

Wholesome Words.

VOLUME IV.

1912.

May be procured from—

Mr. E. MATTHEW,
529 Battersea Park Road,
LONDON.

OR

Mr. A. FORD ANDERSON,
13 Rockdove Gardens,
Tollcross,
GLASGOW.

All correspondence for the Editors to be addressed to—

JOHN P. A. TAYLOR,
Beracah, Barrhead, near Glasgow.

INDEX TO VOLUME IV.

	PAGE
A Priest for ever - - -	13, 27, 37, 61, 73, 85, 116, 121, 133
A still more excellent way - - -	IV.
An appreciation - - -	24
Another word to the women - - -	44
 Balaam - - -	 97
Beginner and Perfecter of Faith, The - - -	137
 Comfort ye My people - - -	 34
 Ecclesiastes and Song of Songs - - -	 16
Epaphroditus - - -	118
Evergreen of Cyprus, The - - -	18
 Fear of the Lord, The - - -	 66
 Gaius, John to - - -	 IV.
Gift that is in thee, The - - -	94
Gone Home - - -	11, 35, 48, 60, 70, 81, 106, 131, 141
 Hebrews xi. - - -	 15, 25, 42, 55, 63, 75, 87, 103, 109, 124, 137
He lea-leth me - - -	79
His coming's near - - -	22
 In affectionate remembrance - - -	 57
Isaac - - -	15
Israel's faith - - -	89
 Jacob - - -	 25
Jericho - - -	103
John to Gaius - - -	IV.
Joseph - - -	42
Josiah - - -	30

INDEX TO VOLUME IV.

iii

PAGE

Lessons from the lives of the Kings of Judah	- - - - -	30
Lord Jesus Christ, The	- - - - -	7
Mnason,	- - - - -	18
Moses	- - - - -	63, 75
Moses and Christ	- - - - -	87
Moses' parents	- - - - -	55
Passover, Thoughts upon the	- - - - -	119, 127, 140
Perfecter of Faith, The Beginner and	- - - - -	137
Place of My throne, The	- - - - -	49
Prayer, The result of	- - - - -	20
Priest for ever, A	- - - - - 13, 27, 37, 61, 73, 85, 116, 121, 133	
Psalms XLII., XLIII.	- - - - -	68, 91, 105, 112
Rahab	- - - - -	109
Result of prayer, The	- - - - -	20
Saint, The hospitable	- - - - -	18
Shunem, The great woman of	- - - - -	1
Song of Songs, Ecclesiastes and	- - - - -	16
The Time would fail to tell	- - - - -	124
Thoughts upon the Passover	- - - - -	119, 127, 140
Way, A still more excellent	- - - - -	IV.
Why art thou cast down?	- - - - -	68, 91, 105, 112
Woman of Shunem, The great	- - - - -	1
Women, Another word to the	- - - - -	44



A STILL MORE EXCELLENT WAY.

“IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.” (1 Cor. xiii.)

JOHN TO GAIUS.

“THE elder unto Gaius the beloved, whom I love in truth. Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth. Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.”

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

JANUARY, 1912.

No. 1.

THE GREAT WOMAN OF SHUNEM.

It may perhaps be matter for surprise to this great woman in that day when "each shall have his praise from God" to find that honourable mention had been made of her in the Word of God, that the Lord Himself had recorded her doings so that succeeding generations might follow her example.

We may learn very much from this woman, who was certainly great in more respects than one. Virtuous indeed, her price was far above rubies. (Prov. xxxi. 10.) Evidently she had heard of Elisha, and in her soul-thirst to hear the voice of God she availed herself of the first opportunity to constrain the prophet to eat bread in her house, and thus an acquaintance sprang up.

To begin with, "the law of kindness was on her tongue" (Prov. xxxi. 26), which we see expressed in her desire to use hospitality towards one who was a passer by; and following, there is seen in her that keen perception which is the outcome of walking in nearness to God.

Doubtless Shunem became to Elisha very much what Bethany became to his exalted Master, for it was so "that as oft as he passed by he turned in thither to eat bread." How very honourably it reflects on the character of Elisha, that after days of friendly intercourse, when his manner of life and habits had come under her observant eye, she said to her husband "Behold now, I perceive that this is an holy man of God which passeth by us continually." She had watched him closely and had found that holiness was characteristic of his life. Is it thus with the reader? Surely the *ungodly* see something in you and me that differentiates between us and them. This is the

least we can expect; but will the godly be convinced of our "holy manner of living" the better they know us? Will they see something in us worthy of imitation? "I perceive that this is an holy man of God" is the great woman's testimony concerning one who had lived under her roof. The result is that in consort with her husband "the prophet's chamber" is instituted, a quiet corner, in the privacy of which the man of God could meditate and rest. The day will declare the indebtedness of "prophets" and "servants" to many who have worthily followed the example of the great woman of Shunem and her husband, and also the Lord's appreciation of like hospitality; for God is not unrighteous to forget such work and the love thus shown toward His Name. (Heb. vi. 10.)

Days had come and gone, and it fell on a day that Elisha came thither, and he turned into the chamber and lay there. While he lay, looking over the past no doubt, and thinking of the many kindnesses he had received as the result of her care for him, Elisha would fain reward her, so "he said to Gehazi his servant, call this Shunammite," and as she stood before him Gehazi said "What is to be done for thee? Wouldst thou be spoken for to the king or to the captain of the host?" Herein lies the beginning of God's recorded testing of her heart. If there is a wordly ambition for the exalting of self and the gaining of an influential entrance into a better social circle or the like, here is the opportunity. Do the words not embrace some lucrative post of either civil or military appointment for them? There is nothing to hinder it being theirs, for it is evident that Elisha had influence enough to secure either. Many professing to know God and to live by faith would have eagerly grasped such a tempting offer of reward without ever thinking of the consequences. How far-reaching is the meaning of those infallible words "Ye cannot serve God and mammon." (Matt. vi. 24.) This great woman's answer "I dwell among mine own people" speaks of the beauty of that incorruptible apparel with which she was adorned, even "a meek and quiet spirit, which is in the sight of God of *great price*." (1 Peter iii. 4.) It tells us, too, of her simple trust in God, and is a past echo of the ever-present truth that "godliness with contentment is *great gain*." (1 Tim. vi. 6.) In these days of seething unrest and discontentment it is a positive luxury to meet with those who are thus evidencing real contentment and finding their enjoyment in the Lord and

among His people. They shall be abundantly satisfied with the fatness of God's house, and He will make them to drink of the river of His pleasures. (Psalms xxxvi. 8.) On the other hand, how sad when discontent chills the heart and God's child ceases to find his pleasure in God and in His Word and among His people. The world and the worldling have swallowed him up. Many such there are who have "become like them that go down to the pit." (Psalms xxviii. 1.) "The secret of the Lord is with them that fear Him" (Psalms xxv. 14), and how much of the secret of contentment the great woman of Shunem may have learned through fellowship with Elisha we do not know, but that it is a secret and has to be learned by experience (sometimes bitter) we do know. (Phil. iv. 11, 12.)

Evidently Elisha seemed surprised at her answer, for he enquired again, this time of Gehazi, "What then is to be done for her?" God knew, and in rewarding her Himself with a son He purposed to further prove the unfeigned faith that was in her that it might be found indeed "unto praise and glory and honour." How very differently might have ended the reward that man proposed!

God permitted her child to grow until he had reached that age when parental hopes were fast ripening and when all the love of a mother's heart was set upon her boy. Then upon her own knees on a fatal noon the child died. What follows is wonderful. But for a living faith in the power of the living God she might well have buried him in silence and in grief, and allowed such an irreparable loss to overwhelm her for the rest of her days. Instead, her faith soared to the God who had given, and rested upon His power to restore what He had been pleased to take away; and therefore, cost what it may, the impulse of her heart is to reach God's prophet. She calmly laid the treasured corpse "on the bed of the man of God . . . shut the door . . . and went out" to make known to her husband her purpose and to prepare for the journey to Mount Carmel. The good man seems to have been wholly unable to understand her reason, but his heart trusted in her (Prov. xxxi. 11), and he contented himself with the confident answer of her unshaken faith, "It shall be well."

When we think of all the circumstances—her meeting with Gehazi, the sting contained in his greeting "Is it well with thee? Is it well with thine husband? *Is it well with the child?*"

and those precious features lying at home in the cold grasp of death, only "the assurance of things hoped for" (Heb. xi. 1) could have answered "It is well."

It is touching to contemplate her meeting with Elisha. "She caught hold of his feet." Christ-like in his day, it was the man of God who could sympathise with such as she, whereas such an one as Gehazi, hard-hearted, and destined for his greed to become "a leper as white as snow," would have "thrust her away."

The service of God, beloved, whatever the sphere may be, demands reality of heart and ways and living touch with God. Otherwise, although we may keep in touch with holy men and holy things, we shall surely fail in discernment and action and bring dishonour upon Him. In his day Eli, although handling sacred things, failed with Hannah, more righteous than he, and died of a broken neck. (1 Sam. i. 14.) Again Michal, although joined unto the Lord's anointed, failed entirely in her discernment of David's holy joy when he "danced before Jehovah with all his might, . . . girded with a linen ephod." "She despised him in her heart," and for this she died childless. (2 Sam. vi. 14.) And again the traitor Judas, wretched man with heart like adamant, although living daily in the company of the Son of the living God, was wholly blinded by his avarice to the good work of a Mary (John xii. 4), then sold the Lord for thirty pieces of silver (Matt. xxvi. 15), and eventually went and hanged himself in the bitterness of remorse. (Matt. xxvii. 5.)

It was no wonder that to such as the great woman of Shunem a Gehazi, although girded and instructed and carrying the prophet's staff, was not trusted. That living faith within her demanded a living prophet in touch with the living God to accompany her and to grant her desire. "The mother of the child said, As Jehovah liveth, and as thy soul liveth, I will not leave thee." And Elisha arose and followed her until they came to "the little chamber on the wall," that familiar spot where oft the man of God had bowed the knee and lifted up his heart and voice in prayer to Jehovah. There he looked upon the dead child and prayed once more, with the result that finally "the child sneezed seven times, and the child opened his eyes. And he called Gehazi and said, Call this Shunammite. So he called her. And when she was come in unto him he said,

Take up thy son. Then she went in and fell at his feet and bowed herself to the ground, and she took up her son and went out." She said nothing. Her actions, louder than words, were the actions of true womanly greatness, silently manifesting humility, gratitude, and reverence, as well as serene dignity. All speak to us of that indomitable faith and courage within her, the result of hope in Jehovah, which had its due reward. Thus "women received their dead by a resurrection." (Heb. xi. 35.) She could well have witnessed to the truth that God "is a Rewarder of them that seek after Him." (Heb. xi. 6.) Therefore "Be strong, and let *your* heart take courage, *all ye* that hope in the Lord." (Psalms xxxi. 24.)

Very often with many the story of Shunem's great woman ends here, but God continues the narrative of her obedience and her faith.

It has ever been the Lord's desire and purpose, concerning those who have begun to walk by faith that, by experience they should learn to "cast *all* their anxiety upon Him" in order to prove His care. (1 Peter v. 7.) This concluding portion witnesses further to the blessedness of a simple and obedient faith, and seems another echo from the past, this time pointing us to that precious antidote of all *over-anxiety* "Your heavenly Father knoweth." (Matt. vi. 32.) Do not "the birds . . . which sow not," and "the lilies of the field" which toil not nor spin, oft times rebuke the littleness of our faith? It is *things*, beloved, that generally worry us. And yet "your heavenly Father knoweth that ye have need of all these *things*." We must not, however, confuse a godly *forethought* with that which the Lord condemns, *over-anxiety*. Forethought is necessary. Over-anxiety is not of faith.

"Now Elisha had spoken unto the woman whose son he had restored to life, saying, Arise, and go thou and thine household and sojourn wheresoever thou canst sojourn; for Jehovah hath called for a famine, and it shall also come upon the land seven years." (2 Kings viii.)

Whether this news distressed her much or not we are not told, but judging from what follows we are disposed to think not. She had such implicit faith in Jehovah who had called for the famine that she could cast all her anxiety upon Him, and in that strength and dignity with which she was clothed she could "laugh at the time to come." (Prov. xxxi. 25.) Not, however,

without taking forethought; therefore she acted promptly on the advice of the prophet, and "went with her household and sojourned in the land of the Philistines seven years," leaving all the concerns of her house and her land in God's safe and holy keeping. This can only be done when we are acting in obedience to His will, not in self-will, and in this respect the touching story of Naomi as written in the first chapter of Ruth presents a striking contrast to what we have here.

Seven long years rolled on, during which time no doubt the proof of the great woman's faith was working patience, for it was God's purpose that through the perfect working of patience she should ultimately be found lacking in nothing. (James i. 3, 4.) If she acted promptly in leaving Shunem, we see in her the same promptitude in returning precisely at the seven years' end. There is no mention of her having heard any report of the cessation of the famine, but her faith in God's word told her it had ended. Therefore on returning she went forth with confidence "to cry unto the king for her house and for her land." As she did so, accompanied by her son, it was no mere chance that the king happened to be "talking with Gehazi the servant of the man of God," and that his very words just before her approach should be "Tell me, I pray thee, all the great things that Elisha hath done." No greater work than the restoring to life of the Shunammite's son, and therefore it was that Gehazi recounted that wonderful event. At that very moment the very Shunammite, in company with that very son, stood before the king, so that he could see for himself the proof of the great work done, and hear from the woman's own lips the God-honouring incident of her faith and of Jehovah's power and goodness. "So the king appointed unto her a certain officer, saying, Restore all that was hers and all the fruits of the field since the day she left the land even until now."

Here ends the story of an honoured woman, which reiterates God's promise "Them that honour Me I will honour" (1 Sam. ii. 30), and illustrates how that "to them that love God all things work together for good, even to them that are called according to His purpose." (Rom. viii. 28.) It seems, too, to point from that remote past to THE KING'S words, "Seek ye *first* His kingdom and His righteousness, and all these things shall be added unto you." (Matt. vi. 33.)

Let us then, beloved, "Have faith in God" (Mark xi. 22), and give heed to the word "Be not *therefore* anxious for the morrow." Why? Because our "heavenly Father knoweth" not only our need, but all that shall be on the morrow, whereas we know not "what a day may bring forth." (Prov. xxvii. 1.)

Good for us then, to imitate that faith which adorns the record of the great woman of Shunem, and to learn the more to "walk by faith, not by appearance." (2 Cor. v. 7.) So shall we honour God and realise blessing.

NORMAN D. W. MILLER.

THE LORD JESUS CHRIST.

"THAT would make a lovely picture," said a friend, as he pointed in the direction of an old farmhouse nestling among the trees, with a hill in the background whose shadows were reflected in the deep still waters beneath. I readily admitted that it would, but his remarks set me thinking. Here was one who was quick to perceive and ready to appreciate beauties that would have been passed by unobserved and unextolled by others. My friend had been highly commended for some photographic views he had taken. It was evident to me that his mind was alert, his eye was on the look-out for such things. And it requires the anointed eye, the enlightened and interested heart, to perceive the beauties of God's anointed, the Lord Jesus Christ. How true of us at one time, who then had our minds blinded by the god of this age, were the words of Isaiah liii. "He hath no form nor comeliness, and when we see Him there is no beauty that we should desire Him. He was despised and rejected of men, a Man of sorrows and acquainted with grief: and as one from whom men hid their face He was despised, and we esteemed Him not." Yes, we positively refused to look in His direction. We were so interested in other things, our attention was so absorbed by other objects that we had neither time nor inclination to look His way. What a blessed day when God who said "Light shall shine out of darkness" shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ! What an illumination came

to us as convicted, guilty sinners with that Spirit-guided look at the

CRUCIFIED ONE !

Let a blind, sceptical world say :—" What is thy Beloved more than another beloved ? " and we try to answer its question by describing Him, but we do not go far until we find how utterly inadequate words are to convey a proper conception of all He is to us, and like the one in the song we exclaim :—

" The Chiefest among ten thousand,
He is altogether lovely."

Think of the sad plight of the man of John ix. who was blind from his birth. Think of the worse plight of the sinner whose state is depicted in him. Oh to be like the clay in the Master's hand, soft and plastic, in a condition to receive the slightest impression, so submissive to His will that He can take us up and use us as instruments for the opening of the eyes of the blind ! Pharisees may cavil and attempt to confuse with hard questions such as are thus delivered, but, like that man, whilst readily admitting how limited their knowledge is, they cannot be moved from this, " One thing I know, that whereas I was blind now I see." Alas for those who have never had such an experience ! Alas that there should be those who say that they see and because they say they see therefore their sin remaineth ! (John ix. 41.)

Again, there are those who are sound in doctrine as to the Person of the Lord Jesus Christ, who can speak in a becoming way of His moral glories, but who have never known and in consequence have never appreciated the beauties of His place. That both may be better known is the object for which this paper is written.

" Out of Zion, the perfection of beauty,
God hath shined forth."—Psalm l. 2.

Christians will find it a healthy and profitable exercise to

" Walk about Zion, and go round about her :

Tell the towers thereof.

Mark ye well her bulwarks,

Consider her palaces ;

That ye may tell it to the generation following."

Psalm xlvi. 12, 13.

What thoughts must have filled the heart of the godly Israelite of old as he looked upon that awe-inspiring edifice in which God Himself was pleased to dwell. As he surveyed its turrets and its towers, each part was full of interest, each stone had a story to tell, taken from its former surroundings, chiselled and shaped, reflecting the skill of the worker, and honoured with a place in Jehovah's temple.

Past memories are awakened. It was here that Abraham offered up Isaac his son upon the altar—blessed foreshadowing of another and a greater event, the work of God the Father and the Son. It was here that the backbone of resistance was broken. The Jebusites, strong in the confidence of what they considered an impregnable position, were humbled and defeated. It was here that the sword of the destroying angel was withheld and the sacrifice offered and accepted, God's wrath appeased, and His people spared.

With such thoughts filling his soul and such memories revived, well might he say:—

“Praise waiteth for Thee, O God, in Zion.”

—Psalm lxxv. 1.

While it has such an attraction for some it has an opposite effect on others.

“For, lo, the kings assembled themselves,
They passed by together.
They saw it, then were they amazed;
They were dismayed, then hasted away.”

—Psalm xlviii. 4, 5.

Again we say it takes the anointed eye to see the beauties of His person and His place.

We pass over the flight of centuries. The temple no longer stands. The Mosque of Omar now occupies the original site of Solomon's Temple, the place God once owned, in which He dwelt.

We pass over the chequered history of God's earthly people, Israel. Their national sin culminated in the rejection and crucifixion of God's Son. “His own received Him not.”

In that temple which had known His zeal and wherein He had so deftly handled the scourge of cords, there was no abiding place for Him. Blinded by unbelief and hatred, His people failed to recognise His person, and refused to give Him His

rightful place. Their cry was "Away with Him," "We will not have Him," and they made good their cry by hanging Him on a tree.

Another people has been taken up in the purposes of God's grace, another Temple stands, of surpassing interest and excelling glory. Sinners of a Gentile race, in the riches of that grace, have been reached and saved and former connections have been severed. These, builded together after the divine pattern, in submission to His will, now find themselves in the place of His choice, a habitation of God through the Spirit.

Truths relative to His person and place are brought before us in the epistle to the Hebrews. In the first chapter we have His perfect divinity, He is the Eternal Son. In the second chapter His spotless and perfect humanity is set forth.

How significant were those pillars of old set up at the porch of Solomon's Temple! Jachin "He shall establish" and Boaz, "In it is strength." How they seem to point on to these chapters in Hebrews which set forth the divinity and the humanity of the Lord Jesus Christ, the Son who gives value to and sustains the glory of all else that follows relative to God's House.

"Whose house are we." It is here that the priestly service of His Son is exercised on behalf of erring saints. It is here His people come in their priestly service to present the sacrifice of praise, which meets with perfect acceptance because of Him through whom it is offered. And last, but by no means least, it is here that God Himself is pleased to dwell. "God dwelleth not in temples made with hands." (Acts xvii. 24.)

This blasts the shallow pretensions and claims of men. No matter how imposing the architectural triumphs of men to-day, how adorned with the work of the artist, which appeals so much to man's sentiment, God has no place there. Human authority has shut Him out, whether in the imperious claims of the Vatican or the more moderate claims of the mission round the corner. The stones of His House to-day are living stones, "built up a spiritual house, for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter ii. 3, 4, 5.)

This may be read by those who have seen the beauties of His person but have never seen and never known the beauties of

His place. We trust that the desire of the Psalmist may be awakened within such.

“O send out Thy light and Thy truth; let them lead me.

Let them bring me unto Thy holy hill,

And to Thy tabernacles. Then will I go unto the altar of God,

Unto God, my exceeding joy.”—Psalm xliii. 3, 4.

While from an outward point of view there is that which calls forth praise and admiration as we walk about Zion and mark well her bulwarks and consider her palaces; there is an additional interest to those who are within. Here the Lord discloses His choicest and best. If thus privileged in His grace, may it be yours to say:—

“One thing have I desired of Jehovah, that will I seek after; That I may dwell in the house of Jehovah all the days of my life, To behold the beauty of Jehovah and to enquire in His temple.”

—Psalm xxvii. 4.

W. REYNOLDS.

GONE HOME.

CARDIFF.—We wish to place on record the home-call of our beloved brother John Martinsen, which took place on Friday, November 24th, quite unexpectedly both to himself and his friends, as it was hoped that he was recovering from a severe illness of several weeks duration. He has been in the assembly for upwards of 20 years. His beloved wife was received a few years afterwards, and his two daughters recently. The early days of his Christian life were characterised by an intense joy in and testimony to the believer's eternal security. A quiet, consistent life and walk had endeared him to us all, and during his last illness the visits of the brethren to his sick chamber will not be soon forgotten by them, as their hearts were caused to rejoice while in much bodily pain he recounted the Lord's gracious dealings with him, and with much fervour he would repeat such scriptures as “I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand.” In addition to the before-mentioned he leaves two sons, and the prayers of the saints for the family in their sudden bereavement are earnestly desired.—ED. FOSTER; T. DOBLE.

WISHAW.—“Rejoice with them that rejoice; weep with them

that weep." It is with sorrow that we make known to fellow saints that our brother Richard Addie departed this life to be with Christ, which is very far better. He took a bleeding at the nose and was removed to the Glasgow Royal Infirmary, but the doctors pronounced his case hopeless, and he passed away on 7th October, 1911. Two days before his death he said to his son "I am going home to be with Jesus." Our brother was of a quiet and kindly disposition, and we miss him much. At the same time we desire to make known the joy we have experienced in the salvation of a young man, the son of a brother in the assembly, who has been baptized and added to the community.—WILLIAM REID; WALTER BROWN; JAMES HINSHELWOOD.

SOUTH AFRICA.—We beg to inform fellow saints of the home-going of our dear brother F. Smith of Bloemfontein. Orange Free State, which took place on the morning of the 11th October. For the last three weeks before he passed away he suffered very much and bore it all with fortitude, earnestly asking the Lord to take him home. In the midst of his suffering he was asked by his wife if the Lord was precious to him, and he always replied "Yes, very precious." His favourite hymn was 263 in the Believers' Hymn Book, which he desired to be sung even up to his last moments on earth, and amongst his last words were "Let all the world in Him confide." To be released from his earthly tabernacle in which he suffered for many years was indeed a happy change for him. His body was laid to rest in Bloemfontein New Cemetery, waiting the resurrection morn. We earnestly desire the prayers of the saints for his wife and family that God may be a present help to them in their sad bereavement and irreparable loss.—SAMUEL STEWART; J. C. JOHNSTONE. 35

WHOLESOME WORDS, Volume III. now ready, 1s. 1d. each. To be had from E. MATTHEW, 529 Battersea Park Road, London; A. FORD ANDERSON, 13 Rockdove Gardens, Glasgow; or Mr. TAYLOR, Beracah, Barrhead.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

FEBRUARY, 1912.

No. 2.

A PRIEST FOR EVER.

MANY are the words of strong encouragement as well as of rebuke and censure which God gave to the comparatively feeble remnant which came up out of Babylon to build again Jehovah's House in Jerusalem, and to give effect to the doing of Jehovah's Will. The prophets Haggai and Zechariah were largely the chosen instruments through whom God spake. A good many years had elapsed previous to the raising up of these prophets, for no sooner was the Altar built and set in its place, and the foundation of Jehovah's House laid, than the adversaries set about determinedly to weaken the hands of the builders and to frustrate their purpose all the days of Cyrus, even until the reign of Darius.

That their efforts were only too successful is apparent from the character of Jehovah's message through Haggai. Their own ceiled houses had, by degrees, absorbed their attention, while Jehovah's House was gradually neglected and allowed to lie waste. But the dawning of a better day began with the raising up of Haggai and Zechariah, and through their help and prophesying the Jews recommenced building and prospered.

Zechariah in particular is rich in prophetic utterance relating to Messianic hopes and glory, and while together the prophecies were given to strengthen and to encourage God's remnant people in building for Him, they show us on the other hand that the people in His sight, although again occupying the place of His choice, had very seriously neglected their condition (see Hag. ii. 14), and we have only to note carefully Zechariah iii. to see how truly a former word had been fulfilled "Like people, like priest."

The prophet says, "And He showed me Joshua the high priest." All hinges upon "He shewed me." To the natural eyes of Zechariah the appearance of Joshua, the high priest, going about day by day was one thing. What the Lord showed Zechariah was quite another. Not only did he now see Joshua standing before the Angel, clothed with *filthy* garments, but he saw the Accuser of our brethren, which accuseth them before

our God day and night, standing at his right hand to be his adversary. To those that stood before him the Lord said "Take the filthy garments from off him," while to Joshua himself He addressed those words of infinite grace "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel." Thus he was cleansed, and eventually Joshua was arrayed in the rich apparel of Jehovah's ordering, and had, too, a fair *Mitre* placed upon his head.

It is cause for joy to note that the Adversary all the while is silenced, having been rebuked by Jehovah in His sovereign selecting grace; "for He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Then "the Angel of Jehovah protested unto Joshua saying, 'Thus saith Jehovah of Hosts: *if thou wilt walk in My ways, and if thou wilt keep My charge, then thou also shalt judge My House, and shalt also keep My courts, and I will give thee a place of access among these that stand by.*'"

Now this incident, connected as it is with the re-building of Jehovah's House by the remnant of His ancient people, delivered from the intricacies of Babylon, and occurring, too, in "the day of small things," is indeed most significant, and the occasion, sad in itself, serves to give us not only a most wonderful display of God's sovereign grace, but a most wonderful *sign* besides. What is this sign? Let us look carefully at Zech. iii. 8 and at what it refers to. It reads, "Hear now, O Joshua the high priest, *thou and thy fellows that sit before thee; for they are men which are a sign*; for behold, I will bring forth My Servant the Branch." In chapter vi. 11, Zechariah is bidden to make *crowns* and to set them upon the head of Joshua, and to speak unto him, saying, "Thus speaketh Jehovah of Hosts, saying, 'Behold, the Man whose Name is the Branch; and He shall grow up out of His place, and He shall build the Temple of Jehovah; even He shall build the Temple of Jehovah, and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His Throne.'"

This in its primary application awaits fulfilment, for it is connected with *His* Throne, the Throne of the Lord Jesus Christ, the Throne of *His* glory, and with Jerusalem, "the City of the Great King." A careful perusal of Zechariah with other prophecies will make this clear and plain. Nevertheless, at no time has He ceased to be "The Blessed and only

Potentate, the King of kings, and Lord of lords," and God has left nothing that is not subject to Him; although we see not *yet* all things subjected to Him. But we behold Jesus at God's right hand, ready and waiting the glad moment of the outshining of His glory. Then in due time this Zechariah scripture will have its literal fulfilment, and He, the Builder of Jehovah's Temple and the Sustainer of its glory, will sit and rule upon His Throne and be a Priest upon His Throne, wearing for ever the jewelled diadems of His Kingship and the pure Mitre of His Priesthood. NORMAN D. W. MILLER.

(To be continued.)

ISAAC.

"By faith Isaac blessed Jacob and Esau, even concerning things to come."—Hebrews xi. 20.

At first sight the promise of Isaac's youth seems not to have been fulfilled in his later life, but on fuller consideration we notice that his faith was expressed in a different way from his father's. He was not called on to "go forth," but rather to maintain the sojourner character which his father Abraham had begun, and this he did in a very consistent way during the course of a long life. That life was not an eventful one, but it was marked by the presence and favour of God, and as to the world by such a just and conciliatory attitude that he maintained peace with people who were ready for conflict, and proved the truth of the words that "when a man's ways please Jehovah He maketh even his enemies to be at peace with him."

Perchance his quiet meditative life somewhat encouraged a love of ease and self-indulgence, for as he became old we find him showing a greater regard for his appetite than was conducive to a spiritual frame of mind. Certainly the picture drawn of Isaac in Gen. xxvii. is not a pleasing one. He appears to have forgotten for the moment the word spoken to his wife "The elder shall serve the younger": he was evidently not in touch with God at this point. Rebecca, though she acted in a very wrong manner, was rather to be commended for her faith, unless indeed her action was directed by her preference for the younger of her sons. The scripture in Heb. xi. 20 cannot refer to Isaac at this moment. Behold the scene! He sends his favourite son to obtain venison and make savoury meat such as he loves. Was that a fitting preparation for an act of

faith? Then having eaten the meat and drunk the wine he unintentionally and with but ill-satisfied mind blesses the man who has deceived him. Was that faith? But particularly note the moment of his awakening! On discovering the deception practised by Jacob, Isaac trembled very exceedingly—the agitation of the old man was great, but he then perceives that God has overruled him in giving the blessing to Jacob according to His sovereign choice, and he immediately, falling in with God's will in the matter, says “Yea and he shall be blessed.” Thus faith came in and cordially endorsed the blessing which unwittingly he had given. This is repeated in verse 37, where he speaks of Jacob as Esau's “lord,” and yet again in chapter xxviii. when Jacob departs for Padan-aram.

In this way Isaac having thoroughly got into harmony with the mind of God, in *faith* gave to Jacob the things to come which were peculiar to him and his seed, and then proceeded to bless Esau also, but in a subordinate way, giving him what fittingly belonged to him. Had Isaac acted as he originally intended he would have given Jacob's things to Esau and Esau's things to Jacob.

Thus we see how Isaac who began in so carnal a way was awakened and restored by God, and so enabled to act that it could afterwards be said “By faith Isaac blessed Jacob and Esau, even concerning things to come.”

We may learn from this what a faithful and merciful God is ours, who at times will save us from ourselves and prevent us from doing what would cause us sorrow and Him dishonour.

S. J. HILL.

ECCLESIASTES AND SONG OF SONGS : A CONTRAST.

THE contrasts in Scripture are numerous, but when considering the Scriptures we should ever have in remembrance that whatsoever was written aforetime was written for our learning (Rom. xv. 4), and very often we can be taught by contrast what we could not learn otherwise.

