerable charity at times, with little at others, and as in the case of these whom our Lord rebuked, with none at all. Many are "the lawyers" of this particular sort. In "Labor Unions," supposedly for the adjustment of the workman's wrongs and injuries, how often the transfer is simply that of power from "the firm" to the socialistic leader, and the burden is still laid on "heavy and grievous," but it is on other shoulders than that of the "liberators," or "public benefactors," as they like to be styled. Men who want to work an honest day cannot, for fear of "the fiery furnace," and those who put both skill and conscience into their work lose heart, for the wheels of the labor Juggernaut must reduce all to one size at whatever cost.

In ecclesiastical spheres much is done in vestries and back parlors where a favored few are inspired by tea, tobacco or something stronger, but certainly not with "the love that looks on the things or advantage of others. Men more partial to business than prayer-meetings are adepts in this craft. They put many sticks in their

bundles, yea, they lay them on, but lift them or ease them, they will not. "Burden bearing," whether their own or others' they shirk, and leave entirely to others.

But apart from the grosser ways in which this may be seen in this groaning world around us, all of us are in danger of taking a hand in this craft of the enemy. A few hints may be given to profit.

1. Those who make the largest bundles never intend to carry them. They are both formed for and fastened on "other men's shoulders." A strong man, whether in physique, intellect or other abilities, often has little sympathy for feeble folk and grumbles that they carry so little, go so slow and stagger so much. But if he is an honest bearer of his own burden he may learn sooner than he guesses that one can easily have more laid on than they can carry. From such there is least to fear. Witness the splendid, strapping young fellow who looks down adoringly at his wan and feeble mother who must be waited for and helped over the rough places. What first kindles this desire in him to consider and help mother all he can? He has found out a little that while size and vigor are his, yet mother stands incomparably higher than he in the size that counts with God, the fear of the Lord which is clean, departing from evil, the ability to say "No" to a thing of evil and the grace of patient suffering. But if some sympathy *can* be found thus from most, if not all of the world's busy workers, what can be expected from the man who never carries anything save to lay on another's shoulders?

The idler has plenty of leisure to bind burdens for other's shoulders, and find fault with people generally. Some hard workers are too quick to discern weaknesses in others, but lazy loungers can do the grumbling for an entire community. He is pre-eminently the man for large bundles, none are too big for him, but never to carry.

2. In making bundles for others we need to "consider one another."

Many are not as strong as they seem, many have fewer abilities than one would credit them with and many more already have sore burdens that we know not of.

"Why doesn't his mother stop his crying?" was asked petulantly on a night train by one who was irritated by a baby's cries. The answer revealed a heavier burden than

was apparent. "Because, she is in the next car dead, and we are trying in vain to comfort the little fellow." "Then let me make amends for an impatience by taking a share in it." And all night the complainer backed the heavy load himself.

3. Binding fagots for others to carry is very often unprofitable.

In some cases it has to be done—to assign tasks and to insist on their performance. Parents, masters, magistrates, kings, indeed all that are in authority, have perforce to lay out the burdens of the family, the employees and the subjects. But unless it be our manifest duty to fulfil, let us not attempt it. To assume an authority which is not ours, to tell others outside of our spheres what they should or should not do, to bind burdens on others' shoulders neither brings thanks from men nor reward from God.

4. Let us each first seek to "bear our own burdens," and next to "bear one another's burdens."

The sense in a man's soul of his great obligation to God for "life and breath and all things," and that "every one of us shall give an account of himself to God," should lead us to cherish a holy ambition to do much for our Lord, and to do it well. Release from this we should never seek, to stand up to our responsibilities is the first feature of being a *man*, and in this often women best deserve the general name of the race. Our Lord shows mercy and is not austere, and as we learn this sweet fact, and our great and varied need of it, so will our hearts go out in sympathy for others, and we shall as much as in us lies "bear one another's burdens, and so fulfil the law of Christ." B.C.G.

God's Use of Means

As if to teach us to trust in nothing and no one but Himself, God selects instruments that seem the least fitted to serve His ends.

His ambassador to Pharaoh is a man who pleaded that he was "slow of speech and of a slow tongue." To divide the sea, and for the rock to be riven He uses a rod, and to feed His hosts of three millions He uses a small round thing which the receivers never knew the name of, calling it "Manna," or "what is it?" To cast down the walls of

Jericho He uses but the blast of rams' horns. To sweeten bitter waters, He uses a tree cut down, and to heal others salt is cast into the spring. A few small loaves and fishes are His means of feeding a multitude, and clay on a blind man's eyes was His way of giving sight to one who was born blind.

To convert sinners from sensual delights to a faith whose symbol is a cross, and whose crown is to be won among the fires of martyrdom, leaving halls of fame and learning aside He summons His preachers from the fishermen of Galilee. The affairs of His Church are entrusted to hands that had never steered aught but a fishing boat, and by one of its bloodiest persecutors, He pleads His cause before the philosophers of Athens, and in the palaces of Rome. In choosing the weak and foolish things, He means to teach us to look alone to His great Hand that uses them, and whether it is giant or devil to be overcome, we are but instruments in His hand. With Him the meanest are mighty and the mightiest are mean without Him.—Guthrie.

I Will Not Leave Thee

1. To Jacob.

"I will not leave thee" (Gen. 25:15).

Jacob was a fugitive and an exile, so it was grace, pure grace that led God to speak these golden words to him, as he lay on his stone pillow at Bethel.

2. To all Israel.

"He will not fail thee nor forsake thee" (Deut. 31:6).

This was strong encouragement for Israel to hear after all their wanderings and murmurings in the desert.

3. To Joshua.

"I will not fail thee nor forsake thee" (Josh. 1:5).

Such was Joshua's power "to be strong and of a good courage," as he led Israel on to victory.

4. To the poor and needy in Israel.

"I, the God of Israel, will not forsake them" (Isa. 41:17).

Herein was comfort for those who had come to the end of all resources—seeking water and there is none—the God of Israel failed not nor forsook them.

5. To His people now.

"He hath said, I will never leave thee nor forsake thee" (Heb. 13:5).

How could a Father forsake His children, a husband the wife of his bosom, or a man his own members? How could God stain His honor or deny His own Word? He hath said, and His Word as Himself is eternal. The force of it is "never, no never, nor ever leave thee." B.C.G.

Prayer

"We must be careful about our motives in asking of God. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66). We need often to cry: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me." Then we have the promise of guidance by the Holy Spirit with respect to *what we ask God for* in Rom. 8: 27, 28. This implies a subject will. Without this there can be no guidance, submission nor faith. "My judgment is just," our Lord Jesus said. Why? Not because He was the Son of God and could not err. He took the lowly way that we are to take after Him. "My judgment is just; because *I seek not Mine own will*" (John 5:30). We must search our hearts to see that self is not the center, instead of God.

I have been examining myself heedfully as to: How far am I trusting God? I have been shocked to find how little I have been really counting on God's keeping His promises, or expecting Him to do *in* me and *for* me. I hope He who has thus wounded will heal. It is dreadful to treat God as if He were nobody, or as if He were a hard man, requiring much and giving little. To grow over this disease of unbelief is not counting on God being as good as His Word, and healing *all* diseases, *this* one among the rest. He does not expect us to cure ourselves. He is the Healer, a Savior and Giver, One who performs all things for us." —Sel.

Tender Grass for the Lambs of Christ's Flock

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

Most Holy Book

To which earnest men have come
Through the long ages with their agonies
Of dark implorings, doubts, uncertainties,
And fierce upreachings of the spirit dumb,
I cling to thee.
O Savior dawn on me;
Unseal my inward seeing while I look!
My hands are clasped before me, and my eyes
Are dim with prayer,
Thou Man of Calvary!
Thou of the fairest, fair!
With the atoning blood on brow and side,
Come near, and let me kiss thy feet.—G.H.

The Place of His Cross

"They came out . . . and when they were come unto a place called *Golgotha*, that is to say, a place of a skull . . . they crucified Him." (Matt. 27 : 32-35.)

"And they bring Him unto the place *Golgotha*, which is being interpreted, The place of a skull . . . and they crucified Him." (Mark 15 : 22-24.)

"And when they were come to the place which is called *Calvary*, there they crucified Him." (Luke 23 : 33.)

"And He bearing His cross, went forth into a place, called the place of a skull, which is called in the Hebrew, *Golgotha*, where they crucified Him." (John 19 : 17, 18.)

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered *without the gate*. Let us go forth therefore unto Him *without the camp*, bearing His reproach. (Heb. 13 : 12, 13.)

The fact that the *place* of our Lord's cross has for centuries been a subject of heated controversy might dispose us to regard it with slight or revulsion, but its moral lessons are so striking and important that we must, if rightly dividing the word of truth, carefully note it as to Christ and to ourselves. And as He went out of the Holy City bearing His cross, in reproach and shame, so we must, if true followers of Him, go forth unto Him out of all that professes His name, and dishonors His holy character to bear His reproach. "It is giv-

en unto us in the behalf of Christ, to suffer for His sake" (Phil. 1:29). "They that will live godly in Christ Jesus *shall suffer persecution*" (2 Tim. 3:12).

The persons who stood by the cross as given in John 19 were: our Lord's *mother*, His mother's *sister*, Mary the *wife* of Cleophas, Mary *Magdalene* and the beloved John.

Others in abundance were there also, and from all sorts of motives, but yet in no such sense as these did any *stand by the cross*. It may set more vividly before us their unique action to note some of these cases in connection and in contrast with them.

I. The *man*, whose cross it was—*Barabbas*.

"Then released he Barabbas unto them, and when he had scourged Jesus, he delivered Him to be crucified." Barabbas was a notable prisoner (Matt. 27:16), who had made insurrection and committed murder in it (Mark 15:7). If, then, it was Barabbas' cross on which the Lord of glory hung, most plainly, it was a *sinner's* cross, for Barabbas was one deep-dyed and accursed. It was thus also a *Substitute's* cross, for Jesus took it in grace to ruined men, in doing His Father's will, as well as from the fact that men took Him and with wicked hands crucified and slew Him. Thus just as Barabbas, the son of the father, as his name implies, went *free* by the fact of Jesus occupying his cross, so is it with each true believer in Him.

II. The *religious leaders* at the cross.

"The chief priests and elders *persuaded the multitude* that they should ask Barabbas and destroy Jesus . . . The chief priests mocking Him, with the scribes and elders said: He saved others, Himself He cannot save, etc." (Matt. 27 : 20, 31, 42, 62-64.)

"The chief priests *moved the people* that Pilate release Barabbas unto them. They *mocking* said among themselves with the Scribes: He saved others, Himself He cannot save, etc." (Mark 15 : 11, 31, 32.)

"The chief priests and scribes stood and vehemently accused Him. The voices of the multitude and of the chief priests prevailed, and Pilate gave sentence that it be as they required. The rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God." (Luke 23 : 10, 23, 24, 35.)

"The chief priests and officers cried out, Crucify Him, crucify Him . . . By our law He ought to die . . .

If thou let this man go thou art not Cæsar's friend. . . . Away with Him, crucify Him . . . We have no king but Cæsar. They took Jesus and led Him away . . . they crucified Him." . . . Besought Pilate that the bodies might be taken away. (John 19:6, 7, 12, 15, 16, 18, 31.

These were the "strong bulls of Bashan" that beset Him round (Ps. 22:12, 13), the chief representatives of a religion that God had once set up in grace and holiness. But it was now turned by them, in their pride and rebellion against God, to the deliberately planned and carefully executed murder of "the Holy One and the Just," for they "killed the Prince of Life" and were "His betrayers and murderers" (Acts 2:22; 3:14, 15; 4:10, 11, 30).

III. The *multitude* of the Jews.

"They *all* say unto him, Let him be crucified. . . . they cried out the more saying, Let him be crucified . . . His blood be upon us and our children. Pilate delivered Him to be crucified." (Matt. 27:12, 25, 26)

"The multitude crying aloud began to desire him to do as he had ever done to them (release a prisoner) They cried out again, Crucify him. . . . cried out the more exceedingly, Crucify Him. Pilate willing to content *the people* released Barabas unto them and delivered Jesus when he had scourged Him to be crucified." (Mark 15:8, 13, 14, 15)

"The whole multitude of them arose and led Him unto Pilate and began to accuse Him. . . . They cried out all at once saying, Away with this man and release unto us Barabas. . . . cried Crucify Him, Crucify Him were instant with loud voices requiring that He might be crucified. And the voices of *them* and of the chief priests prevailed" (Luke 23:1, 18, 21, 23).

