

Wholesome Words.

VOLUME V.

1913.

May be procured from—

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

OR

Ms. 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 V.

	PAGE
A Fragment, - - - - -	107
A Great Possession, .. - - - - -	49
A Mighty Man's Mistake, - - - - -	41
After Many Days, - - - - -	9
An Allegory, - - - - -	61, 74, 91
Apostle and High Priest, - - - - -	25
Conference Notes, - - - - -	54, 68, 77, 120, 129, 144
God-Given Object Lessons, - - - - -	82
God is Able, - - - - -	85
God's Thoughts not as Man's, - - - - -	30
Gone Home, - - - - -	11, 22, 34, 44, 56, 66, 95, 117, 130, 143
His Example, - - - - -	106
I Come Quickly ! - - - - -	124
I know, - - - - -	39
In God's School, - - - - -	121
Maran Atha, - - - - -	51, 126
My Cup runneth over, - - - - -	133
Perhaps To-day, - - - - -	34
Sanctification, - - - - -	20
Satan, - - - - -	13
Sowing and Reaping, - - - - -	79
Subjection, - - - - -	97
That Cannot be Shaken, - - - - -	94
The Common Lot, - - - - -	40
The Coming of the Lord Jesus Christ and Subsequent Events, 37, 88,	138
The Land of our Adoption, - - - - -	111
The Lifting up of Holy Hands, - - - - -	64, 73, 114
The Ministry of Women, - - - - -	109, 127
The Modern Jezebel, - - - - -	16
This Year also, - - - - -	1
What of the Night ? - - - - -	27
Whose Faith Follow, - - - - -	5

THE ADVANTAGES AND DISADVANTAGES OF A SCHEME OF LESSONS FOR A SUNDAY SCHOOL.

Owing to the very short time we have the young people under our instruction in our Sunday Schools it is impossible to teach them very much. If a child remains with us for seven years, passing through all the classes, that is equal only to about three months' instruction in a day school. If a scheme of lessons were Scriptural, and we adopted that scheme, it would have the advantage of enabling us to make the best possible use of the limited time we have with the children; it would also prevent teachers going over the same ground again, as is most likely done in our present way of teaching, as the children move up into the older classes. It would also do away with that irksomeness which comes from lack of variety, and would be calculated to promote interest in the children, affording opportunity for giving them a more complete grounding in the knowledge of the Scriptures than is now possible, and helping to prevent haziness of ideas in the teachers.

On the other hand it is to be feared that a scheme of lessons would not be altogether good; if it prevented haziness it might tend to promote laziness, and hinder the exercise and development of the varied personal gifts that God has given us, which would be very undesirable. We are not all alike, and it is practically impossible for us all to work in one groove. It might also tend to hinder the operation of the Holy Spirit in connection with the salvation of souls. While there is a general sameness, there is also an almost infinite variety in the means used by the Holy Spirit in arresting, arousing, and regenerating poor sinners.

The great aim before us in the work among the young is to get them saved and led on in the ways which be in Christ. For use in obtaining this desirable result God has given us the whole of Old Testament Scriptures (2 Tim. iii. 15, 16), and to these He has graciously added the four Gospels, the Book of the Acts, the Epistles, and the Revelation. God's way of teaching is precept upon precept, line upon line, here a little and there a little (Isa. xxviii. 9, 10), but the whole is needed to equip workmen so that they need not be ashamed, rightly dividing the word of truth.

Solomon was a great preacher, and his way of teaching the

people knowledge was to ponder, seek out, set in order, and find out acceptable words (Eccl. xii. 9, 10). We cannot improve upon this way.

The Scriptures furnish many examples of orderly arrangement of the truth for the profit of others. The Gospel by Luke is a striking example. Read Luke i. 1-4. Stephen's apology, as it is called (Acts vii.) is a most beautiful example of an orderly arrangement of Old Testament history. To these may be added the example of Him who spake as never man spake, our Lord and Teacher, who began from Moses and from all the prophets and interpreted in all the Scriptures the things concerning Himself to the two as they journeyed by the way (Luke xxiv.).

There is endless beauty and variety in our Lord Jesus Christ,

“A thousand glories more

Than the rich gems and polished gold

The sons of Aaron wore.”

Get filled with these ; get them straight from the Lord, the one Shepherd, for He alone has the words of eternal life ; get first the subject, then gather together the material, arrange this well with skill, and deliver it as God gives ability, and the lesson will never lack freshness nor power. Never mind if we do the same thing over again. Paul often did, because it was needed. Every scribe instructed unto the kingdom of God brings out of his treasure things both new and old.

“The value of memorising the Scriptures” was enforced from Deut. vi. 4-9, and other passages.



Wholesome Words.

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

VOL. V.

JANUARY, 1913.

No. 1.

“ THIS YEAR ALSO.”

“ A CERTAIN man had a fig tree planted in his vineyard ; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, ‘ Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why doth it also cumber the ground ? ’ And he answering saith unto him, ‘ Lord, let it alone *this year also*, till I shall dig about it, and dung it : and if it bear fruit thenceforth, well ; but if not, thou shalt cut it down ’ ” (Luke xiii. 6-9).

“ *This year also!* ” Another year, and with its coming fresh hopes and expectations on the part of the vinedresser ! For three years the master had come seeking for fruit, but had found none, and now his word is, “ Cut it down.” But the vinedresser is slow to act, and is prepared rather to bestow upon the fig tree more labour and more nourishment, if peradventure it may yield that for which it had been planted and pruned.

We read of the Lord Jesus on one occasion leaving Bethany, and it is recorded that “ *He hungered.* ” Bethany of all places ! “ Leaving Bethany . . . He hungered.” “ And seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon ; and when He came to it, He found *nothing but leaves* ; for it was not the season of figs.” It looked all right. Of leaves there were plenty ; but of fruit there was none to satisfy Him. “ And He answered and said unto it, ‘ No man eat fruit from thee henceforward for ever.’ ” The Lord had got nothing, and consequently there would be nothing for anybody else. “ The fig tree withered away.” “ And they

come to Jerusalem : and He entered into the Temple." Hungry, and it may have been weary and sad at heart, the Master left the withered fig tree and drew nigh to that structure in Jerusalem which had been so dear to His Father's heart. Built by Solomon, it was rebuilt by the Remnant, and again by Herod, and the Lord Himself had given to it the added glory of His own presence. Outwardly it still looked beautiful, but alas ! inside there was nothing to satisfy Him. " *My House shall be called a house of prayer for all the Nations.*" " *Ye have made it a den of robbers.*" " *Behold, your house is left unto you desolate.*" These, His words concerning Israel and the House in a past day, speak for themselves.

On another occasion in Bethany, when the Lord Jesus sat at meat in the house of Simon the leper, " there came a woman having an alabaster cruse of ointment of spikenard, very costly ; and she brake the cruse, and poured it over His head " ; and John is bidden record that " the house was filled with the odour of the ointment." Having concentrated her all upon the Lord, regardless of the heartless murmurings of many, the whole house was affected and sweetened. Devotion *to* the Lord, and occupancy *with* the Lord must needs result in blessing to others. For all time, the fig tree which the Lord withered is presented in the Word to succeeding generations as a sad and solemn warning : whereas it is written of Mary's action in the house of Simon the leper, " *Verily I say unto you, whosoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.*"

And now, beloved, how do *we* stand as we enter upon another year ? Our opening portion makes us wonder what He, the Master, has found in us during " these three years " of our past. We are branches in the True Vine, and His Father is the Husbandman. We have been chosen and appointed that we should go and bear *fruit*. " *Every branch in Me that beareth not fruit, He taketh it away ; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit.*" " *Herein is My Father glorified, that ye bear much fruit ; and so shall ye be My disciples.*"

Fruit Godward comes first. " *The Husbandman that laboureth must be the first to partake of the fruits*" (2 Tim.

ii. 6). Long and patiently has He cared for us and tended us, and what return has He received? The verse seems applicable :

“ When we think of love like His,
 Joy and shame our hearts possess,
 Joy that He could pity thus,
 Shame for such return from us.”

It is instructive to note what God did and said in the past (see Isaiah v. 1-7). As we take a retrospective view, some of us perhaps have been chastened and tried. He desires that we should be partakers of His holiness. “ All chastening seemeth for the present to be not joyous, but grievous ; yet afterward it yieldeth *peaceable fruit* unto them that have been exercised thereby, even the *fruit of righteousness* ” (Heb. xii. 11).

Then there is “ *the fruit of the Spirit.* ” Against such there is no law ; and this may be produced in us and by us, no matter how frail and feeble we are. Suffering even upon the “ couch of languishing,” there may be luscious clusters for God to delight in. “ The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance (or self-control) ” (Gal. v. 22). How much of this precious fruit has the Lord found in us in the past? Some branch, perhaps, He is thinking of taking away, because repeatedly He may have come unobserved, seeking fruit, and finding none. Perhaps, on the other hand, He may comply with the desires and oft-prayers of the vinedressers, and “ the branch ” may be left “ *this year also.* ” Another year, and with it fresh hopes and expectations !

And what about the Gospel work, beloved ?

Has there been much in the way of *reaping* ? The Lord said, “ He that reapeth receiveth wages, and gathereth fruit unto life eternal : that he that soweth and he that reapeth may rejoice together. For herein is the saying true, ‘ One soweth, and another reapeth.’ I sent you to reap that whereon ye have not laboured : others have laboured, and ye are entered into their labour ” (John iv. 36-38). “ Others *have laboured.* ” Applying the words to our own day and time, has there been the *labouring* ? Not a weekly spasmodic effort merely, but what we could venture to speak of as *labour in the Lord* during the year, so that more hopefully we might look for the joy of

seeing the precious seed which was faithfully and patiently sown, bearing fruit "after its kind," and of reaping and gathering in. Whoever be the sower, and whoever be the reaper, the joy is meant to be a mutual joy, "that he that soweth and he that reapeth may rejoice together." Is it not rather sometimes the case that there is much indifference to the claims of the Gospel—the districts round the meeting-place are seldom, if ever, visited; friends are not urged to come; there is no *systematic* distribution of tracts, or the like; so that at times when we might have the joy of *reaping*, there is the need to begin to *plough* or to break up fallow ground, and to *sow*. Let us, beloved, lay to heart the Lord's words regarding fig trees and vine branches; and "let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, *as we have opportunity, let us work.*" It is written of Isaac when he was in Gerar, that he "sowed in that land, and found in the same year an hundredfold: and the Lord blessed him." Isaac's sowing will be Isaac's reaping. It is not God's fault if we reap little. As of other years, so we can say truthfully of 1912:—

"Thou crownest the year with Thy goodness;
And Thy paths drop fatness" (Psa. lxxv. 11).

And what shall we say about 1913—"this year also?"

It will bring, we are assured, fresh tokens of *God's* kindness, and *God's* care, and *God's* goodness; but what of *us*?

Will it be productive of greater purpose of heart to cleave unto the Lord; to walk more worthily; to manifest more definitely whose we are and whom we serve? Will it find us standing fast in one spirit, *with one soul striving* more earnestly with the faith of the Gospel? Or will it be characterised by self-indulgence and listlessness, and such things as spell FAILURE?

Beloved, bear with the word of exhortation, and let us gird up the loins of our mind, and "be instant in season, out of season."

NORMAN D. W. MILLER.

WHOSE FAITH IMITATE.

THERE is an old album beside me ; it has seen better days, yet it is still a household favourite. I turn over its leaves, and look upon old familiar faces, and recall memories of former days. Some are now no longer with us ; they have gone the way of all the earth ; they now rest from their labours in the presence of the One they served here below.

Others, like those of John vi. 66, have turned back and walk no more with Him. The way becomes tedious and tiresome when we no longer realise the truth of His promise in reference to His abiding presence, "I am with you alway." The way can never be monotonous when in company with Him.

Others, again, of whom we are justly proud, have still their faces to the enemy, and are determined at all cost to keep the old flag flying. Like David's mighty men who fought and held for him his plot of lentils, these are still contending for the Faith once for all delivered to the saints.

I think of another album, with which we have become familiar, which is often spoken of as God's picture gallery—Hebrews xi. Here are seen men who distinguished themselves in the day in which they lived. Of their personal appearance nothing is said ; nor do we very much care to know. Their moral worth their spiritual graces, the trials and the triumphs of their faith, are all that we require. "Who through faith subdued kingdoms . . . obtained promises." What an encouragement to faith to think that the obtaining of a promise is on the same level as the subduing of a kingdom !

One picture in Heb. xi. that calls for special attention is that of Abraham. His faith was general, his failures only occasional. His very name is suggestive of this—Abram, which means exalted, high. Never did his faith reach such an altitude as when he was called of God to offer up his son.

What is spoken of as General Lee's biggest victory was at the Battle of Sharpsburg. When Lee was on duty in South Carolina, his youngest son, Robert, announced his intention of entering the army. A battery had been organised in Richmond, and Robert Lee was sent to join it.

At the Battle of Sharpsburg this battery suffered so much

that it had to be withdrawn for repairs and for fresh horses, but, as no reserve troops were available, as soon as it was made useful it was ordered forward again. As the battery passed General Lee a boy, mounted as the driver of a gun and much stained with powder, said:—"Are you going to put us in again, General?" After replying in the affirmative, struck by something in the voice of the boy, General Lee said:—"Whose son are you?" "I am Robby," answered the lad. "God bless you, my boy!" replied Lee. "You must go in." A terrible test indeed; but duty triumphed!

"Your faith and love groweth exceedingly." Faith is capable of development. Step by step Abraham had been led onward and upward, attaining fresh heights and becoming fitted for his greatest trial, which proved his biggest victory.

"Faith without works is dead," but with Abraham faith was living and active, capable of great things.

Called of God to go forth into a country which he should afterwards receive for a possession, he obeyed. It was not a question of bettering his circumstances, of personal and present gain, for we may suppose he was quite happily circumstanced in Ur of the Chaldees. No such base motive was before him. God, who appeared unto him, now fills his eye and satisfies his heart. Ephraim, once joined to his idols, will have a similar experience in a coming day, "Neither will we say any more to the work of our hands 'Ye are our gods.'" To hear Him, and observe Him, is to be for ever done with idols.—Hosea xiv. 3 and 8.

When one has had such an experience the world does not bulk so largely as it did. It has been stripped of its tinsel and robbed of its glory. The blight of Calvary has fallen upon it. We now only see a scene rapidly ripening for judgment.

His tent and his altar now distinguish Abram from those among whom he moved. These speak of a dual relationship—before God and among men. His altar speaks of him as a worshipper of God; his tent speaks of him as a stranger among men. Oh! to maintain this attitude in a world that crucified and cast out the Son of God, in a false system of worship which denies Him!

What a contrast with Lot! The world, as far as he was

concerned, had never fully lost its hold, and he still minded earthly things. Poor Lot, who was cheated and deceived for the sake of present advantage, ultimately finds his level in Sodom. (Woful choice!) How dearly purchased is his present ease and worldly promotion! He has no place among Faith's heroes in Heb. xi. We never read "By faith Lot sat in the gate."

His was a wasted life, reminding us of the word of the Master—"For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it. For what shall a man be profited if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?" The accumulation of Lot's lifetime was consumed in the judgment fire of Sodom!

Abraham's life, a record of faith's achievements, is preserved to us for all time. He was spoken of with becoming respect—"Hear us, my lord; thou art a mighty prince among us"—Gen. xxiii. Lot had neither weight nor influence when he sought to restrain them from the wickedness of their ways, but was spoken of in a contemptuous way—"This fellow came in to sojourn, and he will needs be a judge."

"And it came to pass that God did prove Abraham." These trials are graciously timed. There had been a necessary preparation leading up to this his greatest trial. Our trials, like Abraham's, are foreseen by God. He *prepares* us for them, and *preserves* us in them. This is seen in a previous trial, when Abraham had routed the combined forces under Chedorlaomer. Elated with his success, the King of Sodom may have considered it an opportune moment to present his tempting bait—the goods of Sodom—but Abraham, strengthened and cheered by the priestly ministrations of Melchizedek, having received the bread and wine, is enabled to refuse. Many a time in our own experience when tried and tempted we have been reminded of the words of the Greater than Melchizedek, "I have prayed for thee," and Satan has been foiled in his designs as a result of those priestly intercessions on our behalf.

We doubt not that the hallowed experience of Beersheba brought forth faith's activities and was a means of strengthening Abraham for the trial through which he was about to pass.

So when called of God to offer up his son Isaac he responded with promptitude. He is prepared to surrender Isaac, the child of laughter, the one who, in their declining years, had brought new joy to his and Sarah's heart and home. Is the sunshine to be taken out of their lives? Is the future to be marked with despondency and gloom? The silver lining to that otherwise dark cloud is the promise given in a former day—"In Isaac shall thy seed be called." This promise is sufficient to sustain Abraham in the seemingly inscrutable. It is well to trust Him when we cannot trace Him. Abraham's confidence is expressed in the words "I and the lad will go yonder; and we will worship, and come again to you."

It may be that the guiding principles in connection with worship are herein set forth. God ordered the place; it was not any place that would do, as many may suppose who say that the right condition is everything. Other places may have been conveniently near. God's word was "Get thee into the land of Moriah, and offer him there . . . upon one of the mountains which I will tell thee of." The three days' journey, so suggestive, must be taken; the Lamb for the Burnt Offering; these are all as necessary for acceptable worship to-day.

As we look around we are disposed to repeat Isaac's query—"Where is the Lamb for the Burnt Offering?" Assuredly He is not to be found in the false systems of men to-day.

At last Mount Moriah is reached; the altar is prepared; the wood is laid in order. Isaac is bound and laid thereon. The crucial moment has come. Abraham's hand is stretched forth and he takes the knife to slay his son, but the voice of mercy rings from an open heaven—"Withhold thy hand; touch not the lad!" The tension is relieved. Isaac is spared. He is unscathed by the trial. The ram caught in the thicket completes the type: "Offer him up in the stead of Isaac thy son." Abraham and Isaac now, with hearts bowed in adoration, watch the smoking victim on the altar, sending up its sweet fragrance to God. Instinctively we are transferred to Calvary, for in Christ the shadows of the law are all fulfilled. We watch the sufferings of the sin-atoning Victim, who was "wounded for our transgressions and bruised for our iniquities." He knew the fire of God's wrath. The sword of divine justice found its sheath in Him.

Thus the central event of the ages is herein foreshadowed. An eternity past knew no other future; an eternity to come will know no other past. Here is the centre of all God's purposes; the ground of all His gracious dealings with men.

The test of discipleship is still the same. There can be no lowering of the standard, no abating of the Lord's claims. "If any man come unto Me and hateth not his own father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be My disciple. Whosoever doth not bear his own cross and come after Me he cannot be My disciple"—Luke xiv. 26, 27.

"There is no great inducement here," you say. It is a path of suffering: of shame and loss; having nothing that the worldly-minded would prize or covet; yet it is the path that leads to the Throne. No Cross! No Crown! "If we suffer with Him we shall also reign with Him."

How faithfully Abraham responded to God's claims is seen in the full renunciation and surrender of everything that men hold dear. He left his country, his kindred, his father's house. Former associations and ties were broken. There is a touch of pathos in the words—

"God caused me to wander from my father's house."—Gen. xx. 13.

Once strangers to grace, we are now strangers through grace, and thankful for the mercy that has made us such.

As we thus think of the perils and trials of the present pathway, which either bring out the best or the worst that is in us, we are reminded of the words of the poet—

"And only men show their abilities,
And what they are in their extremities;
And all the fair examples of renown
Out of distress and misery are grown."

WILLIAM REYNOLDS.

AFTER MANY DAYS.

WE must not expect to receive immediate results too frequently, for it is not usually the way of God to grant such, although it may please Him to perfect a matter quickly, especially one

in which we may have to do with the last or finishing process ; others, unknown to us perhaps, having planted and watered in the far past.

We require to encourage ourselves by the inspired word "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. xi. 1), and to seek grace to go on in the good work of our God, our faith grasping the precious promise "After many days," which opens up a prospect that may reach even beyond "this bourne of time and place."

It warrants us in casting our "bread" in the sure conviction that we shall find it, although many days may intervene—days of darkness, it may be, when "no small storm" shall lie on us, and when "sun or stars in many days" shall not be seen.

Or perhaps, through the kindness of God, days of prosperity may be vouchsafed, days of light, when all the heavenly luminaries seem to turn their faces to us ; and yet we may have to wait beyond even these days for the longed-for object of faith and prayer.

The days of prosperity cannot force it—for God has no hot-houses—neither can the days of adversity retard it, but after such days it will come, and it may be after many such days.

It is amongst the things of slow growth perhaps and we must be content to wait on ; like as with Jericho—about which our beloved co-worker "S.J.H." reminded us in the September number—the compassing must go on for seven days before the desired end is reached.

What we really compass in faith—"Faith cometh by hearing, and hearing by the word of God"—we shall receive ; what we really "cast" we shall "find," as sure as God has said it, for "whatsoever a man soweth, that shall he also reap." This is true even in the things of this life. As one has said, "We get out of this world as much as we put into it," and none can escape the operation of this law ; it operates for us if we are real and exercise ourselves only in realities, but it operates against us if we are unreal and if we try to palm off empty nothings.

To have such an unerring law working on our behalf is blessed, but should it be operating against us how terrible ; and with God there is "no respect of persons."

Let us be encouraged by the sure promise of our good text to press on and push forward that to which our hand has been put, rejoicing that there is something real, in the midst of so much unreality, to which the hands of men and women can be honestly put, the Scripture having thus fulfilment, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. viii.), inspired by the words of the Captain of our salvation—"We must work the works of Him that sent Me . . . the night cometh when no man can work." (John ix. 4.)

That it is put within the reach of such as we to put our hands to "the work of the Lord" should cause us to shout aloud for joy, and shame on the lot of us if we do not respond more worthily to such grace.

W. J. LENNOX.

GONE HOME.

LERWICK, SHETLAND.—After suffering for a few months with an internal trouble, our beloved brother Mr. Robert Robertson passed away on the 1st October. As he has been in the assembly like a father from its beginning, helping all he could and never turning aside, never growing cold nor loose, but steady as a rock and always in his place, it will be understood how greatly he will be missed. The things of the Lord had a big place in his heart. He was slow to come to a decision, but once convinced from the Book he was then immovable, and opposed to all looseness and frivolity. He was not a brilliant speaker, but what gift he had he sought to use for the Lord in the assembly. He was led to the Lord in 1873, under our esteemed brother Mr. J. A. Boswell, who was then first labouring in Shetland. Through him our departed brother received the truth of separation; and during all those years since, "*outside the camp*" meant to him just what it says, and not any half-way house nor other up-to-date compromise of the truth. He was amongst the first to take his stand outside Open Brethren. He has done battle for his Lord faithfully since he was saved, and leaves a good testimony to speak now he has gone. The doctor who visited him said to Mrs. Robertson:—"He was one of the salt of the earth." Our beloved brother Mr. John Miller came from Glasgow, in response to a wire, to be at the burial, and in the house and hall ministered the word with grace

and faithfulness to a large number of men, who listened most attentively. There are left to mourn our brother's departure the widow and four children, for all of whom prayer is requested that they may be comforted, guided, and kept till the night passes away and the glad morning of reunion breaks, when there will be no parting.—G. S. ANDERSON ; J. CHRISTIE.

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. A few copies of Volume I. may still be had, price 2s., also of Volume II., price 1s. 6d. Volume III. may be had at 1s. 1d. each.

EAGLES' WINGS.—Volume for 1912, post free, 1s. 2d. each ; or 10 volumes for 10s., carriage paid. From Mr. A. Foster, 69 Belgrave Street, Derby, or N.T. Agents.

GRACE AND TRUTH ALMANACS.—1d. each ; 1s. 3d. per dozen, post free. Also Tiny Texts, $\frac{1}{2}$ d. each ; 8d. per dozen, post free. Obtainable as above.

Wholesome Words.

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

VOL. V.

FEBRUARY, 1913.

No. 2.

SATAN.

No doubt to some this subject is but a dry morsel. We are reminded, however, of the word of God quoted by the Lord Jesus Christ to Satan himself, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4), and it becometh us to hear what God says regarding this dread person.

The Devil is not sin in man. Of the Lord Jesus Christ we read that He did no sin, yet He was tempted of the Devil. Satan is not an ugly, cloven-footed creature, as he is sometimes pictured; he is a beautiful creature, and very powerful withal. God would not that we should despise him. "Michael the archangel, when, contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing judgment, but said 'The Lord rebuke thee'" (Jude 9, 10). From Ezekiel xxviii. we learn that he was created by God and endowed with glories and honours excelling those given any other creature. His wisdom and beauties and perfect ways tell of the dignity that was his as the "Anointed Cherub that covereth." He was in Eden, the garden of God; every precious stone was his covering. But in the pride of his heart he said "I will ascend into heaven. I will exalt my throne above the stars of God. . . . I will be like the Most High"; and iniquity being found in him, he was cast down. Seeking to exalt himself, God abased him (Isa. xiv. 13-15). No novice is to be permitted to do work of oversight "lest, being puffed up, he fall into the condemnation of the Devil" (I Tim. iii. 6). "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. xvi. 18). Ever since his fall through pride the object of Satan

has been to thwart the purposes of God. In Revelation xii. 9 we read of the old Serpent, he that is called the Devil, and Satan, the Deceiver of the whole world. In verse 10 he is called the Accuser of our brethren. In chapter ix. 11 we read "They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon" (that is, Destroyer). We also read of him as the Fowler, the Prince of demons, the Prince of the power of the air, the Prince of this world, the God of this world, Belial, the great Dragon.

The veil is drawn aside in Ephesians vi. 12 and a glimpse is given of his kingdom. Here we see spiritual hosts of wickedness in the heavenlies; and of Satan we read that he goeth to and fro in the earth and walketh up and down in it (Job i. 7). "The whole world lieth in the wicked one" (1 John v. 19). Though great, yet the power of Satan has its limitations. He is mighty. God alone is almighty. To the mighty one God can say "All that he hath is in thy power, only upon himself put not forth thine hand" (Job i. 12). As then, so still, Satan seeks to interrupt communion with God. While he ever fails to turn God away from His people, he too often succeeds in turning God's people away from Him. As in Eve's case, even so now, he works by guile—"Satan fashioneth himself into an angel of light," and he works through human instrumentality, through deceitful workers who "fashion themselves as ministers of righteousness" (2 Cor. xi. 13-15).

When we remember that Satan is wiser than Daniel, that no secret can be hidden from him, how readily we should seek to respond to the exhortation "Put on the whole armour of God that ye may be able to stand against the wiles of the Devil," and how thankful we should be if in any measure we can say "We are not ignorant of his devices." Forewarned should mean forearmed. "Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one" (Eph. vi. 14-16). His methods are numerous, and if he fail in one way he will try another, and yet another, and so on, for whilst many of his children are slothful indeed the Devil himself is no sluggard, but a most diligent worker. He is always on the

watch for the moment when the child of God is found off guard. "Be sober, be watchful; your adversary the Devil as a roaring lion walketh about seeking whom he may devour" (1 Peter v. 8). When least expected he may come and do his work of destruction. No mercy will he show, for "He was a murderer from the beginning." "When he speaketh a lie he speaketh of his own; for he is a liar and the father thereof" (John viii. 44). He cares not what havoc and sorrow he causes. But he can be put to flight, for hath not God said "Resist the Devil, and he will flee from you" ? (James iv. 7).

Howsoever many victories he gain—alas! too many—he will not be always nor finally triumphant. "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). "The great Dragon was cast down, the old Serpent, he that is called the Devil and Satan, the Deceiver of the whole world, he was cast down to the earth, and his angels were cast down with him." "Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the Devil is gone down unto you, having great wrath, knowing that he hath but a short time" (Rev. xii. 7-12). "And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. And he laid hold on the Dragon, the old Serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss and shut it and sealed it over him until the thousand years should be finished: after this, he must be loosed for a little while." Then shall be fulfilled Isaiah xiv. 7-10—"The whole earth is at rest and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall answer and say unto thee, Art thou also become weak as we are? Art thou become like unto us? Thy pomp is brought down unto hell." And, after the thousand years are finished, "Satan shall be loosed out of his prison and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war, the number of whom is as the sand of the sea. And they went up over the breadth of the earth and com-

passed the camp of the saints about and the beloved city : and fire came down out of heaven and devoured them : and the Devil that deceived them was cast into the Lake of fire and brimstone where are also the Beast and the false Prophet ; and they shall be tormented day and night for ever and ever ” (Rev. xx. 7-10).

A. M'D.

THE MODERN JEZEBEL.

THE name of Jezebel, the wife of Ahab, King of Israel, has come down to us as that of an infamously wicked woman. Her pride, vanity, and witchcraft, combined with her religious fervour in aid of the false religion of Baal ; her destruction of the true worship of Jehovah ; her persecution of the prophets and servants of Jehovah ; her evil influence over Ahab ; her terrible life as her terrible death—all unite to give her a place unique in Scriptural history. She is the type of a more awful antitype. She represents a principle of iniquity which has lived in all ages and which lives still. Mark the words to the church in Thyatira—“ Thou sufferest the woman Jezebel ” (Rev. ii. 20).

We shall see that all the characteristics of the lesser, the type, are contained and magnified in the greater Jezebel, the antitype.

In Zechariah v. we read of a woman sitting in the midst of an ephah. This woman is Wickedness, and of her we read that she shall be set in her own place in the land of Shinar.

Again we read that “ Babylon hath been a golden cup in Jehovah’s hand, that made all the earth drunken : the nations have drunk of her wine ; therefore the nations are mad ” (Jer. li. 7). From Babylon, in the land of Shinar, she hath cast her spell of iniquity over the whole earth.

Babylon, as a political and commercial power, ceased to exist hundreds of years ago ; but Babylon, as a religious force, has never ceased ; her spores have fructified again and again down the ages, and she lives to-day as virulent and potent as ever.

From her all the false religions of the world have sprung.

But it may be asked, What affinity has the modern Jezebel with the source of which we speak ? This can be easily shown, for it is a glaring fact that the ritual and dogma of the Church of Rome, and of the Eastern Greek Church, are in themselves a combination of Christian symbols and pagan mythology,

and the principles of the Church of Rome have permeated into the vitals of modern Christendom, proving the accuracy of the Scriptures in naming this huge confederacy, "Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth."

We propose now to consider her ways. We find that her lips drop honey, and her tongue is smoother than oil (Prov. v. 3). That she flattereth with her lips (Prov. vii. 24). We read of the multitude of her sorceries and the great abundance of her enchantments (Isa. xlvi. 9), wherewith she deceives the nations (Rev. xviii. 23).

Flattery and deception are the pre-eminent characteristics of the religious world. Hereby Jezebel captivates her dupes and ensnares them in her toils. "Uttering great swelling words of vanity" (Jude 16). "In covetousness shall they with feigned words make merchandise of you" (2 Pet. ii. 3). "Maketh spoil of you through philosophy and vain deceit" (Col. ii. 8).

We need not wonder at the success and prosperity of the modern Jezebel, when we understand the attraction of her sorceries and the innate love of flattery buried in the human heart. Well might the Psalmist cry "How long will ye love vanity and seek after falsehood?"

And so long as she panders to the vanity of the human mind, so long will her labours be successful, as witness the following from the lips of a leading clergyman, who said that "during the four years their church had been in existence, it had become patent to them that the people were not tired of religious services, provided they got the kind of service they enjoyed."

But there is another characteristic of the modern Jezebel, and that is, her changing ways.

"Her ways are unstable; thou canst not know them" (Prov. v. 3).

"Every wise woman buildeth her house, but the foolish plucketh it down with her own hands" (Prov. xiv. 1). "The foolish woman is clamorous; she is simple and knoweth nothing" (Prov. ix. 13).

It has been characteristic of her, all down the ages, that she adapts herself to suit her circumstances and surroundings.

Creeks and doctrines change and vary, the creed of yesterday gives place to the creed of to-day; that which men believed

yesterday is denied to-day ; so much so that the very foundations of the faith are slipping from beneath men's feet. Need we wonder at this, when so-called theologians tell us that the Bible has been shipwrecked on the rock of criticism ; that we cannot believe it as our forefathers have done ? Or need we wonder at the uprising of the so-called new theology with its denial of the atonement, its denial of the divinity of Christ ?

