

# NEEDED

# TRUTH

*They read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.—*  
NEHEMIAH viii. 8.

VOLUME XXII

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## A NOONTIDE PRAYER.

THE sun hath reached the heaven's mid-height,  
Earth droops beneath his parching light.  
O Father thus Thy power display ;  
Send through our hearts Thy living ray,  
Till every burning sense confess  
Our God's surpassing worthiness.

Let no cold cares of earth remove  
That fervid zeal, that generous love.  
But let them still more brightly shine  
Beneath the light of grace divine,  
Till summoned from our chains we rise  
To dwell in Faith's meridian skies.

MARC ANTONIO FLAMINIUS, 1498-1550.

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 ERRATUM.

Page 217 line 3 for 14 read 16.



# NEEDED TRUTH.

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## THE WAR.

“ Arise, cry out in the night, at the beginning of the watches ;  
Pour out thine heart like water before the face of the Lord.”  
—*Lam. 2. 19.*

THE article bearing the above title which appeared in the September issue of NEEDED TRUTH was written with an entirely practical object, in accordance with which one aspect only of the situation was dealt with.

We fully recognised that other matters of importance were within the scriptural outlook of the War, but these were left at the moment in order to present a view of the subject which we thought calculated under God's blessing to produce that exercise of heart and condition of soul befitting the people of God at such a critical time.

There was also an ulterior object, namely, the good of the nation. Believing as we do that the general principle of divine working is from within to without (no matter how small the Remnant may be) we cherished the hope that through the soul exercise of God's people, our deep humiliation coupled with fervent intercession, the nation might be reached in a manner analogous with the principle “ If peradventure God may give them repentance unto the knowledge of the truth, that they may recover themselves out of the snare of the Devil.”

That our effort was very feeble we are deeply conscious, yet we have some reason to think—from testimony received—that our feeble effort was not entirely in vain. There is, however, much yet to be accomplished among the people of God ere the ulterior object can be realised :

indeed, we have but touched the fringe of the desideratum, and the utmost we can say is—

Mercy drops round us are falling,  
But for the showers we plead.

Deeply do we feel that the great divine and moral issues of this unprecedented war have not yet been laid to heart by the people of God in the intensely serious way which the situation calls for, and until this comes to pass, little blessing can be hoped for, we fear, in connexion with the great circle without.

Again, therefore, are we constrained to leave other matters—very reluctantly, but with the hope that God may yet permit us to deal with matters untouched in these articles, for example, “What bearing has the present war upon Prophecy?” Now, however, we must devote our pen to an effort supplementing what we aimed at in our previous article. “Suffer me a little . . . for I have yet somewhat to say on God’s behalf” (Job 36. 2).

Of the things enumerated in Ezekiel 14. 21, and which Jehovah calls “My four sore judgments,” the Sword, the symbol of War, is the first mentioned; and the Scriptures contain abundant evidence that war has often been a scourge in the hand of God! That it is so in the present case we do not for a moment doubt. In saying this, however, we do not profess to speak for others; but we make no secret of our own conviction that God’s righteous chastening hand has, after long, long forbearance, been laid heavily upon Europe on account of sin of no ordinary character. We could not in a brief article attempt to go into details (even if this were desirable), but to touch on salient features of evil expressed in a few of the leading nations involved, seems to be necessary to our contention.

First, then, as to the vast Empire ruled over by the Czar. The iniquity of Russia is marked in her bitter hatred and relentless persecution of Jehovah’s ancient people “beloved for the fathers’ sake.” Who shall utter the woes and

count the tears of the thousands of Israel's race who have been crushed under the iron heel of Russia! Of old Jehovah said, "Behold, the cry of the children of Israel is come unto me, moreover I have seen the oppression wherewith the Egyptians oppress them," and surely He has not failed to note the oppression and cruelty of Russia in later times. It is not putting the case too strongly to say that Russian hands are dyed red with the blood of God's ancient people. Added to this Russia has been marked by her intolerant attitude toward the Faith of the Gospel; many believers having been banished, and others punished with the knout on account of their faith in Christ. These things do not count for nothing in the sight of God, whose way it is to give to every man and to every nation according to the fruit of their doings.

Then as to France, a gallant nation, high in art and literature, we gladly acknowledge her to be, but a nation on whose brow, alas! the terrible word "Godless," is writ large. We know, of course, of the official attitude taken up by the French Republic towards Rome, but we also know that such an attitude was not dictated in the smallest degree by reason of the fear of God, and regard for His holy Word. Nay, indeed, the fact that the very name of God has been expunged from the textbooks for school children tells its own tale. There are, it is true, those who yet cling to the lifeless forms of Romanism, but secularism and spiritism are rife, and the result of all this on the moral atmosphere has been inevitable; much might be said in the last-named connexion, but we studiously refrain from a word more than is absolutely necessary in pointing out the path of godlessness which France has chosen.

And now we turn to Germany; Germany, the land of Luther and his fellows; from whence the glorious voices of the Reformation once sounded out the Word of the Lord to all the world. Alas, the change to-day! for long since did Germany cast away the torch of Truth once so nobly

held aloft; and for years past the apostles of "modern thought" have made Germany the synonym of Apostasy. The followers of Paulus and Baur did their deadly work, and later the innumerable multitude of the "higher critics" constituted a great "Krupp" concern, to riddle the Holy Scriptures with the shot and shell of the "Higher Criticism."

The military methods of Germany, the policy of destruction with which the present war has made us all familiar, are precisely the same in principle as the policy followed out for long years in the campaign against the Scriptures. The temple of Truth must be reduced to ruins and the Babel Tower of German theology be built up, until its head towered high above all—"Go to, let us build us a city, and a tower, whose top may reach unto heaven, AND LET US MAKE US A NAME."—"Deutschland, Deutschland ueber Alles." And so the supermen of German religious culture have battered away at the temple of divine truth in order to demolish it. The Holy Scriptures, say they, are uninspired, unhistoric, unscientific, untruthful; and, consequently, they are destitute of authority. The fall of man is a myth; the atonement a superstition; the forgiveness of sins and life eternal are sentimental illusions; the ideas of a personal devil and eternal punishment are silly fables.

Backed by the prestige of a mighty empire and the dazzling assumption of supreme learning, the German dicta have gone forth into all the world and perverted and subverted myriads.

In view of all this, are not the words of Jeremiah 9. 9 applicable? "Shall I not visit them for these things? saith Jehovah: shall not My soul be avenged on such a nation as this?" The present War will, we think, reveal the answer.

We cannot enlarge by reference to other continental nations, and so we come to Britain. And of Britain what shall we say? How shall we find words to confess the sin and shame of a nation most highly favoured of Heaven,

which has turned from the living and true God to worship the Teutonic idol of "Modern Thought" ?

Upon the altar of this modern Moloch the Holy Scriptures have been ruthlessly sacrificed, and before it, the Name of our great God and Saviour Jesus Christ has been dragged in the dust.

This, of course, has not been the work of a day ; the history is a long one, and to trace from its inception the working of the apostasy of "Modern Thought" in this country would need a volume—and not a small one at that. One fact, however, stands out clearly, the "Higher Criticism" and "New Theology" of Britain can be traced to Germany. We are not forgetting the contributions of Astruc and Renan, but it is Germany that furnishes the host of names—a mighty army, who formulated and consolidated principles which, clothed with the authority of what was reputed as the most illustrious learning and supreme culture in the whole world, were accepted in this country ; were refined upon, and advocated so widely as to affect the whole nation. This, we repeat, was accomplished in a gradual way ; indeed, so gradual was the process that as it developed under the powerful influences at work public opinion adjusted itself automatically, so to speak, and each successive generation accepted the ever increasing change without any feeling of rude awakening or violent shock, and in the case of the masses, be it said, without any clear knowledge as to the reason why.

The result, however, is none the less real and serious. Time was when, if a "Christian Minister" proved by his teaching that he had renounced his faith in the Holy Scriptures, he was regarded as an apostate, henceforth unworthy of confidence as a spiritual guide. But to-day a man can deny the Holy Scriptures and every article of The Faith as revealed therein, and yet retain his office and standing in the "Christian Ministry." Take for example Mr. R. J. Campbell of the City Temple. He has publicly affirmed that

the Bible is to be treated as any other book, it has no binding authority on the conscience. Christ, he says, was a purely human being, the virgin birth is incredible, He was born into the world in the ordinary way. The only sense in which He died for sinners, he maintains, was that in which any martyr for truth and righteousness, has died for the sake of his mission. The Resurrection of Jesus he declares to be entirely undemonstrable from the known facts of experience, and the New Testament accounts of it mutually inconsistent. The Kingdom of God is the social expression of the ideal of human brotherhood, and so on. All this and much more has been avowed and taught by Mr. Campbell; yet his place and office as a "Christian Minister" has been publicly and officially upheld by the Ministerial body representing the Denomination to which he belongs. Crowds listen to his ministry with admiration, and applaud his writings to the echo.

Mr. Robert Blatchford, of the *Clarion* (whose infidelity we deplore, but whose honesty we esteem, and for whom we pray God's mercy in the mighty power of the New Birth) has set forth in parallel columns some of his own statements on the one hand, and Mr. Campbell's on the other; so that their identity is established at a glance, and on this ground Mr. Blatchford claims with perfect justice, "If Mr. Campbell is a Christian, so am I; if I am an infidel, so is Mr. Campbell." We bow our heads with shame as we have to confess that British Universities, Colleges, and Pulpits teem with men whose teaching is more or less of the R. J. Campbell type, and from Pulpit and Platform the propaganda of Modern Thought has been enforced by thousands. Apparently they count it an honour to thus pay a tribute to German culture and to vie with the Teuton Rationalist and Higher Critic in discrediting the Word of God. If the English method has lacked the sledge-hammer force of the German frontal attack, it has been very effective in subtle turning movements.

As might have been expected, enormous efforts have been put forth in the realm of literature. Its higher and ordinary circles have exhibited endless contributions, technical and popular in character respectively, and it has been common to find reflections of all this in daily newspapers. In one of these we happened, some months ago, to notice the remark (in the leading article), "No educated man now believes the Bible," a remark which caused us to think of the words "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God" (1 Cor. 3. 18, 19).

But to sum up the situation : The nation at length became leavened and quite indifferent as to the Word of God, and the treatment meted out to it. Now for a contrast.

Never can we forget how, at the eve of the War, the whole nation rose in hot indignation to reject the infamous proposal that the word of Britain should be treated as "A Scrap of Paper," and dishonoured as an obsolete thing having no binding authority on the conscience. Yet this is the very way in which the Word of God has been treated, and the nation has looked on with mingled assent and indifference. Britain would maintain the honour of her own word at the point of the sword, but the honour of God's Word may be trampled in the mire !

And is this the nation whose once joyful boast was "The secret of England's greatness is the Bible" ? Alas ! how are the mighty fallen ! how great is the fall from the example set by that noble lady Queen Victoria of beloved memory—Victoria the Good, who ever honoured the Book of books as the sacred Word of God.

However, the Book lives on in the power of a life which neither the mighty Satan nor puny man can destroy. And although man may dishonour God's Word, He Himself will honour it by fulfilling to the letter its promises, whether of blessing to the faithful, or judgment on the unfaithful,

“Jehovah is a God of recompenses, He will surely requite” (Jeremiah 51. 56). And in the light of this truth we interpret the present war; we are not, of course, speaking from the political point of view, but exclusively from the Divine point. The word once spoken to Israel contains a principle very wide in its application. “Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter that thou hast forsaken Jehovah thy God, and that My fear is not in thee, saith Jehovah of Hosts.”

And now, what is the present issue? It is this, will the nation learn the lesson God would teach—the lesson indicated by the divine principle “He that covereth his transgressions shall not prosper: but whoso confesseth and forsaketh them shall obtain mercy”? Will Britain humbly return to God, or will she put her trust in an “Invincible Navy and a two million Army”? How much turns upon the answer, how much thus hangs in the balance is more than we can express.

In this crisis we appeal to the people of God. Is it not high time to lay the situation more deeply to heart than hitherto we have done? Have we been before God as we ought? Have we mourned the dishonour done to God and to His Word as we ought? Have we lifted up our souls to God in intercession as we ought? Have we clung to God in the spirit of the words, “I will not let Thee go, except Thou bless me”? Have we, like Elijah, reared our altar in the midst of a scene of apostasy and cried, “Hear me, O Jehovah, hear me, that this people may know that Thou Jehovah, art God, and that Thou hast turned their heart back again.” Has there been, we ask, any full and worthy expression of these things in us individually and collectively? Oh let us rise to the occasion, let us not fail to play our part, but let us fulfil our obligations toward our God and toward the land of our birth where by God’s wondrous grace we were born and born again. If we rise to the occasion, then



doubtless [we shall] see the mercy of God in rich blessing upon the nation. The end may be yet a long way off, but we think we see some glimmering of hope, some gleam of encouragement, some token of the blessing we long for, expressed in the following lines recently written by a poet and critic of our day<sup>1</sup>:—

Thou, whose deep ways are in the sea,  
Whose footsteps are not known,  
To-night, a world that turned from Thee  
Is waiting—at Thy Throne.

The towering Babels that we raised,  
Where scoffing sophists brawl,  
The little anti-Christis we praised,  
The night is on them all.

The fool hath said . . . the fool hath said,  
And we who deemed him wise,  
We who believed that Thou wast dead,  
How should we seek Thine eyes ?

How should we seek to Thee for power  
Who scorned Thee yesterday ?  
How should we kneel, in this dread hour ?  
Lord, teach us how to pray.

Grant us the single heart, once more,  
That mocks no sacred thing,  
The Sword of Truth our fathers wore  
When thou wast Lord and King.

Encouraged by such a sign of hope as the above, let us be stimulated to pray and labour most earnestly, and while especially remembering the land wherein our lot is cast, let our prayers ascend on behalf of other nations, yea, for all men according to the divine injunction 1 Timothy 2. 1.

HENRY ELSON.

<sup>1</sup> Dr. Alfred Noyes in *The Times*.

## “WAIT ON JEHOVAH.”

WE are told that those that wait on Jehovah shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; they shall walk and not faint. We desire to exhort our readers very earnestly in regard to one particular application of this most illuminating precept.

It is well known to all readers of the Holy Scripture that in the night in which He was betrayed the Lord Jesus took a loaf, and having given thanks He brake it and said : “ This is My body, which is for you ; this do in remembrance of Me.”

Now the ordinance thus instituted by the Lord Jesus has degenerated in the professing churches of Christendom into a sacramental act accompanied with a variety of things quite foreign to the mind and purpose of the Divine Author.

It is sufficient for the present to point out that the command was given by the Lord to those who were His disciples and together as such, and not to the unregenerate multitude who were about to cry “ Crucify Him, crucify Him.”

We note that in the days when the Lord was upon earth the actual written Scriptures had been preserved with scrupulous care, but the custodians of the divine oracles had hopelessly misinterpreted them, so as even to reject the commandment of God and make His word void by their tradition. So in our day we have to thank God for the Scriptures themselves, a goodly heritage indeed, which learned men have given us, under God’s providence, skilfully rendered into our own mother tongue, wherein we were born. But at the same time we cannot but lament that most of the very men whom God has been pleased so to use are themselves bound in the fetters of those so-called churches of Christendom which in our day present a most awful picture of confusion and contradiction, in a word “ having the form of godliness and denying the power thereof.”

It is now the greater part of a century ago that God began to turn the minds of some of His children back to His word in connexion with the Feast of Remembrance and allied subjects; and “ They found it written ” was at the beginning a watchword of which they were justly proud. That this ordinance is only for the children of God whose sins have been forgiven for His name’s sake was one of the precious stones that they disinterred from the rubbish of centuries that overlay it.

Since then God has given much further light on this important subject, as a reference to previous numbers of this magazine would clearly demonstrate. We do not wish to go into this subject now, important, deeply important as it is, that God’s children should know where and how the Remembrance of the Lord Jesus Christ in the breaking of the loaf can be carried out in conformity with His revealed will. Our present purpose is to address a word of exhortation to those who are unable to keep the Feast. And our word of exhortation is that which we have put at the forefront of our article—

#### WAIT ON JEHOVAH.

It may be that some of our readers have been taught by God in reference to this subject, but in this day of feebleness they find themselves frequently or occasionally in a town where there is no assembly of God ; where the Fellowship of the Son of God finds no expression in a regularly gathered company knowing the rule of God in connexion with His house and its courts. How should they spend the Lord’s Day morning when they would fain be found with those who are keeping the ordinance in the appointed way, but are prevented by distance from so doing ? The expression of their heart’s desire is to be found beautifully expressed in part of Psalm 42., and the reader is requested to break off the reading of this article and read Psalm 42. before going further.

Surely at such a time it is fitting to be very definitely in the presence of God and waiting upon Him. It would be possible and we believe becoming for a single solitary one to sit before the Lord (and with covered head if a woman) provided there were no insistent duties to interfere. Certainly if two or more isolated saints were able to be together such a service of waiting upon Jehovah would be pleasing to Him. If one or more men were present there would naturally be audible prayer and praise and perhaps a special petition for God's work in the place and for the planting of an assembly there if He pleased would arise from those who were together.

Without going further into detail we earnestly urge that whenever God's saints are in a place where there is no assembly of God there is a special call for them to

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week by week on the Lordly morn.

Then we would like to include in the scope of our exhortation others of God's children who have, perhaps, less light on the subject. We would like to address those who revere the Lord and desire to do His will, and yet are in the habit of taking the sacrament or breaking bread, whichever they may call it, in an association which is either manifestly contrary to His will or at least is not according to His revealed word. We would like to say to you first of all, "Is it the Lord who has placed you where you are? Is it His word that has joined you in that wherein you are found?" "If not, how can you please Him there?"

We earnestly counsel such that whilst in doubt, ere they find in truth the Place of the Name where the Feast of Remembrance can be kept and all else according as it is written, surely the right thing to do is to wait.

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It must be remembered that no man can find his own way to the Lord's house. We can only reach the Place of the

Name by God's gracious help and blessing. We may fittingly here speak to ourselves and all in the pregnant words of Psalm 40., and the more so when we remember that, these words are also those of the blessed Lord Jesus Himself (see verses 6 and following).

I waited patiently for Jehovah ;  
 And He inclined unto me, and heard my cry.  
 He brought me up also out of an horrible pit, out of the miry clay ;  
 And He set my feet upon a rock and established my goings,  
 And He hath put a new song in my mouth, even praise unto our God.

We know that these words are often used, and we think rightly used, in connexion with the Gospel. But surely many of God's children are in need of such salvation, and for it there must be waiting on Jehovah and patient waiting for Jehovah.

Then again Psalm 27. shows that we must seek the face of God (verses 7 and following), and in so doing we may make many blunders, but if we humbly seek Him He will teach us His way and lead us in a plain path.

WAYFARER.

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### LESSONS FROM THE WAR.

“ What king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand ? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple.”

We quote these words of the Lord Jesus Christ for the sake of the illustration He used when speaking of discipleship, and of counting the cost. It has reference to War.

Having thus His example, it is wise and well, in the light of the present world crisis, to take stock afresh of whose we are, and whom we are serving. The great war now raging has many lessons for us, and some of these we take the

opportunity to point out. For us whose calling is heavenly, while there is a danger of becoming too much engrossed with news from European Headquarters, rather than with words from Him who is at God's Right Hand, yet it is impossible to be uninterested in the stupendous happenings of these days. So far as the war has gone, we have had much food for reflection, and much need for instant and unceasing prayer. The wonder is that we have prayed so little. We do not stay to dwell upon the agonies of mind and body which have been caused, especially through the inveterate hatred of the aggressors; nor yet upon the many deeds of valour and heroism recorded; much less upon the unspeakable cruelties and atrocities, particulars of which have come to light. Such savagery only tends to show more wonderfully how unerring is the Sacred Volume wherein alone the heart of man is exposed to view. It has been said that "Necessity is the mother of invention." And of late we have heard it claimed that "Necessity knows no law." Such expressions, proceeding as they do from the creature, indicate at once to the spiritual mind man's impotence: how often he is reduced to such circumstances as lead him to disregard altogether God's claims and even his responsibilities towards his fellow-mortals. "This only have I found," said the preacher, "that God made man upright; but they have sought out many inventions." The inventions referred to, alas! are not to man's credit, being, it would seem, contrivances of a warlike kind.