The multitude is not seen in John, but whoever were the instigators of this foulest deed of man's guilty course, all had a hand in it, as we read: "Against Thy holy Child Jesus . . . both Herod and Pontius Pilate with the *Gentiles*, and the *people of Israel* were gathered together" (Acts 4:27). Sinners it was who crucified the Savior, and such were we, each and all alike.

IV. Pontius Pilate, the Roman Governor.

When he had scourged Jesus, *he* delivered him to be crucified" (Matt. 27:29).

"Pilate, willing to content the people, released Barabas unto them, and delivered Jesus when he had scourged Him to be crucified" (Mark 15:15).

"Pilate gave sentence that it should be as they required. . . . *delivered Jesus* to their will" (Luke 23:2, 4, 25)

"Knowest thou not that I have power to crucify thee, and have power to release thee?" Pilate asked our Lord, and Jesus answered: Thou couldst have no power at all against Me, except it be given thee from above: therefore he that delivereth me unto thee hath the greater sin."

"The chief priests answered, we have no king but Cæsar"

"Them *delivered* he Him, therefore, unto them to be crucified." (Jno. 19:11, 15, 16).

Unhappy Pilate! Asking our Lord, What is truth? and at once going out from Him who had said: "I am the Truth." Proclaiming Him innocent, yet saying, "I will *therefore* chastise Him and release Him." Washing his hands in water and saying "I am innocent of the blood of this just person," and yet delivering Him to their will. Hearing the voice of God in his wife's faithful warning, and yet "the voices of the rabble and of the chief priests prevailed." Of how many a waverer, or neutral character, who wishes to be counted neither for nor against our Lord is he the striking type, and solemn picture. He condemned the guiltless, perjured his high office, and was gathered against God's Holy One.

V. The *Roman soldiers*.

"The soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers and they stripped Him, crowned Him with thorns, mocked Him, spit upon Him, smote Him on the head, gave Him vinegar and gall, and *THEY crucified* Him and parted His garments casting lots, etc. And sitting down they watched Him there and set up over His head His accusation."—Matt. 27:27-37.

"And when they had crucified Him, they parted His garments, etc." (Mark 15:24.)

"The soldiers also *mocked* Him, coming to Him and offering Him vinegar and saying, if Thou be the King of the Jews, save Thyself." (Luke 23:36, 37).

"The soldiers when they *crucified* Jesus, took His garments and made four parts and cast lots for His coat. When they came to Jesus and saw that He was dead already, they brake not His legs. But one of the soldiers, with a spear, *pierced His side* and forthwith came there out blood and water." (Jno. 19:23-24).

Being soldiers, they had, of course, to act under Roman authority, and Pilate had put Jesus into their hands, delivered Him unto them. But what but the deepseated malignity of dupes of Satan could take delight in the cruel mockings, scourgings and insults

heaped upon our holy and gracious Lord. The casting lots for His vesture, offering Him vinegar and piercing His side were plainly all acts of hardened, calloused and brutish men.

VI. The *passers-by* of the cross.

"They that passed by *reviled* Him, wagging their heads and saying: Save Thyself; if Thou be the Son of God come down from the cross." (Matt. 27:39-40).

"They that passed by *railed on Him*, wagging their heads and saying, Ah Thou that destroyeth the temple and buildest it in three days, save Thyself, and come down from the cross." Mark 15:29-30.

These may aptly illustrate the careless, heedless throng, who seem too indifferent to all that is of God and good, to show any special hostility against or even to notice the Holy Sufferer on the accursed tree. But alas, even this faint virtue is not found in them, for "the carnal mind is *enmity* against God," and the precious grace of our Lord that brought Him low to save men, seems utterly wasted on their evil hearts, as they revile and rail upon Him. Extremes meet here, as often in other phases of the world, for the very taunt of the religious leaders is theirs also, as they tauntingly cry: "*Save Thyself, come down, from the cross.*" What depths of calloused evil, and obdurateness of heart does their wicked taunts disclose, and alas, that such is man's heart ever, the sinner's, our own, everyone's and everywhere. What a sweet relief to recall, however, that no insult, however gross, or utterly unprovoked, ever moved His gracious lips to haste.

VII. His *companions* on the cross, but one of three.

"There were two *thieves* crucified with Him, one on the right hand another on the left. They *cast* the same in His teeth. (Matt. 27:38,44).

"And with Him they crucified two *thieves*, the one on His right hand, and the other on His left, and the Scripture was fulfilled, which saith, and He was numbered with the *transgressors*. . . . and the reviled Him." (Matt. 15:27-29.)

"They crucified Him and the malefactors, one on the right hand and the other on the left." Luke 23:33.)

"They crucified Him and *two others* with Him, on either side one and Jesus in the midst." (Jno. 19:18.)

The fact that two Gospels note these companions as *thieves*, and worse still, *revilers* of our holy Lord, while even in the

throes of death and that a third marks them as *malefactors*, evildoers, or transgressors, shows both the depth of our Lord's humiliation, and also the riches of His grace to stoop so low to save us. This latter phase of it may be found in the touching statement of John, "on either side one, and Jesus in the midst." A loving hand of mercy and compassion is stretched out to each alike, whether men accept or reject Him; whether they bow to God's righteous judgment and thus prove His mercy, or go on their own sad way to the end, and alas it is true of all sinners that Jesus is in their midst, to be either their loving Savior or their Righteous Judge. B.C.G.

A Fijian War Dance

Told by the missionary printer of a "*Meke meke*" or Fijian national dance, we went to it, hoping by it not to gratify "the lust of the eye," but to gain some useful experience, and as Paul applied the Isthmian games that we might also be able, we now endeavor to pass it on to others.

The heavy tropical rain had just held up, the sward was sopping wet, the sky still overhung with ominous clouds, when out came the mimic warriors, feathered and trimmed and garlanded, so that what was not dark, bare skin, seemed to be a rank growth of leaves and flowers, all alive.

First came the advance guard of the Fijian band, with their bamboo pounders and sounders, and these took their place in front, as though they were a chief feature of the event. They sat down, but watch them do so; many tried to save themselves the chill of a wet seat, they crouched, tried to use their heels or their leafy skirts; in short, remembered well that they were on display instead of in "active warfare," and at last they went down as comfortably as their circumstances allowed.

Next, came the warriors, and down they went without a moment's parley, wet or dry, and all were ready for the business of the hour in less time than it takes to tell it. All was now ready. The front band in ever-increasing volume and vigor chanted their weird native song "Oh-ah-ooh-ah-oo," with indescribable variations. Up and down go the sounders and pounders, hands slapping, bodies swaying, and fantastic motions and contortions of faces and figures in

which the warriors joined. One moment they were squatting, all turned in a certain direction, making belligerent motions, and warlike attitudes and sounds, when suddenly at a fierce "Ugh," up to their feet they jumped and marched against the imaginary foe, and soon in their mind's eye the battle was fought, the victory won, and the spoils taken, for with the last mighty "Ugh," away went their rustling fans over their heads, and in they marched to the council-chamber, from which they came, as though to recount their triumph, and divide their spoils.

What meaning could such a scene—a Fijian war dance, have for a man of peace, a Christian? Some, we judge, of which the following may give a sample, at least.

First, we must believe in the war and know wherein it consists—the foe and his resources, ourselves and our resources, and that the war is not only necessary, but imperative, "fight or die" must be our watchword, or victory can never be ours.

Second, we must believe in our *Captain*. He must not only be our confidence, but Commander. He must not only be one of us, but lord over us. He must not only be looked to and trusted in, but obeyed and honored, and He says: "Be of good cheer, for I have overcome the world."

Third, we must believe in *ourselves*.

This last may not be manifest at first sight, but is none the less true, however. The Scripture illustration of the principle is that of Caleb and Joshua, who said: "We are well able to go in and take the land," when their fellow-spies made all the hearts of their brethren to faint.

If we do not believe in the war as a "holy war," and not only as right and good in itself, but a necessity, without which we must be servile captives to the foe whom we should overcome, our courage will be small, and our victories few. None ever fight as those who fight over their "hearth and home," and God has first given us a goodly heritage and then bidden us "war a good warfare."

Next, if we have not the fullest confidence in "the Great Captain of our salvation," that He has both wisdom and power to lead us on to victory, our warring will be but fitful and uncertain, and result only in defeat.

And finally, we must know, and assure

our hearts of it again and again, that having called us forth to the war, and leading His hosts in His own person, He has furnished them with both armor and munitions of war, with both the means of attack and defence, and given us the pledge that He will give us also the victory. Let us, then, be "strong in the Lord and the power of His might," and believe that, by His grace, we are well able to overcome, for to this end He leads us forth. B.C.G.

Praise

Why is it that even with the nearest and dearest, praise is so often begrudged, while blame is so freely bestowed? In nine cases out of ten the former does infinitely more good and incites the fondest parent, the kindest teacher, the most faithful friend, often hesitates to praise, while seldom failing to censure when occasion calls for it. There is even the feeling latent that the recipient will be unduly elated by any approbation bestowed; and parents and teachers sometimes hesitate on that account to express unstinted commendation; while brothers and sisters and even friends often at least begrudge the satisfaction and perhaps self-complacency they might evoke by giving expression to the admiration they may honestly feel.

While flattery is ever profuse and easy to obtain, honest praise is a rare commodity, seldom given even when most deserved, and grudgingly withheld when most needed. How often a child feels "there is no use trying," simply because his feeble efforts for the right obtain no recognition, while his faults are constantly recapitulated.

Prayer may be spoiled in the exercise: Hear this—"Because ye ask amiss." The sin is the lack of faith. Faith is the very soul of praying. If faith is absent, petitions may multiply like a flock of birds, but their wings will be clipped and will fall earthward. Prayer may be a sort of magical means to obtain our desires instead of a Divine ordinance only to be carried out under Divine conditions. Without faith, prayer is a form, and its exercise inoperative; but with faith breathing forth the petition all heaven lies at its disposal."

Tender Grass for the Lambs of Christ's Flock

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

Not Yet Home?*

"Ye are not as yet come to the rest which the Lord your God giveth you," Deut. 12:9.

What, not yet there; no end in view
To the rough road we travel through?
Faint—faltering—feeble do we feel,
And deem the woe exceeds the weal?
Sadden'd to see old comrades fall
Out of the way, which, one and all
Agreed our Lord had clearly shown
To be the path for all His own.

But why prolong dull sorrow's strain?
One crowning comfort doth remain;
While all around may grieve us sore,
Our blessed Lord, whom we adore,
Can never change; can never fail:
And, come what may, we shall prevail
Through Him whose promise, firm and clear,
Assures us that we soon shall hear
His welcome voice—His voice of power,
That heralds the most joyful hour
When we shall see God's glorious Son,
By love and grace our hearts who won,
And be like Him, and join to raise
To Him immortal songs of praise.

Then why give way to carking care,
Or droop in dreadful, dire despair?
List to the word "what's that to thee?"
Through storm or sunshine "follow Me";
And then the prize, the bright, sweet smile
Of Him who loves us! Yet awhile
Hold fast the warrior's weapons bright,
Beneath love's banner fearless fight,
Constrain'd by love—by love alone—
Love unto Him who, as "His own"
Claims all who by His precious blood
Have been brought back in peace to God.

The time is short; the end is near;
With God for us what need we fear?
The harvest field is white and wide,
Wield well the sickle—scorn to hide
The smallest talent, it may prove
A telling tribute to His love.

His matchless love! Spread far the fame
Of His great love; His peerless name
Be with eternal honor crowned.

Let heaven and earth His praise resound;
With heart and voice now let us own
That Christ is worthy—Christ alone. J.G.

"O magnify the Lord . . . exalt His name,"
Ps. 34:3.

"Thou art worthy," Rev. 4:11.

The Judgment Seat of Christ*

(2 Cor. 5:10)

We have no doubt whatever that the real secret of the difficulty felt by so many in respect to the question of the judgment-seat of Christ is self-occupation. Hence it is we so often hear such questions as the following: "Can it be possible that all our sins, all our failures, all our infirmities, all our naughty and foolish ways, shall be published in the presence of assembled myriads before the judgment-seat of Christ?"

In the first place, we have to remark that Scripture says *nothing of the kind*. The passage before us, which contains the great, broad statement of the truth on this weighty subject, simply declares that "we must all be manifested before the judgment-seat of Christ."

But how shall we be manifested?

Assuredly, as we then are.

But how is that?

As God's workmanship — as perfectly righteous, and perfectly holy, and perfectly accepted in the Person of the very One Who shall sit on the judgment-seat, and Who Himself bore in His Own body on the tree all the judgment due to us. All that which, as sinners, we had to meet, Christ met in our stead. Our sins He bore; our sin He condemned. He stood in our stead and answered all responsibilities which rested upon us.