Such are some of the ways of the modern Jezebel ; but let us come to closer quarters ; let us get beneath the fair exterior ; let us learn what God has revealed to us of her inner character. She is the woman whose heart is snares and nets, and her hand bands (Eccl. vii. 26). She lieth in wait as a robber and increaseth the treacherous among men (Prov. xxiii. 27). The mouth of the strange woman is a deep pit (Prov. xxii. 14).

These awful words reveal her as the blood-thirsty deceiver and robber who sucks the life's blood of her dupes.

For, however much she may pretend or however loudly she may protest that it is otherwise, her true object is self-aggrandisement and glory. "She dwelleth carelessly" and is "given to pleasure." She says "I am and there is none beside me." She is arrayed in purple and scarlet and decked with gold and precious stones ; so much so that the merchants of the earth wax rich with her luxury.

Think of the magnificence and splendour of the religious world to-day ; of the millions that have been and are being spent to satisfy her craving for display ; the gorgeous buildings, the gorgeous vestments, the gorgeous ritual !

How accurate, therefore, is the record of Holy Scripture in its description of the modern Jezebel !

But alas for those who are beguiled by her subtilty and deception ! for "Her house inclineth unto death, and her paths unto the dead" (Prov. ii. 18). Yea, "She hath cast down many wounded : all her slain are a mighty host" (Prov. vii. 26). "Her house is the way to hell" (Prov. vii. 27). "Her guests are in the depths of Sheol" (Prov. ix. 18). She may flatter and deceive, "But her latter end is bitter as wormwood, sharp as a two-edged sword" (Prov. v. 4).

Of course we must not overlook the fact that of those who are in the toils of the modern Jezebel, many are truly the children of God. For that cry would not be heard "Come forth. My people, out of her," if none such were in her.

To the child of God, instructed from on high, and with the Scriptures before him, it is not a difficult matter to discern her territory, for everything outside the Fellowship of God's Son—from the little breaking-of-bread meeting to the grossest importation from America—all come under the sway of this guilty woman. However diverse and antagonistic to each other, however distant in creed and dogma these may be, yet all have this in common—decided opposition to the truth.

The day is fast approaching when these antagonistic forces will be fused together into one united bond. Witness the cry for unity; witness the mutual sinking of differences; witness the world's missionary conference in Edinburgh some time ago, and we will understand a little of the mighty power behind the religious world, a power which will be used in aiding and abetting the coming Man of Sin.

In that day she will ride upon the scarlet-coloured beast, emblazoned in glory, proud mistress of the world.

But her end will come, for strong is the Lord God which judgeth her. She who says, in the pride of her heart, "I sit as Queen and am no widow, and shall in no wise see mourning," shall see widowhood and loss of children in one day.

"Babylon is suddenly fallen and is destroyed!" "Her judgment reacheth unto heaven and is lifted even unto the skies" (Jer. lii. 8-9).

"Hallelujah! Salvation, and glory, and power, belong to our God; for true and righteous are His judgments; for He hath judged the great harlot, which did corrupt the earth with her fornication, and He hath avenged the blood of His servants at her hand" (Rev. xix. 1-2). Hallelujah! Amen.

Thus have we sought to trace from the Scriptures, the ways, character and doom of the Modern Jezebel, seen in type and shadow in the life of Jezebel, Queen of Israel.

May we learn to regard everything that comes under her guilty sway in the light of God's holy Word, that like one of old we may be able to say:—

"Through Thy precepts I get understanding;
Therefore I hate *every false way*."

(Psa. cxix. 104.)

Thus shall our spirit and soul and body be preserved entire without blame, at the coming of our Lord Jesus Christ.

A. F. ANDERSON.

SANCTIFICATION.

THIS is a most important and practical subject, and therefore it should have our careful attention. It becometh us to pray as did the Psalmist:—"Open Thou mine eyes, that I may behold wondrous things out of Thy law." "Give me understanding and I shall keep Thy law. Yea, I shall observe it with my whole heart" (Psalm cxix. 18, 34). God *teaches* us His will by the Holy Spirit, in order that we may *do* His will. It is not only in the knowing of God's Word that we secure blessing, but in the doing of His will. (See James i. 22-25 and Joshua i. 7, 8.)

The word "sanctify" means "to set apart as dedicated, hallowed." From Genesis ii. 1-3 we learn that all God's work in creation having been finished He rested on the seventh day, and He blessed the seventh day and sanctified or hallowed it. He set this day apart to be observed as hallowed, or, in other words, to be kept holy. The Lord Jesus taught His disciples to pray "Hallowed be Thy name." God's name is to be revered. The seventh day was to be kept holy. The Patriarchs and the Jewish nation always observed this day and hallowed it more or less. (Of course the Lord's Day, the first day of the week, the day upon which the Lord Jesus Christ arose from amongst the dead, is the day of the Christian's privilege—the seventh day, the Jewish Sabbath, is our Saturday.)

In Exodus xiii. 2 Jehovah claims from a redeemed people all the firstborn both of man and beast. Observe the words "It is Mine." These were sanctified unto Jehovah. He claimed them as His portion. The firstborn sons were redeemed and the firstborn of beast was sacrificed (Exodus xiii. 15). Thus we see that the first-born were set apart as Jehovah's. (Read Exodus xix. 20-24.) Jehovah came down upon Mount Sinai and Moses was called to go up. The priests were charged to sanctify themselves, and bounds were set about the Mount and it was sanctified unto Jehovah because of His holy presence.

All the sanctifying of priests, people, and things under the law were intended to teach us deep and spiritual lessons of the good things that are come under grace, in this dispensation.

A few verses will suffice to show who are the sanctified ones and by what means they are sanctified, that is in the work done for them which is entirely of God's grace. "By the 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" (Heb. x. 10-14). Here we view sanctification as something done for them and never to be repeated. The foundation is the one Offering of the body of Jesus Christ. Think at what tremendous cost this blessing has been secured! Think of the love that prompted the Lord Jesus to give Himself as a Sacrifice to God on account of our sin! All true believers in the Lord Jesus Christ have been taken out from the kingdom of darkness, out from the world, out from their sinful selves, and set apart in Christ Jesus for God's holy purposes. "Christ Jesus . . . was made unto us wisdom from God, and righteousness and sanctification, and redemption" (1 Cor. i. 30).

"Clean every whit; Thou said'st it, Lord.

Shall one suspicion lurk?

Thine, surely, is a faithful word,

And Thine a finished work."

How high and holy is our calling! Its fruits are to be seen in a progressive sanctification. "As He which called you is holy, be ye yourselves also holy in all manner of living" (1 Peter i. 15). The unclean vessel has been taken from its place defiled; it has been cleansed and put into a holy place; now it must be kept clean, a vessel unto honour, sanctified and meet for the Sovereign Master's use, prepared for every good work (2 Tim. ii. 21). The Lord Jesus prayed concerning His disciples "Sanctify them in the truth: Thy word is truth" (John xvii. 17). We come to the Holy Scriptures to learn what are God's requirements for us as His children. We learn there what is His will. "This is the will of God, even your sanctification" (1 Thess. iv. 3). A daily separating of ourselves from the defilement around us, and the sin within us; and a continual dedication of ourselves to God to do His will in the home, in the workshop or business, in the assembly, yea, in every sphere of our lives; to be clean unto Him. As we prayerfully read the Holy Scriptures, with purpose of heart seeking to learn God's will in order that we may do His will, we will become sanctified unto God in all things, through the power of the Holy Spirit. "The God of peace Himself sanctify you wholly: and may your spirit and soul and body be preserved entire,

without blame, at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it" (1 Thess. v. 23-24).

A dying Christian called a brother in the Lord to his bedside and said "Brother, I have been a backslider and have wandered away from God and have sought pleasure in many things, but let me tell you that I have found no real happiness or joy therein; and the truly happy man is the man who is wholly separated unto God, leading a godly and consistent life."

J. DORRICOTT.

GONE HOME.

MUSSELBURGH.—With mingled feelings of sorrow and joy we announce the going home to be with the Lord of our beloved sister Mrs. Glen, after a lingering illness, on 22nd November, leaving behind her a husband and daughter. We ask fellowship in prayer that their time of grief may result in much spiritual blessing. Her daughter is in the assembly here. Our esteemed brother Mr. Norman D. W. Miller was present at the burial and ministered from the Scriptures words of comfort and exhortation, a goodly number of people being present. May we number our days that we may get us an heart of wisdom, and listen to the voice of Him who has said "Behold, I come quickly."

BRADFORD.—FAITHFUL UNTIL DEATH.—In these days of formality and indifference it is a cause of sadness when a faithful and consistent saint of God is removed by the hand of death; albeit, it is pleasant to contemplate the blessed circumstances into which they enter on leaving this world "*To be with Christ*, which is very far better." "Absent from the body, *at home* with the Lord."

On December 9th it was the good pleasure of our God to take home our beloved sister Miss Ashworth, who will be remembered by many in the Fellowship. She was a most hospitable sister. She also was one who had a large conscience in regard to the claims of the Lord Jesus Christ, in view of His grace and love to and for her.

She was absent from no meeting of the saints to which it was at all possible to get. It was her desire to fulfil the whole will of her God, and not merely to please herself or her fellows. She has left behind her a desirable memory, which we delight

to honour. She had been failing in health for some months, and took to her bed for good on 5th December.

Visiting her for the last time on the afternoon of the 8th, we conversed together about the Lord Jesus, as the Saviour, the One who lived and died for us: "In Whom we have our redemption, through His blood; the forgiveness of our trespasses, according to the riches of His grace." As a present, living, loving Lord: "The same yesterday, to-day, and for ever." "The Unchanging One." As the "Faithful One," who will fulfil every word He has spoken.

She entered earnestly and intelligently into these verities, exhibiting a simple faith, a settled conviction, and a composed spirit. We then talked together about her body. She said, "I have left that in your hands to bury."

We prayed together, and as we shook hands at parting she gave a grip which seemed to say "These things are real." Through the night she was continually praying and trying to sing her hymns of praise, and at 4.20 a.m. entered into the presence of her Lord.

On the day of the burial at the house, we read Matthew xiv. 12, with parts of John xi. In the former, the mourners telling their tale of sorrow into His willing ear; in the latter, He revealing to the mourners His Person, His Pity, and His Power. Earthly props must and should fail, but "Thou remainest." "I am the Resurrection and the Life." What noble and ennobling words! At the grave's brink we read Hebrews ix. 27, 28, setting forth the judgment and the salvation awaiting the unbeliever and the believer, referring to John v. 24 as showing how the judgment can be escaped and the salvation secured. Then to 1 Corinthians xv. to attest the certainty and order of the resurrection, and 1 Thessalonians iv. to see how it will be brought about by the descent of the Lord Jesus out of heaven, concluding with a reference to the departed: that she had, as a sinner, put faith in the Lord Jesus Christ, who died for the sinner, subjecting herself to Him as Lord, being baptised on the authority of His Name "Into the Name of the Father, and of the Son, and of the Holy Spirit," becoming a partaker in that which is revealed in the Word of God as "The Fellowship of His Son, Jesus Christ, our Lord," and finishing her earthly career *in the Faith*.

Such a close gives comfort and is to be desired.

SPECIAL NOTICES.

BARRY, Glamorganshire.—If the Lord will, the annual meetings for the ministry of the word will be held on Easter Monday, 24th March, in the Porthkerry Road Hall, at 2.45 to 4.30, and 6 to 8. Tea will be provided in the interval.

DERBY.—If the Lord will, the Annual Conference of those interested and engaged in the work of the Lord amongst the young will be held in the Iron Tent, Normanton Road, on Saturday, February 22nd. Proposed order and times of meetings:—3 p.m., prayer; 3.30 p.m. till 4.45 p.m., reports; 5 p.m., tea; 6 to 8.30 p.m., ministry of the word. The following is suggested for consideration:—"The Teacher, the Lesson, and the Scholars."

Fellow-workers at a distance are urged to send representatives, and where this is impracticable a written report will be welcome. We desire prayer for God's guidance and blessing. Communications to Mr. A. Foster, 69 Belgrave Street, Derby.

PUBLICATIONS.

"MY GREAT EVENT," by C.B.O. *2nd Edition Now Ready.* Our friend Mr. E. Coyne, when recently ordering a supply for his work in the Gospel said "I consider it a good Gospel booklet, well worthy of being put into the hand or the house of any person." This voluntary testimony speaks for itself. We have now a good supply, and hope liberal orders will be forthcoming. Prices (post paid)—3d. per dozen, 1/7 per 100, 6/6 per 500, 11/9 per 1000. From Mr. Henry Elson, 210 Albert Road, Aston, Birmingham, and N.T. agents.

"GOD'S HOUSE AND MAN'S HOUSE," by Mr. W. J. Lennox. We have a small supply of this excellent and instructive booklet left; and as we do not intend to reprint, friends will do well to obtain what they require quickly. Order as above, price one penny; by post, 1½d; 10 copies, post paid, 1/1; 20 copies, 2/-; 50 copies, 4/9; 100 copies, 9/2.

Wholesome Words.

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

VOL. V.

MARCH, 1913.

No. 3.

APOSTLE AND HIGH PRIEST.

(Hebrews iii. 1.)

THE opening statements of the Epistle to the Hebrews are characteristic. They at once bring us face to face with God and His past and present way of reaching man and disclosing His own purposes. And as we are led on by Divine guidance from the material to the spiritual, from the old to the new, we are fitted and enabled to appreciate the *better things* mentioned in the epistle. Let us draw near as with unshod feet, for here we surely tread on holy ground (Exod. iii. 5).

The word "better" occurs about twelve times. We have "better hope," "better promises," "better testament," "better sacrifices," "better things." Both in persons and in things the epistle abounds with contrasts and comparisons.

Having deigned to speak at all, God has not limited Himself to speaking through one channel nor to one people, for, having spoken unto the fathers in the prophets, He has spoken unto us in His Son. "The only begotten Son, who is in the bosom of the Father, He hath declared Him" (John i. 18). How arresting are the words "Therefore we ought to give the more earnest heed to the things that were heard lest haply we drift away. . . . How shall we escape if we neglect so great salvation? which, having at the first been spoken through the Lord, was confirmed unto us by them that heard" ! (Heb. ii. 1, 3).

Chapter iii. following chapters i. and ii. as it does is wonderfully suggestive, for chapter i. is largely devoted to the setting

forth of the Divinity and chapter ii. to the setting forth of the Humanity of the Lord Jesus Christ.

As Apostle He comes from God to us in chapter i. with God's message. What a Messenger! What a message! God could send no Greater to us than His Son, and the message is in keeping with the Messenger.

As High Priest the Lord Jesus goes from man to God, and thus He is presented to us in chapter ii. in His humanity. No higher could we have in heaven, for while He was indeed upon earth "the Word become flesh," in heaven He sits as Perfect Man, having carried into the presence of God sinless humanity. There is no one more fitted than He to plead our cause before the face of God; no one so able to sympathise with us in our trials and temptations (Heb. iv. 15, 16, and v. 1, 2).

In this dual official capacity exercised by our one adorable Lord Jesus He is typified by Moses and Aaron. He is the consummation of all that had gone before; the Antitype of the types.

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be evil entreated with the people of God" (Heb. xi. 24, 25). Moses deliberately made his choice. It was no work of a moment which in after days would be regretted. It was a deliberate setting out with a definite object in view (Acts vii. 25). As he stepped across the threshold of the palace and turned his back upon Egypt and all that it held out alluringly to him—probably the throne, with its earthly fame, honour, and glory—he put his hand to the plough, counting the cost, for he looked unto the recompense of reward (Heb. xi. 26). To be a brother of the afflicted Israelites was more to him than to be the son of Pharaoh's daughter.

Although Moses made this choice we understand he did not toil like Aaron at brickmaking; God working in His own sovereign will in this—"Moses instructed in all the wisdom of the Egyptians," anon "tending the flock of Jethro, his father-in-law," being one view of the picture. Aaron, down yonder in Egypt, mingling his sigh and cry and groan with that of Israel in their oppression, while he labours to accomplish his tale of bricks, supplies the other view.

Moses was slow to recognise God's omnipotence. He depreciated his own abilities and was loath to undertake the

mission God desired him ; thus he incurred the anger of Jehovah as he protests—" Oh, Jehovah, send I pray Thee by the hand of him whom Thou wilt send " (Exod. iv. 13). He undertook the work hesitatingly—not so the Apostle of Hebrews iii., for while Isaiah vi. 8 records the desire of God's prophet of old in answer to God's inquiry, we know it is but the echo of a Greater Heart having before Him a greater mission fraught with more stupendous results, even He who, when He cometh into the world, saith "Lo, I am come (in the roll of the book it is written of Me) to do Thy will, O God " (Heb. x. 7). " God sent not His Son into the world to condemn the world, but that the world should be saved through Him " (John iii. 17). Truly " He hath been accounted worthy of more glory than Moses " (Heb. iii. 3).

Aaron's responsible position for the people toward God demanded that before he could enter the Most Holy Place and stand in the presence of God, who dwelt between the Cherubim and above the Mercy-Seat, expiation must be made, first for his own sins and then for the sins of the people. This took place yearly and continually, never, as touching the conscience, making the worshipper perfect (Heb. ix. 9). But 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 of old, 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 (Heb. vii. 26, 27). Thus we have a Perfect Man in God's presence. His precious blood has been sprinkled before and on the Throne, declaring eternal atonement made and in all its efficacy meeting the eye of God in all His holiness, while He views that ineffable One, arrayed in immaculate priestly robes, officiating unweariedly for an erring people.

Well might we be constrained to pause and consider the Apostle—from God to us—and High Priest—to God for us—of our confession, " Jesus." J. WEIR.

WHAT OF THE NIGHT ?

(Mark iv. 35 ; v. 20).

EVEN had come. The day was nearly gone. It had, however, been an important one. It had seen much, for God's dearly

loved One had been busy. Yes, very busy. Long had He been ministering the word in parables to the multitude, and to His disciples by private exposition. Doubtless many had been carried to Him, and had enjoyed the bliss of walking away.

He now requests His disciples to cross over the sea; so, leaving the multitude, they take Him with them, even as He was, in the boat. Ah! these words "Even as He was" suggest much—much of the effect of that busy day. They recall that scene when He sat on Jacob's well at Sychar. Having trod those many miles in His necessity to pass through Samaria, the Spirit testifies, "Jesus therefore, being wearied with His journey, sat *thus* by the well" (John iv. 6). Thus wearied and tired now, worn out by the day's hard toil, the disciples take Him in the boat.

Out they sail amid the encircling gloom. Let us take a walk round the boat. Let us visit the stern. Let us see who that can be that already has fallen fast asleep, with His head on a cushion. Hush! It is the Lord. Here, as with bated breath we gaze, we learn the fullest meaning of the "Even as He was."

Encircling gloom! Yes, already the storm is raging. The wind has risen to a gale, and the waves lash in fury. Proudly crested they dash o'er the bark, which is filling fast. Must the Lord's well-earned rest be disturbed? Yes, for here come the disciples. "Master," they say, "Carest Thou not that we perish?" Surely after all they had seen of Him, they might have known that

"No waters could swallow the ship where lies
The Master of ocean and earth and skies."

He arose, and the great calm that followed was the result of His word to wind and wave.

Having landed on the other side, in the country of the Gerasenes, straightway He meets a man with an unclean spirit—a demoniac who roamed about naked, who dwelt among the tombs, who, seeing no one could bind him, was the terror of the district. What a picture this poor man presents! "Unclean," "Naked," "Dwelling among the dead," "Un-governable," "One that destroyed himself." These all are pictures of the state and character of man in his sins. Poor

wretch ! Yet with all your degradation there is One who loves you. The One who walked those many weary miles to meet the poor woman of Samaria, and give to her parched soul of the water of life freely, has endured the wrathful storm of Galilee's sea that He might meet you.

And that He might reach unto me He endured a still greater storm :—

“ The tempest's awful voice was heard.
O Christ, it broke on Thee !
Thy open bosom was my ward ;
It braved the storm for me.”

Yes, it is true that

“ None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through,
Ere He found His sheep that was lost.”

He finds the demoniac. Isn't it remarkable that one under the control of demons should run to the Lord ? Wouldn't one rather expect a running away ? I think of a crowd of bats around the light. The very light that blinds and dazzles also draws them.

The legion is commanded to come out. Into the swine they *may* go. Note the result. What one man had to bear, two thousand swine could not. They seem to say, as they plunge beneath the water, death is preferable to such existence. Their owners learn thereof, and come out to witness what had come to pass. What a sight they saw ! By the side of the Lord, sitting, clothed, and in his right mind, was he that had formerly been the demoniac. Notice this threefold result. We'll commence at the last—“ In his right mind.” This suggests repentance and conversion. “ Clothed ” (he was before naked) suggests the righteousness of God in Christ Jesus. “ Sitting ” suggests the good part which Mary chose. Oh ! to be able to say truthfully :—

“ My highest place is lying low
At my Redeemer's feet ;
No real joy in life I know
But in His presence sweet.”

The man's testing-time now comes, for the Lord Jesus is

about to depart. He is crossing back to the other side again. The man beseeches to accompany Him, but the Lord suffers it not. How this recalls to our minds the sorrow of heart of those to whom He said "I go away."

Off the boat sails! Further and further it goes until it is no more than a diminishing speck in the dim horizon. "As they were looking He was taken up, and a cloud received Him out of their sight."

But why does He leave the man behind? It was that he might "go." "Go to thy house"—begin at Jerusalem—"unto thy friends"—working out—"and tell them how great things the Lord hath done for thee, and how He had mercy on thee."

Us also He has left. Much we should like to be with Him. As yet, however, He has not suffered it. Us also He has told to "go." Have we gone? How many miles have we trodden to carry His love to our dear sisters who are sunk in sin and degradation? How many billows have we crossed to meet our poor brothers who are possessed of the evil one?

As this man went his way he made men to marvel, by publishing how great things the Lord had done for him. May we do likewise.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

GEORGE PRASHER.

GOD'S THOUGHTS NOT AS MAN'S.

SOME people think it matters very little what a man believes, provided he is sincere. It is said that if a man be only sincere he cannot go far wrong. The fallacy of such a statement can easily be proved. Some years ago a gentleman turned ill, and had medical attendance. Amongst other things prescribed there was a poisonous lotion for outward application. One night this gentleman, who sincerely believed he was taking the right medicine for inward consumption, took instead the poisonous lotion. This occasioned his death. It was a fatal mistake.

The man's sincerity did not prevent him suffering the consequence.

And in regard to matters that concern the soul of man it is equally true that it *does* matter what a man believes—it is *not* sufficient that he be sincere. He may, in regard to these, be as sincerely mistaken as this gentleman was in regard to the medicine, and with far more serious results. “Be not deceived,” is the word of God, “whatsoever a man soweth that shall he also reap.” The seed sown will inevitably bring forth after its own kind, and “he that soweth to his own flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the spirit reap eternal life.” Happy is he who realises the truth of these words, that God is *not* mocked, and who knows with assurance that he always wins who sides with God.

An illustrious example of a man being most sincere in his beliefs in regard to eternal things, but who, however, learned ere it was too late, that his beliefs were wrong, is furnished in Saul of Tarsus. The name of Jesus was to him most detestable. He considered Him the greatest imposter that ever lived; as indeed He must be if He be less than the Son of God. “Where may I find the disciples of Jesus?” was the constant exercise of Saul. He was not content with persecuting them in Jerusalem (where, as a member of the Sanhedrim, he gave his vote against them, that they should be put to death; where he kept the garments of those who stoned Stephen), but so exceedingly mad was he against them, that he went to the chief priests and desired and received from them authority, that, should he find any in Damascus, he might bring them bound unto Jerusalem to have them punished. All this he did in his zeal for God; He thought all the time he was doing God good service. How true it is that God's thoughts are not as man's thoughts!

What a mercy it is when we get beyond the *thinking* stage—thinking we please God by doing the best we can! Naaman-like, we get the blessing when God's word displaces our own preconceived ideas. How seriously mistaken are they who think it possible for them to please God while they are yet unregenerate, not knowing what it is to have passed out of death into life by hearing the voice of the Son of God, as He Himself said “Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” How clear He makes

the way of life as again He speaks, "Verily, verily, I say unto you, he that heareth My Word and believeth Him that sent Me hath eternal life, and cometh not into judgment, but hath passed out of death into life."

Some came to Him in the days of His flesh and said "What must we do that we may work the works of God?" Now surely is the time for Him, if ever, to set forth how God's approval may be secured by them doing the best they can! But what did He answer? Clear and simple are His words. "This"—oh! how they establish the believer's heart—there is salvation in them, reconciliation, peace and joy—"This is the work of God, that ye believe on Him whom He hath sent."

But that is just what Saul did not do—and that is why he persecuted those who did believe—because he believed not. Years afterwards, speaking of himself at this time, he says—"I did it ignorantly in unbelief." He calls himself the chief of sinners, and he declares—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." How came about this difference in his attitude towards and his testimony concerning the Lord Jesus Christ? How is it that he now preaches the faith that once he destroyed? Ah! it was the mercy of God that brought about the change. God waited His time. He suffered the persecutor to go just so far—and He suffereth others to-day. Be not deceived, God is not mocked. His silence does not mean indifference. The wicked may seem to triumph, but the time cometh when

"He that sitteth in the heavens shall laugh:
The Lord shall have them in derision;
Then shall He speak unto them in His wrath,
And vex them in His sore displeasure."

He, who set bars and doors for the sea and said "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed," also exercised restraining control over those tempestuous waves of persecution that rose and beat against the early disciples, and when Saul's rage was at its height—on that Damascus road—suddenly a light shining above the brightness of the sun shone upon him.

Is God about to express approval of the zeal for Him that Saul has shewn in persecuting the "sect of the Nazarenes," as the Jews called the followers of the Lord? Is Heaven about

to receive him as Enoch was received, or have the horsemen and chariots of Israel appeared to take him hence as Elijah was taken? Oh no! Enoch walked with God; Elijah was a prophet of the Lord who heard Jehovah speak, who saw Jehovah working and honouring his testimony. But Saul of Tarsus had not walked with God; Saul of Tarsus was not a prophet of the Lord; and the voice he hears is not "Well done, good and faithful servant." That, indeed, is what he thought he was entitled to, but again we say "God's thoughts are not as man's thoughts," and the voice he heard said "Saul, Saul, why persecutest thou Me?" What a surprise! And yet, astonished as he was to know that the voice from heaven was against him, that astonishment must have deepened when to his amazed question, "Who are Thou, Lord?" the answer came back "I am JESUS." That, then, was the turning point in his career. There he was arrested on his downward course. There he met with the Lord Jesus Christ. And he is the God-given example—the chief of sinners. "For this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all His long-suffering for an ensample to them which should hereafter believe on Him unto eternal life." Surely the working of grace is apparent in his designating himself "chief" of sinners. He could truthfully speak of himself as a Hebrew of Hebrews; one who, touching the righteousness which is in the law, was found blameless. How weighty then is his testimony. "By the works of the law shall no flesh be justified in His sight." "By grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory." Oh, how the soul-quickening and emancipating light of the Gospel of the glory of Christ illumines the darkened heart! In God's light clear conceptions are given of the sinner's need and danger, and of His gracious provision. And the One who saves also sustains and satisfies. His friendship may be known throughout life's journey, the glory of His presence shall gild e'en the tomb, and in Heaven, whether as of the dead in Christ who shall be raised, or of the living in Christ who shall never die, even

"There no stranger, God shall meet thee,

Stranger thou in courts above?

He who to His rest doth greet thee,

Greets thee with a well-known love."

“PERHAPS TO-DAY.”

“Perhaps to-day,” Christ Jesus may
Return, and gather home His own,
Whose faith is in Himself alone,
“Perhaps to-day.” (John xiv. 1.)

“Perhaps to-day,” He’ll call away
Those who are His by sovereign choice,
With trump of God, Archangel’s voice,
“Perhaps to-day.” (1 Thess. iv. 13.)

“Perhaps to-day,” we cannot say,
The Lord will come into the air ;
The living changed will meet Him there,
“Perhaps to-day.” (Phil. iii. 20.)

“Perhaps to-day,” and then for aye
To dwell with Him, to see His face,
Behold His glorious dwelling-place,
“Perhaps to-day.” (1 John iii. 2.)

“Perhaps to-day,” then watch and pray,
Abide in Him, hold fast His Name
That you may not be put to shame,
“Perhaps to-day.” (1 John ii. 28.)

“Perhaps to-day.” O then obey
His Word, and be like those who wait
Their Lord’s return, though it be late,
“Perhaps to-day.” (Luke xii. 35.)

“Perhaps to-day,” He who said “Yea,
I quickly come” will come again ;
“Even so quickly come, Amen.”
“Perhaps to-day.” (Rev. xxii. 20.)

A. F.

GONE HOME.

BLACKRIDGE, LINLITHGOWSHIRE.—We regret to make known the departure from this life of our beloved brother William Fisher, aged 66 years. His health had been ailing for some

time, yet he was able to walk about and attend all the meetings. He had been at all the meetings on the Lord's Day, became ill on Monday, and passed away on the Wednesday, after a brief but severe illness. Our brother was very steadfast, of a quiet, unassuming disposition, and always ready to give his help and kindly word to one and all. He was well known to quite a number of brethren in different parts of Scotland, having been saved for 26 years and associated with brethren for the same time. Of him it may well be said, he had a genuine care for the saints, and sought the things of Jesus Christ. He leaves a widow and family to mourn his loss, of whom some are in the Fellowship. We solicit the prayers of saints that those who are with us in Divine testimony may be kept in His fear, and those who are unsaved may be early brought to the Saviour of sinners.

SPECIAL NOTICES.

JARVIS BROOK, SUSSEX (Crowborough Railway Station).—The annual meetings will (God permitting) be held on 21st March (Friday), commencing at 11.15, with intervals at one and four o'clock for luncheon and tea, which will be provided. Saints from other assemblies heartily invited, also brethren given to the ministry of the word. We earnestly desire the prayers of the community for these meetings.

LIVERPOOL.—We purpose (if the Lord will) to have our Annual Conference on Friday, 21st March, in the Y.M.C.A., Mount Pleasant. Prayer from 1.30 to 2 p.m.; ministry from 2 to 4.30; tea from 4.30 to 6; ministry from 6 to 8.30.

BIRKENHEAD.—Meeting for overseeing men in Atherton Hall from 2 to 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.

PUBLICATIONS.

THE TRACT FOR THE PRESENT OPPORTUNITY.—The world-wide interest in the tragic death of Captain Scott and his party

presents an opportunity for testimony, in view of which Mr. Elson has specially written a tract based upon the South Polar disaster, entitled "THE LAST MESSAGE" (illustrated). Now is the time for sowing the seed, but several things indicate that public interest will be maintained in a high degree until after the arrival of the "Terra Nova," which is expected next August. There is therefore a great and valuable opportunity for tract distribution far and wide. We of all people should prove ourselves equal to the occasion in spreading the Word of Life. The tracts are now ready, and can be obtained direct from Mr. Henry Elson, 210 Albert Road, Aston, Birmingham; also of N.T. Agents. Price, 6d. per 100; post paid, 8d.; 5s. per 1000, post free.

ALSO (ready shortly) new booklet for young disciples—"THINGS CONCERNING THE KINGDOM OF GOD," by Mr. J. Crosthwaite Radcliffe. We hope that a large and hearty welcome will be accorded this excellent and useful booklet, well calculated to help and establish in the ways that be in Christ. Orders now booked as above. $\frac{1}{2}$ d. each; 8d. per dozen, post paid; 5s. per 100.

"MY GREAT EVENT," by C. B. O. 2nd Edition. We have a good supply, and solicit liberal orders. 3d per dozen, 1s. 7d. per 100; 6s. 6d. per 500; 11s. 9d. per 1000.