In that dark, yet divinely lit-up description of men contained in Romans 1. we read that they are "inventors of evil things." How true this is, when viewed in the light of the war commenced in 1914. To enumerate the many instruments of death and destruction used both on land and sea is impossible and needless. But again we say, how unerring is the Word of God in its description of those who have invented such weapons and who manifest such skill and energy in using them.

We do not propose to pursue the dark side of the picture further. Rather would we cull some useful lessons with regard to the zeal and patriotism which have been revealed—that love of King and Country which has called forth the admiration of wellnigh the whole civilised world. There are lessons to be learned which are needful and inspiring. “The sons of this world are for their own generation wiser than the sons of the light,” and this notwithstanding that James 1. 5 has been written. We read that “To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die . . . a time to kill, and a time to heal . . . a time to keep silence, and a time to speak . . . a time to love, and a time to hate; a time for war, and a time for peace” (Eccles. 3.). In the past, in connexion with the Nation and the Kingdom, there were “men that had understanding of the times, to know what Israel ought to do.” On the other hand we have Jerusalem killing when it was a time to heal, and hating when it was the time to love. She knew not the time of her visitation.

There is a season and a time, and to miss the one or the other, or both, is disastrous. You remember that “at the return of the year, at the time when kings go out to battle, that David sent Joab, and his servants with him, and all Israel. . . . But David tarried at Jerusalem.” Had he not allowed himself to be lulled to sleep by the unseen adversary he would have been fighting instead of idling, and would never have seen what he did see; nor yet would he have done what he did do (Jas. 1. 14–16). The occasion to the enemies of Jehovah to blaspheme would have been prevented.

When considering warfare, it is well to be reminded that “there is no king saved by the multitude of an host”—that “the horse is prepared against the day of battle: but victory is of Jehovah.” We have many examples of this in the Sacred Writings. Let the children of Israel be

mustered, and victualled, and when all is done, appear before their enemies "like two little flocks of kids," whereas "the Syrians filled the country," yet God is well able to give the victory, "for there is no restraint to Jehovah to save by many or by few." It might be as well at the very outset to remember that "though we walk in the flesh, we do not war according to the flesh." "Our wrestling is not against flesh and blood." It is a spiritual warfare, "the good warfare," "the good fight," as God speaks. And yet when he was moved to write the Epistles, much of Paul's imagery was taken no doubt from the soldiers on guard, who were engaged in the service of Cæsar.

Coming then to the few simple, yet all-important lessons we wish to impress, the first thing that stirred up within one feelings of genuine admiration was the general outburst of loyalty to the Throne. "Your King and Country need you" has been the message to the manhood of the British Empire. The King and the Commander are the two figures which have been most prominently in the public eye. The unique personality of the latter—the supreme organizer at the War Office—has had not a little to do with the general feeling of confidence that exists. But great as men may be, they are only men, and you and I, beloved reader, do well to "cease from man, whose breath is in his nostrils," though these be the magnates and potentates of earth, and to look alone to the Blessed and only Potentate who is now seated at God's right hand. He is the King of kings, and Lord of lords (1 Tim. 6.). And God has given Him for a Witness to the peoples, a Leader and Commander to the peoples (Isa. 55.). "And it became Him, for whom are all things, and through whom are all things . . . to make the Captain of their salvation perfect through sufferings" (Heb. 2.). He is the Princely Leader of our faith, and knows the battlefield thoroughly. He knows too exactly the extent of the enemy's power, and He alone can say—thus far, and no further. What a fight was His!



“ His be the Victor’s Name  
 Who fought the fight alone,  
 Triumphant saints no honour claim,  
 Their conquest was His own.”

Yes!

“ For us in might came forth the Mighty One ;  
 For us He fought the fight, the triumph won :  
 The victory is ours.

Great victory o’er Hell, and Sin, and Woe,  
 That needs no second fight, and leaves no second foe.”

How true this is. Blessedly and gloriously true. And the day is coming very soon now when He shall come to assert His rightful claim to world-wide dominion, as well as universal fame and honour. Who can refrain from crying out “ Worthy art Thou . . . to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing ” ? This, then, is our Leader—

#### KING AND COMMANDER

in one glorious person. He only waits at the right hand of power until all His enemies are made the footstool of His feet. Without His aid we can do nothing. “ In Him that strengtheneth ” all things are possible. It is not now a case of His people appearing like two little flocks of kids before the Syrians who filled the country. In this day it is only one little flock to which He says “ Fear not ” ; words which from His lips inspire confidence even when faced against principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. What we need is loyalty to the blessed person of the Lord Jesus, and zeal for His cause. “ Zion patriotism,” to use the phrase of another. Let us see to it that we get our instruction and commands from Him.

“ Blessed is the man that heareth Me,  
 Watching daily at My gates,  
 Waiting at the posts of My doors ” (Pro. 8.).

N. D. W. MILLER.

*(To be continued.)*

## BAPTISM AND CHURCH FELLOWSHIP.

WE have, as our title shows, linked together baptism and church fellowship, because from the time the churches of God were formed we find they went together; not baptism apart from church fellowship,<sup>1</sup> nor church fellowship before baptism. Perhaps it may be hardly necessary to say that baptism and fellowship are for believers in our Lord Jesus Christ, who have listened to and believed the Gospel; for those who, having come as guilty sinners to the lost sinner's Saviour, find rest and peace in Him, through the blood of His cross. Being saved by His grace, we should now be ready to do His will by obeying His Word. We are in the position of children, whose chief business is to do the pleasure and will of their parents. Saved to do His will, and to sanctify Christ as Lord in our hearts. The Word of God should be diligently read and reverently listened to, in order that God's will may be known by us.

We would at the outset impress upon ourselves that God's grace has reached unto us, not merely that we should be in heaven at last; but that now, upon earth, we should seek to know His will in order to do it, remembering the words of the blessed Master who said, "If ye love Me ye will keep My words." We have been brought out of Satan's dominion and rule, and brought into the kingdom of the Son of God's love. Being born again, it is our privilege to see the kingdom of God, being born from above we should enter into it, even though it be through many tribulations. His will, His rules, His laws, as loyal, loving subjects, we must obey, and may the obedience be the obedience of love.

Let us now turn to the Scriptures to see His will upon baptism and church fellowship. These truths are not the Alpha and the Omega of His will by any means, but the reader must come to the Scriptures for himself, and little by

<sup>1</sup> The apparent exception to this in the case of the eunuch of Ethiopia will be referred to later on.

little learn it out and render heart-obedience. May we have grace to let go all preconceived opinions and traditions of men, and receive with meekness the engrafted word, which is able to save our souls.

To clear the ground as we go along, we will refer to John the Baptist's baptism wherewith he baptised his disciples. This was a baptism of repentance unto the remission of sins, to prepare repentant Israelites for the reception of the Lord Jesus as their Messiah. See Matthew 3. The Lord Jesus Himself was baptised by John (not that He needed repentance or remission of sins, for He was perfectly sinless), for, said He, "thus it becometh us to fulfil all righteousness." By so doing He identified Himself with the repentant remnant, and also showed approval of the righteousness of the baptism of John.

But the Lord Jesus Christ was rejected by the nation of Israel, and they crucified their King, in all this fulfilling the sovereign eternal purpose of God, which was for Him to suffer first ere He entered into His glory. And as God's provided Lamb, He brought salvation unto men through His atoning death. He was raised again the third day, and appeared during forty days to His disciples, teaching them concerning the kingdom of God. This new aspect of His rule was to be set up in the hearts of His disciples, as distinct from His rule as King over the nation of Israel. As the latter as a nation had rejected Him, so as a nation He rejects them, and His reign as King over the kingdom of Israel and through them over the whole earth was postponed, though not abandoned.

So now His disciples are called upon to obey Him, as the One whom God hath made both Lord and Christ. So He says before His departure, "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I

commanded you : and lo, I am with you alway, even unto the end of the world " (or age), Matthew 28. 18-20.

Here is the divine command to the eleven disciples, and through them to those who now evangelise. We thus find on the day of Pentecost (Acts 2.) Peter preaching, and he charges home to his hearers, both Jews and proselytes (not Gentiles as Gentiles) that they have been the instigators through the hands of lawless men of the crucifixion of the Lord Jesus. He then presents Him as the Raised and Exalted One, and many are pricked to the heart, and cry, " What shall we do ? " Peter says, " Repent ye, and be baptised every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." It will be noticed that Peter's message to Israel of repentance, baptism, and remission of sins, is in some respects akin to that of John the Baptist, but with this great difference amongst others, that there was an added promise of the gift of the Holy Spirit to baptised ones.

John baptised unto repentance for the reception of the One who was to come after him, Peter baptised repentant ones who had rejected the One who had come. They showed their repentance by their baptism, and so received remission of sins and the gift of the Holy Spirit. (Presently we shall see the difference between this baptism of Jews and proselytes and the baptism of Gentiles.)

" Then they that received his word were baptised." But their outward path of spiritual progress did not end here, for the same day they were added (about 3,000 souls) to those already together as disciples in the will of the Lord. These " continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and prayers." See Acts 1. 15 ; 2. 37-42.

" And all that believed were together," not believers and unbelievers, " for what part hath he that believeth with an unbeliever ? " ; but believers only, and these, as

we have seen, were baptised and added ones, continuing steadfastly in the Apostles' teaching.

The result of Peter's preaching in the power of the Holy Spirit was to bring those that believed under the authority of the Lord Christ. With the presentation of Christ went baptism, and with baptism went the adding to those who were already together. Anything different from this is handed down to us, not from the Word of God, but from the traditions of men.

We now come to Philip preaching in the city of Samaria, and we read that when they believed Philip, preaching good tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women. We do not doubt that these baptised ones were also brought together in the will of the Lord. For the same Apostles' teaching would obtain here through Philip as obtained at Jerusalem. Further, we read that when the Apostles heard that Samaria had received the Word of God, Peter and John were sent from Jerusalem to Samaria, and those in Samaria were thus associated in fellowship with the Church at Jerusalem, because the Community of His Son Jesus Christ our Lord into which they were called by God is one. (1 Cor. 1. 9, see also verse 2.)

J. DORRICOTT.

*(To be continued.)*

## A YOUNG MAN TO YOUNG MEN.

“JEHOIAKIM was twenty and five years old when he began to reign. . . . And he did that which was evil in the sight of Jehovah, according to all that his fathers had done” (2 Kings 23. 36, 37).

“In the third year of the reign of Jehoiakim, King of Judah, came Nebuchadnezzar, King of Babylon, unto Jerusalem and besieged it. And the Lord gave Jehoiakim,

King of Judah, into his hand, with part of the vessels of the house of God" (Dan. 1. 1, 2).

Thus we read how Nebuchadnezzar came to Jerusalem and besieged it, carrying away with him part of the vessels of the house of God. But Nebuchadnezzar desires more. Accordingly, we read that certain of the children of Israel, youths of the royal line and nobility, are to be especially cared for, and to be taught the learning and tongue of the Chaldeans.

The news goes round to these youths that they are to receive a daily portion of the luxuries of the king's table. How this news was received by all of them we are not told, but we know how one of them received it.

A certain young man, of the tribe of Judah, Daniel by name, purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank. Evidently Daniel was one who feared the Lord, and knew that to partake of the king's meat would entail the breaking of the law of his God. He determines, therefore, at the outset, that he will obey the Lord his God and leave the consequence of such an act in His hands.

Daniel's faith was well placed, for we read that God made Daniel to find favour in the sight of the prince of the eunuchs. Daniel did not defile himself with the king's meat, and the outcome of his faith Godward was that of all those youths, excepting his three friends, Hananiah, Mishael, Azariah, the king found none like unto Daniel.

As a young man, I think of the young men of the many assemblies of God and wonder if the outcome of our faith shall be such that it may be said of us that there are none like unto us. There is no reason why such should not be the case. Have we not all of us some knowledge of the will of our God? Then we should strive to carry it out to the utmost.

The things that were written aforetime, were written for our learning. Then let us, like unto Daniel, purpose in our

hearts not to defile ourselves with the things offered to us by this world. Those of us who are but in the first few steps of our pilgrimage here, let us, with fixed purpose of heart, carry out the will of our God, and leave the rest in His hands.

To-day there is a great cry for young men, and the feelings of the natural man would seek to quench in us the still small voice of the Spirit. Let us not be carried away too much with the things around, but let us remember our high calling of God in Christ Jesus.

God, whose right it is to call, has called us into the Fellowship of His Son. Can we not serve Him one little hour? We are reminded by God that we are not our own, for we are bought with a price, at a tremendous cost, even the life of His only begotten Son. Knowing somewhat of the greatness of the ransom which has been paid for our souls, we should be the more ready to say, "Lord, what wilt Thou have me to do?"

God has called in His word saying: "Be ye not unequally yoked with unbelievers: what portion hath a believer with an unbeliever? Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you." Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6. 14-7. 1).

Was it not Daniel's fear of God that led him to shun the defilement of the king's meat?

Daniel hears that the wise men were to be destroyed. This affected Daniel himself, being one of them. But he does not fly to the king and beseech his pardon; he goes unto the One who is able to deliver. For Daniel has grasped that great fact, which is expressed in the words of the hymn:

God everywhere hath sway,  
And all things serve His might.

In his prayer to God Daniel recalls the fact that God

changeth the times and the seasons ; He removeth kings and setteth up kings ; He giveth wisdom unto the wise, and knowledge to them that know understanding (Dan. 2. 21).

Again we see the faithfulness of Daniel in connexion with the interdict of Darius, that no one should ask a petition of any god or man, for thirty days, but only of the king Darius.

It has pleased God to put it on record (Dan. 6. 10) that when Daniel knew that the writing was signed, he went into his house (his windows being open toward Jerusalem) and kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.

He knew what the penalty was, but again his faith in God triumphed, for we read he was delivered, because he trusted in his God (Dan. 6. 23).

Let us take example from Daniel and place our faith upon our God, who is able to deliver us from all evil.

Meanwhile let our prayer and heart's desire unto God be in the words of the Psalmist :

“Shew me Thy ways, O Jehovah ; teach me Thy paths ; guide me in Thy truth and teach me ; for thou art the God of my salvation ; on Thee do I wait all the day ” (Ps. 25. 4, 5).

We see that Daniel's thoughts, in that strange land, were toward the city of his God, and his longing was to be there with the people of God.

So should we, pilgrims in this strange land, have our thoughts toward the New Jerusalem, the heavenly city, and our longing be for the appearance of our Lord in the air, for He hath said :

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



## THE COMMUNION OF SAINTS.

(NOTES OF AN ADDRESS IN MANCHESTER.)

IN speaking of the Communion of Saints we do not mean to speak of that fellowship or community of which we read in Acts 2. 42 and 1 Corinthians 1. 9. The fellowship referred to in these two passages consists of a number of saints living on earth at one time who form a divinely called partnership over which the Lord Jesus Christ is the Head. They who are in this partnership or community are there that they may be fellow-workers unto the Kingdom ; that they may jointly labour under the rule of the Lord for the promotion of His will ; that they may actively serve under the direction of His Spirit in the service of the House of God, whether it be that which is within or that which reaches to those who are outside. In order to be furnished unto this high and holy service it is needful to have and to enjoy within the soul that which is my subject this evening—

### THE COMMUNION OF SAINTS.

“ That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us) ; that which we have seen and heard declare we unto you also, that ye also may have fellowship with us : yea, and our fellowship is with the Father, and with His Son Jesus Christ : and these things we write, that our joy may be fulfilled ” (1 John 1. 1-4).

John here speaks of that which had been his experience in the days when he had walked about the streets of Jerusalem, up and down the lanes of Galilee in company with the Incarnate Word of God. He had lain in His bosom ; he had sat by His side ; he had spoken to the Master and

heard the Master speak, not once or twice but many times. He had looked upon that face standing by the waters of Jordan (John 1. 35-37); he had seen it in glory on the Mount of Transfiguration (Matt. 17. 1-9); he had beheld it marred by the cruel sufferings of Pilate's hall (John 18. 15, 19. 26); and he had gazed with wonder at its resurrection brightness (John 21. 7). But whether it was what he had heard or what he had seen or what he had looked upon or what his hands had handled—speaking first of that which is more distant, then of that drawing nearer and nearer—these things he had told. He told them by word of mouth, he wrote them in his Gospel. To understand why we must look closely at the dual statement that the fellowship of the apostles who had seen and known the Lord was (a) with the Father, (b) with the Son.

In His infinite grace God the Father had granted to those men not only to see His Son as men of the world saw Him. He had revealed His Son to them so that they knew Him as what He really was. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven" (Matt. 16. 13-17). Where men of the world saw what was on the surface, a man, a kindly man, endowed with wonderful power, able to heal the sick and willing to do so, they saw what was behind. They knew Him as God's only Son, His well-beloved. They had heard and kept the heaven-sent word "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. 3. 17, 17. 5; Mark 1. 11, 9. 7; Luke 3. 22, 9. 35; 2 Peter 1. 17-18; John 17. 6).

God had given them the inestimable privilege of sharing in the pleasure which He had in His Well-beloved One. They had been brought by God the Father into partnership with Himself, into sharing with Him. They participated in His appreciation of the excellencies of the Adorable Christ whom He had sent.

Therefore the gospel of John was written, therefore the testimony of John was borne, therefore the Holy Scriptures of the New Testament were written, and are written and come to us in this our day and time that we may have fellowship with the holy apostles, that we may enjoy with them their fellowship with the Father of our Lord Jesus Christ. Do we do so? Do we enjoy, do we appreciate the beauties and glories of our Lord Jesus Christ? Do we in some measure share the feelings of His Father in relation to the Lord Jesus Christ's humbling of Himself and His obedience even unto death? Do we rejoice as we should at His glorious resurrection and say Amen to all the honour and glory that God has put upon the One whom He raised from the dead?

Then we are told that their fellowship was with the Son of the Father even Jesus Christ our Lord. Have we this communion, this fellowship with them as our enjoyed experience?

The Lord Jesus Christ came to make God known. All that His apostles learnt of His love and goodness, of His holiness and spotless righteousness was to them a revelation of His Father and His God. This was perhaps very indifferently learnt by them in the days of His flesh. But His words to Philip are very significant. Philip saith unto Him, "Lord, shew us the Father, and it sufficeth us." Jesus saith unto him, "Have I been so long with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself; but the Father abiding in Me doeth His works" (John 14. 8-10). And it is clear from John 1. 18 that they did learn the lesson: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him," or "He hath told Him out."

The words before us in John's letter are the fitting corollary of the words in his gospel—

HE HATH TOLD HIM OUT.

“No man hath seen God at any time.” This I take to be an absolute statement of fact. Though some Old Testament scriptures appear to be contrary thereto I judge that it is through our misunderstanding of them that we may find a difficulty. Isaiah 6., of which we heard last night, tells of a vision; and in a vision God could be seen, not otherwise.

It was only by the incarnation that the Eternal Word became visible in His own proper person to the sons of men. The incarnation was a reality associated, and necessarily associated with the miraculous conception of the virgin. And only by the incomprehensible fact that the eternal Son of God became man was it possible for man to see Him.