Whence this dread of having all our naughtiness exposed at the judgment-seat of Christ? Suppose it does all come out—What then? Will it not simply contrast what we were, as failing mortals, with what God's grace has made us? Does He not know all about us? Are we more afraid of being manifested to the gaze of men and angels than to the gaze of our blessed and adorable Lord? If we are manifested to Him, what matters it to whom beside Him we are known?

How far are Peter, and David, and many

others affected by the fact that millions have read the record of their sins, and that the record thereof has been stereotyped on the page of inspiration? Will it prevent their sweeping the strings of the golden harps or casting their crowns before the feet of Him Whose precious blood has obliterated for ever all their sins, and brought them, without spot, into the full blaze of the throne of God?

Assuredly not. Why, then, need any be troubled by the thought of their being thoroughly manifested before the judgment-seat of Christ? "Shall not the Judge of all the earth do right?" May we not safely leave all in the hands of Him Who loved us and washed us in His Own blood? Cannot we trust ourselves implicitly to the One Who loved us with such a love? Will He expose us? Will He—can He do aught inconsistent with the love that led Him to give His precious life for us?

Will the Bridegroom expose the Bride? Yes, He will, in one sense. But how? He will publicly set forth, in view of all created intelligences, that there is not a speck or a flaw, a spot or a wrinkle, or any such thing to be seen upon that Church which He loved with a love that many waters could not quench.

Ah! trembling believer, dost thou not see how that nearness to the heart of Christ, as well as the knowledge of His perfect work, must completely roll away the mists which enwrap the subject of the judgment-seat? If thou art cleansed from thy sins in the blood of Jesus, and loved by God as Jesus is loved, what reason hast thou to fear the judgment-seat, or to shrink from the thought of being manifested before it? None whatever. Nothing can possibly come up there to alter thy standing, to touch thy relationship, to blot thy title, or cloud thy prospect.

Indeed, we are fully persuaded that the light of the judgment-seat will chase away many of the clouds that have obscured the mercy-seat. Some, when they come to stand before the judgment-seat, will wonder why they ever feared it for themselves. They will see their mistake and adore the grace that has been so much better than all their legal fears. Many who have hardly ever been able to read their title here will read it there, and rejoice and wonder—they will love and worship. They will then see

in broad daylight, what poor, feeble, shallow, unworthy thoughts they had once entertained of the love of Christ, and of the true character of His work. They will perceive how sadly prone they were to measure Him by themselves, and to think and feel as if His thoughts and ways were like their own. All this will be seen in the light of that day, and then the burst of praise—the rapturous hallelujah will come forth from many a heart that, when down here, had been robbed of its peace and joy by legal and unworthy thoughts of God and His Christ.

But, while it is divinely true that nothing can come out before the judgment-seat of Christ to disturb, in any way, the standing or relationship of the very feeblest member of the Body of Christ, or of any member of the family of God; yet is the thought of that judgment most solemn and weighty. Yes, truly, and none will more feel its weight and solemnity than those who can look forward to it with perfect calmness. And be it well remembered, that there are two things indispensably needful in order to enjoy this calmness of spirit.

1st.—We must have a title without a blot; and—

2nd.—Our moral and practical state must be sound.

No amount of mere evangelical clearness as to our title will avail, unless we are walking in moral integrity before God. Are we to speak "idle words," because we know we shall never come into judgment? No, for the idle words will come up in the judgment. Let us not allow ourselves, through a false application of the doctrines of grace, to be drawn into most culpable laxity and carelessness as to the claims of holiness. "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons" (Col. 3:23-25). This is most serious and salutary. We shall have to give account to God. We shall receive for the wrong. It is a question, not of life and glory, but of faithfulness and reward.

May we bear these things in mind, and remember that all must come out before the judgment-seat of Christ. "We must all be manifested" there. This is unmingled joy to an upright mind. If we do not unfeignedly rejoice at the thought of the judgment-seat of Christ, there must be something wrong somewhere. Either we

are not established in grace, or we are walking in some false way. Was Paul afraid of the judgment-seat? Not he. But why? Because he knew that he was accepted, as to his person, in a risen Christ; and, *as to his ways* he "labored that whether present or absent he might be accepted of him." Thus it was with this holy man of God and devoted servant of Christ. "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men" (Acts 24:16). Paul knew that he was "accepted *in* Christ," and therefore he labored to be "accepted (or acceptable) of Him."

These two things should never be separated, and they never will be in any divinely taught mind, or divinely regulated conscience. They will be perfectly joined together, and in holy harmony, exert their formative power over the soul. It should be our aim to walk, even now, in the light of the judgment-seat—that is to say, in the light of that place which will determine what reward we shall have in the coming kingdom. This would prove a wholesome regulator in many ways. It will not, in any wise, lead to legality of spirit. Impossible. Shall we have any legality when we stand before the judgment-seat of Christ? Assuredly not. Well, then, why should the thought of that judgment-seat exert a legal influence now?

We shall see all then as Christ sees it—judge of it as He judges. We shall look back from amid the blaze of Divine light shining from the judgment-seat, and see our whole course in this world. We shall see what blunders we have made—how badly we did this, that, and the other work—mixed motives here—an undercurrent there—a false object in something else. Is it a question of our being exposed to the whole universe? Should we be concerned whether it be or no? Certainly not. Will it, can it, touch our acceptance? Nay, we shall shine there in all the perfectness of our risen and glorified Head. The Judge Himself is our righteousness: "It is God Who justifieth, who is he that condemneth?" We stand in Christ. What can touch us? We shall appear there as the fruit of His perfect work. We shall be associated with Him in His glory, and His kingdom, and the judgment which He executes upon the world at large.

C.H.M.

Not One Forgotten*

There's a w^older of tender beauty
In the sayings of our Lord,
How it stirs the heart to music,
Waking gratitude's sweet chord;
For it tells me that "our Father,
From His throne of royal might,
Bends to note a falling sparrow,
For 'tis precious in His sight.

Cho.—In my Father's blessed keeping
I am happy, safe, and free;
While His eye is on the sparrow,
I will not forgotten be.

Though I'm least of all His children,
So unworthy of His love,
Yet, for me there's kind remembrance
In the Father's heart above;
He will ever save and keep me,
He will guide ^{me} on the way;
For my Savior gently whispers,
"Are ye not much more than they?"

Oh, the wounded hands of Jesus
All the springs of life control,
Is there any ill can harm me
While His blood is o'er my soul?
Let me, like the little sparrow,
Trust Him where I cannot see,
In the sunshine and the shadow,
Singing, "He will care for me."

The Emmaus Journey

(Luke 24)

The sad-hearted wayfarers scarce notice the stranger who had overtaken them—sorrow mars our vision. The world has no use for the mourner. As long as we walk to quick music, we have plenty to keep step with us, but when the dance becomes a dirge, we must go on alone. This is not the way of the heavenly Stranger of the Emmaus road. He quickened His steps when He saw that the twain were sorrowful. He has a special benison for the sad-hearted of all ages; tho' amplest of all His beatitudes is for them: "Blessed are they that *mourn*," and where will you *not* find them? Amplest benediction of all!

He set Himself to comfort them. *How* did He do it? In such a way as to give us an object lesson in the art of consolation.

First, He *listened* to them. That is what they wanted, and what men want to-day. That is how He won them—by the subtle strategy of sympathetic silence. They cast their care on Him; He was so quiet that they could see He cared for them. He *listened!* That is a hard lesson for us to learn.

So they told Him *all*, as He would have us always do. And what was the result of the telling? They were strengthened, as souls always are when they do that.

Then, because now they were ready for it, He answered them, advised them—preached to them, if you will—and the first sentence stung them into startled attention. "Oh, fools and slow of heart to believe." It was entirely unexpected; the patient listener has become the stern upbraider. It startled them, braced them, brought them to attention, ready for His next word.

Having caught their attention, then, He taught them, as He always does, when men are ready for His teaching. He "expounded unto them the Scriptures." As He talked, their hearts burned and glowed like coals of Juniper. There was a revival there on that Emmaus road, and this was the secret of it—"Christ and the Scriptures." That is still the secret of the heart that is aglow.

All too soon comes the end of the journey, the parting of the ways, and the Stranger "made as though He would go further," for He would not force Himself upon any. That was the great crisis of the journey—it is so still. He makes as though He would go further, yet tarry for our call. They might have excused themselves with polite insincerity and He would have gone, and the story would have been different, the fires have gone out in their hearts, and the gloom settled down, and there would have been no vision, no miracle, no song—as always happens when we let Him "go further." But they *constrained* Him to abide. "It is toward evening," was their plea, and the excuse turns both ways. "He went in to tarry with them"—has He ever yet refused? "As they sat at meat, Cleopas looked with wonder in his eyes upon his fellow, and as their heart-throbs beat off the moments of miracle, they gazed with intelligent vision upon the Stranger, no longer strange to them. Quickly the gray twilight of mystery changed into dawning glory. "It is the Lord! It is the Lord!"

And as they looked and wondered, He vanished out of their *sight*—not out of their presence, for He never leaves His own, but they had seen enough for that day, as much as they could bear. Do you think they ever finished that meal? They left the bread, no doubt, as His fingers had broken it, and rose from the table to carry the message of miracle to the rest. They who have had the vision are eager to declare it. They burst hot-foot upon us, and we know them by the flame in their eyes, by the light upon their faces. It was a quick journey they made, speeding back along that road, and at the end of it, when they had gotten their breath, they told the rest "what things were done in the way, and how He was known of them in the breaking of bread." They who have seen the Christ—shall they not declare it? G. O. Griffith.

"Fear Not" *

Fear is the first effect of sin. It produces fear and distance. Man begins with fearing God, and ends with hating Him.

1. Man's *confidence* must be won (Luke 7:37, 38).

2. His *conscience* must be purged (Heb. 9:14).

3. His *state* must be changed (Acts 16:9).

4. His *soul* must be saved (Titus 3:5).

5. His *faculties* must be renewed (Rom. 12:2).

6. His *future* secured (Eph. 2:7).

Two C's, two S's, and 2 F's. His *sins* be forgiven. Is not this another? *S + F*

1. The *life* of Christ wins the heart's love.

2. The *death* of Christ annuls the power of Satan.

3. The *blood* of Christ purges the conscience.

4. The *resurrection* of Christ brings deliverance.

5. The *ascension* of Christ gives the Holy Spirit and power.

6. The *return* of Christ brings in the glory of the kingdom.

Joy—The thing that hinders our joy is not trouble, but being half and half instead of whole-hearted. E.C.

Tender Grass for the Lambs of Christ's Flock

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

The Valley of Baca*

O world of bitter sorrows, waste and drear,
Where all is one dark scene of tribulation,
Where no light shines, nor voice of comfort near
Bids me to hope till trouble disappear,
All desolation!

Valley of Baca thou, one vast domain
Of barrenness, no feathered warbler singing,
No cooling fountains, and no verdant plain,
No grateful shelter from the heat to gain,
No flowers upspringing.

Is there no source of comfort or delight?
Are there no secret joys, no angel voices?
Must all who pass this region walk in night?
Is it a place where grief has no respite,
Or heart rejoices?

I hear a footstep! list! I hear a voice,
Someone is speaking to Samaria's daughter
In words which make a fainting heart rejoice:
Wisdom is offering contrasts, and the choice
Of living water.

Ho! every one that thirsteth, come to Me;
Come, every one for living streams that thirst-
eth,
Come, burdened souls that sigh for liberty,
Come, each, poor sorrowing one, and learn for thee
A spring upbursteth."

Is Baca's valley now so dark and drear?
Ah, no! His footsteps alter its relations,
Make it a well, a fountain, bright and clear,
Whose waters offer all, both far and near,
Life and salvation.

Life has its trials, must have, yet no night
Is e'er so dark as not to have a dawning:
Hope waiteth, like the watchman, for the light,
And peace and holy joy, and power and might,
Come in the morning.

Soon shall all bonds be broken, wrongs redressed,
A door of hope is opened, as at Achor,
And we shall sing there, when we reach our rest,
And then shall change for joys amidst the blest
This vale of Baca.

"Conscience"

Good conscience, Acts 23:1; 1 Tim. 1:5,
19; Heb. 13:18; 1 Peter 3:16, 21.
Conscience void of offence, Acts 24:16.
Purged conscience, 2 Tim. 1:3; 1 Tim.
3:9.
Pure conscience, Heb. 9:14.
Weak conscience, 1 Cor. 8:12.
Defiled conscience, 1 Cor. 8:7; Titus 1:15.
Evil conscience, Heb. 10:22.
Seared conscience, 1 Tim. 4:2.