"GOD'S HOUSE AND MAN'S HOUSE," by Mr. W. J. Lennox. A small supply is still available. Should be ordered quickly. Prices, post paid, $1\frac{1}{2}$ d. each; 1s. 1d. for 10; 2s. for 20; 4s. 9d. for 50.

ARTICLES FOR "WHOLESOME WORDS" should be sent to Mr. J. P. A. Taylor, "Beracah," Paisley Road, Barrhead. Intelligence items should bear the signatures of two overseeing brethren, and should reach Mr. Taylor not later than the 15th day of the month preceding the issue in which insertion is desired.

WHOLESOME WORDS may be procured from Mr. E. Matthew, 529 Battersea Park Road, London, S.W.; or Mr. A. F. Anderson, whose address is now 13 Rockdove Gardens, Tollcross, Glasgow.

Wholesome Words.

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

VOL. V.

APRIL, 1913.

No. 4.

THE COMING OF THE LORD JESUS CHRIST AND SUBSEQUENT EVENTS.

ONE of the operations of the Holy Spirit of God, as recorded by the Apostle John, is to declare the things that are to come (John xvi. 13.) It is interesting and instructive to associate this with the Apostle's experience when in the isle that is called Patmos, being in the Spirit on the Lord's Day. For then and there he hears, and sees, in that unveiling of Jesus Christ, the things which must shortly come to pass; concerning which he is bidden to write; and of which it is said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand." (Rev. i. 3.) *These words*, to us upon whom the ends of the ages are come; to us, who are undoubtedly in the midst of the very clear and manifest characteristics of those times, in the last hour indeed of the same, should surely have greater interest and significance than to any others heretofore. Truly, the time is at hand. Do we believe it? Have we understanding of the times, in this respect? Again we read, "I, Jesus, have sent Mine angel to testify unto you these things *for the churches.*" (Ch. xxii. 16.) The churches of God, in the last closing view of the testimony of God, as expressed in the same; "House of God, Church of the living God, the pillar and ground of the truth"; amid the dense darkness of apostasy from God, and the word of God ere the rising and bursting forth of "the bright and morning Star"—*for such, as well as to such is that special message sent.* Further, still, "These words are faithful and true . . . and the Lord God of the spirits of the

prophets sent His angel to shew unto His servants *the things* which must shortly come to pass. And behold I *come quickly*. *Blessed* is he that *keepeth* the sayings of the prophecy of this book." "And He saith unto me, Seal not up the words of the sayings of the prophecy of this book, for *the time is at hand*." How exceedingly enhanced in importance and value is such a message, viewed in its association and surroundings in the midst of the danger and temptation to despondency and despair by reason of the experiences of such times, and their attendant testing circumstances! Will we give up the fight and surrender that which has been fought for and got at much cost of sacrifice and suffering (how much, God only knows), and which has been held at as great, and which may yet entail greater? Will we be tempted to seek and tread an easier path in the strong current of apostasy; and slacken our hold of the things that are His; in the holding of which His honour is so closely and intimately bound up? Nay! Let us listen again, "Howbeit, that which ye have, hold fast *till I come*." "I come quickly; hold fast that which thou hast, that no one take thy crown." "The time is at hand." The thickening clouds, the deepening darkness, the cold and chill of the midnight hour, foretell His coming, who is "the bright and morning Star." Let His words search and sink into our hearts, causing us to lift up our heads and our hands. Let us watch and wait; and be and do as those that wait, that we may not be ashamed before Him at His coming. We wish to re-echo it, we wish to emphasise it. *He is coming!* It is true. It is no theory or idle dream, or vain hope. It is a certainty and a reality; and "He is faithful that promised." "I will come again, and receive you unto Myself." It cannot much longer be delayed. Its fulfilment, its realisation, is near, for "the time is at hand." Soon we shall see Him, and be with Him.

"Oh! how will recompense His smile

The sufferings of this little while!"

But while we would have our hearts stayed and stablished by that which is the living, powerful, and nearing hope of our hearts—the personal return of the Lord Jesus Christ to the air, where the dead in Christ and the living in Christ raised and changed shall be caught up to meet Him—we should not be uninterested, but most deeply interested, in those subsequent coming events which are to take place on the earth; the which

are presently casting their ominous shadows before them; and which will be the full development of principles and systems of men, which have been in operation during the present age, and which are presently nearing their climax and end. Concerning such the Scriptures are very clear and very abundant in their testimony as to their characteristics and progress, so that we may "*know* that it is the last hour," and, having understanding of the times, may know what we ought to do. These are written in the more sure word of prophecy whereunto we do well to take heed in our hearts, as unto a light that shineth in a dark place, until the day dawn, and the day star arise. We may in the will of God refer to such later. In the meantime let us hear and heed the word "Look therefore carefully how ye walk, not as unwise, but as wise, redeeming the time because the days are evil."

DAVID SMITH.

I KNOW.

I know that my Redeemer lives ;
 I know my Saviour died ;
 I know my Lord will come again,
 Who once was crucified.

I know He's gone from Earth to Heaven
 Bright mansions to prepare ;
 I know that when He comes again
 I'll meet Him in the air.

I know I'll see Him face to face,
 And know as I've been known :
 I'll know then why such Love and Grace
 To me on Earth were shewn.

I know He loves me here on Earth,
 And guards me every hour :
 I know I'll soon be with Him—safe
 From sin and Satan's power.

God give me Grace to watch and pray ;
 To walk here in the light :
 My tears shall all be wiped away
 When Faith gives place to Sight.

A. W.

THE COMMON LOT.

“MAN that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down : he fleeth as a shadow and continueth not ” (Job xiv. 1, 2).

Some have an excess of trouble in the brevity of their life ; others have less. Yet it is the common heritage of all. The more of trouble that one knows, who has the knowledge of the eternal rest that awaits, the more one longs to be there where the wicked cease from troubling and the weary are at rest.

The wicked one had troubled Job sorely, being permitted to do so by Jehovah, and it is from this unseen source that trouble comes. In some cases we allow it an entrance wherein to flow by our own foolishness, but in other cases God permits Satan to so trouble us that we may be weaned from things contrary to His will and learn experimentally the Lord our God. It seems to have been God's way of communicating His mind to bring men into certain conditions that in those they might give expression to their experience by the Holy Spirit.

It is when we find ourselves in a condition analogous to that in which the scripture was written that we can truly know the living potency of the words and we can say “Amen.” Who can come in contact with death and not say that man is of few days, and with the troubles of the daily life which at times increase to mountain heights and not say that those days are full of trouble ?

“ He cometh forth as a flower, and is cut down.”

One of the most beautiful expressions of life is the flower, and also one of the most short-lived. That thing of beauty, and in some cases of fragrance, which, had it remained, would have been a joy for ever, soon droops upon its stem, fades and withers away, never more to fill a place in the beautifying of the earth ; now only to mingle with the dust whence it came, to leave no remembrance behind that it had ever been.

Here is man, the creation of God's hand. Why should he loftily erect himself to display his beauty or his gifts, seeing they are given of God ? Why not rather, as the modest violet, look down into the dust and learn wisdom and humility by the numbering of his days ?

“ He fleeth as a shadow and continueth not.”

Be it large or small, it is a shadow. Thus do men impress

themselves upon our minds when they have passed and gone. When near at hand we could discern some substance, but having passed on the vision began to melt and mingle with the dim greyness of distance until the form is lost and we are faced with others who shortly will move along the other's shadowy path, until they also are gone. Truly man is as a vapour which appeareth for a little and then vanisheth away.

Many of the well-known forms that have stood before us and have ministered unto us the word of God shall never stand and speak to us again on earth, and we might well believe it all a dream if it were not for that which was ministered, which abides for ever, which we received and which has become part of our spiritual being.

If we are so to pass from the panorama of life, should we not leave some precious seed behind—as does the flower—after we have withered and passed away, which may spring up to be as we have been? Let us lay to heart the truth in the law of nature, "After its kind." What kind we are will be the kind of the progeny. In kind the same, but we hope even more gloriously tinted by the rays of divine light which variegates according to the mind of the Creator. If only a shadow, may we be well defined—the outline bold, that all those who see it may say "This was a Man."

J. MILLER.

A MIGHTY MAN'S MISTAKE.

"As in water face answereth to face
So the heart of man to man."

This being true, it follows necessarily that

"As water sheweth face to face
So the heart sheweth man to man."

In looking at any instance of failure therefore on the part of the heroes of the Bible it becomes us not to think despisingly of these men who were really heroes of faith, but to learn from their failure how prone we ourselves must be to go astray, and the great need there is for us to cherish a spirit of watchfulness and of dependence upon God. It was to those in the churches of Galatia who were spiritual that the apostle gave the charge to restore the erring one in a spirit of meekness,

considering themselves lest they also should be tempted. Let our condition and circumstances be what they may we shall surely become the prey of the Adversary if we become self-confident and self-satisfied. Our sufficiency is not in ourselves nor in our circumstances, but in God. Destruction ever follows after pride. Could we see that which comes after we should not so readily harbour the pride that comes first. But pride comes in ere we perceive it, and it may be we know not its presence until we learn it in the ensuing destruction.

With hearts appreciative of the grace and love of the Lord Jesus Christ; with minds captivated by the revelation of the gracious purposes of our God may it be ours to respond more readily and more fully to the words of our Lord Jesus Christ—“Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light.” This does not mean that no perplexities will arise; that no difficulties will be encountered. Far from it, but when the perplexing time arrives the fulfilment of the promise will be known:—

“The meek will He guide in judgment;”
and when the difficulties come the right path may be discerned,
for

“The meek will He teach His way.”

And yet, beloved child of God, we must be on our guard that we trust in God and not in meekness. God will never fail us; our meekness may one day be found wanting.

At one time we read “The man Moses was very meek, above all men which were upon the face of the earth.” (Numbers xii. 3.) At another time Moses so far loses his meekness as to speak unadvisedly with his lips (Psalm cvi. 33); he believes not in Jehovah to sanctify Him before the people (Numbers xx. 12); and he brings down upon himself the anger and the judgment of God (Deut. i. 37).

How fruitful were the intercessions of this man of God on behalf of others! Long years after his death Jehovah Himself bears wondrous testimony to the efficacy of his pleading. For while in the days of Jeremiah the condition of God’s people was such that He had to say “Though Moses and Samuel stood before Me yet My mind could not be toward this people” (Jer. xv. 1.), at the same time these words indicate that if He could have been turned to them at all these are the men who

could have accomplished it. But he whose power as intercessor is shewn many times in the history of that people for whom he pled, a power that God acknowledged by what He did as by what He said, yet pleads in vain for himself (Deut. iii. 23-28), and the honour which would have been a fitting finish to a wonderful career is withheld from Moses and given to Joshua! What a voice this to the leaders! Aye, and what a voice too to the led! Each must bear his own load. Are the led ones rebelling against God and provoking the spirits of the leaders? Rather, do they recognize the kindness of God in raising up such men to lead them on into the fuller and clearer knowledge of His will and thank Him and pray for and submit to them (Heb. xiii. 17)?

Did not an early leader in this dispensation write to the church of God in Thessalonica "Brethren, pray for us" (1. Thess. v. 25.) He and his co-workers were not beyond the need of such petitions, and neither are leaders now. Shall we provoke them as Moses was provoked, or shall we pray for them? Moses could truthfully say "Jehovah was wroth with me *for your sakes.*" (Deut. iii. 26.) Paul meant it when he wrote to the church of God in Corinth—"Ye also *helping together on our behalf by your supplication.*" (2 Cor. 1-11.) Which has it been or which is it to be with us?

Do our hearts long for the growth, the beauty, the abundance, the fruitfulness, the peace, the contentment, the blessedness set forth in Psalm cxliv. to be realized in connexion with that people whose God is Jehovah—the elect race—the royal priesthood—the holy nation—the people for God's own possession? (1 Peter ii. 9.) Then let us see to it that we are doing our part, however humble; that we are not withholding our gift, however little. With hearts constrained by the love of Christ, recognizing from the instance before us the serious consequences that may follow discontent and rebellion, let us each go forward in the spirit of the words

"I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do I ought to do,

And what I ought to do—by the grace of God I will do."

Thus shall we be not hinderers but helpers.

ZENAS.

GONE HOME.

LANCASHIRE.—It has pleased God to take home our beloved and much esteemed fellow-worker Mr. Edmund Haughton of Ormskirk, after a long and useful life in the Lord's service. He fell asleep in Jesus, in the presence of his wife, our sister, on February 13th, after a short illness which had confined him to his bed for about a fortnight. He was 71 years of age. The body of our brother was interred on the following Monday at Ormskirk, in the presence of a number of saints from neighbouring assemblies. At a short service in the house passages of Scripture were read by Mr. T. B. Horne, and Mr. Wm. O'Brien of Liverpool led us in prayer. Brethren from Liverpool and Wigan bore the body to the grave, where Mr. C. B. Oxley of St. Helens and Mr. Wm. Savigar of Wigan took part. Words of comfort and gospel were spoken, and believers present sang hymns Nos. 61 and 36 in the New Hymn Book. Our brother had been in the Fellowship from the first, and long before the separation was in the front rank with those who were contending for the truth which now finds expression in the Fellowship of God's Son; for which reason he was highly esteemed by those in the community who knew him. The following notes will interest fellow-saints who had not the pleasure of his personal acquaintance. Mr. Haughton was an Irishman, born in Dublin, but he spent the greater part of his life in England, residing successively at Liverpool, Wigan, and Ormskirk. Being engaged in the corn trade, his business took him almost daily to Liverpool, where he was well known on the Exchange. He began his long life of service for the Lord more than forty years ago at Liverpool, where he held gospel meetings for some time in his own house; later he laboured at Wigan, and finally at Ormskirk; and in each of these places God was pleased to bless his work. But it was in Wigan, where he resided for about 20 years, that the best of his work was done, and there he was most blessed and best known. In Liverpool Mr. Haughton and his first wife used to visit people who lived near and invite them to meetings in his house. When any were reached with the gospel message they were taught the things that follow, such as baptism, separation, worship, and testimony. The work was carried on in fellowship with the overseers of the assembly, and a number were thus added to the Lord. Later our brother and his beloved wife came to Wigan, first for gospel

work on Saturday nights and later to reside. This resulted in an assembly being planted in the town which has been a testimony for God there ever since. Since that beginning, thirty-five years have rolled by, and during that time many have been saved through the preaching of the word. The work has been tested and sifted at times, and after the removal of dross and chaff precious material and golden grain still remain. The assembly at Wigan now numbers about fifty saints, and from them the word of the gospel is still sounded out both to young and old. This by no means represents all that has been done in and round about Wigan since that day long ago when Edmund Haughton stood and proclaimed Christ crucified to the lost souls in that town. A volume might easily be written of incidents which the Judgment-seat of Christ will reveal. But sufficient has been written to call the gratitude from our hearts, and to cause us to press on, always abounding in the work of the Lord, when we see how much a man with a purpose to serve his Lord can with God's blessing accomplish. Believing, some sixteen years ago, that his work in Wigan was done, our brother removed to Ormskirk, where he and his wife (who recently was called home) continued to labour, but not with their former success. However, something has been done, and there has been a small assembly at Ormskirk for twelve or fourteen years. In concluding this sketch of our brother's labours it should be observed that it was not only as an earnest worker for the Lord that he was admired; he was a man of an excellent spirit, who knew how to be both faithful and kind. In short, he was as fine a specimen of a Christian gentleman as anyone could wish to meet. His Christianity was of an all round character. Mr. Haughton leaves a wife and an adopted daughter, both in the Fellowship, to mourn his loss, and for these our sisters we solicit the prayers of fellow-saints. As to our brother, he no longer needs our prayers. For him we can only be thankful; though deeply conscious that we have sustained a loss, we are content, knowing that it is his gain. "Remember those that had the rule over you, which spoke unto you the word of God; consider the issue of their life, imitate their faith." (Heb. xiii. 7.)

BLACKBURN.—It is our lot to be found with other assemblies coming under these two words—Gone Home—which briefly tell of the passing away of those whom Jesus loves. On the

29th January it pleased God to put to sleep through Jesus our esteemed sister Mrs. Clayton, at the age of 63. This came as a great blow, especially considering how we enjoyed her motherly attention among the Sunday School children at their annual tea a few weeks before. Her remains were buried on February 3rd, when we read those portions of the Holy Scriptures which are comforting when passing through the valley of the shadow of death. Mrs. Clayton was brought to a knowledge of God's will in the fiftieth year of her life. With her husband her feet were turned from the pathway in which the Saviour could not be faithfully followed as Lord and Master, into that in which the will of God can be done. It was a great joy to the departed when she came to know that the way of the Truth was something different from the way to be saved. Of the time spent in association with God's house we do not wish to make any due reference: on the other hand we should be sorry to fail in giving honour where honour is due; therefore, believing it to be within the bounds of what is right and proper, we place on record, as a small tribute to the grace of our Lord Jesus Christ, that our sister was one in whom we saw a large manifestation of humility and contentment. We know that her separation to the Truth of God involved much, and the severing of the friendship of many. We are encouraged to remember that her life was like unto the words "Content to fill a little space, if He be glorified." For our bereaved brother, with an only daughter, we ask for remembrances, that in their sorrow they may know it is not as those that are without hope. Absent from the body—at home with the Lord.

WISHAW.—We desire to place on record the home call of our beloved brother James Kirkwood, which took place on December 11th, 1912. He had been confined to bed for about fifteen months, and we had the joy of visiting him, and reading the Scriptures, and repeating one to another what God had in His matchless grace done for us. He was so pleased to see us, and he would tell us he wearied for our coming. We miss his kindly greeting. Our loss is his gain. His body was interred in Cambusnethan Cemetery on the 14th. Mr. William Weir of Crossford Assembly ministered the word to saved and unsaved. His beloved wife is in the assembly, but has not been able to attend the meetings for some time on account of her health. There are four sons and two daughters, for whom the prayers of the saints are desired.

“NEEDED TRUTH” OLD VOLUMES.

THERE still remain a number of copies of certain volumes of “Needed Truth” lying at the printers, some bound, but most still in sheets. If any friends would like to have these they are requested to make immediate application for them, as we have exhausted the reasonable time that we are entitled to utilise the printers’ hospitality for their storage. The volumes available are the following:—1902 to 1908, each year. The only charge will be to cover the cost of binding and carriage, which we estimate at sixpence per copy. If, therefore, anyone desires any of these volumes they are asked to send an order, with remittance of sixpence per copy, to Mr. Taylor, Beracah, Barrhead, at once. On the one hand, however, we must warn our readers that if very few are ordered of any one volume it may not be possible to bind up that particular year, but we hope to be able to supply all ordered. On the other hand we must give notice that when a reasonable time has elapsed we shall be obliged to give the printers permission to destroy the remaining copies, many of which they have been storing free for ten or twelve years. All of this applies equally to the copies of other publications which we offer below.

OTHER OLD STOCK.

There is other old stock to be offered to enable the printers to make a complete clearance of the books in question. Where friends will distribute the booklets in question they need only send to Mr. Taylor their desire to have a supply of the books for distribution, with a voluntary contribution for the cost of carriage. We are a little doubtful in some cases if we have a correct list of the stock; but as far as we know we can offer the following:—

“Spiritual Growth,” by the late F. A. Banks.—A booklet sold in paper covers at 6d. We have this in sheets, but will bind up if friends will distribute. How many can you do with? You may send a penny each for binding up and carriage. Chiefly for born-again persons.

“A Message from God.”—A paper-bound booklet by F.A.B., originally sold at 6d. containing many pictures. How many will you distribute?

The same in parts, each with a coloured cover, and in most cases a picture or two. How many do you wish sent to you?

“Old Coombs.”—In large type for the aged, booklet for the unregenerate, by Mr. J. A. Boswell.

“Way they call a Sect,” and “Workers Together.”—Booklets for Christians, by Dr. Luxmoore, giving foundation facts in connexion with House of God truth.

All the above free ; but you may send something to cover carriage if you will, also to cover the cost of doing up some that are still in sheets.

SPECIAL NOTICES.

LANARKSHIRE AND DUMBARTONSHIRE.—The annual spring meeting for ministry of the word will be held, if God permit, in the Christian Institute, Bothwell Street, Glasgow, on Saturday 19th April, from 2.30 p.m. till 8 p.m., with interval for tea from 5 till 6. A hearty invitation is given to fellow saints and also brethren given to the ministry of the word. The prayers of the assemblies on behalf of these meetings are earnestly desired.

WEST OF SCOTLAND.—We have again the pleasure of intimating that we purpose, if God permit, having our annual conference of workers amongst the young in Glasgow on Saturday, May 10th, in the Christian Institute, Bothwell Street (near Central Station), from 3 p.m. till 7.30 p.m., 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. We extend a hearty invitation to all, and hope for a good representation of workers. We ask for prayer that we may experience both help and cheer in this work. 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 5th. Mr. Joshua Hawkins hopes to be present and to deliver an address on “The Sunday School: Its Aims, its Efficiency, and its Issues.”

New Gospel leaflet entitled “The Last Message.” Should be largely circulated. Price 8d. per 100, post paid ; 5s. per 1000 post free. From Mr. Elson, 210 Albert Road, Aston, Birmingham, or N.T. agents.

New booklet for young disciples, by Mr. J. Crostwaite Radcliffe—“Things Concerning the Kingdom of God.” A helpful booklet worthy of a wide circulation. Can be had as above. Price 8d. per dozen, post paid.

Wholesome Words.

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

VOL. V.

MAY, 1913.

No. 5.

A GREAT POSSESSION.

A man who beforetime had been very poor had conferred upon him by a great King the possession of an immense estate : so extensive that it could rightly be considered a country in itself. It comprised hills and dales, forests and plains, and was well watered everywhere. It was rich in silver and gold and in the useful minerals and it was capable of producing fruits of the greatest variety in abundance. It could well be described as "a goodly land and large" and also as "a land flowing with milk and honey." It was by no means a straggling, ill-assorted country, for though divided into many parts there were certain features common to the whole. A noble stream of living water traversed its whole extent, and by means of tributary streams the entire country was well watered. The heights of the hills, all belonging to one great chain, were another feature of the country. Although the country was unmistakably one, yet it was very diverse in its parts, of which it had many. It was divided into two main divisions, commonly called the Old and the New, and these again into other divisions and groups of divisions. In all there were 66 such divisions, 39 in the Old section and 27 in the New, the boundaries between being in some cases very slight, while in other cases they were more substantial. The wisdom of the arrangement was very evident from the point of view of management, for it was not arbitrarily carried out but with strict attention to the diverse character of the parts of the country, so that it was readily known where the different products of minerals, or timber, or corn and wine, and other things, would be found.

While every part was very rich and productive yet some parts were more productive than others, or at least the fruits could in some parts be gathered much more easily and at less cost than in others, but those who have had experience in the matter affirm that as "in all labour there is profit" so they have found that extra toil has been repaid by an abundant reward.

The King, in granting the property, had enjoined that the tenant should turn each part to the fullest advantage and not suffer any part to fall into disuse, and to the end that he should personally be fully acquainted with the country and its resources he said to him—"Arise, walk through the land, in the length of it and in the breadth of it." The King further told him that he would in due course have to deliver the estate again to him and that he must not only see that it had been well used, but also that no encroachments had been made upon it, so that it would be doubtless necessary for him to contend earnestly for it.

It is evident that the possession of so large and rich an estate meant that the holder could enjoy plenty of good living, but on the other hand it called for no common vigilance and care to manage it aright. The King knew that to give the means for luxurious living without an incentive to exertion would be the reverse of a blessing and that true enjoyment of the good things would depend in no small measure upon the labour expended.

The man, being duly installed in his favoured position, at first expressed his intention to carry out to the full the obligations laid upon him, but nevertheless, in the course of a few weeks, he gave over the systematic survey of his estate and confined himself to the enjoyment of a certain choice portion which lay very accessible to his house and which promised to provide him with all he needed. The portion truly was rich, though necessarily lacking in the variety which characterized the whole estate, and for some time he appeared to get on very well, but he was neglecting the rest of his estate and so not fulfilling the King's instructions. Outside his own little portion the forests were unfelled, the mines unworked, the fields untilled and instead of abundance for the support of his establishment, and the fulfilling of the various works of hospitality and mercy which it was his privilege to fulfil, he found scarcity even at home; his own living, though rich, was unvaried, and his establishment on every hand soon testified to his poverty rather than to his wealth, and thereby injurious reflections were cast upon the King, his patron.

A further mischief was occasioned in that the adversaries of the King, taking advantage of the neglected condition of the estate, thought they might safely appropriate some of the

outlying parts to themselves. They therefore surreptitiously removed the boundary lines and sought to show when challenged that it was at least extremely doubtful whether the land in question did actually belong to the estate. Thus in a very short time a very large part of the estate, having been neglected by its rightful tenant, was claimed by others. True, the title deeds were still in existence, but they were kept by the King, who in due course would plainly demonstrate the full extent of the domain; meanwhile the tenant himself was robbed on every hand by the King's enemies.

Perhaps the strangest part of the case was that whereas the tenant had hitherto lived on in apparent oblivion that he was the holder of the estate, and had never taken the trouble to use the portions now in dispute, yet when informed that certain men had actually appropriated portions of it he seemed very much upset and contended with his enemies in a very excited and angry manner. Many letters passed between him and the claimants to the lands, largely dealing with mere technical questions which common people could not understand, but they, while sympathizing with him, knowing his claim to be just, yet saw readily enough that he had brought the trouble upon himself by his former neglect of the estate, and they said that he was now experiencing the truth of the word "From him that hath not even that he hath shall be taken away from him."

The tenant not only had the mortification of seeing himself robbed of part of his property, but he had very unpleasant anticipations of what the King would say about the matter, for although he had made a great outcry at the robbery he was well assured that the King would put his finger on the origin of the trouble, namely, that he had failed by practical possession to make his claim good. He sadly feared, and with abundant reason, that he would not hear the words "Well done, thou good and faithful servant."

S. J. H.

MARAN ATHA.

OUR Lord's coming is a subject for the heart. According as the Lord Himself is to our hearts so will we be interested in His coming, longing for the event, and seeking so to order our ways day by day that when He comes we may be found of Him as we then would we should be. Alas! it will not be so with

all God's children : it will not be so with all in the Community of His Son !

We accept that the Epistles were written to those in the place of testimony for God. To such come the words of John's 1st Epistle (ii. 28)—“ My little children, abide in Him, that if He shall be manifested we may have boldness and not be ashamed before Him at His coming.” Relationship and Responsibility are here beautifully interwoven. “ *Little children* ”—how this tells of the sovereign grace that over-abounded sin and provided the Sacrifice to meet's God's claims, and plucked as brands from the eternal burnings guilty sons of Adam, making them, through faith in that Sacrifice, the beloved children of God, saving them with an eternal salvation despite all their vileness, and independently of any good works or works that are otherwise they might thereafter shew !

“ *Abide in Him.*” How different this is from the truth so plainly set forth in John x. 28—“ I give unto them eternal life and they shall never perish, and none shall pluck them out of My hand. My Father which gave them Me is greater than all, and none shall pluck them out of My Father's hand, out of which there is none able to snatch aught ” ! *There* it is the question of eternal security. That is not a matter of *our* responsibility. Well may we sing with joyful hearts—

“ Kept, safely kept :

Kept all the way,

E'en to salvation's day :

His mighty love ne'er cold shall wax,

Nor shall His powerful grasp relax,

Through all the way.”

But *here*, as in John xv., it is what *we* are to do—“ *Abide in Him.*” As a branch cannot bear fruit of itself unless it abide in the vine, neither can we—except we abide in Christ. Severed from Him we can *do* nothing : the hands hang down, the knees shake : there is no power in prayer—if prayer is engaged in at all. Whereas, abiding in Him much fruit is borne. “ Ask whatsoever ye will and it shall be done.” The Father is glorified and the joy of the Son is in us, and our own joy is fulfilled. We did not choose Him : He chose us, and appointed that we should go and bear fruit and that our fruit should abide !

Surely Psalm i. comes helpfully to us here:—

“Happy is the man that walketh not in the counsel of the wicked,
 Nor standeth in the way of sinners,
 Nor sitteth in the seat of the scornful :
 But his delight is in the law of Jehovah,
 And in His law doth he meditate day and night :
 And he shall be like a tree planted by the streams of water
 (The fruit of the righteous is a tree of life)
 That bringeth forth its fruit in its season :
 Whose leaf also doth not wither :
 And whatsoever he doeth shall prosper.
 The wicked are not so,
 But are like the chaff which the wind driveth away :
 Therefore the wicked shall not stand in the judgment :
 Nor sinners in the congregation of the righteous :
 For Jehovah knoweth the way of the righteous,
 But the way of the wicked shall perish.”

This, then, is at once the responsibility and the privilege of God's children—especially, as we have said, of those who are found in the place of testimony. These being found in the position God would have them are responsible now to be and to do what He would have them. He would not that they should be *at ease* in Zion.

How needful it is for them to be on their guard against the cares of this world, the deceitfulness of riches and of sin, and the lusts of other things, lest that good seed which God has been pleased to give them be not allowed to spring up and bear the fruit that will glorify Him and be to their present and eternal joy!

He who came is *coming* again!

He is coming! Shall *we* be ashamed before *Him*?

Verses 24, 26 and 30 of Luke xvii. clearly shew that the coming of the Lord Jesus Christ referred to in that chapter is in His character as Son of Man. The teaching therefore does not directly apply to the children of God of the present dispensation who will be caught up to meet the Lord in the air prior to His coming to the earth as Son of Man. *But shall any deny that there is in the words of the Lord Jesus as these are there recorded—“Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve*

it"—a principle applicable to ourselves in our time as it will be to others at that time? Indeed, is not this the same principle we have in John xii.—“He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal”?

An example has been given which it will be good for *them* not to forget. There is help for *us* also in giving heed to the solemn words of the Lord “Remember Lot’s wife.” How plainly God had spoken—“Look not behind thee” (Gen. xix. 17)! But Lot’s wife first *lagged behind*—see verse 26—and then she *looked back* desiringly. We sometimes sing “There is life in a look.” The opposite also is frequently sadly true—“There is death in a look”! It was so with Lot’s wife. When Eve, too, saw that the tree was good for food and that it was a delight to the eyes and was desirable to look upon, she took of the fruit thereof and did eat. Foolish woman! What a fall! But, worse still, she gave unto Adam and he ate also! More foolish man! And God had said “In the day thou eatest thereof thou shalt surely die.” Eve’s look led to death!

And David looked and he saw Bathsheba, and he took Bathsheba, and killed Uriah. Oh! the exceeding sinfulness of it!—to slay his faithful servant—one of his mighty men—and there was dishonour to God and much suffering and sorrow to David through that look! Ponder Matthew xxvi. 28.

Oh that we may let our eyes look straight before us, turning neither to right hand nor left! Yea, let us look off unto Jesus. Let Him fill our soul’s vision. Let Him be ever before us. “Everyone that hath this hope set on Him purifieth himself even as He is pure.”—(1 John iii. 3.) Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ. (Phil. iii. 20.) It is indeed well if we can sing truthfully—

“I can almost hear His footfall
On the threshold of the door:
And my heart, my heart is longing
To be with Him evermore.”

ZENAS.

ABERDEEN CONFERENCE NOTES.

Heb. v. 1-2. “For every high priest being taken from among men, is appointed for men, in things pertaining to God . . . who can bear gently with the ignorant and erring.”

Note the fact that the high priest of Israel was taken from

among men ; he was not an angel or some such being who could not understand men ; and he was appointed for men ; he was not appointed for God ; and notice, it was in things pertaining to God. Those for whom he was appointed were ignorant and erring, and, being just the same himself, he could understand and could bear with their need. Here comes a man to offer a bullock to the Lord ; he is a prince, or perhaps a ruler in Israel, and the high priest receives it at his hand with—"Blessed be thou of the Lord." But here comes another man ; he has only a kid of the goats, or perhaps a lamb of the flock, and there is just the same reception for him—"Blessed be thou of the Lord." But here comes another man ; and he cannot give a bullock, nor can he afford to give a kid or a lamb ; he is very poor indeed, he can only scrape together so much as to procure two pigeons. He comes to the priest with his offering, and is there a different reception for him ? No, the two pigeons are received by the same one who received the lamb and the bullock, with the same blessing—"Blessed be thou of the Lord." The Lord Jesus Christ is brought before us in this epistle as the One who has been made a High Priest for ever, after the order of Melchizedek. Read and ponder well 1st Tim. iii. 16.