In Ecclesiastes the Preacher seeks in various ways to find satisfaction under the sun, but at the end of every search he has, with aching heart, to say “All is vanity and a striving after wind.” His searching was not the searching of one who had not the means of obtaining what he sought. He said in his heart—“Go to now, I will prove thee with mirth, therefore

enjoy pleasure. . . . I had great possessions of flocks and herds. . . . I gathered me also silver and gold. . . . I gat me men-singers and women-singers, and the delights of the sons of men, concubines very many. Whatsoever mine eyes desired I kept not from them." This proves that the writer had unlimited scope for proving whether there was any satisfaction under the sun, but "Then I looked on all the works . . . and behold all was vanity and a striving after wind."

How different the opening verses of the Song of Songs! In Ecclesiastes the heart could find no satisfaction, but here the object is too big for the heart. "Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." (S. of S. i.2.) No more the groan that all is vanity, but it is a new song:—

"O Christ! in Thee my soul hath found,
And found in Thee alone,
The peace, the joy I sought so long,
The bliss till now unknown."

But this verse tells of more than the song of the new-born soul: it tells of a previous acquaintance, for it is not the formal kiss of the hand but "the kisses of His mouth," which are better than all the wine of Ecclesiastes. "Thine ointments have a goodly fragrance. Thy name is as ointment poured forth, therefore do the virgins love Thee." (S. of S. i. 3.) "While the King sat at His table my spikenard sent forth its fragrance." (S. of S. i. 12.)

There were those who prepared ointments and came to the tomb of Jesus on the morning of the third day, but they were too late. The Object of their love was gone. "I sought Him but I found Him not." (S. of S. iii. 2.) One came six days before the passover with a box of spikenard very costly, and poured it over the head of Jesus while He sat at meat. Judas murmured at the waste, as he called it, but the Lord Jesus said "This shall be spoken of for a memorial of her wheresoever the gospel shall be preached." (Mark xiv. 9.) No memorial is spoken of for those who brought the ointments to the tomb, but this one "hath anointed My body aforehand for the burying." At the table the spikenard sent forth its fragrance. The house was filled with the odour. Our spikenard to-day is our appreciation of the One who has done so much for us, and it is now we should break our boxes so that the house

may be filled with the odour. Mark's gospel says it was poured on His head ; John's gospel that with it His feet were anointed ; the Lord Jesus says—"She hath anointed My body." From the head to the feet He is the Chiefest among ten thousand ; yea, He is altogether lovely. How great ! how glorious ! is the One who has brought us to His banqueting house.

"The joys of earth can never fill
The heart that's tasted of Thy love."

May we, then, setting aside the things of this world, which are but vanity, seek to offer up to God, through our Lord Jesus Christ, our appreciation of and thanksgiving for Him, knowing that—

"Through Him our sacrifices
Acceptable will be,
Though not of earthly gifts received
We tender unto Thee.
To sacrifice of praises
That unto Thee ascends,
His blessèd name and person
An incense-fragrance lends."

THE EVERGREEN OF CYPRUS, OR THE HOSPITABLE SAINT.

"They that are planted in the house of Jehovah
Shall flourish in the courts of our God.

They shall still bring forth fruit in old age,
They shall be full of sap and green."—Psalm xcii. 13 and 14.

"Bringing with them one Mnason of Cyprus, an early disciple,
with whom we should lodge."—Acts xxi. 16 (R.V.).

FOUR winters ago we were walking in some wooded grounds. The weather had been most severe. Snow-laden clouds lowered threateningly overhead ; the pitiless east wind whistled among leafless branches.

How desolate and lifeless the place looked, except that here and there groups of beauteous evergreens were waving in the breeze and showed in vivid contrast to the dreary scene around.

How bravely these stood amidst snow and ice, how firm and steadfast—where in happier days the gardener had planted them.

Thus should God's evergreens of to-day stand fast in the Lord. Thus should they bend in unison before the Wind that sways them and with bowed hearts yield to the leading of the Holy Spirit.

So should they look green and beautiful to the eye of God.

The apostle Paul, writing to the group of evergreens at Philippi, said "Whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit with one soul striving for the faith of the gospel."

And again, "Wherefore my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved."

Through the long winter let us so stand fast; let us wait for Him whose coming will be as the coming of spring to our souls. Let us listen for that voice which will sound as music in our ears, which will say with so glad a welcome:—

"Rise up, My love, My fair one, and come away.

For, lo, the winter is past,

The rain is over and gone;

The flowers appear on the earth;

The time of the singing of birds is come.

Arise, My love, My fair one, and come away."

Among the groups on that winter's day was stalwart Mr. Holly, an evergreen of slow growth, looking so fresh with his shining leaves and red berries, standing with his numerous relations.

The Box Tree (under whose close leaves the birds find safe shelter) was near. He also is of slow growth.

The broad shining leaves of the Cherry Laurel and Spotted Laurel (*Aucuba*) gladdened our eyes. The Golden Privet and her modest relative were there in becoming dress. What shall we say of the Lauristinas from Southern Europe, who were actually nearly in blossom on that wintry day? The Strawberry Tree with its rich red trunk and long branches covered with leaves towered above them all in stature, and it was in blossom too.

Last, but certainly not least, was the Evergreen Oak or Holm-Oak from the Mediterranean region, whose branches reach to the ground and give a splendid shelter. We have stood under its verdant canopy during a shower of rain in summer, and again in winter have sheltered beneath its dark green leaves.

Fair emblem of Mnason, the hospitable saint, the Evergreen of Cyprus.

Many winters have passed over Mnason's head (now grown

hoary with age) since first he believed, yet he is still going in ways which are in Christ—still the same in unselfish devotion to his absent Lord. For many years he has proved God's faithfulness; he has received the early as well as the latter rain. He has known, too, the cruel blasts of persecution, but these have caused him to take a firmer hold on the living God.

He is not brilliant, but he is better than that, for Mnason is loyal and true-hearted, and the inspired record links him up with Paul's company. Not gifted, perhaps, as a teacher or evangelist, but he owns a *home* in Jerusalem, and that home shall provide a shelter for the Lord's servants.

For storm-clouds are lowering overhead, bonds and imprisonment await the apostle Paul in Jerusalem, and Mnason himself may have to suffer the spoiling of his goods; but none of these things move him, for his eye is calmly fixed upon the recompence of reward, and he has learned that strangers and pilgrims are to be cared for, especially those who are of the household of the Faith.

Over eighteen centuries have gone on since Mnason's work of faith and labour of love were entered in the heavenly ledger, and Mnason himself has been put to sleep through Jesus.

Rest sweetly, honoured saint; we wonder what your bright reward will be—perhaps a million per cent. profit on your outlay and labour, paid in the coinage of heaven!

EDWIN MATTHEW.

THE RESULT OF PRAYER.

THE cry of the needy child of God ever finds an open ear in heaven, although the answer does not always come when nor how it is expected. Jehovah's way is always right, and although we may have to wait long for answers to our prayers, and be tempted to think God's time and manner of answering are at fault, we may ever assure our hearts that His way is best. Oftentimes, indeed, He revealeth to us how much better His way is than our way.

It is no small mercy when God's delays, which must not be regarded as denials, lead us out in importunate supplication. But let not this "praying without ceasing" be confounded with "vain repetition." We are exhorted to continue in

prayer, and we are also told very plainly "Use not vain repetitions." Much speaking will not cause our prayer to be heard. God has regard to the condition of our hearts. "If I regard iniquity in my heart the Lord will not hear me." "Ye ask and receive not because ye ask amiss." (James iv. 3.)

No elaborate preparation, nor display of eloquence, is required to state our need and seek help. Some of the most remarkable answers from God have been to a simple cry arising from the heart that felt its need. Even back-slidden Jehoshaphat knew the value of crying out in his deep need, when his life was in danger, and Jehovah helped him. (2 Chron. xviii. 31.)

Away yonder in Shushan, the palace, far removed from his native land, dwells an exiled Israelite.

¶ Persian splendour and pomp may surround him, but can never compensate for his restricted liberty.

Although his position is cramped his heart is unfettered, and ah! how often in thought will he have betaken himself to that land from which he came, dear to his heart and to his God.

Hark! from the king come the words—"For what dost thou make request?" "So I prayed to the God of Heaven." (Neh. ii. 4.) Is God's answer not furnished in the success attending that stupendous undertaking, the rebuilding of Jerusalem and the wall, and all as a result of that cry when opportunity afforded?

We are apt to view the result and judge God's answer by what we can see. But eternity alone will reveal the full results of prayer. Naturally, we are too ready to jump to conclusions and to limit God's working. Brethren, these things ought not so to be.

In Luke xi. we find that persistency in entreaty is commended. Unlike man, God will not be wearied with our much asking, for here we have a threefold aspect of prayer set forth by the Lord Jesus—"Ask . . . Seek . . . Knock."

See the Lord of Life and Glory when the shadow of Calvary's dark cross fell athwart His holy pathway, as He kneels in Gethsemane and prays to God. What reality and earnestness—"Sweat became as it were great drops of blood, falling upon the ground." (Luke xxii. 44.)

How persistent! "He went away and prayed the third time, saying again the same words." (Matt. xxvi. 44.) Have

we yet learned to breathe the prayer divinely taught—"Thy will be done"? Was not He heard for His godly fear? Still further we recall the Apostle Paul's experience (2 Cor. xii. 8)—"Concerning this thing I besought the Lord thrice"; and the answer—"My grace is sufficient . . . power is made perfect in weakness."

That prayer brings power is evident. When Peter and John were liberated after their arrest on account of their preaching to the people who gathered round them when the lame man was healed at the Beautiful Gate of the temple, they came to their own company and reported how the chief priests and elders had threatened them and charged them not to speak at all nor teach in the name of Jesus. Those then together lifted up their voice to God with one accord. "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (Acts iv. 31.) Is God less able or less willing to-day to hear and answer in like manner? "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God." (Phil. iv. 6.)

"My God shall fulfil every need of yours according to His riches in glory in Christ Jesus." (Phil. iv. 19.)

J. W.

HIS COMING'S NEAR!

His coming's near!
 Those, who to Him are dear,
 Do hear with joy this blessèd word,
 Which tells the coming of their Lord;
 This only does their pathway cheer—
 His coming's near!

His coming's near!
 Then let us never fear,
 Though Satan be against us all
 And strive to cause the saints to fall.
 Let us with this each other cheer—
 His coming's near!

His coming's near !

Let us then ope' the ear
That may have closed in sad despair.
Let us arise, afresh declare
That every one this word shall hear—

His coming's near !

His coming's near !

Oh ! that we saw more clear
The object of the Saviour's love,
Who left His home in heaven above
To tread alone this desert drear.

His coming's near !

His coming's near !

Let us no longer fear.
He lives ! The One who bled and died,
Who for our sins was crucified,
He lives to wipe our every tear.

His coming's near !

His coming's near !

E'en in this glad New Year
This thought comes to the saved one's heart :
We draw ourselves from earth apart,
We may not see the next New Year—

His coming's near !

His coming's near !

Behold He'll soon be here.
This is the promise of His word;
'Tis the last message from our Lord,
The last He gave to calm our fear—

His coming's near !

His coming's near !

His own to Him are dear.
He'll take us to that home above
Wherein is naught but joy and love.
Let us then wait with opened ear—

His coming's near !

AN APPRECIATION.

IRELAND.—We have learned with sorrow that our former co-worker Farquhar Smith, late of Bloemfontein, formerly of Belfast, is no longer on the battlefield here below, as intimated in last month's WHOLESOME WORDS. Our beloved departed brother was largely instrumental in the formation of the assembly in Belfast, and laboured for years for its welfare and extension. We desire to bear testimony to his sterling worth as a shepherd who ever had the little flock in his heart, as an overseer who was always to be found at the post of duty, and as a pillar upon whom rested securely the weight of responsibility given. Belfast assembly missed him much, and we trust that his removal will be used to stir up others to still more worthy service.

W. J. LENNOX ; EDWARD COYNE.

SPECIAL NOTICE. N.T.P.O.

In response to urgent requests for new Gospel literature for distribution, Mr. Elson has written a short, simple, and pointed tract, entitled

“THE ALL-RED ROUTE.”

This is now in the press, and orders for any quantity, large or small, may be sent to Mr. H. Elson, 79 Calais Road, Burton-on-Trent. The price is 6d. per 100 ; 7d. by post ; 1,000 and upwards post free. (*May be obtained from N.T. agents.*)

Should there be a good response to this effort, other new tracts will follow immediately, *D.V.*

DERBY.—If God permit, the annual conference of those interested and engaged in the work amongst the young will be held in the Iron Tent, Normanton Road, on Saturday, 2nd March :—3 p.m., prayer ; 3.30 p.m. till 4.30 p.m., reports ; 4.45 p.m., tea ; 6 p.m. till 7 p.m., answering questions ; 7 p.m. till 8.30 p.m., ministry of the Word relative to the Lord, the workers, and the work. Where representatives cannot be present a written report will be welcomed. Questions must be sent to Mr. A. Foster, 69 Belgrave Street, by February 13th. A list of the questions considered profitable will thereafter be sent to all who apply. Earnest prayer for God's guidance and blessing is desired, and a hearty invitation is given to fellow saints to be present.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

MARCH, 1912.

No. 3.

JACOB.

HEBREWS xi. 21—"By faith, Jacob, when he was a dying, blessed each of the sons of Joseph and worshipped leaning on the top of his staff."

Jacob's last days were his best days. His general course had been far from satisfactory, and though a subject of divine grace the instruction which grace gives had been but little heeded by him. "Few and evil," as he himself said, had been the days of his life. A naturally crooked nature had asserted itself, and he had found by bitter experience that that brought trouble to himself in the long run. The grace of God did not condone nor excuse his faults, but rather, because he was its subject, brought him into deep distress and so to an end of himself. Crooked and wandering had been his course in the earlier part, but in the latter the aged pilgrim girded up his loins, and staff in hand, with firm step, he went on, turning neither to the right hand nor to the left. And now nearing the goal, with the glory awaiting him, he pauses to cast his eye backward over the course, marking his failures and God's faithfulness, and then, in the contemplation of the goodness and mercy which had accompanied him, he worships.

It has pleased the Spirit of God to select, out of several instances, one particular example of Jacob's faith as recorded in Hebrews xi.

We see the old man lying on his bed dying. The outer man is perishing, but happily the inner is stronger than ever. It is not always so, alas! for at times when Christian men become old their spiritual senses seem to become dull, and they become wrapped up in themselves.

Joseph comes with his sons Manasseh and Ephraim, and the old man strengthens himself for the task, and sits upon his bed. He gazes on Joseph and expresses the musings of his heart in the words, "I had not thought to see thy face, and lo! God hath let me see thy seed also." Then in appreciation of the Lord's choice of Joseph, and in further appreciation of Joseph's character, sufferings, and glories, he bestows on him the place of the firstborn, and gives him the right of the firstborn—the double portion. We may ask—How could he do this, seeing Reuben was the firstborn? We get the answer in 1. Chron. v. 1. Reuben—that man of fine presence, that man of good intentions—proved in his experience the insufficiency of a pleasing exterior when character is lacking, and of good intentions when performance is failing. His undoubtedly good qualities were nullified by his inconsistency; unstable as water was he, and so could not succeed. The dishonour done to his father sealed Reuben's grace, and he was deprived of the position and portion of the firstborn. Who so eligible for the place as Joseph? And to Joseph it is given. This involved the right of the firstborn—the double portion—and in conferring this Jacob evidenced his understanding of the will of God—"He blessed each of the sons of Joseph." When he parted from Joseph in the land of Canaan, Joseph was but *one*, but when he next saw Joseph in Egypt he was represented in his *two* sons, and Jacob says "And now thy two sons which were born to thee in the land of Egypt before I came unto thee in Egypt are *mine*, Ephraim and Manasseh, even as Reuben and Simeon shall be mine." (Gen. xlviii. 5.) That the Lord approved of this the subsequent history of His people abundantly proves. How happy a thing then was it that faith in Jacob was so intelligent and so strong at this time that he interpreted the will of God and so finds commendation in Heb. xi!

But if we further observe the manner in which the blessing was bestowed, we are struck with another feature witnessing to the intelligence of faith. As Gen. xlviii. describes so interestingly, we see the old man, his natural sight failing, crossing his hands the one over the other, so placing the right on Ephraim, who was the younger, and the left on Manasseh. Well did Jacob remember the lesson set forth in the case of Isaac and of himself, when the elder was given the second place and the younger the first; so Ishmael after Isaac and Esau after Jacob.

Thus taught he acted as he did, and so acting he did God's will. Even Joseph did not understand, and thought to correct what he supposed to be the mistake of the old man, but in this the old man was more truly wide-awake than the young man.

Should not this example of faith serve as a great encouragement? After such an unsatisfactory course Jacob shines out with a lustre beyond that shown by his predecessors at the end of their courses. May in this Jacob set us an example, so that the end of our course may be better than the beginning, and our last days be our best.

S. J. HILL.

A PRIEST FOR EVER.

(Continued from page 15.)

BUT surely that wondrous sign, connected with Joshua and his fellows, has very precious teaching in it concerning the Blessed Lord Jesus Christ as He now is, hidden from our view yet revealed to faith, and perhaps more especially concerning those who, in God's sovereign grace, are associated with Him in that which has for its object God's glory and pleasure. For when we come to New Testament teaching the words of Zech. iii. 7 are only applicable (and surely they are?) to those associated with Him, and not to Himself, for of Him it is witnessed—

“Thou art a Priest for ever
After the order of Melchizedek.”

In all His Divine excellence and perfect Humanity the Lord Jesus is in God's immediate presence, needing neither warning nor instruction, but jealous with a consuming jealousy for the maintenance of God's honour and glory, and assuredly all Jehovah's pleasure shall prosper in His hands.

There is something peculiarly fascinating about the expression in Zechariah, “Joshua the high priest, *thou and thy fellows*,” especially when we remember that such fellows were men which were a sign; and a sign so very definitely connected with the Royal Priesthood of the Lord Jesus Christ. Can we not legitimately bring all this under the clear light of the Epistle to the Hebrews, and other scriptures, where we get similar expressions and a line of things which surely magnifies the true

grace of God revealed to usward, which things were indeed prefigured in what we have been considering, and in other portions of the Old Testament? Coming then to the Epistle to the Hebrews we find that God brings before our gaze pre-eminently the glories of the person and work and priestly service of the Blessed Lord Jesus Christ, the One in whom He has spoken unto us—"Whom He appointed Heir of all things, through whom also He made the worlds; who being the Effulgence of His glory, and the very Image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as He hath inherited a more excellent name than they," even "Thou art My Son."

"When He had made purification of sins." What a wondrous halo surrounds these words, set as they are amid expressions which transcend by far all human comprehension; words that bring before us the coming down, the condescension, the emptying and the humbling, as well as the manifold sufferings, of the Lord of Glory! "It became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings," sufferings which had their culmination in the "Suffering of Death," "that by the grace of God He should taste death for every man." "Wherefore it behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." "We have not a High Priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are, yet without sin." "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the Author of eternal salvation; named of God a High Priest after the order of Melchizedek."

"Now consider how great this man was, unto whom Abraham,

the patriarch, gave a tenth out of the chief spoils," and following upon these words in Heb. vii. we see how the Levitical priesthood has become superseded. And "the priesthood being changed, there is made of necessity a change also of the law." Melchizedek was not only Priest of God Most High, but King of Righteousness, and then also King of Peace—a wonderful combination truly as seen in him, but how much more wonderful as vested in the Son of God, whom Melchizedek was made like unto. The first recorded utterance of the Lord Jesus on attaining to manhood is, "It becometh us to fulfil all righteousness," and of Him God hath said, "Thou hast *loved* righteousness and hated lawlessness." Not only did He come to *do* God's will, but He *delighted* to do it, and not only did He *fulfil* all righteousness, but He ever *loved* it. Then finally, "having made peace through the blood of His cross," He has spoken peace unto His people, and to His saints, mercy and truth having met together, righteousness and peace having kissed each other.

Yes, it is witnessed of Him--

"Thou art a Priest for ever

After the order of Melchizedek."

And He has been made "not after the law of a carnal commandment, but after the power of an indissoluble life," and "He, because He abideth for ever, hath His Priesthood unchangeable." "For such a High Priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins and then for the sins of the people: for this He did once for all, when He offered up Himself. For the law appointeth men high priests having infirmity, but the word of the Oath, which was after the Law, appointeth a Son, perfected for evermore."

This brings us to Hebs. viii., the chief point of the Epistle—"We have such a High Priest, who sat down on the right hand of the Throne of the Majesty in the Heavens, a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, not man." Just as we see the infinite superiority of Christ's Priesthood to that of the order of Aaron, so here in viewing the sphere of His priestly service we see how great was the inferiority of the Tabernacle of old in which Moses and Aaron served. It was only "a copy and shadow," a "pattern" and

a "parable," and contained but "copies of the things in the Heavens."

The Lord Jesus hath "obtained a ministry the more excellent by how much also He is the Mediator of a better covenant." It is refreshing to note the repeated use which the Holy Spirit makes of the word "*better*" throughout Hebrews. Clustering around the blessed Person of supreme excellence everything is *better*. A *more excellent* Name; a *better* hope; a *better* covenant; *better* promises; *better* sacrifices; a *better* possession; a *better* country; and Blood "that speaketh *better* than that of Abel;" and so forth. The blood of beasts sufficed for the cleansing of the copies, but the heavenly things themselves required "*better* sacrifices than these."

NORMAN D. W. MILLER.

(*To be continued.*)

LESSONS FROM THE LIVES OF THE KINGS OF JUDAH.

(*Continued from page 128.*)

IN concluding these lessons we would like to draw attention to the interesting life and reign of the young king Josiah. Son of the wicked king Amon (who imitated his father Manasseh in all his wickedness, but not in humbling himself before Jehovah as his father had done), the ways and works of Josiah form a striking contrast. The prophetic words of denunciation against Jeroboam's altar in association with the false worship set up by him had their fulfilment some 300 years after in the birth and reign of king Josiah. Thus did God fulfil His word even to the very letter, giving striking proof of its infallibility and its truth.

Concerning Josiah we read—"And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year of his reign he began to purge Judah and Jerusalem." (2 Chron. xxxiv. 2, 3.) It is clear here, as elsewhere, that any real work of God ever begins with *seeking after God*; here, too, we have a marked illustration of the words "They that seek Me early shall find Me"; for in the eighth year of his reign, which would be the sixteenth year of his age, "while he was yet young," Josiah did so, affording an

example to others yet young to go and do likewise. In so doing, both young and aged shall experience the fulfilment of the words that God is a rewarder of them that diligently seek Him.

This seeking God, early and earnestly, is a necessary precursor and condition of acceptable service for Him ; of being an instrument in His hands ; “ a vessel unto honour, sanctified, meet for the Master’s use, prepared unto every good work ” ; for such only, God can and will use. It is ever so. Not only is the work prepared for the worker, but the worker has to be prepared for the work ; and it is God who fits the instrument of His choice. In Josiah’s case it was so, yet there is something more ; so we read “ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.” It was when engaged in this work that “ the book of the law of Jehovah, given by Moses,” was found in the house of Jehovah by Hilkiah, the priest of Jehovah. This book was given by Hilkiah to Shaphan, who carried it to the King, saying, “ Hilkiah the priest hath delivered me a book. And Shaphan read therein before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes.” Thus the finding of the book of the law of Jehovah given by Moses marked an important epoch in Josiah’s life, and had an important bearing upon his ways and works, and led to important results.

The first was that of conviction of disobedience and transgression on the part of their fathers, on account of which they rightly merited and experienced the wrath of Jehovah. This led to humiliation before Jehovah, and confession ; and further to a covenant being made “ before Jehovah to walk after Jehovah, and to keep His commandments, and His testimonies, and His statutes, with all his heart, and with all his soul, and to perform the words of the covenant that were written in this book. And he caused all that were found in Jerusalem and Judah to stand to it.” “ All his days they departed not from following Jehovah, the God of their fathers.” Thus it was in the experience of Josiah, as with another who said—

“ Moreover by them is Thy servant warned ;
In keeping of them there is great reward.”

Even for the days of Malachi the message from Jehovah came—"Remember ye the law of Moses, My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments," and they who of His own did so in that day proved the above true in their experience. (See Malachi iii. 16, 17.)

These principles abide for His own in these days, and these things have been written for our learning and for our admonition. In some respects the life of Timothy was a reflex of that of Josiah. Of him it is written "From a babe thou hast known the Sacred Writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus," and to these he was commended in the words "Till I come, give heed to reading, to exhortation and teaching"; and further, "Be diligent in these things; give thyself wholly to them, that thy progress may be manifest to all," and by taking heed to himself and to the teaching would save both himself and them that heard him.

These Sacred Writings are also "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Timothy proved this in his experience, and thus he came to be a "man of God" and to be "a good minister of Christ Jesus." We write unto you, and for you, young men. The same provision is yours in these days—"God and the Word of His grace." How abundant! With this you can become "strong"; with this you can overcome the evil one; you can "overcome the world" and win the rewards of the "overcomer" "To him that overcometh"; but if it is to be so, the "word of God" must be *abiding in you*. It must have power over you. It must be allowed to operate and effectually work upon spirit and soul and body.

"Wherewithal shall a young man cleanse his way?

By taking heed thereto according to Thy word."

Yet if it is to do so, it will only be as we come to it in the spirit of the words

"Search me, O God, and know my heart; try me and know my thoughts,

And see if there be any way of wickedness (grief) in me,
And lead me in the way everlasting."

The word of God will do this for us and with us, for it is living

and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, and joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifested in His sight, but all things are naked and open before the eyes of Him, with whom we have to do. Are we willing to lay ourselves open thus to its searching power?

Then again—

“Thy word is a lamp unto my feet,
And light unto my path.”

Do we desire and pray “O send out Thy light and Thy truth; let them lead me”? The Lord Jesus said of His own, “I have given them Thy word,” and prayed concerning them, “Sanctify them in the truth; Thy word is truth.” Thus may be fulfilled the purpose expressed in the words of Psalm iv. 3. “But know that Jehovah hath set apart him that is godly for Himself.” “And now I commend you to God, and to the word of His grace, which is able to build you up and to give you the inheritance among all them that are sanctified.”

Josiah's affliction and distress and humiliation before God on account of the words of the book that was found, and because they had not kept the word of Jehovah to do according to all that was written therein, were answered by the message from God, through the prophetess—“As touching the words thou hast heard, because thine heart was tender, and thou didst humble thyself before God . . . and hast rent thy clothes and wept before Me, I also have heard thee, saith Jehovah.” This is the condition of the man to whom Jehovah will look, “even to him that is poor and of a contrite spirit, *and that trembleth at My word*”—truly a valuable, but rare, characteristic in these days. Do we present such? Or is it the proud Pharisaic boast “I am not as the rest of men.” Are we proud of ourselves, proud of our position? Is there not cause to fear that we cannot at least be proud of our condition? Where is there not some cause and occasion for humiliation before God, and confession of failure and wrong? May it be ours to search our hearts and our ways, not covering our sins, but confessing and forsaking them, that so we may obtain mercy of Jehovah. “Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.”

This is the only true and sure way to the same, and in so doing Josiah presents to us a worthy example for our imitation.

DAVID SMITH.

COMFORT YE MY PEOPLE.

“Blessed be God . . . who comforteth us in all our tribulation, that we may be able to comfort those that are in any trouble, by the comfort wherewith we ourselves are comforted of God.” (2 Cor. i. 3-4.)

Brother, Sister, are you sad ?
Is the way becoming dreary ?
Are the lingering footsteps weary ?
Do you falter on the road ?
Does it seem that none are caring
While you're heavy burdens bearing ?
Just look up ! Look up to God.

There is comfort for the sad,
Brought us by the Heavenly Dove
In the fulness of His love

Who before us trod the road ;
And the heaviest load is lighter,
And the darkest hour is brighter,
When we're comforted of God.

There is comfort for the sad.
Healing balm for weeping eyes,
Sweetest joys for weary sighs,
Smooth the roughness of the road.
O'er our hearts sweet peace comes stealing
With a loving tender feeling
When we're comforted of God.

Then comfort one another
With a comfort true and tender
Which a loving heart can render
That is kept in touch with God.
Words of love and grace when spoken
Help to heal a heart that's broken,
By the comfort of our God.

Then comfort one another.
Broken spirits once repining
May with heavenly love be shining,
Bravely marching on the road.

For the virtues of His grace
 Finding in our hearts a place
 Draw us nearer to our God.

SPECIAL NOTICES.

JARVIS BROOK, SUSSEX.—The usual meetings will, God willing, be held on Good Friday (so-called), April 5th. 11.15, prayer; 2.30, ministry; 5.30, ministry. Luncheon and tea will be provided. We desire prayer for these meetings, and hope again to see some saints from neighbouring assemblies, also some brethren given to the ministry of the Word.—O. BEST; J. T. BRIDGER; B. W. THORNHILL.

BARRY, GLAMORGANSHIRE.—If the Lord will, the annual meetings for believers will be held in the Porthkerry Road Hall, on April 8th (Bank Holiday), for the ministry of the Word of the Lord. Time of meetings as follows:—2.45 to 4.30 p.m., and 6 to 8 p.m. Tea at 5 p.m. We earnestly desire the prayers of the Community that our God will cause His serving ones to stir up the gift that is in them to minister His Word as good stewards of the manifold grace of God, and thus speak to and enlarge the hearts of His beloved children, causing us to cleave to Him, and with quickened steps run in the way of His commandments, holding fast that we already have, and still looking to ourselves that we lose none of the things that we have gained, but receive a full reward.—T. DOBLE; ED. FOSTER.

LIVERPOOL.—We purpose (if the Lord will) to have our annual conference on April 5th (Friday), in the Y.M.C.A., Mount Pleasant, from 1.30 till 8.30 p.m. (interval for tea, 4.30 till 6 o'clock). Prayer, praise, and addresses.

BIRKENHEAD.—Meeting for Overseers in Atherton Hall, from 2 p.m. till 5 p.m., on 6th April; and from 6 p.m. to 8.30 p.m. the answering of written questions. Brethren ministering the Word please note.—For Lancashire and Cheshire districts, THOS. B. HORNE; W. J. TRAINER.

GONE HOME.

ABERDEEN.—We wish to make known to fellow-saints that our brother Mr. Wm. Thomson (tailor), who has been laid

aside for fully 6 years, departed to be with Christ, which is very far better, on 5th February. His remains were interred in Nellfield Cemetery here on 7th February, when an opportunity was given us of sounding out the Word of Life. He leaves a widow, six sons, and one daughter, to mourn his loss, and for them we desire the prayers of the saints.—J. CHRISTIE ; W. THOMSON.

PORTSMOUTH—We desire to make known to the community the homegoing of our sister Mrs. Luce. After much suffering, borne with great patience, she was called to be “absent from the body and to be at home with the Lord” on the afternoon of February 1st. The burial took place on the afternoon of the 5th. Our sister will be missed very much, she and her departed husband having been with us for very many years. Her homegoing reminds us of the need for “helps” in the assemblies, and we would seek to stir up beloved sisters to buy up the opportunities that still are theirs to imitate “Phœbe, our sister . . . a servant of the church which is at Cenchrea,” for of her the apostle writes, “She hath been a succourer of many, and of myself also.” (Rom. xvi. 2.)—W. T. DUGAN ; E. D. EVERY.