A Nutshell Thought on Psalm 23

1. A happy life. The Lord my Shep-
herd. All wants supplied.
2. A happy death. I will fear no evil.
3. A happy eternity. I will dwell—*for-
ever.*

"All Things are Yours"

4. THE WORLD

After the apostle has mentioned the first three things enumerated in the "Christian's Inventory," viz., Paul, or the Christian ministry of the Gospel and the Church; Apollos, or ministry of the Old Testament Scriptures, and Cephas, the shepherding of the flock of Christ, he next puts as if in direct contrast to these—the *world*.

Difficult as it may be, at first sight, to see how Paul and Apollos and Cephas are ours when they all have passed off the scene and one, at last of the three is not known to us by anything he has written, it seems to be more difficult still to see at the outset the force of the *world* being ours.

"The world, ours!" we feel almost ready to exclaim, and yet there it is in the plainest and most emphatic language possible, "The world is *ours*." Whatever can it mean?

The world! Are we not told: "Love *not* the world," and how can this be if it is one of the things that are *ours*? The world, in the sense of *age*, how can it be ours, seeing we read "the Lord Jesus gave Himself for us that He might deliver us from this present evil world" (*age*).

Then, if we think of the people of the world, or who compose it, we can hardly

see how they can be ours, for are we not told that "we are not of the world, even as He is not of it," and He forewarned us saying, "Marvel not if the world hate you, ye know that it hated *Me* before it hated you" (John 16). And the friendship of the world or world's people is enmity with God. "Whosoever therefore *will be the friend of the world is the enemy of God.*" Thus we can readily see from this slight consideration that at least three senses in which the world is used, it cannot be what the apostle presents to us here. The world, then, as an evil system in independence of God composed of "the lust of the flesh, the lust of the eyes and the pride of life," cannot be ours, except as a thing to "love not," but "overcome" and "this is the victory that overcomes the world, even our *faith.*"

The world also as an epoch of time, a crisis in the dealings of God with men, an evil age inaugurated by "the princes of this age crucifying the Lord of glory," commencing by the terrible rejection of the Prince of Life, of God's Christ, and ending in the acceptance of "the king that shall do according to his own will," the man of sin, the Antichrist. This surely in no sense can be part of our inheritance. We are, on the contrary, called to walk apart from it, as those who have been saved alike from its course and its end.

Then, as to the world's citizens, "dwellers upon the earth," in contrast to those who confess that they are "strangers and pilgrims on the earth," how plain is the Word of God as to the line of separation which He has drawn between them.

Then, shut up, as we are, to the fourth use of the word, *world*, as a *place in which we live*, is it not manifest that the way in which it is ours is that in it and of it our Father has provided for our daily needs. In our Lord's teaching, how fully He impressed His disciples with this precious truth, that while "all these things (of the world) do the nations of the world seek after," which He would not have them careful about, yet their Father knew what *things* they had need of before they asked Him. Our Lord's sound and perfect teaching was not that the things, in themselves, were sinful, or to be avoided as harmful, but that they were to be self-controlled in their use of them.

His prime and universal rule was: "Seek

first the kingdom of God and His righteousness, and *all these things* shall be added unto you." Now, if they were necessarily evil things, how could a Father, who loves to give all good gifts unto His children, add any of those things unto them. And yet they are part of that world, through which we are passing, and which we are exhorted to use as not abusing it. On this very same line is it that we are told that God has given us all things richly to enjoy—that the earth is the Lord's and the fulness thereof—and that every creature of God, referring to things we eat and drink, nothing is to be refused, if it be received with thanksgiving and "sanctified by the word of God and prayer."

"The world," how great and varied is its extent, and God hath set it in man's heart, and given him the capability of enjoying it. It is true He will have also to teach him that it cannot fill his heart, for that, God has made for Him to fill and satisfy. But the world, in the sense, of God's creation, is given men to enjoy for God "fills men's hearts," now as ever, "with food and gladness."

He will warn His dear people to be satisfied with a pilgrim's portion and "having food and raiment to be therewith content." He teaches them to "beware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12). He also would impress our hearts with the danger lurking in such transient blessings, that they must be held in an obedient hand to be enjoyed aright, that they are never to be our masters, but our servants, as says the apostle, "All things are lawful unto me, but all things are not expedient; all things are lawful for me but I will not be brought under the power of any. Meats for the belly and the belly for meats, but God shall destroy both it and them" (1 Cor. 6:12, 13).

But the range of the world is far, far wider than any question of eating and drinking, and concerns every human appetite, and desire, the love of beauty, the charm of music, the delights of the mind and body in relation to any and every part of God's fair creation, for marred as it is with the presence of sin, it is yet God's and not man's and much less is it Satan's.

True, man may pervert the best of things from the uses to which God appointed

them, and so turn them to be a curse instead of blessing. Thus is it that men become enslaved to sin and Satan, but where God is owned by the soul as the Giver of all good, where the things of this life are looked upon as His gifts to lead us to Him, and not alienate our hearts, then is it that His goodness leads us to repentance. But while "all things are ours," and the *world*, in the sense of what it contains, is one of them, how easily the world as God's creation, can become "the world" in quite a different sense, as that moral sphere departed from God, over which Satan holds his sway. As an example, note the temptation by Satan of our adorable Lord. He brings Him a stone, and God had created stones. He says to Jesus: "Command this stone that it be made *bread*," and bread was God's own provision for hungry men. But between the two points was the question at whose bidding was our Lord to act, His Father's or the evil one's who was tempting Him by a stone and the prospect of bread for His hunger, to use the power that was His for His own personal need, and apart altogether from the question of His Father's will. At that precise moment, that will for Jesus was to *suffer*, to be hungry in a wilderness, and though He could make stones into bread, not to do so unless at His Father's bidding. Our Lord Jesus did not condemn either the stone as a bad thing because it could not be eaten, nor the bread as evil because it was not given to Him, at the time, but He owns as evil and only that, the spirit that would change a stone into bread, that would make bread His object, that would "command" in the place where He was set to obey, in short that would listen to the dictum of the enemy instead of waiting on His Father, for the word that He would speak unto Him. He chose this latter and it was this: "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of the Lord doth man live."

Blessed Master! how fully did He learn the truth of the words before us. "All things are yours—the world." He knew that the wilderness in which He was sore tempted and an hungered—the stone that, so to speak, mocked His very hunger, the dastardly hand that brought it to Him, and the bread He was then in need of were all part of a creation that was once very good,

and must now be owned as only good when enjoyed with Him, who gives daily bread to His children. B.C.G.

"*He that Soweth Discord Among Brethren*"

JUDGED BY HUMAN STANDARDS

Prov. 6:18-19 contains some remarkable statements.

"These six things doth the Lord hate; yea, seven are an abomination to Him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Men would not place a proud look beside hands that shed innocent blood, making the two equally heinous. But the words in Proverbs open to us the mind of God, and are made clear by His words to Samuel (1 Sam. 16:7), "Man looketh on the outward appearance, but the Lord looketh on the heart." The heart is the seat of sin, out of it proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness (Mark 7:21). Christ made known these truths, that men sin in their hearts, that God sees into the heart, that these sins may go no farther than the heart and the look, yet the guilt be the same as though the act were committed. The sin may get no farther than the heart, the thought, the purpose, the desire, and men may not see it, but God sees it, it is sin, and He hates it, hates the proud look and the heart that deviseth wicked imaginations the same as He does the hands that shed innocent blood. It was the hand of Pilate that wrote the condemnation of Jesus, and the hands of the Roman soldiers crucified Him, but were not the Jews who cried out, "Crucify Him," the scribes and Pharisees who took counsel to put Him to death, just as guilty or even more guilty than the Romans? We are often led to look at sin as the world looks at it, but we must take the Word of God as our guide and teacher. The verses we are considering reveal His thoughts, and we do well to carefully heed what He has said.

It is the seventh of this black list to which special attention is called by the structure

of the verses and the place it occupies in this inspired record. How little do those who "sow discord among brethren" realize how God hates their work, and what an abomination it is to Him. Here is a company of the Lord's people who are going on in unity and in harmony with one another. Along comes a sower of discord and scatters his hateful seeds of strife among them. Whoever does this is branded as one whom God hates.

Sowing discord is not God's work. The one doing it is doing Satan's work, and should be treated by God's people as a servant of Satan. Not to do so is unfaithfulness to God. It is of the greatest importance to see whose work they are doing, who by voice and pen and printed page are sending forth or letting loose discord, strife, contention. God hates the doer of such abominable work. What should the attitude of His people be toward such? Those who are trying to unsettle simple souls, to confuse their minds, insinuating doubts, false statements, seeking to tear down and destroy that which the Spirit of God has wrought, whose work are they doing? How shall God's people deal with them?

The stock-in-trade of the sowers of discord is mainly the evils, failures, and wrongdoings of God's people, many of which are imaginary, and those which are not, lose nothing of their evil character in the telling. Strange indeed that all do not see that the doing of this is Satan's own work, for he is "the accuser of the brethren." God's mind is that His people should be edified, built up: that their words should minister grace to the hearers, that their speech should be with grace, seasoned with salt. What sort of ministry is the sowing of discord among brethren? Does it not minister to the tearing down of God's work in the souls of His people? Is it any wonder that God hates the doers of such work? And should it not be a word of most solemn warning that He puts the sower of discord among brethren in the same class as hands that shed innocent blood?

Well does Paul warn Timothy and warn us to-day, "Foolish and unlearned questions avoid, knowing that they do gender strifes." We need to most carefully avoid all that genders strifes. "Let us therefore follow the things that make for peace, and the

things wherewith one may edify another" (Rom. 14:1). It is a sad thing to have a head knowledge of some parts of Scripture, and then to utterly fail to carry out such plain precepts as these. Scripture is plain; if it is not, the Spirit will open it up to us. To learn from Him, to grow in grace, and to minister Christ should be our great desire. Sowing discord is serving Satan, ministering to the flesh, leading souls away from God. What shall the eternal harvest of such sowing be? J. W. Newton.

Submission

"Submit yourselves therefore to God"
(James 4:7).

"I got into impatience and conflict with God lately, finding myself unable, because of the state of my health, to do what I thought I ought to do. Performing in my soul an absolute act of submission to God, gave me great rest. To resist His will is madness; to let our wills flow in the current of His will is peace. Whoever stiffens his neck against Him and prospered? Harmony between Him and us must be maintained, not by His submission to us, but to our submission to Him. It is best to yield; best to trust Him utterly. For those who do there is peace now, and in the end there is "the wealthy place" spoken of in Psalm 66, into which through many trials God at length leads the trusting soul. McV.

Fruit in Old Age

"In old age they shall bring forth fruit, to show that the Lord is righteous," and again, "To hoar hairs will I carry you," i.e., "make children of you and keep you young." There are November and December fruits on the tree of Life, and a peach grown in December is worth a dozen grown in July. So let us lift up our heads and straighten our backs, and go on with bright faces. The perfect day is before us. What an unspeakable mercy to have a spring of joy in one's heart, that flows on when one's head turns grey and the infirmities of years make themselves felt, when the poor world is crying: "Who will show us any good?"—Ex.

Tender Grass for the Lambs of Christ's Flock

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

"His Way is Perfect"*

Many years ago I went to my room one day in a very dejected state of mind. I had just heard that a loved brother had died in a distant land, and other trying circumstances, too, pressed sorely.

On entering my room I saw on the floor a half-sheet of notepaper. I picked it up and found written on it the following lines. I read them, and was comforted. I could give thanks now for all the way the Lord had led me, and trust Him for the future.

I showed the paper to all in the house. No one had seen the lines before, and no one knew the writing.

The window of my room was open; could the paper have blown in? I know not, but the words were used of God to cheer me to go "forward," "looking unto Jesus," and I pass them on now, in the hope that other hearts may be cheered by the thought that there is nothing too great or too small for the Lord to undertake for us. S.S.E.

Oh, let thy faith repose
In Jesus' love Divine;
The heart that all our sorrow knows
Is feeling now for thine.

Tell to His listening ear
The anxious thoughts that rise;
He's moved by every falling tear;
He echoes all thy sighs.

Purer than aught below
The heart that bled for thee;
Not like the mingled love we show
His perfect sympathy.

Well may'st thou then confide
Each interest to His care;
Since He has power and skill to guide
His loved ones everywhere.

If slow to understand
When clouds thy pathway dim,
The way is still in Jesus' hand,
The end is safe with Him.

See where He sits on high
In calm, unclouded peace!
Dwell there beneath His watchful eye,
And every fear shall cease.