By His thus coming near to His apostles, they learnt not only to know Him but to know His Father. “From henceforth,” He said to Philip, “ye know Him and have seen Him” (John 14. 7). Well spake He the words, “Blessed are your eyes, for they see, and your ears, for they hear . . .” (Matt. 13. 17). Thus they were brought into fellowship with Him in His knowledge and His appreciation of His Father. Their fellowship was with the Son of the Father, even our Lord Jesus Christ. They enjoyed in their measure the love and goodness of God which He had made known to them. They shared in their measure their Master's knowledge of the righteousness and holiness of God His Father.

And for this reason the writings of John were written and the New Testament Scriptures generally were written, and to this end they have come to us in our day and time, that we also may have fellowship herein; may enjoy this communion; may share in their partnership with the Lord Jesus Christ, in their knowledge and appreciation of His God and Father.

## LESSONS FROM THE WAR.

*(Continued from page 17).*

SECONDLY, we may consider the quality of the men who have donned the King's uniform, and in writing we confine ourselves to the British Army, being doubtless more concerned in their welfare and doings. Their conduct, to say the least, has so far been such as to please the one who enrolled them as soldiers. Both King and country are proud of them. Their endurance and resourcefulness have been amazing in the face of extraordinary difficulties and fearful odds. And they have been admirably led. This is a great matter. In Old Testament days, too, it meant much: it was this that moved Deborah and Barak to give vent to their feelings:

“For that the leaders took the lead in Israel,  
For that the people offered themselves willingly,  
Bless ye Jehovah” (Judges 5.).

Coming then to ourselves, the Scripture says, “Take thy part in suffering hardship as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier” (2 Tim. 2. 3, 4). Such soldiers are urgently needed, especially young men of whom it can be said, “I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the Evil one.” And, while the Timothy scripture may apply more directly to special service, yet the soldier spirit is much required in all who are professedly fighting the battles of the Lord. There is room for all. Aged men, aged women, fathers, mothers, young men, young women, and children—all have their place within the holy nation, which in time past were no people, but now are the people of God. Each and all may and ought to do their part. At the same time, Exodus 13. 17, 18 and Judges 3. 1, 2, written aforetime for our learning, have to be noted, for while all, even to the very youngest among the redeemed of the Lord, have

their battles to fight, yet God in His goodness and infinite wisdom does not will that the young Christian should be burdened with heavy trials at the outset of the pathway of faith. It is the joyous expression of deliverance—the song unto the Lord—which comes before the sterner realities of the battlefield.

And, let us remember, it is all voluntary service. There is no conscription. In Britain, so far, compulsory service is unknown; but if the voluntary system fail, then conscription may yet be resorted to. But it is not so in God's service. "The love of Christ constraineth us." It is either this, or failure as soldiers.

The Lord's words, too, must be kept in mind, "My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight . . . but now is My Kingdom not from hence" (John 18.). And His Kingdom not being of this world, neither are we. John 17. makes this very plain. We are in the world, but not of it. "We know that we are of God, and the whole world lieth in the Evil one." So that we are ever in the enemy's land—on foreign soil.

THIRDLY, there is love of country and pride of citizenship to be considered. Paul said, you remember, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city." But while he said that, he was very far removed in heart from acting as Lot did in Sodom. Paul was engrossed with higher things than the affairs of Tarsus; yet as long as we are down here we cannot but admire in some measure that love of country which has been manifested so remarkably during this crisis in British history. It is our duty to be law-abiding, rendering to all their dues: tribute, custom, fear, honour. But, thank God, ours is a better country than any of earth. It is a heavenly country (Heb 11.). And our citizenship is in Heaven (Phil. 3.). We are fellow-citizens with the saints (Eph. 2. 19). Wonderful country! Wonderful city! the city of the living God, the heavenly

Jerusalem. And, we are told, the Jerusalem that is above is free, which is our mother. Do we love our mother, and think of her sufficiently ?

“ Oh, sweet and blessed country,  
The home of God's elect !  
Oh, sweet and blessed country,  
That eager hearts expect.”

FOURTHLY, there is the Union Jack, the banner of freedom as compared with the flags of many other nations. Love of King and Country has been shown in no uncertain way by enthusiastic rallying round the old flag. To keep the flag flying while the battle rages means much. Sad moment when the flag is hauled down. Let us not forget Psalm 60. 4.

“ Thou hast given a banner to them that fear Thee,  
That it may be displayed because of the truth.”

How many, alas ! who at one time were valiant for the truth and who revered this banner and displayed it, have allowed the true flag of freedom to be torn from their grasp by the enemy (John 8. 32 ; Gal. 5. 1). Sad possibility. “ Wherefore let him that thinketh he standeth take heed lest he fall.”

FIFTHLY, we think of weapons and equipment, and here we forbear from commenting upon the carnal weapons which are being used at present with such deadly effect. The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds ; casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity unto the obedience of Christ (2 Cor. 10. 4). It seems reasonable to think that when Paul penned those words he had Jericho of old before him. “ By faith the walls of Jericho fell down, after they had been compassed about for seven days.” Under the divine leadership of the Captain of the hosts of Jehovah Israel prevailed against the stronghold, without having to resort in the first instance to the edge of the sword. The ark of the covenant, the

blast of the rams' horns, the stately march and the triumphant shout were sufficient. So also later on, in a dark day, trumpets, empty pitchers, with torches within the pitchers, were the strange weapons God honoured, together with the shout of triumph, every man standing in his place round about the camp (Judges 7.). Coming again to ourselves, we are exhorted to cast off the works of darkness and to put on the armour of light (Rom. 13. 12). And again, if we are to declare "the whole counsel of God," then we must be strong in the Lord, and in the strength of His might, and put on the whole armour of God. "Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth . . . put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace . . . taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God : with all prayer and supplication praying at all seasons in the Spirit " (Eph. 6.). Not only for all saints, as here, but "for kings and all that are in high place " (1 Tim. 2. 1, 2).

SIXTHLY, let us learn another very necessary lesson, namely, the question of nourishment. So far the British soldiers have been fed well, considering all the difficulties in transport. From other quarters we have read of men half starved. A well nourished body is absolutely necessary if men are to endure and handle the weapons of carnal warfare successfully. And, beloved, in the spiritual warfare, good nourishment is an absolute necessity. We speak now of the soul. Leanness of soul is, of all things, to be dreaded (Ps. 106. 15). The Bread of God, He who is the Bread of life—the living Bread which came down out of Heaven—is for us : he that eateth this bread shall live for ever. No fear, then, of starvation, or of being defeated



upon the field of battle. Timothy was nourished in the words of the Faith and of the good doctrine (1 Tim. 4. 6).

With the thought, however, of good nourishment derived from "the bread that perisheth" there is a danger to be avoided, and that is lethargy. The human frame requires development. This brings us to our

SEVENTHLY—namely, exercise and discipline: two very important factors in military life. For weeks past recruits have been hard at work, and are being trained and disciplined for service. So in 1 Timothy 4., when the Apostle speaks of nourishment, he then writes, "And exercise thyself unto godliness." It is not bodily exercise he is advocating, which is only profitable for a little. It is exercise unto godliness, which is profitable for all things, having promise of the life which now is, and of that which is to come. And as if to add weight to its importance he says, "Faithful is the saying, and worthy of all acceptance." Are we thus exercising ourselves? The entire doctrine of the Lord is according to godliness, and some, alas! have made sad mistakes here, supposing that godliness is a way of gain. This scripture suggests to us our

EIGHTHLY—Contentment. For, says the Apostle, "Godliness with contentment is great gain." If there is one special characteristic of the British soldier to be linked in the first place with his love of exercise, which has brought about his fitness, and then with his well-nigh perfect discipline, it is his contented cheerfulness. And, beloved, "Godliness with contentment is great gain." "We brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content." It is from the chilling atmosphere of a Roman cell that we may yet hear the living voice of a veteran long passed away, "I have learned, in whatsoever state I am, therein to be content."

N. D. W. MILLER.

*(To be continued.)*

## JACOB AND JOSEPH.

IN Jacob we have a schemer; in Joseph the dreamer. Jacob's schemes were unwarranted, he acted as if the future largely depended upon himself. What great anxiety he might have spared himself if he had calmly trusted the future to God, who in wondrous grace had revealed Himself to the lonely, wearied exile, when fleeing from the wrath of his brother Esau! The birthright was his on the ground of the sovereign will and word of God. His future blessing and preservation depended upon God Himself. How reassuring the words on that occasion! All that one under such circumstances needed, he found in those wondrous words of promise, "And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of" (Gen. 28. 15).

How often do we try to shape our own future and manage our own affairs as if the future depended on ourselves, and as if God were uninterested in us. Oh for a Peniel experience! when the rising sun will dispel our night of gloom and fear, when in the full consciousness of our own weakness we shall go forward in the confidence of assured blessing, trusting in Him who is "The Strength of Israel."

We follow with interest the diversified experience of Jacob the servant. For a Jacob service must precede a Joseph rule. How pleasant it must have been to review that service, and look upon its happy results. "Israel served for a wife, and for a wife kept sheep." His bride, his flocks and herds all were the outcome of that service.

He who to-day is invested with all authority was among us here as One that serveth. "I have finished the work Thou gavest Me to do." What glorious results will be the outcome of that service. Israel restored, the future blessing of the Gentile nations, a redeemed earth, all, all the outcome of that service, that finished work! (John 17. 4).

As we proceed, we find that interest no longer centres in Jacob, and, almost unconsciously to ourselves, we find that as Jacob recedes into the background interest in Joseph becomes more pronounced.

There are certain indications in the **35th** chapter of Genesis that we are about to be introduced to the subject of rule. Rachel in the hour of her anguish and sorrow gave birth to a son, and ere her life ebbed out she said, "Call him Ben-oni," which means "Son of my sorrow." Quite appropriate to the occasion from her standpoint. But Jacob, strong in faith, looked beyond the present sorrow and laid hold of the glory, and fittingly called him Benjamin, which means "Son of the right hand." The "Ben-oni" and "Benjamin" is none other than the "Lord Jesus Christ." Commensurate to the sorrows of the Cross are the joys that fill His heart as the Risen and Exalted One at God's right hand to-day. "A woman when she is in travail hath sorrow, because her hour is come; but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world." A recompense for the past sorrows of the Cross are the joys that fill His heart to-day, as in us He sees of the travail of His soul.

In chapter **36.** of Genesis we have the passing glory of Edom's kings, telling us of the transient glory of this world. Edom's glory was in its ascendancy when Israel in their humiliation were passing onward through the wilderness to the land of their possession. Israel asks a passage through their border, and any damage done they will recompense them for the same; but no! this favour is denied. Why not fight against them as with other kings? Submission to imperious, haughty Edom was the only proper attitude.

And we who are marching in haste through an enemy's land are exhorted to be in subjection to those in authority: whether it be to the King as supreme, or those to whom lesser authority has been delegated. Happy in the favour-

able conditions that have been ours, and for the peace of these British Isles which until recently has been unbroken for a long time. Under such rule, do we, as Christians, in a day of widespread contempt for authority, set an example to an ungodly, lawless world in this respect?

Edom's glory has long since passed away, her once busy cities are now silent, the fruitful vineyard now a desolation. Edom, because of its place and importance, was lifted up with pride, the sure precursor of a fall. They were bitter persecutors of God's people (see Obadiah). The predicted judgment of Edom at last descends. And Edom in its desolation lies a witness to the veracity of Holy Scripture.

Genesis **37**. now brings before us Joseph the dreamer.

Most of us have had our dreams, others have had their nightmares, the outcome of a disordered mind. Joseph's dreams were happy indications of the future position he would fill in an after day as God's appointed ruler. Joseph's dreams required no interpretation, the meaning was apparent to all. Those dreams when related to his brethren only arouse their jealousy and wrath. "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" (Gen. **37**. 8).

Submit to Joseph, never! He evidently has exaggerated ideas of his self-importance, but, like most young men, it is only the outcome of conceit and pride. So they conclude.

Those who should have been first to recognise the future possibilities of Joseph are the last; even thus early showing that "a prophet is not without honour, save in his own country and in his own house." Egypt recognised his worth and work long before his brethren did.

We should always be on the outlook for a rising Joseph, to watch and encourage that budding gift of that young man in our midst. Evangelist, pastor and teacher, these should bring forth after their kind (Gen. **1**. 24).

The great lights are going out, one by one, let us try and

leave behind us those who will keep the lights burning brightly after we are gone. Do not let some other, perhaps only an occasional visitor, point out his capabilities; let us be the first to perceive them and be the readiest to admit them. The father's gift, in the case of Joseph, did cause friction and jealousy on the part of brethren; do not let it be so in our case. Let Saul abdicate in favour of David.

Joseph's dreams of "The sheaves in the field," and "Sun, moon and stars" may suggest the dual glories of the Lord Jesus, heavenly and earthly, while it applied in a limited way to himself. Joseph as the sent of the father had come a long way to enquire after the welfare of his brethren and bring back word again. Their attitude to the son will determine their attitude to the father. Will he return with a good account of them? No, that is denied him. They consider it a favourable opportunity whereby they can wreak their vengeance upon him. The son sent, the expression of the father's love, will find no response in the hearts of jealous brethren: "Here cometh this dreamer, come let us slay him."

Another Sent One had come a long way, how great the way and trying, none of us can tell: "He came to His own, and His own received Him not." Not only a correct but a cordial welcome should have been extended to Him, but alas! it was otherwise. The cross, with its shame and woe, tells of man's bitterest hate, in return for love thus expressed. This is the climax of their guilt. The cross, the full and deep expression of the Father's love—"God so loved the world that He gave His only begotten Son"—that same cross will ever remain the full and lasting proof of a world's hate.

What was there in that Blameless One to draw out the hate of man? We search in vain for an answer. Review His life. Think of the sympathy of His heart, whose life is summed up in the words, "He went about doing good and healing all those that were oppressed of the Devil."

And now Joseph's brethren have done their worst. How they would gloat and glory in their seeming triumph, as from the pit he appeals to them in vain for mercy. We listen afresh to their cruel, cutting, sarcastic remarks, "What about those dreams now, Joseph? Do you think they will ever have a fulfilment? You may dismiss them from your mind for ever. Shalt thou indeed reign over us? No! Never!"

"God moves in a mysterious way His wonders to perform:" Yonder coming in their direction is a company of trading Midianites, to whom they propose to sell him. It certainly will serve the same purpose and relieve their guilty conscience. "He maketh the wrath of man to praise Him," "the stormy wind fulfilling His word." How timely the appearance of those trading Midianites! Their cleverest strategy has failed, and the very means employed by them to thwart the divine purpose, God will overrule, and bring about His own.

Joseph is carried down to Egypt and sold to Potiphar. Among many slaves that may have been sold in Egypt that day Joseph is an outstanding figure. His face and general bearing may have been taken as an index, assuring the purchaser that in him he had found a reliable trustworthy servant. Evidently his hopes are in no wise misplaced, for everything prospered under Joseph's hand. The affairs of his house and the management of his estate prosper exceedingly under Joseph's control.

Rule in the limited sphere of the house is so essential; lessons are learned here, an experience is gained, that would fit him for a wider sphere of rule in an after day. This is a moral qualification for rule in an assembly of God to-day. "But if a man knoweth not how to rule his own house, how shall he take care of a church of God?" (1 Tim. 3. 5.)

"Count it all joy when ye fall into manifold temptations" (James 1. 2). Jewish hate and Gentile persecution will

but bring out those twin virtues, patience and endurance, indispensable for all those who would exercise rule.

Satan the adversary was bent upon Joseph's overthrow. Did he successfully use the woman in Eden for the accomplishment of his own devilish scheme at that time? Then he will use the woman again, and for this purpose he takes up Potiphar's wife. But in the place where Adam sinned and fell, Joseph stood and triumphed. Her evil suggestions found no response on the part of Joseph. Her frequent solicitations are of no avail. Exasperated beyond measure and filled with rage and hate, she would now seek falsely to accuse the one who had resisted her frequent proposals. Is not the most convincing evidence in her possession, the damning proof of Joseph's guilt?

W. REYNOLDS.

*(To be continued.)*

## BAPTISM AND CHURCH FELLOWSHIP.

*(Continued from page 21).*

WE will now refer to the case of the eunuch of Ethiopia in Acts 8. He was perhaps not of Israel, but he was seeking unto Israel's God through the operation of God's Holy Spirit. He had come from Ethiopia to Jerusalem to worship. The long distance he came shows to us the longings of his heart and soul for a satisfying object, created, as we have said, by the Spirit of God. He is returning in his chariot, and still pursuing the object of his soul which all the ritual of Jerusalem's temple could not satisfy. He is reading from the scroll of the prophet Isaiah the precious chapter 53. (How many exercised souls have been led by the same Holy Spirit to this very passage and how many have been blessed thereby!) His eyes are not yet opened to perceive the One of whom he is reading. He does not know of the crucified but risen and exalted Lord Jesus being God's appointed Saviour of men.

The Spirit tells Philip the evangelist to join him in his chariot, and from Isaiah **53**. he preaches unto him Jesus, for He is the One of whom the prophet spake. The heart of the eunuch is opened to receive Him, and his eyes see Him as the One who was wounded for his transgressions, who was bruised for his iniquities, and by whose stripes he was healed. With the preaching of the gospel Philip links on baptism, for had he not told him of the Lord Jesus answering to God for all that we were in our old Adam standing: "it was exacted and He became answerable." He made the atonement, He was our Substitute, He died for us, we died in Him. "I am crucified with Christ." Therefore the cross of Christ and our death in Him separate us from the world, and the world through the cross is crucified unto us, and we unto the world. "We were buried, therefore, with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. **6**.). The raised Lord Christ would be presented as claiming his heart's obedience now to Him. Truth such as this through the Spirit's operation leads the eunuch to say, "Behold, here is water, what doth hinder me to be baptised?" And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptised him.

In passing we would draw attention to the mode of baptism. It was not sprinkling, it was not pouring water upon the person, it was dipping.

Baptism is to us what the Red Sea was to Israel; for they were baptised unto Moses, in the cloud and in the sea. It was their death and burial to Egypt, and their resurrection to walk out a wilderness life in obedience unto Moses. In the paschal lamb they had their death in the person of the lamb, which saved them from Egypt's doom and judgment, but their baptism was death to a place, to Egypt and to Egypt's gods and pleasures. "Christ our



Passover hath been sacrificed for us," and we are seen by God in Him and are so saved from the righteous judgment of God which is to come, because our Substitute bore it; but the Cross of Christ has another aspect, as we have pointed out—it is death to a place, "the world is crucified unto me and I unto the world." And this is what baptism is a symbol of. The claims of God through Moses when in Egypt were that they must go three days' journey, and not a hoof must be left behind, ere they could sacrifice to Jehovah their God. The Red Sea, as that which figured death, burial and resurrection, must roll between them and Egypt.

Fellow-believer, understandest thou what thou readest? Have you been baptised? Have you in some small measure been influenced by this truth in your heart and life? Your death in Him saves you from a sinner's righteous doom, causing you to rejoice in God your Saviour; and your death with Him will cause you to glory in the cross, through which you should ever be separated from the world with its pleasures and religions, and glory in being sanctified in Christ Jesus.

J. DORRICOTT.

*(To be continued.)*

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## THE STRANGER, THE FATHERLESS, AND THE WIDOW.

As one of the issues of the disastrous war of the nations still proceeding, much has appeared in the English Press with regard to the responsibility of this country to meet the need of the widows and children of British men who have lost, or who may yet lose, their lives in the struggle, and also the need of the strangers who are fleeing to this land for refuge from their foes.

This circumstance has suggested to the writer that now is afforded a fitting opportunity for God's people to consider

afresh, or more fully, some of the things which appear in the Scriptures of truth in relation to strangers, to fatherless, and to widows. With a view to encourage such reconsideration, and to stimulate due and proper response to the mind of God on the part of His people, the following portions of Scripture, together with a few brief remarks, are here presented.