ILFORD.—We desire to record the departure of our sister Mrs. Richardson, to be with Christ, after a lingering illness extending over some months. She was baptised and received at West Hartlepool over 10 years ago when on a visit, and commended to us. Although residing some 40 miles away, and seldom able to get to meetings, yet to our great joy she has continued steadfastly in the Fellowship, even to the end, valuing still more highly as time went on the opportunity of a Lord’s Day with us whenever it was possible. The circumstances in which she was placed made her pathway a difficult one indeed, nevertheless the grace of our Lord was sufficient for her, enabling her to continue in the Faith. The burial took place on February 13th in the presence of a large number who had known her for many years, our brother Mr. E. Matthew having fellowship with us in ministering the Word at the grave. Many will miss her kindly acts, and as an assembly we shall miss her much.—J. T. JARVIS ; D. PEDDIE.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

APRIL, 1912.

No. 4.

A PRIEST FOR EVER.

(Continued from page 30.)

AND the copies (enumerated in Hebs. ix.) "having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the ignorances of the people: the Holy Spirit this signifying, that the way into the Holy Place hath not yet been made manifest, while as the first tabernacle is yet standing."

"But Christ having come (that is, having publicly approached unto God), a High Priest of the good things to come, through the greater and more perfect Tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the Holy Place, having obtained eternal redemption." And again we have it emphasised that "Christ entered not into a Holy place *made with hands*, like in pattern to the True, but into Heaven itself, now to appear before the face of God for us."

In the first chapter of Hebrews, as we have noticed, it is the Son who is brought before us, and in chapter iii. He is described as "Son over God's House"; then by degrees His Priesthood is unfolded and His perfect suitability to act as such, and this description reaches its culminating point in

chapter x. 21, where He is presented as "Great Priest over" the same House of God.

The House of God is "the Church of the Living God, the pillar and ground of the Truth" (1 Tim. iii. 15), and the persons composing it have always been honoured by God as the repositories of the Truth.

To trace the history of God's House, whether the material House of the past, or the Spiritual House of the present dispensation, is always most instructive. It is intensely interesting for instance, in tracing the history of the latter, to note how the beloved Apostle John was preserved by God long after the decease of others, and bidden to write that most marvellous Book of the Revelation of Jesus Christ; written when God was just about to dry the pen of inspiration, and at a time when the great apostasy had wrought such havoc and had swept away so very many once valiant for God and for His Truth. I merely touch upon it here, and remind you of what John saw: the seven feeble Churches in Asia, perhaps all that were left at that time in collective testimony for God, yet seen as seven golden lampstands. This surely suggests their Temple character (compare 2 Chron. iv. 7) where the ten golden lampstands are seen as shedding their light within God's Temple. Here we view these feeble companies, brethren and partakers with beloved John, in the closest relationship to the Lord Jesus Christ, whose God and Father they were serving.

In this, almost the last of His writings to us, God seems very beautifully to complete the descriptions of His Great, Priestly Son. John says, "I saw One like unto a Son of Man"; a Man in the truest, perfect sense, and this Son of Man is the same blessed Son of God (Rev. ii. 18) whom we have been considering in Hebrews; the same merciful and faithful High Priest in things pertaining to God, mercifully recognising all that is commendable in the feeble remnant of God's people together in that dark day, and faithfully rebuking where rebuke was needed. There He is "clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And His head and His hair were white as white wool, white as snow; and His eyes were as a flame of fire; and His feet like unto burnished brass, as if it had been refined in a furnace; and His voice as the voice of many waters. And He had in His right hand seven stars and out of His mouth

proceeded a sharp two-edged sword; and His countenance was as the sun shineth in his strength." Well may John add, "And when I saw Him, I fell at His feet as one dead." It was then he felt the touch of the pierced hand, and heard those soul-stirring words, "Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of Death and of Hades."

Such is God's description of "the Man whose Name is the Branch" as *He now is*, engaged in active service in Heaven as "a Minister of the Sanctuary, and of the True Tabernacle," exercising His "all authority" as Son and Great Priest over God's House in rule and priestly service.

What we have been considering of the surpassing excellencies and glories of the Lord Jesus Christ, makes further reference to Joshua the high priest a matter of difficulty. For the infinitely greater brilliance of God's Son is so dazzling to faith's gaze, that it eclipses almost entirely the feeble, faulty, candle-light appearance of one who by reason of death was "hindered from continuing." But in connexion with our subject reference is necessary, seeing that attention has been drawn to the expression in Zechariah concerning Joshua, "*Thou and thy fellows*," and having considered Him of whom Joshua was a feeble type, and having alluded also to God's Dwelling-place as spoken of in the New Testament, it seems fitting now to bring the "fellows" of Joshua the high priest under the light of the same New Covenant Scriptures, and we will see how the Holy Spirit's description of those associated with Christ's priesthood magnifies indeed "the true grace of God" spoken of by Peter, wherein we are exhorted to stand fast.

In Hebrews i. in a quotation from Psalm xlv., we get the words,

"Therefore God, Thy God, hath anointed Thee
With the oil of gladness above *Thy fellows*."

This is language symbolical to a degree and beautifully instructive, pointing us back to the holy oil of old used in the anointing both of kings and priests, and the sweet smell of which pervaded all and everything in God's Dwelling. Nothing could be made like unto it, and surely there is nothing

to be compared with that "oil of gladness" with which the blessed Lord Jesus is anointed, a gladness which, as to its fulness, is known only to Father, Son, and Holy Spirit; but which pervades all Heaven, and is shared in, in some tiny measure, by redeemed ones while here below.

The Son is the One pre-eminent all through Hebrews, but in chapter ii. 10 we read of "many sons." As to relationship, all the born again are but sinners saved, constituted God's *children* by the sovereign act of His grace "through faith in Christ Jesus," and the Spirit Himself beareth witness with our spirit, that we are His children, and heirs besides (Rom. viii. 16). But speaking of the Lord Jesus, God says that though He was a *Son*, yet He "*learned obedience* by the things which He suffered," and unswerving devotion and obedience to God's Will led Him eventually "unto Death, yea the Death of the Cross." (Phil. ii. 8.) In that pathway of obedience He was led at all times *by the Spirit*. Would the blessed Holy Spirit lead an obedient one into suffering? (See Matt. iv. 1, Hebs. xii. 7.) Are all the children of God obedient to His Will? Alas, if the truth be told, many of them (although in Christ, and loved with a Heavenly Father's love) are scarcely recognisable through their self-will and disobedience and unholy conduct. (See Hebs. iii. 18.) But on the other hand, "As many as are led by the Spirit of God, these are sons of God." (Rom. viii. 14, with which see 2 Cor. vi. 13-18.)

Now "both He that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying,

'I will declare Thy Name unto My brethren,
In the midst of the congregation will I sing Thy praise.'

And again

'I will put My trust in Him.'

And again,

'Behold, I and the children which God hath given Me.'"
Thus we have, "Thy fellows," "many sons," "My brethren,"
"the children which God hath given Me."

These Old Testament quotations inserted here are interesting, and I would call attention particularly to the one last mentioned, a part quotation from Isaiah viii. 18. "The children" referred to "are for signs." The "fellows" of Joshua "are a

sign." This is significant. Those children of God which God hath given Him, remind us of the words of the Lord Jesus recorded in John vi. (spoken at a very critical time in the lives of many—see verse 66.), "All that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out. For I am come down from Heaven, *not to do Mine Own Will*, but the will of Him that sent Me." How pointedly His devotion to God's Will is brought in here, and surely those who come to Him come that they too may be found not doing their own will. "It is written in the prophets, 'And they shall all be taught of God.' Every one that hath heard from the Father, and hath learned, cometh unto Me." (Ver. 45.) The teaching of Isaiah vii. 13-18, would point us to the present dispensation, when the Lord Jesus is to both the houses of Israel a Stone of stumbling and a Rock of offence. As far as they are concerned they know nothing of the Testimony nor of the Teaching which for the present are bound up and sealed among the disciples of the Lord. Jehovah has hidden His face from them, and until such time as they are turned again and Jehovah's face is toward them, the Lord Jesus is prepared to wait and to look expectantly. (Ver. 17). Meantime, bereft of His Israel people, He has His disciples, and therefore is heard saying, "Behold, I and the children whom Jehovah hath given Me are for signs and for wonders in Israel from Jehovah of Hosts, which dwelleth in Mount Zion." (Ver. 18.)

This is partly quoted as we have seen in Hebrews, and I suggest that to those alluded to throughout the Epistle, who were doing their own will and "serving the Tabernacle," it was no ordinary *sign* to see a people, taken from Jew and Gentile, and brought infinitely nearer to God than they then were, and all actively engaged serving Him; a people Divinely called and builded together; a peculiar treasure unto Himself; a Holy priesthood and a Royal priesthood (of a transcendantly higher order than that of Aaron), and a Holy nation.

Little wonder that at the very commencement of such an Epistle as Hebrews we get the words, "How shall *we* escape, if *we* neglect so great salvation?" and the "*we*" throughout calls for careful notice.

"He is not ashamed to call them *brethren.*"

The Father speaks of them as "*Thy fellows,*" and because

of what the Lord Jesus Christ is and has accomplished, and because of what He has made them, the same persons are exhorted ultimately in the Epistle to have grace, whereby service may be offered with reverence and awe, well pleasing unto God. (Ch. xii. 28.)

This service they could render acceptably, being God's House. (Ch. iii. 6.)

(*To be continued.*)

NORMAN D. W. MILLER.

HEBREWS XI.

JOSEPH.

“By faith, Joseph, when his end was nigh, made mention of the departure of the children of Israel, and gave commandment concerning his bones.” (Verse 22.)

In this scripture we are invited to consider three matters connected with Joseph's faith:—

- (1) The time of its display—when his end was nigh.
- (2) The subject of his faith—the departure of the children of Israel.
- (3) The evidence of his faith—he gave commandment concerning his bones.

That God would visit His people and would bring them up into the land of Canaan was already the subject of promise (Gen. xv. 13-16), but much had occurred since the promise was given which tended to make its fulfilment, according to human reason, not only highly improbable but even impossible. Brought down into Egypt by stress of circumstances, located in a fruitful portion of the land, possessing everything that heart could wish, why should they desire to leave it; and even if they did wish, what reasonable chance was there of the fulfilment of their desire? We indeed know that when the time arrived they were glad enough to go and God by His power opened up the way, but this was not *then* apparent.

Although Joseph was in a position to enjoy the best that Egypt could afford, yet was his heart not set upon those things, but upon “the hope.” How greatly was such hope strengthened as he listened to the dying words of his beloved father, “Bury

me not, I pray thee, in Egypt," and still more as in obedience to his father's desire, he with his brethren carried up the body of Jacob and buried it in the land of promise. Did he not accept this as an earnest of a greater going up?

Nevertheless, he received not the promise, and at last the time came for him to die. We see the aged saint, around him the heads of the families who have come to hear his last words. What are those words? "I die, but God shall surely visit you and bring you up," etc. The first words sounded the knell of all that was merely dependent on man, for of him it is said "we must needs die and are as water spilt on the ground, which cannot be gathered up again." Thus man comes to his end, and therefore we are told, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" But Joseph by faith went beyond man, and so he continued "*but God shall surely visit you.*" Man comes to his end, but God remains "from everlasting to everlasting." How precious are some of the "buts" of Scripture, introducing as they do the resources of God when all human power has failed.

This alone was a good testimony to Joseph's faith in the promise, but he desired to leave behind him an abiding memorial of the hope. So he required his brethren to enter into a solemn promise, confirmed by an oath, that his bones should be carried up with them when the happy, looked for day arrived. Thus after his death he would yet speak, for the solemn oath would be remembered and it would be handed on from one generation to another until fulfilled at the time of the Exodus.

Joseph, by reason of his official position in Egypt, in which he had been placed by the providence of God, was not able, as his fathers had done, to express his *stranger* character by living in a tent. Nevertheless, his heart was as true as theirs had been to the call of God, and now he expresses, as graphically as any had ever done, his firm confidence in the promise of God.

The application of this to ourselves is fairly clear if viewed broadly. Their hope of God visiting them has its counterpart in the hope of the coming of the Lord, and the carrying up of Joseph's bones finds its answer in 1 Thess. iv., which says, "We shall not go before them that are asleep" and "the dead

in Christ shall rise first." If Joseph died, yet God remained and His word was sure, and so with us; if saints fall asleep, yet the Lord abides and His word of promise concerning them must be fulfilled. The word of 1 Thess. iv. was written particularly with a view to the saints who might fall asleep, and not so much for those who should be "alive and remain." The oath imposed by Joseph on his brethren concerning "his bones" kept the hope of the dead ever in mind, and 1 Thess. iv. does the same for us. We may manifest our faith by ever comforting one another with these words. So we sing—

True the silent grave is keeping
 Many a seed in weakness sown,
 But the saints in Thee now sleeping,
 Raised in power, shall share Thy throne.
 Resurrection !
 Lord of glory, 'tis Thine own.

S. J. HILL.

ANOTHER WORD TO THE WOMEN.

IN one of Jehovah's last recorded utterances in the Old Testament we have the words through Malachi (ch. iii. 7) "From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them."

He brings before His erring people a long line of failure, yet in Malachi's day, amid that turning aside from those precious ordinances, there were some who feared Jehovah and thought upon His Name, and unto such was the promise given—"The Sun of Righteousness shall arise with healing in His wings." Long years passed, and the fulness of the time was approaching when God was about to send forth His Son, the long-looked-for Seed of promise. Those that feared Jehovah's Name in Malachi's day had long since rested from their labours, but, as the time drew nigh, there were a few who were looking expectantly for the redemption of Jerusalem. A little band who feared Jehovah's Name.

Unto whom and unto what shall the eyes of Jehovah look in connexion with the fulfilment of His purposes and promises ?

How beautiful to contemplate those holy eyes looking toward His own dwelling-place, and toward those associated therewith who were walking in His fear. To the aged Zechariah God sent His angel Gabriel with the welcome announcement, "Thy supplication is heard." But it was after long years of waiting, during which his faith was no doubt sorely tried, and when hope was well nigh gone. How precious the record concerning him and his wife Elizabeth, also well stricken in years—"They were *both* righteous before God, walking in all the commandments and ordinances of the Lord *blameless!*" (Luke i. 6.) There had been no turning aside on their part. Unto them God looked.

What a lesson we have here for those who are one in the Lord, and united in the sacred bond of marriage. Both righteous before God! Two blameless lives! What would be the outcome if there were more lives like these amongst us now? Well may we pause here and consider such blamelessness. God never overlooks these beautiful lives, although perhaps neither noticed nor commended by those around. What encouragement there is here to be faithful, knowing that our labour is not in vain in the Lord. See how God *honours* those who walk blamelessly.

"The fear of Jehovah is the instruction of wisdom;
And before honour goeth humility." (Prov. xv. 33.)

How fittingly is this illustrated in God's dealings with Mary the mother of Jesus. (Luke i. 26-33.)—"Fear not, Mary, for thou hast found favour with God. . . . The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee." What condescension on the part of God Almighty, Who looked upon the low estate of the woman, and exalted them of low degree, especially when we remember 1. Tim. ii. 14—"Adam was not beguiled, but the woman being beguiled hath fallen into transgression!" Well may she sing,

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour,"

at the thought of such mercy.

And what beauty we see in Mary's simple trust. Well she knew that whatever God ordained was right. She said, "Behold

the handmaid of the Lord ; be it unto me according to Thy word." Then she went into the hill country with haste to rejoice with Elizabeth. Note Elizabeth's humility (Luke i. 43)—“ And whence is this to me, that the mother of my Lord should come unto me ? ” See how she in turn rejoices because of Mary's faith : “ Blessed is she that believeth ; for there shall be a fulfilment of the things which have been spoken to her from the Lord.” (Verse 45.) Belief of God's word ever brings joy. This is exemplified in verses 46-55. Oh for more of this rejoicing in the Lord together *among godly women !*

“ And Mary abode with her about three months.” If there was mutual rejoicing in the Lord, there was likewise happy fellowship. May godly women seek the more to walk in the light and to enjoy such fellowship together. (1. John i. 7.) A holy joy is contagious. It reaches unto others, and causes them to rejoice. When Elizabeth's own joy was realised through the fulfilment of God's promise, “ her neighbours and her kinsfolk . . . rejoiced with her.” It reminds us of one of David's utterances—

“ My soul shall make her boast in Jehovah :
The meek shall hear thereof, and be glad.
O magnify Jehovah with me,
And let us exalt His Name together.” (Ps. xxxiv. 2, 3.)

Truly, “ Jehovah forgetteth not the cry of the meek.” (Ps. ix. 12.) He loves to exalt the humble. “ Humble yourselves therefore under the mighty hand of God, that He may exalt *you* in due time ; casting all *your* anxiety upon Him, because He careth for *you*.” (1. Pet. v. 6, 7.) We see this mutual joy and fellowship expressed too in 1. Cor. xii. 26, and in Rom. xii. 15.

A consideration of these scriptures should encourage us to walk humbly (see Micah vi. 8), and to “ follow after righteousness, godliness, faith, love, patience, meekness.” There is no limit to the good which a godly woman may do. The price of the virtuous woman is far above rubies. May beloved sisters ponder well her doings as described in Prov. xxxi. 10-31. Note particularly verse 30—

“ Favour is deceitful, and beauty is vain ;
But a woman *that feareth Jehovah*, she shall be praised.”

Now "we desire that each one of you may show the same diligence unto the full assurance of hope even to the end; that ye be not sluggish, but imitators of them who through faith and patience inherit the promises." (Heb. vi. 11, 12.)

S. M. H.

SPECIAL NOTICES.

EDINBURGH.—The usual Spring Conference will be held (*D. V.*) in Buccleuch Parish Halls, Buccleuch Street, Edinburgh, on April 20th, from 2 p.m. till 7.30 p.m., with interval for tea, 4.30 p.m. till 5.30 p.m. Saints and ministering brethren heartily invited.

LANARKSHIRE AND DUMBARTONSHIRE.—The annual Spring Meeting for ministry of the Word will be held, if God permits, in the Christian Institute, Bothwell Street, Glasgow, on Saturday, 13th April, from 2.30 p.m. till 8 p.m., with interval for tea from 5 till 6 p.m. Subject for ministry, "The Coming of the Lord." Mr. Joshua Hawkins is expected to open the meeting. Other ministering brethren please note. The prayers and presence of fellow-saints are earnestly desired.—J. H. HINSELWOOD; D. WHITTET.

RATON, NEW MEXICO, U.S.A.—We have been cheered and helped by the visit of our brother H. W. Waters of Toronto, Canada, who was with us from January 24th to 28th inclusive. He was accompanied by brethren Gibb and Jarvis, the three having spent several days with the saints in Trinidad, Colo., before coming here. Four Gospel meetings were held and a good number came in to hear the Word, which was spoken faithfully and unflinchingly by our brother Waters, and we hope to see much fruit from his labours. Our brother returned to Toronto by the midnight train, leaving brethren Gibb and Jarvis behind. They are now in Trinidad, Colo. Our brother Waters gave an address on "The Tabernacle" on Lord's-Day afternoon. This address was both interesting and instructive, containing counsel and warning respecting our daily walk. We desire the prayers of the saints that the word spoken may abound to the glory of God.—PETER LONGMUIR; G. T. MELLOR.

GONE HOME.

Our aged and beloved brother Mr. George R. Geddes departed to be with Christ on March 4th. Full particulars have not yet come to hand, but we have thought it well to make this unofficial announcement for the information of saints generally.

N. T. P. O.**“THE ALL-RED ROUTE.”**

We have a large stock of the above Gospel Tract, and shall be happy to supply distributors without delay. 6d. per 100 (by post, 8d.); 5s. per 1000, post free.

Extract from a letter just received :—“ We have distributed such a lot of “ The All-Red Route.” It is indeed a clear and striking tract. May the Lord bless it to the salvation of many precious souls.”

To be obtained from Mr. H. Elson, 79 Calais Road, Burton-on-Trent, and N.T. Agents.



Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

MAY, 1912.

No. 5.

THE PLACE OF MY THRONE.

“WHEN Israel went forth out of Egypt,
The house of Jacob from a people of strange language,
Judah became His sanctuary,
Israel His dominion.” (Psalm cxiv. 1, 2.)

Saved from Egypt's doom! Salvation then as now, was through the Lamb slain. Its blood had been applied to lintel and door-posts, and God had spoken the peace-giving words—“When I see the blood I will pass over you.”

Peace, perfect peace, is theirs, while lamentation and woe are in every home in Egypt. Shod and girded for the journey, they leave Egypt behind, but now the Red Sea bars the way and further progress seems impossible. The sea lies before them; the hills rise high on either side; ominous sounds fall upon their ears. The thunder of Pharaoh's horses and chariots is heard, ever drawing nearer. Will they again be dragged back to captivity and bondage? “Speak unto the children of Israel that they go forward.” The sea recedes before them. Israel steps down into the now dry bed of the Red Sea, and onward till the last one is passed over.

How vain the attempt on the part of Pharaoh to recover those whom God has set at liberty! Futile are his best efforts to re-possess and bring back those who have fled from the scene of their former oppression. The lash of the cruel taskmasters will be felt no more. Never again will they bend their backs in Pharaoh's service. They have witnessed the final overthrow of Pharaoh and his hosts—“Jehovah overthrew (or shook off) the Egyptians in the midst of the sea.” (Exodus xiv. 27.) This reminds us of a more glorious triumph, even the triumph of the Cross, where Satan's supreme effort failed and his power

was for ever broken. "Having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them in it." (Col. ii. 15.)

It seems that the united forces of hell had laid hold on the Lord Jesus Christ to encompass His defeat, and to hold and keep Him down, but He shook them off.

"Free Himself, He set us free,
In His glorious liberty."

In the fulness of their new found joy, as the greatness of their salvation dawns upon them, those whom He in His mercy and power has redeemed raise one vast volume of praise to Jehovah, and well might we too.

Love delights to be near the object of its love, and so the fuller purposes of God are disclosed as expressed in the words, "Let them make Me a Sanctuary that I may dwell in the midst of them."

In all his previous dealings with them He had this end in view. He had been *with* them; the pillar of cloud was the evidence of His abiding presence. He had been *for* them when He interposed between them and Pharaoh's hosts. Now He desires a more intimate acquaintance, "Let them make Me a Sanctuary that I may dwell *in the midst* of them." (Exodus xxv. 8.)

There is the ready response on the part of those thus addressed to comply with the desires of His heart, as seen in their varied contributions. (Exodus xxxv. 20-29.) This accumulated material, under the supervision of skilled and capable workmen, at last answers to the pattern given. The sweet fragrance of the burnt offering ascends from the brazen altar, which affords Him the fullest satisfaction. Under the rigid inspection to which it is subjected, it comes up to all His expectations, it answers to all His requirements. God is now pleased to fill with His presence and grace with His glory the Sanctuary that was of and for Himself. (Exodus xl. 34.) Well may they say, as they review His gracious dealings with them, "For what great nation is there that hath God so nigh unto them!"

"Judah became His Sanctuary,
Israel His Dominion."

The Tabernacle was specially fitted for the circumstances in which they found themselves at the time. It could be set

up and taken down at pleasure. The wilderness was the way which led to Canaan. Shifting, transitory, there is nothing of a permanent nature here ! The Tabernacle was provisional, to give place to something better in a later day.

The camp has been at rest for some time ; the silver trumpet has sounded. There is now stir and an unusual activity. Kohath, Gershon, and Merari must push on with their appointed burdens, happy in His service. Sometimes wearied in His service, but never of it ! Love still lightens labour ; no task is irksome if it is for Him—" Whose I am, whom also I serve." What a mighty impulse it is to spur us on, when we remember at what cost He made us His !

" And the ark of the covenant of Jehovah went before them, three days' journey, to seek out a resting-place for them." (Numbers x. 33.) And it came to pass when the ark set forward, that Moses said, " Rise up, O Jehovah." The rest may have been of short or long duration, but again and again the word was " Rise up, O Jehovah " or " Return, O Jehovah," as the case might be. (Numbers x. 35, 36.) In the wilderness it was a rest that was always liable to be disturbed.

Merari is first, taking with them the sockets of brass and silver, the boards, bars, and pillars, the brazen sockets in which the pillars of the court were set, and the silver sockets in which each board stood. A good foundation is very desirable. It was either silver or sand. Gershon followed with the coverings, hangings, screens ; Kohath bringing up the rear, with the table, lampstand, brazen altar, and golden altar. Their work is possibly suggestive of the work of the Evangelist, Pastor, and Teacher. Such a condition of things existed during their sojourn in the wilderness.

The book of Joshua contains a record of their entrance into the Land of Promise, with their achievements under the leadership of Joshua, followed by the failure of the same people in the book of Judges. For of them it is written :—

" They did not destroy the peoples,
As Jehovah commanded them ;
But mingled themselves with the nations,
And learned their works :
And they served their idols." (Psalm cvi. 34, 35.)

The opening chapters of the first book of Samuel set forth the failure of Eli and his sons, with their conduct and character

reflected in the people. The priestly ministry of Eli is neglected, or at the best intermittent. There is no trimming of the lamp as formerly. Once it shone brightly through the constant care of Aaron and others, but alas! now little attention is bestowed upon it.

That lamp dimly burning is a true figure of the condition of that people. They should have been bright and shining amidst the surrounding gloom. The extinguisher was soon to be applied; the light was soon to be snuffed out in judgment, the Philistines being used for that purpose. Similar words of judgment, addressed to another people in an after day, "Repent . . . or else I come to thee and will move thy lampstand out of its place" (Rev. ii. 5) show that His presence in the midst of His people is always dependent upon their obedience.

The Philistines, flushed with victory, carry from the stricken field the ark of Jehovah, that ark in which the elders of Israel had trusted for victory—"It will save us." (1 Sam. iv. 3.) It is one thing to have the ark; it is quite another thing to have the God of the ark! The tabernacle is now forsaken. God's glory is in the enemy's hands. These things surely tell of the lamentable failure of His people! (Ps. lxxviii. 60, 61.)

"GRACE REIGNS THROUGH RIGHTEOUSNESS."

David, the man after God's own heart, has been raised up. His wanderings and sufferings are past; the throne is reached. Judah and Israel are of one heart to make him king. His thoughts now turn toward the ark in exile. He longs for its restoration, but goes about it in an erring way. Happy are they who learn through failure. They never make anything who never make mistakes.

David's efforts are finally rewarded, and the ark is carried home to the Royal City, borne upon the shoulders of the Levites, with sounds of trump and cornet. His people are again happy in the acknowledged presence of Jehovah, possibly pointing onward to the time when the Lord Jesus Christ, the true Ark, will be welcomed back amid the glad and happy acclamations of His people. When the Despised and Rejected of men will come again, the scene of His former rejection (Jerusalem) will be the scene of His coming glory.

David now meditates upon his own happy circumstances.

His enemies have been subdued, his kingdom established, his house built, everything settled and tranquil. And his thoughts find expression—"Lo! I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains." This was all right for the changing conditions of the wilderness, but out of place in the Land; and David desires that a worthy abode be found for the ark—a suitable resting-place for Jehovah.

The deep, longing desire of David is told out in Psalm cxxxii. concerning this:—

"Jehovah, remember for David
 All his affliction;
 How he swore unto Jehovah,
 And vowed unto the Mighty One of Jacob:
 I will not give sleep to mine eyes,
 Or slumber to mine eyelids,
 Until I find out a place for Jehovah,
 A tabernacle for the Mighty One of Jacob."

He is unremitting in his endeavours to secure this. His efforts are rewarded—"Lo, we found it!" That place found, now he says

"Arise, O Jehovah, into Thy resting place;
 Thou and the ark of Thy strength."

God graciously responds. He condescends to dwell with men,

"For Jehovah hath chosen Zion;
 He hath desired it for His habitation.
 This is My resting place for ever:
 Here will I dwell; for I have desired it."

He has heard for the last time "Rise up, O Jehovah." The staves of the ark are now withdrawn, the sands of the desert are for ever past, and it rests now upon the golden floor of the Temple. Has David found a House for God? Then God will find a man for the throne!

"Jehovah hath sworn unto David in truth;
 He will not turn from it:
 Of the fruit of thy body, will I set upon thy throne."
 (See verse 11.)

That throne was essential to the government and order of that House. God will be no man's debtor, and David is suitably rewarded as he sees his son upon the throne.

Psalm cxxxii. has its proper fulfilment in Him who is David's Son and David's Lord, for a greater than Solomon is here! "The things that were written aforetime were written for our learning." (Rom. xv. 4.) Egypt, the Wilderness, the Land, all have their lessons for you and me. Admittedly we are slow to learn, but with what patience God bears with us. Dull though we may be, yet if there is the sincere desire to learn He will certainly lead us on.

The Lord Jesus fulfils the double type of David and Solomon. The sorrows of His pathway are ended. He now has reached the Throne. Material has been provided for the building of God's House. This consists of sinners saved by His grace—"living stones," which are in truth "great stones and costly." The first essential thing is a good foundation. Dig deep down past the accumulated rubbish of centuries, down past the errors, superstitions and pretensions of Rome. Every other sect is only a modification of the same thing. Do not rest until you have struck the Rock, and from this begin to build.

God is His own Architect. The design of the House is of God; its execution has been entrusted to men. This House must conform to the pattern given.

His House and Throne are inseparably linked together. We find the House in Heb. iii. composed of living stones, builded together, answering to the divine pattern. In Heb. ii. we find the exalted Son upon the Throne, "Crowned with glory and honour." There must be the recognition of His claims and submission to that Throne ere one can be found with those thus together of God.

The writer was in conversation with an acquaintance some time ago, when the latter remarked that they had a very good time in the town of M——. They had secured the services of a popular evangelist. The Town Hall was crowded, the various sects were well represented, conducive to the happiness of all present. They had agreed to sink all religious differences. All sectarian strife for the time being would be in abeyance. One common object was before each, namely, the salvation of the sinner. I replied that it all sounded very nice, and very praiseworthy, but if God was pleased in His mercy to bless the ministry, and sinners were saved, this very desirable condition of things would speedily terminate.

The friction and strife would again begin. There would

be more than likely a general scramble for the young believers. Can we imagine the confusion? Each presenting a different doctrine—Baptist, Methodist, Free Church. How bewildering! What a Babel! Are we saved to drift upon a waste of waters, without chart or compass, tossed with the changing winds, the plaything of every current?

We turn from men, from their jargon and discord. "Speak, Lord, Thy servant heareth," bespeaks the attitude that truly becometh us. If the reader has been saved by the grace of God and is found in such a condition of things as we have here depicted, God's word to such an one is—"Come out from among them, and be ye separate, and I will receive you." (2 Cor. vi. 17.) Then may be known the blessedness of "the place of My Throne; the place of the soles of My feet." (Ezekiel xliii. 7.)

"They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three."

WILLIAM REYNOLDS.

HEBREWS XI.

MOSES' PARENTS.

"By faith, Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child, and they were not afraid of the king's commandment." (Verse 23.)

How observant, how alert, is faith! Ever on the look out for the operation of God, it anticipates the approach of His set time. Here we see a godly couple, married a number of years and blessed with at least two children destined to fill a great place, and another is born to them. A woeful birth, indeed, it seemed, for the bitter oppression of the Israelites by the Egyptians failing to crush them or to check their increase, the wicked king had issued a proclamation commanding, under severe penalties, that every boy born to a Hebrew should be cast into the river. What lamentation and woe then filled the land of Goshen, and how many tender

babies were ruthlessly torn from their mothers' arms and flung to the crocodiles! Surely then was seen (as also at a much later day) "Rachel weeping for her children."