He who was manifested in the flesh is now in heaven, and He has been made a High Priest, He is appointed for us His people ; we are safe enough to put ourselves amongst the ignorant and erring. Those who profess to believe in sinless perfection surely proclaim in that profession that they do not require the services of the High Priest, for He is only appointed on behalf of ignorant and erring ones ! But from my experience, when coming into contact with those who believe such doctrines, I find that very few really believe them thoroughly ; they know too well what they are in themselves. They are better than their doctrines, but I fear we are not so good as our doctrines. Let us keep the standard high, however ; we should aim at nothing less than perfection. There are two Scriptures in this connection of which we might think—Matt. v. 48, "Ye therefore shall be perfect, as your heavenly Father is perfect," and Phil. iii. 12, "Not that I have already obtained, or am already made perfect." There are many passages in the Word like these two, which seem at first sight to contradict each other. I like to find out such scriptures and I try to understand them. I always get a blessing in doing so. Now there is a sense in which we can be perfect. If a child of two years is all it should

be for its age, both in mind and in body, then it is perfect. So also, if a boy of 12 years is all he should be at his age, then he is perfect, and likewise if a man of 30 years is all he should be at his age, he is perfect. It is in this sense I understand the words of Matt. v. 48. If a child of God only one year old in Christ is all he should be at his age, then he is perfect. Some of us have been many years saved, but the question is—Are we all we ought to be for our years? Alas! I am afraid many of us are stunted in our growth. (See Heb. v. 14.) I understand Phil. iii. 12 in the sense that none can ever reach such perfection that they have no need of the services of the High Priest; we will ever be ignorant and erring so long as we are down here.

The home into which the Lord Jesus was born was a very poor one. We remember His parents could only bring the two pigeons when they brought the Child Jesus to present Him to the Lord.

I do not think the sufferings of Heb. v. 7-8 were only bodily sufferings. Other sufferings are spoken of in the Scriptures; see for instance Psalm lvi. 8, "Put Thou my tears into Thy bottle; are they not in Thy record?" David does not appear to speak of sufferings in his body in this Psalm. Some of us are called upon to suffer much physically, and some of us are called upon to endure much mental suffering. The pathway of obedience means much to young persons; it means very much to young men; and perhaps it means even more to young women. Well, our High Priest knows all about it, for He, though He was a Son, yet learned obedience through the things which He suffered. One day the Lord Jesus sat over against the treasury and beheld the multitude cast in their money, and many that were rich cast in much, but still He waits. And what is He waiting for? Ah! here comes a poor widow, and she casts in two mites which made a farthing. Then He called His disciples and unto them He pronounced His eternal judgment upon her action, saying—"This poor widow cast in more than all they which are casting into the treasury." It is what is left that ever gives value to what is given, and she had nothing left.

(To be continued).

GONE HOME.

It is with deepest regret that we announce the falling asleep of our beloved sister in the Lord, Barbara Love, who was

associated with saints meeting in Burgher Street Hall, Parkhead, Glasgow. She was known to a large circle of friends, who will remember her as a sister of Mrs. M'Bride, of the same company. Our departed sister's sojourn here terminated on Tuesday, April 1st, and she was interred in Riddrie Cemetery on Friday, April 4th. A goodly number of brethren were present, brother Whittet undertaking the ministry of seasonable words, tending to comfort bereaved friends, and also to arouse those who were careless as to their eternal welfare.

At the graveside brother Shaw took advantage of the large numbers present to press home, in a few forcible sentences, the utmost importance of being prepared when the call should come, and of being assured of a victorious and glorious entrance into the eternal glory.

Our sister, indeed, has left behind her a testimony that will shed its influence for many days to come, and, like one of old, she truly, "being dead, yet speaketh." To one who visited her in her closing days she expressed the hope "that, as she had not been able to do much in her lifetime, perhaps her death would accomplish more."

Those who were associated with her are the true judges of her value to the assembly, and a vacancy has been made in our ranks that seems almost impossible to close up. Rain or sunshine, our dear sister was always at the meetings, unless something was seriously wrong. She was converted about 28 years ago, and ever since that she has sought to carry out the Divine will.

Faithful above many, she never wavered in her allegiance to her Lord and Master, and as one looks back over the many years she has been with us a life worthy of the highest praise can be witnessed.

She has, indeed, in departing, left us "footprints in the sands of time," and may it ever be ours to strive after the same high ideal, that we may assure ourselves of gaining the commendation of Him who sits upon the throne of God, as expressed in His own words—"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Prayer is sought on behalf of the sorrowing relatives that God may indeed minister comfort and consolation to them in this their hour of affliction.

BLACKBURN.—We have to mention the passing away of Mrs Coupe on February 26th, at Southport, aged 72. Along with

two of her daughters she was in the Assembly here for twenty years, and removed to Southport about twelve months ago.

As we look back we note the steadfastness in the Truth that was characteristic of our sister. During the painful illness which led to her death she expressed herself as glad that the matter of Eternal Safety had been settled long ago, and not left to the last, until she was too ill to think on such matters.

A friend she spoke to about Salvation said she would leave it to her dying day, when Mrs. Coupe replied in her natural way, "If it is good to dee with, it is good to live with."

The years since then have shown her earnestness to be in the right way, and we rejoice to know this was adhered to right unto the end. Proverbs xxxi. 27 was true of Mrs. Coupe.

Owing to her advanced age and living a considerable distance from any meetings, she was only able to pay occasional visits to Birkenhead, but this did not prevent her observing the instruction concerning the collection (1 Cor. xvi. 2), as after her decease a sum of money was found ready for the next time she could take it, and which found its way to the box in due time.

Her remains were buried at Southport on March 1st, when suitable words were spoken to bereaved ones from 1st. Cor. xv. and 1st Thess. iv., which prove clearly that they would meet their departed again, also words of testimony to unsaved ones present.

NEWHALL, NEAR BURTON-ON-TRENT.—We have to record the home-going of our beloved brother Joseph Dutton, well known to many in these parts, and much valued. Our brother was saved under remarkable circumstances, 30 years ago, and was baptised and became a follower of the Lord. His conversion was a notable event in the eyes of those who knew him, as he had been notorious in the neighbourhood in the sense of Romans vi. 21, "What fruit then had ye at that time in the things whereof ye are now ashamed?" Truly the grace of God was magnified in our brother, and we gladly bear witness to his great zeal and constant effort to testify the Gospel of the grace of God to others. His interest in open-air work was unflagging, and his simple words of testimony were straight and telling. One of the undersigned (H.E.) would especially wish to record the kindness and hospitality of our departed brother and his

late wife towards himself and other servants of the Lord in early days of the work at Newhall. The door was always open so long as our brother had a home of his own. During the last two years or so his health and his mind failed greatly, and he passed away on March 14th to be with Christ. Brethren Fitton, Turner, and A. Hickling (Derby) were present at the interment and addressed words of comfort to saints and an earnest appeal to the unsaved. We ask prayer that the testimony of the Lord may be maintained in Newhall.—H. E. ; N. BANKS.

SPECIAL NOTICES.

NEWHALL, NEAR BURTON-ON-TRENT.—The annual special meetings will be held here (*D. V.*) on “Whit-Monday,” May 12th. We have much pleasure in extending a hearty invitation to saints, and earnestly request prayer to God for a season of great blessing. Order of Meetings—11 a.m., thanksgiving and prayer; 2 p.m. ministry; 6 p.m., ministry; refreshments at intervals. Communications to Mr. Nehemiah Banks, 90 James Street, Swadlincote.

SCOTTISH TENT FUND.—Contributions should be sent as usual to Mr. J. P. A. Taylor, Beracah, Barrhead, near Glasgow. A special effort will be made this season—if God permit—to reach outlying places with the gospel and the truth. Further particulars will be furnished next month. Those who have a mind to work and are prepared to use up their holidays in this special service should communicate with Mr. John Miller, Fernville, Queen’s Drive, Windermere. Particulars of literature available for distribution should also be sent to Mr. Miller, but instructions must be awaited from him whether and where to forward the literature. It is hoped to make a beginning in June. The prayers of the assemblies are desired.

SOUTH WALES DISTRICT.—We wish to record, with thanksgiving to God, a very profitable time at the Annual Meeting at Barry on Monday, the 24th March, when our esteemed brother Mr. David Smith concluded an eleven weeks’ ministry in the district. The meetings generally have been well attended, interest has been aroused, and the Word ministered has been much appreciated.

We therefore look for fruit that may remain, as the result

of this service, to the glory of God and the encouragement of His people.

HALIFAX.—The Yearly Conference (if the Lord will) will take place on May 12th, in the Waterloo Hall, Savile Park Road, as follows:—

10-30. Meeting of overseers, for consideration of the following subject:—"To whose care and tending do the Scriptures commit the poor, sick, aged and infirm found in the Assemblies of God?"

1-30—3-45. Public Meeting. Consideration of the Epistle to the Hebrews; for instance—(1) To whom the epistle was primarily addressed. (2) What are its characteristics and special teaching? (3) Exposition of, or exhortations from, any portions suitable for present times.

5-30—7-30. *Ministry of the Word.*

Lunch 12-15. Tea 4 p.m.

Ministers of the Word and fellow saints heartily welcomed. Heb. xiii. 5-6. Hymn 95, verse 3.

Communications to Mr. P. Hawkins,

32 Savile Park Street,

Halifax.

PUBLICATIONS.

"THINGS CONCERNING THE KINGDOM OF GOD," by Mr. J. C. RADCLIFFE.—This instructive booklet deals with the Great Commission, Matt. xxviii., and the fundamental principles found in Acts ii., etc. It should prove very useful as meeting a long-felt need of something concise to put into the hands of enquirers and suchlike. We hope the booklet will be heartily taken up and freely used. 8d. per dozen, 5s. per 100, post paid, from Mr. Elson, 210 Albert Road, Aston, Birmingham, and N.T. agents.

"THE LAST MESSAGE."—The arrival in England of leading members of the Antarctic Expedition is causing a revival of interest in the South Polar tragedy. The above tract is therefore very seasonable for broadcast distribution at the present time. Please note also that space has been specially provided on the front page for stamping the address of Hall or Meeting Room, etc. To be obtained as above, 5s. per 1000, post paid.

Wholesome Words.

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

VOL. V.

JUNE, 1913.

No. 6.

AN ALLEGORY.

"THE law came in beside that the trespass might abound : but where sin abounded grace did abound more exceedingly. Shall we continue in sin that grace may abound? We who died to sin how shall we any longer live therein? Or are ye ignorant that all we who were baptized were baptized into His death?" (Rom. v. 20 ; vi. 3.)

A mighty King, exercising dominion over many countries and provinces, learnt that in one of the divisions of his kingdom some of his subjects had raised rebellion against him, having been stirred up thereto by the King's bitterest enemy. He, after waiting some time to see the effects of the rebellion, at length commissioned a great and valiant officer to proceed to the disaffected district and to lead an army thither. It was supposed that the sight of the King's power and the assurance of his ability to punish wrong-doing would be sufficient to reduce the lawless to obedience and to re-establish the royal authority. And so at the first it appeared, for the disaffected, being overcome by terror, readily professed subjection to the King's authority and promised implicit obedience. Thereupon the King withdrew his forces from sight and bestowed them in retired quarters.

In the sequel, however, it soon appeared that the spirit of rebellion was far from suppressed. The King's clemency seemed to be interpreted as weakness, and the more clearly expressed commandments, which he had given and which they had willingly consented to, galled them and provoked more violent opposition than before. The flame of rebellion, which had

appeared to be quenched, burst forth vehemently, and, spreading on all sides, involved the whole country. Engagements ensued between the rebels and the King's forces, and considerable punishment was inflicted upon the former, but the more they appeared to be crushed in one place did they spring up in another, and the rebellion, which at first seemed to be of a mild type, largely brought about as the result of ignorance and through false representations concerning the King which were made by his enemy, now showed itself of a more virulent nature, for wherever the King's troops appeared the effect upon the people, instead of overawing them, was to arouse them from a state of indifference to one of bitter unquenchable hostility to the King. Such a state of guerilla warfare proved to be more than the King's army could overcome, and it was freely acknowledged on all hands that the force which at the first seemed invincible was quite unequal to the task. The enemy exulted and became more outrageous than ever in their opposition to anything which set forth the royal authority, and the servants of the King were exceedingly disheartened at the failure of the enterprise.

As a matter of fact the King had foreseen the issue, and indeed had purposely provoked it. He could at the first have stamped out the rebellion, but knowing as he did that many who were actually disaffected had not openly joined the enemy, he of set purpose sent an inadequate force with the expectation that the lawlessness of those who had not declared themselves against him might thereby be manifested and also that the intensity of the lawlessness might be more clearly seen. All this was necessary in connexion with a purpose which the King secretly cherished and which could not be publicly declared until the full extent and force of the rebellion should have been made plain.

On the failure of the first army it was recalled and the King then appointed his own Son to undertake the work, furnishing him with power which, while apparently altogether inferior to the former force, was, in the knowledge of the King, perfectly sufficient for the task.

On the King's Son taking the field, the Arch-enemy who led the rebellious host, secretly fearing for his usurped power, sought an interview with him and endeavoured in every way, by bribery and intimidation, to turn him aside from his object

and from the carrying out of his father's will. This attempt utterly failing, the hostile forces were brought into collision and a terrific battle was fought. The Prince, the King's Son, suffered very severely himself in the conflict and was sore wounded, but nevertheless it ended in the utter overthrow of the enemy and the paralyzing of the rebellion. A vast number of prisoners were taken, and they were reserved to swell the triumph of the conqueror, for the King had decreed that a triumph should be celebrated in honour of his Son and that the trophies of his victory should be exhibited to all the inhabitants of his dominions.

Pending the execution of judgment on the rebels the King, according to his long-cherished intentions and as an exhibition of his kindness, determined to extend clemency to all the prisoners without distinction, on the simple condition that they should apply for it in the Name of the Prince as a matter of grace and not of right, and he further required that to show their sense of their guiltiness they should come before him with ropes about their necks, so confessing that they justly deserved to be hanged. Although the offer of pardon on these terms was to all, not all took advantage of the same, but such as did were restored to the fullest favour of the King, who found pleasure in them, because of his regard for his Son. The other prisoners, who would not so humble themselves, were hanged by order of the King, having been proved guilty of rebelliousness in thought, word, and deed.

Some time afterwards two of those who had been restored to favour were conversing on their experiences, and one remarked to the other :—" It seems evident to me that the King saw the issue of the late rebellion even before it commenced, and determined so to control the whole matter that the rebellion should assume a gigantic form, having in view that he might honour his Son both in its overthrow and in the extending of grace to the guilty, so although we thought that we should be doing the King damage and dishonour it now appears that he was using our malice and hate to magnify his own character. In the past we had known him as righteous, but now his character is more freely declared in his grace ; grace is truly enthroned, for those who suffer did so not because there was no grace, but because they refused it." To this his companion responded :—" You speak truly indeed, but I would have you to remark that although

grace in the King has thus been magnified yet his righteousness has not suffered in the process, which in part is proved in the hanging of the unrepentant rebels." "True," said the first speaker, "but does it not appear clear that lawlessness is really an auxiliary to the King, and that, apart from its help, he could not have been so glorified? Why then should we not continue our old courses and follow the bent of our desires, knowing that whatever we may do will be overruled by his Majesty and will but tend to his further exaltation in the exercise of grace?" Said the other:—"I think you speak as you do to test me, but if indeed you are suggesting that one who has received favour should return to his old course and use his powers against the gracious Sovereign who has pardoned him, then let me remind you of that day when you in the sense of your guilt approached the King with halter round your neck. Did you not acknowledge then that you deserved hanging? that your righteous doom was that of those who actually did suffer the extreme penalty? Do you not see that your past life as a rebel was ended then and that the life you now live is the life which the King at that moment granted unto you? Your present life you hold from the King and at his pleasure and with the intention that it should be used for him." "Thank you," said his companion, "for your words; I hardly put forth what I did because I believed it, but nevertheless my mind was not clear. I hope I may never lose sight of the halter and the gallows and that the life I now have is not mine but held in trust for the King, whose it is, and may all my powers, the power of my mind and of my body, yea, all that I possess, be used wholly for him to whom I owe my all."

S. J. H.

THE LIFTING UP OF HOLY HANDS.

MEDITATIONS ON PSALM CXXLI. 2.

"Let my prayer be set forth as incense before Thee;
The lifting up of my hands as the evening sacrifice."

WE will first consider prayer set forth as incense before God; afterwards the lifting up of hands as the evening sacrifice. Prayer is the making of request, making the petition known. Lifting up of hands suggests entreaty, supplication, intercession.

Notice that little word "as." The psalmist's desire was that his requests should arise to God as incense, that precious perfume, that unique fragrance which was after God's prescription and only for Him and none for the sons of men. Let us dwell on this for a moment so that we may be helped in our prayers, both in private and public.

Incense was made of the sweet spices with pure frankincense, each ingredient to be of like weight, seasoned with salt pure and holy. Some of it was to be beaten small and put before the Testimony in the Tent of Meeting. It was to be exclusively for God, and none was to be made like it for themselves. The fragrance of this perfume was for God alone. (In this respect it was like the holy anointing oil, none was to be compounded like it.) The smaller it was beaten the more fragrant the perfume. Aaron was to burn this when he went in to the holy place in the morning when he dressed the lamps, and every evening when he lighted the lamps. Therefore there arose perpetual incense before God. The altar of incense was to be made of acacia wood covered with gold, and a crown of gold round about it. This was put in the Tent of Meeting before the Veil. (Exodus xxx. 1st part and 34th verse; also xl. 27.) The burning of the incense, the ministry unto Him, the blessing in His Name, belonged to the Aaronic priesthood. (1 Chron. xxiii. 13.) It is very important to notice that the hour of incense was the hour of the people's prayers. (Luke i. 9, 10.)

In Rev. v. 8, the four living ones and the four-and-twenty elders have each a golden bowl full of incense, which is (symbolically) the prayers of the saints. Those were prayers of the tried ones, passing through the great tribulation, who cry out of the depths unto Him. And again in Rev. viii. 3, an angel came having a golden censer, and there was given unto him much incense that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. These prayers go up before God out of the angel's hand, and the righteous judgments of God are poured out upon the earth.

The incense cannot be separated from the golden altar, which sets forth Christ as the glorified Man, crowned with glory and honour, the One who ever liveth before the face of God for us. In this altar made of acacia wood we perceive His perfect manhood, incorruptible, ever-enduring on account of His perfect sinlessness and spotlessness. It being overlaid with gold,

suggests to us His divinity, His God-head glory, that glory which we shall eternally behold. Of Him it can be truly said

“Of the full Deity possessed,
Eternally Divine.”

The horns of this golden altar were of one piece with the altar. This suggests to us His power to sustain, support, and sympathise with all His saints, because of His having become Man. “. . . Taken from among men, is appointed for men in things pertaining to God.” As the God-Man in the glory, He is there as our High Priest and Golden Altar.

We have thus dwelt upon what this sweet incense was, and the golden-altar, in order that we may better understand the force of the psalmist's words “Let my prayer be set forth as incense before Thee.”

The sweet incense beaten small, in the first instance tells of the fragrance that ever ascends to God from the peerless Name of our Lord Jesus Christ, especially on account of His humbling Himself unto death—yea, the death of the Cross. Here truly was the incense beaten small when that holy Name was despised and scoffed at.

The smaller those sweet spices were beaten the more fragrant the perfume would ascend when the fire from the altar was applied. So with our Lord Jesus Christ within the holy place; the full virtue and value of that holy Name is only known to God, and through Him our prayers and praises are accepted. Our praises must be in His Name. (Eph. v. 19, 20; Col. iii. 16, 17.) Our prayers must be in His Name. (John xiv. to xvi.) Well has the poet said:—

“To all our prayers and praises
Christ adds His sweet perfume.
And love the censer raises,
Their odours to consume.”

J. DORRICOTT.

(To be continued.)

GONE HOME.

HEBBURN-ON-TYNE.—NEW WASHINGTON.—In the 59th year of her age our beloved sister Mrs. Scott, the wife of our dear brother Mr. R. Scott of Hazeldene, New Washington,

departed to be with Christ (which is very far better) on the 22nd day of April. She had been ailing for years, and these last twelve months has been suffering very much from her heart. In the midst of her intense pain she manifested the peace which was hers through the blood of Christ, and the peace of God which passeth all understanding so kept her heart and mind through Christ Jesus that she said she was quite willing to stay a little longer on earth, but if it was the Lord's will to take her home she was just as willing to go. Our brother Ruddick said if she was raised it would either be to health or to Heaven, and she said "Yes, it is up either way." Her last words spoken on earth were, after clasping her hands together, "I am going to Heaven." She will be very much missed by her husband and our young brother Mr. James Longstaff, who has stayed with them for over nine years, but both know that their loss is her gain. She was buried on the 26th of April, when Mr. Angus MacKinnon of Howdon and Mr. T. Goldie of Tynedock took part. The former spoke from Gen. xxiii. and the latter from Isa. xxi. 11 and 1 Thess. iv. Prayer is desired on behalf of the bereaved ones.

LANARKSHIRE.—"The memory of the just is blessed." We regret to announce the passing away of our esteemed brother and fellow-worker John Bain (of Govan), which took place on Wednesday, 30th April. He had suffered from a lingering illness for the past 3 years, and for the last nine months had been unable to follow his occupation—latterly being unable to attend the assembly meetings. It gives us great pleasure to testify to our departed brother's sterling character. His life, as a Christian, has been spent within the Fellowship. Upwards of 20 years have passed since he was saved, and it can be truly said that he had not received the grace of God in vain.

A faithful man indeed, as those who knew him can witness to—earnestly contend for the faith had living expression in his life.

A patient and fervent labourer, he greatly deplored half-heartedness in the work of the Lord.

Apt to teach, it will be understood that his gain is our loss, and still the infinite Love who gave such an one can answer to the need.

The words of Heb. xiii. 7 have a fitting application to our brother—"Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith."

He was interred in Craigton Cemetery, Govan, on 2nd May, and both in the house and at the graveside opportunity was embraced of speaking short, seasonable words to saved and unsaved.

A widow and family of four sons and two daughters are left to mourn his loss, and we solicit the prayers of the saints that our brother's home-going may speak loudly—specially to those still unsaved.

WISHAW.—We desire to make known the home-going of our beloved sister Mrs. Kirkwood, widow of our departed brother James Kirkwood. There were only four months and two days between their departure from the body to be at home with the Lord. Our beloved sister departed to be with Christ on Lord's Day evening, 13th April. The burial took place on the afternoon of the 16th, when our brother William Weir, of Crossford Assembly, ministered the word to saved and unsaved. Mrs. Kirkwood was a sister of our beloved brother Robert Gilfillan, who is with us here. There are four sons and two daughters left to mourn their loss. Let our prayers go up to God on their behalf, that, Ruth-like, they may make their choice—"Thy God shall be my God, and thy people shall be my people."

SPECIAL NOTICES.

LANARKSHIRE.—There was a good turn-out of saints at the special ministry meetings held in Glasgow on April 19th. Mr. George Millar read Matt. xi. 28-30, Gen. i. 1, Prov. viii. 22, and pressed upon us the greatness of the Lord Jesus Christ, which it was well for us to remember in our service for God toward men. Mr. W. Reynolds followed with Heb. i. 8; ii. 14; iii. 1, 2, setting forth the excelling glories of the Lord Jesus as compared and contrasted with angels, persons, things; in particular Joseph, Moses and Aaron, and others. The epistle to Hebrews he considered largely occupied by these two truths "Within the Veil," and "Without the Camp." Mr. David Smith read Deut. viii.; Deut. xiii. 1; Heb. iii. He shewed

the way God led His ancient people in order to prove them, that He might know what was in their heart. Their faith, their confidence and their love were all tested. Solemn words were spoken concerning the prophets they were not to hearken to, men whose object was to draw them away from Jehovah, their God. He closed with searching words of application to ourselves.

Mr. N. Miller read 1 Cor. xiii. He said it was more the setting of the chapter he wished to draw attention to. By briefly stating the condition of the church in Corinth as seen in the earlier chapters, and raising outstanding points, such as the divisions that existed, the eating of meat sacrificed to idols, he shewed the special application of chapter xiii. Dealing then with several points in the chapter, accompanied with words of fervent, helpful exhortation, he stated that the picture palace was, he thought, the besetment of the present day, and spoke earnest and faithful words of warning against such being countenanced in any way.

WEST OF SCOTLAND.—The conference of workers among the young held in the Christian Institute, Glasgow, on Saturday, May 10th, was well attended, and we are glad to report a very profitable time. The written report from Tondee, South Wales, was of a cheering and an encouraging nature, as also were the oral reports given of the work in Edinburgh, Greenock, Paisley, Barrhead, Govan, Partick, Glasgow, Atherton, Bathgate, and Broxburn. The evening meeting was fully taken up by an address by Mr. Joshua Hawkins. The subject was "The Sunday School: Its aims, its efficiency, its issues." Mr. Hawkins began by reading Matthew v. 1, 2; Luke xiii. 10-17; Acts iii. 2, 6-10; Acts viii. 28-35. We can only give here a few points from the address:—If anything is to be accomplished we must have a definite method of working; lines of aim along which we proceed. Young life is a serious problem, and as the young come under our influence but one hour in a week it is most necessary to use those precious moments effectively and well. Briefly put, our aim is *to teach*; that is *our* business (being taught is the *pupil's* business); that is applying mind with skill, and understanding how to apply mind. The material upon which the teacher works is mind, than which nothing is more sacred. What the life of the child will be depends on the

effect teaching has upon its mind. Our aim is to reach the mind of the child; our work is to make it think. Eyes, ears and mind must be engaged; our heart must be in our work. There is a great difference between a *lecturer* and a *teacher*. The lecturer moves straight forward; never shifts his course, nor considers the individual difficulties of his hearers. The lecturer deals with book-work and knowledge; he never stays to question. The teacher finds joy in darting a ray of light into dark corners. He draws out the latent powers of the dullest scholars. He adapts his lesson to the pupils; he does not force the pupil to his mould; he remembers he is dealing with mind, that he is an artificer of mind. His teaching is fragmentary. He waits for the children. He diverts his lesson for the pupil's benefit. In Luke xiii., the Lord Jesus was teaching. He saw the crooked, mis-shapen woman enter, possibly at the far end of the synagogue. He suffered the interruption, He changed His discourse. He saw her; He called her; He spoke to her. She became His object-lesson. The child must be *first* in the mind, *then* the lesson. With the eunuch Philip began "from this scripture." He viewed things from his pupil's standpoint and adapted his lesson to his pupil's mental state and occupation. Care, of course, is needed in this. Teaching means skilful questioning, anon to force the mind to see, arrange, act, and to take notice of its own content, activities, or experience. To attend is the result of being taught to attend. The careful and audible reading of the Scriptures is the teacher's most effective agent in arousing thought, guiding thought, and giving material for thought. The child should be encouraged to read attentively and aloud, with due sense of the meaning. The eunuch was reading aloud. Philip heard him reading. A wide range of Scripture should be read, both in the Old and New Testaments. By careful questioning; the child should be led to see, and the teacher also, how much or how little has been grasped. Outstanding features should be noted; details should be omitted. The activities and interest of God in human affairs should be emphasised by the historical portions. Portions should frequently be re-read to revise and replace ideas that have been indefinite or incomplete. It was written of the Old Covenant Scriptures "They are able to make thee wise unto salvation, through faith which is in Christ Jesus." The teacher should accustom

the children to draw conclusions directly from their own reading and observation. These should be supplemented and confirmed afterwards. Avoid giving the idea of reading the Scripture to establish what they have been taught, but rather to find in it first-hand that which God desires to be known of His ways and purposes. What the child has really gained is what he has thought upon the matter read. Question to find his thoughts and let the Scriptures be appealed to, to justify or condemn. The efficiency and the effects of the Sunday School bear a direct relation to the character and life of the teacher: "Even as ye know what manner of men we showed ourselves toward you for your sake," with the result: "Ye became imitators of us and of the Lord." Blessed effect! So truly and really were they walking with God that to follow *them* was to follow the *Lord*. They left their very aspirations in the mental texture of their listeners. The ideal and controlling influence is that this is my work, received in trust from the Lord. This work will cover more than the inside lesson. The teacher should have a deep sense of the reality of human accountability and human agency—a marked feature in God's work. Our sufficiency is from God, yet in all His work the strands of human agency are inseparably conjoined. "Take ye away the stone"—"Lazarus, come forth!" is an illustration. Efficiency depends largely on how much we realize that God has called us to the work. Sympathy with child-life in the many dangers to which it is exposed is also a powerful contributor to efficiency. Individual dealing with God and ourselves as to the teaching and as to those taught are requisites of efficiency. Personal acquaintance with the child in its home is no small asset. The opening of the School should carry with it a tone and effect which operate for the spiritual efficacy of the work. The issues will be seen in the children's sympathy and interest in God's things; their subdued hush and reverence; present salvation as to some and fruit after many days amongst others. We should eagerly desire that none may live wasted and useless lives who have been under our care in the Sunday School.

BELFAST AND ARMAGH.—We greet fellow saints and hereby invite all to our Annual Conferences, which are to be held (God willing) at Belfast on Saturday, July 12th, in Shiloh Hall, 79 Victoria Street, from 10-30 a.m. to 7 p.m., with two intervals,

and at Armagh, Newry Road Hall, on Monday the 14th July, from 11-30 a.m. to 5-30 p.m., with one interval. It is hoped that large numbers will find themselves together and that in the meantime much prayer may ascend to our God for seasonable help, in the midst of ever increasing difficulties.

SCOTTISH TENT FUND.—As announced in May issue, contributions should be sent as formerly to Mr. Taylor, Beracah, Barrhead. Particulars of literature available should be forwarded to Mr. John Miller, G.P.O., Dumfries, with whom also any who are prepared to assist in the work should communicate. Dumfries will be made the centre from which our brother will work out. We have specially before us this season the reaching of places where there are no assemblies, and we shall value the prayers of the assemblies, and practical fellowship where possible.

BRITISH ISLES MEETING.—Subjects proposed by the different districts for consideration at 1913 meeting in Leeds should be sent to Mr. Taylor, Beracah, Barrhead, by District Correspondents not later than 8th July.

PUBLICATIONS.

The season for open-air work having commenced, we beg to remind our friends of the recently issued papers suitable for distribution among the masses, and to children of God. "The Last Message," by H. E., 5/- per 1000. "Things Concerning the Kingdom of God," by J. C. R., 8d. doz., 5/- per 100. All post paid. From N. T. Agents, or from H. E., 210 Albert Road, Aston, Birmingham.

DOCTRINES OF THE HOLY SCRIPTURES.—These are now being printed in the form of a small booklet, which will sell at 2d in paper covers, and at about 7d in cloth gilt. As orders received at once, while the book is still in the press, will help in deciding how many we should print, we shall be glad to receive orders promptly. Any who do not know the articles will find them in the various numbers of "Needed Truth" for the year 1903, vol. xv. Write early to Mr. Taylor, Beracah, Barrhead.

Wholesome Words.

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

VOL. V.

JULY, 1913.

No. 7.

THE LIFTING UP OF HOLY HANDS.

(Continued from page 66.)