“ And it came to pass in the course of those many days, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, . . . and God remembered His covenant with Abraham, with Isaac, and with Jacob, and God saw the children of Israel, and God took knowledge of them ” (Exod. 2. 23-25).

“ Moreover, He said (to Moses), I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob, and Moses hid his face ; for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians ” (Exod. 3. 6, 7. See also 6. 2-7).

It is then recorded that, after sore and terrible judgments from God had fallen upon the oppressors, the children of Israel were delivered entirely from Egypt's hard bondage, and then, under God's directions, were led to the mountain of Sinai—the place where God had previously appeared in a burning bush and spoken to Moses. On their arrival, God again appeared, and the mountain itself on this occasion burned with fire (Exod. 19. 16-19 ; Heb. 12. 18). God then, after personally giving commandments to the people (Exod. 20. 1-18), charged Moses to set His judgments before them (Exod. 21. 1-24. 3).

Shortly after these commandments and judgments had been given, God descended in a cloud, and addressing Moses, proclaimed His name, saying : “ Jehovah, Jehovah, a God full of compassion and gracious, slow to anger, and plenteous

in mercy and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin ; and that will by no means clear the guilty ” (Exod. **34.** 6, 7). Additional instructions for the children of Israel were also given at that time, and again later to Moses, who, being faithful in all God’s house (Heb. **3.** 5), delivered the same to Israel for their observance.

Quotations from these commandments and judgments, and from others subsequently received by Moses, are here given :—

“ Because Jehovah loveth you,<sup>1</sup> and because He would keep the oath which He sware unto your fathers, hath Jehovah brought you out with a mighty hand and redeemed you out of the house of bondage from the hand of Pharaoh, king of Egypt. Know therefore that Jehovah thy God, He is God ; the faithful God, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations ; and repayeth them that hate Him to their face to destroy them ; He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes and the judgments which I command thee this day to do them ” (Deut. **7.** 8-11).

“ For Jehovah thy God, He is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and the widow, and loveth the stranger, in giving him food and raiment.<sup>2</sup> Love ye therefore the stranger ; for ye were strangers in the land of Egypt ” (Deut. **10.** 17-19). See here : “ A Father of the

<sup>1</sup> How great is the contrast between God and His ways, as shown here, to that recently presented in the character and ways of some of the great ones of earth who profess allegiance to Him !

<sup>2</sup> In regard to the treatment of strangers, early instances are furnished in Genesis **18., 19.** and Job **31.** 32, the actors being Abraham the man of faith (Rom. **5.** 19) ; Lot, the righteous man (2 Pet. **2.** 8) ; and Job, described by God as a perfect and upright man (Job **1.** 8).

fatherless, and a Judge of the widows, is God in His holy habitation ” (Ps. **68**. 5).

“ And thou shalt keep the feast of weeks unto Jehovah thy God : . . . and thou shalt rejoice before Jehovah thy God, thou, . . . and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee. . . . Thou shalt keep the feast of tabernacles seven days, . . . and thou shalt rejoice in thy feast, thou, . . . and the Levite and the stranger, and the fatherless, and the widow that are within thy gates ” (Deut. **16**. 10–14).

“ Three times in a year shall all thy males appear before Jehovah thy God in the place that He shall choose ; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles ; and they shall not appear before Jehovah empty ; every man shall give as he is able, according to the blessing of Jehovah thy God which He hath given thee ” (Deut. **16**. 16, 17. See Exod. **34**. 18, 22, 23 ; 2 Cqr. **9**. 6, 7).

“ At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates ; and the Levite because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates shall come, and shall eat and be satisfied ; that Jehovah thy God may bless thee in all the work of thine hand which thou doest ” (Deut. **14**. 28, 29. See also **26**. 12, 13).

“ Thou shalt not wrest the judgment of the stranger, nor of the fatherless ; nor take the widow’s raiment to pledge ; but thou shalt remember that thou wast a bondman in Egypt, and Jehovah thy God redeemed thee thence ; therefore I command thee to do this thing. When thou reapest thine harvest in thy field and hast forgotten a sheaf in the field, thou shalt not go again to fetch it ; it shall be for the stranger, for the fatherless, and for the widow, that Jehovah thy God may bless thee in all the work of thine hands. When

thou beatest thine olive tree thou shalt not go over the boughs again ; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard thou shalt not glean it after thee ; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt ; therefore I command thee to do this thing ” (Deut. 24. 17-22).

“ And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt ” (Lev. 19. 33, 34).

“ And a stranger thou shalt not wrong, neither shalt thou oppress him ; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all to Me, I will surely hear their cry ; and My wrath shall wax hot, and I will kill you with the sword ; and your wives shall be widows, and your children fatherless ” (Exod. 22. 21-24).

“ Cursed be he that wresteth the judgment of the stranger, fatherless, and widow, and all the people shall say, Amen ” (Deut. 27. 1, 19).

The foregoing quotations, and others that follow, give prominence to the fact that God issued His commands, statutes and judgments, and based His appeals to the children of Israel, with regard to their treatment of the strangers and the fatherless and the widows, upon His making known to them, through Moses, the majesty of His own Person and Name, upon His own wondrous attributes of righteousness and mercy, and upon the mighty deliverance that He had wrought in love and compassion for the children of Israel themselves from the oppression and bondage of Egypt.

Passing now over many years of Israel's history, more often than not blackened by departure in heart from God,

we take up the thread in Isaiah's day. At that time the people of Israel were strictly attending outwardly to sacrificial offerings, incense, feasts and fasts, but these things, then, though divinely ordained and legislated for, were regarded by God as an abomination, by reason of the fact that the children of Israel were not observing judgment and righteousness, neither were they relieving the oppressed, judging the fatherless, pleading for the widow, dealing bread to the hungry, nor providing covering for the naked (Isa. 1. 2-4, 10-23 ; 58. 6, 7).

In tracing further the history of the children of Israel in the Old Testament, similar testimony to the above is given (see Jer. 5. 28 ; 7. 5-7 ; 22. 1-5 ; Zech. 7. 8-12, and Mal. 3. 5).

Coming now to the New Testament, it will be observed that almost the first and last words recorded of the ministry of the Lord Jesus were in the direction of the subject under consideration. The first words referred to are here given : "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor ; He hath sent Me to proclaim release to the captives and recovery of sight to the blind. To set at liberty them that are bruised. To proclaim the acceptable year of the Lord." Then, on His claims being questioned by His hearers, He, in reply, foreshadowed their loss in speaking of the loss sustained by their guilty forefathers, at a time when blessings, which might have been theirs, were withheld from them and bestowed upon Gentile strangers, one of whom was a needy widow, and the other a man that was a leper (Luke 4. 18-27).

Some of the last words of the Lord Jesus were at the time that He spake of His future coming as the Son of Man in His glory, and of His then having all nations separated before Him. His words were : "Then shall the King say unto them on His right hand, Come, ye blessed (see Deut. 14. 29) of My Father, inherit the kingdom prepared for you from the foundation of the world ; for I was an hungred

and ye gave Me meat ; I was thirsty and ye gave Me drink ; I was a stranger, and ye took Me in ; naked and ye clothed Me ; I was sick, and ye visited Me ; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee ? or athirst and gave Thee drink ? And when saw we Thee a stranger, and took Thee in ? or naked and clothed Thee ? and when saw we Thee sick or in prison, and came unto Thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed (see Deut. 27. 19), into the eternal fire which is prepared for the Devil and his angels ; for I was an hungred and ye gave Me no meat ; I was thirsty and ye gave Me no drink ; I was a stranger, and ye took Me not in ; naked, and ye clothed Me not ; sick and in prison, and ye visited Me not. Then shall they also answer, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee ? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto Me. And these shall go away into eternal punishment ; but the righteous into eternal life ” (Matt. 25. 34-46). “ Ye did it unto Me ” are words that indicate the value set by the Lord upon compassion and labour bestowed upon His distressed and needy ones.

By the fact that the words of the Lord were never spoken as from Himself, but always as from the Father who had sent Him (John 12. 47-50), His words to which we have just turned, are not only in agreement with the words of the Old Testament, but they give emphasis to them, inasmuch as the Lord, when here, told God out in all His fulness. He came from Him who giveth to all life and breath and all things (Acts 17. 25), and giveth liberally, too, unto all without upbraiding (James 1. 5). He, far from leaving the

world to care for itself, or from saying like Cain, "Am I my brother's keeper?" went about doing good, and healing all that were oppressed of the Devil (Acts 10. 38)—an oppression, no doubt, often arising from their own sinful acts, as in the case of the sick man of the pool of Siloam, to whom the Lord said, "Sin no more, lest a worse thing befall thee" (John 5. 14). He had compassion upon and fed the multitudes, notwithstanding that the greater number of them believed not in Him, and followed Him only because they had eaten and were filled (John 6.). He it was who encouraged others to act like Himself in such words as "Go and do thou likewise" after presenting that most striking and lovely picture of Himself, portrayed in the good Samaritan (Luke 10. 25-37).

It is submitted that although the widows and fatherless of those who have fought and died for this country, and the refugees here from the Continent, have become in such distress as a result of wars of the world, in which a child of God should take no part, and notwithstanding that the vast majority of these distressed ones are unsaved, obligation and privilege fall upon those who are the children of God to minister to their comfort and need.

For those who desire to trace the subject still further in the New Testament, other references, in the writings of the Apostles—Peter, James, John and Paul—are here given: 1 Peter 4. 9; James 1. 27; 3 John 5; Hebrews 6. 32-34; 13. 1, 2; 1 Timothy 5. 10.

"So then as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6. 10).

ALFRED C. LEAMY.



## THE WORD OF GOD AND THE THRONE OF GRACE.

THE Epistle to the Hebrews deals with the Christian life on its responsible side, so much so that many have sought to relieve themselves of the penalties of unbelief and disobedience by handing them over to the unbelieving world. Such a procedure is not peculiar to the present time, for if we examine the headings of some of the older Bibles we shall find that the compilers of the authorised version were prone to give the judgments of God to the Jew and the blessings to "the Church." It may be pleasant to refuse the unpleasant things and to dwell on the blessings, but it is not a wise procedure. A regard for truth will lead us to see that responsibility is always connected with privilege, and that if we fail in the former we forfeit the latter. We are too much addicted to separating scriptures from their connexion and appropriating them to ourselves without the conditions annexed to them. Thus we sometimes read the text, "Kept by the power of God," overlooking the qualifying condition, "through faith."

We draw attention to the very suggestive and instructive setting of the truth at the end of Hebrews 4.—two things are set one over against the other, not accidentally, but evidently with design. The two things are

THE WORD OF GOD

and

THE THRONE OF GRACE

and it is evident that those who are subject to the action of the Word are those who are eligible for the assistance which is to be obtained at the Throne of Grace.

Elsewhere in Hebrews we appear to get the same principle in the double type of the Lord Jesus Christ presented in the characters of the Apostle and High Priest (or Moses and Aaron), and we are led to see that as there is subjection to the Lord in His Apostle or Moses character, so is there the blessing received from Him in His priestly or Aaron character.

“The Word of God is living and active, and sharper than any two-edged sword, and piercing.”

This is evidently not merely the printed or written page ; not the letter, but the truth contained in the letter applied by the living power of the Spirit of God now and here to the conscience and heart. It is much to believe that God has spoken, but more to believe that He is speaking now. Our God is not a dumb idol, but a God who is living and who speaks.

Then how searching is the Word ! We live in a day of very great skill in connexion with the human body, and in view of the prevalence of disease and accidents, the surgeon is often engaged in operations, the delicacy and skilfulness of which move our wonder and admiration. But here we have a surgeon of greater skill, and the instrument used is capable of doing what no material instrument can effect. The Spirit of God is the operator, and the Word is the delicate instrument He uses. It should, however, be noted that generally (though not invariably) the consent of the patient is called for in order to attain success in the work.

The Word is living and active, sharp and piercing. In its operation it divides and distinguishes between soul and spirit, making manifest what actions have their origin in the highest part of man, that is, his spirit ; and what in the lower part, that is, his soul.

This scripture is valuable as showing what so many have overlooked, that man in addition to a body has a spirit and a soul. The functions of each, though connected, are different. Man's spirit is the superior part, the seat of knowledge and government, and it should control the soul and direct it into doings which are right and not merely pleasant or beautiful. Unfortunately the soul sometimes takes the lead and acts not by the rule of right but according to impulse and desire.

“Between joints and marrow.” Doubtless this is figurative, and is used to illustrate how the Word distinguishes

between the activity of man as suggested in the "joints," and the inward power which enables the work to be done, as suggested by the "marrow." Yet more, the Word is quick to discern and to distinguish between the thoughts and intents of the heart. This suggests that the "intent" is deeper than the "thought"; as men would say, it is the sub-conscious thing which may not even be apparent to the man himself but which nevertheless is that from which his thought is formed. What a wonderful instrument then is the Word of God! What an intensely solemn thing to submit quietly to it, to allow it to judge and test one through and through? What deeply-rooted hypocrisy is there in all, how superficial and unreal is much that we profess, what discrepancy between our knowledge and our ways! This needs to be pressed, for iniquity enters even into our holy things, lip service into our prayers and praises, unreality into our service.

May we have grace to come again and again to the Word, to that true standard which is never lowered to meet our condition, and there to humble ourselves with honesty of heart, knowing that to such God giveth more grace, for He resisteth the proud, but giveth grace to the humble.

This section concludes with confirmatory words as to God's keen insight into the hidden things of His creation. "There is no creature that is not manifest in His sight: for all things are naked and laid open before the eyes of Him with whom we have to do." The burnt offering of old was cut into pieces, and the inwards having been washed were set forth on the altar before the eye of God, and then burnt as a sweet-smelling offering to Him. Thus it was with the Lord, and thus it should be with ourselves. Happy if we can say with the Psalmist (Ps. 139.)—

"Search me, O God, and know my heart;  
 Try me, and know my thoughts;  
 And see if there be any way of wickedness in me,  
 And lead me in the way everlasting."

As we pass on to the succeeding verses of Hebrews 4.

we cannot fail to note the contrast to what has gone before. We read of a great High Priest ; one touched with the feeling of our infirmities, and then comes the encouraging exhortation : “ Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help in time of need.”

The Word of God requires man’s ear ; the Throne of Grace, his mouth. That sets forth God’s requirement of man ; this shews man’s requirement of God. In the former the servant yields his ear to hear instructions ; in the latter he applies to the master for necessary supplies. The Throne of Grace is God’s response to the one who yields obedience to His Word, and is to be reached by way of the Word of God. Those that wait upon the Lord are not merely beggars, but servants ; they wait upon their Master, and as such they receive strength.

Let us think of one who thus comes to the Word. As he does so he may well wince under the operation, for that Word cuts deeply. His life, hitherto regulated by convention, even Christian convention, is judged and found in many respects not to proceed from the Word. His relations to the world, framed according to the maxims obtaining among men, when viewed in the light of the Word are found to be faulty. His service, which outwardly appears in a prosperous condition, when examined by the Word is judged both as to its motive and method and fails sadly under the test.

Under such severe examination, happily not exercised at one time, the man shrinks, and unless he be honest and single in his aim he will avoid the trouble, close his ears and go his own way. Should he do so, then farewell to any progress in divine things. It is vain for him to talk about the blessedness of the Throne of Grace, for if a man closes his ear against God, then God closes His ear against him. Let us be clear as to this. Doubtless God is long-suffering, as we happily know, and He bears long with the

weak and erring, but if the ear becomes closed, whether deliberately by a definite act of self-will, or gradually as the result of a course of indifference, then again we say, it is vain for such a man to talk of the blessedness of the Throne of Grace—it is not for him.

But, on the other hand, if a man, though haltingly, responds to the Word ; maintains a truly exercised mind and stretches out to do God's will, then what solace and help does he find at the Throne of Grace ! He comes to One who knows and feels, and he tells out in broken language his distress at the discovery of his own sinfulness and failure, and seeks help in time of need. And he gets it. He comes in perplexity and weakness, and receives wisdom and strength. He comes in sorrow and distress, and receives comfort. The penetrating light of the Word has revealed the darkness and disorder of his life, and instead of closing the window and shutting out the light he goes to Him whose light it is, that the darkness may be dispelled and the disorder rectified. But as to him who cares not for the Word ; upon whose ear it falls without exercising his mind ; what need has he for a throne of grace ? He may " say his prayers," but they will not reach the throne. He has no sense of need, and as the Lord said, " I came not to call the righteous," so now His provision is not for the self-satisfied man, who has never let the Word search him, but only for him who is convicted of his true state.

This is true of assemblies as well as of individuals. To the assembly in Laodicea the Word of God came through the mouth of the Lord Jesus, searching and judging, convicting them of their unsatisfactory state. They said that they were rich and had need of nothing, but the Word says : " Thou art the wretched one, and miserable and poor and blind and naked." What a revelation to them ! how intensely painful to be thus stripped of all their supposed goodness. May we suppose that the Word was received and worked effectually in them ? If so, with what eagerness

would they heed the word of advice: "I counsel thee to buy of Me gold refined in the fire, that thou mayest become rich" and so forth. And then they would come to Him who sits on the Throne of Grace, and would earnestly ask of Him who giveth liberally and upbraideth not, the gold for their poverty, the white garments for their nakedness, and eye-salve for their blindness.

How are we affected by all this? The Word of God sets forth the will of God now as ever; the standard is not lowered, its requirements are not less. The changes of 1900 years have not affected it. Still God as of old speaks by His Spirit to us. Shall we heed the voice? Shall we let it search us and humble us? Then we shall know, and not till then, the blessedness of the Throne of Grace.

S. J. HILL.

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### JACOB AND JOSEPH.

*(Concluded from page 39.)*

JOSEPH suffers wrongfully and silently; suffers what another should have suffered. The sin and the shame of another put Joseph in the prison. For the sin and wrong of others Christ was placed upon the Cross. As sinners we are far guiltier than Potiphar's wife was, yet through His grace made fairer than Asenath.

"Stone walls do not a prison make,  
Nor iron bars a cage."

But Jehovah was with Joseph. The prison now becomes the palace, and the realised presence of Jehovah makes all the difference. Better the prison with Him than the palace without Him. The prison in Philippi rang with the praises of the prisoners—Paul and Silas. Thrust into the inner prison, their feet fast in the stocks, their backs cut and smarting, "at midnight Paul and Silas sang praises to

God." There can be no midnight where He is. Again, from Rome's prison, through the Apostle, come words of comfort, counsel, and cheer, a worthy heritage for the saints of God at all times and under all circumstances.

The butler and baker that shared Joseph's prison both have a dream which they relate to Joseph. He tells the butler that his dream signifies that he will be restored to his former place of favour as cupbearer to the king; while the import of the baker's dream is that he will be hanged upon a tree.

Two whole years have passed away since the release and elevation of the butler; his benefactor is well-nigh forgotten. Pharaoh dreams. The wise men of Egypt cannot help or show its future significance. The butler now tells of Joseph's past services in his own case. He is brought from the prison into the presence of the king. Pharaoh relates his dream, and Joseph tells its import. The seven kine, fat and well favoured, and the seven ears of corn rank and good, speak of the same thing, namely, seven years of plenty; the lean kine and lean ears of corn, tell of seven years of subsequent famine. He now gives the needed counsel in view of the future. In order that the effect of the famine may be reduced to a minimum, let full advantage be taken of the seven years of plenty. Let granaries be built, let the surplus produce be stowed away, so that these reserves may be utilised in a coming day of need. The wisdom of his advice appeals to Pharaoh. While Joseph suggested that others should be entrusted with this responsibility Pharaoh sees in Joseph capabilities that few men possess, and naturally concludes that the best and ablest man is before him.