But the very severity of the trial (which, however, probably lasted for a short time only) indicated to faith that the time of deliverance was approaching. Moreover, had not God given a guide as to the time of His visitation? Did He not say "In the fourth generation they shall come hither (that is, to Oanaan) again"? (Gen. xv. 16.) While many around were seen lamenting and weeping and dark despondency settled down upon the greater number, there were some who betook themselves to the promise, and, in fellowship with God, they perceived that the time was drawing nigh.

Is it not evident that such was the attitude of these godly souls (Amram and Jochebed), and may we not believe that, ere Moses was born, the mother cherished the hope that it might be he who would be used of God for the deliverance of His people? Is this mere fancy on our part, or do we not rather judge from the fact that where God is preparing an instrument for His work, He grants faith so that the one to be used may be brought into and kept in accord with His will?

At length the child was born, and doubtless hope and fear alternated in the mother's breast. What sign would she receive to indicate the will of God and so to justify her in setting the king's commandment at naught? To spare her child would be to follow the dictate of love, and it may be that other mothers, impelled by their love, did so act in defiance of the king—of this we have no information—but however excellent such a motive, that which operated in the case before us was "faith." This faith had a token, for "she saw he was a goodly child." In Heb. xi. the same is said of both parents. Stephen, in Acts vii., speaks of the babe as having been exceeding fair (or "fair to God"). It is essential for us to lay hold of this point, that perception of faith characterized the parents and justified them in ignoring the king's commands. They had the conviction that their child was specially intended and fitted for a great work, even that of the deliverance of the oppressed people, and they acted in accordance with such conviction.

Three months the little one was hidden, it may have been

in hope that the rigour of the law would be relaxed, but each day the risk of detection increased. A healthy growing child cannot be confined and kept quiet very long, and the question demanded an answer, "What shall the next step be?" Must the child now be cast out? Is it to this that faith has led? Yes! but the reward is at hand, for we read that when he was cast out Pharaoh's daughter took him up and nourished him as her own son. This is a very pleasing issue to the trial, and it is just like God so to reward faith. It seemed a great venture to hide the child, and the parents had no plan before them as to the next step, but as the need arose so provision was made by Him who delights in faith. What a reward for these worthy ones! How little could their loftiest hopes have anticipated that the best that Egypt could afford would be utilised in the nourishing and upbringing of their son! And, further, whatever their faith, how little could they have foreseen the wonderful place that son would occupy or the great work he would do!

May we not learn from this, that parents may do a great work for God in connexion with their children, that to do so both father and mother must be united? There is no danger now to be apprehended from a tyrant king, but dangers not less real, if less apparent, may assail the family, and faith may and should be shown; spiritual discernment should be exercised; courage also to act according to faith is called for. Moreover, though faith can afford to wait until this brief span of life is passed, yet not seldom does God reward both here and now in an unmistakable manner those who have dared to do His will.

S. J. HILL.

IN AFFECTIONATE REMEMBRANCE.

THE Lord having been pleased to put to sleep through Jesus our beloved brother George R. Geddes, it is seemly that a few words of appreciation and regret should appear in these pages. The departed one has been known for long by very many of us, and his memory is associated with many valuable contributions to our welfare as a community. His ministry was always characterised by great directness, so that it was never possible to mistake his meaning. He had also the very valuable power of making his audience listen to him and take account of what he

said that is not possessed by all who address public meetings. When we add that God had been pleased to give His departed servant much understanding of His word and His will, it is not difficult to understand the fact that his ministry was very generally acceptable and that he was one of the most welcome speakers at any conference. Probably Mr. Geddes's great fondness for children had much to do with his power of reaching his audiences, for it is an undoubted fact that closeness of heart and mind to childhood is one of the most valuable of assets that a minister of the word of God can possess. We are disposed to think also that we ought to recognise in Mr. Geddes a special gift of the ascended Lord for the benefit of His people in the concluding decades of the nineteenth century. During the stress associated with the battle of and for the truth in those years our brother was a most valuable and doughty champion when men of war were none too numerous. Of the clouds that fell on our beloved fellow-worker in later days there is no need to speak. Much may we thank God for the work of faith and labour of love and patience of hope; and well and heartily may we rejoice for the rest that our brother now enjoys; oh! rest of ineffable sweetness that they enjoy who are at home with the Lord. No more the din of battle, no longer the sight of sin and its dire results, only bliss unutterable in the presence of Him who came to earth for us, who loved and lived and died for us, the risen and exalted One! We sincerely thank our God that it has pleased Him to take to the land of bliss, the land of the leal, our much-loved brother, His servant, whilst indeed we look each one for our happy turn, if the Coming One do not first come.

C. M. L.

SPECIAL NOTICES.

BARRY, GLAMORGANSHIRE (Bank Holiday Meetings).—We wish to acknowledge with much thankfulness to God an abundant answer to the prayers of beloved fellow saints in the community "that God would cause His serving ones to minister His word," in accordance with our request in the March number of "WHOLESOME WORDS." Our beloved and esteemed brother Dr. Luxmoore paid us an unexpected visit and ministered the word of the Lord from Psalms xlvi. and xlviii., explaining their

application to Zion and Israel in a future day, and indicating how we ourselves may obtain therefrom much light on our privileges and responsibilities in this present day. We felt that God was indeed speaking to and enlarging our hearts, and we look for the results for which we asked, that we may cleave to Him and with quickened steps may run in the way of His Commandments. Local brethren also ministered the word, and we returned home feeling that we had experienced both help and cheer. The continuance of the coal strike prevented many in the district from being with us, but the numbers present exceeded our expectations.—ED. FOSTER; T. DOBLE.

ARMAGH.—We have had a visit from our beloved brother John Miller, which extended into eight weeks. Interest began with the first meeting, and was sustained right through up to the last. We had the privilege of sounding forth the word of life nightly to a good many, who came fairly regularly, and also the joy of seeing a few saved and one or two restored.—W. J. LENNOX; JOHN THOMPSON.

WEST OF SCOTLAND.—We purpose holding our annual conference of those interested in the work amongst the young on Saturday, 11th May, in the Christian Institute, Bothwell Street, Glasgow, as follows:—3 till 3.30, praise and prayer; 3.30 till 4.30, reports (written and oral); 4.30 till 5.30, interval for tea; 5.30 till 7.30, ministry. Subject—“What are the main features of a Sunday School in which the divine requirements are being carried out?” We extend a hearty invitation to all; and hope for a good representation of workers. We ask for prayer that this may be a helpful and happy time. Those coming from a distance should communicate with, and written reports should be sent to, Mr. J. Hinshelwood, 12 Kerr Street, N.W. Glasgow, not later than May 6th.—D. WHITTET; J. HINSHELWOOD; J. P. A. TAYLOR.

HALIFAX.—A hearty invitation is herein given to fellow saints to the Annual Conference to be held (in the will of God) at Waterloo Hall, Savile Park Road, Halifax, on Monday, May 27th, at 10.30 a.m. Also in the afternoon and evening of same day. 11 to 12.30—“Our responsibility in relation to the Divine injunction Preach the Word, and Helps and Hindrances in connexion therewith.” 2.30 to 4.30—“The Lord’s prophecy on the Mount of Olives, Matthew xxiv.” 6.30 to 8.30—Ministry of the Word.—E. TAYLOR; J. HAWKINS.

GONE HOME.

BRANTFORD, ONTARIO, CANADA.—We desire to make known to the Fellowship the home-going of our beloved sister in the Lord, Mrs. John Seath, formerly of Greenock, Scotland, who passed away into the presence of the Lord on Tuesday morning, March 19th. She had been sick for a period of 9 or 10 months, beginning with pleurisy and ending with rapid consumption. In her sufferings she showed much patience and great readiness to listen to the things of God spoken to her by fellow saints. As we look back upon the short period of our being here in Brantford we remember she was regular in her attendance at the assembly meetings, and shewed constant interest therein, and thus we shall miss her cheery presence amongst us very much. We earnestly ask the prayers of fellow saints for her husband and three little children, that our God may guide and over-rule for their abiding blessing through this sorrowful experience. It was our privilege to have fellowship together in laying the body of our departed sister in the grave on Thursday afternoon, the 21st March, to await the appointed moment when the Lord Himself shall descend and call His loved ones to meet Him in the air.—D. DAVIDSON ; R. BRYSON.

BROXBURN. On March 6th our beloved brother in the Lord, George Richardson, departed this life to be with Christ, which is very far better. Our brother had been in this assembly for many years, and was one of the overseeing circle. He was a warm-hearted steadfast brother, who held the truth with tenacity. For these last two years he suffered much through infirmities of the flesh, but bore all his intense suffering with patience. His body was interred in Uphall Cemetery on Friday, 8th March. We ask the prayers of the saints for the widow and family of nine that are left, that they may be sustained in their bereavement.—GEORGE BROWN ; WM. COLQUHOUN.

70

N.T.P.O.

NEW Gospel leaflet by Mr. Elson, now in the press, entitled

“THE TRAGEDY OF THE TITANIC.”

Price 6d. per 100 (post paid 8d.) ; 5s. per 1000, carriage paid. Send orders promptly to Mr. H. Elson, 79 Calais Road, Burton-on-Trent ; or to N.T. agents.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

JUNE, 1912.

No. 6.

A PRIEST FOR EVER.

(Continued from page 42.)

It is good to consider John's outburst of praise in writing to the seven churches in Asia (which churches, be it remembered, are seen as golden lampstands, thus associating them with God's Dwelling-place), and more especially when we think of the intense hatred of the opposition around :—" Unto Him that loveth us, and loosed us from our sins by His Blood ; and He made us a Kingdom, priests unto His God and Father : to Him be the glory and the dominion for ever and ever. Amen."

And again, when Peter is writing to the elect Sojourners of the Dispersion, he says—" Ye also, as living stones, are built up a spiritual House for a holy Priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." What a preciousness for the believing saint, but for such as disbelieve, in contrast, what a stumbling and offence ! (1 Pet. ii. 7, 8.) And not only were they " a *holy* Priesthood " ; but Peter continues, " Ye are . . . a *royal* Priesthood . . . that ye may shew forth the excellencies of Him who called you out of darkness into His marvellous light."

This surely refers to that infinitely higher order of Priesthood that is associated with, and vested in, the Blessed Son of God, the Wearer of both Mitre and Crown. How wonderful that such persons require so many warnings and beseechings, and so many solemn words of severe rebuke and censure too !

In ourselves we are intensely weak and liable to err and to come short ; therefore God in His unsearchable wisdom and grace and goodness has provided " such a High Priest " who is in every way suited to us, and who is " able to save completely them that draw near unto God through Him, seeing He ever liveth to make intercession for them." (Hebs. vii. 25.) ' He is not ashamed to call them brethren."

As we think of God's House, composed of such persons living

upon the earth ; and spoken of in connexion with " behaviour " (1 Tim. iii. 15) ; and with " holding fast " (Hebs. iii. 6) ; and with " judgment " (1 Pet. iv. 17) ; and when we think of the blessed Lord Jesus Christ with whom such persons are associated, and the sphere of His Priestly service, it reminds us of the mysterious ladder of old, set upon the earth, the top of which reached to heaven. In that wondrous vision earth was linked with heaven, ministering ones were doing service, and the Lord stood above all. " And Jacob awaked out of his sleep, and he said, ' . . . How dreadful is this place ! This is none other but the House of God, and this is the Gate of Heaven.' " (Gen. xxviii, 17.)

Those who know anything of God's House and service will endorse to this day Jacob's words, for our God is a consuming Fire, hence the great need to have grace to serve Him reverently and with awe.

But there is no reason whatever why we should shrink from the unspeakable privilege and joy of rendering such service, when we consider the surpassing richness of the provision which God has stored up for us in His beloved Son " Who hath passed through the Heavens," and in " the Throne of Grace " upon which He sits. There " we may receive mercy, and may find grace to help us in time of need." (Hebs. iv. 14, 16.)

God has invited us, yea, and He exhorts us, to draw nigh. What beauty and grace to the enlightened mind to see a people Divinely called together, drawing nigh unto their God ! We find in Hebs. vii. 18, 19, that there has been " a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the Law made nothing perfect), and a bringing in thereupon of a better hope through which we draw nigh unto God." It is spoken of as a hope to be laid hold of " both sure and stedfast and entering into that which is within the veil ; whither, as a Forerunner, Jesus entered for us, having become a High Priest for ever after the order of Melchizedek." (Hebs. vi. 17-20.) It will be seen that the hope here is not " the blessed hope " of the Lord's coming, but a hope through which we draw nigh unto God. It is associated with His having gone in, even " into Heaven itself, now to appear before the face of God for us." Precious it is to think of the Lord Jesus as a Forerunner having gone in there, and able to assure Heaven's myriads of the multitudes of those redeemed by His precious

Blood, who will eventually surround God's Throne, to join in that

“ Lasting, long Amen,
Heaven's blissful cadence, deep and loud,
While every heart before the Throne
In holy, solemn awe is bowed.”

Then we shall understand fully what nearness to God means. But in Hebrews, to men and women in mortal body, were the wondrous words spoken, “ Let us draw near.”

The Lord Jesus came into the world, and in the body prepared for Him, He did God's will, “ By which will we have been sanctified through the offering of the body of Jesus Christ once for all.” “ For by one offering He hath perfected for ever them that are sanctified.” And now He hath “ obtained a ministry the more excellent, by how much also He is the Mediator of a better covenant, which hath been enacted upon better promises.” “ This is the covenant I will put My laws on their heart, and upon their mind also will I write them ” ; then saith He, “ And their sins and their iniquities will I remember no more.” Now where remission of these is, there is no more offering for sin.

Hence the high and holy privilege, and the exhortation that follows in Hebs. x. 19-25. NORMAN D. W. MILLER.

(To be continued.)

MOSES.

IN considering the subject of Moses' faith we are struck at the outset with the fact that what may be proper in one age may cease to be so later on. We are invited to witness faith as showing itself in refusing a standing of honour and advantage in a kingdom, where but a little while before another, even Joseph, had in the evident will of God held high office under the king.

The question arises—On what principle could Joseph be justified in accepting, and Moses in refusing, such a place? To answer this question we must consider the times when these men lived.

In Joseph's time the Egyptians were friendly because he had laid them under a great debt of gratitude, and they expressed their good will not only in giving him the position he held, but later in welcoming his brethren and caring for them. The time

had not then arrived for Egypt and its king definitely to take a stand against Israel and their God. There was therefore at that time no inconsistency either in Joseph's position or in that of his kindred. But Joseph died, and a change came over the scene: "Another king arose who knew not Joseph," and who had not before him the benefits which Joseph had bestowed, and he set himself to oppress and crush the people. Thus was manifested the latent hostility of Egypt, for of old it had been said—"Every shepherd is an abomination to the Egyptians."

Is there not a correspondence to this in the world's history? Up to a certain point its true character and attitude towards God and His people had not been fully declared, but when the Son of God came "the world knew Him not," and therefore "knoweth us not." The judgment of this world and its prince had not arrived until the Son of God had been rejected, but such rejection proved too surely its real character and its real attitude to God. Since the Cross the position of believers is "not of the world," and the believer's life is hid with Christ in God. The day of reigning is coming, when He reigns. When it comes, Moses-like ones will then find their recompense for present loss.

Three expressions of Moses' faith are brought forward:—

First—His refusal to be called the son of Pharaoh's daughter.

Second—His forsaking Egypt.

Third—His keeping the passover and the sprinkling of blood.

We remark on the first.

"*When he was grown up.*" To everything there is a season, and a time to every purpose under heaven, and it is in this particular that faith is indispensable. An action right in itself may be wrong because out of season. What is proper to the man is not therefore so to the boy. There is this principle also to be considered—"Hast thou faith? Have it to thyself before God"; we may not drag others along with us. It may be that consideration for his father and mother, and even for his foster-mother (Pharaoh's daughter) prevented Moses from acting earlier, for precipitate action might have involved others in trouble.

Further, the time of preparation may not advantageously be curtailed. Moses' experience in Egypt was necessary to him if he was successfully to fill the position for God to which he was called.

Why Moses refused to be called the son of Pharaoh's daughter

was because he had willingly chosen to cast in his lot with the people of God. By birth a Hebrew, by adoption an Egyptian, he was called upon to make a choice. On the one hand he saw the people of God, evidently so by the declaration of God's word as well as by His providential dealings, nevertheless suffering affliction for a season. On the other hand he saw Egypt with all its present advantages and its pleasures.

And why did he choose as he did, identifying himself with a people of no worldly standing, and a people, moreover, to whom by reason of his training and circumstances he could have felt no attraction? The answer is that they were the people of God's choice and purpose. His holy name was solemnly pledged to the securing of their blessing, though that blessing was not seen as yet, and because thereof Moses renounced the title of his adoption and gave himself up to the cause of God. Faith taught him the blessedness as well as the advantage of following where God leads, for "he always wins who sides with God."

And in what spirit did he make the sacrifice? Did he feel himself to be impoverished by losing Egypt's wealth, or degraded by losing its honour, or rendered miserable by losing its pleasure? He was doubtless called a fool or madman, a visionary fanatic; and such reproaches are hard to bear.

It is still the same. The world thinks he is wise who devotes all his powers to gain the present world, though the question still challenges an answer—"What is a man advantaged if he gain the whole world and lose his soul?"

The Apostle Paul discloses to us, in Philippians iii., the thoughts of his heart in view of circumstances similar (in principle) to those of Moses. If Moses suffered the loss of his Egyptian name and fame, of honour, wealth, and pleasure, and yet could set over against all the reproach of Christ as greater riches and as more highly to be esteemed, so in like manner Paul tells us of what he had been and what he had possessed—all that was most esteemed by him once—and yet for Christ's sake he gave it all up. How did *he* view the loss?

He says—"Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and do count them but dung that I may gain Christ." (Philippians iii. 7.) We doubt not it was Paul who wrote Hebrews xi. 26,

and he must have felt a very lively sympathy with Moses in his great renunciation, and he wittingly used the words "Reproach of Christ," for the reproach he knew was the same that Moses had known so long before. It is the same reproach that all the godly have known who have forsaken a present evil world in hope of a better one to come.

The sustaining power with Moses was the contemplation of the recompense of the reward. It cannot be said that present suffering and loss are pleasant in themselves; nevertheless they have been deliberately and gladly chosen by many because of what the future has in store.

Bunyan allegorizes with two children—"Passion" and "Patience." The former demanded all *now*, but, having exhausted all that the present passing world could give, was left destitute at the end; whereas "Patience," embracing present loss and poverty, *waited* for the true riches which would not pass away. *So with Moses.* He set a true value both on what Egypt could afford and also on the recompense which God would give, and like Paul he could say—"I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed to usward."

It has been asked—"Can we make the best of both worlds?" To this the words of the Lord are a fitting reply—"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." These great principles abide for us, and the experience of Moses is full of lessons for us in this present evil world.

S. J. HILL.

THE FEAR OF THE LORD.

"Come, ye children, hearken unto me:
I will teach you the fear of the Lord."

—Ps. xxxiv. 11.

FROM this we gather that the "fear of the Lord" is something that can be taught.

The word "fear" has two different meanings in the Scriptures. It sometimes has in it the thought of terror, and sometimes the thought of reverence or awe.* It is the latter thought, rather than the former, that is present in the subject before us.

* But these two thoughts are closely connected together. For true reverence will make us afraid of doing aught that may displease God. Note also what Jacob said—"How terrible is this place!"—Ed.

It is not the fear of a slave lest he should offend ; because to offend was to be punished, and thus he stood in terror of his master. It is rather the reverence begotten in the heart of one who understands that he serves the one to whom he owes his all, and therefore seeks to deport himself at all times in such a way that he will not cause him grief.

The fear of the Lord ! What a wonder-working thing it is ! For through it “ Men depart from evil.”

“ Doth Job fear God for nought ? ” is the insinuation of Satan, thus imputing dishonesty to Job, and suggesting that his reverence was simply the result of God blessing him. “ But,” said Satan, “ put forth Thine hand now, and touch all that he hath, and he will renounce Thee to Thy face.”

“ Is not thy fear of God thy confidence ? ” is the query of one of the three who have come to comfort, but instead of comforting, speak hard words of Job : suggesting that the calamities that had come upon him are the result of some sin. “ For who ever perished being innocent ? ” Job reminds them that “ Kindness should be shown even to them that forsake the fear of the Almighty.” And when we come to the close of the book we find God vindicating the character of His servant thus— “ Ye have not spoken of Me the thing that is right, as My servant Job hath.” (Job xlii. 7.)

In the days in which Malachi lived, we get a people that have well-nigh lost all the fear of God they had, and so God had to speak to them. And think how He spake ! “ A son honoureth his father, and a servant his master : if, then, I be a Father, where is Mine honour ? And if I be a Master, where is My fear ? ” Truly a deplorable state of things ! More respect shown to their social superiors than to their God ! How awfully solemn ! No fear of God before their eyes !

We have quoted this portion because here we have the thought of reverence brought prominently before us.

How far it is possible for the people of God to go is evidenced by the fact that they put self first and God next. That which they had, if it had a market value, they kept ; but if it had not, they gave it to God. Let us again say, “ No fear of God before their eyes ! ”

How different was the cry of the Psalmist—“ Confirm Thy word unto Thy servant, who is devoted to Thy fear.” (Ps. cxix. 38.) Here is a life devoted to the reverencing of God. A life so given has this reward, as Wisdom puts it—“ Riches,

honour, and life." Let us repeat, and in doing so may it leave its impress upon us, for in very deed and truth "the reward of humility, and the fear of the Lord, is riches and honour and life." (Pro. xxii. 4.)

"The fear of the Lord is the beginning of knowledge" are the opening words of the Proverbs; and as we peruse them in the light of the inscription, "To give subtilty to the simple, to the young man knowledge and discretion; that the wise man may hear, and increase in learning"—we are impressed with the goodness of God, in giving such sayings to us, that we may live in the fear of the Lord. "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long." (Prov. xxiii. 17.).

But Wisdom is rejected. For Wisdom has spoken; she has cried in the streets; her voice has been heard in the broad places, and in the place of concourse, concerning the fear of the Lord; but they would not hear, therefore she saith (and how solemn) "I also will laugh in the day of your calamity." Then they shall cry, but it will be too late, and they shall seek diligently, but they shall seek in vain, for Wisdom's voice is now silent; then shall they know fear, not the fear of the Lord, but terror of His judgment. They who laughed at the thought of giving reverence to God shall now stand in terror of Him. Like the Psalmist, may each of us be able to say, "I am the companion of all them that fear Thee." (Ps. cxix. 63.) And, further, lay to heart the closing words of the Preacher, "Fear God and keep His commandments, for this is the whole duty of man." (Eccl. xii. 13.) How fitting are these words at the close of this book, where things are viewed under the sun. How fitting we say, for "He that feareth God cometh forth of them all." (Eccl. vii. 8.)

"Wherefore . . . let us have grace whereby we may offer service well-pleasing to God, with reverence and awe, for our God is a consuming fire." (Heb. xii. 28, 29.)

S. NIVEN.

WHY ART THOU CAST DOWN?

PSALM XLII.

THE title of this Psalm is, "To the Chief Musician (Leader of the praise) Maschil (giving instruction) for the sons of Korah."

This is the first psalm written for the sons of Korah, and there are eleven such, counting the xlii. and xliii. as one psalm, for xliii. is a continuation of xlii. by the same writer, having the same theme. The eleven psalms are xlii., xliii., xliii., xliii., xliii., xliii., xliii., xliii., xliii., xliii., xliii. We are not told who is the writer of these psalms, with the exception of lxxxviii., and that is "Maschil of Heman, the Ezrahite." When the wisdom of Solomon is spoken of and comparisons are made, Heman is mentioned as one amongst God's wise ones. (1 Kings iv. 31.)

It is remarkable that the Sons of Korah should find a place in the sacred Scriptures, but it is only a further display of the grace and loving kindness of our God. We remember the sin of Korah and his company, for which they went down alive into Hades, "the ground opening and swallowing them up."

"Notwithstanding the sons of Korah perished not." (Num. xxvi. 11.) By the intervention of their mediators, Moses and Aaron, and by the grace of God, they were delivered. They may have had constantly before them the sin of their parents and chiefs, and this would be a standing warning, and they may have learned to fear and tremble before God. David gave them a place as singers before God, and these eleven psalms were some of the psalms they sang. The themes of these psalms cover a very wide range. We do not give them in their order; redemption, restoration, deliverances, the beauty of Zion, the river, the streams, the city, the dwelling-place of Jehovah—the place of the Name; and the joy of drawing near as a worshipper. The King and the kingdom are also dwelt upon, with the blessedness thereof.

But our meditations are upon Psalm xlii. The writer has evidently been deprived of the privilege of public worship and is away from the place of the Name; cast down, feeding on tears, disquieted, oppressed daily by the enemy, forgotten, a mourner because God's presence with its comfort and joy have been withdrawn, and an ungracious nation persecutes him. He does not give the reason for being so cast down, for he knew not the cause himself. It may not have been through sin, for God sometimes causes His own special instruments to pass through "horrors of great darkness," withdrawing for a while the light of His countenance in order that the soul may enter more fully and deeply into the realization of His presence and

joy and become a greater blessing to others. Many of God's beloved ones have passed through such soul experience that at these times scarcely a ray of light or joy has come into their souls, and this, as we say, through no known sin on their part, but it was necessary as part of their spiritual training under God to pass through this "valley of humiliation" and so prove afterwards the comfort of God, and the God of all comfort, so that they in turn were "able to comfort others with the same comfort wherewith they were comforted of God."

We must remember, if our sky were always clear there would be no clouds to send forth their refreshing showers on the earth. "And when the clouds are full they empty themselves upon the earth."

It is in these cast-down times that the desire of the soul is tested. In the psalmist's case it was after God, God Himself, my God, the living God, he is seeking. Direct to the Fountain Head he goes, for nothing short of this will satisfy him. Nor will less satisfy us, if we have known His presence and joy. If the health of His countenance shine not on us we are sick and gloomy; the smile of friends is nought if we have not His smile. If we are not right with God we are not right in anything. And so he cries "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God! My soul thirsteth for God, for the living God. O! when shall I come and appear before God?" (that is, appear as a worshipper.) His thirst for God is here compared to the hart which, tired and thirsty, sniffs the water from afar, and though weary it struggles on to reach its desired object—the only thing that can give it satisfaction. Fellow-believer, is your thirst after God and His Christ such that all earthly things are "cisterns that hold no water," "a dry and thirsty land where no water is?"

(To be continued.)

J. DORRICOTT.

GONE HOME.

GREENOCK.—On the 8th April it pleased the Lord to take unto Himself our beloved brother and co-worker Mr. James Nutt. A heart trouble developed just about the New Year, and at the special meetings then held earnest prayer was made to God that our brother might be restored. Although his

medical attendant held out no hope of recovery and our brother has now been put to sleep, yet we were thankful that our cries were heard and he was spared to us these other three months. Some idea of how much he will be missed may be gathered from the fact that he has been associated with the assembly in Greenock for more than a quarter of a century. He was not a public speaker, but was exceedingly helpful in counsel, and it was ever a pleasure to hear him lead in thanksgiving and prayer. He was in the sixty-ninth year of his age, and there can be no doubt it was a severe strain upon one of his years to lose his beloved wife as he did just two years ago. He knew, however, where to take his troubles, and, as Mr. Norman D. W. Miller said at the burial service, there was on his countenance even after death a look of serene dignity which seemed to speak of the deep inward peace the departed one had known. It is his now to realise that joy to which he often directed the minds of the saints when in assembly by calling on them to sing the hymn "Sweet is the savour of His name," the last verses of which read:—

He once was dead, but now He lives,
 His glory fills all heaven above ;
 Its blessedness to heaven He gives,
 The Fountain He of joy and love.

His people shall His triumph share,
 With Him shall live, and with Him reign ;
 In heaven their joy is full, for there
 They see the Lamb, for sinners slain.

In the assurance that we, too, through the grace of God, shall share that joy with the beloved departed, we committed his body to the grave on Thursday, 11th April. As an indication of the esteem in which our brother was held, it may be mentioned that a very large number of business men attended the burial, in addition to the personal friends and brethren. For the two daughters and other relatives left to mourn the loss of their father and friend, we request prayer that God's voice through our brother's home-going may be heard.—G. M.; J. M'K. ; J. P. A. T.

PARTICK.—We desire to intimate the "falling asleep" of our beloved sister Mrs. John M'Donald, after a brief illness. To mourn their loss are left our esteemed Bro. M'Donald and

family, and that they are not sorrowing alone is a witness of how really many feel the loss they too have sustained in our sister's decease. Honoured and loved in her own family circle, confided in "as a mother" by many who knew her intimately, we believe a gap has been made to which the grace and goodness of our God alone can answer. We specially request the prayers of the assemblies for our brother M'Donald (his bodily health for the past two years has been far from well), that he may be strengthened and sustained in this great trial. At the burial of our sister, seasonable words were ministered by our beloved brother J. Miller of Windermere. We have also to record the passing from this scene of the only son of our brother and sister Mr. and Mrs. Carter a young lad, sixteen years of age. Stedfast in his faith in Christ to the end, he has passed from a bed of sickness and pain to the presence of the One in whom he trusted. We commend for the prayers of the community our beloved brother and sister in their sad bereavement.—ANDREW TODD; ROBERT H. BRUCE.

SPECIAL NOTICES.

BRITISH ISLES Meeting to be held (*D.V.*) in Glasgow in September. Subjects proposed by the different districts should be sent to John P. A. Taylor, Beracah, Barrhead, near Glasgow, by July 8th.

THE SCOTTISH TENT FUND.—Contributions towards this fund should be sent as formerly to John P. A. Taylor, Beracah, Barrhead, Near Glasgow.

N.T.P.O.

"THE TRAGEDY OF THE TITANIC."—The demand for this Tract quickly exhausted the first edition, and we regret that some friends were kept waiting while a second edition was being printed. The second edition is now ready, and orders can be despatched immediately. 6d. per 100 (by post 8d.), 5s. per 1000, post free, from H. E., 79 Calais Road, Burton-on-Trent; and N.T. Agents.

Should be circulated in thousands!

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

JULY, 1912.

No. 7.

A PRIEST FOR EVER.

(Continued from page 63.)

“HAVING therefore, brethren, boldness to enter into the Holies.” The boldness to enter we have “by the Blood of Jesus,” and entrance is “by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh.” Does the way here not seem to stand out in bold and wondrous contrast to the old way of entering? (See Lev. xvi.) When the high priest alone, once in the year, entered the Holy of Holies I suppose there would only be the partial drawing aside of the veil to allow him to pass inside; whereas when the Lord Jesus died, the Temple veil was rent in twain from the top to the bottom, signifying that the way into the Holies was then made manifest. How glorifying to the Blessed One who has done so much and gone in there! For the veil, made as it was of “blue, and purple, and scarlet, and fine twined linen, with cherubim the work of the cunning workman,” set forth pre-eminently the varied glories of the “One Mediator between God and men.” For centuries it had divided the Holy place from the Most Holy. What an unparalleled sight, therefore, for innumerable hosts that day of the Lord’s crucifixion! No wonder that the very sun in the heavens had failed. Outside Jerusalem, amid the gloom and darkness there is heard “Immanuel’s Orphan cry,” “My God, My God, why didst Thou forsake Me?” Inside the city, the veil of the Temple was rent in twain from top to bottom.