In a secondary sense, the prayers and praises of the saints, if in the Holy Spirit, are as the sweet incense before God. Now we come to the practical part of our verse in its application to ourselves. There is no doubt we all more or less desire that our prayers should be set before God the Father as incense. But in order that they may be so it requires the work of the Holy Spirit within us and the disciplining of our hearts by trials and afflictions. If these are taken aright as from the hand of God it will draw out hearts in fervent prayer, and the cries that arise out of the depths are as sweet incense beaten small. It may be in but few words (oftentimes perhaps there is little prayer in the many words uttered) such as "Lord, help me" (Matt. xv. 25), "Undertake for me" (Isa. xxxviii. 14) that He smells the fragrant incense, when breathed in the Holy Name of our Lord Jesus Christ. One thing is certain, the nearer we get to God the fewer our words will be in His presence in public, but they will be full of the heart's real desire, and not vain repetitions, or taking the Name of God in vain. Let us be solemnly warned by what befell the offerers of strange incense, when they were consumed by fire. And again even as our Lord said, that we are "not to be like the hypocrites, for they love to stand and pray to be seen of men." (Matt. vi. 5.) "And for pretence make long prayers." Our words are to be few when we appear before God, and we are not to utter anything rashly. (Eccles. v. 2, Matt. vi. 7, 8.) Long prayers in public may sometimes be wicked prayers, iniquity in our holy things, and should be guarded against. The writer remembers reading once of an American who said,

concerning a Boston minister, that "he offered the best prayer ever uttered before a Boston congregation." How true! how true! before a Boston congregation, but not before God. The Psalmist's desire was "Let my prayer be set *before Thee*." If we only pray for what we really desire and expect—inwrought prayer by the Holy Spirit and out-breathed by Him—how few our words may be, and yet they will ascend before God as sweet incense, and this after all should be our heart's desire. We have before noticed that the hour of incense was the hour of the people's prayers. We will now look at some scriptures which teach us "how to pray."

It is to be *after the manner* which our Lord taught His disciples. (Matt. vi. 9-14.) Notice well, the Name of God is not taken in vain; it is full of reverence, simplicity, directness, and our approach is to Him as God our Father. It is to be made to God the Father in the Name of the Lord Jesus Christ. (See John xiv., xv., and xvi.) It is to be prayer in the Holy Spirit. (Jude 20, Eph. vi. 18.) It is to be in faith. (James i. 6, Mark xi. 23, 24.) It is to be according to His will. (John v. 14, James iv. 3.) It is to be accompanied with thanksgiving. (Phil. iv. 6; 1 Tim. ii.; Rom. i. 8-10.) It is to be chiefly in secret. (Matt. vi. 6; 2 Kings iv. 33.) It is to be preceded by forgiving any that we have aught against. (Mark xi. 25, Matt. vi.) For the Assembly's prayers see Acts ii. 42, iv. 23, Matt. xviii. 19, 20. It is no doubt as incense to God when we obey the injunction of 1 Tim. ii.—"*First of all* (in no formal way) supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all that are in high place." Let us note this, and the place it should have with us. How wide our sphere in this priestly work: kings, not king; not one government only, but other governments. Well indeed might we cry "Lord, teach us to pray," and "Lord, teach us how to pray."

J. DORRIGOTT.

(*To be continued.*)

AN ALLEGORY.

"We also were aforesaid foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God

our Saviour and His love toward man appeared
 . . . He saved us through the washing of regeneration and renewing of the Holy Spirit which He poured out upon us richly through Jesus Christ our Saviour ; that, being justified by His grace we might be made heirs according to the hope of eternal life." (Titus iii. 3-6.)

A GENTLEMAN had a son upon whom he devoted much care. He fed and clothed him in the best manner and not only looked after his body but sought also to train him in right ways.

Aware that there were many unruly boys in the neighbourhood who indulged in vicious courses and frequented dangerous places, he was careful to warn his son not to go with them, and indeed not to go anywhere without his knowledge. He, however, as is common to many children, thought that he knew better than his father, whereas he was necessarily, by reason of inexperience, very ignorant, yet thinking he knew shewed himself not only ignorant but also foolish.

On a certain day, heedless of his parent's injunction, he joined the other boys. He liked their free and easy manner and felt it to be a great relief to get away from the restraints of home. Soon he was ready for any disobedient act. It was proposed that they should trespass on the grounds of a gentleman of great wealth, who had his estate in that part, and rob his orchard. The lad could not but be afraid of the danger involved in such a lawless act ; however, his objections were speedily overcome and he was deceived by the assurance that they would not be found out.

Under the stimulus of excitement they started forth, a lawless company, each appearing to do as he pleased. Arriving at the enclosed estate they scaled the walls and proceeded to spoil the orchard of its fruit. Such fruit they had often tasted, but this seemed the more desirable simply because it was not theirs. No sooner had they gathered the spoil than they fell to quarrelling over it. Malice, which had been suppressed, now showed itself. Those who had less envied those who possessed more, and hatred was mutually cherished. Soon high words were succeeded by blows ; and the company, which had set out with every profession of friendship, became a hateful crowd of contention and strife. Their troubles, however, were not confined to this, for the keepers of the ground, having

information of the trespass, came upon them, and then there was terror and dismay, a fleeing hither and thither and a hiding behind the trees of the estate. Some of the number were caught, and amongst them the boy who had so neglected his father's counsel.

At the close of his adventurous day we see him in the custody of the officers of the law, with garments in tatters, covered with dirt, and bruised and torn in many parts of his body. Now he finds by bitter experience how wrong he was in setting his father's admonition at naught; his tears are many, caused in part by shame and by the pain of his wounds, and in part by grief at the wrong he has done.

We return in thought to the father's house, where his disobedience has been discovered. Grief and anger fill the parent's mind, but love is still the predominant feeling; indeed it is this which causes the grief and anger.

When tidings came that the boy was in the grip of the law and was exposed to punishment pity filled the father's heart, and although the boy deserved to be punished, yet he immediately made his way to the Court and by the payment of a heavy fine met the demands of justice and saw his son, though still in his rags and filth, set free. The poor boy, truly repentant, was filled with remorse and endeavoured to let his father know in broken accents how sorry he was; his tears, however, were more eloquent than his words.

At length they arrived at the house, which stood before them in all its spotless purity and perfect order. The boy was truly relieved to find that he was not conducted to the main entrance and into the grand reception room—a sight of his attire showed him how unfit he was. His father tells him that, so far as may be, the effects of his wrong-doing must be removed. So he is taken into the bath-room and there stripped of all his torn and filthy garments, then into the big bath he is put and thoroughly cleansed from head to feet. After this his wounds are anointed with ointment and he is clothed in such apparel as renders him fit for his father's house and table.

Emerging from the bath-room, what a transformation is seen! Nevertheless he limps from an injury to his foot, and his head is bandaged for the same reason. Moreover it is not difficult to detect cuts and scratches remaining on his body

and indeed it is evident that he will carry some marks of his trouble to the end of his course.

Thus was the son restored to his father's house, and never was he reproached for his past wrong-doing. At times, when he met his father's eye, he averted his face for shame, but his father again assured him that he was fully forgiven and exhorted him to the fullest confidence in his love.

Although thus fully restored he found his wounds troublesome, and day by day he needed to submit to their cleansing and anointing, and thus was he continually reminded of his sin. This produced humility and constant carefulness lest he should be led astray again.

S. J. H.

ABERDEEN CONFERENCE NOTES.

(Continued from page 56.)

Read Psalm xix.—“The law of the Lord is perfect, restoring the soul.” We may rest assured of this, and our chief concern should be to rightly understand what the law of the Lord hath said. The man who first discovered and taught that the earth was round and not flat, and that it was not the centre of the solar system, was burned for daring to contradict what it was alleged the Scriptures taught. But he was right after all, and they found out that it was their own interpretation of the Word of God that was wrong. Let us be careful that we understand what is written, and we will always find that the law of the Lord is perfect. The law of the Lord speaks into our hearts. There was a surgeon in the United States who was a sceptic. He became much troubled about his soul, and he made up his mind to read the Scriptures right through as he would do with the text books of his profession. In doing so he found that it spoke to his soul; he felt as in the presence of One who knew him thoroughly, “For the Word of God is living.” (Heb. iv. 12-13.) The result was, he got saved simply through reading the Word of the Lord. “The testimony of the Lord is sure, making wise the simple.” The testimony is what God says about things. John was sent to the Isle of Patmos for the Word of God and the testimony of Jesus. Men said He had been a Deceiver and much else, but John believed

and held fast to what God had said about Him, so he would rather suffer than give up the truth. Psalm lxxviii. 5, "For He established a testimony in Jacob." I have often wondered why it says "in Jacob," and not "in Israel," but when we think of Jacob's character—supplanter, crooked, deceitful—we can derive much encouragement that He established a testimony in Jacob, for not better than he are we whom God hath made His testimony to-day.

Romans vii. 14, "For we know that the law is spiritual." We should not despise the law, for it is spiritual. I greatly fear there is a great danger of our doing so, and thus bringing the truth of God into disrepute.. Chap. ii. 24, "For the name of God is blasphemed among the Gentiles because of you." We should be very careful in our conversation and manner of life lest we cause the way of truth to be evil spoken of. Why do we not get the same results now in Gospel work as were secured, say, 30 years ago? We must remember that this is a day when people generally have not the respect for God and His Word they used to have. Men whom they look up to have said certain things about the Scriptures which have undermined to a great extent the faith people had in them 30 to 40 years ago.

We have fallen upon a hard day. Noah's preaching, one might say, had very poor results. The same with Jeremiah; his was a hard day. When Peter rose up on the day of Pentecost he did not know what would happen, and yet 3,000 were saved! In the revivals of 1860 to 1870 men who could hardly give a clear Gospel address rose up and spoke, and many were convicted of sin, and were saved. I am sure it was not their godly life or their preaching which caused Peter and these men to have such power and to get these results. Is there not a day of visitation? We must make a straight course for God in this our day; never lower the standard of preaching; look to God for results. It was well for the poor widow that it was not in Solomon's day she put her two mites into the treasury; for that was a day when the tide was high. But in her own day the tide was very low indeed; spiritual things had reached a very low ebb, and it is difficult for faith to triumph in such a day..

Romans i. 9, "For God is my Witness, whom I serve in my spirit, in the Gospel of His Son"; that is *religiously serve*; it is temple service. The Apostle went out from the House of God with the intent to bring men to God; like those who went

up to the mountains to hew down trees for the House of God in Jerusalem. They had an object in view in cutting down each tree, even that it might fill a place in that which was being built for God.

Romans xii. 1, "Which is your reasonable service." It is the same service here—religious, temple service.

Present your bodies, a living sacrifice, holy, acceptable to God, which is your reasonable, religious service.

SOWING AND REAPING

If we were to call in at any seedsman's shop during the spring months we should find them as busy as could be dispatching orders to their various customers or waiting upon those who might call. This of itself proves that one at least of God's promises is true—while the earth remaineth seedtime shall not cease. But at the same time God promised this He promised more also. While the earth remaineth seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. (Gen. viii. 22.) God promised harvest, the outcome or result of seedtime. Jeremiah also speaks of the God who reserveth unto us the appointed weeks of the harvest. (Jer. v. 24.) Men realize that harvest follows seedtime, although the many, we believe, look upon it merely as the sequence of events and fail to realize in it the fulfilment of God's promise.

Let us think for a moment of a farmer who wants to sow in a certain field a particular kind of seed. He goes to his seedsman and asks what he can supply, and the wise farmer wants to know the purity and growth of the seeds he buys. He perhaps gets the reply that the purity is ninety per cent. and the growth ninety per cent., and if he cannot get better he buys this and goes home and sows his field. He expects as a net result that eighty-one per cent. of the genuine seeds will grow, and if his seedsman's test has been correct, and his soil properly prepared, and conditions favourable, this will be the result.

Now assuming that the field is prepared with great care and that all conditions are favourable, the farmer knows what to expect; and after the seed has been sown he scans that field every day with eager eyes to see if the result is coming up to what he expected. If it is not he will try one or other

of the various means now in use to stimulate the seeds and make them germinate. Then as the plant grows up he watches it day by day, and if the conditions become less favourable he does what he can to overcome the evil and to have a full result in the day of ingathering.

Isaac found in one year an hundredfold. (Gen. xxvi. 12.) Boaz was satisfied with the fruit of his labours at the end of barley and wheat harvests and lay down to rest at the end of the heap of corn. (Ruth iii. 7.) The Lord Jesus Christ shall see of the travail of His soul and shall be satisfied. (Isa. liii. 11.)

The Lord Jesus applied these truths in the parable of the sower (Matt. xiii.), and we who are privileged to go forth as sowers would do well to pay attention to the words spoken therein. We notice He does not say there were any seeds which had no life in them, nor does He say there was a proportion of weeds among them.

“The seed is the word of God” (Luke viii. 11), and every word of God is tried or purified. (Prov. xxx. 5.) “The word of God is living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit of both joints and marrow, and quick to discern the thoughts and intents of the heart.” (Heb. iv. 12.) When the Lord Jesus spoke to the multitudes they were astonished at His teaching, for His word was with authority. (Luke iv. 32.) This proves to us that every seed, so to speak, is pure and guaranteed to germinate.

In Paul’s exhortation to Timothy he tells him to “preach the word; be instant in season and out of season.” (2 Tim. iv. 2.) The Preacher also exhorts—“In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which may prosper, whether this or that, or whether they both shall be alike good.” (Eccles. xi. 6.) Also we read “Let us not be weary in well-doing, for in due season we shall reap if we faint not.” (Gal. vi. 9.)

Knowing therefore that such exhortations are given and that God has said concerning His word that goeth forth out of His mouth—“It shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it” (Isa. lv. 11)—let us not be as those who observe the wind, for they shall not sow, nor as those

who regard the clouds, for they shall not reap (Eccles. xi. 4), but let us go forth with the precious seed, although it may cost us tears, and let us sow bountifully and we shall reap bountifully. (2 Cor. ix. 6.)

“They that sow in tears shall reap in joy.

Though he goeth on his way weeping, bearing forth the seed,
He shall come again with joy, bringing his sheaves.”

—(Psalms cxxvi. 5, 6.)

There is very much against those who go forth bearing the seed. The fear of man that bringeth a snare (Prov. xxix. 25) is but one of many things. Then after the seed has been sown, there is the Evil One who snatches up the seeds by the wayside—the tribulation and persecution that stumble those in rocky places—the care of the world and the deceitfulness of riches that choke those among thorns. But there are seeds that fall into good ground.

When a farmer buys his seed and calculates what the net result is to be he does not take into account the seeds that may fall by the wayside or in rocky places or among thorns. The proportion is so small as to be of no significance in his reckoning. Let us note this as we go forth with the word of God and let us look for one hundred per cent. results. We have said that after the farmer sows the seed he goes out every day and eagerly scans the field to see the result. How much of this is there among those who sow the word? Should we not look and watch more eagerly, for is not our seed purer and better than his and therefore should have better results? Truly we have to confess failure in this respect. Opportunities yet remain, and let it be ours to look and watch as eagerly for results as does the farmer. A farmer's life depends upon his harvest, and does not our future reward and eternal position depend upon our harvest? “He that winneth souls is wise.” (Prov. xi. 30.) “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” (Dan. xii. 3.)

There are those to-day, as there were in the apostles' day, who corrupt the word of God (2 Cor. ii. 17), and who handle it deceitfully (2 Cor. iv. 2). Let us however hold fast the faithful word and tell it out in sincerity and truth, and then “if our gospel is veiled it is veiled in them that are perishing,

in whom the God of this age hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ who is the image of God should not dawn." (2 Cor. iv. 3, 4.) "He that soweth unto his own flesh shall of the flesh reap corruption, but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. vi. 8.) "And it shall come to pass because ye hearken to these judgments and keep and do them that the Lord thy God shall keep with thee the covenant and the mercy which He sware unto thy fathers: and He will love thee and bless thee and multiply thee: He will also bless the fruit of thy body, and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which He sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be a male or female barren among you or among your cattle." (Deut. vii. 12-14.) How great were God's promises to the people of Israel consequent upon their hearkening to His judgments, keeping and doing them? Truly their harvest was plenteous, and will not God also bless the Israel of to-day, if we also hearken, keep and do His judgments? What shall our harvest be?

J. ROBERTSON.

GOD-GIVEN OBJECT LESSONS.

God in His kindness seeks to instruct not only by precept but by example. In a very particular way He has given men for us.

We have in the Scriptures examples of those in whom His mercy has been exhibited; as also those who, because of departure from Him, knew the power and severity of His judgment. God would have us learn from both. He holds them before us as object lessons.

Paul especially fulfils the purpose of being an example of the former. He is not only an example for the sinner, who may as he looks upon him and sees how God dealt with him, find encouragement to believe in God unto eternal life; he is also an object lesson for the saint and servant.

It is good to be exercised that we may profit by God-given examples. It is not sufficient, though, that we be imitators merely. Like the apostle we should seek so to live that we may

be able to say to others "Be ye imitators of me, even as I also am of Christ."

From I Cor. iv. we learn that it is possible for those in the Fellowship of God's Son to forget the ways that be in Christ, and forgetting them would lead to the forsaking of or neglecting them. Because of this the apostle sent Timothy to Corinth. Paul had sought to shew forth the ways that were in Christ during the time he had been with the Corinthians. Timothy—the one whom he had chosen to be his co-worker, the one of whom his own conviction had been confirmed as to his suitability to be the apostle's companion and helper by the local brethren to whom Timothy was better known; Timothy—of whom he could say as in Philippians "I have no man like-minded who will genuinely care for your state," Timothy thus privileged and thus praised, had abundant opportunity for learning the ways that were in Christ from God's object lesson—the apostle. He had done so, and thus the apostle could say "He will bring to your remembrance my ways which be in Christ." He knew them and he walked in them. And the Apostle adds "Even as I teach everywhere, in every church." Unity of teaching is intended to lead to unity of practice. All being taught the same thing, all should *do* the same thing. Thus the ways that be in Christ were, and are, to be known and manifested by all in the Fellowship of God's Son.

SPECIAL NOTICES.

BELFAST AND ARMAGH.—We greet fellow saints and hereby invite all to our Annual Conferences, which are to be held (God willing) at Belfast on Saturday, July 12th, in Shiloh Hall, 79 Victoria Street, from 10-30 a.m. to 7 p.m., with two intervals, and at Armagh, Newry Road Hall, on Monday the 14th July, from 11-30 a.m. to 5-30 p.m., with one interval. It is hoped that large numbers will find themselves together and that in the meantime much prayer may ascend to our God for seasonable help, in the midst of ever increasing difficulties.

CARDIFF.—God willing, the Annual Meetings will be held in the King's Road Hall on Monday, August 4th.

Order of Meetings:—

10-30 to 11-0 Prayer and thanksgiving.

11-0 to 1-0 Conference. Subject:—"The Inspiration of the Holy Scriptures."

2-30 to 4-30 }
6-0 to 8-0 } Ministry of the Word.

Remembrance in the prayers will be valued, and a hearty invitation is hereby given to fellow-saints and ministers of the Word.

LEICESTER:—God willing, we purpose holding our usual Annual Meetings on Bank Holiday, Monday, August 4th, in the Oak Street Rooms (off Humberstone Road). Proposed order of meetings:—11 to 12-30, Praise, Prayer; 2 to 4, Ministry of the Word; 5-45 to 8, Ministry of the Word.

INNERLEITHEN.—The annual conference for the ministry of the Word will be held (God permitting) on Saturday, 9th August, in the Meeting Room, 80A High Street, beginning at 3 p.m. and continuing till 8-30 p.m. Interval from 5 p.m. till 6 p.m. Ministers of the Word and fellow saints are cordially invited.

SCOTTISH TENT FUND.—Contributions should be sent to Mr. Taylor, Beracah, Barrhead. Particulars of leaflets available for distribution should be forwarded to Mr. John Miller, care of Miss Irving, 2 Corberry Place, Maxwelltown, Dumfries. Already large quantities of leaflets have been distributed in the surrounding parts. Prayer for blessing on the seed sown and for continued help to our brother is earnestly desired.



Wholesome Words.

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

VOL. V.

AUGUST, 1913.

No. 8.

GOD IS ABLE.

FOR the assurance of the believer it is recorded that it is "impossible for God to lie." (Heb. vi. 18.) Similar testimony is borne in Titus i. 2, where we read of "God, who cannot lie." We recall also the words of Balaam—Numbers xxiii. 19—

"God is not a man that He should lie ;

Neither the son of man that He should repent :

Hath He said and shall He not do it ?—

Or hath He spoken and shall He not make it good ? "

And for the help of His crooked, erring people He declared Himself through Malachi as the Unchangeable One. "I, Jehovah, change not ; therefore ye, O sons of Jacob, are not consumed." (Mal. iii. 6.) He cannot lie ! He changes not !

But in this article we would seek to direct attention especially to two things God is able to do. Daniel iii. contains the record of Nebuchadnezzar's sin in seeking to secure for his image of gold the worship that belonged to God alone. It was a trying time for such as feared God. "If ye worship not ye shall be cast the same hour into the midst of a burning fiery furnace ;" "and," asks Nebuchadnezzar, "who is that God that shall deliver out of my hands ? "

"As thy day thy strength shall be

Proving God's sufficiency "

is now the experience of Shadrach, Meshach, and Abednego. How brightly their faith shines out in the answer given to the king,—"*O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace ; and He will*

deliver us out of thine hand, O king!" The sequel shows that God, having spoken, does indeed make good His word,—
 "Them that honour Me I will honour."

What an incentive there is in this account of how God honoured the faith of those who trusted in Him in trying times, to go and do likewise; to worship the Lord, our God, only, and Him only to serve! A place in a burning fiery furnace may not be threatened us but to-day as ever the Great Adversary has his agents and agencies for the allurements of the people of God from the pathway of wholehearted obedience to His will, and penalties are not lacking either. Oh for that trust in God that will enable us to resist his seductions and his threatenings; to say with confidence begotten of experience "Our God, whom we serve, is able to deliver us." Such was the faith and such the testimony of the Apostle Paul. "We ourselves have had the answer of death within ourselves that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us out of so great a death, and will deliver; on whom we have set our hope that He will also still deliver us." (2 Cor. i. 9—10.)

When in the darkness and storm of that memorable sail for Italy hope fled and death seemed imminent, with confidence he stands forth and testifies of the God, whose he was and whom he served. He had spoken and Paul rested on His word. He believed and therefore he spoke—"Be of good cheer. I believe God." (Acts xxvii.)

He knew whom he believed and his hope in Him was fully realized. Writing at a later date to Timothy, when the time of his departure had drawn nigh, of some from whom better things might have been expected, he has to say "Demas forsook me," "all forsook me." But the One who in Corinth had stood by him and spoken the strength-giving words—"Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee"—(Acts xvii. 9, 10)—still remained faithful, and of Him he testifies again "The Lord stood by me and strengthened me . . . and I was delivered out of the mouth of the lion!" Surely to know Him thus was to have the spirit made restful and joyous in His love and in the assurance of all needful deliverance, and so he adds "The Lord will deliver me from every evil work." (2 Tim. iv.)

Who is like unto Jehovah, who delivereth the poor from him that is too strong for him ! (Ps. xxxv. 10.) His arm is not shortened that it cannot save, nor His ear heavy that it cannot hear ! Alas, if it has still to be added, " But your iniquities have separated between you and your God, and your sins have hid His face from you ! " (Isa. lix. 1, 2.)

Whilst in Daniel iii. we have an instance of the working out of the principle

" Them that honour Me I will honour,"

as experienced by Shadrach, Meshach and Abednego, we have in Daniel iv. an instance in the experience of Nebuchadnezzar himself of the working out of the opposite principle

" They that despise Me shall be lightly esteemed."

Let it be well noted that the testimony this chapter contains comes from a man who has had bitter experience of the truth he confesses relative to God that " Those who walk in pride *He is able* to abase." (Dan. iv. 37.)

And observe too that Nebuchadnezzar was without excuse. The stroke which brought him down he had the opportunity to avert. But that opportunity had been allowed to pass away unimproved. Plainly and appealingly put the counsel of Daniel must have been as definitely, though perhaps not immediately, rejected by Nebuchadnezzar and instead of recognising the hand of God in his promotion and fearing Him so that righteousness and mercy characterised him, at the end of twelve months we find his heart is lifted up, his spirit is hardened and he deals proudly—" Is not this great Babylon which I have built for the royal dwelling place, by the might of *My* power and for the glory of *My* majesty ? "

But his glorying was shortlived. While the word was in his mouth the reminder comes from heaven " To thee it is spoken. The kingdom is departed from thee." And he was driven from men, and his dwelling place was with the beasts of the field. He was made to eat grass as oxen and his body was wet with the dew of heaven. At the end of the days his understanding returned. He is emptied of self now. It is God he extols.

" 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 ? ' " Out of

his own experience is brought forth the confession "Those that walk in pride He is able to abase."

He cannot lie! He changes not! He is able to deliver! He is able to abase! Shall we not then seek earnestly to gird ourselves with humility, to serve one another? (1 Peter v. 5.)

ZENAS.

THE COMING OF THE LORD JESUS CHRIST AND SUBSEQUENT EVENTS.

(Continued from page 39.)

"THE *day* of the Lord Jesus Christ" (I. Cor. i. 8) is inseparably associated with the *coming* of the Lord Jesus Christ (verse 7), and follows the same. It is also referred to in chapter iv. 5 as the time when "the Lord will come, who will bring to light the hidden things of darkness, and make manifest the counsels of hearts, and then shall each man have his praise of God." The day of the Lord Jesus Christ is thus associated with the judgment seat of Christ, and is in contrast to "man's-day" in the present time. Men were passing their judgment upon the apostle's ways and works but this was of little account to him, and had but little influence upon him, one way or another. He lived and acted in the power of the fact, "He that judgeth me is the Lord," and in the light of the day of the Lord Jesus Christ, when He the righteous Judge should pass His judgment upon His servant's life and labours, and this ruled and regulated his actions and ways. With some, however, it is far otherwise; they love the praise of men rather than the praise of God; and their ways and works are controlled by the governing thought or hope of standing well in the opinion of their fellow men, or fellow saints. These verily have their reward; yea, they have it now, in man's day; but alas for the reckoning of "the day of the Lord Jesus Christ!" This evidently takes place subsequently to the coming of the Lord, and the rapture of His own ("the dead in Christ, and we that are alive, that are left") into His presence. It takes place in heaven, or in heavenly places, where the Devil (the False Accuser) Satan (the Adversary) and his angels are, and will be, till that time. He is the false accuser, accusing them before our God day and night. (See Rev. xii. 7.)

In a certain sense, "there is no judgment to them which are in Christ Jesus," and none can "lay anything to the charge of God's elect" (Rom. viii. 1 and 33), but in another sense there is judgment for them, for "we must all be made manifest before the judgment seat of Christ; that each may receive the things done in the body according to that he hath done, whether it be good or bad." (II. Cor. v. 10.) There and then actions shall be weighed, and thoughts and motives and intents of the heart shall be judged in the clear light of His perfect knowledge and righteous estimate of the same. There it shall be the "works," rather than the persons that shall be judged. "Each man's work shall be made manifest, for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." (I. Cor. iii. 13.) Then in principle the words shall have a fulfilment, "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi (the servants of Jehovah) and purge them as gold and silver." Thus shall be tried and tested and revealed the false from the real; the dross and tinsel from the pure and precious metal, reflecting more clearly and brightly the image and glory of the Refiner; and calling forth His praise. Alas if it should be otherwise, wood, hay and stubble, to His dishonour, and our loss!

All this is intensely solemn and searching for our hearts and consciences, and its powerful effect, when recognised and realised, will be preventative and preservative from much of the superficiality and hypocrisy that characterises in so great measure the manner of life of many, even saints, in these days. Reality is very greatly lacking at the present time, when the "profession," and "form of godliness," and the name to live whilst dead condition bulk so largely, and are so common an experience. Whatever we be, let us be real, for "all things are naked and laid open before the eyes of Him with whom we have to do." This indeed is a sobering truth. We may deceive ourselves, and one another, but we cannot deceive the One who walketh in the midst of the churches. Hear His message, "All the churches shall know that I am He which searcheth the reins and hearts; and I will give unto each one of you according to your works." (Rev. ii. 23.) Again and again His message is heard, "I know thy works." "His eyes are as a flame of fire." Things that may escape our own eyes

and the eyes of others, will not escape His eyes. Are we living and acting under their searching power and light? Well for us, if we can say in some measure, "I know nothing against myself; yet am I not hereby justified. He that judgeth me is the Lord."

The character in which His own shall be manifested then and there, is that of stewards and servants. Concerning stewardship we read, "According as each hath received a gift, ministering it among yourselves, as good stewards of the grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and dominion for ever and ever. Amen." (I. Peter iv, 9-11.) Further we read, "Let a man account of us, as of *ministers of Christ*, and *stewards* of the mysteries of God. Here moreover it is required in stewards that a man be found faithful." (I. Cor. iv. 1, 2.) The principle of the parable in Matt. xxv. has a bearing on this matter. "For it is as when a man going into another country calleth his own servants, and delivered unto them his goods." He entrusts them with something, of varied measure and worth, to be held and to be used in his absence, in the light of his coming and reckoning with them for the same. The right and proper use thereof resulted in the case of two of his servants in the gain of two and five talents respectively, on account of which the commendation is given to each, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." The servant who, from wrong and unworthy conceptions of his Lord, misjudged him, and hid his money in the earth, was summarily dealt with as a wicked and slothful and unprofitable servant. We call Him, "Master and Lord," even the Lord Jesus Christ, and we say well; and we would bear witness, He is not a "hard" man, and hard to please and difficult to serve; unscrupulous and exacting; "His yoke is easy and His burden is light," but He requires faithfulness on the part of His servants and stewards; faithfulness to His claims and His honour; faithfulness to the trust He has committed to them; faithfulness in the use of talents and gifts bestowed. Yea, His own word is, "Be thou faithful unto death, and I will give thee the crown of life."

May our aim be to win the commendation, from the Sovereign Master and Proprietor, "Thou hast been faithful in a few things." The times and circumstances of the present days, even more so than in former days, give to His loving and devoted disciples abundant opportunities to express the characteristic of *faithfulness* to His person and His things, and to become "partakers in the kingdom and tribulation and patience which are in Jesus," which, in the light of the coming and day of our Lord Jesus Christ, will be well and sufficiently compensated for in His "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen and amen.

DAVID SMITH.

AN ALLEGORY.

"THE grace of God that bringeth salvation to all men hath appeared, instructing us, to the intent that denying ungodliness and worldly lusts we should live soberly and righteously and godly in this present world, looking for the blessed hope." (Titus ii. 12-14.)

A certain man, gardener to a nobleman, fell into the company of ill companions, who poisoned his mind against his master and persuaded him that his quiet life amidst the fruits and flowers was a kind of slavery, and that he was thereby shut out from the world with all its many charms. The foolish man, without seeking counsel from those who were truly his friends, accepted such injurious thoughts about his master and forsook his service. Seeking a situation in the world he found one where the work was hard and the wages poor; nevertheless he boasted in his freedom and spent money as though he were a rich man, until after a short and rapid career in a sinful course he found himself bankrupt and committed to prison until he should pay the debt.

There he remembered his former happy life, when all his wants were supplied and his work was such as to be a pleasure to him. Moreover, he began to appreciate the fact that his present condition was the result of undeserved distrust of his master, and he reproached himself for his folly and sin regarding the lies of false friends. The position of the man was known to the master, and, further, the fact that he was penitent, and he determined to demonstrate clearly his own benevolent and

forgiving nature. For this purpose he entrusted to a confidential friend—one who fully sympathised with his intentions—the work of visiting the man in prison and of effecting his deliverance. The friend, whose name was “Grace,” was furnished with adequate means for the work. He finds the man sitting dejectedly in front of a quantity of stuff upon which he had been working in the hope that he might sell the result of his labour and so pay his debt, but the utter hopelessness of the task had come home to him, and he had thrown his implements down and had become a prey to abject despair.

“Grace” tells him that he has come from the master, from him whom he had so grievously wronged; that he has been furnished with the full price necessary for his ransom. The debt is paid, the door of the prison is thrown open, and the man goes forth. As with glad heart and light step, yet with tearful eyes, he steps into liberty, he exclaims “Grace from my master has brought salvation to me.”