Released from the prison, raised to the throne, he now fills the highest place. "See, I have set thee over all the land of Egypt." Step by step he has progressed, gaining an experience, acquiring a fitness for weightier responsibilities. Greater and lesser spheres of rule obtain to-day. God hath

given to some a greater share of responsibilities than He hath given to others. Let men cavil at it as they will. Another speaks and says that the care of all the churches was daily upon him.

The seven years of plenty come and go, succeeded by the seven years of famine. Its effects are felt down yonder in the land of Canaan. The famine brought home the prodigal; it will bring Joseph's brethren to his feet. They will yet thank God for the famine. They have heard of Egypt's fulness. Depleted stores can be replenished there. All the necessary preparations are made for the journey. Down into Egypt they go. They make known their purpose in the presence of the Governor as they bow themselves before him. Unconsciously they render obeisance to the one of whom they had said in a previous day, "Shall we indeed bow down to thee?" God's predestined purpose, who can thwart it? We pass over their bitter experience, their genuine regret for sin in relation to the son, who finally reveals himself in all his grace and glory. "Bow the knee"—yes ungrudgingly, for we never bowed to a better.

What blessed results were attendant on Joseph's rule; Asenath, his favoured bride, shares the glories of his throne. She who never knew the sorrow and anguish of the pit, nor the shame and pain of the prison, shares with him the name and fame conferred upon him. Blessed and happy relationship, suggestive of our own. The land of Goshen, the choicest and best of all the land of Egypt, was assigned to Joseph's brethren, telling of restored Israel, when gathered back to their own land, the promised blessings of earthly fulness will then be theirs. The picture is completed, the last essential detail is filled in, when old Jacob lays his hand on Pharaoh, the Gentile king, and imparts his blessing. The Jew will yet be the channel of blessing to Gentile nations in a coming day. As we thus trace the sufferings and glories of Joseph, how easy it is to see that they speak to us of the



greater sufferings and the greater glories of One of whom it can be said, Behold, a greater than Joseph is here, even the Lord Jesus Christ Himself.

Oh the blessedness of Joseph's rule! Egypt never knew its like.

The Lord Jesus Christ, as the Sent One of the Father, received a cross, and a borrowed tomb at the hands of men. "Away with Him! Crucify Him! We have no king but Cæsar." Fatal choice, its terrible results are felt to this day. The murderous war being waged on the Continent is the result of Cæsar's rule. Personal vanity, or desire for territorial expansion, or wider fields for commercial activity, and for this end millions of men are in the throes of this gigantic life and death struggle. As we think of all the sorrow and desolation that follow in its wake, we would tell of the one and only remedy for all earth's ills, namely the rejected Man of Golgotha. Bow the knee, sinner, and own Him and accept Him as your Saviour. You will never regret it. Fatal the consequences to those who refuse Him. "These Mine enemies that would not that I should reign over them, bring hither and slay them before Me" (Luke 9. 28).

Men groan under misrule to-day because of oppressive conditions imposed upon them. The same may apply to saints of God, who find themselves in unscriptural associations, those which originated with men and are ordered by men. We point you to the Enthroned One. We say to you, "Bow the knee." Sinners will eternally regret that they refused, and so will saints. "They that gladly received his word were baptised; and there were added in that day about three thousand souls. And they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2. 41, 42).

W. REYNOLDS.

## DANIEL THE PROPHET

DOUBTLESS many readers have had their attention called of late to the wonderful epoch-making book of Daniel. In this book we see Empires rise and fall—battles lost and battles won, events rapidly succeeding one another in a *kaleidoscopic fashion*. Maps of the *habitable world* of those times must have required alteration very frequently—if such things were much in use—as probably the map of Europe of to-day will be quite out of date and worthless in a few months time. Although this line of things would be most interesting and instructive to follow, the writer does not propose to dwell upon it at greater length at the moment, reserving it for another opportunity later on. We desire just now to call attention more particularly to Daniel himself—his captivity, his contemporaries, his character.

We read in the first verse of Daniel 1. “In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it.” If this verse is compared with Jeremiah 25. 1, we find that the fourth year of Jehoiakim was the first year of Nebuchadnezzar, and yet in this verse (Daniel 1. 1), the third year of Jehoiakim, we find Nebuchadnezzar mentioned as king of Babylon. Some readers may be aware that this is one of the points which the so-called higher critics (largely of German origin) make a great deal of in discrediting the authenticity of Daniel. There are at least two ways in which this supposed discrepancy may be accounted for. Frequently in the East during the life of a monarch, his son or successor acted for him, and naturally very often was called king: there is proof of this further on in this book. Again, writers when writing of events long past, often would speak of a certain king as being king, when in reality he was not actually king at the time; as a writer to-day might speak of Edward VII. as king when he was really

only Prince of Wales ; the fact of his being king, as it were, being uppermost in the writer's mind to the exclusion of any thought of dates as to when he rose to that eminence. This is as it may be.

However, to those who are taught of God, in some little measure, these kind of attacks and slurs on the divine Scriptures of Truth seem mere quibbles, but this is not the worst phase of the matter. We shall see as we proceed that there is overwhelming evidence that Daniel lived and wrote between 600 and 500 years before Christ. The blatant audacious and unqualified statements that one sometimes sees to the contrary are very sad. Although the arguments of these "higher critics" concerning this book have been answered abundantly, enough indeed to silence them for all time and to bow them in contrition and humiliation before God, yet no such confession has been forthcoming.

Porphyry, who lived in the third century, admitted that the events spoken of in Daniel are strictly in their historical order, but he being an infidel and not believing, of course, in the direct dealings of God with mankind, got over the difficulties by affirming that the book was written after the events took place.

Of late, however, it is not from avowed infidels that such statements emanate, but from those styling themselves and being called "Reverend," leaders of so-called Christian thought, professors of divinity and so forth ; thus discrediting not only Daniel, but the authority and inerrancy of the words of the Son of God and Son of Man Himself.

Leaving this line of things for the moment, we desire first of all to ascertain when Daniel was carried away into captivity to Bâbylon.

If the chapters **24.** and **25.** of 2 Kings are carefully read, we shall there find three distinct periods when certain, were carried away into Bâbylon. Compare 2 Kings **24.** 1-8 with Daniel **2.** 1 and Jeremiah **25.** Then in the

following verses we read that in the eighth year of Nebuchadnezzar, he took Jehoiachin, this king reigning in Jerusalem only three months. Then in the ninth year of Zedekiah (2 Kings 25. 1) Nebuchadnezzar came against Jerusalem, this eventuating in the final overthrow—the commencement of the desolations spoken of in Daniel 9. 2 and Jeremiah 25. 11. This is an epoch-making period, for up to this time God's ancient people had a national status, being in the Land since the time of Joshua and having a king since the time of Saul.

At the time of this last king of Judah (Zedekiah), who was very wicked, they lost their national status. This is what Christ would have restored, but in a far greater and more magnificent manner than Israel had ever seen before, greater by far than all the glory of Solomon's glorious reign, so much so that the reign of Solomon falls into comparative insignificance. We are well aware, however, that their deliberate decision was, "We will not have this Man to reign over us." In their rejection of their King the kingdom has not been established to Israel yet—thus it is postponed but not abandoned. Jeremiah 27. will be found instructive reading here, for there we see that God gave all the lands into the hands of Nebuchadnezzar. Daniel 9. 27 would seem to suggest that the Beast (Rev. 13.) who will make a firm covenant with the Jews for seven years gives them a kind of national status, but this is broken after three and a half years. We are reminded here of treaty breakers who call them "scraps of paper." Of course this implies that Israel will be back in the Land of Palestine in unbelief. But, ah me! what an awful time is to follow for them before the kingdom that they refused with the King is set up; before Christ comes to sit upon His own throne and takes to Himself His power and great authority. The fiat of God, however, is unalterable, "Yet have I set My King upon My holy hill of Zion" (Psalm 2.).

But to return to Daniel. We have ascertained that it is

from eighteen to twenty years before the final desolation that Daniel was carried away into Babylon. It may be as well to simplify it thus:—

Daniel carried away one year before Nebuchadnezzar came to the throne, one year; Jehoiakim's captivity eighth year of Nebuchadnezzar, eight years; Ninth year of Zedekiah (2 Kings 25. 1), nine years; total, eighteen years.

It is said in the eleventh verse of 2 Kings 24. that Zedekiah reigned eleven years in Jerusalem, but for our present purpose the above will be near enough.

The fourth verse of Daniel 1. raises an interesting point as to the age of Daniel when he was carried away. The A.V. has "children" where we read in the R.V. "youths." In the opinion of the writer, the former gives an entirely wrong impression. The word "youths" in the R.V. is the same word translated "young man" in Genesis 4. 23, and also in a very interesting connexion, 1 Kings 12., "But he (Rehoboam) forsook the counsel of the old men which they had given him and took counsel with the young men that were grown up with him." From 2 Chronicles 12. 13 we find that Rehoboam was 41 years old when he began to reign; consequently it would appear that this word is used for those of some such age. We do not wish to imply, however, that Daniel was so old as that, and there are other considerations which seem to preclude this thought: at the same time he probably was older than some think. But it is hardly credible that he was a mere child, though it is only fair to point out that the word is used for very young children (as in Exodus 2. 3). But here we will leave this point, allowing the reader to think out the matter for himself.

Daniel is mentioned three times in Ezekiel—twice associated with Noah and Job, chapter 14. 14, 21. Ezekiel was contemporary with Daniel, but in another part of the Empire. This is clear from Ezekiel 1. 2, which shows us that it was the thirteenth year of Nebuchadnezzar when

the heavens were opened and Ezekiel saw visions of God. At this time Daniel had been fourteen years in Babylon. In Ezekiel 28. 3 Daniel is mentioned again ; the suggestion and inference here is that Daniel was very wise and a revealer of secrets. This is very instructive and important.

We see then from this that if the book of Daniel is discredited, Ezekiel is discredited as well, both stand or fall together ; but more than this, the unimpeachable veracity of the words of the blessed Lord Jesus Christ, the Son of God, must go besides. This is the most solemn and awful point of the matter. The divine signature and stamp is, as it were, the second time set to the book of Daniel, for hear the words of Him who never made a mistake when He spoke, " When therefore ye see the abomination of desolation, which was spoken by Daniel the prophet " (Matthew 24. 15). It is most appropriate that from these words, we should take the title of our paper.

Though not actually by name, we have Daniel referred to also in that beautiful chapter which has been sometimes called " God's picture-gallery of men of faith " (Hebrews 11. 33), " Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." It is the more obvious that Daniel is referred to here, as it goes on " quenched the power of fire," of course referring to Shadrach, Meshech and Abednego.

We see then that the book of Daniel is inextricably interwoven in the whole fabric of the God-breathed Scriptures.

J. CROSTHWAITE RADCLIFFE.

*(To be continued.)*

## THE PERSONALITY OF SATAN.

## NOTES OF AN ADDRESS.

WE are all of us familiar from very early days with the distinction between persons and things, and so long as we confine ourselves to the visible and tangible creation around us it is only with the lower forms of life that any difficulty can and does arise. But as Satan is invisible and indeed cannot be directly perceived by our senses, it will be well for us to define at once what we mean when we speak of Satan as a person. And first we may say that we do not mean that Satan resembles man in regard to the possession of a body. Certainly Satan has no organism in any way resembling the wonderful body that we possess.

That which characterises a person and distinguishes a person from a thing is the possession of a will. A thing always reacts to external impressions in a manner that is perfectly uniform. It follows rules and laws that we know or that we may know. Whereas a person does not always act in the same way in the same circumstances, the person is variable in behaviour even when brought into contact with identical conditions.

Water is a thing. To use a common expression, it finds its own level, being a liquid subject to the universal law of gravitation. If we know this and a number of other ascertainable facts about water, we can predict exactly how it will behave in given circumstances.

An animal eats when it is hungry and when food is set before it. And a hungry man is like any other animal in this respect. But a hungry animal may refuse food. And this may not be due to the food being unpalatable or the animal being ill. In particular a man, whose personality is more obvious than the personality of lower animals, will at times refuse food because he wills to do so. For a reason in himself he will depart from the normal reaction and remain hungry.

Now if we ignore the lower animals altogether, we have in this variability of behaviour depending upon will, that which marks man off as being a person and not a thing.

Then in the world around us, we ask, are there any persons other than human beings (and lower animals)? That is, are there any persons invisible and imperceptible directly to our senses who take part in terrestrial matters and influence the results of human affairs?

“No,” says the materialist, the atheist.

“Yes, there is a God,” say the Deist and the Theist, with varying degrees of meaning.

“Yes,” says the Christian, “there is a Divine Trinity, and besides angels and the like there is an Evil one whose name is Satan, the Devil, the Old Serpent.”

But Satan is only a principle of evil, says the Anti-Christian deist (Socinian, Unitarian or whatever you will call him).

Our thesis is that Satan is a person and not a thing, and our proof is from the Holy Scriptures. But first let us consider the importance of the subject. If Satan is a mere principle of evil, a mere impulse, men can overcome it, at least in large degree. They can learn to control it as they have learnt to control steam, electricity, patriotic zeal, bloodshed. Certainly human control of these things is imperfect, but it is real nevertheless.

But if Satan is a person, he has—

- (1) age ;
- (2) experience ;
- (3) adaptability of powers ;

and so forth.

Now turning to the Oracles of God, read first *Job*, chapters 1., 2., where we find Satan depicted as a person in the presence of God.

Then turn to *Matthew* 4. 1–11, *Mark* 1. 13, *Luke* 4. 1–13. We have in *Matthew* and *Luke* two accounts which, from their lack of verbal concordance, are, on the rules of human testimony, evidently independent. Here Satan is presented



as vainly tempting the sinless Lord Jesus Christ, the One in whom was no sin, who could not be tempted therefore by evil within. Satan, failing, then leaves Him for a season.

The account of the Devil putting a shameful purpose into the heart of Judas Iscariot and then entering into him to ensure its execution, next comes to be considered; and worthy indeed it is of most attentive perusal as showing the personality of Satan and the bitter hatred of the Lord Jesus that characterises him (Luke 22. 1; John 13. 2, 27). See also Luke 22. 3.

If we turn to Luke 11. 14-26 we read of Beelzebub, who, if he is not Satan, is another malevolent person. Note that we have here Luke the physician and man of letters giving an account of what he knew to be true (see the introductory words of the Gospel). His witness as to the Lord's words is none the less valid because he did not hear them himself. For he took special pains, he tells us, to ascertain the truth of what he recorded.

In John 6. 44 Satan is called the father of lies. Now we know that new lies are being invented continually to meet the varying and clamant needs of those who tell them. The father of lies is thus evidently a being of years and ever-growing experience. Compare with this the expression in Ephesians 6. 11, where we read of the wiles of the Devil. How could an evil principle have wiles? It is absurd. See also Ephesians 4. 27, 2 Corinthians 2. 11, 11. 3, all of which agree in showing that the Devil is a cunning, wicked person.

By reading side by side Hebrews 2. 14 and 1 John 3. 8 we find that Christ came to bring the Devil to nought and to bring his works to nought—a person again.

And now we come to what Peter and James have said, inspired by God such words to say (1 Pet. 5. 8; James 4. 7): “Be sober, be vigilant; your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom withstand stedfast in your faith.” “Resist

the Devil and he will flee from you." Does the flesh flee from us when we resist it? Who does not know the unconquerable pertinacity of the enemy within? But Satan does flee when manfully resisted, though he will likely return with fresh temptations and renewed energy. Well for us if we use the interval to recruit our strength where alone we can.

Satan is a mighty person who wars a relentless war against men and against God. He is allowed a measure of success; and woe to those who are deceived thereby. He will presently be bound and cast into Sheol, and after a remand of one thousand years he will manifest himself as the same unrepentant enemy of God and man that he has been for thousands of years already (Rev. 20.). But into the Lake of Fire he will assuredly be cast, there to be tormented for ever, with the beast and the false prophet, and with those whom he and they have deceived and lured to their doom.

Note carefully the words of Revelation 20. 10: "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." This clearly demonstrates that these three, the Devil and the beast and the false prophet, are real persons who will together suffer the judgment of eternal fire. It is after the beast and the false prophet have been in the Lake for a thousand years that Satan is cast in, and the words are, "they shall be tormented."

Let us not be deceived, nor underrate the awful power and fearsome cunning of our Great Adversary.

## Question and Answer.

**Question 3.**—*Seeing that the high-priest on the day of atonement could not enter into the most holy place without blood, in what way did the Lord Jesus Christ enter into heaven, of which the holy place was a type? Was it actually with His own blood, or by virtue of His blood? If the latter; when and how was the mercy-seat sprinkled, seeing that the Lord Jesus Himself was the true Mercy-Seat?*

**Answer A.**—“Christ having come (that is, having publicly approached unto God), a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the Holy Place, having obtained eternal redemption” (Heb. 9. 11, 12).

The high-priest of old, being compassed with infirmity, was bound by reason thereof to offer for his own sins as well as for the sins of the people. What he did on the great day of atonement was but a shadow of the good things to come. Apart from his office, he himself added nothing to what he did. In himself, he was imperfect. But the blood which he literally carried into God's presence and sprinkled on and before the mercy-seat was the blood of victims with which he and the people were, in God's sight, identified. Yet how very different all this was to the expression “through His own blood.” The tabernacle and its furniture were copies of the things in the heavens. The blood that the high-priest thus brought into the Holy of holies, together with the censer and the sweet incense, indicated that a work had been done at the copper altar. But it was a work that needed to be repeated. There was a remembrance made of sins year by year. Its true value lay in the good things to which it always pointed. The work of the Lord Jesus Christ upon the Cross is of such infinite and eternal value that it needs no repeating:

it is everlastingly efficacious. "Christ died for our sins according to the Scriptures." Every scripture that demanded a victim and called for the shedding of blood He has fulfilled. Settled and eternal peace is the result of what He has done. Concerning all those who have placed faith in Him, God has said, "Their sins and their iniquities will I remember no more." Blessed contrast to the remembrance which was made of sins year by year!

When the high-priest passed through the tabernacle, he carried a vessel containing blood—not his own. But the Lord Jesus Christ—Himself the precious and priceless Victim—having been raised from the dead, the duly appointed and perfected Priest, is viewed publicly approaching unto God, through the greater and more perfect tabernacle, by the way which He dedicated for us, a new and living way, not literally carrying a vessel containing blood—for that is now unnecessary—but carrying essentially in Himself all that is necessary to satisfy to the uttermost all God's requirements, and all our varied need. He has entered heaven by virtue of His once offered Sacrifice for sins for ever, and we understand that it is by virtue of His own intrinsic holiness, and of His blood thus shed once for all, that God pronounces the heavenly things as having been cleansed, just as also He beareth witness to us that our sins and our iniquities will be remembered by Him no more.

What we have written only touches upon the entrance of the Lord Jesus into heaven. It does not touch at all upon His present ministry or the like. The language of many of our precious hymns is borrowed from the types and applied of course to the Great Antitype.

N. D. W. M.

**Answer B.**—In Leviticus 16. 3 Aaron was told to come into the holy place with a young bullock for a sin-offering and a ram for a burnt-offering, but nobody thinks that these animals were to be actually brought within the veil. A

little reflection leads to quite another conclusion. The victim's blood was shed at the copper altar (Lev. 17. 10). By virtue of this the high-priest could enter the holy place. The blood he carried in with him was the evidence and token of the life sacrificed at the altar. Thus the high-priest entered into the typical holy place by virtue of blood not his own. This corresponds with the entrance of the Lord Jesus Christ into heaven itself, which He did by virtue of His own blood, shed when He offered Himself to God. His blood-shedding formed the foundation and right of His entrance.