To some minds, perhaps, in thinking of the words of old, “the Holy place” and the “Holy of Holies,” this gives to the latter the lesser glory of the former; but it is not so, for we see that because of the surpassing excellence of our Sacrifice and Priest, the reverse is the case, and He has conferred upon the former the greater glory and dignity of the latter.

“And having a great Priest over the House of God, let us draw near.” Then follows the stipulated condition, God’s

requirement. Not that we can only approach with a clever head, possessing great intellect, or knowledge, or attainment; but with what the youngest and most unlearned may have: "with a true heart in full assurance of faith." This is what God requires in those who draw near.

Next, in addition to the boldness to enter by the Blood of Jesus, and the glorious Person of a Great Priest, we are told of something else which is ours. "Having (in the sense of having had) our hearts sprinkled from an evil conscience: and having (had) our body washed with pure water, let us hold fast the confession of our hope that it waver not." The sprinkling and the washing, we judge, were done once, for ever, when we believed on the Lord Jesus Christ. It is precious here to recall His words—"He that is bathed (or washed) needeth not save to wash his feet, but is clean every whit: and ye are clean." So that now, in contradistinction to the past, there are "true worshippers," "having been once cleansed." And such, in wondrous kindness, "doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth." (John iv.) As worshippers, then, we are invited to "draw near" that we may give unto Jehovah the glory due unto His Name, and worship Jehovah in the beauty of holiness. What an honour! And what a privilege! There is no room here for a cold formalism. The true heart is in exercise, and faith operative, for it is no vain thing to worship and serve the God and Father of the Lord Jesus Christ. We may, however, worship indeed, having the boldness to enter into His presence, and a Great Priest therein, and hearts sprinkled from an evil conscience and our body washed with pure water.]

As to the terms of the New and Eternal Covenant, as if to re-assure us, it is stated, "He is faithful that promised." To this we reverently say, "Amen." May we therefore "Hold fast the confession of our hope that it waver not; and consider one another to provoke unto love and good works."

We have here a thrice repeated "Let us." "Let us draw near"; "Let us hold fast"; and "Let us consider one another." This is surely suggestive of Divine order. And we notice that all is connected with, "Not forsaking the assembling of ourselves together, as the *custom* of some is." Let us beware of this "custom," remembering the Spirit's question of old,

“Will a man rob God?” For as surely as there is the “for-saking,” there will be the robbing of The Supreme. Rather, “Let us draw near.”

NORMAN D. W. MILLER.

(To be continued.)

MOSES.

“By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible.” (Heb. xi. 27.)

Moses' great act of renunciation was known to his brethren as well as to Egypt. Moses himself was evidently cherishing the hope that his action, if misunderstood by the Egyptians, would in any case be thankfully appreciated by the children of Israel.

One day he went out (as we are told) to look on his brethren, not as one might go out to look at the sights of London, but to enter into their affliction and to take steps for their deliverance. The occasion was presented, for he found one of his brethren suffering oppression, and he (albeit some fear mingled with his act) defended his brother, smiting the Egyptian. We are informed as to Moses' thoughts at that time. “He supposed that his brethren understood how that God by his hand was giving them deliverance, but they understood not.” Satisfied by evidences clear to himself that God had chosen him for the great work, he looked for a corresponding intelligence in the people who had seen him, as it were, step down from the throne to reach them. How cruel then the disappointment when he discovered that the people were not ready, that “they understood not.” He knew well that the work of deliverance was only possible as the will of the people coincided with the will of God.

What had he gained by his chivalrous interposition on behalf of his brethren? They were not gained, but instead thereof Pharaoh heard, and sought to slay him. What a fiasco indeed it seemed! What a blunder! Nothing gained! What now shall he do? There is evidently but one course open, and that is to leave Egypt. But what is the state of his mind? Follow that lonely man, no one keeping him company; Egypt raging against him, and his people hostile to his leadership, for they said “Who made thee a judge and a ruler over us?” Does he

reproach himself for entering on a path which has led to disaster, or does he blame the people for their unreadiness, or reproach God for not granting him success? Sad indeed were his thoughts, keen his disappointment; but nevertheless in departing from Egypt he did not despair. Faith in God had conducted him thus far, and he was persuaded that God would see the matter through to a successful conclusion. Pharaoh may hold Egypt against him, may increase the burdens of the people, may say (as at a later time) "Who is the Lord?" but faith is calm. Moses can afford to wait; time cannot count against God. Did his spirit chafe as he found the golden period of his life slipping by and nothing done? He had reached his prime and the best 40 years, the middle period of his life, are spent in the wilderness, and instead of leading a delivered people out of Egypt into the land of promise he conducts a flock of sheep in the lonely country!

We should be going too far if we said that Moses did not feel this, and that his faith was not severely tried. He was a man of like passions with us, and he had his moments of weakness and despondency as well as of strength and confidence, but as he fled from Egypt in the confidence that Pharaoh's wrath would not prevent the fulfilment of God's purpose, so the same confidence sustained him during the 40 years spent in Midian. Have we any indication of this? In his exile, as we know, he married a Cushite woman, and of her he had two sons, and what names did he give them? The first, "Gershom," for he said "I have been a sojourner in a strange land." He viewed the 40 years as a sojourning and not as his proper or final state, and Midian was to him the land of the stranger, for he cherished his Hebrew connection, and anticipated the time of returning. The second son he called "Eliezer," for he said "The God of my father was my help, and delivered me from the sword of Pharaoh," so distinctly recognising the fact of God's deliverance, and that with a view to the fulfilment of His purpose.

That which enabled him thus to continue was faith, "for he endured as seeing Him who is invisible." He had no visions or dreams, nothing, as we may say, of the supernatural, but the strong conviction learned from God's past dealings that he was chosen in the will of God for the great work. So, for 40 years, he patiently endured until the due time arrived when God made Himself known in a flame of fire in the Bush.

It is the time of waiting, of apparent inaction, which must

have a powerful effect on a man, either in quenching his hopes and leaving him practically a castaway, or, on the other hand, in strengthening his faith as he is exercised before God and equipping him more perfectly for the work he has to do. The enthusiasm of youth will flicker and die, but faith can wax strong, as we read, "Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon Jehovah shall renew their strength." This we conclude was the experience of Moses, for his eye was ever directed to Him who is unseen. We, like him, can only *so* endure, can only *so* hold fast the rejoicing of the hope firm unto the end. Then let *us* also *wait* upon the Lord!

With the advent of the third act of faith attributed to Moses (See Heb. xi. 28) we find that he has returned again into the land of Egypt, the scene of his rejection, and he finds his people, for whose sake he had sacrificed his position of honour and had left the country, still crushed under the heel of the tyrant. Sad indeed their state; doubly so in view of the fact that it might have been otherwise, for long before, if they had believed the report, they would have seen the arm of the Lord revealed for them. Now God has sent back the same man to be a ruler and a deliverer, and their deliverance must come through *him*. It would almost appear that their being involved in the judgment on the firstborn in common with the Egyptians was due to the fact that they had refused the deliverer when he first was sent to them. Consequently if they are to be delivered from that judgment it must be by means of that man.

It is important to see that the keeping of the Passover and the Sprinkling of the blood is attributed to Moses, being the third act of faith recorded.

Three matters were evidently comprehended in Moses' faith:—

- (1) The universality of the judgment.
- (2) The election of Israel by God.
- (3) The means of deliverance—a lamb.

It may be asked—What evidence have we of faith being exercised by him apart from the statement in Hebrews xi.? We turn to Exodus xi., where we have an account of his final interview with Pharaoh. The confident attitude of Moses there is very inspiring; he confronts the King who has forbidden him any more to see his face, and announces the universal judgment

on the firstborn, in the words, " All the firstborn in the land of Egypt shall die ; " but that was by no means all, for in the next sentence he triumphantly asserts that God will put a difference between the Egyptians and Israel.

It was in this confidence that he proceeded to give the needful directions for the Passover and the Sprinkling of the blood, as in Exodus xii.

In the subject matter of Moses' faith have coincided with that of believers now—First, the universality of the judgment. It is evident that the Israelites as well as the Egyptians were involved, as, if otherwise, the sacrifice of the lamb was unnecessary. Even so now it is recorded of believers that they " were children of wrath even as the rest " ; involved in the same sin and exposed to the same death. Second, Moses believed in God's sovereign choice, as showing mercy to whom He would, and who, apart from merit in the people, because of His promises to the fathers, distinguished them from others. Even so is it equally true now that God " chose us in Him before the foundation of the world," and that we are " elect according to the foreknowledge of God." Third—But to harmonise these two conditions required the third—that is, the means by which the demands of judgment might be satisfied and also that the subjects of God's choice might be saved. The lamb was provided, its blood shed, and the application of the same secured the salvation of God. Even so the blood of Christ, and faith in that blood, secure salvation now.

Moses in his faith formed another link in the chain of testimony as to the great truth of sacrifice—a truth which is everywhere presenting itself in the Holy Scriptures both of the Old and New Testaments, and runs through them from beginning to end.

It is said that he kept the Passover as well as the Sprinkling of the blood ; the latter was done once and was not to be repeated, but in the former there was established a commemorative feast to be observed throughout their generations : thus evidencing Moses' faith in the purpose of God to make that people His own people for ever. Thus he not only appreciated the efficacy of the blood to save at the first, but also the perpetual value of the sacrifice to maintain the people before God. We need not point out that this also has its counterpart for us in the memorial of the breaking of the bread, concerning which the

Lord Jesus said "This do in remembrance of Me," and which is designed ever to set forth freshly the wondrous and abiding value of His accomplished work.

We cannot doubt that Moses, in common with the Prophets, apprehended something of the typical nature of these things, and looked forward to the Lamb of God afterwards to be revealed. The Lord said "He wrote of Me," and we well know from our experience how full his writings are of Christ. If it be true, then, that Moses did have the Lamb of God in view, what added significance is given to the words—"By faith Moses kept the Passover and the Sprinkling of the blood"!

S. J. HILL.

HE LEADETH ME.

THE children of Israel have now arrived at an important and interesting point in their journey. We learn that they have not gone this way before (Joshua iii. 4); in consequence Jehovah desires that they shall understand this, and to prevent any mistakes He provides a guide. "When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it." (Joshua iii. 3) They were to learn that they were dependent upon God for every step of the way, and so long as they walked at His direction all would be well. He would see that they arrived in the promised land. There might be difficulties, and they might not understand much that would come in their way, and the flesh would naturally shrink, but faith could look up and say—

"I know not what awaits me;

God kindly veils my eyes."

Enough for faith that He knew all!

Ofttimes they failed, but God remained faithful and carried out His promise to take them to the promised land. In Hebrews iii. 17 we read that with many of them God was not well pleased, whose carcasses fell in the wilderness, because of their disobedience. There comes the solemn word of warning to us, who are the children of God through faith in Christ Jesus—"Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God." (Hebrews iii. 12)

We may think at times that we can easily go on and follow in the steps of the Lord Jesus Christ, and that nothing will come in between, but it is just here that danger lies, for we begin to have confidence in the flesh, and our eyes are taken off Him who is our Leader. We might not care to admit it, but the first step in the backward way has begun, and then we find that we have gone astray. "Not much," you say; yet if the children of Israel had not kept their eyes on the ark they would have missed the way.

In these days of excitement and hurry when men are trying to shut God out of their mind and heart altogether, it is well for us to realise our dependence upon Him who is desirous to be our Counsellor and Guide. "That I might know Him" (Philippians iii. 10) was the desire of the Apostle Paul. Is it our desire to-day, beloved of God in Jesus Christ, not merely to know about Him, but to become intimately acquainted with Him, to make Him our daily companion, to have daily intercourse with Him? Daily reading and daily prayers are essential. Then we shall experience the joy of friendship with our Lord and Master. It may be that there is much we cannot understand, many difficulties to be surmounted, but "I will never leave you" is as true to-day as when it was first spoken.

The children of Israel at the Red Sea learned that the darkest hour is just before the dawn, and may we not likewise learn the same? But are we not in danger of forgetting Him? Excitement is infectious, and the hurry to be rich is having its effect, not only on the worldling, but, alas! on the child of God as well.

Have we our eyes fixed on the ark, or are we like the many, content to jog along anyhow? Let us, beloved, be alive to our responsibilities and awake out of sleep, for now is our salvation nearer than when we believed. "Behold! I come quickly," is His word to us. Oh, the joy to hear that shout, and then our path of life is finished!

We have not gone this way before, nor shall we come this way again; therefore let us buy up our opportunities, let us redeem the time because the days are evil. If we wish to be of use to our Lord and Master it is here and now we can be so. "How?" someone asks. By doing with your might what your hands find to do. It may not be much, but He who took notice of the widow's mite (possibly not another of the many who went into the Temple that day took much notice of her; yet it was done

because she realised her responsibility) takes notice of us. Depend upon it, beloved saints, what is done for Him does not escape His notice, though not much notice may be taken of us even by those with whom we are in fellowship. The small company in Malachi's day, who feared Jehovah and thought upon His name, though little heeded, it may be, by others, were yet very precious to Himself. What they did was noted in Heaven, and what is done for Him now by us will not lose its reward. (Hebrews vi. 10) When David went to visit the camp of Saul, those who should have welcomed him were the first to find fault. It still sometimes happens that those who should welcome and help are the first to criticise and discourage. Let us, however, have the assurance in our hearts that we are filling the corner God would have us fill; then all will be well. There is no lack of encouragement from God Himself.

“Jehovah is good unto them that wait for Him, to the soul that seeketh Him.

It is good that a man should hope and quietly wait for the salvation of Jehovah.

It is good for a man that he bear the yoke in his youth.”

—Lam. iii. 25-27.

There is work enough for all, for you in your small corner and for me in mine, and the day will declare it. The Lord says—“Behold, I come quickly, and My reward is with Me, to render to each man according as his work is”; and the child of God in whose heart the love of God is answers, “Amen; Come, Lord Jesus.”

W. B.

GONE HOME.

“One generation goeth, and another generation cometh.”—Ecc. i. 4.

“But My righteousness shall be for ever, and My salvation unto all generations.”—Isa. li. 8.

We have been made to experience the truth of the above words of God; in about four months three old disciples have been taken from us to be with Christ, which is far better.

On December 10th, 1911, my own dear father was taken, after 86 years of pilgrimage, 45 years of which—in my remembrance—were characterised by a humble, constant, godly life and walk. He was never prominent in assembly life, being of

a retiring disposition ; but he was stedfast and true, and always ready to *do* as he learned the Lord's will.

He was afflicted with deafness for many years, and with chronic bronchial asthma, from which he suffered much in the last few years of his life, yet in spite of much suffering he was always cheerful and ready to converse concerning the things of God. Only a fortnight before he was taken home our beloved brother Mr. Elson had a long conversation with him, which he kept up until he was completely exhausted. Mr. Elson suggested to him that he had talked with him too long, but his reply was "No, no, not at all. It has done me good."

On February 5th our beloved brother Mr. A. Jewell was called home, aged 66 years, having suffered greatly from cancer for two years. He was well known in the assemblies of the district, and much loved by all who knew him, for his genial and hearty disposition. Mr. Elson, who came for the burial, said, as he laid his body to rest, "To know him was to love him." That which characterised the Macedonian churches was also true of him ; he first gave himself and then abounded in liberality to, and even beyond, his power.

On April 22nd another of our aged brethren was removed from us—our brother Mr. Houghton, aged 76 years. He had been with us in the Fellowship about 3 years. Previously he had been with the strict Baptists for many years. But their meetings being discontinued in the village where he lived, I got into communication with him and others. I found him with a true disciple spirit, a Christian of the old type. He came to the evening meetings, and I also visited him in his home, and found he had been looking up the Scriptures in connexion with what he had heard. I invited him to witness the "breaking of the loaf," and he promised to come the following Lord's Day, and remarked "I have found what you teach to be according to the Word, but I do not like to be in a hurry, and I must learn more about your teachings before I take any steps." On Lord's Day morning he came as promised, and at the close of the meeting he rose and confessed that he believed God was with us, and with tears asked that if we judged him worthy he might be received to share with us in the Fellowship. We felt it to be a near approach to the experience of 1 Cor. xiv. 25.

I was with our brother in the afternoon of the day before his home-call, and in answer to a question—if he knew the Lord to

be precious to him now—he replied “ Yes, oh, yes, very precious.” These were his last audible words, and so he entered into rest.

Since the home-call of these old disciples God has graciously exercised the hearts of my two eldest boys, both of whom have been added, and so we experience the truth of the words of God at the head of this notice.

G. T. REEVE.

SPECIAL NOTICES.

WEST OF SCOTLAND.—We are glad to report that a happy and profitable time was spent at the conference of workers amongst the young in Glasgow on May 11. The West of Scotland was well represented. The first part of the meeting, which was devoted to the hearing of reports of the work throughout the various assemblies, was very interesting. It was felt that this year the reports took a higher form than in former years, and those who gave them showed that they had a keen interest in the work. There was decided evidence that God is working amongst the young. The evening meeting was devoted to ministry. It was our practice in past years to have one of our esteemed elder brethren to address this meeting, but having failed to secure one of them we looked to local talent and arranged for two or three to minister; and while we cannot overvalue the help received in past years it was thought that a specially profitable time was spent. Let us pray that it may bear fruit unto the furtherance of the work, unto the glory and praise of God.—J. HINSELWOOD; J. P. A. TAYLOR.

VICTORIA, B. C., CANADA.—We have much pleasure in making known that we had a visit to Victoria of our esteemed brother, Mr. Robert Brown, of the church of God in Merritt, B.C., who took the opportunity of conducting special meetings for Christians for ten days. The ministry was much appreciated, and saints were refreshed and helped. We pray that the word ministered may bring forth fruit to the praise and glory of God.—JAMES JOHNSTON, ROBERT STEWART, RICHARD ROE.

NORTH-EASTERN DISTRICT.—We purpose (*D.V.*) having our annual conference on August 5th in the Gospel Hall, South Frederick Street, South Shields (Tyne Dock Station). Meeting for overseers is at 10 a.m. Lunch at 12-30 p.m. Meeting for ministry to commence at 2 p.m. Tea at 4-30 p.m. Evening ministry meeting 6-0 p.m. to 8-0 p.m. Ministering brethren and saints are heartily invited; also we shall value the prayers

of the assemblies that God may grant us a time of refreshing from His presence.—WM. FISK ; A. M'KINNON.

LEICESTER.—We purpose (God willing), holding our annual meetings for prayer, thanksgiving, and ministry of the word, on Monday, August 5th, in the Oak Street Rooms, Humberstone Road. Any desiring to stay over night are kindly requested to communicate early with Mr. H. G. Butlin, 6 Wood Hill, Leicester.—CECIL BELTON ; J. P. BELTON.

INNERLEITHEN.—If the Lord will, our annual conference will be held at 80A High Street Meeting Rooms on August 10. Hour of meeting—3 p.m. Saints and ministering brethren are heartily invited.—J. BRODIE, J. CHRISTISON.

BELFAST AND ARMAGH.—The usual conferences will again be held this year on July 12th and 13th, but please note that Belfast will be held on the 12th and Armagh on the 13th, and a hearty invitation is hereby given to ministers of the word, and all who can possibly be present. It is also requested that the face of our God be sought, in order that suitable ministry for these difficult days may be vouchsafed to us, and that one and all, old and young, may get real help as a result of being together. Belfast, July 12th, Shiloh Hall, 79 Victoria Street, commencing at 10 a.m. and continuing till 8 p.m., with two intervals—1 to 2 ; 4-30 to 5-15. Armagh, July 13th, Newry Road Hall, commencing at 11-30 with intervals for refreshments.—DAVID BROWN ; W. J. LENNOX.

CARDIFF.—If the Lord will, the usual conference will be held on the August Bank Holiday, in the King's Road Hall, Canton, Cardiff. Order of Meetings—10.30-11, Thanksgiving and prayer ; 11-1, Conference: subject, "The necessity for private reading of the Scriptures, meditation, and prayer." 2.30-4.30 and 6-8, for Ministry of the Word. Refreshments will be provided in the intervals 1 to 2 and 5 to 6. We seek and shall value prayer for God's blessing on these meetings. Visitors from a distance and ministering brethren who hope, in the will of the Lord, to be present will kindly communicate with Mr. Ed. Foster, 41 Plasterton Avenue.

"THE TRAGEDY OF THE 'TITANIC'"—Second issue now ready. To be had from Mr. Henry Elson (who has removed from Burton), 208 Witton Road, Aston, Birmingham, or from N.T. Agents. Price 6d. per 100 ; post paid 8d ; 5s. per 1000, carriage paid.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

AUGUST, 1912.

No. 8.

A PRIEST FOR EVER.

(Continued from page 75.)

“LET US DRAW NEAR.” This means that when we are gathered together for the breaking of the bread we avail ourselves of our liberty to enter into the Holies even by the blood of Jesus, and it seems fitting that the way of entrance should not be lost sight of, but rather brought vividly before the hearts and the minds of those assembled. It is only by the Holy Spirit that we *can* worship, and He fits us by unfolding to our spiritual gaze the manifold glories of the Lord Jesus Christ, enabling us to taste of His love afresh in the way of His own appointment. “The Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks He brake it, and said, ‘This is My body, which is given for you: *this do* in remembrance of *Me.*’ In like manner also the cup, after supper, saying, ‘This cup is the new Covenant in My blood: *this do*, as oft as ye drink, in remembrance of *Me.*’”

This stands at the very forefront of our coming together in assembly on the first day of each week (see 1 Cor. xi. 18, 33; Acts xx. 7, R.V.). It is a precious ordinance. Its design is precious, and fraught with richest blessing, bringing before our gaze the adorable Person of the Lord Jesus Christ. Let none think we have yet exhausted its fulness. Our hearts have not yet burned within us as they ought, while our hands have handled the precious symbols of His body and blood. God has not received from us yet all that He intends to draw from hearts captivated and ravished with the priceless worth of His Beloved Son. What a glowing testimony was that of Cleopas and his friend when they rehearsed to the Eleven the happenings in the way, and “*how He was known of them in the breaking of the bread.*”

He is the One whose precious blood has given us boldness to enter into God's presence. He is the One who has opened

up that "new and living way through the veil, that is to say, His flesh." And He is the One who is there to welcome our approach and to add His own sweet perfume to our heartfelt, though feeble, praises.

How beautifully and realistically is He brought to our remembrance, and the way of approach set forth in the ordinance which He instituted in the night of His betrayal!

The loaf which we together break reminds us afresh of the giving of His precious body.

"Sign of His holy body, dead,
Who suffered in our room and stead:
Jesus, our Lord."

The cup which we together pour out speaks to us anew of the pouring out of His most precious blood; the witness to His having poured out His soul unto death.

"This speaks of pardon, full and free,
But tells of His deep agony:
Jesus, our Lord."

In the rending of that veil of exquisite beauty, which had for so long prefigured the varied glories of the Lord Jesus, while it divided between the Holy and the Most Holy, we have the answer to His bitter cry, "My God, My God, why didst Thou forsake Me?" while it points us to the new and living way into the presence of His God and Father.

How plainly is the significance of all this expressed in the ordinance!

Might we say,

"Eat, O friends;

Drink, yea, drink abundantly, O beloved"?

for with the meek we "shall *eat and be satisfied*," and, like "all the fat ones of the earth," we shall "*eat and worship*" (see Ps., xxii.)

"For as often as ye eat this bread, and drink the cup, ye proclaim *the Lord's death* till He come."

In this way, having been occupied with "the sufferings of Christ," we are introduced to "the glories" of His Resurrection and Priesthood; and with the excellency of the knowledge of that Blessed One engaging our thoughts and filling our hearts, the result is *then* the outflow of thanksgiving and praise, "spiritual sacrifices, acceptable to God through Jesus Christ." Thus we can "*worship* by the Spirit of God, and *glory* in Christ

Jesus, and have no confidence in the flesh." It is God Himself who has invited us to "draw near," and this we do as "a holy priesthood," "having a Great Priest over the House of God," that we may present unto His God and Father "the fruit of lips which make *confession* to His Name."

"It shall please Jehovah better than an ox, or a bullock that hath horns and hoofs." (Ps. lxi. 31.)

"Now through Jesus' merit, gathered by the Spirit,
Here within the holy place, through Him we boldly come ;
Hearts and voices blending, praise to Thee ascending,
Through our Great High Priest we worship Thee alone.

"Holy, Holy, Holy, humbly we adore Thee,
Honour, blessing, pow'r and might we would ascribe to
Thee ;

Courts of Heaven ringing with the praise we're bringing,
For the One who lives, our living Lord to be."

"Thanks be to God for His unspeakable Gift !"

NORMAN D. W. MILLER.

(*To be continued.*)

HEBREWS XI.

MOSES AND CHRIST.

BEFORE passing from the subject of Moses' faith we desire to draw attention to certain features which are suggestive of the faith of One greater than Moses, even of our Lord Jesus Christ.

First, Moses by faith refused the place of the son of Pharaoh's daughter, and chose rather to identify himself with the people of God. Does not this lead the mind to Phil. ii., as well as to the illustration given in John xiii. ? There we are told of Him who was equal with God laying aside His glory and condescending to the place of a servant, and having become in fashion as a man He further humbled Himself to death, even the death of the Cross. Of this, as we have hinted, John xiii. affords an illustration. None of the sons of men were privileged to behold the emptying of Phil. ii. when He who had commanded took the place of obedience, who had been served by the glorious angels became Himself the Servant ; but though denied that sight we are favoured with another of transcendent beauty, where the Lord, in the knowledge of *who* He was, from *whence* He came, and *whither* He was going, divested Himself of His

garments, girded Himself to serve, and, having poured the water into the basin, stooped low at His disciples' feet to wash them !

In view of such a scene as this, the renunciation by Moses of Egypt's glory and his identifying himself with his brethren, wonderful as it was, is eclipsed by the glory of a greater humiliation, by a glory that excellet.

Again, in the second stage, Moses leaving Egypt in faith and enduring at the back side of the desert, does not this carry our thoughts to the closing days of the Lord on earth ? How did He leave this scene of apparent failure ? Was He despondent ? Did He give up the hope of the Kingdom ? Even before the Cross, when drawing near to Jerusalem on the last journey, we read (Luke xix.) He spake a parable, because they thought that the Kingdom of God would immediately appear, and the parable was of a nobleman who, being rejected by his own citizens, went into a far country to receive for himself a kingdom and to *return*. See Him also on that memorable occasion in Galilee, where the apparently defeated One says "All authority hath been given unto Me in heaven and on earth" ; or trace Him to the throne and hear Him saying of His Father "I will put My trust in Him," to be followed in due course by the words "Behold, I and the children which the Lord hath given Me !"

Thus in a far fuller sense than of Moses is it true of the Lord "By faith He forsook," "For He endured as seeing Him who is invisible." Yet again, Moses, on his return to Egypt, found his brethren involved in Egypt's condemnation, and that, as we may say, in consequence of their rejection of him. The time is coming when the Lord will undertake the mighty task of the deliverance of His people. The Passover Lamb has already been provided, and the blood has been shed, but in a yet coming day that work will need to be applied to Israel in order to effect God's purposes of blessing. When He takes up that people again they will be suffering the due reward of their deeds, but their hearts shall be turned to the Lord, a fountain shall be opened for sin and for uncleanness, and the mighty truth of Isaiah liii. will be brought home to them. Then will they look on Him whom they pierced, and will confess that the One whom they despised, and the report concerning whom they did not believe, who suffered as they supposed as

smitten and stricken of God for His own wrong, was stricken actually for the transgression of God's people. Then the great confession shall be made, "He was wounded for our transgressions."

Thus in that coming day will He in a fuller sense than Moses "keep the Passover and the sprinkling of the blood," and then will He make bare His arm and as Jehovah the Man of War fight for them.

Is it not true, then, that while Moses is a very blessed example of faith, much of the blessedness consists in this, that he points onward to a Greater than himself?

ISRAEL'S FAITH.

"By faith they passed through the Red Sea as by dry land; which the Egyptians, assaying to do, were swallowed up." (Verse 29.)

In these words we are not only presented with an example of faith, but also of its opposite—presumption. Let us recall the circumstances. Israel had already known the value of the blood of the lamb in delivering from divine judgment, and now, although they were slow to appreciate the fact, they were to know the power of God exerted on their behalf. The blood of the lamb had so fully met God's requirements that He had nothing against them; on the contrary His power was now for them.

It need hardly be pointed out that in the sacrifice of the Passover lamb we have prefigured the death of Christ, and in the opening up of the Red Sea His resurrection; while the passage on dry land through it speaks of the likeness of His death which baptism affords. We say this much here that the reader may follow the account more intelligently.

True the lamb has sheltered them from the judgment of God, but if the work ends with that they will still be in Pharaoh's power, and will be of all men most miserable. And thus would it be with us if we knew only of the death of Christ and had no assurance of His glorious resurrection.

The waters of the Red Sea bar their way: no path is opened up as yet. They hear the thunder of the chariots' rush; they behold the might of Egypt drawing near to swallow them up; they hear the proud boast of the adversary. Are we surprised that they are "sore afraid," and that in the fear of abandonment by God they are seen to "weep and lament"? Indeed it

was a dark and bitter experience, but "He who sitteth in the heavens" held the rage of the foe in His restraining hand. The word of God sounds out sweetly in the midst of the despair, "Fear not!" even as under somewhat similar circumstances we get the word "Fear not ye," and "Peace be unto you," words spoken in connection with the resurrection of the Lord Jesus. So here, "Fear not! Stand still, and see the salvation of the Lord which He will work for you to-day." Not only is there comfort in the *word*, but also in the *work*, for the angel of the Lord removes and comes between the Egyptians and the Israelites, and the cloud was darkness to those but light to these on that eventful night. Thus removed from the terror of the foe, they behold the deliverer Moses lifting up the rod, and then, as the mighty east wind exerts its power, the path opens up before their astonished eyes—a path right through to the other side. What a consoling sight it was to them—a work done for them while they stood still! Could they not say "Done is the work that saves"?

But while the first word is "Stand still and see," the second follows, "Speak . . . that they go forward." Now their faith is to be put to the test. They have *seen* the salvation wrought by God, and now they are called to enter upon it—their faith must be demonstrated. With glad, yet deeply solemnized hearts, they went forward. They had no fear that the waters would fall, for they had seen the power of God forcing them back, but nevertheless what a thrilling, impressive, solemn experience was theirs! They descend the slopes of the seashore; the waters rise as walls on either side; the cloud shuts them in. It seems as though they are entering the very jaws of death and of burial too, engulfed as they are in the sea and in the cloud. But, indeed, it is but a figure, a likeness of death; there is perfect security. But who is he that goes before, marking out the way? It is their leader, Moses, and unto him they are baptized. How evident is the obligation they have accepted to follow and obey him in the future!