Outside the prison his kind friend does not forsake him. Turning to him he says “The master restores you to his service, and he enjoins you to diligently care for his pleasure in the production of fruits and flowers.” Moreover he adds “As you have been dependent on me for deliverance, so you need me to instruct you for the future in order that your life and service may be acceptable. Your fall was the result of heeding evil counsel. There are two men I specially warn you against. They will appeal to you again and again but you must turn away from them; refuse them a hearing and shut your house against them. Their names are “Ungodliness” and “Worldly Lusts.” The former you may really know, for he is a man who acknowledges no obligation either to God or man, but regulates his whole behaviour only as having his own pleasure in view; consequently every relationship of life with its duties is violated by him, and in all ways he is lawless and wicked.

His fellow, “Worldly Lusts,” is he who came to you at the first and promised you all sorts of pleasure and delight if you would but follow his advice. You know somewhat the end of such a course, and if you will but attentively watch the man you will see that death and corruption have set their marks plainly upon his countenance.” “But,” continued his kind counsellor, “it is not enough for me to warn you against these evil men. You will stand in need of true friends, and I will

introduce you to such. If you cherish them they will keep the evil ones away. Their names are "Sobriety," "Righteousness," and "Godliness." The first of these is a man whom you should make a bosom friend. He has experimental and perfect knowledge of the temptations that beset men, for he himself has been subjected to all kinds of trial. He has wide and deep human sympathies and despises not any, however weak they may be. You may confide to him freely your most secret desires and feelings. He will strengthen you so effectually that you will be able to do the right thing in each department of your own personal life, so that instead of being led away by "Worldly Lusts" as the slave of unworthy and evil habits, you may be a "whole" man, controlling your entire behaviour according to knowledge. The next friend, "Righteousness," is one who will not enter into your personal life so much as the first, but will help you in the wider sphere of your household, your friends and your neighbours, and who will regulate your business with other men. If you follow his counsel your reputation before men will be secured, for he will enable you to provide things best in the sight of all; you will meet all your obligations (except indeed that of "love," which can never be fully discharged), and in so doing your master's good name will be worthily maintained by you his servant.

The third friend, "Godliness," though mentioned last, is the chief of all, exercising a general influence over the other two, but having also his own special work to do. He is on the most intimate terms with your master, and knows his character and requirements perfectly. He will strengthen and encourage in you that disposition of the mind which will lead you to give yourself unreservedly to your master's service (and this is but reasonable), so that not in name only but in truth you may be his servant, devoted wholly to him. Then his garden, which you are appointed to cultivate, will give him great delight. These are the friends I bring to you; cherish them; observe their advice; delight in their company. Doing so, all will be well, whether in relation to yourself, others, or to your master, and you will gain his approval.

One word more—Yet a little while and the master will come and transfer you from this present sphere of humble though happy service to a place nearer to himself, happier far and higher in character. Then you will discover the importance

of your present service, for the faithfulness shown here will be reflected in the service appointed to you there. Wherefore be steadfast, unmovable, always abounding in your master's work, even as you know that such service is not in vain."

S. J. H.

THAT CANNOT BE SHAKEN.

IN Hebrews xii. 26, 27 we read " 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." Of these latter things every word that has come forth from the Divine mouth is a certainty. We should not forget that it is true of every utterance of our adorable Lord Jesus Christ " Heaven and earth shall pass away, but My word shall not pass away."

Men can never utter beyond what is in them, and when we open our mouths to speak we can only speak according to what we are. Oh that young men who are stretching after being ministers of the word would make it their aim to be what they speak ! Their words will have little weight if there be not something answerable to their words in their lives. Let them pay attention to what they say, but above all let them pay attention to what they *are*. What they are is the most important thing.

How weighty, then, are the words that come from the Supreme Being, the Lord Jesus Christ. " The words that I speak unto you they are spirit and they are life." Never an idle word fell from those holy lips. Let us try to remember that we can only speak the words that fit our mouths.

People marvelled at the words of grace and truth that fell from His lips, and we have it in our power so to live that our lips may be fitted for wonderful words and beautiful words to come from them. No words ever fell from the lips of the Lord Jesus Christ but they were words of power, words of weight, words of certainty, words that could never return unto Him void. All His words were like the words of His eternal Father—words of power that must be fulfilled. Well might we sing

" How firm a foundation ye saints of the Lord
Is laid for your faith in His excellent word ! "

GONE HOME.

KILMARNOCK.—We deeply regret to announce the departure to be with the Lord of our beloved sister Mrs. Wm. Sproul, on Friday, 27th June. Having been associated with saints gathered unto the name of the Lord Jesus Christ for the long period of thirty years, nearly all of which has been spent with the saints in Kilmarnock, her departure has caused a breach that will not easily be filled up. Loyal and obedient to her Lord and Master she has left a memory behind her which will live and speak. Her body was laid to rest in Kilmarnock New Cemetery on Monday, 30th June, a number of friends and brethren being present. Our brother Mr. J. P. A. Taylor read a few appropriate and comforting words from the xi. and xii. chapters of the gospel by John before leaving the house, while at the graveside our brother Mr. John Miller read some verses from the xv. chap. of I. Corinthians, and also added his testimony to the departed one, as being the means under God of leading her neice, now his wife, to a knowledge of Christ as her own personal Saviour. By request of Mr. David Smith (her brother in the flesh and in the Lord) we sang as we stood around her open grave

When the weary ones we love
 Enter on their rest above,
 When their words of love and cheer
 Fall no longer on our ear,
 Hush! Be every murmur dumb,
 It is only "Till He come."

Our sister has left behind her her husband our brother Mr. Wm. Sproul, of Kilmarnock assembly, for whom we solicit the prayers of the fellowship. Also an only son who is presently in India, for whom she has long and earnestly prayed and for whom we ask the prayers of all, that the Lord may be pleased to answer at an early date a mother's prayers that her only son may be saved.

SPECIAL NOTICES.

CONFERENCE OF OVERSEERS IN THE ASSEMBLIES IN THE BRITISH ISLES.—The usual meetings will be held, if God permit, in Lovell Hall, 20A Camp Road, Leeds, on Friday and Saturday, 22nd and 23rd August, 1913. Communications

for consideration should be sent immediately to Mr. J. P. A. Taylor, Beracah, Barrhead, near Glasgow, and word should be sent as soon as possible to Mr. Elijah Taylor, 56 Bentley Lane, Meanwood, Leeds, as to how many brethren may be expected from each district. Once again we urge upon fellow-workers the need for exercise before God that His blessing may be realised on these meetings. Adequate representation from each district is desirable, and we shall value the prayers of the assemblies.

C. M. LUXMOORE; H. ELSON.

NORTH EASTERN DISTRICT.—We purpose (D.V.) having our Annual Conference on August 4th (Bank Holiday) in the Gospel Hall, South Frederick Street, South Shields (Tyne Dock Station). Meeting for Overseers 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.

PUBLICATIONS.

Our brother Mr. John Miller having felt the pressing need for a variety of gospel literature in the work in and around Dumfries, the following new tracts have been issued, and printed in sufficient quantity to supply workers throughout the Community. These tracts are quite ready, and can be obtained from Mr. H. Elson, 210 Albert Road, Aston, Birmingham, and N.T. agents.

Plain Words, by J. M., an eight-paged booklet. 2d. per doz. 1s. 3d. per 100. 10s. 6d. per 1000. Post paid.

The Blacksmith's Testimony. Illustrated 4-paged leaflet. 5s. per 1000. Post paid.

An Eventful Conversation. Story of a remarkable conversion, by E. B. 4s. per 1000. Post paid.

ASSORTED PARCELS.

The Last Message, *The Blacksmith's Testimony*, and *An Eventful Conversation*. 4s. 6d. per 1000, post paid.

Also the above three tracts together with *The Tragedy of the Titanic* and *The All Red Route*. The five tracts assorted at 4s. per 1000. Post paid.

The valued booklet *My Great Event*, by C. B. O., and *Plain Words*, by J. M., 11s. per 1000. Post paid.

Wholesome Words.

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

VOL. V.

SEPTEMBER, 1913.

No. 9.

SUBJECTION.

ORDER—implying the subordination of the various parts to the good of the whole, the recognition of positions and relations higher and lower; the fact of government and the necessity of obedience—is fundamental to every state, whether in heaven or earth. Everyone who refuses to fill his place according to the constitution of that in which he is, is contributing to lawlessness and anarchy. Order recognises different degrees of authority higher and lower, for, like the centurion of the Gospel, there are those exercising authority who are themselves under authority. Indeed all in authority (whether they appreciate the fact or not) derive their position from God, to whom *all* authority belongs, of which we have an illustration in the Lord's words to Pilate "Thou couldest have no authority against Me except it were given thee from above."

It is possible for men to claim obedience in respect of matters which lie outside their province, and in such cases it may be necessary to say "We ought to obey God rather than men." If in such a case there is a lack of obedience on the part of those concerned it proceeds not from a spirit of insubjection, but rather from an intense sense of subjection to a higher authority—even to God Himself. It is, however, possible to cover a factious and lawless spirit by so acting—and therefore it behoves all who would walk worthy of God to exercise the greatest care in such a case. At times it may be difficult to determine what it is proper to do, but if the blessed and all-important principle of subjection is cordially held and counsel is sought from godly experienced men the difficulty will be overcome.

Let no doubt exist in the mind that disobedience (or insubjection) is fundamentally evil. Its evil cannot be exaggerated.

This poor world in which we live suffers from many ailments but they one and all are only symptoms of the universal and deeply rooted disease of disobedience. By one man's disobedience sin came into the world and death followed. From that one root—the act of casting off the authority of God: the assertion of the right to choose and act for oneself—all the misery which has afflicted this scene has come. We groan under the pressure of sorrow, sickness, pain, and death (and we cannot but groan), but they all are the necessary and even salutary result of insubjection.

We are left in no doubt as to what sin is, for we read on the highest authority "Sin is lawlessness." It has been variously rendered as "missing the mark," "wandering," and so forth, but each of these meanings indicates the same thing and shows that man is as he is and subject to his present condition because he has cast aside the will and authority of God and chosen his own way, according to that word "All we like sheep have gone astray; we have turned every one to his *own* way."

We must, however, distinguish between sin in its nature and root and its outworking in the habits and tendencies of men. Sin is lawlessness, and finds its seat in the *mind* of man—the will is set in motion independently of the revealed will of God, and consequently the way of man deviates from the way of God. Not only did the will of man assert itself at the beginning but we have constant evidences even now of the same working in the opposing of the various institutions of God's government. In such matters the guilt is greater or less in the measure that the will of man is brought into operation. One man may, in consequence of vicious upbringing, break many of God's laws more from the force of habit and inclination than from any effort of will, whereas there may be another who, knowing the truth and consenting thereto in his conscience, opposes it from a rebellious will, who, like unto certain in the Gospel narrative who attributed the manifest work of the Holy Spirit to an unclean spirit, set themselves wilfully against truth which is perfectly evident.

Such distinction between *sin* and *sin* is clearly marked in the Old Testament. Sins are spoken of as (1) sins of ignorance, such as are the product of the evil nature and (2) presumptuous sin, or the sinning with a high hand. For the former of these God graciously made provision, and granted forgiveness on confession, but for the latter no provision was made and no forgive-

ness granted. The man who opposed God's law with a high hand had to die. We do well to observe the force of the words in Ps. xix. At one moment the speaker contemplates sins of ignorance and exclaims "Who can understand his errors? Clear Thou me from hidden faults," but then he turns to look upon sins of a graver character and says "Keep back Thy servant also from presumptuous sins: let them not have dominion over me, then shall I be perfect and I shall be clear from great transgression."

Now it is evident that the sin of lawlessness, self-will, disobedience, partakes more of the nature of the latter of these than of the former, because the sin is one of the mind and will rather than one of habit and desire. This being so, how careful should we be to guard against such sin by cultivating a humble and subject mind.

Directing our attention now to the matter of subjection to God we observe that He has established various institutions in the world in which His authority is exercised through men. We mention some of these, namely, the authority of the husband relatively to the wife; that of parents to children; of masters to servants; of rulers to subjects; and of overseers to the people of God. It cannot be questioned that all of these are institutions specifically sanctioned by God in His word, and it is therefore of the greatest importance for those who are contemplated as occupying the subject place to see what manner of behaviour is called for on their part.

It is fully recognized that there may be blamable failure in these things which may not deserve to be characterized as lawlessness, because it may proceed partly from ignorance and partly from provocation by those in authority, but such failure, though it can be understood and explained, cannot be excused.

THE POSITION OF THE WIFE: The position is one of subjection as plainly taught in Scripture, but it is subjection of a peculiarly honourable kind—"The husband is the head of the wife." We see two people bound together for the purposes of life and who themselves will be called upon to exercise authority jointly. Shall there be two heads or only one? God has said "One," and nature and experience alike say "One"; and, further, the Word indicates that the husband is to be the head. This also is an illustration of the highest kind of the union and relative positions of Christ and the Church, the Head and the Body, and

as the Church is subject to Christ so is the wife to be subject to the husband in everything. "In the Lord" qualifies the obedience truly for in every relation the Lord must have first place, but those who recognise what "In the Lord" means will be the first to render to the husband all proper respect and obedience. A woman's true dignity and freedom are secured by the practical recognition of the headship of the man. The position is not given him for his own sake but for her sake. Much unhappiness is often caused by the wife usurping the husband's place and authority and setting him aside. This means that part of his duty is neglected and that the wife, in attempting to do that for which she is not fitted, not only does the work badly but thereby fails to manifest her womanly fitness and grace in matters which lie within her province. What a sad exhibition is that, whether to the husband, family, or friends, when a woman attempts to act the part of the man and so neglects her own work!

We may remark that not only is the husband the head of the wife, but this is extended in the words in 1 Cor. xi., "The head of the woman is the man." We need do no more than remind our readers of the present unruliness amongst a certain class of women in the world, for them to recognize that in a very marked way the spirit of lawlessness is indeed working. In view thereof let Christian women cultivate the ornament of a meek and quiet spirit, which is in the sight of the Lord of great price.

THE POSITION OF CHILDREN: If nature instructs as to the relative positions of the woman and the man, how much more should its voice be heard in that of children and their parents! The relationship of a man and his wife is that of a partnership, albeit there is a difference between the partners, but with children no such position of equality exists. The child is the offspring of his parents, nourished by them when a helpless babe and guided and protected by them until maturity is reached. As he grows up he should realize the self-denial, toil and care which his upbringing has entailed on his parents, and he should seek to respond first in his love and obedience, and then in actual service, to all their loving care. He should recognize also that under God he has derived his all from his parents, and that to them should be given that reverence to which as his progenitors they are entitled and which is only exceeded by that which is due to God. He ought further to

anticipate the time when he will probably occupy a similar position to that of his parents and will look for the same obedience and respect from his children that his parents now expect from him.

Such natural considerations are greatly strengthened by the exhortations of the Word of God, for hardly any injunction is more prominent than the first Commandment with promise, "Honour thy father and mother"; and because of it the Apostle says "Children, obey your parents in the Lord, for this is right." We must also be warned by the fact that one of the features of the last days, condemned by God, is that men shall be "Disobedient to parents." In view of such a solemn fact should not Christian children shun anything that will transgress God's good regulation in this matter? It may be thought that even if insufficient respect is shown to parents, yet Christian children are in no danger of absolute lawlessness. The only safe way to avoid the extreme of wrong is to go in for the positive right. Incipient lawlessness must be guarded against. A solemn and extreme case is seen in Absalom, the indulged child of his father; the dreadful issue of his course is intended as a warning. Perchance while hanging in the boughs of the oak tree he had time to reflect with bitter remorse on his unfilial behaviour. Another sad case (perhaps less extreme) is anticipated in the Law of a son who should persist in a lawless manner of life even after chastisement by his parents; of him it is said "He shall be stoned, because he is stubborn and rebellious."

Consider some of the effects of the setting aside of the parents by their children. The natural rights of the parents are ignored; their tenderest feelings are outraged; their salutary control and guidance are refused; and the foolish child, casting off the restraints which have held him, slips the anchor and ventures forth into the unknown sea of life with its rocks and quicksands, so that it is not surprising if the end is shipwreck. How foolish to reject the experience which can only come by age and which in God's good arrangement belongs to the parents! How many at the end of such a course have lamented:—"How have I hated instruction and my heart despised reproof!"

We should not like to conclude this portion without pointing out that there are many examples in Scripture of right feeling and behaviour on the part of children, but we refer to one only, the blessed unique example of the Child Jesus, of whom it is recorded

that He was subject to His parents. Thus has the Lord sanctified the subject place of the child in His becoming a Child and fulfilling those obligations toward His parents which were proper to His position.

THE POSITION OF SERVANTS : We now approach positions in which the power of love is less in evidence, consequently they furnish rather better examples of the principle of obedience. A son will obey his parents from love, but a servant will obey because he recognizes the obligation his position lays upon him. Hope of reward or fear of punishment may exercise an influence, but the sense of duty should be the supreme motive. The exhortations of the New Testament view the case of bond servants, consequently it may be thought they are not applicable to hired servants. But so long as the relations exist between the parties of master and servant, so long will it be proper to the master to occupy the superior place and the servant the inferior and it will be proper to the master to control and direct and the servant to obey. It is the cordial recognition of this fact that is essential to the servant—he occupies relatively to his master the subject place. Only in this way can the true interests of both parties be secured. This will carry with it more than the meagre and grudging service which some render and which Scripture speaks of as “Eye service”; it will mean that the work is done heartily. Generally such service brings its own reward; but if not, the Christian servant knows that he is serving the Lord Christ, who will not fail to recognize fittingly what he has done.

It may be hard to work cordially for some masters who are tyrannous and overbearing, and if the master only is before the mind the service will fail, but if the position occupied is viewed as being according to God’s ordinance then the service will be carried out as in His sight and for His sake.

It must be acknowledged that the rights of the master have sometimes been invaded and his hands forced in matters which purely belong to him. Further, one is forced sorrowfully to think that much of the contention on the part of servants has its root not in injustice on the part of the master but in the inveterate evil principle of lawlessness which is in the heart of man.

We do not enlarge on this matter, but desire to lay down the principle that the limits of the rights of both master and servant

need to be carefully observed and that neither encroaches upon the other. The master should be a master and the servant a servant.

Such principles are valuable to all, but the Christian is fortified by the Word and will know that even where the master fails to do his duty the servant is not thereby relieved from doing his.

THE PLACE OF THE SUBJECT : It is interesting to observe that the fundamental necessity in government of having a subject people is expressed in the word "Subjects," by which the people of an ordered State are designated. It may be thought by some that the word is simply a survival from the days of despotism and that it was specially coined by those who desired to lord it over the people, but the word used actually sets forth a necessary fact which remains a fact under any and every sort of government. Whatever the form, whether it be in the hands of one or of few or of many, whether by virtue of inheritance or by conquest or by the choice of the majority of the electors, it is still true that there must be a government on the one hand and a people to be governed on the other, and whether such government is beneficial or not will depend not only on the character and doings of the government but also on the behaviour of those governed.

It has been said that any form of government is better than none, and indeed it is impossible to conceive a more frightful condition than one in which all authority is set aside and where men do not merely what is right in their own eyes but where they are at liberty to do what they know to be wrong.

Man needs to be ruled and it is the greatest calamity for a man to be able to do what he likes. For a man to cast off such control leaves him to his own untaught and unrestrained desires. If what he desires for himself is also allowed to others, he would find in actual experience that he had no rights, no defence; that with might as the only principle to guide, the weak would speedily be overthrown, to be followed after a time by all, whether strong or weak, who having cast aside the restraints and regulations of government had relied only upon themselves.

The misuse of authority brings its own punishment, for of unjust rulers it can be said "There be higher than they" and "He who is higher than the highest regardeth" and will recompense. As to subjects, it is written "He that resisteth the authority, resisteth the ordinance of God." It is better to suffer even for well-doing at the hands of unjust governors than to resist, for "He that resisteth receiveth judgment."

It might be interesting to consider what are the functions of government, but we will content ourselves by saying that its business is to govern and that consequently it is the business of the people to yield obedience.

We live in a day when encouragement is given to people to resist all authority which does not accord with their own opinion. It is evident that government is not established to please people, but to present a standard of behaviour proper to all and to secure the observance of such standard, consequently the idea of compulsion is necessary to rule, and a government which fails to exercise such powers is destroying itself. One of the most alarming features of the time is the spirit of insubjection prevalent and the weakness of those in authority to secure the observance of the law.

THE POSITION OF THE PEOPLE OF GOD : We turn to another sphere where subjection is necessary, namely, that of the People of God, the Assembly of God, the House of God.

The scene of Matt. xxviii. gives character to all that follows. There we see One, even our Lord Jesus Christ, asserting the fact that all authority has been committed to Him. In view thereof He commissions His servants to "Go, make disciples, baptize them, teach them to observe all things." In connexion with which we read "God is faithful, by whom ye were called into a Fellowship which is of His Son Jesus Christ our Lord." Of Him we read "He is Son over His [God's] House." Let us give careful consideration to these words; we shall then appreciate more fully the significance of the title "Jesus Christ our Lord" and we shall learn that God's faithfulness will not countenance any other Fellowship than that of His Son.

We need hardly say that the Lord's place in this connexion is in no way opposed to our subjection to world rulers. Until the Lord overthrows such powers in the day of His manifestation it is our place to be under obedience to them. The sphere of authority we now refer to is not the world but that which belongs to the rejected Lord—the sphere of His people.

We learn that to secure the observance of the Lord's will in that sphere, to feed and tend His flock, to oversee and take care of the Church of God, to secure due behaviour in God's House, a number of men are associated together by the Lord, variously spoken of as Elders, Overseers, Guides, Shepherds, and so forth, their function being to exercise a general oversight of the work

of God. In the fulfilling of their charge they will need to watch, guide, encourage, admonish, reprove, and above all set an example to the flock. The corresponding duty of the saints will be to obey them, submit to them, esteem them, imitate them.

Such men have the desire for the work put into their hearts by God; the call is secret and personal, but manifests itself by a lively interest in the people and work of God. After due proof of their call such are recognized and welcomed by those already associated in the work, who in so acting express the mind of the Lord.

It is of the first importance that in such a company there be *mutual subjection*. Overseers should be men the farthest removed from a factious, lawless, self-assertive spirit. While having convictions as to God's will, they, if associated by God with other men in His work, will appreciate the necessity of subordination and of acting in fellowship with their brethren. Their fellows in the company of overseers will also take care that such unity of action is maintained and that independence is not permitted, according to that word "Take heed to yourselves."

The duty of the saints towards these men has already been indicated. It belongs not to them to place the men or to displace them; neither is it right in them to censure or bring them into contempt. It is the duty of the saints to obey, to follow, to esteem, to salute them. If in connexion with world rulers it is not permitted to resist, more so is it wrong so to do in the sphere of the Lord's rule.

We are in great danger of imbibing the spirit that prevails around us in these democratic, lawless days, when government is carried on in the midst of strife and contention, and when the rulers serve as the butt for the shafts of ignorant men. It would be sad indeed if such a system of lawlessness should prevail among the people of God.

If we acknowledge, as we do, the possibility of overseers abusing their position by acting in a high-handed way, yet we urge that even so an unsubject disrespectful manner is not the way in which to meet them. Such conduct cannot be right. So to act is like attempting to extinguish a fire by pouring oil upon it.

Although there is a possibility of overseers so behaving, yet

no one can intelligently observe the signs of the times without seeing that perhaps greater danger lies in the opposite direction. The probability is that overseers will so desire to please the people as to be too little regardful of the discipline of God's House, and where a sharp rebuke would be proper they will pass the matter by or at the most mildly expostulate. If so mildly expostulating their words are heard without resentment they will be thankful; more likely offence will be taken and a threat made of leaving the assembly.

It may be thought that these remarks are one-sided and have not dealt with the responsibilities of those in the higher place. That is indeed the case, the intention being to confine our attention to one side only and that the side of subjection in the various relationships indicated which are all of God. At another time it may be proper to show the obligations of husbands, parents, masters, rulers and overseers. But it must be observed that failure in the *ruler* does not justify insubjection in the *ruled*.

Insubjection is essentially wrong, the subversion of God's order. It is not from above but from beneath. It proceeds from the will of man which has been perverted from the will of God and which is ever opposed to His law and His ordinances. Often it is disguised under some better sounding name, such as the asserting of one's rights, liberty, and so forth.

It is not suggested that the workings of lawlessness are confined to the above mentioned divine institutions. The evil principle proceeding from the heart of man enters into everything with which he is brought into contact. We have limited ourselves to but one part of the field of its activities, believing that it is timely to draw attention to the evil. Let us then abhor the evil and cleave to the good.

S. J. HILL.

HIS EXAMPLE.

We think of One 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 from death, was heard for His godly fear; we think of that One, who, knowing that His hour was come that He should depart out of this world unto the Father, and knowing moreover that He had come forth from God and that the Father had given all things into

His hands, arose from supper, laid aside His garments, took a towel and girded Himself. Then He poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded ! Oh ! have we yet learned the lesson He thus sought to teach ? " If I then, the Lord and Master, have washed your feet, ye also ought to wash one another's feet." (John xiii.) Here indeed is abiding and abundant scope for the ambitious among the children of God. " Whosoever would become great among you shall be your servant ; and whosoever would be first among you shall be your slave." (Matt. xx. 26, 27.)

" God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the *mighty* hand of God, that He may exalt you in due time." (I. Peter v. 5, 6.)

A FRAGMENT.

AT present we are in God's workshop—God's work-room, where He is fashioning us, but very soon we shall be taken to His show-room, where in the ages to come He will *show* the exceeding riches of His grace in kindness to us in Christ Jesus.

The saints of old time have all been in the workshop—notably Job and David.

" My son, despise not thou the chastening of the Lord, nor faint when thou art reprov'd of Him."

SPECIAL NOTICES.

BLACKBURN.—We have again the pleasure of intimating that we purpose, if God permits, having our annual conference of workers amongst the young on Saturday, October 18th, in the Oxford Hall, Oxford Street, from 2 p.m. till 8 p.m., as follows :—2 till 2.30, Prayer and praise ; 2.30 till 4, Reports (written and oral) ; 4 till 5.30, Interval for tea ; 5.30 till 8, Ministry. We extend a hearty invitation to all, and hope for a good attendance of workers. We ask for prayer that much help and blessing may result through this coming together.

Those coming from a distance should communicate with, and written reports should be sent early to Mr. T. Harkness, Featherstone Villa, Wilpshire, Blackburn.

The subject for consideration will appear in the October issue.

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, 20th September, from 2.30 p.m. till 8 p.m., with interval for tea from 5 till 6.

Prayer is earnestly requested that God's blessing may be realised. A cordial invitation is given to ministers of the Word and to fellow-saints.

EDINBURGH.—Usual autumn meeting for ministry will be held (D.V.) in Buccleuch Parish Halls, Buccleuch Street, on Saturday, 27th September, from 2 p.m. to 8 p.m., with interval. Saints and ministers heartily invited.

PUBLICATIONS.

DOCTRINES OF THE HOLY SCRIPTURES.—This is a small booklet in which are plainly set forth those things which the Lord has been graciously pleased to reveal to us from the Scriptures of truth. The booklet consists of about 70 pages, and is divided into 19 short chapters, each of which deals concisely yet clearly with one phase or aspect of divine truth. The booklet is of a convenient size to enclose in a letter, and is strongly commended for broadcast distribution. It is not the work of one writer, but is the joint production of several of the Lord's servants who have co-operated in writing it. The paper cover edition is sold at 2d., and the edition in limp cloth, gold blocked, gilt edges, is 7d. A more substantial edition may be issued for presentation to libraries. The abundant references to the Divine Book in substantiation of the doctrines set forth make this book very suitable to offer to thinking men and women. It will be issued immediately after the issue of September *Wholesome Words* has given friends a further opportunity of ordering large numbers in advance of printing, that we may if possible be enabled to sell at a reduction in price. Send orders to Mr. Taylor, Beracah, Barrhead, near Glasgow.

Wholesome Words.

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

VOL. V.

OCTOBER, 1913.

No. 10.

THE MINISTRY OF WOMEN.

FOR the encouragement of those who seek to serve their Lord, and with the desire and prayer that these few words may stir up many to serve Him better, are they sent forth. To those who love our Lord Jesus Christ and desire to please Him in their service we now speak, remembering that we are not crowned except we strive lawfully. We will betake ourselves to the sacred Scriptures and see the examples set us therein of ministering women, with their manner and work (Romans xv. 4). We do well to remember that the redeemed women of Israel joined in the song of victory:—

“ I will sing unto Jehovah, for He hath triumphed gloriously ;
The horse and his rider hath He thrown into the sea.
Jehovah is my Strength and Song,
And He is become my Salvation :
He is my God, and *I will prepare Him an habitation ;*
My father's God, and I will exalt Him.”

It was an overpowering sense of the glorious redemption and great deliverance that God had wrought for them that caused them thus to sing, though God the Holy Spirit carried them beyond their own thoughts and expectations in this. And thus we see the purpose of their redemption was for them to answer to the thoughts of God.

“ I will prepare Him an habitation.”

In the preparation of this habitation, or dwelling-place, women had their place and work. In Exodus xxv. we find the Lord inviting the willing-hearted to bring Him an offering.

We would emphasise that it is only those who are redeemed that can join in this service to the Lord. What a service, what a privilege, to be able to give of our substance unto the Lord ! “ And they came, both men and women, as many as were willing-hearted, and brought brooches and earrings and

signet rings and armlets, all jewels of gold" (Exodus xxxv. 22). See what the grace and love of God have wrought! Outward adornment is one of the chief besetting sins of many, but here are those who have known God in His love and power, and who has brought them unto Himself, and what they give for the service of the tabernacle is the fruit of God's work in them. Willingly they give those things with which they had previously delighted to adorn themselves. They stripped themselves of these things for their God. Let us ask, What about ourselves,

" Who have known redemption, Lord,
From bondage worse than theirs by far ? "

Has the redemption that is in Christ Jesus affected our outward adornment, so that from a willing heart we cast them aside, and use the means for the One who has saved us? If instead of spending our money on outward adornment of unnecessary things, we devoted it to the Lord's service in connection with His people and work, we would by this means be helping "to prepare for Him an habitation." And how much more blessed this would be for us to learn to exalt Him, and magnify Him in this way, than to decorate ourselves! It is a sad sight to see a professing child of God bedecked with jewels or finery or costly array. It makes one question whether the heart has been reached by "the redemption that is in Christ Jesus."

Now notice the serving women, who served at the door of the Tent of Meeting, and what is recorded of them. The laver of brass and the base thereof were made out of the mirrors of these women (Exodus xxxviii. 8). Again we ask, What hath God and His grace not wrought? They give up their mirrors of polished brass to God, and take their place to serve Him at the door of the Tent of Meeting. That laver of brass stood as a perpetual witness to these women who gave of their substance. In each case they gave of something in which by nature they delighted. We are not told what service they did at the door of the Tent of Meeting; the Spirit is silent. They served. But see how their service of giving speaks; look at the prominent place that laver had!

We also see the honourable place woman have who ministered of their substance unto the Lord and His disciples. (See Luke viii. 3; Matthew xxvii. 55.) What wondrous grace for the

Lord of glory to receive of their substance from the hands of women! All, all was His. "The silver and gold are Mine, saith the Lord." The cattle upon a thousand hills are His. Yet here is blessed fruit, an appreciation of Himself, fruit that will abound to their account. We cannot now give to our Lord in person, but we can minister to His members—the members of His Body—and what is done to them is regarded as being done unto Himself (Acts ix. 4).

Thus far we have seen how women can minister unto the Lord of their substance, and thus serve Him in this way. We will now see in the second place how they can serve Him with their hands. Turn to Exodus xxxv. 25, 26. "And all the women that were wise-hearted did spin with their hands and brought that which they had spun, the blue, the purple, the scarlet and fine-twined linen. And all the women whose heart stirred them up in wisdom spun the goats' hair." Thus they laboured with their hands for the dwelling-place of Jehovah. How loudly their work spoke! It was noticeable everywhere. If we look at the Gate of the Court, at the Court itself, at the Door of the Tent of Meeting, the coverings of the Tabernacle, and the Veil, there their work is seen, a testimony to the silent workers as viewed from the point of women's service, of their willing heart and hand.