So holy is His love,
So wise are all His ways,
That did we always dwell above
Our hearts would only praise.

The Believer Under Trial

When the believing soul is under trial, the recurrence to God as its resource and hope is the natural movement of faith; the great grace of God in being for us, the sense that there is nothing like this love, and the confidence which accompanies submission of heart, draw out the heart towards Him. Nor is there a sweeter time for the soul that trusts Him than the time of trial. This supposes indeed the will to be broken, and the heart subject, and God's love to be known. When this is not the case, the trial through grace works submission and is then removed, or the soul finds its happiness in the wise and holy will of God, and in the fruit it bears. But there is another case where trial, though ever salutary and gracious, has another element in which it makes confiding love to God more difficult. I mean where the trial has its source in the conduct of the person suffering. If I have brought trial on myself by sin, how difficult to see love in it! how difficult not to groan in the consciousness that it is the fruit of sin and just rebuke for it, and hence that we have no right to think of love in it! Yet where can we turn but to Him? J.N.D.

John in Revelation

In the day of resurrection, His own place—the day on which Christians meet—the apostle removed from the society of Christians still enjoyed the special elevating power of the Holy Ghost, though alone. He is thus used of God, allowed to be banished for the purpose, for what He could not, in an ordinary way, have communicated to the Church for its edification. The persecuting emperor little thought what he was giving to us when he banished the apostle (the Book of Revelation); no more than Augustus, in his political plans as to the census of the empire, knew he was sending a poor carpenter to Bethlehem, with his espoused wife, that Christ might be born there; or the Jews and Pilate's soldiers, that they were sending the thief to

heaven, when they broke his legs, in heartless respect for their own superstitions or ordinances. *God's ways are behind the scenes; but He moves all the scenes which He is behind.* We have to learn this, and let Him work and not think much of man's busy movements. They will accomplish God's. The rest of them all perish and disappear. We have only peacefully to do His will.

J.N.D.

Nature and Faith*

We wept—'twas Nature wept—but Faith
Can pierce beyond the gloom of death,
And in yon world, so fair and bright,
Behold thee in refulgent light!
We miss thee here, yet Faith would rather
Know thou art with thy heavenly Father.

Nature sees the body dead—
Faith beholds the spirit fled;

Nature stops at Jordan's tide—
Faith beholds the other side;
That, but hears farewell, and sighs—
This, thy welcome in the skies.
Nature mourns the cruel blow—
Faith assures it is not so;
Nature never sees thee more—
Faith but sees thee gone before;
Nature tells a dismal story—
Faith has visions full of glory;
Nature views the change with sadness—
Faith contemplates it with gladness;

Nature murmurs—Faith gives meekness,
"Strength is perfected in weakness";
Nature writhes, and hates the rod—
Faith looks up, and blesses God;
Sense looks downward—Faith above;
That sees harshness—this sees love.
Oh, let Faith victorious be—
Let it reign triumphantly!

But thou art gone! not lost, but flown;
Shall I then ask thee back, my own?
Back—and leave thy spirit's brightness?
Back—and leave thy robes of whiteness?
Back—and leave the Lamb who feeds thee?
Back—from founts to which He leads thee?
Back—and leave thy Heavenly Father?
Back—to earth and sin?—Nay, rather,
Would I live in solitude!
I would not ask thee, if I could;
But patient wait the high decree
That calls my spirit home to thee!

Straight Feet

"And their feet were *straight feet*"
(Ezekiel 1:7).

In reading through this striking and interesting book of late, our attention was called to the Cherubim, who are seen beneath the throne of God, as though they were set to be the guardians and supporters of it.

One thing particularly, in this description, struck us as having great force in it, was the fact that their feet were "*straight feet*," beside which, as if given as a consequence of this fact, is the expression, twice repeated, "they went every one *straight forward*," also, "whither the spirit was to go they went; and they *turned not* when they went." Strange and mysterious as the language may seem, it is very highly suggestive, and we desire to apply it in a practical fashion, without entering into the many other details given in the minute description of the prophet.

The point of view in the chapter is very evidently one of Divine judgment, as the terms: "whirlwind, a great cloud, fire and brightness" would indicate. But out of the very midst of the fire, whose color is that of amber, as noting its intensity, comes the "likeness of four living creatures." These living creatures are easily identified as being the holy cherubim seen later in this book, and also in the Book of Revelation (Ezek. 10:15; Rev. 4:4-11).

In their description, the first point noted is "their appearance as the likeness of a man." Distinct as they are in their nature from men, as creatures, holy and unfallen and full of wisdom and might, this hint at the start, seems intended to give us a feeling of being "at home with them." So our Lord Jesus, as having come down to our low estate, is "found in fashion as a man," and in becoming our Mediator, was "the Man Christ Jesus" (1 Tim. 2).

The next points given are that "every one had four faces and every one had four wings." These being given as a couplet, evidently are to be considered together. What is its meaning? The face being the dial plate of our characters, and where we naturally look for the expression of intelligence, it presents the universal wisdom of these holy beings, for we read: "every one

had four faces." Able thus to view matters from every standpoint, and on all sides at the very same moment, what a marvelous insight, and range of vision must be theirs! With faces on every side they are thus able to take in all at a single glance. But it being added, "and everyone had four wings," as lower down also, "they four had their faces and their wings," it is as though the one was made for the other. A reference to Isaiah 6 will show this to be a truth, for we read of the six wings of the Seraphim, "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Their wings and their faces, then, are intimately connected, as betokening that God will be had in reverence of all that are around about Him" and that "our humble worship is His due."

The next point, and how suggestively linked with this one it is, is that which gives title to our paper, "and their feet were straight feet." The result of having such feet is noted also: "they went every one straight forward," and this is further emphasized by the word: they turned not when they went" (vs. 9, 12, 17).

What, then, is the moral suggestion of these expressions? This, we believe, that these holy creatures walked in the full light of God's revelation to them, they thus enjoyed His presence, and became "ministers of His that do His pleasure," and their feet pursued with alacrity and undeviating purpose the holy path He had marked out for Him:

Now for an application of it. We hear of souls converted, owning their sins and trusting their Savior. They rejoice in Him, speak of Him, and are apparently His followers. Time goes on, and alas, how sad the outcome in many cases. One has turned to intemperance, another to lust, a third to dishonesty, and we are saddened, and led to make diligent search as to it and to enquire: "What is the matter?" One offers the solution, "the work was not deep enough," and "there was not enough plowing up," which in a general sense may be true. But with all due attention given to remedy these defects, will this satisfy us as to these serious, and we regret to own, not uncommon cases? We trow not. Some go on for years apparently, as having seen themselves lost sinners, then rejoiced in being saved, and with some zeal to follow

Christ, when, alas, we are startled by the sad tidings of their lapse from the path and turning aside after Satan. No start thus, however good, will ensure our safety by the way, unless there be continued humility and walking in the fear of the Lord, which is "clean, departing from evil."

This is readily seen in the case of the Corinthians, who had heard a full Gospel, from "an able minister of the New Testament," enjoyed also the benefit of sound teaching from the same "teacher and apostle of Jesus Christ," the beloved Paul, and yet went far astray from God and His ways. The apostle, however, gives no hint of imperfect testimony being given to them. He, instead, presses upon them their present responsibility as saints, and as indwelt by the Holy Spirit. Our wisdom is to do the same. First we are to give the testimony that leads to repentance, next the Gospel of peace, then build souls up in the truth, and finally exhort them to walk worthy of the Lord. In short, to "keep back nothing that is profitable" to souls, for a lack here means a fatal flaw in character and life later on as a result.

This, we judge, to be of all importance on the side of those who minister the Word. We must still preach grace, free grace, as the testimony of God suited to men in their sins, but we must also preach truth, the truth that sanctifies, both to show men their sins at the start, and also along the way to "those saved by grace alone." Grace is both a Savior and a Teacher; it brings salvation to all men, but it also teaches those who receive it, to "live soberly, righteously and godly in this present evil world" (Titus 2).

Alas, of this how great is the present lack in souls generally. How little true Scripture *temperance* is there. One is eloquent in preaching, and yet his temper is fierce enough to fell another at his feet; another talks well, but is guilty of petty theft and dishonesty, and a third while he attends meetings regularly does not pay his debts, and makes promises with no conscience apparently as to keeping them. Such need a James to testify to them, "Brethren, these things ought not to be so."

We undertake herein to do this service, in whatever measure, the Lord enables us. We mean to testify and exhort and comfort and charge every one within our reach as

far as in us lies. Along with preaching the full, free Gospel of the grace of God, we purpose by that same grace to tell those who profess to accept it, what God expects of all such. Let one but have business relations with a few professedly Christians, loan some money or books, give work to others, and if "total depravity" is not previously learned from God's Book, it is likely to be from the careless, conscience-less way of many who profess Christ, yet in works deny and dishonor Him. The feet of God's cherubim, then, were *straight* feet; next, they were *steady* feet, and finally they were *shining* feet, for they "sparkled as burnished brass." Let it be ours, then, to seek this Divine order, feet that tread the heavenly way with the word *onward* as our motto; feet that continue in the way, realizing that it is *upward* also, and feet that attract others to the way because we make it manifest in holy and consistent lives that it is a good way, and leads *homeward* at every step. So God grant it to us.

In conclusion, as we know and feel our personal weaknesses, let us not trifle with them, but fearing God, and walking in His sight, let us "make straight paths for our feet, lest that which is lame be turned out of the way." So will He show us mercy, and we shall

"Go from strength to strength,
Through this dark vale of tears,
Until each arrives at length,
And safe in heaven appears,"

B.C.G.

Christ's Property

"We are the Lord's." Pass this blessed truth around, from house to house, and from soul to soul. It is a levelling truth, but it levels upward. 1. We belong to Christ by the *Father's gift*. "Thine they were, and Thou gavest them to Me." 2. We belong to Him, too, because He hath redeemed us by His precious blood. 3. We are Christ's property also by the faith that accepted Him as our Savior and Lord. This triple claim fixes His ownership of every blood-bought soul.

1. This ownership by Christ brings with it *great security*. "No man shall pluck them out of My hands"; but it does not follow,

therefore that we may not wander from His side and lose the enjoyment of His grace. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye keep My commandments, ye shall abide in My love." The glorious doctrine of assurance is separated by just one word from the fatal sin of presumption. The very command of Christ to "watch and pray," implies that our practical safety lies in keeping within the enclosure of obedience.

2. If we are the Lord's, then we are *His representatives* before the world. They think very little about God, and often only of Christ as a benevolent person who went about doing good and was put to death on the cross. We need to bring right before their eyes a living Christ. Nothing can so distinctly impress them as a living follower of Christ who represents Him to them, every day of the week. It was said of a certain person that he was all straight towards God, but very crooked towards his fellow men. Then he was an imposter. No man belongs to Christ who does not let some light *shine before men*;" the very first condition of discipleship is that we are to be Christ's witnesses. His ownership must be *exclusive*. We cannot serve two masters. Our place is not in the world's market, waiting for a bid to our selfishness, or ready for anyone to hire us. To every bid, temptation, bribe, or threat, our answer should be, "I am not my own; I belong to Him."

3. Another thing is involved in Christ's possession of us. We owe Him time, talents, money, toil, and sacrifice of self to His service. Not the cheese-parings or candle-ends are to be turned over to Him. He has a sovereign right to *the best*. If we are ready to acknowledge and gladly consecrate to Him our energy, influence, purse and hearts, how He will take us into the closest, sweetest, tenderest intimacy of His love! Not servants merely will we be, but His friends.

None of us have any right to live unto ourselves, or die unto ourselves. "Whether we live it is unto the Lord, or whether we die it is unto Him; living or dying *we are the Lord's*."

Cuyler.

Tender Grass for the Lambs of Christ's Flock

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

They're Dear to God*

"Beloved, if God so loved us, we ought also to love one another," 1 John 4:11.

O that, when Christians meet and part,
These words were graven on every heart—

They're dear to God!

However wilful and unwise,
We'll look on them with loving eyes—

They're dear to God.

O wonder! to the Eternal One,
Dear as His own beloved Son;
Dearer to Jesus than His blood,
Dear as the Spirit's fix'd above—

They're dear to God.

When tempted to give pain for pain,
How would this thought our words restrain,

They're dear to God.

When truth compels us to contend,
What love with all our strife should blend,

They're dear to God.

When they would shun the pilgrim's lot
For this vain world, forget them not;
But win them back with love and prayer,
They never can be happy there,

If dear to God.

Oh, how return a brother's blow!
The heart whose harshness wounds thee so
Is dear to God.