Let us now glance back on the Egyptians. We think of them as the "world," having their portion here. They are of Egypt and in Egypt. They have not the remotest desire to leave Egypt. They have not known the protection of the blood of the lamb; they have never stood still and seen the salvation of the Lord for them, and consequently they have never heard the word to "go forward." Why, then, do they go forward?

Because their hearts have been hardened through unbelief. They see others doing this thing, and it is evidently of God, and they, moved by presumptuous pride and self-confidence, venture to tread the path of death and to challenge the judgment of God, only to find that that which brings blessing to the believer brings a curse upon the disobedient.

How carefully should we distinguish, then, between faith and presumption, between the Lord's people and the world, between the true subjects of baptism and the false!

We are surrounded by multitudes like unto these Egyptians—men in and of the world, having no wish to leave it, seeking after those things which are in the world, yet, strange to say, they, though strangers to the blood of Christ and unsubdued to the word of God, presume to go through a form (professing the name of baptism) and promise to renounce the world, the flesh, and the Devil. Far be it from us to say that this is universally the case, but it is sadly common. We can have no doubt that there is a present-day application of the word, "By faith they passed through the Red Sea as by dry land," and also of that which follows, "which the Egyptians assaying to do were swallowed up."

S. J. HILL.

WHY ART THOU CAST DOWN?

PSALM XLII.

(Continued from page 70.)

THE psalmist was evidently one who had known God in a very special sense, for his cry is after "My God"—"the living God." It suggests intimate acquaintance and intercourse. David could say "My Shepherd" and in other places "My God." The cry of the Lord Jesus was "O My Father." Paul could say "My God shall supply your need." He had proved God, and could so speak of Him to others. Also before others God had evidently blessed the writer of this psalm, for they say to him "Where is thy God?" He had testified of Him and His works to others, for He had also been "the living God" to him, one whose operations had been manifest in contrast to the nations' gods of wood and stone. He had also been a leader of the people of God in worship, for when his enemies say "Where is thy God?" he pours out his soul to God and calls to remembrance the time when he used to lead the procession to the house of God with the voice of joy and

praise, with the multitude keeping a holy-day. (This, of course, was when God had an earthly tabernacle.) Happy, happy days were those; days of worship when God got something, days of sweet fellowship with God and with his brethren. And through the darkness wrapt around his soul he calls upon himself to hope in God, and his faith looks forward to the time "When I shall yet praise Him for the help of His countenance."

It is only those who live near God that He tries in this way. For those who know but little of His presence would not be sensitive to the withdrawal of His countenance; they would not feel it. Such never get troubled at the hiding of His face. It is those who know Him, who are habitually in communion with Him, who are troubled when He hides His face. "Thou didst hide Thy face; I was troubled." (Psalm xxx. 7.) The Beloved had withdrawn Himself and was gone. . . . "I sought Him but I could not find Him. I called Him but He gave no answer." (Song of Songs v. 6.)

It is a fearful thing to be "greatly beloved" of God. It is such that He tries and polishes, for they are as precious stones unto Him. He chips and shapes them for some special place or special service. Abraham when the sun has gone down passes through an "horror of great darkness" and has a special revelation as to the future of his seed. And he who had the promises offered up his only begotten son.

Jacob at the ford Jabbok (emptying) passes into the darkness of night, and there wrestles with him an angel until the break of day. He comes out of the conflict lamed for life, but a Prince of God.

Joseph passed through the darkness of the prison-house in Egypt—his soul hurt with fetters—but this was God's way to prepare him to be the lord of Egypt and the sustainer of a multitude.

David also, as seen in his prayers and psalms, was caused by God to pass through deep sorrows and trials, and in these by the Holy Spirit he gave expression to words which were prophetically true of our Lord when here upon earth and upon the Cross. And, in the second place, who amongst us has not been comforted and sustained by the very words that the sweet psalmist of Israel uttered? He also passed through such seasons of delight and joy that the Holy Spirit uttered

words through him which spake of the resurrection and triumph of our Lord and the glory which followed.

So we would exhort one another, if called upon to pass through seasons of distress (when it is through no known sin), "Hope thou in God!" What grace we need to "glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope. And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." For the reason also that we may never lose hope were the Scriptures given. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Bunyan describes Christian on his journey heavenwards as taking with him a companion called Hopeful. It was he who, with the key of promise, undid the doors of the castle of Giant Despair, and so both escaped from his hands. It may be that our reader is cast down and disquieted. If so, it may be encouraging to mention the case of one who for nearly four years knew what it was to be "cast down," but through the mercy and grace of God he never lost hope in God. Isolated and away from an assembly of God, he was severely tried by the Adversary, but the lessons he learned in that conflict have been helpful to many.

Another case comes before the writer's mind, of a soul in distress, one who had for the time being lost all hope in God and the future. She was a most earnest and devoted Christian lady. She had bravely battled with adversity and trials for a long time, and she had probably over-worked mind and body, and hope had vanished and the Enemy triumphed. We visited her and found her in a state of utter dejection; her face was the picture of deepest gloom, it was a reflection of her soul. We sought to cheer and comfort her with the words, "Hope thou in God, for thou shalt yet praise Him, who is the Health of thy countenance and thy God!" We quoted the promises of God, but all appeared to no purpose. God had forsaken her, was her bitter, bitter cry. She who had been a succourer of many, was apparently forsaken by God. Thank God, it was only apparently, for the promises of God are yea and amen in Christ Jesus. With rest, kindly treatment, and at last encouraged by the immutable promises of God, hope returned, and with it light and joy from God. We wondered why God should allow such a pattern child to

pass through such a time, for to her God's truth was more precious than her life. Was it that afterwards she might be a greater help and greater comfort to His saints in distress and sorrow? After this severe trial the grace and humility manifested in her life were beautiful to behold. Her poems have been a blessing to many. If this should fall into the hands of one in such distress, we repeat, "Hope thou in God!"

"The darkness will soon be past,
The bitter hour it cannot last.
Hope thou in God!"

THE GIFT THAT IS IN THEE.

MEMORIES of Lystra must ever have filled the mind of the great Apostle, and as he retrospectively viewed his past visits what a diversity of incidents must have crowded upon his vision:—the healing of the impotent man with its attendant results; the deifying of Paul and Barnabas, and again, the reaction, the stoning of Paul and dragging him out of the city.

He had these facts before him in the way of history, but they were not allowed to deter him from his second visitation, a journey which was to have great results, as after events prove.

During Paul's absence, namely, between his first and second journey, the steady progress of a young disciple has been noted by the brethren in these parts, who may have materially fostered that apparent gift, and when Paul at last arrives, what satisfaction they have in presenting and commending him to Paul.

Paul's keen perception and insight into things spiritual detect in Timothy one fitted for the work and "Him would Paul have to go forth with him." (Acts xvi. 3.)

Paul's foresight is measured in the light of later events—Timothy's gift in the light of work and results.

How true it is that "a man's gift maketh room for him and bringeth him before great men." (Prov. xviii. 16.)

The occasion arises when one is needed to combat the growing apostasy at Ephesus, and there Paul leaves Timothy, one capable and fit morally and doctrinally to deal with the tide of doctrinal error that was threatening to sweep away the saints from their steadfastness.

The gifts and callings of God are without repentance, and when God calls He calls one fitted for the work, and Timothy

in the midst of that dark and darkening day is the chosen one fitted for the work. His lustre is undimmed through contact with the vessels of dishonour; his name is inscribed on the imperishable roll of fame as a hero of the Faith.

Each saint individually is possessor of a gift, as evidenced from 1 Cor. vii. 7. "Howbeit each man hath his own gift from God, one after this manner and another after that." Also Rom. xii. 6.—"Having gifts differing according to the grace that was given us." And 1 Cor. xii. 4.—"Now there are diversities of gifts, but the same Spirit."

All cannot possess the same gift, as these scriptures abundantly testify, and while each has a gift no one has all the gifts. Howbeit that which we have is to be furthered and fostered to our own good and the welfare of the community. The little, as well as the great, is essential to the welfare of the whole. (Eph. iv. 8, 12.)

It may be argued that having only one talent very little result can be the outcome of "trading therewith." Is there not the greater need, beloved brethren, for us to bestir ourselves because of this, one talent of the five may be lost or buried, and four remain, but to lose the one is to lose all?

The small stones that fill up the crevices are as essential for the preservation of the building as the blocks that bind the corner. The finely carved and chiselled front may draw out the praise of the admiring throng who can appreciate the thought and labour expended upon them. Elaborate and costly it may be in design and workmanship, but every stone cannot be a corner stone; all cannot be a foundation nor yet a coping stone; each has its specific and assigned place and object, the small as well as the large, and all unite to form the whole in stability, magnitude, and beauty—the large blocks displaying the beauty, the small stone vital to the rigidity and stability of the edifice.

Again—every flower cannot possess the brilliant and delicate tint of the rose, the spotless beauty of the lily, or the deep and rich fragrance of the honeysuckle. Each excels in its own special virtue and yet none is favoured with them all. Countless flowers have budded, blossomed, and faded, where mayhap the foot of man has never trod, yet they have filled the place and function God intended. Some of the most lovely specimens are microscopical in dimensions. Some of the most

fragrant are commonplace in appearance. Yet each in its own place, how precious it is !

The words of the poet aptly illustrate this :—

“ Full many a gem of purest ray, serene,
The dark unfathomed caves of ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

A man's gift maketh room for him, and, truth to tell, there is room enough for each man's gift. It has been given by God for a purpose. It is ours to make the most of it, and by it, “ as good stewards of the manifold grace of God.” (1 Pet. iv. 10.)

How appropriate and timeous was the exhortation to the Man of God, Timothy, and not less so is it to us, “ Stir up the gift of God which is in thee.” (2 Tim. i. 6.) We should ever have before us that “ In all things God may be glorified through Jesus Christ, whose is the glory and dominion, for ever and ever. Amen.” (1 Pet. iv. ii.)

J. WEIR.

SPECIAL NOTICES.

CONFERENCE OF OVERSEERS IN THE ASSEMBLIES IN THE BRITISH ISLES.—The usual meetings will be held, if God permit, in the Christian Institute, Bothwell Street, Glasgow, on Friday and Saturday, 6th and 7th September, 1912. Communications for consideration should be sent to Mr. J. P. A. Taylor, “ Beracah,” Paisley Road, Barrhead, near Glasgow, and word should be sent as soon as possible to Mr. J. Hinshelwood, 12 Kerr Street, N.W., Glasgow, as to how many brethren may be expected from each district. We again urge on our fellow-workers the need for exercise before God that His richest blessing may be realized on these meetings. Adequate representation from each district is very desirable. We shall highly value the prayers of the assemblies for these meetings.—C. M. LUXMOORE ; H. ELSON.

“ WHOLESOME WORDS ” VOLUMES.—Mr. A. Ford Anderson, 13 Rockdove Gardens, Tollcross, Glasgow, has still a number of 1911 on hand. It is very desirable that these should be cleared out at an early date. Send order *now*, with remittance (1s. 1d. each).

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

SEPTEMBER, 1912.

No. 9.

BALAAM.

Two kings have stood in the way of Israel's advance to enter into the land of Canaan—Sihon, king of the Amorites, and Og, the king of Bashan—and both of these kings with their people the Lord has delivered into the hand of Israel, who have smitten them with the edge of the sword. Balak, king of Moab, has heard the report of this people and of their victories, and he has no wish to join issue with them in battle; he is more subtil. He knows a man whose blessings and cursings are to be bought with money—Balaam, the soothsayer, who makes godliness a way of gain. For this man he sends with such words—"Come . . . curse me this people . . . that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed." (Numbers xxii. 6). Great rewards are offered him for his divination if he will but come and do as Balak wishes.

After the elders of Moab and Midian have come with their message and rewards, God comes to Balaam with the inquiry who those men are that have come to him, and when he tells who they are and their message the Lord commands Balaam, "Thou shalt not go with them; thou shalt not curse the people; for they are blessed." Balaam refuses to go with the elders of Moab and Midian to curse Israel, but Balak knows the character of the man with whom he is dealing, and back he sends more honourable princes and still greater offers of

honour and riches to Balaam if he will but come and curse Israel. Here, at this point, Balaam's sad failure becomes very manifest. God's word to him before should have been final on the matter, God having plainly said "Thou shalt not go." Balak has said, "Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honour." Balaam's words to the messengers at the first were "The Lord refuseth to give me leave to go with you," and if Balaam was one that held dear the words of the Lord, as his bold profession apparently showed, how could he listen to such a setting aside of the Lord and His words in the entreaty of Balak? "Let nothing . . . hinder thee." The soul of a man who revered God would have revolted at the insinuation in Balak's words, but not so Balaam's. The bait is too tempting not to be swallowed, and while on the one hand he says that he cannot go beyond the word of the Lord to do less or more, he seeks to get God to change His mind, or perhaps more correctly, he seeks to see if God has changed His mind, and God does give him liberty to go.

It is a solemn thing not to take God's word upon any matter when we know definitely He has spoken and seek unto Him to see if He will change it, or that we can find some other Scripture to change the face of the matter for self-gratification, whether it be honour amongst men of the world or the more subtil deception to give up the truth and to be had in honour amongst the large number of believers who have not come to the knowledge of the truth or have given it up (see 1 Tim. ii. 4 ; 2 Tim. iii. 7 ; Heb. x. 26).

There is no middle path to choose between our own honour and the honour and glory of God when brought into such temptations (note John xii. 43). If we seek to please ourselves by being deceived by our own deceptive hearts upon which the great Deceiver works, then we shall give up the knowledge of the truth with which is inseparably bound the glory of the Living God. We shall then be found in Balaam's way—"Who loved the hire of wrong-doing." How unlike Balaam was to Abraham, the father of the faithful, who believed God, not doubting the veracity of His word nor seeking that it might be changed, though he should be commanded to offer the son of promise in sacrifice, accounting that what God had previously said to

him would come to pass, though to him at that time it was not apparent, and by his obedience (the obedience of faith—Rom. i. 5) he had made more sure the former word; for afterwards God swore by Himself, which added to the promise given before, strengthened the faith of the patriarch, and gave him two immutable things in which it was impossible for God to lie.

The hire of wrong-doing found welcome entertainment in the heart of Balaam, though he coated over his lust for the same with the words "If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God to do less or more." Had he sent them home he would not have been ensnared, but he seeks and gets what he wants—liberty to go. If we seek the truth we will find, and if we seek the lie we may find it; if we forsake the right way we shall be found in the wrong. May our prayer be "Remove far from me vanity and lies," for "They that regard lying vanities forsake their own mercy." If we find the words of God let us eat them and they shall be unto us the joy and rejoicing of our heart, and prize them as being of more value to us than thousands of gold or silver, instead of being found without energy, mourning before Him, turning back from the good rest of God. God having spoken unto us His truth, let us not tempt Him by saying "Is the Lord amongst us or not?" Surely His word is sufficient for us!

Many, it would appear, in the closing days of New Testament times were doing as Balaam had done and were following in his way, and in these days the way is broad and well trodden.

The right way being trodden by any will result in the loss of earthly honour and riches, so far as these being gained by the hire of wrong-doing is concerned, and the gaining on the other hand of eternal honour and lasting riches. We go astray immediately we seek for the word of God to be changed on any matter wherein we feel the burden of the Cross coming upon our shoulders.

When Balaam had received permission to go he rose in the morning, saddled his ass, and went with the princes of Moab, with high hopes of being able to reap the reward of wrong-doing in the cursing of Israel, for it was not till he had endeavoured to curse Israel twice that he was resigned to the

fact that it pleased the Lord to bless them. (Num. xxiv. 1.) God's anger was kindled because he went, and the Angel of the Lord set Himself in the way to be an Adversary against him.

This is a remarkable statement and fact that though he went at the permission of God, yet God was displeased because he went. This shows us when we seek to do the will of God we must have but one object before us—the glory of God—in the doing of it. Here Balaam is seeking apparently to do nothing but the will of God, less or more. Yet the chief object that is before him is the reward of unrighteousness. He is seeking to serve both God and Mammon. So blinded is he that though the ass three times refuses to go forward he does not see the Angel with the drawn sword. Thrice has he beaten his ass, and at last her mouth is opened and she speaks to him with a man's voice and stays the madness of the prophet. The Lord opens his eyes and he sees the Angel and in His words realises how near death he had been. Then Balaam says—“I have sinned . . . now therefore if it displease Thee I will get me back again.” How remarkably inconsistent is this confession and how void of the spirit of true repentance! The confession “I have sinned” is meaningless, for he still wishes to pursue the course he is on, as seen in the words “If it displease Thee,” for he has heard “Thy way is perverse before Me.”

This kind of confession brings no mercy; it is only he that confesseth and forsaketh that obtaineth mercy; lip confession is of no value when not backed up with the acts of true repentance. Balaam is still permitted to go on with the men, but God, as in the case of Jannes and Jambres, will allow him to go a certain length and no further. He will not be allowed to curse Israel, no matter how he tries with all his enchantments. He will only bless the people with the blessing God causes him to utter, albeit he is perverse before God.

Balak meets him and chides him for being so long in coming, and afterwards he takes Balaam unto Kiriath-Huzoth, and from thence Israel is to be cursed. Then they go to the top of Pisgah, but in both instances the curse fails to come, despite Balaam's enchantments. Next they go to the top of Peor, and this time no enchantments are used, and this blessing

closes with "Blessed is every one that blesseth thee and cursed be every one that curseth thee." In Num. vi. 22-27 Aaron was commanded to put the name of Jehovah on Israel in the thrice repeated blessing. From within and without Israel was thrice blessed. After Israel being *thrice* blessed by God through Balaam, Balaam takes up his parable and tells Balak what this people shall do to his people in the latter days.

Balaam has been kept from cursing Israel by the direct intervention of the Lord (Joshua xxiv. 10), but the man who loves the hire of wrong-doing does not stop with this, and though Israel was saved from his *curse* they did not escape his awful *teaching*. In Rev. ii. 14, we have light thrown upon this narrative that we do not find in Num. xxv. He taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols and to commit fornication. If the curse of Balaam failed the teaching did not, for Israel joined (or yoked) himself unto Baal-Peor and committed fornication with the daughters of Moab, and the anger of the Lord was kindled against Israel. The Lord had to come in, in judgment, in the words "Take all the chiefs of the people and hang them up unto the Lord before the sun," and if He had not thus come in it would have meant the complete overthrow of the people. Phinehas also, jealous with the jealousy of the Lord, performs the judgment of the Lord, for which he receives the covenant of an everlasting priesthood, and the wrath of the Lord is turned away from the children of Israel.

God had given Israel His covenant to keep, and, had they kept it, it would have saved them from falling a prey to the teaching of Balaam, and because He gave the law He did not come in to stop the teaching as He had come in to stop the curse. The effect of the teaching of Balaam is the destruction of all separation to God, and with it the destruction of the holy manner of living which that separation to God demands. The forsaking of the right way ends in the teaching of the wrong way. See the terrible work of such persons as follow Balaam's way as described in 2 Peter ii. 18-22—"For, uttering great swelling words of vanity, they entice in the lusts of the flesh by lasciviousness those who are just escaping from them that live in error, promising them liberty," and so on. Sad will be the end of those that are overcome by them.

Who does not feel somewhat of the righteous indignation that burned within the heart of Phinehas, as they think of the beautiful scene described in the inspired words through Balaam of Israel in their tents in beautiful order around the tabernacle, and think also of the dreadful scene of Israel mingling with Moab, and the result of their sin in twenty-four thousand slain by the plague, and this latter all through Israel's hearkening to the teaching of Balaam! Note God's remembrance and judgment of Moab and Ammon for their action toward Israel. God looks upon the Egyptians more favourably than upon them. (Deut. xxiii. 3, 8.)

The same thing spread into New Testament times, and the salvation of the saints then was to refuse to listen to such false teachers and give heed to the words spoken by the Apostles of the Lord Jesus Christ—the holy commandment delivered unto them. Our only safety in these days is to go and do likewise, for if we refuse to obey there is nothing that can save us from becoming a hopeless shipwreck. In the church in Pergamum there were certain that held the teaching of Balaam, though they had not taught it and it would not be seen to those who held fast the name of the Lord and did not deny His faith, and a call to repentance was given, otherwise He would come and make war with the sharp two-edged sword. May there be none of the dregs of such pernicious teaching in us which cuts at the root of our separation to God and results in our mingling with the peoples around. It ought to be true of us "Lo, it is a people that dwell alone, and shall not be reckoned among the nations." Such was God's description of Israel's separation.

"For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? Is it not in that Thou goest with us, so that we be separated, I and Thy people, from all the people that are upon the face of the earth?" (Exod. xxxiii. 16.)

"Even as God said 'I will dwell in them and walk in them; and I will be their God and they shall be My people.' Wherefore 'Come out from among them and be ye separate.'" (2 Cor. vi. 16-17.)

JERICHO.

“By faith the walls of Jericho fell down after they had been compassed about for seven days.”—Hebrews xi. 30.

The children of Israel have crossed the Jordan, and in the power of a new life are in Canaan, but the land, though theirs by promise, is still in the actual possession of the foe. It becomes their business to dispossess the enemy and take possession themselves. The word is “Every place that the sole of your feet shall tread upon, that have I given unto you.”

But before turning the sword against the enemy the knife must be used on themselves. Circumcision—the counterpart of which is death to the flesh by the judgment of the word of God—is performed, and they then keep the Passover, thus beginning anew their life for God.

But Jericho stands over against them with its mighty walls and apparently impregnable strength. Of what avail are swords and spears against walls and gates? They have no artillery to batter down the walls, and it seems impossible for them, with their inadequate equipment, to make any impression on the formidable place.

If left to themselves the case would have been hopeless, but before we look at their doings let us glance at a scene near by Joshua's tent, as recorded in Joshua v. 13.

Joshua beholds a Warrior, fully armed, with sword drawn in His hand, and learns that He is none other than the Captain of the Lord's host, and as Joshua uncovers his feet in humble reverence he receives at His mouth the instructions for the conduct of the war against Jericho, as given in chapter vi. Surpassingly strange are those instructions, evidencing the weakness of Israel, but at the same time witnessing to the great principle of faith in the power of God.

We remark in passing that there are many points of agreement between the book of Joshua and the book of the Acts. The coming of the Captain of the Lord's host to assume the leadership finds its counterpart in the coming of the Holy Spirit on the day of Pentecost, and the victories of Israel point on to the victories of the people of God as given in the Acts. How feeble that little company in Jerusalem! But see, they

continue in prayer and supplication, and then the Holy Spirit comes and leads on to mighty victory.

We return to the case of Israel.

First. The assurance is given, "See, I have given into thy hand Jericho."

Second. "Ye shall compass the city."

Third. The result—"They took the city."

In this case there was no "if" or "may be" or "hope so," but the fullest and clearest promise, so that there could be no room for doubt as to the will of the Lord. How blessed it is to know that whereas there are some matters concerning which the will of the Lord is not clear, and as to which we must say "If the Lord will," yet there are others where there is no room for uncertainty. It was so in this case, nevertheless the answer must be sought and waited for.

In this assurance they confidently go forward and compass the city, reminding one of the word of the Lord in Mark xi. 24—"All things, whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." How suggestive is this word "Compass"! Faith must go right round the object of desire, even again and again, until the object is attained. Suppose there is some sin besetting, something as formidable and difficult to overcome as was Jericho, and yet you know it is absolutely the will of God that you should overcome! How shall you go about it? Compass it by faith and prayer again and again, never despairing nor relinquishing the effort. It may seem at times as though the walls would never fall, but victory will come if you persevere.

Not only is this true of desires of the individual, but collectively there are objects to be attained in the will of God, and the same principle of patient continuance in faith holds good.

But observe one thing in particular. We see the priests going forward blowing continually with the trumpets, as invoking the divine strength for the work, but see how closely they are associated with the Ark of the Covenant. That Ark speaks of Christ in resurrection and of His accomplished work, and in marching immediately before it and blowing with the trumpets there is surely a plain suggestion of what the Lord said—"If ye shall ask anything of the Father in My name He will give it you." This is the way then:—(1) Know the will of God concerning the matter; (2) Compass the object of desire;

(3) Plead continually and unweariedly before the Lord; (4) All in the name of the Lord Jesus.

It may be said that there are many matters concerning which we have no assurance that it is the will of the Lord to grant them. That indeed is true, though the number of such cases—often the product of our own selfish and wrong wishes—is greater than need be. But in all such it is essential that combined with faith in God there shall be submission to His will, in the words “Not my will, but Thine be done.”

The above remark does not apply to the case we are considering, which illustrates prevailing prayer concerning matters evidently in the will of God.

The result of the persistent compassing in faith was that they took the city, as must ever be the case wherever the will of God is known and entered into. And because thereof the Word was written, “By faith the walls of Jericho fell down after they had been compassed about for seven days.”

S. J. HILL.

“WHY ART THOU CAST DOWN?”

(Psalm xlii.)

(Continued from page 94.)

THIS Psalm has that in it which speaks of our Lord Jesus Christ, and can be rightly applied to Him as the Dependent One, who never lost hope in His God.

“Deep calleth unto deep at the noise of Thy waterspouts:
All Thy waves and Thy billows are gone over Me.”

Here is the darkness of the Cross and the Ark passing through the judgment flood. The floodgates of heaven opened; the fountains of the deep were broken up against Him. Truly we can say—

“But none of the ransomed ever knew
How deep were those waters crossed.”

Amidst it all He remembered God, and His refuge was in Him. His cry goes out to God—“O God, My soul is cast down within Me; therefore will I remember Thee.” And He calls

to mind God's deliverances for His people from the land of Jordan and of the Hermonites and from the hill of Mizar.

“ Our fathers trusted in Thee ;
They trusted, and Thou didst deliver them,”

is the remembrance of His soul. From the manger to the Cross He hoped in God. “ Thou didst make Me trust when I was upon My mother's breasts,” and now in the darkness of the Cross He still hoped, He still trusted in God. In certain circumstances it is no sin to be cast down. Our Lord knew what it was to have a troubled soul. “ Now is My soul troubled.” Paul says, “ Cast down, but not forsaken.” James says, “ If any be sad let him pray.”

As the Great Exemplar of faith and hope our Lord looked on to the triumph of resurrection, when God would command His loving kindness in the daytime.

J. DORRICOTT.

(To be continued.)

GONE HOME.

PAISLEY.—In the fifty-ninth year of her age our beloved sister Mrs. John Buchanan, senr., departed to be with Christ on Thursday, 25th July. She had been in indifferent health for some considerable time, suffering much with her heart, and was removed to the Alexandria Infirmary about four weeks previous to her death. Our sister was associated with the assembly in Paisley when the separation from Open Brethren took place, and for many years afterwards, until her husband got work in Pollokshaws and they were commended on to Glasgow, returning to Paisley a few years ago. It was ever a great joy to her to be with the Lord's people and to talk of His wondrous works of grace. Whilst she will be missed by many, her husband will miss her most of all. Her son also and her brother in the flesh and in the Lord, Mr. Peter Thompson of the assembly in London, will also specially miss her. No more will we hear her fervent “ Amen ” here below, but we rest in the assurance that yet with us as saved by the grace of God she shall join “ In that eternal, loud Amen.” which will be sung by all the redeemed in the presence of Heaven's Beloved

One. She was buried on 27th July, our brother Mr. J. P. A. Taylor conducting the service. Remembrance of the sorrowing relatives in the prayers of the assemblies is requested.

SPECIAL NOTICES.

LANARKSHIRE AND DUMBARTONSHIRE.—The annual autumn meeting for ministry of the Word will be held, if God permit, in the Christian Institute, Bothwell Street, Glasgow, on Saturday, 21st September, from 2.30 p.m. till 8 p.m., with interval for tea from 5 till 6. We give a cordial invitation to fellow-saints and ministers of the Word. The prayers of the saints are earnestly desired.

EDINBURGH meetings, as usual, in Buccleuch Halls, September 28th, from 2 till 7.30.

CARDIFF.—It is with much thankfulness to God that we place on record the fact of having experienced an abundant answer to the prayers of fellow-saints for a profitable season in connection with our annual August Bank Holiday meetings. We had the privilege of the presence and ministry of our esteemed brethren Mr. J. A. Boswell, Mr. Williams (of Birkenhead), and Mr. Peddie (of Ilford). On Lord's-Day the 6th inst. Mr. Boswell gave most helpful addresses, which, while addressed especially to the young, were greatly appreciated by all. On Monday morning, as previously announced, the subject for conference was "The Necessity of Private Reading of the Scriptures, Meditation, and Prayer." The following brethren contributed wholesome words:—Mr. Doble (Cardiff) spoke of the *necessity* of these three things on the part of those who desired to be used of God, and gave as examples Isaac, Joshua, and David, and after reference to the great temptations to read and meditate in things not acceptable to God (quoting Ps. xix. 14), urged the young to seize their golden opportunity. Mr. Boswell referred to 2 Tim. iii. as a Divine photograph of apostate Christianity (as Rom. i. was of the heathen world), pointing out the provision of God, in the inspired Scriptures, for our daily salvation therefrom. Mr. Peddie referred to Ps. i., and called attention to the *blessedness* of the man who so walked, delighting and meditating in the law of the Lord. Mr. Gould (Cardiff) read Ps. cxix. 97-104, as shewing what *advancement* one may make in the things of God by reading and meditating

on the Word of God, but to carry out what we learn from God we need the help of God, and this we can get by *prayer*. Mr. Brown (Mountain Ash) referred to Ruth ii. 15-18, and compared the "gleaning" and "beating out" to "reading" and "meditation," with the result of *being sufficed* and *having to spare* for another. Also Timothy's ability to teach and to detect error being the result of his own knowledge of the Scriptures. Mr. Rook (Cardiff) recalled the eagerness for "the Word" which characterised young disciples some twenty years ago, and longed to see the same spirit characterising the young of to-day. Mr. Ebdon (Barry) spoke as to the best time for reading, and commended, from his own experience, the early hours of the morning. Mr. Edgar (Cardiff) suggested that the lack of interest in the Scriptures was the result of not knowing their object, and instanced the eagerness of the children to get hold of a letter which they surmised came from one whom they knew and loved. He then showed, by comparing the "it" of Deut. xxx. 12 with the "Christ" of Rom. x. 6, that the object of the written Word was to reveal the Incarnate Word. Mr. Williams (Birkenhead) concluded the "contributions" (for the time to close had arrived) by exhorting each child of God to make the most of his or her opportunities for reading the Scriptures at whatever time of the day circumstances so permitted, and, as these would vary in each individual case, no rule could be laid down that would equally apply to all. At the same time he agreed with Mr. Ebdon and other speakers that the first thing in the morning was most desirable. He again referred to Joshua i. 8 with its promise of *prosperity* and *good success* as the result of *reading, meditating, and observing to do* the word of God. We might easily fill one whole number of WHOLESOME WORDS with a brief account of the *good things* ministered in the afternoon and evening, and in an extra long (but all too short) address by Mr. Boswell on the Tuesday evening—ready to depart on the morrow—and a most helpful word of exhortation from Mr. Peddie on the Wednesday evening, but merely mention these that the "more abundant thanksgiving" may ascend to God for His kindness to us on this occasion.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

OCTOBER, 1912.

No. 10.

RAHAB.

“By faith the harlot Rahab perished not with them that were disobedient, having received the spies with peace.” (Heb. xi. 31.)