It must not be supposed that the Lord entered heaven bearing with Him some part of that material blood which was shed on earth for us. This way of thinking comes of pressing the analogy of the earthly high-priest unduly, of an endeavour to maintain comparison between type and antitype where none is intended, forgetting that the type is not the very image of the thing typified. This way of thinking is fraught with misconception, false assumption, and dangerous consequences.

Now, the blood is the life. This was actually poured out for us on earth when the Lord Jesus Christ died. He died the One for the many, to redeem, cleanse and consecrate to God. Having died He lives again. His present life in glory follows His resurrection and exaltation.

W. S.

**Answer C.**—Our Lord Jesus Christ did not enter into the holy place with His own blood in any literal sense at all. Hebrews 9. presents Him as High-Priest of a greater and more perfect tabernacle, who has gone inside the veil there to appear before the face of God for us. The Spirit brings before us the old and the new by way of contrast and comparison. The contrast is, that the high-priest went into the Holiest once a year with blood which had first been offered in sacrifice for himself for his own errors and the

sins of the people. But our peerless sinless Lord was the Offerer and the Offered, Sacrifice and Priest, who had not to offer for Himself but for us. This is the chief thought, that whilst the high-priest of old went in with the blood of others (bulls and goats), it was characteristic of our High-Priest that He went in through His own blood, having shed it for us, as the word says "having obtained eternal redemption for us." On account of His deity and perfect sinlessness, He could have gone inside apart from shedding His blood, but without us. Like the Hebrew servant of old, if He came in with His own body, He could have gone out with His own body. But He, as the true antitype, said, "I love My Master, I love My wife, I love My children; I will not go out free." And as the perfect burnt-offering He voluntarily offered Himself by the eternal Spirit without spot unto God. Therefore, we repeat, it was characteristic of Him that on the basis of His own shed blood for others He entered inside; saluted by God as a Priest for ever, having the eternal abidingness of Melchizedek, and all the glory, beauty, affection and sympathy of which the Aaronic priesthood was a type.

The literal sprinkling of the blood on the mercy-seat, of course, was only a type of Him who is the true mercy-seat—the propitiation before God for us, with the indelible marks of the altar upon Him, the wounds in His hands, feet and side, and in righteousness we are accepted in Him, in the full value and eternal efficacy of His precious shed blood on the Cross, and through our High-Priest we enter in for worship, praise and prayer.

We would advise the questioner prayerfully to study Leviticus and Hebrews.

**Question 4.**—*Which is the correct rendering of Romans 14. 10: "Judgment seat of God" (R.V.), or "Judgment seat of Christ" (A.V.)?*

**Answer.**—In answering this question we propose to cover a rather wider field than is perhaps necessary, as we think it very desirable that Christians should be rightly informed as to the underlying principles.

The variations in the text of the English New Testament introduced by the Revisers of 1881 are naturally divisible into two main classes, namely, differences of reading and differences of rendering. It is very important to distinguish between these two kinds of difference, except for those who are content just to accept the R.V. exactly as it stands (a very wise procedure for most people, there is no doubt).

It must be remembered that the original writings of the apostles and others through whom the New Covenant Scriptures were given us, have in all probability perished long, long ago. The two oldest known Greek manuscripts were written in the fourth century, two others in the fifth century, and others in the sixth century and onwards. In the course of copying manuscripts, before the invention of printing, mistakes were inevitably made and consequently variations in the readings of these manuscripts are found, and though the number of very important errors of transcription are few, the total number of variations is very considerable.

The work that culminated in giving us in 1611 the excellent English Bible known as the Authorised Version was all accomplished at a time when the older manuscripts were unknown and the principles of textual criticism had not been studied. As the Revisers say: "Nearly all the more ancient of the documentary authorities have become known only within the last two centuries, some of the most important of them indeed within the last few years . . . it has long been the opinion of all scholars that the commonly received text (that is, Greek Text) needed thorough revision; it is but recently that materials have been acquired for

executing such a work with even approximate completeness" (Preface to Revised Version of New Testament, dated 1880).

It is possible now in a vast number of cases to state as a positive fact based on incontrovertible evidence that the Greek text used by the Revisers correctly represents that written by the original inspired writers and that the Greek text that the 1611 translators used was imperfect. The passage cited in the question is one of these cases, namely a question not of translation (or rendering) but of reading—"θεου, Theou," "of God," being the reading of all the reliable authorities.

When it is a question of translation or rendering, it may be freely granted that the Revisers have accomplished their task very well. In the Authorised Version the sense of the original Scriptures is most excellently done out of the original into our common tongue wherein we were born. But the Revisers have in a great many cases materially improved the sense by their corrections. Being scholars, and knowing the English tongue as well as the original, they have in general given us a reliable rendering of the original.

They have happily been preserved from spoiling the Bible by what are called "literal translations," of which it is too often true, as one has said, "A literal translation is a bad translation." At the same time it must be conceded that translation is in some cases a matter of judgment and opinion, and that therefore differences of rendering have not always quite the same certainty of correctness that we may rely on in many or most of the cases where it is a matter of the reading of the Greek text.



## THE OLD PATHS.

IN the February issue of this magazine we had brought before us under the title "The Communion of Saints" that which we believe to be the highest possible kind of fellowship, namely, fellowship concerning the Person of the Lord Jesus Christ. Other matters of Christian fellowship wax or wane in importance according to the measure in which they affect the glory of that Peerless One.

Fellowship in regard to the person of the Lord is the proper basis of fellowship in all else of God that it is possible for His children to have and hold in common. Christians must first be of one mind regarding the person of the Lord Jesus Christ before they may rightly be considered as true yoke-fellows in divine service. How unspeakably blessed are those who have known the mercy and power of God as Paul knew it, and can say as he did: "It was the good pleasure of God . . . to reveal His Son in me"! (Gal. 1. 15, 16). But, soul-saving and soul-satisfying as that revelation is, it must not be regarded as constituting all that God has to reveal, either of the person or of the things of the Lord Jesus Christ. The words of the Lord Himself as recorded in Acts 26. 16 are definite upon this point:—"To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me, and of the things wherein I will appear unto thee."

In the enjoyment of that first glorious revelation the apostle was not the one to say—

"Here my willing soul would stay  
To sit and sing herself away."

No, indeed. Hear him, the prisoner in Rome as he writes to the Philippians, with many years between him and the time of the first revelation. What does he testify as to his knowledge of the Lord Jesus Christ? "I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord" (Phil. 3. 8). In the power of that know-

ledge he had gladly suffered the loss of all things. How real, how satisfying it must have been! Yet there was room for development, room for progress, room for a fuller and more perfect knowledge, and that it is so, verse 10 of this same chapter puts beyond all doubt. "That I may know Him." The truth is, that all knowledge of the Lord Jesus Christ is intended to whet the appetite for a greater knowledge. It is well to know Him as the One who satisfieth the longing soul, but we hesitate not to assert that such knowledge cannot be enjoyed in fellowship with God where there is no longing to know Him better.

To some it may appear strange to suggest that a believer may be in the first stage of a backsliding state who confesses to being satisfied with the knowledge he has of the Lord Jesus Christ. Are there not many children of God who sing—

"Now none but Christ can satisfy,  
None other name for me,"

but who manifest by their attitude toward His commandments that this confession of Christ as the only One who can satisfy, and this avowal of His name as the only name to be cherished, are to be understood with reservations. Is it consistent to sing such words and yet evidently to find Christ so unsatisfying that recourse must be had to the picture palace, the football field, or other place or kind of amusement to cause the time to pass pleasantly? What value can God attach to such a song on the Lord's Day if, on other days of the week, it is the world's songs that fill the mouth; the world's affairs alone that occupy the heart?

Are such children of God ignorant that God has said that the friendship of the world is enmity with Him? (James 4. 4). Have they never read, or reading have they failed to understand, the import of the divine command—"Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5. 11)? Has it been in vain, so far

as they are concerned, that in loving entreaty the apostle Paul has written "I beseech you . . . by the tender mercies of God to present your bodies a living sacrifice. . . . And be not fashioned according to this world but be ye transformed by the renewing of your mind that ye may prove what is the will of God" (Rom. 12. 1, 2) ?

Does some one say : " All this has no special voice to me. It is true I sing, and right glad am I that I can sing,

" ' Now none but Christ can satisfy,  
None other name for me,'

but it is not true that I sing the world's songs. I do not go to the picture palace, or other place of amusement, nor to the football field. I do not seek the world's pleasures nor conform to the world's ways, but I seek rather to walk as a child of God should walk, in the footsteps of the Lord Jesus." Thank God if it is so indeed, but let me enquire further : In your seeking to walk in the footsteps of the Lord Jesus Christ how has it affected you that He, who bought you with His blood, once stood by the River Jordan (whither He had come to be baptised by John, who would have hindered Him) and said, " Suffer it now, for thus it becometh us to fulfil all righteousness " (Matt. 3. 15) ? " I have no fellowship with the unfruitful works of darkness," you say, but what about this act of righteousness ? Has it been left unfulfilled ? Do you deem non-essential or unimportant that which the Lord Himself regarded as so essential that apart from it all righteousness could not be fulfilled ?

How differently, too, the apostle Peter viewed the matter of water-baptism from the way many children of God view it in this day, his procedure with those who had received the Holy Spirit in the house of Cornelius makes very plain. In Acts 10. 48 we read, " He commanded them to be baptised." There was no thought with him : " Oh, they are saved now : they have received the Holy Spirit ; they are going to heaven and there is no need for them to be

baptised in water; the all-important baptism has taken place." Far from such things being in his mind it was because they were saved, because they had received the Holy Spirit and were truly going to heaven that he gave the commandment for their baptism in water, thus showing that he who affirms that baptism in the Spirit only is the important matter and makes baptism in water of no importance at all affirms what is contrary to the Holy Scriptures. Because of their faith in the Lord Jesus Christ, God had cleansed the hearts of those believing Gentiles (Acts 15. 9), and Peter believed them, as well he might, to be disciples with whom he could fulfil the terms of his Master's charge: "Go ye therefore and make disciples of all the nations, baptising them"; and so "he commanded them to be baptised." "None other name for me" do you sing, and yet if you have not publicly proclaimed your subjection to Christ as your only Lord, by being baptised in water, that blessed name of the Father, of the Son and of the Holy Spirit has not been named upon you according to His will (Matt. 28. 19). Ought you not to cease singing, in your disobedience—

"Thy will be done"

and sing instead—

"My will be done"?

But this article may be read by one who is able to say: "Thank God there is no need to change this hymn to suit my case, because I have been baptised." Well, friend, to you I would say that if we trace still further the footsteps of the Lord Jesus Christ, in which all children of God should seek to walk, we find Him one day in the Temple at Jerusalem. A sight has met His gaze that has roused His holy indignation. A scourge of cords is in His hand. That which He holds dear to His heart is being debased. His Father's house is being turned into a house of merchandise; that which was to be the house of prayer for all

nations is being made a den of robbers. Profits, not prayers, bring many hither. With burning zeal for the sanctity of that place He takes the scourge and drives forth the oxen and the sheep. He pours out the coin of the money-changers and overturns their tables and commands the owners of the doves to take them hence. His disciples remembered that it was written "The zeal of Thine house shall eat Me up" (John 2. 17). What place has the house of God in your heart and life, beloved child of God? Have you yet learned that it is the desire of God that His children should be found in His house, yea more, that like the Lord Jesus they should have zeal for His house?

There are two passages of Peter that make it very plain that the house of God of this day is not a building of stone or wood, a material inanimate structure. 1 Peter 2. reads "To whom coming, ye also as living stones are built up a spiritual house"; and 1 Peter 4.: "The time is come for judgment to begin at the house of God, and if it begin first at us." Peter and those in fellowship with him at that day constituted the house of God. The doctrine of the apostles has been preserved for us to-day that, coming to the hearts of God's children in the power of the Holy Spirit, it might work within them, causing them to will and to do of His good pleasure. It enjoins the observance of all His commandments. It prohibits the selection of choice portions as right and necessary and the rejection of other portions as optional or unnecessary.

Of course we must discriminate between that which applies to the present dispensation and that which is for other dispensations. There is need that the word of God be rightly divided. The doctrine for this dispensation was a matter of gradual disclosure according to the need that arose in connexion with the primitive churches. But in the light of God's unerring wisdom and unlimited foreknowledge we are precluded from entertaining any idea of

inadequacy in the provision made for guidance from the Word in the varied needs of our own day and time.

Let it be remembered, however, that it is still true that the secret of the Lord is with them that fear Him. It is the fear of the Lord that brings spiritual insight; not intellectual acumen. The Lord Jesus could say to His Father "Thou hast hid these things from the wise and prudent and hast revealed them unto babes." We do not, however, undervalue intellectual power. When this is combined, as in Paul's case, with the fear of the Lord, how desirable it is, and how effective! "He that willeth to do His will, he shall know of the doctrine." "If any man think himself a prophet, or spiritual let him acknowledge that the things that I write are the commandments of the Lord."

It is altogether a mistake for any to introduce Paul as a witness against disciple baptism because he wrote to the Corinthians "Christ sent me not to baptise but to preach." That he did baptise personally when the circumstances required it the same letter proves. "I baptised . . . Crispus and Gaius." He himself had been baptised and he, more than any other, has been used of God to set forth the deep spiritual teaching connected with baptism in water. Paul's words to which we have referred can no more be rightly adduced as an argument against baptism than can the statement with reference to the Lord Jesus: "Now Jesus Himself baptised not, but His disciples." The Lord's words to John, already cited, forbid that He should be thought of as doing anything else than establishing the practice. The great commission too has a weighty voice to such as have an open subject mind to learn the will of God. And was not Paul the responsible leader of the work in Philippi? Here Lydia and her household, the jailer and his household were all baptised. So in Corinth, where, departing from his usual custom to allow others of his co-workers to do the work of baptising the disciples that he had made, he personally baptised Crispus and Gaius and

allowed others to baptise “many of the Corinthians” (Acts 18.).

Beloved child of God, it will not release you from your responsibility to do the Lord’s bidding that Mr. So-and-so through whom you were saved, or to whom you look up as a Spirit-taught Christian, says that baptism is not essential, or that it does not matter with whom you are associated in church fellowship. You had an individual responsibility as a sinner to hear and believe for yourself. You have an individual responsibility to hear now the Lord’s commands and to do the Lord’s commands. The Lord Himself was baptised. The Lord was zealous for His Father’s house. Shall His example be lost upon you?

J. P. A. TAYLOR.

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### SUFFERING.

SUFFERING springs from at least three sources. The first and, shall we say?, the lowest phase of suffering comes from *within*. It follows as the inevitable result of our own foolish sowing; it obeys the great law that whatsoever a man sows, that shall he also reap. It may be, perchance, a word or act, the work of a moment, but it bears in its train years weighted with grief and sorrow, the “bitter harvestings of error’s fruit.” How true are the words of the poet—“Years cannot atone for one reckless action done.”

The next phase of suffering comes from *without*. It follows as a result of our faithfulness to Christ. It is the heritage of the Christian—“For to you hath it been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf.”

The closer our walk with God, the more we seek to follow in the Lord’s steps, the more intense and bitter will be our suffering for righteousness’ sake. We shall experience somewhat of what the Psalmist knew:—

“My soul is among lions;  
I lie among them that are set on fire,

Even the sons of men, whose teeth are spears, and arrows,  
 And their tongue a sharp sword.  
 All the day long they wrest my words ;  
 All their thoughts are against me for evil.  
 They gather themselves together, they hide themselves,  
 They mark my steps."

Such sufferings, calls for endurance, faithfulness, devotion  
 of heart and consecration of will to our Lord Jesus Christ.  
 As Frances Ridley Havergal has put it :

"Look to Him and faith shall brighten,  
 Hope shall soar and love shall burn,  
 Peace once more thy heart shall lighten,  
 Rise, He calleth thee, return.  
 Be not weary on thy way,  
 Jesus is thy strength and stay."

But there is still a higher phase of suffering ; it does not  
 come from within, it does not come from without, it comes  
 from *above*. It is that phase of suffering that Job spake  
 of, when he said :

"When He hath tried me  
 I shall come forth as gold."

It is the disciplining, scourging hand of God. The  
 Psalmist knew it, when he said :

"Day and night Thy hand was heavy upon me."

When he could speak of "the bones which Thou hast  
 broken" did he not cry:—

"O Jehovah, rebuke me not in Thine anger,  
 Neither chasten me in Thy hot displeasure.  
 Have mercy upon me, O Jehovah, for I am withered away :  
 O Jehovah, heal me ; for my bones are vexed ?"

This is indeed the refining, purging hand of a loving Father,  
 as it has been beautifully expressed : "The deepest suffering  
 may be the condition of highest blessing, the sign not of  
 God's displeasure, but of His tenderest love."

Good will it be for each one of us if we can truthfully  
 say in the words of the poet:—

"I would not miss one sigh or tear,  
 Heart pang or throbbing brow ;  
 Sweet was the chastisement severe  
 And sweet the memory now."

A. F. ANDERSON.



## Correspondence.

ARTICLES appearing in this magazine do not as a rule provoke correspondence. The article, however, in our January issue, entitled "The War," has been the occasion of letters from various quarters—all expressive of hearty agreement, save one.

We have no personal knowledge of the gentleman responsible for the latter, but we wish courteously to acknowledge his communication and respond to the suggestion made in his closing remark—"Perhaps Mr. Elson may yet have something to say, Job 36. 2." Our reply, however, must be limited, our space is insufficient to print our correspondent's letter and to reply to it in detail.

Our friend alleges that we are entirely one-sided in "Setting down 'Modern Thought' as being a national sin first and foremost meriting divine retribution," while we say nothing about the sins of "Intemperance, Uncleanness, Selfishness . . . ."

In replying to this, perhaps the remark made by our friend may be appropriately applied to himself—"I am inclined to believe that the aim has not been willingly to misrepresent." It is a fact, however, that our friend has ignored certain of our explanatory passages and their necessary connexion. Conspicuously enough, our January article begins, "The article bearing the above title (The War), which appeared in the September issue of NEEDED TRUTH, was written with an entirely practical object, in accordance with which one aspect only of the situation was dealt with"; afterward we intimate our intention to continue the same procedure, saying, "Again, therefore, are we constrained to leave other matters—very reluctantly, but . . . we must devote our pen to an effort supplementing what we aimed at in our previous article."

Thus the connexion between the two articles and the continuity of view and purpose are established, and we may be pardoned for saying that no competent and impartial critic would have ignored this and failed to consult the earlier article. Had our friend turned to the last named, noting well the introduction, he would have found it to be in consonance with the following on page 267: "If space permitted we might speak of various things which call for national humiliation and repentance, but in our lack of space to speak diffusively we concentrate on what we believe to be the most serious thing, viz., the large measure in which the British nation has turned away from the Word of the Living God."

Thus it will be seen that we disavowed any intention of writing on the subject in an all-round manner, and clearly defined the one aspect and one object before us; consistently with which our subsequent reference to "Salient features of evil in the leading nations involved" was limited to the scope of our avowed design. With this design our correspondent evidently has no sympathy: we regret to have to say this, but it is perfectly clear from his letter,

which contains no word of condemnation for the terrible evil with which we specifically deal. True, he says in one place, "I am not attempting to discuss the rightness or wrongness of Modern Thought." This, however, is discounted by the following statement: "In the present writer's judgment the attitude displayed (that is, our attitude, see paragraph 2 of this article), seems to resemble somewhat that of those of whom it was said, 'Pay tithe of mint, and anise and cummin and have omitted the weightier matters.'" Thus it is perfectly clear that our friend regards the social evils of Intemperance and so on, as weightier matters than the blasphemies of Modern Thought! Now we fully admit that Intemperance and the other vices named are evil and only evil; but deliberately to magnify such evil above the monstrous iniquity of Modern Thought reveals where our impartial critic really is. How ironical if we said: The man in the street who commits the sin of intemperance is a grievous sinner, but the man in the pulpit who commits the blasphemy of denying the eternal deity and spotless humanity of Christ is a good Christian; the curse of the public-house is with the abandoned drinker, who thereby comes to poverty (Prov. 23. 21); but the blessing of "The Church" is with the "Rev." thinker (Modern Thought) who therefrom derives a handsome salary.