Oh, who beneath the cross can stand,
And there from one hold back the hand—

Dear to our God?

How with rough words can we conflict,
Knowing each pang our words inflict,
Touches the heart once pierced for us?
The hearts we wring and torture thus

Are dear to God?

For is there here no strength in love—
The love that knits in joy above

All dear to God?

Shall we be there so near, so dear,
And be estranged and cold whilst here—

All dear to God?

By the same cares and toils oppressed,
We lean upon one faithful breast,

We hasten to the same repose;
How bear or do enough for those

So dear to God!

A Misused Text

"Let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. 11:28).

This word of exhortation, addressed to those already established in their places in the assembly, in regard to the manner of life consistent with the place they occupy, is, by some, quoted as if the import of it was to refute the thought of the saints examining one who comes seeking to partake of the Lord's supper with them. It has recently been put thus, "If one comes claiming to be a child of God, and that he believes you are gathered according to the Word of God, and desires to be subject to it. If he comes unknown, and without a letter of commendation, would you receive him?" Certain qualifications being suggested, and Scriptures quoted bearing on the responsibility of those gathered in His name as to receiving to the glory of God, it was replied to thus: "You examine him?" Does it say you examine him? No! "Let him examine himself, and so let him eat." The whole responsibility being left with the stranger.

This is a blind way of using this much needed exhortation, if not a wilful perversion of it. Let us each one take good heed to this injunction, and then realizing the import of being "Gathered in His name," we shall not be careless as to who, and what manner of persons we receive amongst us.

"Let a man examine himself," has no connection with the matter of reception, and is far from being put in contrast to the principle, and practise of godly care in that matter.

"Let a man examine himself; don't you examine him" is in contrast to the following Scriptures:

"Receive ye one another to the glory of God." Rom. 15:7.

"Keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," etc.

"Put away that wicked person." 1Cor. 5:8.

"Be not unequally yoked together," 2 Cor. 6:14, etc.

"If a man purge himself from these," 2 Tim. 2:21.

"Lay hands suddenly on no man," 1 Tim. 5:22-25.

"Whose table is it, yours?" "The Lord's table!" And this is meant to signify that we have naught to say as to who comes to it, considering that they themselves make claims as above stated. How subversive this is of the fact that being gathered in His name we are, during the time of His absence, responsible to act for Him.

Wm.M.H.

The Blessing of the Lord

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. 10:22).

In view of such a statement, the assurance of Holy Writ as to its value to the receivers of it, how important that we should not miss so great a boon as "The Blessing of the Lord!"

All, more or less, own its desirability, hence we hear men whose lives give little evidence of their being the happy possessors of this blessing, in any vital and eternal way, speaking of "the blessing of God" as to health and material prosperity. Others go further, and ask His blessing on their food, work, sleep, families, and interests generally.

In view of its good to its possessors in various ways, then let us note a few relations, in which we find it in the Sacred Records, and of its nature and character in the first mentions of it in the Word.

1. The blessing of FISHES AND FOWL—*life and fruitfulness*.

The first recorded act of Divine blessing is as to the fifth day's work in creation, when God created the creatures of the mighty deep, making even that part of His creation which had for a time, we know not how long or short, held universal sway—the WATERS. His fiat reads: "Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth, etc." (Gen. 1:20). Suiting the action to the word, the Divine Workman created the denizens of the deep, both great and small, and the fowls of the air, which seem to have had a common origin—the waters.

Then, we read, God blessed them, saying: "Be fruitful, and multiply, and fill the

waters in the seas, and let fowl multiply in the earth" (Gen. 1:22).

This *first* "blessing of the Lord," given, as it is, upon what had been a desolate waste of darkness and death, is illustrative of that blessing which we must ever rightly place at the top—that of *life*, the gift of God being "eternal life in Jesus Christ our Lord" (Rom. 5).

Then follows the blessing of God, and the charge to "be fruitful and multiply." All this speaks of victory over death and darkness and desolation, in the vivid contrast to it—"fruitful and multiply and fill the waters."

2. The blessing of MAN—*fruitfulness, power and rule*.

The next recorded blessing is that of man, as we read: "So God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1:27). Then we read further: "And God *blessed* them, and God said unto them: Be *fruitful and multiply and replenish* the earth and *subdue* it and have *dominion*," etc.

At a glance it can be seen that this second blessing adds to the possession of the common life of created things, that of being "in the *image of God*," and that the charge of privilege and responsibility also goes much further, adding to the previous one of being "fruitful and multiply," to replenish the earth and subdue it, and finally have *dominion* over the creatures of sea and air and earth, which intimates this image of God as noted.

3. The blessing of the SABBATH—*Rest*.

Of this we read: "And God *blessed* the seventh day, and sanctified it: *because in it He had rested* from all His work which God created and made."

In the first case is manifested God's creative power, bringing into being creatures below and above; in the second, the same power setting man in honor, exalted over the works of His hands, and now at the completion of all, to God's entire satisfaction, He rests from all His work which He had created (called into being) and made (fashioned after being previously created).

How precious is this example of God to His creatures and to His children—He planned, He worked, He rested, and He blessed!

The features of the sacred picture, too,

are simple and interesting, as being of the first or initial things of Scripture—Life linked with fruitfulness, order and rest.

Life has in it the powers of reproduction or fruitfulness.

Man has in him the capabilities of dominion or rule.

Work has in it the elements of Sabbath or rest.

Each lead up in turn to the next thing as the orderly unfolding of the Divine Creator's mighty plan, and if this is the order in creation, we can be assured that it is no less so in redemption; life in proper exercise is fruitfulness, man, as God ordained, was set to rule and service leads to rest, eternal rest.

B.C.G.

"J"

(Rom. 7:9—8:4)

1. *Careless*—"I was alive without the law once" (Rom. 7:9).

2. *Convicted*—"Sin revived and I died" (Rom. 7:9).

3. *Quickened*—"I delight in the law of God after the inward man" (v. 22).

4. *Struggling*—"What I would that do I not; but what I hate that do I" (v. 15).

5. *Learning*—"Now, then, it is no more I, but sin that dwelleth in me" (v. 17).

6. *Appealing*—"O wretched man that I am, who shall deliver me?" (v. 24).

7. *Rejoicing*—"I thank God through Jesus Christ our Lord" (v. 25).

The delivered "I"—

1. *Lives* by the faith of the Son of God (Gal. 2:19, 20).

2. *Labors* abundantly for the Lord (1 Cor. 15:10).

3. *Seeks* no praise—"not I, but the grace of God which was with me" (1 Cor. 15:10).

4. *Able* to do all things—"I can do all things through Christ, which strengtheneth me" (Phil. 4:13).—Sel.

A Glad Response and Confidence

"I was glad when they said unto me, Let us go into the house of the Lord"

(Ps. 122:1).

Many things in this world make people glad; sometimes right and at others wrong, now for a passing moment, and then again

as lasting joys. Thus the Scripture puts them in contrast as:

"Pleasures of sin *for a season*" (Heb. 11:25).

"Pleasures for *evermore*" (Ps. 16:11).

In the case of our chapter, the gladness was a response to an invitation or proposal, and it was as to "the house of the Lord." This shows the standpoint to be that of a person in the olden days in Israel, being invited to go before Jehovah, their God, in worship. It lets out the fact, too, that the person who was made glad by such a proposal was in conscious, happy relationship with God, was His child and servant, and found delight in His ways, and in that worship which is the highest bliss of His creatures.

God, known to the soul, in the revelation He has given of Himself in grace, must ever be its highest object, its chief joy, and the highest delight in adoring worship.

This leads us to the enquiries:

Who is the "I" that is glad at such a proposal?

Who are the "they" that make it to him?

The Psalm is headed: "A song of degrees of DAVID," which we take to be equally inspired with the subject-matter of the Psalm itself, and its position in the Psalms, or "Pentateuch of David," as the Hebrews term it, to be just the same.

Glancing back to just two brief Psalms we may note, with but a glance, that Ps. 120 is a Psalm of one in distress crying out for deliverance; Ps. 121 a Psalm presenting further that his Help came, not from the hills, but from the Lord, the Maker of heaven and earth. This tells the tale and gives the secret of David's gladness. He had been in distress, crying out "Deliver me," and he had found help, and wondrous help it is, Jehovah's help, in his preservation—preservation by day and night, and from all evil, preservation of the soul, at home or abroad, now and forevermore.

Little wonder, then, that the knowledge of such grace should kindle in his soul that "worship in spirit and in truth" that must find an outlet.

The special occasion for gladness here was that others beside the Psalmist had their hearts in the Lord's things, His house was the sphere of their interests and out of the abundance of their hearts their mouths spoke, saying: "Let us go into the house of the Lord."

This has a voice for us. These whom the Psalmist gives this "*worthy mention*" of, were not content with inward musings, they were not satisfied with having right purposes themselves, and letting others alone, and taking a pride in not interfering with their neighbors. They openly declared their purpose, and had already started upon the road to fulfil it, for they said: "Let us go into the house of the Lord." The one thing before them, uppermost in their minds, was to worship God, and to this end they had set out for the house of their Lord.

The call to worship is not the command of an ecclesiastic, nor the decree of a superior, but the invitation of hearts touched by God to seek that others join them in the blessed employ. The word used is a characteristic exhortation of the book of New Testament worship, Hebrews, "*Let us,*" which is found there fourteen times, as expressing a double quota of perfection in the N.T. economy. This has a heavenly Priest and sanctuary—"a better covenant and promises"—"a new and living way," and a "blood of sprinkling speaking better things than that of Abel." We may thus safely link our Psalm with the blessed order of things found there.

The place to which the invitation was given is the house of the Lord—the place of Jehovah's name. It is, as it were, in response to the Divine call: "*Gather yourselves together unto Me, ye that are in covenant with Me by sacrifice.*" God is known and delighted in. He is the Refuge of the soul and the joy of the heart, and so His presence is sought unto—the place which He hath chosen to place His name in—the house of the Lord—the place where His honor dwelt. In Christian days, it is no longer, as our Lord once told the woman of Samaria, a question of this mountain nor yet Jerusalem, but of "worshipping the Father, and according to the revelation He has given of Himself, "in spirit and in truth." But may we not be behind in the ability to say: "I was glad when they said unto me: Let us go into the house of the Lord"?

The confidence of faith:

"Our feet shall stand within thy gates, O Jerusalem." The invitation given, and joyfully responded to, the house of the Lord being viewed by both the "they" who invited, and the "I" who responded, as their chief object of desire, and now joy in the

Lord and His things strengthens confidence in Him, who alone can "fulfill all our purposes"—"Our feet shall stand within thy gates, O Jerusalem." With the purpose right, God can be counted on to enable us to carry it out, for it is He who "worketh in us both to will and to do of His good pleasure." Hence we read: "*I being in the way, the Lord led me,*" and "the steps of a good man are ordered of the Lord." So confident can we be that He will enable us to carry out every truly heaven-born purpose, or else credit us with it equally as if He did that the apostle inquires: The things that I purpose, do I purpose after the flesh, that with me there should be yea, yea, and nay, nay. But as God is true, our word toward you was not yea and nay" (2 Cor. 1:18). Thus the apostle's purposes were both settled and positive, or "yea, yea," as being according to God's mind, and awaiting execution or fulfilment under His good hand which was His "amen" to be added to the "yea." His word also, as his purposes toward the Corinthians, was "not yea and nay," neither was the subject matter of his message, as he says: "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus and Timothy, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea and in Him amen, unto the glory of God by us" (2 Cor. 1:20).

Thus the apostle presents four things that partook of this same "yea and amen" character:

1. The apostle's "*purposes*" by the Holy Spirit.
2. The apostle's "*word*" or true testimony.
3. The *Son of God*, preached by the Lord's servants.
4. All the *promises* of God in Him.

In this Old Testament day of our Psalm, faith's language was the same—"Our feet shall stand within thy gates, O Jerusalem."

The further description of it, as a "city that is compact together" may well illustrate the eternal stability of the Church, against which the gates of hell cannot prevail. "The testimony of Israel to give thanks," indicates a chief feature of the Church as regards God being to worship Him.

B.C.G.

Tender Grass for the Lambs of Christ's Flock

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

The Muster Roll*

A battle had been fought,
And on the plain, unmindful of defeat
Or victory, the slain and wounded lay.
Grim death was busy still, unsatisfied,
Gathering the remnants of that sad day's spoil.

As the night drew on,
Two men of God were seen, moving amid
Those scenes of death and dying agony,
As, nerved by heavenly strength, and tender care
For souls, they sought for dying saints
By whispering in their ears His promises.
From whom nor life nor death can separate;
And to the Lamb of God, whose precious blood
Can cleanse from every sin, to point the gaze
Of those whose day of life was almost past,
Their sins yet unforgiven.