(To be continued if the Lord will.)

THE LAND OF OUR ADOPTION.

IN these days when there is on every hand the desire to seek now fortunes in far-away countries we are constrained to write somewhat concerning "the land of our adoption" and concerning the preparations one may make while down here.

Down here is the world—comprehensive word—and in it are forces of evil ever warring against that which is of God, and we who have been translated out of the power of darkness into the kingdom of the Son of His love (Col. i. 13) cannot on any account lay down the armour. If we do the threefold enemy—the Devil, the world, and the flesh—will soon have the mastery, but if we take up the whole armour we shall be able to quench all the fiery darts of the evil one (Eph. vi.). "Resist the Devil and he will flee from you" (James iv. 7).

We were all once in and of the world, "dead through our

trespasses and sins wherein aforetime we walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience, among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath" (Eph. ii. 1-3). We gloried in our native land, so to speak, and who is there, speaking naturally, who does not glory in his native land?

We lived in this land; we learned its language, its customs, its sports, its pastimes, its beauties and its pleasures, and we enjoyed them; but now we have been "redeemed, not with corruptible things, with silver or gold, from our vain manner of life handed down from our fathers, but with precious blood as of a lamb without blemish and without spot, even the blood of Christ" (1 Pet. i. 18, 19). "Forasmuch then as Christ suffered in the flesh arm ye yourselves also with the same mind, for he that hath suffered in the flesh hath ceased from sin, that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles and to have walked in lasciviousness, lusts, wine-bibblings, revellings, carousings, and abominable idolatries, wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you, who shall give account to Him that is ready to judge the quick and the dead" (1 Pet. iv. 1, 5).

Therefore those who have been redeemed ought to make it manifest by life and lip that they desire a better country, that is a heavenly (Heb. xi. 16). "Let us therefore go forth unto Him without the camp. For we have not here an abiding city, but we seek after the city which is to come" (Heb. xiii. 13-14). "Seeing that these things are thus all to be dissolved what manner of persons ought ye to be in all holy living and godliness . . . but, according to His promise, we look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. iii. 11-13). In His prayer to the Father the Lord Jesus said "I have given them Thy word, and the world hated them because they are not of the world even as I am not of the world" (John xvii. 14). "If then ye were raised together with Christ seek the things that are above where Christ is, seated at the right hand of God. Set your mind of the things that are above, not on the things that are upon the earth" (Col. iii. 1, 2).

Now if we were thinking of emigrating our minds would not be taken up with the old country very much. We would be thinking of the new country and trying to imagine what it would be like, and if the people there spoke a different language we would try to become conversant with it; in fact we would learn as much as ever possible about it so that we would be able to make ourselves at home when we got there. A young man I knew came over here from Germany; he had learned enough English to be able to translate and to understand the language. Another German working along with him always spoke to him in German, and he used to come and say "I wish he would speak English, for I want to speak it perfectly, and I do not like to speak German here." Would that this spirit were more manifest among saints of God to-day. "Let the word of Christ dwell in you richly, in all wisdom, teaching one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col. iii. 16, 17). How will we be able to make ourselves at home in heaven if we do not learn and speak the language down here? As we hear those who profess the name of Christ gossiping with the world and enjoying its language and its frivolity we wonder will they be at home in God's presence; and these same seem bored beyond measure when the conversation is turned to eternal things.

God's word to us is:—"Mortify therefore your members which are upon the earth—put ye also away all these, anger, wrath, malice, railing, shameful speaking out of your mouth" (Col. iii. 5-10). Let us therefore stir ourselves up to learn the language perfectly by speaking it continually, and let us try to find out as much as possible about the country to which we are going. "We know that if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1). "Things which eye saw not and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the Spirit, for the Spirit searcheth all things, even the deep things of God" (1 Cor. ii. 9-10). Let us transfer our treasures into the currency of the new country. "Sell all that thou hast and distribute to the poor and thou shalt have treasure in heaven"

(Luke xviii. 22). "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where thy treasure is, there will thy heart be also" (Matthew vi. 20, 21). In measure as we do all these will we be able to say from the heart "Amen. Come Lord Jesus" (Rev. xxii. 20).

THE LIFTING UP OF HOLY HANDS.

(Concluded from page 74.)

IN our last paper we wrote of the psalmist's desire for His prayer to be set forth as incense before God ; in this we will consider "The lifting up of my hands as the evening sacrifice," Ps. cxli. 2. We have mentioned that prayer is making request, making the need known ; the lifting up of hands denotes supplication, entreaty. In the Old Testament the lifting up of hands in supplication was literal. We have the example of Moses, who "went out of the city from Pharaoh, and spread abroad his hands unto Jehovah : and the thunder and hail ceased, and the rain was not poured upon the earth." (Ex. ix. 33.)

Again, when Amalek made war upon the children of Israel, Moses went to the top of the hill with the rod in his hand. "And it came to pass when Moses held up his hand that Israel prevailed." (Ex. xvii. 11.)

David says, "Hear the voice of my supplication when I cry to Thee ; when I lift up my hands towards the innermost place of Thy sanctuary." (Ps. xxviii. 2.) Again, "So will I bless Thee while I live : I will lift up my hands in Thy Name." (Ps. lxxiii. 4.) Solomon also at the dedication of the temple kneeled before the altar, and spread forth his hands towards heaven in supplication. (1 King viii. 54.)

Ezra, after fasting, fell upon his knees and spread out his hands unto Jehovah. (Ezra ix. 5.) Thus we see the attitude of soul in these saints found expression through their body. We have the example of many who before the majesty of God's presence kneeled in prayer and spread forth their hands in supplication. In the present dispensation of the Spirit, Paul exhorted the men to pray in every place, lifting up holy hands, without wrath and disputing. (1 Tim. ii.) The emphasis here is upon the word "holy." In fervency of spirit we should supplicate the throne of grace, but it must also be with "holy

hands," for if we regard iniquity in our hearts Jehovah will not hear us.

"The supplication of a righteous man availeth much in its working." (James v.) "For we know that God heareth not sinners, but if any man is a worshipper of God and doeth His will, him He heareth." (John ix.)

Again we draw attention to the little word "as." "The lifting up of my hands *as* the evening sacrifice." What the evening sacrifice was to God he desired the lifting up of his hands to be. What was the evening sacrifice? It was the burnt-offering sacrifice which was wholly for God, offered continually day by day, and was to Him a sweet savour offering. It was accompanied by a tenth part of an ephah of fine flour, mingled with a fourth part of a hin of beaten oil for a meal-offering, and the fourth part of a hin of wine for a drink-offering. This sacrifice, with its meal and drink-offerings, speaks of what Christ was to God, wholly devoted in life and death. In life "I do always the things that are pleasing to Him," in death, of His own will, by the Eternal Spirit, He offered Himself without blemish unto God. The whole expression of life and death is found in the words "Lo I come . . . to do Thy will, O God. Thy law is within My heart." "My meat is to do the will of Him that sent Me."

Those plucked ears of corn having to pass under the grindstones to become smaller and smaller until the fine flour was produced, and the treading out of the wine press for the production of the wine, all speak to us of Him, who, though He were a Son, yet learned obedience by the things which He suffered "Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a bond-servant, being made in the likeness of men, and being found in fashion as a man He humbled Himself, becoming obedient unto death, yea, the death of the cross." (Phil. ii.) Let us clearly state that when that High and Lofty One became Man, and as Man "learned obedience by the things which He suffered," this was no part of His atoning work.

The atonement was made when He endured the wrath of God on account of our sin; when He became the Sin-offering on the Cross.

His suffering from the hands of men and Satan in His life must not in any manner be confused with His sufferings on the

tree at the hand of God on account of our sin. There was nothing uneven in that holy, sinless life; everything was perfect, smooth, and in harmony. "In Him was no sin." His was the fine-flour life, lived out in the power of the Holy Spirit, of which that "beaten oil" speaks. Well indeed may that Offering be accompanied with wine as a drink-offering, for God got such joy and pleasure from this One that He had never found before in man, no not in his innocence or untried state in the garden in Eden. For lo! a voice out of the heavens said "This is My beloved Son, in whom I am well pleased." His life and death brought untold joy to God, a fragrance that shall never lose its power. When Aaron was inside lighting the lamps, and offering the sweet incense on the golden altar, the evening sacrifice was being consumed, so our Lord Jesus Christ as High Priest lives in the power of an endless life, and His priestly service inside the veil is based upon His burnt-offering sacrifice at the brazen altar.

What Christ was in much, yea in everything, we may be in little. "He was holy, guileless, undefiled, separated from sinners." We are made holy in Him, and are therefore exhorted "Be ye holy." Paul says "We are ambitious to be well-pleasing unto Him" (2 Cor. v. 9), and in Romans xii. we are besought to present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable worship.

If in the grace of God we are thus found before Him, we shall be able to know the meaning of "lifting up holy hands without wrath or doubting," and also as the Psalmist expressed, "the lifting up of my hands as the evening sacrifice."

J. DORRICOTT.

SPECIAL NOTICES.

BLACKBURN.—In accordance with the notice in the last issue of WHOLESOME WORDS we desire to intimate that (*D.V.*) three subjects will be considered, at the times stated below if possible:—

1. The advantages and disadvantages of a scheme of lessons in a Sunday School—5-30 p.m. to 6-30 p.m.
2. The value of memorizing Scripture—6-30 p.m. to 7-30 p.m.
3. The value of suitable literature in the work amongst the young—7-30 p.m. to 8 p.m.

GONE HOME.

BARRHEAD.—On Wednesday, 20th August, it pleased the Lord to take unto Himself our aged and beloved sister Mrs. Smith. Under the preaching of Mr. Duncan Mathieson she was reached by the gospel of the grace of God sixty-two years ago. She had reached the allotted span of life before the first step of obedience in the divine pathway had been taken! How rarely does it happen that at such an age light is given from God and strength to do His will! In the year 1893 she was baptized and added to the assembly in Edinburgh. Although then so old, no harm was occasioned through her baptism. Speaking of that time she said it was like another conversion to her; she was so full of joy that she did not feel the ground beneath her feet, and the voice seemed to keep ringing in her ear “This is My beloved Son, in whom I am well pleased.” In the infirmity of her old age she could only walk with difficulty, and it was a great joy to brethren to get “Old Granny,” as she was familiarly called, to take their arm to help her along to or from the meetings. Mr. Boswell and Mr. Radcliffe were special favourites of our aged sister, and her appreciation of their kindness in this and other ways was deep and real. Fifteen years ago “Granny” came to Barrhead to reside with her married daughter. She was regular in her attendance at the meetings up till a few years ago, when it became impossible for her to be present, but she was always very pleased when any of the assembly visited her, and it gave her great joy to hear and to speak of the things concerning the Lord Jesus Christ. “How thankful I am,” she often remarked, “that my mind is kept clear on the things of God.” In the days of her youth she had committed to memory many portions of the Word of God, and the way she could quote Scripture and the Paraphrases was a surprise to many who visited her. One day the daughter’s minister took up the Bible and began to read her the fifty-third chapter of Isaiah, when to his bewilderment he found “Granny” from memory taking the words out of his mouth. He said he had never met anyone like her. On Friday, 15th August, “Granny” repeated the first two verses of the first Paraphrase; then she quoted the well-known lines—

“ I came to Jesus as I was,
Weary, and worn, and sad ;
I found in Him a resting-place,
And He has made me glad.”

She gradually sank after this, and never afterwards appeared to be quite conscious, and on Wednesday, at the ripe age of 90, passed into the presence of her beloved Lord. Like aged Simeon she could depart in peace, for her eyes had seen in Him the Salvation of God. Mr. William Davidson conducted the last services. “Granny’s” body was taken to Montrose, where thirty-six years previously her husband had been buried. It is interesting to know that he and she were saved the same night. Prayer is asked that the long testimony borne by our sister may be owned of God to the blessing of her relatives and others, that her Saviour may become their Saviour too, and considering the issue of her life they may be led to imitate her faith.

PORT-GLASGOW.—On the morning of Saturday, 2nd August, there passed away our beloved brother Mr. George Fleming, at the age of 62 years. In June last he went for a holiday for about three weeks to the neighbourhood of Dundee, and in some way contracted a chill, which necessitated his returning to his home in Port-Glasgow and taking to his bed. Pulmonary trouble set in, which developed into pleurisy, and notwithstanding the unwearied attention of his beloved wife and his three sons pneumonia followed upon the pleurisy and brought his earthly pilgrimage to an end. He was ill for just three weeks. The writer had the privilege of seeing him during the last week of his illness, and while at that time he expressed the opinion that the Lord would raise him up again, yet if not, he said, and the end did come, “All was well.” He was resting in the eternal efficacy of the precious blood and realising the nearness of the Lord. The end did come, as stated, very suddenly and unexpectedly during the early hours of the Saturday morning. Without sigh or struggle of any kind the breathing ceased and beloved George Fleming passed from the scene of his earthly labours into the bliss and happiness of the Lord’s presence. Truly the memory of the just is blessed, and the writer has most pleasant recollections of his kind hospitality and edifying conversation. For some 40 years our brother had known the Lord, having been saved and led among brethren in Glasgow.

He also spent part of those earlier days in Rothesay ; but for the greater part of the last 20 years he has been in Port-Glasgow, and since God began in those days to call into a definite " within " Mr. Fleming has been a solid pillar in the community which is of God's Son. Always ready to speak well of the worth of the Lord Jesus, his genial presence will be sorely missed, especially in the assembly of God in Port-Glasgow. Many can look back with appreciation to the weighty words of ministry which came from his lips. His body was buried in Port-Glasgow cemetery on Tuesday, 5th August, Mr. George Millar of Greenock ministering appropriate words in the house and at the grave-side. To show how he was known locally, when one was visiting the grave afterwards, and seeking directions to find it from one of the gravediggers, he said, " Oh yes, that's the evangelist." " No," said the friend, " he was a grocer." " Ah well," said the man, " that's the same—he was aye preaching." And thus it was : he was a good herald of the gospel of the grace of God. But he is gone, and the place in which he served shall know him no more. Suited to the occasion are the words, " Remember them that had the rule over you, which spake unto you the Word of God ; and considering the issue of their manner of life, imitate their faith " (Hebrews xiii. 7). May our God in infinite grace and mercy raise up others to worthily uphold such places of trust in His house. For our sister Mrs. Fleming and her three sons we seek the prayers of fellow-saints. Maranatha.

N. D. W. M.

PUBLICATIONS.

READY shortly, three booklets by Mr. W. J. Lennox, entitled " My Story," in two parts, and " Your Story." These are written in the vivid and original style of the author. " My Story," part I., and " Your Story " are Gospel booklets. " My Story," part II., deals with the will of God for His people. The author's experience, as related in " My Story," is very interesting. Price of " My Story," part I., 8 pages, 1/- per 100 ; Part II., 24 pages, 2/6 per 100 ; " Your Story," 12 pages, 1/9 per 100. All post paid.

" SUBJECTION," by Mr. S. J. Hill. The important and seasonable article which appeared in WHOLESOME WORDS is now to be obtained in small book form for distribution.

“IF A MAN DIE SHALL HE LIVE AGAIN?” by Mr. J. Dorricott, dealing with Resurrection, Eternal Punishment, etc. A timely testimony.

Orders for all the above received in advance by Mr. H. Elson, 11 Hampton Road, Birchfield, Birmingham. (*Note new address.*)

“DOCTRINES OF THE HOLY SCRIPTURES,” 70-paged booklet comprising articles on vitally important subjects; now ready. Price 2d. each, with paper covers; 7d. with limp cloth, gold blocked, gilt edges. Send orders to Mr. Taylor, Beracah, Barrhead.

BRITISH ISLES CONFERENCE.

Hymn Book.—Several brethren expressed the desire that a further part of the Hymn Book should be taken in hand at once by those who had so successfully carried through Part I. Dr. Luxmoore, on behalf of the compilers, set forth very lucidly what classes of hymns should be chosen as supplementing Part I., such as hymns for believers at meetings for prayer and Bible reading; hymns of a narrative kind, of which we already have a number; hymns setting forth the common experiences of believers; and, in addition, hymns of a very simple educative character, suitable for children, etc. He pointed out that the difficulty of the work would be very different (though perchance not less) than that which attended Part I. With that the difficulty was to find a sufficient number of suitable hymns, the choice being so restricted; but in the work now to be undertaken the field of choice was very large, and great discrimination would be needed. It is of course known that a goodly number of the hymns in Part I. are original compositions, and it is hoped that such also may be the case in Part II. It may be wise to exhort to patience in this matter, for it is possible that 18 months to 2 years may elapse before this additional part is published.

In connection with new literature, specimen copies of “Doctrines of the Holy Scriptures” in book form were presented. It is hoped there may be a large demand for same. The matter has already been published in “Needed Truth,” but it is now presented in a handy little book which can be carried in the waistcoat pocket. It is believed that the book will be very valuable to give to Christians.

Wholesome Words.

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

VOL. V.

NOVEMBER, 1913.

No. 11.

IN GOD'S SCHOOL.

THERE are several broad distinguishing marks in the Epistle to the Hebrews that indicate that the people to whom this portion of the Holy Scriptures was written were together of God in church capacity, whether composing but one or more assemblies.

The writer in his final exhortation, which begins at chapter x. 19, evidently regarded them as a holy priesthood, able to draw near to God, and worship through the Great Priest over the House of God. He exhorts them to hold fast the confession of their hope (that is their united public confession) without wavering, which suggests the Remembrance of the Lord in the breaking of the bread (verse 23).

Moreover, they had their times, places, and purposes of assembling together, both ordinary and special, which they were in danger of forsaking (verse 25). And, in addition to this, they had among them leaders, who took the lead in the things of God, and those who followed. There were rulers and ruled, with the duty of each carefully prescribed; that is to say, watchful care and diligent instruction in the doctrine of the Lord on the part of the one, and obedience thereto on the part of the other. And these leaders were known, for they were to be saluted by the saints. The words here for "rule" and "obey" are worthy of a passing comment. They have a definite significance at this place, with the intent to characterise the kind of rule intended, and to define the manner of obedience to be rendered by the saints. "Those who have the rule over you" are properly "those guiding," or the guides—that is to say, those who point out the way of the Lord from His word and take the lead in carrying it out. Their rule is not absolute nor tyrannical. In like manner the word "obey" means "obedience on persuasion," such as is produced by instruction in the doctrine of the Lord, and so defines the kind of obedience

to be rendered to those who are over us in the Lord. ¶ It is not blind obedience. It is rather this: When the leaders take the lead, as leaders always should, ever being in the front for service or conflict, the people should offer themselves willingly, or consecrate themselves as nazarites to follow them in work or war. (Judges v. 2.) It is obedience according to the Lord's will, and not otherwise. This sufficiently proves that these Hebrews were a "together" folk, yet some other assembly marks may be noted with profit.

In an assembly no one lives to himself. Each is a fellow-member, and should have the same care one for another. As distinction of character and diversity of gift are from God, and have place in an assembly of God, there is room for what is known as individuality, but none for individualism or independence of action. Each one should be himself, and exercise the gift that God endowed him with in his own characteristic way for the edification of the assembly. Hence such commands as "Consider one another to provoke unto love and good works." (Heb. x. 24.) How best to promote the spiritual welfare of one another is a problem of the greatest importance to a together folk. For there are so many ways in which it is possible to do the opposite to this. This was impressed on the Hebrews in diverse ways. For instance—"Let us therefore give diligence to enter into rest that no man fall into the same example of unbelief." (Heb. iv. 11.) Negligence and unbelief are not merely injurious to the individual, but may prove most damaging to others. Again—"Looking carefully lest there be any man that falleth short of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. xii. 15.) If we do not make straight tracks with our feet we may not merely stumble ourselves, but turn others out of the way, and do them a spiritual injury. Solemn and weighty are these exhortations respecting the behaviour of this together people. They show that there is no neutral position regarding our conduct in relation to those with whom we are associated in the things of God. We either help or hinder. If we do not edify we destroy, overthrow, and turn aside those for whom the Saviour died. But it is the House of God as a school of God, the place which God has appointed for the spiritual instruction of His household, and where each one is expected to improve his spiritual education, that is the special point to which

we have regard at the moment. This aspect of an assembly is found in Heb. v. 11-14.

In this school all begin their learning as babes, and should go on to become young men and full-grown men in the ways of the Lord, and the things concerning the Kingdom of God. Under the tuition they receive here from time to time each one is expected to increase in wisdom and knowledge and the fear of the Lord till he becomes experienced in the word of righteousness, accurate in doctrine, rightly handling the word of truth, correct in life, skilful in service, and strong to meet the foe. Here the Royal Priesthood can learn to divide aright the appointed Sacrifice, and become experienced in those aspects of the Lamb of God which are to be presented to the world for their acceptance and salvation. Here also the Holy Priesthood learns what portion of the Sacrifice belongs to God. In a word, we learn here how to come in before God and how to go out before men. Of the former in the mercy of God to us in our unworthiness we have learned much, but as to the latter our knowledge is as yet very imperfect—a long way from that of full-grown men. It is encouraging to hear of a design and a purpose to preach Christ to those who are without. Oh to be able to do it worthily! And by this time we ought to be teachers! Take but one phase of the word of righteousness—that of the specific doctrine of justification by faith, the doctrine that leads to righteousness before God and holiness of life. How few of us are able to present it in words fit and seasonable! And yet we are stewards of God in respect to this. We have wasted much precious time already, and when we might have given God pleasure thus, how little we have improved our opportunities while we have been in His school! Are we better than our Hebrew brethren to whom these words were originally written? With them God was grieved.

“Brethren, let us go on to perfection”—that is, full growth. “This will we do if God permit.” These words call for two things—first, humble confession of our negligence in the past; and, second, diligence in the future. In the original the word for “Let us go on”—for it is but one word—is a nautical term, and means “Let us be acted upon,” be carried on as a ship under canvas, with all the sails spread to catch the wind that sends her along; but it means more than this: it includes the active use of the means for producing the effect, seeing to the

cordage, spars, and sails, and putting them in order to receive that which sends the ship on her way. What are these? They are diligence, intensity of mind in attending to the doctrine of the Lord, searching, weighing, pondering, learning, and treasuring up the truths we are taught by those instructed in the Word of the Lord, settling down thereto with affection, and will, and love. These are the sails of our souls whereby we may be carried on to full growth. And of all these love is the chief thing. The blessed Mary of John xx. did not know much to begin with, but she loved much, and very quickly she knew and loved more. "If God permit" had regard to the condition of the Hebrews; they had provoked God by their negligence and contempt of His word, and the writer to the Hebrews wondered if they had grieved Him so much that He would leave them to themselves. We cannot learn, even in God's school, unless He continue the gracious assistance of the Holy Spirit.

WILLIAM SAVIGAR.

"I COME QUICKLY."

"Behold, I come quickly, and My reward is with Me to render to each man according as his work is."

—Rev. xxii. 12.

WE would not seek so much to speak of His coming, as of our attitude before Him now, considering that His coming is so near at hand. "And this, knowing the season, that now it is high time for you to awake out of sleep, for now is salvation nearer to us than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly as in the day, not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy, but put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof." (Rom. xiii. 13, 14.) "Be patient, therefore, brethren until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, being patient over it until it receives the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord is at hand." (James v. 7, 8.) "And now, my little children, abide in Him that, if He shall be manifested, we may have boldness and not be ashamed before Him at His coming." (1 John ii. 28.) "Exer-

cise thyself unto godliness, for bodily exercise profiteth for a little but godliness is profitable for all things, having promise of the life which now is and of that which is to come." (1 Tim. iv. 7, 8.)

Every saint of God should desire to have a full reward when the Lord shall come. None would like to be ashamed before Him at His coming. The apostle Paul could say, when writing to Timothy, "I am already being offered, and the time of my departure is come. I have fought the good fight; I have finished the course; I have kept the faith; henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give to me at that day, and not only to me but also to all them that have loved His appearing." (2 Tim. iv. 6, 8.) Suppose now a voice from heaven should proclaim in your ears, "The Lord is coming to-morrow," would there be anything that would cause you regret?

"It is as when a man sojourning in another country, having left his house and given authority to his servants, to each one his work, commandeth also the porter to watch. Watch, therefore, for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping, and what I say unto you I say unto all, Watch." (Mark xiii. 34, 37.) We have each a work to do for God, and for this He has given ability and He will require the talent at our hand with usury. Shall we each then receive the "Well done" or shall we be ashamed? Beloved, to whom God has committed this world's riches, have you been using that talent to God's glory, thereby laying up in store a good foundation against the time to come? (See 1 Tim. vi. 17-19.) Or is it laid up in some bank or other; hid as it were in the ground? He may be here to-day and it will be left to others and the precious treasure you might have had throughout eternity will never be yours. You, to whom God has given the precious gift of time, how have you been using the moments? Each of us has had this gift in greater or in lesser measure, and where much has been given, much will be required. He comes quickly and all our moments, wasted or otherwise, will have to be accounted for. You to whom God has given ability to teach, and in whose heart He has been operating for weeks, why have you kept back those precious exhortations? They are now lost for ever! You, who have felt your responsi-

bility again and again to tell what God has done for you and have not yet done so, your opportunity is passed never to be recalled. You, who have grieved the Holy Spirit by your disobedience and your living to the flesh, and who have promised yourself to return to God some day, will have to appear before Him with sin on your conscience, which will mean eternal loss. Beloved sister, whose tender words might have cheered some sick or lonely saint or broken the stony heart of some ungodly one, if you have stifled these words there is now no further opportunity to say them.

How solemn and awful, as we consider His coming in this light ! But will not these things be so ? They certainly will, and therefore we exhort each one to awake out of sleep, to exercise themselves unto godliness, and to watch and listen for that trumpet sound.

But all will not be ashamed ; there will be many, very many, whose faces will brighten at the prospect and whose joy it will be to say " Amen, Come Lord Jesus." May we each be able to say this from the heart, even now.

His coming's near.

His own to Him are dear.

He'll take us to that home above,

Wherein is nought but joy and love.

Let us, then, wait with open ear.

His coming's near !

J. R.

MARANATHA.

(1 Cor. xvi. 22.)

THE Lord Himself shall *soon* from heaven descend.
Then with Archangel-voice the air shall rend,
A mighty shout ! The " dead in Christ " shall rise,
With living saints be caught up in the skies

To meet the Lord.

He *soon* shall come again. Oh may this thought
Of His return, in living power be wrought
Into our lives, that we may each reflect
The One who, day by day, we now expect

To see return.

also might be done to keep the assembly meeting room clean and tidy. Many sisters in Christ have it in their power to open their homes to care for the Lord's servants and people, as did the woman (whom the Spirit of God calls "great") to Elisha. (2 Kings iv. 8); Mary of Bethany to the Lord Jesus; Lydia to Paul; the elect lady to John. (3 John 10.) What a privilege to refresh a weary servant of God! By caring for him, hundreds may be cared for. He can go forth with fresh vigour and strength in the Lord's service. How encouraging is the word "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."

Then again, women can be fellow-workers in the gospel, (Phil. iv. 2, 3), as were Euodia and Syntyche. "They laboured with me in the gospel . . . whose names are in the book of life." We pause to ask our reader, Is your name written there? Shall it be written there? (This is not having eternal life; that is a settled question at the beginning of our spiritual career. Names for certain things can be written in the book of life, and for certain causes can be blotted out.) In the cases before us we are not told in what manner they laboured. We repeat that hearts that beat with love and loyalty to the Lord Jesus, and yearn for the salvation of the lost, can find out ways and means of spreading and helping in the gospel, in a private capacity, without resorting to public preaching or usurping authority over the man, which is forbidden. (1 Tim. ii. 11, 12.)

Then we have the example of Prisca and Aquila her husband, who were fellow-workers with Paul. It is recorded that, to them, all the churches of the Gentiles give thanks. This noble woman with her husband had sacrificed much for the beloved Apostle, as we read in his own words "Who for my life have laid down their necks." (Romans xv.) Fellow-helpers truly were they of Paul, and in this case of help and sacrifice the Spirit of God puts Prisca first.

They laboured with their hands as tent-makers, yet they also laboured in the gospel, and God so blessed them that in more places than one we read of the church in their house. An open door for the Lord's servants, an open door for God's assembly, resulted from having an opened heart for Him. What noble work for the Lord Christ women can do! How large is their sphere! How brightly does the work shine,

when their voice cannot be heard! According to how much they love the Lord Jesus, so will their work be. The estimate they place upon Him will govern their service, according to that which they have. And our loving Master is not exacting; He accepts our service according to what we have, not according to what we have not. What value the Lord set upon the action of Mary of Bethany, who brought her pound of ointment of spikenard, very precious, to anoint His feet—who can tell? Judas calculates it at three hundred pence, and looks upon it as wasted. It might have been given to the poor, he said, but the Spirit adds “Not that he cared for the poor.”

It was the affection for the Holy Person of the Lord Jesus that caused her to spend three hundred pence on Him. For the Lord answers Judas by the words “My” and “Me.” In these days of outrageous lawlessness, in which many women who fear not God take their part, what an opportunity presents itself to women in all spheres of life to show out their loyalty and love to the Lord Jesus, wearing “the ornament of a meek and quiet spirit, which in the sight of God is of great price.” And what does it matter to one who looks upon things eternal if she get the murmur of a Judas, the cold look of others, the frown of the world? The Master’s commendation in that coming day—“She hath done what she could”—is surely an exceeding great recompense, and worthy every effort to secure. Shall you win it, sister?

J. DORRICOTT.

SPECIAL NOTICES.

SPECIAL meetings for the ministry of the Word were held in Glasgow on September 20th, when there was a good turn-out of the saints. Mr. Matthew, from London, was present. He expressed thankfulness for our being together again, with hope in and prayer to God that we might hear words that we should never forget, that would send us on our way with fresh hopes and fresh aspirations after God. He referred to Rev. v., pointing out who the writer was and what were his circumstances when this wondrous revelation was given him. “Perish the thought,” said he, “that a man is old at 40.” He believed it could be proved from statistics that the best years of a man’s life are between 60 and 70. This book, written by the aged John perhaps as late as A.D. 96, is the only one in the Bible

of which it says there is blessing for the man who reads aloud, and blessing for those who hear the words of the prophecy and keep the things that are written therein. (Rev. i. 3.) Here our eternal home is opened to us. How intensely interested we ought to be! In chapter iv. John tells us a throne is set up, and of the Eternal One upon that throne the best description John can give is that He is to look upon like a jasper stone and a sardius. At the end of this chapter you will notice that the living creatures and the elders who are round about the throne praise God as Creator, and then an angel with a loud voice cries "Who is worthy to open the book and to loose the seals thereof?" And in the silence that followed it seems that John thought there was a breakdown, and he wept much. One of the elders bade him dry his tears, as he said "The Lion of the tribe of Judah has prevailed to open the book." In Proverbs we read of the lion that it is stately in going, the mightiest among beasts, and turneth not away for any, and oh! how true that was of the Lord Jesus Christ when He was on earth! How lion-like He was! Fearless of everybody and everything!

(To be continued.)

ABERDEEN.—Tidings are to hand of the Lord working with His servant Mr. Norman Miller. Five have professed faith in Christ. Give thanks and pray for yet greater things. His hand is not shortened.

A LETTER just received mentions the fact that one of the brethren was entombed in the Welsh mining disaster—beloved brother Roberts. A wife and two children are left to mourn his loss. Mrs. Roberts is bearing up wonderfully in this heavy trial, but she needs our prayers.

GONE HOME.

RED ROW.—It is with deep sorrow we report that our aged and beloved sister in the Lord Mrs. R. Russell has passed away to be with her Lord and Master, for whom she had been longing. In her sufferings she often said "He is long of coming!" or "I'm wearying on Him!" Almost her last words on earth were:—

"I will love Thee in life; I will love Thee in death;
And praise Thee as long as Thou lendest me breath;

And say, when the death dew lies cold on my brow,
If ever I loved Thee, Lord Jesus, 'tis now !”