We admit that our critic has not in so many words justified Modern Thought, but significantly enough he does not condemn it; and what is the fair and lawful inference from the condemnation passed upon our attitude in likening it to that of those who tithe mint and anise and cummin? It is vain to plead neutrality, nor indeed is neutrality permissible in relation to the iniquity of Modern Thought. Fancy a Christian being neutral where his Lord is blasphemed in this way—"The Virgin Birth is incredible, Jesus was born into the world in the ordinary way" (says Mr. R. J. Campbell). Should not such a revolting statement call forth abhorrence and disgust from every one who names the Name of the Holy One of God? Are we to regard as sincere and devoted Christians those who tolerate Modern Thought and remain in association with its exponents? Scripture replies, "Let every one that nameth the Name of the Lord depart from unrighteousness" (2 Tim. 2. 19). Surely sincere and devoted Christians will evidence their loyalty to the Lord Christ by separation from the evil and by testimony against it. Only the other day we came across two such testimonies by persons of whom we have no personal knowledge whatever. The first writes thus: "The record of our national sins has come up before God, we have denied the divinity of the Son of God in many pulpits of our land, we have denied the inspiration of the Word of God in our seats of learning—the Word that God says is established in heaven we have sought to undermine on earth, and in this we have sinned against the Lord. The great fundamental truths of the fall of man, and of the punishment of sin either in the person of the sinner or

his Substitute, have been denied, and in this denial we have sinned against the Lord." The second writer says: "We see His written Word torn to shreds by those who profess to teach it." For these and all similar testimonies we are truly thankful, but how few they are comparatively!

If, however, there be countless numbers of sincere and devoted Christians whom, our friend says, we have left out of account as being unworthy of notice, we hope their voices will soon be raised in such clarion-like testimony as to bring home to us the sin of omission suggested by our correspondent; and may his own voice be conspicuous in such testimony!

Having already exceeded the space properly at our disposal, we must conclude with a final word in reply to an amazing allegation made by our correspondent as follows: "To say that to-day a man can deny the Holy Scriptures and every article of the Faith as revealed therein and yet retain his office and standing in the 'Christian Ministry,' is to say what is, simply not true." It is almost incredible that this charge of untruthfulness should be made against us in the face of proof most conspicuously and definitely given in the passage immediately following the assertion which we made, as follows: "Take for example Mr. R. J. Campbell of the City Temple, he has publicly affirmed that the Bible is to be treated as any other book, it has no binding authority on the conscience. Christ, he says, was a purely human being, the Virgin Birth is incredible, He was born into the world in the ordinary way. The only sense in which He died for sinners, he maintains, was that in which any martyr for truth and righteousness has died for the sake of his mission. The Resurrection of Jesus, he declares to be entirely undemonstrable from the known facts of experience, and the New Testament accounts of it are mutually inconsistent. . . . All this and much more has been avowed and taught by Mr. Campbell; yet his place and office as a 'Christian Minister' has been publicly and officially upheld by the Ministerial body representing the Denomination to which he belongs. Crowds listen to his ministry with admiration and applaud his writings to the echo."

The above are matters of mere common knowledge to all conversant with Mr. Campbell's writings and speeches; and his recent welcome by a representative company of so-called Ministers without his retracting any of his God-dishonouring doctrines was duly chronicled in the Press. In the face of this, what becomes of the charge of untruthfulness levelled against us? It simply recoils on the head of him who made the charge (and who subscribes himself—"Yours for the truth"! ). We say this with no improper feeling; our friend wrote us as an avowed critic, we have answered him accordingly; yet we trust with no discourtesy nor unkindness, and perhaps we may suitably conclude with a reminder of the words of the beloved apostle—"Little children, it is the last hour;

and as ye heard that antichrist cometh even now have there arisen many antichrists; whereby we know that it is the last hour . . . as for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father." "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works."

HENRY ELSON.

## LESSONS FROM THE WAR.

*(Continued from page 33.)*

NINTHLY, we will briefly consider different phases of the spiritual warfare whereof we speak. We are exhorted to "fight the good fight of the Faith" (1 Tim. 5. 12), and also to "war the good warfare" (1 Tim. 1. 18). This brings to our notice several scriptures which suggest military phraseology.

(a) "Let us not sleep, as do the rest, but let us watch and be sober" (1 Thess. 5. 6-8.)

Matt. 26. 40, is sadly instructive here. To keep a good look-out for the enemy is at all times essential in warfare. And sobriety is needful. To be intoxicated while professedly wearing the King's uniform is a disgrace. Let us not forget that to the soldier of Jesus Christ intoxication is a real danger. It is possible to become intoxicated with pleasure, or with fleshly lusts which war against the soul, or with worldly lusts—things which soothe the unwary into a slumber and a sleep which ultimately produce poverty (2 Tim. 4. 10; 1 Pet. 2. 11; Tit. 2. 12; Prov. 24. 33, 34).

(b) "Guard the deposit which is committed unto thee" (1 Tim. 6. 20, R.V.M.).

"The good deposit which was committed unto thee, guard through the Holy Spirit who dwelleth in us" (2 Tim. 1. 14).

To be on guard is at all times an onerous duty. Vigilance

is imperative. Do we realise that God has committed something into our keeping? And this is nothing less than "The Truth"—"The Faith." A priceless deposit. Paul said, "I know Him whom I have believed, and I am persuaded that He is able to guard that which He hath committed unto me (my deposit), against that day" (2 Tim. 1. 12, R.V.M.). This was when the moment of Paul's departure had come, and he was charging Timothy for the last time. He knew the Lord and was persuaded that the Lord would Himself guard His truth. And so He has, through dark centuries until now, when the Truth in all its purity may be known, and bought, and obeyed, and held for Him. What a glorious privilege and opportunity are thus presented. Yet, at the same time, solemn is the responsibility.

(c) "Contend earnestly for the Faith which was once for all delivered unto the saints" (Jude 3).

Is it a priceless deposit did we say? Then it is surely worth struggling for. And we are to struggle earnestly. It is the Faith—not a part only, but the whole. All that God has in grace revealed. One of the great menaces of the present war has been the spy system of the aggressors. Tempting bribes have been offered and taken. No effort has been spared to bring about the sale of information calculated to be of use to the enemy, and in some cases, alas, it has thus been obtained at a price, and then sold for more. "Buy the Truth, and sell it not" (Prov. 23. 23), is in keeping with Revelation 3. 18. It costs something to buy, and it cannot be bought anywhere and everywhere. "Buy of Me" is the divine direction. "Buy the Truth, and sell it not" is the word of the Lord to us, no matter what the inducement of the great Foe may be. His offer is always calculated to fill the eye and heart with this age of which he is the god, and never with eternity; and is at the same time always in keeping with the disposition of the one with whom he seeks to barter. Thirty pieces of silver may

suffice in one case. But he will not stop at all the kingdoms of the world, and the glory of them, if he thinks perchance there might be a possibility of success. Having actually tried to tempt the Lord Himself from the pathway of God's choice, he will stop at nothing. Beware therefore.

(d) "I am set for the defence of the Gospel" (Phil. 1. 16).

So said Paul. The thought here is not that of aggression. It is the defensive rather than the offensive. The adversary in his boldness would wrest from his grasp all that the soldier holds dear. In a bygone day, Shammah stood in the midst of a plot of ground full of lentils. Others fled, but "he stood . . . and defended it, and slew the Philistines: and Jehovah wrought a great victory" (2 Sam. 23. 12). Shammah recognised that even the plot of lentils was part of the inheritance of Jehovah's Anointed, and for David's sake he held the position against overwhelming odds.

(e) "Resist the Devil, and he will flee from you" (James 4. 7).

In warfare generally, the aggressor likes to have things all his own way: resistance is one of the things most of all feared. When the resistance is both dogged and persistent, then it ends, oftener than not, in the rout of the enemy. It is just so with the Devil. He gloats over being an adversary of the Truth, a resister of all that pleases God, and yet he hates to be resisted. If the resistance is as it should be, "stedfast in the Faith," then he will flee. There cannot be any doubt about it, for the Word declares it.

This brings us to our—

TENTHLY, and here we will begin to draw our lessons from the great war to a close. Our Foes have yet to be considered: The World—The Flesh—and The Devil.

#### THE WORLD.

"Whosoever therefore would be a friend of the world maketh himself an enemy of God" (Jas. 4. 4).

By way of illustration—could we imagine for one moment that the British soldier, while the battle rages, would go over to the ranks of the foe, and thus deliberately make himself an enemy of his King and Country? And yet here we are confronted with the possibility of the child of God—the soldier of Jesus Christ, going over to the enemy deliberately, and thus making himself an enemy of God. Well may John write, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2. 15–17). With Paul it should be ours to say, “the world hath been crucified unto me, and I unto the world.” We fear that separation from the world and worldliness is not having the place in many hearts that it should have. Let us not forget that the great Samson, when he played with temptation, and eventually allowed the seven locks of his head to be taken from him (that which indicated his separation unto the Lord), then became weak, just like other men—“his strength went from him.” There are many such to-day, who, Demas-like, are no more upon the field of battle. They are in the enemies’ ranks, “having loved this present world.” It is only becoming on our part that we keep ourselves “unspotted from the world.”

### THE FLESH.

In many ways the flesh is our worst enemy, because it is always prone to pander to our other enemies—the World and the Devil. Its great citadel is “an evil heart.” It is well when we have each learned and can say with the apostle, “I know that in me, that is, in my flesh, dwelleth no good thing.” Not even the one tiny “good spot” so many speak about to-day, which may eventually be “licked

into shape," for God. No! "No good thing" is the divinely enlightened conclusion. The flesh is like a daughter of the horseleech. It cries continually "Give, give." It is restless, and never satisfied, and its citadel, which is "deceitful above all things" (Jer. 17.) and can only be cleansed by faith (Acts 15.), is ever ready to disbelieve God, and to become hardened by the deceitfulness of sin. It is not every one, we fear, who knows "the plague of his own heart" (1 Kings 8. 38). We are exhorted to "abstain from fleshly lusts, which war against the soul" (1 Pet. 2.). For "the mind of the flesh is death . . . the mind of the flesh is enmity against God" (Rom. 8.). "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye make to die the doings of the body, ye shall live" (Rom. 8.). "Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5.).

#### THE DEVIL.

Many people do not believe in a personal Devil. We can only say, Alas, for such! "The Son of Man came to seek and to save that which was lost" (Luke 19.). The Father seeketh for true worshippers (John 4.). And "the Devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5.). The contrast here is striking. The Devil is presented as a roaring lion. Raging; stoning; imprisoning; throwing to the wild beasts; beheading; burning; and torturing in other ways, it is no wonder that Peter describes him thus. Even when writing his epistle he speaks to his fellow-Christians about the fiery trial among them. And yet the noble army of martyrs, our beloved fellow-soldiers of those bygone days, witness with one voice that "in all these things we are more than conquerors through Him that loved us." "The Lion that is of the



tribe of Judah, the Root of David, hath overcome," and He is our help.

In the Devil, the lion character gives the black side—hateful and fierce, and seeking to terrorise. Yet, strange as it may seem, he comes often in a guise more to be dreaded. White and beautiful, he is seen at his very best—which, of course means his very worst—when he is heard quoting Bible words. Thank God for the measure in which "we are not ignorant of his devices." In his craftiness he beguiled Eve, and he has ever had many dupes whom he first deceives and then teaches to "fashion themselves into apostles of Christ. And no marvel, for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works" (2 Cor. 11.). "As ministers of righteousness." Such do not preach vice, or wickedness as men speak. The very opposite is the case. They set forth everything that is conducive to the development of man by nature; but there is behind it all, the total rejection of what God has said regarding the fall and the depravity of the human race; the subtle denial of Christ's divinity; and also of the divine inspiration of the Sacred Writings; as well as the denial of the need of the blood of Christ to atone for sin. These and many such like fundamental truths, which are inseparably bound up with the glory of the Triune God, are denied. And all along the line the Devil presents his counterfeit as against the plain untarnished Truth of God. Let us, then, learn to be on our guard, not only against the fiery darts of the Evil one; but also against the insidious poison which may be proffered us in a casket of fine gold and may seem stamped with the very hallmark of Truth "Prove all things" is the divine exhortation, and "hold fast that which is good."

N. D. W. MILLER.

(To be concluded.)

## Five and Twenty Years Ago.

AN EXTRACT FROM *NEEDED TRUTH*, VOLUME II, NUMBER 2.

ON turning to the first epistle of Paul to the church of God at Corinth, we find in the Spirit-breathed words a remarkable introduction to the epistle (1 Cor. 1. 2). We professedly believe in verbal inspiration, but do we allow the exactitude of the Word of God to have its due weight with us? The apostle here not only addresses the church of God at Corinth, but all that in every place call upon the name of the one Jesus Christ our Lord, both theirs and ours. Now let us link this thought with chapter 5., last clause of verse 13: "Wherefore put away from among yourselves that wicked person."

We would not now discuss what is meant by the expression, "put away from among yourselves," but cite this verse to show that the putting away was not a mere local act, but that all saints in every place owning the one lordship were called upon to carry out this discipline. Some may ask how could this be accomplished, and in the present state of independency <sup>1</sup> it is plain if this be the will of God it could not be. But supposing things were according to the will of Him who will yet work all things after His own pleasure, and there were a God-given oversight seeking to act in happy fellowship together, how perfectly simple this would be. And in fact this very command in itself as given in the epistle to Corinth would seem unquestionably to point to a condition of things which no longer exists, or only exists in a small measure.

<sup>1</sup> April, 1890.

## BAPTISM AND CHURCH FELLOWSHIP.

*(Continued from page 41.)*

WE now come to consider the case of the eunuch of Ethiopia in connexion with our subject. In this case, there is no mention made of Church fellowship as following the Baptism. It is first worthy of remark that we have an act of divine sovereignty when the Spirit of God caught away Philip, so that the eunuch saw him no more. He went on his way rejoicing, and would doubtless be a harbinger of the glad tidings in the dark places of Ethiopia to which he returned. It would appear that God's time had not come for assemblies to be formed in these parts. The divine order was Jerusalem, Judea, Samaria, and the uttermost parts of the earth, and the work generally had not got beyond Samaria at this time. But we bless God for perceiving, in this case, that no soul that feels after Him, even in blindness, will be forsaken or left alone by Him. Rich in mercy, He causes His Spirit to act, and through His Word preached by Philip the eunuch is begotten of God, and baptised as a disciple of the Lord Jesus.

We now come to the baptism and adding of Saul of Tarsus. The wondrous grace and wisdom of God displayed in his conversion we will not here dwell upon, but as one "born out of due time," God calls him by His grace between the rejection of the presentation of the Christ before the Sanhedrim by Stephen in Acts 7. and the calling in of the Gentiles in Acts 10.

Upon the visitation of Ananias his eyes were opened, he was filled with the Holy Spirit and he was baptised straight-way (Acts 9. 17-19). Immediately after his baptism, he was found with the disciples at Damascus. There exists some doubt as to whether there was an assembly at Damascus, but whether there was one or not, upon leaving the latter place he assays to join himself to the disciples at Jerusalem, and when assured that this hater and

persecutor of the saints had really become a disciple, they received him, and he was with them, going in and going out (Acts 9. 19, 26-28). Note the words, "join himself." This was no "occasional fellowship," no coming in to "break the bread" and going with the mixed multitude of sectarians afterwards. It is the same expression as in Ephesians 5., where a man joins himself to a wife and they become one. There is no scripture to receive to the breaking of the bread, even as there is no scripture to receive to the prayers.

So far as we see from the sacred writings, there should be no lengthened period of waiting between being baptised and being added to an assembly of God. In the case of young believers of whatever age, after giving evidence of life in Christ, as confessors of Him, they should be baptised forthwith, and added to the assembly, which should be to them, with faithful pastors and teachers, a nursery and school.

But in the matter of one professing to have faith in Christ coming from the spiritual Babylon around us with its many sects and systems, how different must be the treatment! What discernment is needed, what reliance upon the Spirit of God is required for wisdom to see that such a one is truly born again, and that repentance has been granted unto him (see 2 Tim. 2.), to the acknowledging of the truth! "Cease to do evil, learn to do well," is the principle that should guide here. Much patience, much teaching will be needed, ere such a one could be presented to the assembly, lest he bring his Babylonish garments and relics with him.

But the waiting must be before his baptism, not between his baptism and being added; for his baptism is a confession of discipleship unto the Lord Christ, and if such a one is a fit subject to be baptised, he is a fit subject to be added to the assembly.

We must ever keep before us that the chief matter is one of heart subjection and heart affection to the Lord Christ,

and of readiness to do God's will. We have seen many cases where the head has been clear, and the intelligence right, but the heart cold and but little affection for the Holy Person to whom we come. Hence the great need to discern between brain power and the Spirit of God's power, which opens the heart and stirs its affections, first for the Person, then for the place of the Name. Come what will, go what may, such an one will be maintained in the place of testimony, proving the blessedness of dwelling in the House and still praising Him.

*(To be continued.)*

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### THE DISCIPLE WHOM HE LOVED.

COMPARISONS are odious at all times, and this more so in the spiritual than in the natural sphere, the ability and temperament of individuals being so diversified and various, circumstances being different, and many other reasons make for caution in discriminating between one and another. Yet, even the twelve followers of the Lord Jesus were marked specially out from the children of men, and still more closely viewing the twelve, we detect three as singled out occasionally from the rest; further, amongst those three there stands out one distinct and clear, John the son of Zebedee, "the disciple whom He loved" (John **19. 26**; **20. 2**; **13. 23**). As such we may be justified in expecting that in his contributions to "the volume of the Book" there may appear special characteristics becoming the near relationship which existed between his Lord and himself.

A survey of his contributions to the divinely-inspired volume leads to one conclusion, namely, that one exalted motive and thought dominated and influenced his eventful life. John no less than the others of that devoted band had his trials greater or less; John **15. 18, 27**, **16. 1, 3** having more or less in each of their experiences a fulfilment.

It is true when everything around is calm and serene, and the object of affection near, that it is easy to express love and devotion. How different when trouble and trial and darkness are upon us, when our very surroundings seem to mock our innermost peace. Then surely is come the supreme test; no trial but has its purpose; happy indeed are we if we display as we emerge therefrom the fairer countenance and fatter flesh, like Daniel and his companions of old (Dan. 1. 15).

John was not always living under the personal guidance and eye of his Master, the time came when John with the others beheld Him "taken up and a cloud received Him out of their sight" (Acts 1. 9) and they are left behind, "in the world but not of the world," to wait that moment when He shall rise from His Father's side, and come to mid air and shout all the dead in Christ and all that are alive in Christ up to be eternally with Himself. Blessed moment!

Years have rolled since John has heard those precious words "If I go . . . I come again" (John 14. 3); he has beheld the fulfilment of the first part, and as he awaits the fulfilment of the latter, angry and wicked hands are laid upon him; he is banished to Patmos isle. What a change! from the Master's bosom to rocky Patmos, and why? "for the word of God and the testimony of Jesus" (Rev. 1. 9); faithfulness in service has brought him a place as an outcast from men. How like his Master (John 18. 37). Suffering and disobedience do not always go hand in hand. Like the sojourners of the dispersion, we may feel and think it strange (1 Pet. 4. 12-16). "Surely the wrath of man shall praise Thee" (Psalm 76. 10) is an eloquent and effective answer on many an occasion; viewed from a divine and not a natural standpoint many an occasion takes on a new appearance (see Rom. 8. 28 and 2 Tim. 3. 12).