And now they stand
Beside a manly form, outstretched alone.
His helmet from his head had fallen. His hand
Still firmly grasped his keen but broken sword.
His face was white and cold; and, thinking he
was gone,
They were just passing on, for time was precious,
When a faint sigh caught their attentive ears.
Life was still there, so bending softly down,
They whispered in his ears most earnestly,
Yet with that hush and gentleness with which
We ever speak to a departing soul:—
"Brother, the blood of Jesus Christ, God's Son,
"Cleanseth from all sin!"

The pale lips moved,
And gently whispered—"Hush!"—and then they
closed,
And life again seemed gone.

But yet once more
They whispered those thrice blessed words, in hope
To point the parting soul to Christ and heaven:—
"Brother, the precious blood of Jesus Christ
"Can cleanse from every sin!"

Again the pale lips moved;
All else was still and motionless, for death
Already had his fatal work half done.
But, gathering up his quickly failing strength,
The dying soldier—dying victor—said:—
"Hush! for the angels call the Muster Roll!—
"I wait to hear my name!"

They spoke no more,
What need to speak again?—for now full well
They knew on whom his dying hopes were fixed,
And what his prospects were; so, hushed and still,
They, kneeling, watched.

And presently a smile,
As of utmost thrilling and intense delight,
Played for a moment on the soldier's face,
And with his one last breath he whispered—
"Here!"

O grand
And blessed death! Quite ready for the call,
He heard His Captain's voice! Life's battles
fought—
Life's victory won—the soldier thus received
His welcome and his crown! E. J. O.

"Oh, to be Nothing!"*

The person who wrote the hymn entitled
thus did so under the following circum-
stances:

In August, 1869, a man was brought to a
hospital in a dying condition, from an ap-
parently fatal fall. His only hope lay in a
speedy operation. The medical staff were
summoned, and also among them the nurse
who composed the hymn later on. The
first insertion of the keen steel broke the
spell of the artificial sleep, and the patient
rose and threw his great bulk on the oper-
ator, crushing him to the floor with his
breast and arm, his huge limbs still being
on the table. All the assistants stood panic-
stricken save the nurse. Dropping the
bowl which was in her hand, she slipped
between the patient and prostrate surgeon,
and on one bent knee, began to force the
patient back to the operating table. This
released the surgeon, who was in the act of
rising, when an assistant stumbled against
the table, which tipped and threw the
nurse from her nicely poised balance, and
she fell beneath the combined weight of the
table and patient upon the upturned knife,
still clasped in the rising surgeon's hand.
It severed her spinal column, and she lay
for some days a physical wreck, paralyzed
and unconscious. Her first gleam of con-
sciousness came in a few hours, when she
was heard to say: "Oh, Father, why hast
Thou torn me from my usefulness?" A
few more hours of unconsciousness fol-
lowed. Then came her last earthly awak-

*This beautiful poem can be obtained from THE HOME FRIEND Office, printed on finely tinted card, 5c. per doz., 35c. per hundred.

Eve, Type of the Church

ening. With serene face, and distinct tone she said to the watcher: "Mary, write on my tablet a hymn I have just composed. Then she dictated:

"Oh, to be nothing, nothing,
Helpless to lie at Thy feet,
A broken and empty vessel,
For the Master's use made meet."

F.M.B.

*"Falling Asleep in Jesus"**

"One thought that was largely used of God to my comfort, especially in regard to the weak ones with me, was that the dismissal of Stephen's spirit from the body was not the effect of the stoning, but of a direct loosing act on the part of Christ, in response to His call, "Lord Jesus, receive my spirit." For, only the moment before, he had "cried with a loud voice," his life was yet strong in him. Again, he was in full possession of consciousness at the moment he breathed his last, for he prayed, "Lord, lay not this sin to their charge"; "And when he had said this"—immediately following upon it—"he fell asleep." The expression, too, "he fell asleep," seemed to me at variance with the thought of a dissolution involving conscious pain and distress. And so I gathered from these considerations that, however distressing the attendant circumstances of our end might be, yet the end itself would not be so. The flight of the spirit would be taken in obedience to the loosing touch of its Redeemer, and would be directly dependent on that touch alone. The moment of its separation from the body, would be the moment of its reception at His hands; and the experience to the faithful servant of his spirit's entrance into the rest of God might only be set forth by the idea of a "falling asleep"—so gentle, so quiet, so easy is his departure. And so I rejoice to think that, however terrifying to the natural man the mode of death, awaiting us might be, our compassionate Lord would, in response to our call, Himself set the spirit free, and that we, too, should know only what Stephen knew—not a struggling, agonizing dismissal under the blows of torturing weapons, but, under the painless loosing of love's gentle hand—a placid "falling asleep."

A. E. Glover.

We see a threefold light behind her, she is not only the one fitted to meet Adam's heart, but set with him as the center of a threefold circle!

1. There is the blaze of creational beauty, then the garden in which the Lord had gathered all that was fitted for him, who was to be the center, and then Adam takes his bride—this is the innermost circle. So will it be with the Church. The redemption glory will be over all—but there will be one place more glad than the rest—God will have His paradise(!) as Adam had his. The New Jerusalem is the paradise of God—here are the Bride and the Lamb. This was the secret hidden in the bosom of God. God displayed His attributes in Adam's creation, but these attributes were known before, not so all that is to be known in redemption. Thus are two systems—in the first, creation, link joins link in unbroken succession, till we rise to man, but here we stop. An infinite gap comes in between man and his Creator. The first Adam was the center of this system. In the second redemption, this gap is filled up! God sets as the center of this system (of which the first was a mere type) His own Son, the Second Adam, who will take all the perfect glory of it as man. All is centered round Him—all stable as He is stable. G.V.W.

Wholesome Words

It is a solemn thing when we come to think what the Church really is.* It is all blessed when we think of her privileges; but looking at her as Christ's representative on earth is most solemn—an "epistle of Christ." As the tables of stone represented what God demanded of man, so should the Church, and in an equal sense, be in the world the revelation of what God is to man, an exhibition of God's grace and power to man and in man.

As to her "power." In Scripture it is not the power of the Church, but the power that works in us—the power of God work-

*Not "ought to be," but "is"; she ought to be a faithful representative; but we cannot take the Church of God out of this place, let her have got into what condition she may.

ing in the Church: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,† unto Him be glory in the Church," etc. The operation of the power of the Lord is necessarily limited by the moral condition of the Church (He may bear with it, have patience towards it), but God will never publicly act so as to sanction what He disapproves.‡

While the Church carried externally the character of Christ before the world, she was chartered with power—the power of Christ. That which Christ is to supply can never fail. Christ, and His power, and His acting in power, can never fail. He must nourish the Church withal according to its need. But if God is acting in, and towards, persons, there must be truth in His actings; He cannot act in the power of grace contrary to the moral condition of the Church, any more than He can act towards an individual contrary to his state before Himself. We must get our souls down into the consciousness of where we are, before we get the blessing suited to our condition. Where are we? is the question. He never alters His mind. But the Church's responsibility never alters His grace. Christ is exactly what it wants now—otherwise my faith cannot get on—as exactly what we want for the Church now, as when in the days of the apostles it was adorned with every kind of miracle. But He will not act in the same way.

Christ will never give up His thoughts about the Church; and if we are acting on our thoughts, and He acts on His, He will make sad work with what we have set up. "He that gathereth not with Me scattereth abroad." If Christ begins to gather. He will scatter that which is not gathered in the power of unity with Himself. As with a card-house, the first wind of God's Spirit blows it all about. This may be very astonishing, very humbling, still it does not discourage (far from it!) those that look for God's actings. You are sure to get bad roads, when the spring comes, and the frost breaks up. Let the Church be what it may that is, the members of it; Christ is not altered. Her power is her weakness, her

† "In us," it is true, but still it is His power.

‡ He sanctions the Gospel preached, and there will be a certain measure of power go with the the Gospel.

spirit of dependence, in never getting out of the place of constant, simple, unmingled dependence.

As to "present position and occupation," there is one thing makes a great difference. When the Spirit of God was working in the beginning of the Gospel, the testimony had the aspect of power, and produced a sensible and visible result; there was an ostensible gathering. The central energy had the fulness of the truth, though there might be feebleness at the extremity of the rays. But there is nothing of this sort now. The sheep of God are scattered. The camp has got wrong. The consequences of this is all manner of degrees of knowledge. The very principle of unity has a separative tendency. A man must now settle himself upon the center of truth. If my soul is not prepared to look to Christ, and to gather with Christ, and to take His judgment, I shall be cast into the uncertain condition of the differing judgment of every saint I meet with in the day's walk. Where Christ is the common object, there will be a coalescing power. I find the Church of God in a unity which attaches itself to Christ alone, as the one sole center.

The "occupation" of the Church ought to be constant, incessant reference to its Head. If its Head is not its first thought (and that is shown in thinking of its Head, and filling itself into all the thoughts and mind and affections of its Head), it cannot act for Him. This is its grand occupation.

"We will give ourselves continually to prayer, and to the ministry of the Word." I must get through the crowd of Satan's power, and I must get beyond the crowd to my Head, who is the only source of power. We should seek that kind of communion with the saints which living in spirit with the Head gives. We should get all who hear to join in the cry (Rev. 22). So should the Church have its own light, that all that is outside would be shut out. The apostle was living in a world of his own—he was filled with ideas of his own; but they were God's ideas, and he had power.

It is not knowing the scene I have to act in that gives me power (we get no strength from the contemplation of that), but intercourse and living communion with the Head. We should get near enough to Christ to enjoy Him, and to know Him truly, and

to gather up all that is like Him. If not separated by affection from the world, we shall be separated by discipline in the world. He will vex our souls to get us separate, if in spirit and in heart we are not separate. "Because thou servedst not Jehovah thy God with joyfulness, and with gladness of heart . . . therefore shalt thou serve thine enemies which Jehovah shall send against thee." (Deut. 28:47, 48).

J.N.D.

Propositions for all Believers

"I speak as to wise men, judge ye what I say," 1 Cor. 10:5.

1. In the early declension of the Church of God, a general exhortation was issued "to them that are sanctified by God the Father, and preserved in Jesus Christ and called"—"that they should earnestly contend for the faith which was once delivered unto the saints," Jude 1:3.

2. In the foreseen declension, the apostle commends the Church for safety "to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts 20:32.

3. The authority and sufficiency of the Word of God are insisted upon in 2 Tim. 3:14-17, "All Scripture is given by inspiration of God and is profitable," etc., therefore, we should ask in all matters of faith, with Paul, Rom. 4:3, "What saith the Scripture?" and in Gal. 4:30.

4. In testing the authority of teachers, I am told that "if they speak not according to this word, it is because there is no light in them," Isa. 8:20.

5. The Church is commended by Christ for trying the assumption of dignitaries, Rev. 2:2: "And thou hast tried them which say they are apostles and are not, and hast found them liars."

6. The Church of God is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," Eph. 2:20; 3:5. The foundation laid by these wise master-builders "is Jesus Christ," 1 Cor. 3:11. All other foundations than Christ the Rock, "are sand," Luke 4:47-49.

7. The "holy Temple" of God is built of "living stones," and not as formerly of hewn stones. Believers are these living stones, 1 Peter 2:5.

8. The body of every believer "is the temple of the Holy Ghost, which is in you and which you have of God," 1 Cor. 6:19.

9. Every believer is baptized by the Holy Ghost into one body, of which Christ is the Head, and "as the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ," 1 Cor. 12:12, 13.

10. It follows, therefore, that all members of Christ's Body are "children of God by faith in Christ Jesus," Gal. 3:26.

11. All the members of Christ's Body when manifested with Him in glory, constitute "the Church of the first-born, which are written in heaven," Heb. 12:23.

12. All members of Christ in a given locality, constituted the Church of God in that place. The Church at Philippi, Ephesus, Colosse, Phil. 1:1, etc.

13. There was no such thing as churches in one place. There were the "Churches of Asia," 1 Cor. 16:20; "the Churches of Judea," Gal. 1:22; "the Churches of Macedonia," 2 Cor. 8:1.

14. The manifested unity of the Church as a token that Christ was sent from God, and that the world might believe, was designed and prayed for by Christ, John 17:21.

15. Such a thing as a world-church or national church is nowhere found in the New Testament. The Church is chosen out of the world, John 17:9, 14.

16. The calling of the church is a heavenly calling; they are addressed as "holy brethren, partakers of the heavenly calling," Heb. 3:1.