Accustomed as we have been to the contemplation of men of character and godliness; men, moreover, having a relationship to God, we are startled to find this woman accorded a place of honour with the goodly company of the faithful. A woman, heretofore unknown, belonging to an accursed race, to a doomed city, and she herself in no wise better than the people surrounding her; her infamous calling being particularly mentioned as branding her with shame. Such an one finds favour. Of her were the words true, quoted by others at a later time, “Alienated from the Commonwealth of Israel; a stranger from the covenants of promise, having no hope and without God in the world.” Could a more hopeless case be imagined? In such conditions, what advantage would repentance gain?

How then came about the great work? She first heard—not a Gospel message, not a pleasant report—how that the Lord had dried up the waters of the Red Sea and what judgment had already overtaken the kings on the other side of Jordan. She realized what that meant, that God was on His way with the army of His wrath to visit upon the guilty inhabitants of the land their abominable doings. Her heart smote her, for she realized her guiltiness and justified God's righteousness in the matter. She further realized that nothing could withstand the judgment of God, for unlike many who had the idea of local gods, she made the truly noble confession, “The Lord your God, He is God in Heaven above, and in earth beneath.” Truly she “heard” to profit, and, as we know, “faith cometh by hearing.” God, the God of Judgment, was yet not uninterested in this poor woman's fate, and He designed that not only should she be saved, but that she should be made a channel of mercy for others. As we trace the means used to this end

we are constrained to echo the words of the poet, "God moves in a mysterious way, His wonders to perform." Why Joshua should send two spies and what advantage was gained by their dangerous journey it might be difficult to say, but in the over-ruling goodness of God they became, though with no intention on their part, the messengers of hope to that poor benighted soul.

These two men cross the Jordan, and with rare daring enter the city of Jericho, but not unobserved. To the woman's house they are directed by an unseen Hand, and she, her senses being rendered acute, knows who they are. How her spirit must have been moved as she saw the possibility of deliverance within her reach! But to gain the blessing she must be intensely earnest, and strong, undaunted faith must be exercised. It was "now or never!" The issue before her was nothing less than this—was she prepared to judge herself and her people, and to abandon her people and take sides with God and His people? We do not want to overlook the fact that what she did had the appearance of treachery to her city, but as a matter of fact it lay not in her power to save the *city*, but to save herself and as many as she could affect was her *duty*; to neglect the opportunity of such a measure of salvation as could be effected would have been the ruin of herself and kindred, and could in no way have benefited the city itself.

It is clear from the Scripture that while *she* had *faith*, the *rest* were *disobedient*, and being in that condition were unreach-able for blessing. The most she could do was to save herself and her family connections, and the step she took proves, we think, that she had deliberately judged herself and her surroundings, and had identified herself with Israel and with Israel's God, so that Jehovah's enemies were her enemies and Jehovah's people were her people. It is this fact that accounts for and justifies her doings and sayings. To act as she did merely to save her life at any cost would not have been justifiable, but to do so because the living God had opened up a way for her to walk in and that the demands of righteousness required it, was an act of faith indeed.

The reality of her faith is seen in this, that she hid the men, before extorting any promise from them; indeed her faith wrought in this way so that they should be brought under obligation to her. She reminds us of another Gentile woman

who came in her need to the Lord, and, though a Gentile, appealed to Him as Son of David, but being denied on those grounds, she took the Lord at His word, humbled herself to the position He had given her, and consequently claimed the implied promise, so that the Lord said, "O woman, great is thy faith, be it unto thee even as thou wilt" (Matt. xv. 22-28). So with Rahab. She was prepared to abandon her city and people, prepared to befriend her enemies; and having laid them under obligation, she could even demand the blessing at their hands. And this was her line of argument, "Now therefore I pray you, swear unto me by the Lord, since I have dealt kindly with you, that ye also will deal kindly with my father's house and give me a true token." How wonderfully her faith wrought and how pleasing the result! To her, even as to the Syro-Phœnician, it was "Even as thou wilt."

She had two witnesses to her safety—(1) the word of the oath, and (2) the true token. We can understand the significance of the former, for in the matter of *our* salvation we have the promises of the word of God to rest upon. But there was a second witness, and one which met not only the eye of the woman, but also the gaze of the army of judgment; it was a witness to God and also to the woman. The token in Rahab's case was the cord or line which she had used to let down the men by: it was a testimony to the reality of her faith, for it is to this that James alludes in his epistle (chapter ii. v. 25). "Was not Rahab the harlot justified by works when she had received the messengers and had *sent them out another way*?" It seems to the writer that the answer to this is the Holy Spirit, with whom on believing we were sealed (Eph. i. 13), and who further witnesses with our spirit that we are children of God. He is the Witness to us of our salvation, and He is of necessity the Witness to God that we are His. It is to be remarked that the importance of this Witness has been kept much in the background in recent times. People have been referred almost exclusively to the external witness in the Word, and so faith has been reduced to a mere *assent* to doctrine. This has led to a workless faith, a mere intellectual comprehension of truth, which oftentimes has failed to operate in the person unto godliness of behaviour.

We need, and should have the double witness, and should never rest contented without it.

It is to be feared that this poor Gentile will put many to shame in the coming day ; she will doubtless stand up in the judgment and condemn many who, having had greater opportunities than she, have failed to use them, and it may also be feared that her testimony will reflect unfavourably upon many believers, who, while having the word of the Oath, are very indifferent to the testimony of the Spirit. May it be ours to rejoice both in the testimony of the Word and in the corresponding testimony of the Spirit !

S. J. HILL.

“WHY ART THOU CAST DOWN ?”

(Continued from page 106.)

“Unto God, my exceeding Joy.”—Psalms xlii., xliii.

WE have said that one of the chief desires of the writer of Psalm xlii. was his thirst for the living God, to appear before Him as a worshipper. Now in Psalm xliii., which is a continuation of Psalm xlii., he says

“O send out Thy light and Thy truth ;

Let them lead me :

Let them bring me unto Thy holy hill,

And to Thy tabernacle.

Then will I go unto the altar of God,

Unto God, my exceeding Joy :

And upon the harp will I praise Thee, O God, my God.”

What vehement desire is here expressed for God's light and truth to lead and bring him to the Place of the Name, yea, to God Himself ! In passing may we ask if the light and truth here points or answers to the Urim and Thummin, for they were associated with the Place of the Name and were vested in the priesthood, except in abnormal times, such as when Saul and David used them to ascertain God's mind and will (though there came a time when God would not answer Saul by this means) ? 1 Sam. xxiii. 9-10, 1 Sam. xxviii. 6, xxx. 7-8.

Referring to Exodus xxviii. 30, we see the Urim and Thummin were to be placed in the breastplate of the High Priest. This breastplate was four-square ; it was double, and a span was the length thereof, and a span was the breadth thereof. And when the two rings of gold were put on this, with the chains of gold which attached it to the

Ephod, it formed a kind of pouch or pocket, and *in this* were placed the Urim and Thummin, and also the four rows of precious stones on which were engraved the names of the twelve tribes of Israel. Ex. xxxix. 8, 9, 10. (We invite the reader's attention to the difference between "on" and "in" of verses 7 and 10.) It was the function of the High Priest to enquire from the Lord, and the Lord answered and gave His will by means of the Urim and Thummin. Numbers xxvii. 21. It rightly pertained to the tribe of Levi, of whom came the Aaronic priesthood. Deut. xxxiii. 8. In the days of the returning to the Place of the Name and restoring things according to that which was written the Governor gave commandment that they must not eat of the holy things until there stood up a Priest with Urim and Thummin. Ezra ii. 63. The Urim and Thummin means "the Lights and Perfections." Do the Urim and Thummin, and the Psalmist's "Light and truth," answer now (as we have in the Sacred Scriptures the complete revelation of God's mind and will) to the Spirit and the Word of God? The Divine Light (the Spirit) shines upon the perfections of God's Word, and this is that which will lead and bring the seeking soul to appear as a worshipper before God. The writer was speaking to a believer and showing God's desire for His saints to walk in His truth, when he replied "I made it a matter of prayer, and God led me to join the Baptists." We hesitate not to assert that God could not have led here, for He cannot lead contrary to His Word, which condemns sectarianism. The Word of God is perfect and therefore gives perfect guidance, but it needs the Divine light of the Holy Spirit to shine upon it before its perfections can be truly known. One has said "The perfections are there (in the Word) for the light to shine on, that those perfections may glitter and sparkle in their Divine beauty. It is the light of the Holy Spirit shining on the Word that gives it its pre-eminent excellency. The perfections are there, but the light must reveal them. And, as in natural things the colours are not in the objects but in the light, so in spiritual, the light of the Divine Spirit adds a glory as well as reveals perfection."

So the psalmist knew that when God sent out His light and truth they would lead and bring to God Himself. And by faith he anticipates the answer to his cry; and sees himself approaching, and in the distance he sees "the holy hill":

he comes nearer and sees "the tabernacles"; but these, amiable as they are, are not the goal of his soul, and he draws still closer unto the altar of God (probably the golden altar) to appear as a worshipper. But he knows full well that the altar is nothing without the Divine Presence, so his soul reaches out and comes still nearer and finds its object in "God, my God, my exceeding Joy." And there with a full heart he gives vent to praise and adoration before Him. All this he anticipates by faith—

"For I shall yet praise Him

Who is the Health of my countenance, and my God."

Now what should our souls learn from what we have written?

Firstly, that the Holy Spirit and the Word are inseparable. That the perfections of God's Word can only be seen by the Spirit's light, and by this means God's mind and will are revealed.

Secondly, that the soul that thirsts after God will not be content by *knowing* His will only, but by *doing* it. This will always be an uphill path, even as wherever Jerusalem was approached from it was hilly. It will be no easy matter for the soul to be a doer of God's will. The question is asked,

"Who shall ascend into the hill of the Lord?

And who shall stand in His holy place?"

And the answer comes,

"He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto vanity,

And hath not sworn deceitfully.

He shall receive a blessing from the Lord,

And righteousness from the God of his salvation.

This is the generation of them that seek after Him,

That seek Thy face, O God of Jacob. Selah."

—Psalm xxiv. (See also Psalm xv. and
Isaiah xxxiii. 14-16.)

By virtue of the atoning work of Christ we are made fit for the presence of God—made the righteousness of God in Him. Accepted in the Beloved, Christ is made unto us righteousness, a righteousness equal to the unsullied holiness of that holy throne. This gives us our standing before God, clothed with a righteousness entirely the work of another. This gives us our title to draw near:—"Having therefore, brethren, boldness to enter into the holies by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say His flesh." Heb. x.

Whilst this is blessedly true and the only basis for drawing near, yet if we are defiled by unconfessed sin we cannot be worshippers, and it still remains unalterably true that the one who enters inside that holy place must wash, as a believer, at the laver. It is "He that hath clean hands," and again, as expressed in Hebrews x., it must be "With a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." This is a work which, as priests, we must do for ourselves, and it is essential to everyone who desires to appear as a worshipper before God. The laver points to the Word of God which reveals our defilement and leads to our putting away the same. As expressed in the words,

"Wherewithal shall a young man cleanse his way ?

By taking heed thereto according to Thy Word."—Psalm cxix. 9.

"The washing of water with the Word."—Eph. v.

We repeat, there can be no drawing near to God as worshippers, where defilement is, apart from this cleansing. Look at the case of Jacob when God appeared unto him and said "Arise, go up to Bethel and dwell there; and make there an altar unto God." Gen. xxxv. Now Jacob knew that he and his could not go up to that which to him signified God's presence with the defilement which he and his household had contracted. So he tells them to put away the strange gods, and to purify themselves and to change their garments. Why? Had he not said "How dreadful is this place"? He had learned that "Holiness becometh Thine house, O Lord."

Further, when God met him at the first, the place was to him "Bethel"—House of God—but now, when he rears his altar as a worshipper at the same place a second time, it is "El-Bethel," that is, the God of Bethel—the God of the House of God (like the subject of our psalm, "Then will I go unto the altar of God, unto God, my exceeding Joy"). Here is progress in Divine knowledge. He lays hold of the Person of the Place, and this Person before whom the seraphim veil their faces, crying "Holy, Holy, Holy," requires holiness of life and righteousness in action from those who appear before Him as worshippers.

Let there be no mistake about it. We may break the bread and drink of the cup, but if there is defilement upon us there

can be no entering inside the veil or any true remembrance of our Lord Jesus Christ. "Let a man examine himself, and so let him eat."

Thirdly, let us solemnly remember that "the holy hill," "the amiable tabernacles," "the altar of God," are not God Himself. Or in other words His truth, His things, His order and mode of worship are not Himself. His altar and Himself must be linked together. And it shows spiritual declension when the soul becomes occupied with His things apart from Himself. How loud was the boast of backsliding Judah, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these," whilst their actions showed they were far from Him. How stern in their outward ritual were the Scribes and Pharisees, yet they passed over judgment and the love of God, and crucified Him of whom all this ritual spake!

If the soul is to be kept right it must be "God, my God, my exceeding Joy." It must not only be "Bethel" but "El-Bethel"—the God of Bethel; not the Ark only, but the God of the Ark.

J. DORRICOTT.

A PRIEST FOR EVER.

(Continued from page 87.)

"Let us hold fast the confession of our hope that it waver not."

When we drew attention to "the hope" of Heb. vi. and vii. we pointed out that it is not the blessed hope of the Lord's coming that is referred to but a hope through which we draw nigh unto God, entering into that which is within the veil, whither, as a Forerunner, Jesus entered for us. Nevertheless we cannot well separate it from the hope of the Coming, for the one really merges into the other. Like the second coming of the Lord itself, which has in it two very distinct events, and yet it is one coming—His coming to the air as Son of God for His Church, and then to earth as Son of Man, to reign—so we have two distinct aspects of one hope, that by which in the meantime we draw nigh unto God, centred in the Forerunner, who has gone in, and that which has for its blessed consummation the coming again of the Lord to receive us unto Himself, that where He is there may we be also. "So shall we ever be with the Lord."

In the precious ordinance of the Lord's instituting, standing as it does at the forefront of our Lord's-Day morning meeting, we are thus at the very outset reminded of this twofold aspect of the hope. For it is by the One whom we remember and whose death we shew forth, now raised up and glorified, that we draw near unto God with true hearts in full assurance of faith, "till He come."

When He does come we shall no longer require the Feast to bring our Redeemer to view, together with His mighty love and gloriously triumphant death, for we shall then have *Himself* in all the tenderness of His manhood and in all the glory of His Godhead. There, in spiritual bodies, conformed to the body of His glory, we shall worship and serve, eternally energised by the wondrous sight of the Lamb that hath been slain.

If we realise at all the honour and the privilege which are ours during these all too brief periods of being together, the divine injunction "This do in remembrance of Me" will not fall upon dull ears. Like the Psalmist we will love the Habitation of God's House and the Place where His glory dwelleth. It will be our chiefest joy to draw near to that

"Glorious Seat,
Where God the King
Shall shortly bring
Our willing feet."

When together

"Feast after feast thus comes and passes by,
Yet, passing, points to the glad feast above,"

reminding us that "Christ also, having been once offered to bear the sins of many, *shall appear a second time*, apart from sin, to them that wait for Him, unto salvation." Just "a very little while, He that cometh shall come, and shall not tarry" (Heb. ix. 28, x. 37).

At no time do we manifest more definitely that we are holding fast the confession of our hope, and that we are of "them that wait for Him," than when together on the first of the week. The *confession* of our hope has due expression in what we together *do* and in thanksgiving and praise which is the outcome of meditation upon the Lord Jesus Christ. Let us then "Hold fast the confession of our hope that it waver

not, for He is faithful that promised ; and *Let us consider one another to provoke unto love and good works.*"

Although engaged in such high and holy service, this final "Let us" of the passage has its place and is necessary. It is most blessed, too, and there is abundant room for exercise of heart therein. If there is the worthy Remembrance of the Lord Jesus, then God's portion is not withheld, and He will receive through our Great Priest, from worshipping, adoring hearts, the overflowings of a goodly matter.

Following upon this we may be assured of the fitting word of exhortation or of teaching, "*The manifestation of the Spirit to profit withal.*" There is, we repeat, abundant room for real exercise of heart herein, and it becomes ministers of the Word to remember that "the talk of the lips tendeth only to penury," and that Ecclesiastes v. 1, 2, is among the things which were written aforetime for our learning.—NORMAN D. W. MILLER.

(*To be continued.*)

EPAPHRODITUS.

THE Apostle Paul in Phil. ii. 25 writes in glowing terms of the one who had been their messenger to minister to his need.

"But I counted it necessary to send to you, Epaphroditus, my brother and fellow-worker and fellow-soldier." How it must have cheered and refreshed the bondservant of the Lord Jesus in his conflict and suffering for the Name to meet with one with whom he had so much in common !

Epaphroditus had been sick nigh to death, and desired the fact to be withheld from his fellow-saints in Philippi, that they might be spared the grief which he knew such news would cause them.

And he was sore troubled when he knew they had heard of it.

Most in such circumstances would have desired it widely known, to have the condolence of others ; not so he. "He longed after them all" ; though amongst them there may have been some who were not very lovable, not easy to get on with, yet all are included.

Maybe it was not so much a matter of what they were as Whose they were that weighed with him !

Does our love to fellow-saints seem weak and poor by comparison ? If so, may it be ours to drink more deeply from the spring whereof he drank that our cup might run over and flow out to our fellows. (John xv. 12.)

THOUGHTS UPON THE PASSOVER.

FORTY years have now well nigh gone since the day Moses forsook Egypt by faith* and found a home with the Midianite priest, and but little is said of him until God's purposes ripen and he again appears upon the stage of God's dealings with Israel. Moses is following the pastoral life of shepherding his father-in-law's flock, and he led the flock to the back of the wilderness and came to the mountain of God unto Horeb.† Here he sees the wonderful sight of a burning and yet unconsumed bush, and upon his approach thereto God speaks to him and gives him the great commission to go and bring the children of Israel out of the land of Egypt. His life in the wilderness, tending the sheep, has no doubt been one in which he has learned much from God and developed many excellent traits which were latent in him and could not have been developed in the court of Pharaoh as they were during his shepherd life in the wilderness. Yet even the veins of faithfulness and meekness‡ which greatly enriched the character of this mighty man of God in God's sight, and also in the sight of all the people of God then and now, did not shew the fine quality at the first when alloyed with timidity; but what mortal with foresight and apprehension of the stupendous task that lay before would not have said as he did "Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?" "Certainly I will be with you," is God's answer, "and this shall be a token unto thee that I have sent thee, and when thou hast brought this people out of Egypt ye shall serve God upon this mountain."|| This is the token, and to this mountain—Horeb—the people must be brought to serve Jehovah as His people after their deliverance from the hard servitude of Egypt. God's way then, and also now, is to send men from Himself to bring others to Himself; this is seen in the coming of God's Son, our Lord Jesus, who died, the Just for the unjust, that He might bring us to God. §

Moses must see that he does not stop short of the place where God appeared to him, not even to lead them direct into the promised land, but by that route which appears rather to take them away from Canaan, yet it is the way to God, to serve Him.

(To be continued.)

J MILLER.

* Heb. xi. 27. † Exod. iii. 1. ‡ Numb. xii. 3, 7.

|| Exod. iii. 11-12. § 1 Pet. iii. 18.

SPECIAL NOTICES.

BLACKBURN.—Our annual Conference for teachers and others interested in the work of the Lord amongst the young will be held (*D.V.*) in the Oxford Hall, Oxford Street, Blackburn, on Saturday, October 26th, 1912, commencing at 3 p.m. The subject proposed for consideration is "How best to combat the growing spirit of infidelity amongst the young." We desire an early intimation of any coming to the Conference, and Assemblies finding it inconvenient to be represented are urgently requested to send reports of the work in their midst. In the meantime prayers are requested that God may make this purposed coming together a time of blessing. Communications to be addressed to Mr. T. Harkness, Featherstone Villa, Wilpshire, Blackburn.

MELBOURNE, AUSTRALIA.—Those who know the addresses of any in the Fellowship who have gone to Melbourne might please send these on to Mr. J. P. A. Taylor, Beracah, Barrhead, near Glasgow, *at once*.

Now in the Press, booklet by Mr. W. J. Lennox—"GOD'S HOUSE AND MAN'S HOUSE." This is a Review of a book recently issued, and in dealing with which there is not only a powerful refutation of error, but also a valuable contribution of truth upon the important subject of the House of God. A very special effort has been made to produce this booklet at a price that will enable friends to readily buy, read, and circulate wherever such a booklet would likely be helpful. The size is about 5 in. by 7. 32 pages. Good quality paper. Tinted cover. The price is ONE PENNY—less than half of what is frequently charged for a booklet of this size and quality, even when published in circles where a large circulation is ensured. We hope friends will cooperate in this effort by now sending orders for as many as possible. Obtainable from N. T. Agents, or immediately on publication from Mr. H. Elson, 208 Witton Road, Aston, Birmingham. All orders despatched promptly and in rotation. (Note.—Considerable saving is effected in cost of postage by ordering a number of copies together. Thus, 20 copies would cost 4d, 10 copies 3d, and less than 10 ½d per copy postage.) Also in preparation new Gospel booklet, by Mr. C. B. Oxley. Particulars next month, *D.V.*

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

NOVEMBER, 1912.

No. 11.

A PRIEST FOR EVER.

(Continued from page 118.)

“Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.”

WHILE we have been referring more particularly to the meeting of the Lordly morning, it is worth noting that the word “assembling” here means “extra-assembling,” and seems therefore very definitely to include other comings together of the people of God—“the prayers,” for instance. (See Heb. xiii. 18.) It is imperative that the claims of the Lord should be recognised, and hence the intensely solemn words which follow this exhortation in Heb. x. Even in the days of the Hebrew Christians the day could be seen drawing nigh when increasingly there would be the tendency to forsake such assemblings together. Especially is this the case where faith weakens, which it is prone to do when trials and difficulties increase and when there is opposition from those to whom the Lord and His claims are nothing. So zealous were those Hebrews after they had been enlightened, that they had endured a great conflict of sufferings and thought it quite worth their while to go the length of taking joyfully the spoiling of their possessions, because they were possessors of better things. They were reminded of this, and encouraged by being pointed to what faith had accomplished in the days of yore by those whom God has worthily mentioned in chapter xi., and then their gaze was directed to our faith's Princely Leader, the Lord Jesus, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. Up to that point they had not “resisted unto blood, striving against sin.” (Ch. xii. 4.)

If the day of declension and forsaking could be seen approach-

ing in their time, how much more so in this our day? To the present writer there is great need for real exercise of heart before God in this matter, and urgent prayer in the spirit of 1 Tim. ii. 1, 2. "The affairs of this life" are steadily encroaching upon the Lordly day, and with the rush and demands of labour and the like, one sometimes fears being robbed of these high privileges altogether. Instead of its being "a holy day," it is becoming more and more "a holiday" to those who are lovers of pleasure rather than lovers of God. May we continue to give good heed to that voice of gentle stillness, "This do in remembrance of Me." And again, "Let us draw near." And again, "Let your requests be made known unto God." And again, "Not forsaking the assembling of ourselves together, as the custom of some is." "*For if we sin wilfully after that we have received the knowledge of the truth,*" and so forth.

How very solemnly this comes in here. If through causes over which we have no control we are kept from Lordly observances, well; but if we become neglectful of His claims and deliberately give His things a secondary place, and thus by choice be sinning, let us not forget that "the Lord shall judge *His people*." "A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified (note Matt. xxvi. 28, Acts xx. 28 R.V.M., Heb. xiii. 12), a common thing, and hath done despite (insult) unto the Spirit of grace"?

Let us beware, we would repeat, of this "custom," remembering the Spirit's question of old, "Will a man rob God?" For if there is the "forsaking" there will also be the robbery. Rather "let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe; for our God is a consuming fire," and this in the light of Joel i. 13, 14, 16., Rom. xv. 4.

"Ye have need of patience, that, having done the will of God, ye may receive the promise.

' For yet a little while,

He that cometh shall come, and shall not tarry.

But My righteous one shall live by faith :

And if he shrink back, My soul hath *no pleasure* in him.' ”
 “ Follow after peace with all men, and *the* sanctification without which no man shall see the Lord (note Ps. xxvii. 4, lxiii.2), “ looking carefully lest there be any man that falleth short of the grace of God . . . lest there be any profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears. For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words ; . . . but *ye are come* (ye have approached) unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn (ones) who are enrolled in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.”

When we consider the grace of God mentioned here in Heb. xii. 15, “ lest there be any man that *falleth short* of the grace of God,” we see something of the scope of God’s grace. How many there are who only think of grace in relation to deliverance from sin’s penalty, whereas this is only the Divine starting point. A perusal of Peter’s first epistle, for instance (including as it does instruction concerning the spiritual House and the Priesthood), should satisfy the reader as to this. And remember the Spirit, through Peter, ends by stating—“ *This is the true grace of God : stand ye fast therein.*” (1 Peter v. 12.) Is this the grace wherein you stand ?

Here in Hebrews we find a sufficiency in the grace of God which enabled the Hebrews, and which is sufficient for us, to approach “ unto Mount Zion.” What a calamity, after being enlightened and receiving the knowledge of the truth, to *fall short* of this !

“ Out of Zion, the perfection of beauty, God hath shined forth.” Is it any wonder that we find such a longing desire expressed in Ps. xliii 4 ? Or, again, the language of Ps. lxxxiv. ? And in considering Him who is a Priest for ever after the order of Melchizedek, that holy and exalted One, should not such longings be begotten in those who claim to be His ? Should

not the "*unto Whom coming*" of 1 Peter ii. 4 demand from such more careful and prayerful consideration? Surely

"Blessed is the man whose strength is in Thee ;
In whose heart are the highways to Zion."

In these days with the many, alas ! the highways are unoccupied, and the travellers walk through *byways*. (See Judges v. 6.) "Itching ears" (2 Tim. iv. 3) and "tossed to and fro and carried about with every wind of doctrine" (Eph. iv. 14), are characteristic of the day. The many seem to love to have it so, but notwithstanding, the preciousness connected with *Zion* and the Blessed One who is therein, remains for those who are prepared to believe God. (1 Peter ii. 7.) They are not many, it is true, but "He is not ashamed to call them brethren," and "where two or three are" is language in keeping with a remnant day, "the day of small things."

How touchingly does He speak—"Return, O backsliding children, saith Jehovah, for I am a husband unto you : and *I will take you one of a city, and two of a family, and I will bring you to Zion* : and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding." (Jer. iii. 14, 15.) "One of a city and two of a family" ! The significance of this proportionately is very wonderful. It is not two of a city, and one of a family ; but "one of a city, and two of a family." In the midst of the stolid indifference of these present days, those words have been peculiarly precious to the writer ; because, in God's gracious dealings with us, He has not departed from this *His* way in remnant times.

NORMAN D. W. MILLER.

(*To be concluded.*)

THE TIME WOULD FAIL TO TELL.

HEB. xi. 32. Thus far the writer of Heb. xi. has proceeded in his review, selecting from the records of the past some striking illustrations of his thesis that faith is the assurance of things hoped for, the conviction of things not seen. It has been but a selection, for many instances of faith have been passed by ; but, on the other hand, the selection has been so judiciously made as to cover almost the whole ground. A purpose was to be served in making this record, for it was not merely to be a roll of honour, but was to furnish help and

encouragement for those who later on should be called to follow in the same path. We must bear in mind that "these things *happened* unto them by way of example," and further that "they have been *written* for our admonition."

It seems as though the writer, after penning these few lines, realises he has undertaken a task which grows under his hand; the army of the faithful is a great host, and he sees the worthies stretching out before him in an interminable line. To count all, to point out the features of their faith, would be a task too great, and further, it is not necessary to his purpose. Having indicated the principles of interpretation, having shown the nature of faith in a variety of circumstances, he may well leave it to others in a later day to supplement the list. But how suggestive and encouraging to us, in an unbelieving day, to read that "the time would fail to tell" of all those who have trodden that path enduringly to the end; of the multitudes who have lived by faith and died in faith.

How long a period remained unexplored before the writer of Heb. xi. ! Each succeeding age would provide its contingent to the army of the faithful, and oftentimes that period which was the darkest would show more clearly the stars of light, and the desert that was most barren would yet be relieved by some evidences, and those not a few, of plants flourishing in the midst of sterility. The book of Joshua has hardly been touched, though in that generation the men of faith were in the ascendant and were a great multitude. Then the Judges: how rich that period was in men of faith! as also in David's time and of the kings succeeding! If we think of the Prophets, what a choice company do we see, such as in the midst of general defection and ungodliness recalled men to the truth with "Thus saith the Lord"! The day of small things also, following on the return of the remnant from Babylon: cannot that furnish many whose spirits God had raised? And when that testimony waned and men became indifferent, we see a little company "who feared the Lord and thought upon His name." Thankfully we acknowledge that every age has furnished blessed examples of faith, and although the names appear not in Heb. xi., yet they shall be found in "the book of remembrance written before Him."

The record ends by a grouping together of a few more

names and of a few different circumstances in which God has been honoured by His people. Brief is the reference, and room is left in which we may fill up the details according to our appreciation of the record of the lives of such. There pass before us the king-like figure of Gideon, who in a day of faint-heartedness dared to prove that the God of his fathers was *his* God; Barak, who, in a day when the rulers ceased and men sought their own things, heeded the call of God and took the lead in the unequal war; Samson, who, reduced to weakness and blindness through his own fault, sought unto his God and in His strength slew more of his foes in his death than he had slain in his life; Jephthah, who, though an alien to his brethren, wrought for God and maintained his oath even to his own hurt; David, the hero of the sling and stone; Samuel, whose faith was shown by having an open ear when others were deaf to God; and the Prophets, men facing obloquy and hate and witnessing in season and out of season, truly God's "handy men," able to go anywhere and to do anything.

And then ponder some of the circumstances in which faith triumphed—kingdoms subjected to God; righteousness wrought in days of lawlessness; promises obtained when no encouragement appeared; lion's mouths stopped because God's angel was taken by faith into the den; the power of fire quenched because one like unto the Son of God was with His servants "who trusted in Him"; the hurtful sword avoided by those who looked to Him; strength succeeding weakness when the man of faith encouraged himself in the Lord his God; valour increasing in conflict until the sword seemed to become a part of the hand; armies of aliens fleeing before such as Jonathan and his armour-bearer.

Women also, as in all else, have honourable mention in this list, such as the woman of Shunem receiving back her dead; and others (oh, the power of faith!) triumphing over the agonies of the body and choosing death rather than life because they had their eye fixed on a better resurrection; not accepting deliverance when it was offered, because the cost was too great. But why paraphrase the record when the inimitable words of Heb. xi. are before us—

"And others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with

the sword ; they went about in sheepskins, in goatskins ; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth."

Shall we speak of these as examples of passive faith ! By whatever words we describe them, we shall readily confess it requires as true a faith to accept death by the sword as to "escape the sword." Faith in each case and on each occasion will understand how it is rightfully to manifest itself. Did the writer contemplate what an extension of the list of such sufferers the succeeding centuries of the present era would provide ? The heart is distressed to contemplate the appalling records of the malice of men and demons which the period succeeding the Cross has presented. Before such records the earlier sufferings pale and are eclipsed. Are we not moved to say "How long, O Lord, holy and true, dost Thou not judge and avenge the blood of Thy servants !"