As we sat by her death-bed we were constrained to say “ Let me die the death of the righteous, and let my last end be like hers.” Our departed sister was 79 years old. Through the instrumentality of our late brother Mr. Geddes she was saved by the grace of God 45 years ago ; but it was not until 25 years later that she was led to obey the truth. Since that time she has been in fellowship with us, and was regular in her attendance at the meetings up to within a few months of her death. It can be truly said of her—

“ Her quiet, unobtrusive life
Proved what a Saint should be.
As Christian, Mother, and as Wife,
A worthy pattern she.”

She leaves behind to mourn her loss a husband aged 85, and a grown-up family, of whom a son and two daughters are in fellowship. We earnestly ask the prayers of fellow-saints that this sorrowful experience may be for their abiding blessing.

AYR.—Our dear sister Mrs. Espie departed to be with Christ on Friday, 26th September. Our sister's illness had extended for a period of two years, attended by very much suffering at times, which was borne with Christian patience. Of late she seemed to be somewhat better, and hope was entertained that she might again be restored to health ; but she took ill again near the end of August, and after three weeks' suffering passed away. Her body was laid to rest in Kilmarnock Cemetery on Monday, 29th September, there to await the glad morn of the Lord's return, when the dead in Christ shall be raised incorruptible and we shall be changed. A goodly number of relatives and friends attended at the cemetery, when opportunity was given for the reading of the Scriptures and prayer. Our dear sister has left behind her her husband—our beloved brother Mr. Robert Espie—also an only son and daughter, for all of whom we solicit the prayers of the Fellowship. “ *Until the day break and the shadows flee away.*”

PUBLICATIONS.

READY the first week in December (*D.V.*), two new Cards for the coming year, each with a suitable arrangement of Scrip-

ture texts. The first for the believer, the second for the un-saved. The above are adapted for hanging up in the home, and it is hoped that many will avail themselves of the opportunity of presenting these words of testimony to friends and acquaintances at the so-called Christmas and New-Year seasons. Price 1d. each, by post 1½d. ; 1/3 per dozen, post free. Early orders are requested.

Ready shortly, three booklets by Mr. W. J. Lennox, entitled "MY STORY," in two parts, and "YOUR STORY." These are written in the vivid and original style of the author. "MY STORY," part I., and "YOUR STORY," are Gospel booklets. "MY STORY," part II., deals with the will of God for His people. The author's experience, as related in "MY STORY," is very interesting. Price of "MY STORY," part I., 8 pages, 1/- per 100 ; part II., 24 pages, 2/6 per 100 ; "YOUR STORY," 12 pages; 1/9 per 100. All post paid.

"SUBJECTION," by Mr. S. J. Hill. The important and seasonable article which appeared in WHOLESOME WORDS is now to be obtained in small book form for distribution. 24 pages. 1/- per dozen, 6/6 per 100 ; post paid.

"IF A MAN DIE SHALL HE LIVE AGAIN ?" by Mr. J. Dorricott, dealing with Resurrection, Eternal Punishment, etc. A timely testimony. 12 pages. 3d. per dozen, 1/9 per 100 ; post paid.

Orders for all the above received in advance by Mr. H. Elson, 11 Hampton Road, Birchfield, Birmingham. (*Note new address.*) Other Tracts, etc., in preparation.

"WHOLESOME WORDS," Volume V., 1/1 each. Orders should be sent at once to Mr. Taylor, Beracah, Barrhead.

"DOCTRINES OF HOLY SCRIPTURE." 72 paged booklet. Helpful for Christians. Prices—Single copy 2d., post free 2½d. ; 12 copies (post free in the United Kingdom), 2/3 ; in the United States and Colonies, 2/6 ; 100 copies (carriage paid in the United Kingdom), 15/- ; for free distribution, 1000 copies £5, carriage extra. Cloth limp edition, cut flush, gold blocked, gilt edges, 6d. each, post free 6½d. ; 40 copies, post free, £1. Library edition, 7d. each, post free 8d. ; 12 copies, post free, 7/-. Orders to Mr. Taylor, Beracah, Barrhead.

Wholesome Words.

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

VOL. V.

DECEMBER, 1913.

No. 12.

"MY CUP RUNNETH OVER."

A RARE experience this! Man is a complex creature, not easily satisfied. Give him food and he is not content, or raiment and something is lacking; let him lay under contribution everything under the sun, yet he says, "Vanity!" Let the lust of the flesh, the lust of the eyes, the pride of life assert themselves to the utmost, still there is a void which naught can fill.

If a man can indeed cease to be a man, and descend to the condition of the lower animals and fill himself with husks that the swine eat, then perchance his gross mind (if mind remain) feels (if feel it can) that he is content. Is that happiness? Is that joy?

But the question arises—"Can happiness and true rest be found in pursuing a nobler existence? Can a man find satisfaction in the purer exercises of the mind?" Surely it must be acknowledged that the thinking rational man is far higher and nobler than the mere animal man. True it is, yet the question remains, "What has he gained of true satisfaction?" The vessel is enlarged; it is nobler by far; but what can fill it? That little animal-man had but a tiny vessel to fill and he did not notice its emptiness; but this man who thinks has got a much larger vessel; it is getting larger constantly; the higher he rises in the scale the larger still does it become. Contrast, if you please, yon besotted man who spends his miserable existence in low and debased pleasure and the noble philosopher who, keeping under his lower appetites, explores with his powerful mind every department of knowledge and with inquisitive and restless thought seeks to understand even the purpose of his own being. What a contrast indeed between the men! And yet can it be said that the higher man is the happier?

The more man's great soul is exercised in connection with these things the more does the awful thought press itself upon him that nothing in this material world can possibly fill his soul.

Like unto the woman of Sychar he finds that the well is not only deep but that when he has drunk thereof he thirsts again.

And is that the conclusion at which we must arrive—that the higher a man gets, the more he uses his rational senses, the larger he makes his vessel he is only the less satisfied, the aching void is greater, the hunger of the soul gnaws the more, and the thirst of the spirit is more intolerable? Truly a melancholy conclusion, and yet, we venture to think, a true one, if God and the word of God are not brought into view!

It is as the light of God's revelation pierces the gloom and reaches man that his view is truly enlarged and the possibility of something better than this world can give is brought before his mind.

The enigma of life is in part solved when by faith we understand that "The creature was made subject to vanity not willingly but by reason of Him who subjected the same in *hope*." Here is indeed a ray of light which altogether changes the view of things. It becomes evident that the present condition is not eternal, that for those who set their hope on God it is but "the valley of the shadow of death" leading into a wealthy place at the other end. And may we see that end? Here is a glimpse—"And I saw a new heaven and a new earth. . . . And I heard a great voice out of the throne saying 'Behold, the tabernacle of God is with men, and He shall dwell with them and they shall be His people, and God Himself shall be with them and be their God. And He shall wipe away every tear from their eyes and death shall be no more, neither shall there be mourning, nor crying, nor pain any more; the first things are passed away.'" These are things which the philosopher knows no more about than the boor, unless he have learned them from the Book.

See how the view of things is thereby enlarged. The future is now connected with the present; death itself is only a *turning* in the way and not the *end* of the way; the vanity of the present is seen to be ended and more than counterbalanced by satisfaction in the beyond.

But *things*, even such things, alone would not be enough; things may do for things, but persons need persons; heaven itself apart from heaven's King would pall upon the soul. He alone can satisfy. He can, and not only can and will, but even now He does.

The Psalmist in his day of imperfect knowledge, ere the Holy One had come, died, and risen again, knew something of God, and in Ps. xliii. he speaks—"God, my exceeding Joy." And David also in his day could say "My cup runneth over." The vessel, observe, was not too large to be filled; rather was it too small for the fulness of joy and so it overflowed, even as that poor widow woman in 2 Kings iv., whose emptiness was well expressed in the empty vessels not a few which were brought together into her cottage, found in the end that the only thing that stopped the flow of the oil was her inability to provide room for it.

Those faithful ones of a former day, who had faith glimpses of the good time coming, found their vessels filled, their hearts overflowing with exuberant joy. And is it the Lord's way to give the best first? Nay, indeed! That is man's way: "Every man setteth on first the good wine," "but thou hast kept the good wine until now." What then have we got to fill our vessel and make it overflow? "We know that the Son of God is come and hath given us an understanding that we know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God and eternal life." That is the occasion of our joy. Others looked forward in anticipation and rejoiced to see His day, but we can see more than they, for by the help of the Holy Spirit we can trace out in fulness of detail the work He has actually done, which also constitutes a reliable pledge that the end is assured. As we look we see Him who, from the beginning, was the subject of prophecy and promise; Him upon whom the hopes of the faithful rested in confident expectation. He comes not in outward pomp, but born into man's state, a real Man, partaking of flesh and blood, to the end that He might be able to *die*. He passes through this scene of sin and death and woe, bearing the sickness and carrying the sorrows of distressed humanity, giving sight to the blind, hearing to the deaf, speech to the dumb, strength to the lame, cleansing to the leper, and (crowning and mysterious act of power) even calling back the dead to life.

He was able to say in a scene where death had entered, where it had outraged the tenderest feelings of the human heart and dishonoured human nature, "I am the Resurrection and the Life; he that believeth in Me, though he die, yet shall he live, and whosoever liveth and believeth in Me shall never die."

Startlingly bold and confident assertion ! Can He save Himself from death ? It was to die that He came and became a Man, but it was that by death He might render powerless him that had the power of death, even the Devil, and might deliver them who through fear of death were all their lifetime subject to bondage. So He dies, and His enemies rejoice, but for a brief season only, for He entering into Death's domain there overcame the jailer, took the keys, delivered His own and assumed the power over all (even the lost), since when His own when departing this scene have gone to *Him*, there to await the glorious resurrection morn. Therefore it is written—"Our Saviour, Christ Jesus, who abolished death and brought life and incorruption to light in the Gospel."

And how do we know all this ? Because the work was such as to deserve a fitting record and a fitting witness. Such a record we have in the New Testament writings and such a witness in the presence here of the Holy Spirit.

Is not this the best wine left to the last ? Others had a taste but we the fulness. If their cups overflowed, ours should be as a well of water springing up. If their joy was great ours should be full. Is the vessel too big for such joy to fill, or rather is not the joy too great for the vessel to contain ?

“Why should His people then be sad ?
None have such reason to be glad
As those redeemed to God.
Jesus the Mighty Saviour lives,
To them eternal life He gives,
The purchase of His blood.

Then let our gladsome praise resound,
And let us in His work abound,
Whose blessed name is Love.
We're sure our labour's not in vain,
For we with Him ere long shall reign,
With Jesus dwell above.”

The glorious fact is that death is vanquished, the grave which swallowed up every man's work is overcome and soon will be swallowed up itself, and our vista is extended to the illimitable beyond where the fruition of all toil and service for Him will be seen and where it shall be demonstrated that

our labour hath not been *in vain* in the Lord. And in view thereof the word comes to us “Rejoice evermore”; “Rejoice in the Lord always.”

How feelingly can we enter into the words of the Apostle—“Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a *living hope* through the resurrection of Jesus Christ from the dead”! Further, it is in view of an inheritance in heaven, *incorruptible, undefiled, and unfading*. All in this world is *fading, defiled, and corruptible*, and all because of sin and death, and it is this which oppresses the heart, for death not only robs but spoils even before it robs, so that even what we think we have we cannot enjoy, but now, through the resurrection, we have a hope of an entirely different condition of things.

True, afflictions will come, trials will be multiplied, and so the Apostle Peter proceeds—“If needs be ye are put to grief in manifold trials,” but such trials have a purpose, even to test and purify our faith so that it may be had in praise and honour and glory in *that day*. And so we read “Ye greatly rejoice.” The Apostle Paul adds his testimony “Sorrowful yet always rejoicing.” There was the undercurrent of distress, but above it the joy of the Lord prevailed, a joy which none could take away, and so he could say, “We were exceeding joyful in all our tribulation.” Under the pressure of life tears will spring unbidden to the eyes, and pain and distress will rack the heart, but even so, the joy of the Lord may be unaffected and we shall be able to say that we would not exchange our sorrows for the world’s joys; or, as one said—

“I would not change my blest estate
For all the world calls good or great.”

But let this be considered, lest we get into a mere fatalistic line of thought, that these assured blessings in Christ—the fact of His death and resurrection, the fact of the overthrow of death and the grave and the opening up of an eternity of life and bliss—will do us no good experimentally, will give us no joy actually, unless faith be in exercise. If we see only the things that are near, if the wilderness and its trials absorb our thought, if the soul becomes much discouraged because of the way, if murmuring and complaining ensue, then where the joy and confidence of the beginning? But if faith come to our aid

and strengthen our spiritual sight we shall look beyond the present; we shall reckon that the sufferings of the present time are not worthy to be compared with the glory to be revealed; we shall lay hold on the life that is life indeed. Then it will be manifest that even here and now the words of Rom. xv. 13 are fulfilled—"The God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit."

What then shall we say to these things? If God be for us who is against us? Nay, in all these things we are more than conquerors through Him who hath loved us.

Therefore we conclude—"Rejoice in the Lord alway; again I will say, Rejoice!"

S. J. HILL.

THE COMING OF THE LORD JESUS CHRIST AND SUBSEQUENT EVENTS.

"But concerning the times and seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that *the day of the Lord* so cometh as a thief in the night. When they are saying peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape" (1 Thess. v. 1-3).

"Now we beseech you, brethren, . . . to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit or by word or by epistle as from us, as that *the day of the Lord* is now present" (2 Thess. ii. 2). Here are two very important pronouncements regarding "*the day of the Lord*," which must not be confused with the day of the Lord Jesus Christ; this latter, as we have already seen, being associated with His coming to the air, and the rapture of the saints into His presence there, and their manifestation at the Judgment-seat of Christ; whereas "*the day of the Lord*" is associated with the earth, and His judgments upon the dwellers thereof, in "the day of judgment and destruction of ungodly men," concerning which the foregoing scriptures speak of its coming, as regards its character and purpose, "as a thief in the night." But the "times and seasons the Father hath set within His own authority," and hence it were worse than foolish to speculate as to the same, and fix dates, as some have done, and are doing, but it is clear from the above scriptures that

"*the day of the Lord*" cannot and will not set in until the coming of the Lord Jesus Christ to the air and the rapture of the saints into His presence there have taken place. This much seems clearly to be conveyed by the words of the Spirit through the apostle, "That ye be not shaken in your mind nor be troubled as that '*the day of the Lord*' is now present." And again, "Let no man beguile you in any wise; for it will not come except the falling away (*i.e.*, the apostasy) come first. and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. ii. 2-4). Whether this falling away or apostasy takes place immediately after the rapture of the saints at the coming of the Lord Jesus Christ to the air, or how long after, it seems difficult to say, some having a difficulty in understanding how it is possible for the much to take place that is predicted to take place, such as "the preaching of the Gospel of the kingdom in all the world, for a witness unto all nations" (Matt. xxiv. 14), and "the building of the temple in Jerusalem," if such a temple has yet to be built, in the short space of, say, seven years, some thinking that very many more years must of necessity elapse. The present writer believes, according to the rapid developments in the present time, that things will develop even more rapidly in the future. While it seems clear that some space of time is required, subsequent to the rapture, for the maturing of the existing undercurrents of lawlessness and apostasy, the fact that the materials are all ready to hand favours the idea of a short period only being required; "for the mystery of lawlessness doth already work," though silently and hiddenly yet surely; for the ultimate aims and objects are kept secret, it being the greatest secret society, or the combination of all secret societies, religious, social, and political, which in essence and operation are against God and His Christ. The combination of all such principles shall then find their expression and manifestation in "the lawless one." Then shall he be "revealed in his own season." Till then he withholdeth or holdeth back, like a wise and experienced general, who keeps himself in the background, abiding his time. His plan of campaign is perfect, all planned to a nicety; and in the confidence of victory he steps forth. Even so, he "cometh out of the

midst," whose coming is according to the working of Satan with all power and signs and lying wonders and with all deceit of unrighteousness for them that are perishing. Perishing! Why? "Because they received not the love of the truth that they might be saved." "The great apostasy" is *thus* brought about; "they *believed not* the truth"; they have "*turned their ears from the truth.*" It doth already work; yea indeed, it is far advanced, as witness the apathy and indifference to the message of the truth to-day. "And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." Doth this, too, not *already* work? It would almost seem to have a partial fulfilment even now, as witness the large and eager crowds listening to the delusions and lies of Socialism, Unitarianism, Spiritualism, and many other doctrines of demons. The opportunity for hearing the truth has come, and they have misused it. Is it passing away from them? The time for hearing the lie, has it begun? thus preparing the way for the reception of the coming one, who "shall come in his own name, him ye will receive." "Power, and signs, and wonders of falsehood," wherewith "he *deceiveth* them that dwell on the earth," with the result that "the whole earth wondered after the beast," and "they *worshipped the beast.*" "Ye shall be as gods" is realised at last! The deification of the creature in this product of humanity embodies all the full-grown developments and manifestations of pride and assumption and rebellion of the natural heart and will, against the authority and will and place of God. Thus we have "*the antichrist*"—the counterfeit and contrast in every respect to the real Christ, God's Christ, He "who, being in the form of God, counted it not a prize to be on an equality with God but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." On the other hand, he who exalteth himself,

and assumes the place and claims the portion that belongeth to God, is abased ; “ whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming,” as we read, “ And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image ; they twain were cast alive into the lake of fire, that burneth with brimstone ; and the rest were killed with the sword of Him that sat upon the horse, even the sword which proceeded out of His mouth ” (Rev. xix. 20-21). “ Howl ye : for *the day of the Lord* is at hand ; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt : and they shall be dismayed ; and sorrows shall take hold of them ; they shall be in pain as a woman in travail : they shall be amazed one at another ; their faces shall be faces of flame. Behold, *the day of the Lord* cometh, cruel, with wrath and fierce anger ; to make the land a desolation, and to destroy the sinners thereof out of it ” (Isa. xiii. 6-9 ; 2 Pet. iii. 10-11).

DAVID SMITH.

“ WHOLESOME WORDS.”

THE Editors of *Wholesome Words* in sending forth this, the concluding number, deem it fitting to express their gratitude to God for the help given during the five years of its separate existence. They do this with, they trust, a becoming sense of their own shortcomings ; but, knowing that God is pleased to use weak things for the accomplishment of His great purposes, they look forward to learning in the coming Day that this labour of love has been neither barren nor unfruitful. They must confess that they experience some regrets at bringing this particular labour to a close ; but they desire to remind themselves and their readers in this concluding note that all that God has been pleased to speak through these pages abides for ever, and will assuredly effect His good and gracious purposes. They commend very heartily to their readers the forthcoming issues of *Needed Truth* and *Intelligence* which they trust may worthily fill the gap that the cessation of *Wholesome Words* will cause. They do so with the more pleasure because it is intended to include some “ Wholesome Words ” in *Intelligence* from month to month, if God will.

“NEEDED TRUTH.”

In response to very earnest and urgent requests it has been decided to re-issue *Needed Truth* as a monthly periodical, if God will give His gracious permission and help. Since this purpose was first entertained there have been certain causes of delay, and therefore it will not be possible to get a January number out on the 1st of that month, but the new issue will be dated as beginning in January, and the early numbers will be issued with as little delay as may be. The price of the magazine will be one penny, post free three-halfpence. *Needed Truth* will be published with a view to the help of all who are willing to learn the will of God as expressed in the Holy Scriptures; and it is hoped that earnest workers will try to secure a wide distribution and not be content to buy for their own profit only. Friends are urged to put into the hands of local agents such orders as they may be prepared to give without waiting for further notice. To give real assistance these orders should be accompanied with remittance at the rate of one shilling for each copy for the year, or one shilling and sixpence if the copies are to be sent by post.

The special co-operation of all ministers of the Word of God who exercise themselves in the matter of written ministry is earnestly desired. May God multiply those whom He will fit hereunto.

All articles and other communications should be addressed to Dr. C. M. Luxmoore, 19 Disraeli Gardens, Putney, London, S.W., marked in the left-hand top corner of the envelope “N.T.”

“INTELLIGENCE.”

After the issue of the present number *Wholesome Words* will cease to have a separate existence and will be merged in the monthly called *Intelligence*, which is about to be revived, if God permit and help. It will be for saints in the Community only, and should not be given or shown to others. *Intelligence* will be supplied, as in days gone by, according to the number of the saints in the respective assemblies and the cost of printing it will be met, also as aforetime, by voluntary contribution.

It is urgently requested that contributions of news to appear in *Intelligence* may be sent with promptitude and regularity, that fellowship in the work of the Lord may thus be promoted.

All reports of the labour of the Lord's servants and of the prosperity of the assemblies, and suchlike communications, should be authenticated by the signatures of not less than two overseers. All should be addressed to Dr. C. M. Luxmoore, 19 Disraeli Gardens, Putney, London, S.W., marked in the left hand top corner of the envelope "I.W.W."

GONE HOME.

WILLINGTON QUAY-ON-TYNE.—Our aged sister Mrs. Margaret Ormston, after a very few days' illness, suddenly passed away to be with the Lord on November 3rd, at the ripe age of 81 years. She has been in fellowship with us for many years, and up to a fortnight previous to her passing away she was regularly at the Remembrance of the Lord Jesus Christ in the breaking of the loaf. We are pleased to testify to the faithfulness of our dear sister in speaking a word of warning to all she came in contact with, and telling them of God's wondrous love in the gift of His Son. Waiting with patience to enter into the desired haven of rest (Psalm cvii. 30), she passed very quietly away. Words of comfort and encouragement were spoken to God's people, and also the Gospel preached to a goodly number at the graveyard. She leaves a grown-up family to mourn their loss; but one son and one daughter are saved and waiting for the coming again of our Lord Jesus Christ, when they will be reunited again and be for ever with the Lord. Others of the family need our prayers that God will yet give the desire of our dear sister's heart, that they may be saved. She wished to be sung the words of the hymn in the Belfast Hymn Book 232, "Satisfied with Thee, Lord Jesus."

SPECIAL NOTICES.

BLACKBURN CONFERENCE, 1913.—The Annual Conference of Lancashire and Cheshire district for workers among the young was held at Blackburn on Saturday, October 18. The attendance was good, the Midlands and North of England being well represented this year, which shows a growing interest in this important part of the work of the Lord. One outstanding feature of the Conference, and one full of promise, was the number of young men and women present, all keenly alert

to note anything of importance for future use in their different places of labour.

After a short time of waiting upon God, reports of the work in the different localities were given. These were for the most part of a cheering nature. A number of interesting items were reported regarding the number of scholars taught, attendance, and blessing by friends from Glasgow, Stoke-on-Trent, Barrow-in-Furness, Halifax, and Derby, and from some of the assemblies in the district, from which it was seen that God had not left us without tokens of His approval of the work, and the workers were encouraged. (*For notes on subject discussed, see inset.*)

GLASGOW CONFERENCE NOTES.—Mr. Matthew continued:—After that 40 days' fast, when the Tempter came and spread his choicest things before Him, the Lion passed safely through the danger. The Word of God is what He used to overcome Satan. Then when He came to Nazareth they sought to cast Him over the brow of the hill, but He, lion-like, passed through the midst of them and went His way. But oh! we see it more displayed when the time drew near that He should be received up. Then He set His face stedfastly to go to Jerusalem. Oh! the indomitable courage of the Lion of the tribe of Judah! With the death of the Cross before Him He set His face to go to Jerusalem! He won the title of the Lion on earth, but what John saw was not a *Lion* but a *Lamb*—a Lamb as if it had been slain. I remember passing along a road in the Lake district. There was a high hill on my right, and as I looked up I saw outlined against the sky two great roc's, one of them resembling a lion and the other a lamb. I think I shall never forget it. So we think of the Lord Jesus Christ as the Lion and the Lamb; He will be remembered by us, not only on earth but in heaven, as the Lamb that was slain. The mighty work that He wrought on earth will be the central theme in heaven above. As the Lamb He takes the book out of the hand of Him that sits upon the throne. Then the exultant praise of heaven bursts forth, and the living creatures and the elders fall before the Lamb, and from their lips comes forth a song that has never been sung before—"Worthy art Thou to take the book . . . for Thou wast slain." Ten thousand times ten thousand angels say with a great voice "Worthy is the Lamb that hath been slain"; and every created thing gives praise to "Him

that sitteth on the throne and unto the Lamb"; the living creatures say "Amen," and the elders fall down and worship. The innumerable company of the seventh chapter are those who have come through the Great Tribulation. They are not in the Church, the Body of Christ; they are saved after we are taken up. It says of those in the fifth chapter "Thou madest them unto our God a kingdom and priests; and they reign upon the earth"; and of these it says "They serve Him day and night in His temple." But we reign! What surpassing grace! What a vista of glory! What a legacy of blessing! May we, amidst the sin and sorrow of this earth, with deeper and greater earnestness sing of the Lamb—of Him who loveth us and loosed us from our sins by His blood.

Helpful words of ministry followed from Mr. Norman D. W. Miller, Mr. John Miller, Mr. J. A. Boswell, and Mr. A. F. Anderson.

LANARKSHIRE AND DUMBARTONSHIRE.—We had our second half-yearly meeting of overseers and deacons in Hamilton on 18th October. There were twenty-three brethren present. The meeting was opened with praise and prayer. The subject "Service in God's House" was introduced by Mr. A. F. Anderson. He read a few verses in Psalm cxix., but particularly verse 125—"I am Thy servant." What was particularly upon his mind was a lowly service, the service that he feared was often forgotten and not enough pressed upon our hearts. This is the service of a slave. It is the first and all-important service. There can be no royal priesthood service, nor holy priesthood service, until we have learnt to serve as slaves. Our desire is that we may see many truly devoted servants, not like those of old who dwelt in their own ceiled houses when the house of God was lying waste. Into this same snare some fell in the Apostle Paul's day. "All seek their own, not the things of Jesus Christ." We should be anxious as to *how* we serve; not so much what we do as to quantity but the quality. We must serve loyally; that shuts out eye service. Lowly in mind and loyal in heart. The whole matter is summed up in 1 Cor. xiii. in one word, "Love," without which all our service goes for nothing. Subjection is one of the lessons we must learn—subjection to the Lord and to our fellows. Fellowship in service; we must learn to serve with others.

Mr. S. Easton read Luke xxiv. 49 and Acts i. 8. He said we should be interested in the work of interchange of ministry, as to the value of it and how it should be done. We require power to-day as much as those did in the past. Where is it to be found? Isaiah lxvi. 2 and lvii. 15. If we have a humble and contrite spirit it will save us much trouble. Psa. cxxvi. 5-6. It has been said, if you are disheartened or downcast read this psalm. Sowing and reaping. Isa. lii. 7. The proclamation of glad tidings. Isa. lii. 11. It requires one to be clean to bear the vessels of the Lord. 2 Tim. iii. 10. The doctrine and the manner of life always go together. He pressed upon our minds the value and importance of prayer. It has been said a prayerless life is a powerless life, but it could be put in this way—A prayerful life is a powerful life.

Mr. D. Whittet read Isa. lvii. 15, "Thus saith the high and lofty One that inhabiteth eternity." Isa. vi. 1, "I saw the Lord sitting upon a throne high and lifted up." An experience that would grip him all the days of his life. That vision prepares Isaiah for the question of Jehovah, "Whom shall I send and who will go for Us?" "Here am I; send me." *Do not cultivate the field and it will soon be covered with weeds.* So the mind requires to be cultivated. Isaiah and Job were occupied with Jehovah. We must read the Scriptures and meditate therein if we would be like these. Rev. i. 9. John was banished to the Isle of Patmos for the word of God and the testimony of Jesus Christ; he had something from God. Rev. vi. 9. "The souls of them that were slain for the word of God and the testimony which they held."

Mr. A. M'Neish read 1 Cor. iv. 6-16. He said this is speaking of the saints and the servants. The saints were puffed up. They had nothing but what they had received, and they were glorying as if they had not received it; they were full, they were rich. "I would to God ye did reign, that we also might reign with you." The servants were all the opposite. He did not write these things to shame them, but to warn them, and he finishes with those words—"Be ye imitators of me."

The meeting was very helpful to those for whom it was specially convened, namely, younger brethren, whom it was thus sought to encourage in work they may be fitted for, in making known the Gospel to sinners or in ministering the Word to saints in the assemblies in which they are, and also in reaching

out to other assemblies. It was made known that we would have our next meeting about the month of March if God permit. The meeting was closed with prayer.

PUBLICATIONS.

READY the first week in December (*D.V.*), two new Cards for the coming year, each with a suitable arrangement of Scripture texts. The first for the believer, the second for the unsaved. The above are adapted for hanging up in the home, and it is hoped that many will avail themselves of the opportunity of presenting these words of testimony to friends and acquaintances at the so-called Christmas and New-Year seasons. Price 1d. each, by post 1½d.; 1/3 per dozen, post free. Early orders are requested.

By Mr. J. C. Radcliffe.—New paper for broadcast distribution, warning, appealing, instructive, entitled “The Black Week of 1913,” now quite ready; price 1/- per 100. New Booklet entitled “Things Concerning the Salvation of God,” companion booklet to “Things Concerning the Kingdom of God.” (Ready shortly.)

By Mr. S. J. Hill.—“Subjection,” 1/- per doz., 6/6 per 100.

By Mr. W. J. Lennox.—“My Story” (Part I.); 3d. per doz., 1/- per 100. “My Story” (Part II.); 4d. per doz., 2/6 per 100. “Your Story, What is It?” 3d. per doz., 1/9 per 100.

By Mr. J. Dorricott.—“If a Man Die shall he Live Again”? 3d. per doz., 1/9 per 100. “Deceived,” “Awakened by a Word,” “Lost but Saved.” Illustrated, and on good paper. 8d. per 100, 5/6 per 1000. By Mr. H. Elson, “The Last Message.” This tract is again in demand, and assemblies are using it for a special effort in the towns where Commander Evans, who is touring the country, delivers his lecture on the “Captain Scott Expedition.”

The above and other publications to be obtained from Mr. Elson, 11 Hampton Road, Birchfield, Birmingham, and N.T. Publishing Office Agents.

SPECIAL AND INTERESTING OFFER.

A COMMUNICATION has been received from an esteemed brother who is very much concerned that the Community should become

an especial channel for the outflow of a great flood of literature in testimony for the Lord.

In order to encourage brethren and sisters in and unto this service, he desires to present FREE OF CHARGE a useful pocket Tract Case to every one who will kindly accept and use it in the good work. It is a handy case usually sold at about 6d., and the offer is limited to the month of December, 1913. Each name and full postal address to be sent to Mr. Henry Elson, 11 Hampton Road, Birchfield, Birmingham, who has consented, in response to the donor's request, to register the names, and to invite HINTS AND SUGGESTIONS FROM WORKERS. Also short papers (or essays) from young and old. For example, "Reasons why each child of God should seek to spread the truth by means of the printed page." Such suggestions and essays to be sent at any time, with a view to possible publication. Finally, the giver of the cases states that if any who send would prefer to pay the postage, 2d. may be included; and in the further event of any wishing for an assortment of booklets and tracts ready for use, these can be sent in the case for a few pence.

"DOCTRINES OF THE HOLY SCRIPTURES" is a booklet of some 70 pages, including an index to passages of Scripture quoted. The paper cover edition has been printed in large numbers, and can therefore be supplied in quantities for free distribution at a low rate. Prices are as follows:—Single copy 2d., post free 2½d.; twelve copies post free in the U.K. 2/3, in the Colonies and the U.S. 2/6.; 100 copies carriage paid in the U.K. 15/-. For free distribution 1000 copies £5, carriage extra. Green cloth limp, cut flush, gold blocked, gilt edges, each 6d., post free 6½d.; 40 copies post free £1. Library edition, each 7d., post free 8d.; 12 copies post free 7/-. This book is not the work of one author, but is the fruit of the joint labour of several. It is strongly recommended for distribution not only to enquiring Christians, but also to all who show any desire to know the things of God. It is worthy of very wide circulation in English-speaking lands.

"WHOLESOME WORDS," Volume V., price 1/1 each. Orders for these and for "Doctrines of the Holy Scriptures" should be sent at once to Mr. Taylor, Beracah, Barrhead.