17. The amalgamation of the believers and unbelievers in the church is to deceive the world and destroy the Church. "The Church is the temple of the living God," 2 Cor. 6:15, 16.

18. Where the Church has the character of the great house, with vessels of honor and vessels of dishonor mixed together, the believer is commanded to purge himself from these vessels of dishonor, 2 Tim. 2:20.

Tender Grass for the Lambs of Christ's Flock

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

Teach me the Truth

Teach me the truth, Lord,
Though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord,
Though my heart may break
In casting out the falsehood for the true;
Help me to take my shattered faith and make
Its actions new.

Teach me the truth, Lord,
Though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to Thee.

Teach me the truth, Lord,
When false creeds decay,
When man-made dogmas vanish with the night;
Then, Lord, on Thee my darkened soul shall
say,
Thou living light. —F.L.G.

How Do You Worship?

(John 12:1-11).

She came not to hear a sermon, although the first of Teachers was there; but to sit at His feet and hear His word (Luke 10:39), was not her purpose now, blessed as that was in its proper place. She came not to make her requests known to Him. Time was, when, in deepest submission to His will, she had fallen at His feet, saying, "Lord, if Thou hadst been here, my brother had not died" (John 11:32); but to pour out her supplications to Him, as her only resource, was not now her thought, for her brother was seated at the table. She came not to meet the saints, though precious saints were there, for it says, "Jesus loved Martha . . . and Lazarus" (John 11:5). Fellowship with them was blessed

likewise, and, doubtless, of frequent occurrence; but fellowship was not her object now. She came not after the weariness and toil of a week's battling with the world to be refreshed from Him, though, surely she, like every saint had learned the trials of the wilderness; and none more than she, probably, knew the blessed springs of refreshment that were in Him. But she came, and that, too, at the moment when the world was expressing its deepest hatred of Him, to pour out what she long had treasured up (ver. 7), that which was most valuable to her, all she had upon earth, upon the Person of the One whose love made her heart captive, and absorbed her affections. She thought not of Simon the leper—she passed the disciples by—her brother and her sister in the flesh and in the Lord engaged not her attention then—"Jesus only" filled her soul—her eye was on Him—her heart beat true to Him—her hands and feet were subservient to her eye and to her heart, as she "annointed the feet of Jesus and wiped His feet with her hair."

Adoration, homage, worship, blessing, was her one thought, and that in honor of the One who was "all in all" to her: and surely such worship was most refreshing to Him.

The unspiritual (ver.4) might murmur, but He upheld her cause, and showed how He could appreciate and value the grateful tribute of a heart that knew His worth and preciousness, and could not be silent as to it. A lasting record is preserved of what worship really is by the One who accepted it, and of the one who rendered it.

And now, dear reader, is this your mode of worship, or do you on the Lord's Day go to hear a sermon, say your prayers, meet the saints, or be refreshed after your six days' toil? Oh! if every eye were on the Lord alone; if every heart were true to Him; if we were determined to see "no man . . . save Jesus only," what full praise there would be! Not with alabaster boxes now, but our bodies filled with the Holy Ghost—a stream of thanksgiving, of worship of the highest character, would ascend in honor of the blessed One that now adorns the glory as He once adorned the earth. Be it ours thus to worship Him in Spirit and in truth. Amen!

D.T.G.

The Power of the Cross of Christ

They were living to themselves: self, with its hopes and promises and dreams, still had hold of them; but the Lord began to fulfill their prayers. They had asked for contrition, and He sent them sorrow; they had asked for purity, and He sent them thrilling anguish; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be made like unto Him, and He placed them in the furnace, sitting by, as a "refiner of silver," till they should reflect His image; they had asked to lay hold of His cross, and when He had reached it to them it lacerated their hands. They had asked they knew not what, nor how; but He had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to Him. They had upon them an awe and fear, as Jacob at Bethel or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus. They could almost pray Him to depart from them, or to hide His awfulness. They found it easier to obey than to suffer, to do than to give up, to bear the cross than to hang upon it; but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them His promise, "And I, if I be lifted up, will draw all men unto Me."

But now, at last, their turn has come. Before, they had only heard of the mystery, but now they feel it. He has fastened on them His look of love, as he did on Mary and Peter, and they cannot but choose to follow. Little by little, from time to time, by flitting gleams the mystery of His cross shines out upon them. They behold Him lifted up, they gaze on the glory which rays forth from the wounds of His holy passion; and His name shines out through them, for He dwells in them. They live alone with Him above, in unspeakable fellowship; willing to lack what others own, and to be unlike all, so that they are only like Him.

Such are they in all ages who follow the Lamb whithersoever He goeth. Had they

chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in His kingdom. They would have had Lot's portion and not Abraham's. If they had halted anywhere—if He had taken off His hand, and let them stray back—what would they not have lost? what forfeits in the morning of the resurrection? But He stayed them up, even against themselves. Many a time their foot had well-nigh slipped; but He, in mercy held them up; now, even in this life they know all He did was done well. It was good for them to suffer here, for they shall reign hereafter—to bear the cross below, for they shall wear the crown hereafter above; and that not their will but His be done.

Have Salt in Yourselves

"Have salt in yourselves and have peace one with the other" (Mark 9). The Lord's words here to His disciples seem to have been said in connection with their quarreling as to who should be the greatest. Having been in the company of One who was the Meek and Lowly in heart, they had not learned the lesson of self-abasement. Just the opposite in character, they were displaying to what He had shown all through His pathway, for we read of Him in those stirring words of the Holy Spirit through the Apostle Paul to the Phillipians, "Who being in the form of God, thought it not something to seize upon to be equal with God, but took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even in the death of the cross." It was in accordance with the Father's will that He thus stooped to manhood and death, in wonderful contrast to Adam who rebelled against God and sought to exalt himself apart from the will of God.

The disciples were showing thus the same spirit as man in the garden, when seeking who should be the greatest; that is, Pride ruled them. They were not content to be lowly minded like their Divine Master and Lord. They did not realize that He had stooped to their level to raise them to Himself, and were seeking to exalt themselves.

We have here two exactly contrary principles, which still exist and characterizes all men. Paul exhorts the Phillipians to be like-minded with the Lord Jesus Christ, and over and over again we have the Spirit of God urging upon God's people the Example of Christ in this respect. We find that the Lord Jesus ever lived in that spirit of meekness and lowliness of mind, yielding Himself up to the will of God which was His meat and drink, His delight. With regard to His pathway here in this world, it was to suffer, to finish the work of the One who had sent Him. When He speaks of being here to do the will of the Father who sent Him, and finishing that work, He invariably refers to His path of suffering and rejection at the hand of man, ending in the cross and being there forsaken of God.

That work is done, never more to be repeated. It was the Eternal Foundation of that Kingdom that never can be shaken. The new creation has been founded in that perfect work.

The Lord shows that all who enter that Kingdom must partake of the nature of that Kingdom, as He said to Nicodemus, "Except a man be born again (or from above), he cannot see the Kingdom of God." But in order for this, man must accept the sentence of death in himself with regard to all that he is as begotten of Adam; that which is born of the flesh is flesh. It is of the old creation, corrupted through sin. The nature itself must fall under condemnation,—not merely what it produces. The root of the tree is to be dealt with by the axe of God's judgment. All that man is must go. God must create again a new creature. Now the Cross of Christ is God's judgment on me as a son of Adam, as upon all the race, as Galatians 6 puts it. God forbid that I should boast, save in the cross of the Lord Jesus Christ, whereby the world is crucified unto me and I unto the world. When Jesus suffered there He said, "Now is the judgment of this world. Now shall the Prince of this world be cast out." God passed sentence upon the world in the Cross of Christ and showed His estimate of it at its true worth.

The question remains for us who say we have received Christ, have we too accepted this sentence against us? Have we in heart and soul received His death un-

der God's judgment as our own? I believe this is to be what the Lord means when He says to His own, "Have salt in yourselves." As He suffered under the hand of God, the Perfect Sacrifice, He was "salted with fire." That is, He was marked with the judgment of God. That figure used in all the sacrifices under the Levitical institution found its reality when God poured forth His fury on the sinless Head of our blessed Substitute. "For He hath made Him to be sin for us, He who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. 5.

Looking at the figure itself, salt is well-known as a purifier or preservative. By its presence, corruption is stayed, and that which it comes in contact with is preserved. Applying the force of the figure to the spiritual reality, it does not appear difficult to see that the only effective stay or cure for the corruption of sin is God's judgment upon it. God could only save man by pouring out His judgment upon that which brought in the corruption. But how could God do this without our being consumed, or forever being marked by His judgment? The cross of Christ is the only answer. Here we see the bush burning and yet not consumed. He who stood for us was able to endure the penalty and come out from under it, and this He has done in His resurrection. Thus and only thus are we preserved. The sin has been judged and the sinner spared. But we are called upon now to put in the place of judgment all that is of ourselves, to judge unsparingly all that for which Christ was condemned, and it is all summed up in the words of the Apostle Paul, "I am crucified with Christ." Not my sins only but I myself am gone under the judgment. I exist no longer as the old creature as born of Adam. For faith, I am alive only in Christ, in that new life, that new creation, of which Christ, the Risen One, is the Head. This being so, I am no longer to recognize the man after the flesh. All self-seeking, assuming to be greater than others, is a thing of the past, belonging only under the salt of God's judgment. As long as I am here, I will constantly need to be salted, as there is always that corrupt nature present with me to be kept under the ban of God's judgment. My speech is always to be with grace, i.e., to partake of the character of a

We Shall Know the Truth

new creature, as belonging to the kingdom of grace, and seasoned with salt, to be marked with that which is the only check upon evil, self-judgment. I am to have salt in myself and have in this way peace with others as the effect of righteousness having its way with me.

Salt is good, but if the salt have lost its saltness, wherewithal shall ye season it? If having professed to have received Christ as my Savior, and judged myself, I am illts living inconsistent with this, I am like savorless salt. It is good for nothing but to be cast out and to be trodden under foot of men. There is nothing so contemptible as a man merely saying he is a Christian while his whole life proves the contrary. The world itself has no use for such a man.

W.H.

The Everlasting Arms

"Thank you, very much; that was such a help to me," said a sick one, as she dropped exhausted on her pillow, after her bed had been made for her.

Her friend to whom she spoke looked up in surprise. She had not touched the invalid, for she had feared to give pain even by laying a hand upon that worn body so racked, and tender and sensitive.

"I did nothing to help you, dear. I only stood behind, without touching you at all; I was afraid of hurting you."

"That was just it," said the invalid, with a loving smile; "*I knew you were there*, and that if I slipped, I could not fall, and the thought gave me such rest and confidence."

The sufferer paused a moment, and then with a still brighter light on her face, she added:

"You have given me such a sweet thought! It is the same with my dear Lord and Friend. I cannot see Him with my mortal sense; but just as I *knew* you were behind, with loving arms extended, so I *know* that beneath me are His arms. So no harm can befall me."

"The eternal God is thy refuge, and underneath are the everlasting arms."

There is no knowledge of such value as the knowledge of the truth, none which has any comparison with it in value. That which Christ spoke of as truth is the most precious thing in the world. It is good for the believer to often read over Prov. 3:13-18; 8:10, 11, 18, 19 and other similar passages, so as to realize the true value of that which he had from God. The truth of which Christ speaks, and the wisdom of the Book of Proverbs are practically the same, and the value of the one is the value of the other, so that God's estimates of the value of wisdom are true of the value of His truth.

Knowledge, wisdom, understanding and God's instruction, are all of near kin to His truth. Let the reader turn to Proverbs and read the verses noted above, and then turn to Prov. 2:1-9, and see God's appointed way for His people to gain this most precious possession. Jehovah gives wisdom, but we must receive it, must apply our hearts to understanding. The seeking her as silver, and searching for her as for hid treasures does not mean something impossible to most or to any. What we are to desire most is not something of the earth, short-lived and perishable, but that which God gives which is durable and eternal.

Thank God that we can know the truth, can love it, ask for it, receive it, enjoy it, praise Him for it. Christ said, Thy Word is truth, and in our hands we hold the written truth, while within the believer dwells the teacher, who unfolds, opens up, gives light upon the written Word. Think what God has freely given to His people. This precious written Word and His Spirit to teach them the truth from it. We read and carry in our minds the words of Scripture; we meet things, evils, circumstances of blessing or of trial, and these the Spirit uses for discipline or for teaching; so that when we are listening to Him, we are constantly learning His truth.

But ministry is also needed, and is given by Him freely and fully. There was never so much clear, sound, spiritual written ministry as in these days.

(To be Continued)