They none of them actually received the promise as to its fulfilment, albeit their faith rejoiced in the prospect, and moreover they were not left destitute of Divine witness as to their faith ; so they died and made room for others, who carried on the testimony and are carrying it on still, for the period of waiting is yet incomplete. Men are still dying in faith, and the promise still awaits fulfilment, but nevertheless it will come, for yet a little while and He that shall come will come and will not tarry, and so even now, as ever, the injunction is for "My righteous one" to "*live by faith.*" S. J. HILL.

THOUGHTS UPON THE PASSOVER.

(Continued from page 119.)

Passing over the period that intervenes, we find Moses before Pharaoh for the last time on behalf of the children of Israel, and to Pharaoh he says "Thou hast spoken well, I will see thy face no more."* Nine plagues have fallen in succession on Egypt, and now the last and greatest of all hovers over the land waiting the midnight hour when the destroyer in stately hall and dungeon cell shall lay the pride of Egypt low.

* Exod. x. 29.

This judgment, the slaying of the firstborn, God knew would leave Pharaoh grief-stricken and momentarily subservient to His will, and Pharaoh urges Moses and Aaron, with Israel, to leave immediately to go and serve Jehovah as they have said to him.*

At this point it is important to notice that Moses in his mission to Egypt as the deliverer of Israel under God ends with the Passover; never again did he seek Pharaoh upon his throne to let the oppressed nation of Israel go. The high and mighty hand of Jehovah has fallen in judgment; the blood of the Passover-lamb upon the houses of the Israelites satisfies Him, and He passes over them, but He passes through the other houses, and of these there was not a house in which there was not one dead.† That night was the time when they ceased forever to be bond-servants of Pharaoh, and from henceforth Jehovah was to be their Master, and Him only must they serve. Of this fact He reminds them again and again afterwards; how He brought them out of the iron furnace of Egypt.

The Passover stands at the beginning of Israel's national history as the time when they as a people begin to travel Godward. This great truth comes before them year by year when the males leave their homes in the land of Canaan to appear before God in the place of the Name, there to keep the Passover in its appointed season, according to its statutes and ordinances. It is the great foundation upon which the superstructure of God's dealings afterward is erected, and if He wants to humble them and bring them near to Himself He reminds them of what He had done for them and done to the Egyptians. A true apprehension at the beginning of the year of their own smallness and of the mighty work of the Lord as they keep the Passover would bring them into a worthy condition of deep exercise of heart which would enable them to enter into the deep spiritual significance of the service of the Lord, without which it would be the husk without the kernel. Year by year God would have them brought back in spirit to Egypt, so that they would start from there in the service of the Lord which lay before them in the year upon which they had entered, and this service must ye performed in the mountain of God—in the place of the Name.

* Exod. xii. 31.

† Exod. xi. 30.

There are several points worthy of notice in connection with the Passover.

It was Jehovah's Passover. (Exod. xii. 27. Lev. xxiii. 5.)

It was sacrificed unto the Lord, of the flock and the herd. (Deut. xvi. 2.) (In Egypt it was a lamb of the sheep or goats, but afterwards it appears that they might also take of the herd.)

The blood was offered with unleavened bread only. (Exod. xxxiv. 25.) It could only be sacrificed at the place of the Name, and could not be sacrificed within any of their gates. (Deut. xvi. 2, 5.)

It would appear that it was the blood of the Passover that was sprinkled by the priests in the keeping of the Passover in Josiah's reign. (2 Chron. xxxv. 11.)

The slaying of the Passover seems to have been the Levites' duty in this feast of the Lord, and after being roasted it was given to the people. (2 Chron. xxxv. 10; Ezra vi. 20.)

Evidently, from the foregoing facts, the keeping of the Passover was not separated from the House of God, and from the priestly service of the House, in the mind of God.

The ordinance of the Passover was such that no alien could eat thereof, only those who were circumcised, but if a stranger truly desired to join in the feast he and all his males had to be circumcised, and then there was liberty to eat, for there was one law for the homeborn and for the stranger. (Exod. xii. 43-49.)

No person that was unclean could eat thereof during his uncleanness, but allowance was made for such, and for those afar off on a journey. On the same day, a month later, they could observe it according to its statute and ordinance. (Numbers ix. 1-14.)

Thus we see that God was careful both as to the persons themselves and their condition, whether they would be privileged to keep the Passover or not.

Between the Passover kept in Egypt, and Christ upon the Cross, there is a definite link in the words "Our Passover also hath been sacrificed, even Christ.*"

The Passover formed the foundation of the dealings of God with the Israelites, and from the Passover they began to come

* 1 Cor. v. 7.

to God, and each fresh year that they entered upon they began with the Passover.

In the remembrance of the Lord Jesus we are brought back, week by week, to the mighty facts of His incarnation and passion, and we see Him who said "A body didst Thou prepare for Me. . . . I am come to do Thy will, O God," * and "It is finished." † We also hear His words in the living present—"This is My body which is given for you; this do in remembrance of Me." ‡

His coming from God and giving Himself are essential if we are to be brought to God, but there is another truth of equal importance, and that is, His resurrection from the dead and His ascension to the right hand of God. In the remembrance we have the Lord brought before us, but we cannot confine our thoughts of Him to His suffering on earth, we must also rejoice in the fact that He lives. He who died is now the Living One, who became dead, but is now alive for evermore.*

Each remembrance we are brought back to gaze by faith upon that deep unfathomable mystery of the incarnation—the Mystery of godliness—and as we ponder on the greatness of God's gift to us we are enabled to give to Him in return. There is nothing so effectual, nothing so sublime in its simplicity, to bring the Lord Jesus before the heart of His people as the remembrance instituted by Himself on the night of His betrayal. No one reading the words in 1 Cor. xi. 29 can fail to be struck with the dread solemnity associated with the remembrance of the Lord, how that if there is failure to discern the body on the part of any, they eat and drink judgment to themselves. Here we touch and handle things in which is bound up the honour of the Most High; things that are closely bound up with the Lord Himself. Here is the spring from which rises that living water unto the great Fountain Head, which springs from neither the Samaritan mountain nor from Jerusalem, † but from our discerning the body. But if there is failure, what serious results accrue unto those who eat and drink; they eat and drink judgment. Not only is this so, but by eating the loaf and drinking the cup of the Lord unworthily they become guilty of the body and the blood of the Lord. When we were of the world it was by faith in the Lord that we escaped from

* Heb. x. 5-7.

† John xix. 30.

‡ Luke xxii. 19.

* Rev. i. 18.

† John iv. 21.

that world which God will hold guilty for the murder of His Son. By faith alone could they in the days of His flesh see Christ—the Sent One of God—and so we also have received Him, having believed on Him through their word. Faith must again be exercised so that we may see in the loaf and cup, the body and blood of the Lord, otherwise through a carnal condition we might go through the mere form, and it would be true of us as of the murderers of Christ—“They know not what they do.” Being in the House of God, judgment begins first here, and when God does judge it is in order that we may not be condemned with the world. Many of the Corinthians were weak and sickly and not a few slept, the result of the judgment of the Lord because of their lack of discernment in this matter as to the body of the Lord in the remembrance feast, and as to what manner of persons were to keep the feast. (1 Cor. xi. 29-32.) *(To be continued.)* J. MILLER.

GONE HOME.

WILLINGTON QUAY.—Our beloved brother Mr. John Peterson passed away to be with Christ on August 17th, after a serious affliction of filling with water. At his latter end he was a burden to himself. He was formerly amongst the Salem Baptists, but has been with us for over thirty years. Our brother passed away at the age of sixty-two. In his younger days he was delighted to tell to others the story of the redeeming love of the Lord Jesus Christ. The last time we visited him, two days before he passed away, he said—“I came to England to get gold. I did not get the gold, but I got Christ, which was very much better.” He leaves two married sons and their wives, who are with us in the Fellowship of God’s Son.

TYNE DOCK.—In the seventy-eighth year of her age, our beloved sister Mrs. Eleanor Gillies departed to be with Christ on August 26th. She had been in indifferent health for some considerable time. Her daughter Mrs. Stephenson, of this assembly, and her daughter Mrs. Bacon, who is in the assembly at Toronto, Canada, remain to mourn her loss.

BIRKENHEAD.—On 21st August our beloved sister Miss Harriet Gillard was taken home to be with the Lord. During the past two years our sister had undergone two serious opera-

tions, under which the surgeons marvelled at her fortitude and trust in God, and declared they never had a better patient. Her sister and brother, Mr. and Mrs. Thos. B. Horne, and all the family, realise the loss they have sustained, as she had lived with them for about thirty years and devoted herself to the family, but at the same time thank our God for His great goodness in taking her out of the suffering body to the very far better home. At a very early age Miss Gillard was born again, when among the open brethren, but for long before the separation, about 19 years ago, she had learned the further will of the Lord as to reception into the Fellowship and separation from the sects, and when the division took place she intelligently associated herself with those who, in obedience to the word of God, stood apart from brethrenism, and was found in the Fellowship of the Son of God, and in that position proved herself in very deed a deaconess of the assembly in Birkenhead. Many young women were reached by the gospel through her efforts, and brought into the Fellowship, and all who knew her can testify to her godly life and testimony to ways that be in Christ. She will be much missed in the assembly, but we trust our God will raise up others who will worthily fill the blank that her departure has left.

SPECIAL NOTICES.

FIFESHIRE.—Mr. Norman Miller has been holding special meetings in Fifeshire. He was a fortnight in Cowdenbeath, and we are glad to tell of the salvation of five sinners there. He also spent ten days in Methil, and three days in Kirkcaldy. The ministry was most instructive and refreshing to the saints. In each place the attendance of strangers was particularly good.

“God’s House and Man’s House,” by Mr. W. J. Lennox. Now ready. 32 pages. Price One Penny. Postage extra, less than 10 copies, ½d. each; 10 copies, 3d.; 20 copies, 4d. Obtainable from “Needed Truth” Agents or from Mr. Elson, 208 Witton Road, Aston, Birmingham.

New Gospel booklet, entitled *“My Great Event,”* by Mr. C. B. Oxley, now in the press. Obtainable as above. Price, 2d. per dozen; post paid, 3d.; 1500 for 19s., post paid.

WHOLESOME WORDS, Volume IV., 1/1 each. Orders should be sent as soon as possible to Mr. Taylor, “Beracah,” Barrhead.

Wholesome Words.

A Monthly Periodical for the Nurture of God's Children.

VOL. IV.

DECEMBER, 1912.

No. 12.

A PRIEST FOR EVER.

(Concluded from page 124.)

“Who hath despised the day of small things?” It is well to give ear to this question, for there has ever been a tendency in that direction. Even the Lord Jesus, being found in fashion as a man, was “despised and rejected.” (Is. liii. 3.) And again, in the days of the rebuilding in Jerusalem, when a definite work was done for God, the language of the remnant was—“Hear, O our God, for we are despised.” (Neh. iv. 4.) And then again, the “Living Stone” of 1 Peter ii., to which we have drawn special attention, although “with God elect and precious,” is nevertheless “rejected indeed of men,” and thus evidently despised. This tendency to despise that which is of God is fraught with very serious dangers and consequences, for if we refer again to the days of the Law we see that a man who despised Moses’ law died without compassion on the word of two or three witnesses, and in Hebrews x. 29 the question is asked—“Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, a common thing, and hath done despite unto the Spirit of grace?” Let us remember that the Son “hath been counted worthy of more glory than Moses, by so much as He that built the House hath more honour than the House.” (Heb. iii. 3.) Does the language of Heb. x. 29 not seem therefore to set forth the forfeiture by such persons, who thus sin wilfully, of their place within the sphere of Christ’s lordly rule

and authority as Son over God's House? The blood of the Covenant was connected with a people pledged to obedience (Ex. xxiv. 7, 8; Heb. ix. 19, 20), hence the punishment of Num. xv. 32-36. Without compassion being shown him, the man died. And this, as we have seen, is what is referred to in Heb. x. 28.

When we pass on to chapter xii. we get another contrast, and another very solemn warning. The mount of Exodus xix. is referred to. "Ye are not come unto" such a mount; "but ye are come (ye have approached) unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem," the place where the Lord Jesus now is. Therefore, "See that ye refuse not Him that speaketh." Why? "*For* if they escaped not, when they refused him that warned them on earth, much more shall not *we* escape who turn away from Him that warneth from Heaven: Whose voice then shook the earth: but now *He hath promised*, saying, 'Yet once more will I make to tremble not the earth only, but also the Heaven.' And this word 'Yet once more' signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain." (Compare Matt. vii. 24-29.) "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming Fire."

May we indeed have this grace to offer such service as God desires and be found in the spiritual enjoyment of the words of Psalm xlviii. 12-14, for in considering especially the epistle to the Hebrews we are led upward step by step to the Fountain of living waters Himself, even to God. Zion he likened to the garden of the Lord, and said—"Joy and gladness shall be found therein, thanksgiving, and the voice of melody." There is One beside Him, "A Priest for ever after the order of Melchizedek," actively engaged in priestly service, and "anointed with the oil of gladness above His fellows," and we have sought to show His ability "to save completely *them that draw near unto God* through Him, seeing that He ever liveth to make intercession for them."

This Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part

of all (being first, by interpretation, king of righteousness, and then also king of Salem, which is king of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, *but made like unto the Son of God*), abideth a priest continually. (Heb. vii. 1-3.) It is precious to note just what this king-priest did. Acting for God, Melchizedek brought forth bread and wine ("bread that *strengtheneth* man's heart" and "wine that *maketh glad* the heart of man"), and he blessed him. He blessed Abraham indeed, for he revealed God to him by that Name with which his priesthood was connected—"Blessed be Abram of *God Most High*, Possessor of heaven and earth; and blessed be *God Most High*, which hath delivered thine enemies into thy hand." He was in the position both to give to Abram and to receive from him. "Abram gave him a tenth of all," and was, through Melchizedek's priestly ministry, fortified against all the seductions of the king of Sodom. His trust was in the "Possessor of heaven and earth," who said to him just after these things, "Fear not, Abram; I am thy Shield, thy exceeding great Reward."

"Now to sum up what we are saying—*We have such a High Priest*, who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the Sanctuary, and of the True Tabernacle, which the Lord pitched, not man." (Heb. viii. 1, 2.)

His greatness and goodness we have been considering. He said to Mary Magdalene—"I ascend to *My Father* and your Father, and *My God* and your God." Blessed relationship indeed, to know God as *our* God and Father, but more than that, the Lord Jesus has revealed God to us as "*His God and Father*." Little wonder that John was caused to write—"Unto Him that loveth us, and loosed us from our sins by His blood; and He made us a kingdom, priests unto His God and Father; *to Him be the glory and the dominion* for ever and ever. Amen." He has power to bless us, and He has grace to receive from us all that we are prepared to give to God through Him.

Abram said to the king of Sodom—"I have lift up mine hand unto Jehovah, God Most High, Possessor of heaven and earth, that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say, I have made Abram rich" (Gen. xiv. 22, 23), even so "Let your turn of

mind be free from the *love* of money ; content with such things as ye have : *for Himself hath said*, ‘ I will in no wise fail *thee*, neither will I in any wise forsake *thee*. ’ ” This is one of His precious and exceeding great promises. “ So that with good courage we say, ‘ The Lord is my Helper ; I will not fear. ’ ” (Heb. xiii. 5, 6.) If we know Him thus, who is anointed with the oil of gladness above His fellows, a Priest for ever after the order of Melchizedek, then the seductions of the world will surely lose their power over us, and we will know something of that gladness of which the Psalmist speaks—

“ Thou hast put gladness in my heart,

More than they have when their corn and wine are increased.”
(Ps. iv. 7.)

Let us not forget, too, at what a cost we have been made glad. The Lord Jesus had to say, “ Behold, and see if there be any sorrow like unto My sorrow,” and not only did He so love us that He “ gave Himself up for us, an Offering and a Sacrifice to God for an odour of a sweet smell,” but that He might sanctify the people through His own blood, He suffered *without the gate*. “ Let us *therefore* go forth unto Him without the camp, bearing His reproach. For we have not *here* an abiding city, but we seek after the City which is to come.” The time is short for offering such service as God desires from those who, as living stones, are together and built up a spiritual House. “ Through Him then let us offer up a sacrifice of praise to God continually—that is the fruit of lips which make confession to His Name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” (Heb. xiii. 15, 16.)

May we respond with gladness and joy, giving good heed to carry out the continued exhortation—“ Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with groaning: for this were *unprofitable for you*.” (Ver. 17.) Such, knowing the seriousness of “ forsaking the assembling of ourselves together, as the custom of some is,” and thus setting aside the claims of the Lord, will, in the godly exercise of their oversight, seek to warn absentees and neglectors in the light of the approaching Judgment Seat of Christ.

We shall then be for ever with and like the Lord. Afterward, in the very place where He was shamefully treated, we shall see that wondrous Man whose Name is the Branch, Builder of Jehovah's Temple and Sustainer of its glory, sitting and ruling upon His Throne, and He shall be a Priest upon His Throne, wearing for ever the jewelled diadems of His Kingship, and the pure mitre of His everlasting Priesthood. (Zech. vi. 12, 13; Heb. vii. 16, 17; 1 Tim. vi. 15.)

Meantime, may "the God of patience and of comfort grant you to be of the same mind one with another, according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ." (Rom. xv. 5, 6.)

And "the God of peace, who brought again from the dead the Great Shepherd of the sheep, in the blood of the eternal covenant, our Lord Jesus, make you perfect in every good thing to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be the glory for ever and ever. Amen." (Heb. xiii. 20, 21.)

NORMAN D. W. MILLER.

THE BEGINNER AND PERFECTER OF FAITH.

EXHORTATION is a ministry of great importance. The doctrine must be rightly presented; the facts relating to the work of God for us must be set forth adequately; but if there is to be a worthy response by us, it is generally necessary and always desirable for the mind to be stirred by words of exhortation. Its manner will differ according to the circumstances, and will be governed also by the disposition of the exhorter. It may be imperative or persuasive, may operate on the principles of fear or love, of loss or gain.

Hebrews xii. opens with stirring and encouraging words. The mind has already been directed to a goodly company of faithful ones and the heart has been moved to sympathise with their struggles and perseverance in the path of faith. Immediately it is suggested that we are more than mere on-lookers; that we ourselves are to occupy a similar place and to tread in our day the same path that they trod in theirs. What added encouragement is ours, for many who have gone

before bear witness to the possibility of gaining the goal, as well as to the faithfulness of God to sustain on the way !

It is not enough to have an incentive to start ; if success is to crown the effort certain conditions must be observed.

The one who would emulate these worthies in the path of faith is warned that in its strenuousness it is like unto a *race*—a running race—and, in order to succeed, three matters must be borne in mind :—

1. There must be free-unencumbered movement.
2. There must be endurance.
3. The heart and mind must be directed to the Leader and Perfecter of faith.

1. The first condition is that we must lay aside every weight and the sin that doth so easily beset. Lawful things are first considered, and it is recognised that such things may become a hindrance. The blessings of God which He bestows upon us may become weights ; our friends, family, business, money, food and drink—any or all of these may prove to be a curse rather than a blessing, because of becoming burdensome to the believer. We know the saying “ Live not to eat, but eat to live,” and this may have a wider application to many lawful things which need to be subordinated to the believer’s higher interests. But *sin* also is mentioned—that which is not lawful, whether in greater or lesser degree—and it is described as being that which “ so easily besets.” The old tendencies and appetites of our sinful nature are with us still ; the body of death is still upon us, and we, even as the apostle, know that in our flesh dwelleth no good. The highly successful racer is not exempt from sin’s attack. He perchance becomes weary of the unceasing toil, and suddenly breaks away as though to find relief in indulgence in the forbidden thing. Then to his sorrow he discovers that it has not merely been a temporary slackening of the pace, but a disablement which but for the restoring grace of God would stop his course entirely. So it was with David, as we know, and bitterly did he prove how susceptible he was, even after years of steady progress, to easily besetting sin.

2. *Endurance. This is an indispensable condition. The start may be made under the most favourable conditions ;

friends standing by to encourage; companion runners who by their exertions incite to greater effort. The wind may be at one's back, and youth, with its cheerful outlook, finds slight difficulties only giving zest to one's exertions. But the east wind of adversity comes; friends die or forsake; the runners who began flag and give up, and many disappointments throngh the path. Then the man has need of endurance. The pace may slacken somewhat, the springiness of the step may cease, but still he moves on steadily, steadily. The reader may be reminded of such an experience known to himself; the early glow and freshness of the dawn is past and the noonday of weariness has come. Early fellow-workers have given up and there seems no prospect of any continuance. But then let him bethink himself of the path, that it is the path God has marked out, and let him brace himself to go on to the end.

3. Looking off unto Jesus, the Beginner and Perfecter of faith. The eye of the runner looks right on, and his eyelids straight before him, and at the end of the course he sees the Lord Jesus awaiting him and encouraging him by His word. The Lord brings before his mind the fact that He as a Man has been over the whole course—a longer course than his, one more difficult and abounding with experiences of trial far greater than he can know. Yes, He is the Beginner and the Perfecter of faith. Others have manifested faith in certain particulars and have been tried in certain respects, but the Perfect Man has exhibited faith perfectly; there has been no failure, no faltering, no imperfection; faith itself in perfect unity has been shown forth in Him, the Man. He ran the course; the Cross stood in His way, and all along the way He had a daily cross; but He endured the Cross, He despised the shame, and that was because of a joy He had ever before His mind—the joy of His Father's love, of an accomplished work, of a Church purchased, of an Israel gathered, of a world subdued to God. And He, the perfect Exemplar of faith, sits now at the end of the runner's course and holds a crown in the runner's view.

With what force, then, should come the exhortation—"Let us." It is so much more easy to look on at others, and even to be moved with admiration at their exertions, but to stop at that is to fail, and to fail inexcusably. Again, let us remind ourselves, the course lies before us and dangers and discouragements must be faced, but our resources are adequate and

encouragement is ministered to us in a manner and measure beyond what others have had, and in the person of the Lord and the testimony to His course remaining to us we have every inducement to follow on. What a happy thing if to us witness is borne during our life that we have been pleasing to God ! Such testimony the worthies of Hebrews xi. had ; such in a very special way was ministered to the Lord Jesus, and such in measure we also may know and should know. Suffer therefore this word of exhortation.

S. J. HILL.

THOUGHTS UPON THE PASSOVER.

(Concluded from page 131.)

If in the keeping of the Passover we find the Israelites at the House of God where the Passover was sacrificed, can less be allowed us when together to do what He commanded in remembrance of Himself ? Was not the Church of God in Ephesus known also as House of God in character,* wherein had to be becoming conduct worthy of the Great Occupant and of the character manifested in the Great Mystery of Godliness—He who was manifested in flesh ? Less cannot be given to the remembrance of Him than a place in the House of God, which is the gate of heaven ; for there before us is the Way, the Sacrifice and Priest. The ladder in Bethel, or whatever other symbol may be used, all is narrowed down in the simplicity and sublimity of words that fell from the lips of our adorable Lord in the night when His soul was exceeding sorrowful even unto death—“ Do this in remembrance of Me.” Around that table that night sat those faithful followers of Christ and partook in that supper, and the following day saw that of which it spoke—the awful sufferings and death of their Lord upon the Cross ; but the remembrance of Himself, as they kept it in after-days, took them right to Him whom they loved, and by Him to God to pour forth their praises.

The truth rests, it would seem, in the fact that the Lord Jesus came that men might come to Him individually for life, which is expressed in many ways in Scripture, and then that He might bring to God those who have thus come, by their coming to Him again.

* 1 Tim. i. 3, iii. 15.

In this second coming the high standard set up in order to be His disciple in Luke xiv. 25-27 is just that which is demanded to become a living stone in the House of God, and this holy privilege that we enjoy will be the measure of our rejection through being associated with the rejected Stone. (1 Peter ii. 4.)

It is the truth set forth in other words, of the antitype of circumcision. (Col. ii. 11-12.) Circumcision was essential to the keeping of the feast in the past, and so also now is it necessary for the body of the flesh to be put off, that all things and persons find their true place with us, and Christ, in all things, have the pre-eminence.

The remembrance of the Lord is the means to bring Him before us that we may draw nigh to God by Him who died and lives again, and so, like the Passover, it must have a first place in the service of God, and all our thanksgiving and praises to God flow out of our apprehension and appreciation of Christ in the same.

That which is manward in the remembrance is the proclamation of His death. Note the difference between "Me" and "The Lord's death." In the one case it is a Person, upon whom the affections of the heart can be set in fond remembrance, in the other it is a fact that is proclaimed, and this is done on each occasion that we eat and drink of the bread and cup.

The Passover, though it was kept unto the Lord, caused such a question to be asked, "What mean ye by this service?" So also would the remembrance of the Lord Jesus cause enquiry on the part of any unlearned one, and by it he would learn of the death of Christ, though he might not know the One who died.

God saw one Passover, though many victims were slain, and so God sees one remembrance of His Son in His House (whose House are we); though kept in many buildings they together form the House of God from which and by which alone there is that giving to God of the spiritual sacrifices through Jesus Christ.

J. MILLER.

GONE HOME.

PORTSMOUTH.—On Saturday the 2nd November it pleased the Lord to take to Himself our beloved sister the wife of our brother Durant, both of whom for many years have been in

happy fellowship in the assembly in this place. Our sister suffered during many years from chronic rheumatism, and later was much troubled with asthma and bronchitis. It is now five years since she was able to get to any of the assembly meetings, and her last few attendances could be made only by the use of a bath-chair. During the last four years of her life she was confined entirely to her bedroom, and her sufferings at times were more than can be described. These sufferings were borne by her with the greatest patience, and she was ever ready, suffering or otherwise, to speak of God's goodness to her. She remained happy and bright in the Lord to the last, and bore faithful witness for Him, both to those of the home and to visiting relatives and friends, of whom there were many. The following are amongst some of her last words:—
 "My suffering is nothing compared with what the Lord passed through for me," "Do not grieve at my leaving you. Your loss will be my gain." One of her favourite and frequently-sung hymns was No. 572, "Sacred Songs and Solos." Verse 2 had her special interest—

" Hold Thou my hand, and closer, closer draw me
 To Thy dear Self—my hope, my joy, my all ;
 Hold Thou my hand, lest haply I should wander,
 And, missing Thee, my trembling feet should fall."

The funeral was attended from the house by about sixteen relatives and friends, and at the burial ground suitable words of comfort and exhortation were spoken to those assembled, and in addition the gospel of the grace of God was earnestly proclaimed to a concourse of over eighty persons who had gathered at the side of the grave. Our brother Durant during the many years of our sister's suffering was untiring in his attention to her both night and day, and he gave good proof indeed of how the grace of God can sustain under such trying circumstances. Our brother will feel keenly the loss of his dear partner, and we ask the sympathetic prayers of the Lord's people on his behalf.

BELFAST.—On November 7th, at her home, "Ebenezer," Finaghy, Belfast, our sister Mrs. Poots, the beloved wife of our brother and fellow-worker Mr. Samuel Poots, formerly of Barrow-in-Furness, passed from the earthly tabernacle to be at home with the Lord. During the time our sister has gone

in and out among the saints here she manifested the same quiet, unobtrusive manner which she has shown all the years she has been in the fellowship. In her indeed was seen in a large measure the meek and quiet spirit which is in the sight of God of great price. Her body was committed to the earth in the family burying ground at Dromore on Saturday, November 9th, in the presence of a large number of relatives and friends. Suitable words were spoken both in the house and at the graveside by our brother Coyne. She has left her husband and four grown-up sons (two of whom are in the fellowship) to mourn her loss. We ask the prayers of the saints on their behalf, that they may be sustained by Divine grace and comforted by the precious promises of eternal truth.

SPECIAL NOTICES.

SAINTS and ministering brethren will please note the following special meetings to be held (if God permit) on dates given. Their presence and prayers are earnestly besought.

January 1st.—**ABERDEEN.**—Thistle Hall, 11 Belmont Street.

EDINBURGH.—Buccleuch Parish Halls, Buccleuch Street. 12.30-1 p.m., praise and prayer; 1-3, ministry—subject, “The Names and Titles of the Lord Jesus Christ”; 3-4, answering of written questions; 4-5, tea; 5-7.30, ministry—subject, “The Lord’s Coming in both Aspects.”

GLASGOW.—Christian Institute, Bothwell Street. 10-11, praise and prayer; 11-1, ministry; 1-2, interval; 2-3, answering of written questions. 3-4, ministry; 4-5, interval; 5-7.30, ministry.

WIGAN.—Orange Hall, King Street. 2 till 8.30 p.m., praise, prayer, and addresses, with interval for tea.

January 2nd.—**ABERDEEN.**—Thistle Hall, 11 Belmont Street.

BATHGATE.—Masonic Hall, Jarvey Street. 11 a.m. till 7 p.m. Communications to Mr. John Pate, 99 Mid Street, Bathgate.

CLYDEBANK.—U.F. Church Hall, Kilbowie Road. 2 till 7 p.m., with interval for tea, 4-5.

January 3rd.—HAMILTON.—Co-operative Hall, Gateside Street. 2 till 8 p.m., with interval from 4.30 till 5.30. (The hall is one minute's walk from Caledonian Central Station.)

KIRKCALDY.—Public Buildings, 125 High Street. 11 a.m. till 7.30 p.m., with intervals for refreshments.

January 4th.—GREENOCK.—Bank Street Meeting Room. 2.30–3 p.m., praise and prayer; 3–5, ministry; 5–5.45, tea; 5.45–7.30, ministry.

PUBLICATIONS.

“MY GREAT EVENT,” by C. B. O. Crown 16mo. (about 3 $\frac{3}{4}$ by 5 in.), 8 pages, tinted paper.—This is a personal testimony to the saving grace of God. In character it is *awakening, illuminating, and assuring*, and well adapted to a certain class of readers. We hope it will be warmly taken up by our friends and freely given away. To encourage distribution, we are offering the booklet at a very low price indeed—namely, 2d. per doz., by post 3d.; 1s. 4d. per 100, by post 1s. 7d.; 6s. per 500, post paid 6s. 6d.; 10s. 6d. per 1000, post paid 11s. 9d. The booklet is now out of the press, and may be ordered direct from Mr. H. Elson, 210 Albert Road, Aston, Birmingham; or of N.T. Agents. Please note change of address as above, and always insert *Aston*, as there are several roads of the same name in other parts of the city.

“GOD’S HOUSE AND MAN’S HOUSE,” by W. J. L.—This booklet has been much appreciated, and we are rapidly disposing of the issue, which is intended to be final. It is sold at the nominal price of 1d., by post 1 $\frac{1}{2}$ d.; 10 copies 1s. 1d., 20 2s., post paid.

Other things in preparation, to be duly announced.

WHOLESOME WORDS, Volume IV., price 1s. 1d. each. Orders should be sent at once to Mr. Taylor, Beracah, Barrhead.

We much regret to have to make known to the saints that the state of health of our esteemed brother Mr. Henry Elson is such that he cannot hope to be present at any meetings or conferences at the forthcoming Christmas and New Year time. We make this announcement that he may be spared the labour of correspondence in replying to invitations; and to stir up prayer on his behalf.