John's banishment might appal many if found in like

circumstances; yet through the mist of surroundings John detects as a gleam of light the attitude of that watching, that faithful One, "the same yesterday, to-day and for ever." John's presence in Patmos is no evidence that Christ's love has waned or grown cold—His is a love that knows no change, no check, no chill, it is eternal as Himself, it is immeasurable to our finite minds; yes, amidst all the vicissitudes of this changing scene He loveth us, a continuous and present aspect. He loveth us! Let this knowledge prove an anchor to our soul in times of stress and difficulty.

The very fellowship denied him with brethren below but drives him closer to the One he loved, and as a reciprocal motion brings the Loved One nearer to Him—"Draw nigh to God and He will draw nigh to you."

In his seclusion and isolation John gets to know the Lord as he never knew Him on earth—familiar as he was with the Man of sorrows, "whose visage was so marred more than any man," he now gets a glimpse of that Exalted One in His majestic dignity, the sight of whom causes him to fall at His feet as one dead (Rev. 1. 17). Such a sight might be calculated to raise in his mind doubt as to who this One was, but any doubt that might arise is at once dispelled: "He laid His right hand upon me," saying, ". . . I was dead, and behold, I am alive for evermore," (v. 18), thus confirming in a dual way His personality—in that hand the imprint of Golgotha's cruel nail remains for all eternity the tragic evidence of eternal undying love. "Who loved me and gave Himself up for me" (Gal. 2. 20). What a moment! what a revelation! surely it was worth being in Patmos for this; the sight of the Exalted One in His glory and dignity, how it must have acted upon John as he saw that form and heard the voice of Him who "for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12. 2). The knowledge of His future reward enabled Him to endure, yea, to despise the

privations and sufferings He endured as the Man of sorrows—He had set His mind on that moment, the moment when as the Conqueror of death and Hades He entered in triumph into the presence of God, the object of all eyes in heaven, whose vaults echo back the shouts of welcome that await the Victor. Well may John be bowed before Him!

As already noted, John's contributions bear an exceptionally distinctive characteristic. Permeated as they are by one dominating thought, they give us a grasp of that which by its influence upon his life brought him into such blessed nearness with his Master and Lord. One thing alone could do this, as in John's case, so equally in ours to-day. Beloved, amidst the strife of nations, amidst the world's unrest, amidst trial, tribulation and suffering which we are called upon to endure, may our hope be set and centred upon the coming of our Lord Jesus Christ. From John's writings we learn of his momentary expectation of the fulfilment of that precious soul-stirring promise, "I come again." "Every one that hath this hope set on Him purifieth himself" (1 John 3. 3). To live in expectation of that moment will indeed act as the refiner's fire on our every action, so that "if He shall be manifested, we may have boldness, and not be ashamed before Him in His presence" (1 John 2. 28). How worthy of that hour John lived! how clearly it all has a bearing upon his place and presence in Patmos; for undoubtedly in selecting John to write at the dictation of that "great voice" to the seven churches in Asia his experience and condition had full weight with the God of all grace, who having made choice of any of His servants for any particular service, has with that equally fitted the servant for the service.

Let us, also, take heed to those exceedingly precious words of Hebrews 10. 37: "Yet a very little while, He that cometh, shall come and shall not tarry." "Come, Lord Jesus!"



## THE COST OF THE WAR.

THE terrible conflict now in progress amongst the Great Powers of Europe is so many-sided, and touches so many diverse points of interest, that it should be unnecessary to preface any observations upon it with remarks as to the partial and fragmentary character that they must have. The present article is intended to deal in the main, as the title indicates, with the cost of the war.

Writing on the centenary of the birth of Prince Bismarck, the temptation to trace back the war to its origins (as far as these can be found in European politics) is very great, and not easy to be resisted. But we will content ourselves with putting on record three convictions that it may be convenient to have plainly stated before we proceed to our subject proper.

We are assured that, notwithstanding the wonderful progress that civilisation of a sort has made amongst the nations of so-called Christendom, the hereditary and inbred characteristics of the human heart have not been eradicated; and that therefore dreams of universal and lasting peace amongst men must remain as mere dreams, until, in God's good time, there shall come to this earth to reign the Man of God's right hand, the Son of Man whom He has made strong for Himself.

Nevertheless we are certain that God in His providential care for the creatures whom His hand has made rules among the kingdoms of men at the present time. In such rule He has a special care for those who are His own people, who bow the knee and the heart to the Lord Jesus Christ as their Lord and their God during the time of His rejection. Moreover, He so orders the affairs of men that often righteousness is rewarded and iniquity is punished, that men may know that Jehovah is a God of judgment. True and upright is He. Yet betimes He suffers the wicked to go on in their wickedness when such is His wise and perfect purpose;

even as He allows the righteous to suffer for a season till the purposes of His grace are accomplished.

Finally, we are confident that the present war, as far as it has hitherto gone, is illustrative of these ways of God, and that its further progress, its issue and what shall follow, will all be in accordance with His all-wise and all-gracious purposes. But we do not intend here to carry out this line of thought further, but rather to turn to our subject proper.

### MATERIAL LOSSES.

And firstly we may speak of the material cost of the war briefly. Some of the daily newspapers and other periodicals have informed the public of the huge weight of the projectiles discharged by great guns such as those mounted in Dreadnoughts and super-Dreadnoughts and those that were used in the reduction of Antwerp. They have also given figures as to the cost of bombardment and the expenditure of cordite or other propellant. We need not quote any of these statistics, interesting as they are, but we may make a few observations to show that it is not a mere matter of money cost that is involved. The three most important raw materials used in the manufacture of cordite are: (1) nitric acid, now chiefly obtained from the Chili nitre found on the western side of the Andes in South America; (2) cotton obtained from the hairs of the seeds of the cotton plant; (3) glycerine obtained from all kinds of vegetable and animal fats and oils. There are other ingredients not of equal importance, to which we need not refer. Now each of these raw materials has important purposes to subserve in connexion with the maintenance of human life and comfort. The Chili nitre is one of the most important manures needed for the growth of crops; the cotton is invaluable as a material for wearing apparel; the fats and oils are of great food value for man and domestic animals. Every shot fired by the *Queen Elizabeth*, for instance, repre-

sents therefore the absolute destruction and waste of the good things that God has provided for His creatures' use.

There is, then, to be considered what is equally serious, the wholesale destruction of growing crops and stores of food and fodder which ever marks the track of an army's march, and still more notably the scene of the battle's roar. Add to this the appalling extent to which war interferes with the industrial activity of a nation. We see almost nothing of this in Britain to-day (though our ancestors knew what it meant to some extent). But Belgium has now almost ceased to exist as an industrial nation, and some of the fairest provinces of France and a large part of Poland are in no better case.

More might be said on this head; but enough as to material loss has already been written. For it is easy to make too much of material loss. We sadly fear that a section of the people of the United States are thinking too much of the loss of trade they have suffered and yet will suffer. We gladly recognise the princely munificence with which America has contributed to the material need of the poor destitute Belgians, but, as well-wishers of the mighty Western Republic, we could wish that she would yet take a more decided stand on behalf of righteousness and mercy, and allow her fear of material loss to weigh less than at present it seems to weigh with a section of her population.

### HUMAN LIVES.

We come now to the loss of human life, which we suppose the majority of people would regard as the most serious item in the vast total of the war cost. Verily this has been appalling, and the future, we fear, may yet bring a greater tale of victims, far beyond the anticipation of the majority of intelligent thinkers. However this may be, the number of lives, many of them, yea, most of them, cut off in their prime, is sad and heart-breaking beyond all power of words

to express. Let us say nothing to belittle this in the smallest degree, but this we will remark, that nearly all the myriads who have passed into eternity have been born and brought up in so-called Christian lands, and that many of them have had repeated opportunities of accepting the Lord Jesus Christ as their Lord and Saviour in the days they have spent in the flesh.

Should this be read by one who has not already bent the knee to Him, we would say how infinitely more important for those who have thus fallen that they should have embraced the opportunity that their lives afforded them of knowing the Lord Jesus Christ as their own Lord and Saviour than all else whether of duty or of pleasure, of prosperity or of distress which their lives might contain.

#### SORROW OF THE BEREAVED.

The sorrow that finds a place in innumerable families who have been bereaved of their beloved ones may well find a place in any consideration of the cost of war. But it remains an open question whether this shall be a loss and only a loss, or whether it shall yield profitable fruit, as it assuredly will to those who are rightly exercised by it. For long England has been the poorer for its love of pleasure; we do not mean for a lawful enjoyment of those natural delights that God has given all men richly to enjoy. But pleasure has been sought for its own sake, and as something that shall satisfy the inner cravings of the mind. It has been pleasure rather than God. Too well has man succeeded in hushing the voice of conscience, in silencing the call of God, in ignoring the claims of the Creator; and in this his mad and insane folly, his love of pleasure has been one of his strongest allies. Where sorrow with its insistent note intrudes on the false peace of the human heart, fresh opportunity is given to man. He may well call a halt and enquire where he is, and if the cry of sorrow lead him to listen to a higher voice, he may in response to

God's word turn round and count the days past of his life sufficient to have spent at enmity with God and rebellious against the Lord Jesus Christ.

#### MORAL EFFECTS.

Next we will consider what in our opinion is one of the most important of all the items that make up the cost of this devastating war, and that is its effect upon the hearts of the combatants ; and here we seek wisdom to speak with discrimination and balance.

It must be remembered to start with, that war at its best is a ruthless thing. It is no part of our main subject to consider its intrinsic lawfulness. But we may say at once that if one war is lawful because it has been expressly enjoined by God (for instance, the wars of the Israelites against the inhabitants of Canaan), it must not be too readily assumed that all wars which are righteous from a human standpoint have divine sanction. Indeed, from the Christian standpoint no war is lawful ; that is, Christians are forbidden to fight even in self-defence.

But assuming for the sake of argument that war in general or any given war in particular is lawful, let there be no mistake about the inherent ruthlessness of war in its nature and its practice. This may not appear necessary in a war of self-defence as contrasted with a war of aggression. But even in the simplest case it often happens that the only way of preventing the other man from killing you is to kill him first. If he be slim, your only defence is to be more slim. If he lies in wait you must be prepared with similar tactics. We are speaking of that which is human, and taking no account for the moment of divine help or protection, because our object is to show that on the human plane war is to a very large extent a matter of necessities. A stronger foe can afford to discard particular tricks, and gradually such come to be regarded as dishonourable. For those who wish to be thought stronger discard these

practices also, and thus we arrive by a gradual process at what are called the usages of civilised warfare ; as if war, being a game, these were the rules of the game ; the more reputable nations observe those rules and the uglier features of war are eliminated.

In days gone by wars were accompanied by most awful scenes, of which the majority of persons now living are in happy ignorance. Much has been said of the return of Germans to barbarous methods of warfare, but there does not appear to have been any recrudescence of the wholesale practice of rape and kindred abominations that used to be one of the most dreaded accompaniments of war, and especially of the successful reduction of beleaguered cities. This, at any rate, we thankfully record as being all to the good.

But we fear there is too much truth in the circumstantial stories we hear of the inculcation of race-hatred by Germans of note on their deluded fellow-countrymen. If one-tenth of what we hear is true, these modern teachers are doing their own nation a far more serious injury than all the devastation and havoc they have brought upon Belgium. We cannot be surprised if such race-hatred breeds of its kind. We are truly thankful that no answering cry comes from leaders of public opinion or from the Press in Britain. But we cannot shut our eyes to the fact that something of the evil spirit is to be seen and heard. "The blood of Belgium and its ravaged soil call for vengeance on the German army, and the Scarborough raid speaks in like manner as far as their navy is concerned." Many will be saying such things as this, and in a sense with justice ; but men should learn that vengeance belongs to God, and that it is for Him and not for man to repay. Yea, if God were to mark iniquity who could stand in His holy sight ? Yet if men are themselves far from God, if they have not believed in His love and known for themselves that there is forgiveness with Him, how can they fear Him as they should ?

Thus, as we say, in some measure at least, hate begets hate, and may God in His mercy arrest the growth of this ill-begotten brood!

But the mere practice of war in its least repellent forms is bad. Nothing can make it good for a man to have to kill other men. Happily the danger of being killed has a contrary effect. If war consisted of killing only, it would be only evil in its effects. But as men go into war willing to be killed, if so it be, for the sake of their King and their country, their homes and their friends, there is a good to set over against the ill, and it depends on the man which shall weigh most in the effect on himself. To protect the weak, to care for the fallen foe, to be true to all, to render good for evil, these things are possible in war and go far to mitigate its evils when deliberate hate and desire for vengeance are not to the fore.

#### DEPENDENCE UPON GOD.

We now come to what is to us by far the most serious matter that needs to be considered in connexion with the cost of this present war in Europe.

While the conflict still proceeds, whilst the appalling tale of human woe still grows longer and more thrilling, the issue remains undecided. We long for the end, we pray that righteousness may triumph, we ask God to stay the devastating hand of war and give us peace. But if peace came to-morrow, what would Britain think and say and do? Would she raise her proud head to heaven for the noble and successful part she had played in the liberation of Europe from the danger of Prussian militarism; or would she bow her head in thankfulness to God mingled with that shame and repentance that perhaps we can hardly look to see manifestly shown to-day? As one who loves what is his native land after the flesh, the writer trembles at the question. For the war and its issue we have no fear; we do not expect that victory will be given to a

Prussian clique that it may set its heel upon the neck first of England and of Europe, and later of America and the whole world.

But while the issue hangs in doubt, as human issues ever must, to Britain there is a great opportunity. All honour to the myriads of recruits who have left home and all its ties to serve their king and country. Would to God they knew the King of kings, we say; and may they hear His voice, see Him hanging on the Cross for their salvation, and know Him raised and crowned for them to worship and obey. This is our prayer. We honour them for their patriotism, though our own allegiance to a higher call forbids us to join their efforts. But neither men nor ships nor guns will decide this war of nations. God Himself will do that! Oh! that Britain might learn that lesson in this day of opportunity; that Britain would repent of the way in which she has turned from the living God, forgotten His word, neglected His book; that she would turn to Him with all her heart and seek Him in this hour of need. Then we should not have to add, as else we may, that the greatest loss has been inflicted upon this beloved land by the war, a loss greater even than defeat, as it will be if the success comes and men are hardened to believe that they have won the victory with men and ships and guns, and God is driven further from their thoughts than ever.

That it may not be so, let all God's children earnestly seek His face.

WAYFARER.

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## SPIRITUAL MANIFESTATIONS.

### I CORINTHIANS 12.

ONE of the things concerning which the Apostle desired there should not be ignorance is that of spiritual manifestations.

The apostle introduces the subject to the notice of the Corinthians by reminding them of their condition before conversion, as Gentiles, when, he says, they rendered service



to idols. Such idols were dumb, neither able to speak nor having anything to say, an evidence of their utter impotence. But while the idols were nothing in themselves, mere stocks and stones, there was a great power associated with them, a spiritual power which controlled the worshippers leading and carrying them whither the power willed. This was none other than he of whom Ephesians 2. speaks, the spirit that now works in the sons of disobedience. It is indeed very solemn to consider that men are not free, though they may think and say they are. Unless under the controlling power of the Spirit of God, they are under the power of an evil spirit, who works upon the desires of the flesh and the mind.

How readily would the Corinthian saints consent to what the apostle here suggests! They would remember what they were according to 1 Corinthians 6. 9, 10, when the spirit who led them manifested his influence in all sorts of evil and unprofitable ways. But a change had taken place, as we read, "Such were some of you, but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

Another power has taken possession, even the Spirit of God, and He also leads and controls those who are subject to Him, and so leading and controlling there are manifestations of goodness unto profit.

Such manifestations may be of a very simple nature, but they will make clear the source from whence they come. The work of the Spirit is to bear witness to Christ and to glorify Him; and if a man says "Jesus is Lord" sincerely, that is a manifestation of the Spirit. On the other hand, if one says, "Jesus is accursed," or says anything disparaging Him, it is evident that he is not led of the Spirit. This is a very good rule by which to test much of the ministry which is current. Does it glorify Christ? Does it bear witness to Him as Jehovah's Anointed? It may be useful for us each to consider what place the Lord Jesus has in

our ministry and whether we are led of the Spirit in what we say.

Again, we say that a spiritual manifestation may be a very simple thing—a five words ministry. It is not quantity, but quality, which consideration may serve as an encouragement to those who can say a few words to profit though they cannot preach a sermon.

Further we draw attention to the fact that the subject is spiritual manifestations: that is, that what is manifest is of the Spirit of God. All talk is not of the Spirit; there is much which is mere empty vapour. No one should speak unless he has got *something* to say; he should not speak merely to *say* something. It is the Spirit's ministry which is needed, not a manifestation of the man's ability or eloquence, but like unto that of Elihu who said, "The spirit within me constraineth me; I will speak that I may be refreshed."

How important that there should be fitness; that the vessel should be sanctified, meet for the Master's use, and prepared unto every good work! How necessary also to wait upon the Spirit, so that His filling may be experienced and His leading followed.

There were originally many manifestations of the Spirit, as the scripture in 1 Corinthians 12. shows, but it must be admitted that some of these are not now in evidence.

It might be useful to inquire into the reason for this, and it might not be difficult to make out a case for the discontinuance of such manifestations as gifts of healings, miracles, tongues, and so forth. Many have attempted to do so, but the arguments do not always seem convincing or sufficient.

Judging by the way in which other gifts are lost to men through misuse or non-use, the writer is disposed to assume that whatever other reasons may be advanced for the discontinuance, one all-sufficient reason is evident, and that is the want of their proper exercise in faith and power.

Further, it is evident that when saints got into the condition

described in the letters to the seven churches in Revelation 2. and 3. they were not fit custodians of such gifts, the exercise of which, had they remained, would not have been a witness to Christ but to a people who had fallen very low and had become even false to Christ in many things. The continuance of the gifts would in such circumstances only have strengthened the evil.

Some are left, and those the most useful to the saints. Less impressive to the carnal observer, less showy as men would speak, but more valuable. There is the word of wisdom and the word of knowledge. The teacher is still with us, and prophesying in the limited sense of 1 Corinthians 14. we may still enjoy.

Does not the principle, "To him that hath shall be given and he shall have abundance, but from him that hath not shall be taken away even that he hath," explain largely the loss of many of these gifts, and should it not serve as a warning lest the little that is left be lost to us ?

Clerisy, the position of the one man, is not entirely the fault of the man, but is largely the fault of those who suffer him to occupy the position. On the part of the many there have been sloth and a disinclination to take pains. It is so much easier to pay one shilling or so per head weekly and support "the minister" than to maintain an exercised mind in the use of the gift which God may have given. And it is easier still (or at least cheaper, though we do not say it is done for this reason) to leave to one or two brethren, who do not need temporal support, the entire variety of ministry which belongs to all the men in the assembly.

It is evident that, in the will of God, gifts for edification are very generally distributed, for their exercise is viewed according to the exercises of the members of the human body, wherein (as controlled by the head) there are many members adapted to different purposes and each fulfilling functions peculiar to itself, so that no one member can fail

in its work without the others suffering. Unfortunately this has happened.

Or we may liken the assembly to a garden. Very varied are its productions, and when the Master comes into it, it is a joy to Him to partake of its precious fruits, to smell its choice and varied perfumes, and to gaze on the charming variety of shape and colour presented. But indolence converts this charming garden into a mere enclosed courtyard with its one solitary tree dominating the scene. How came this change about? Two tendencies have been encouraged. First, on the part of some there has been a desire for pre-eminence, and so the gift imparted to the man has been used as a stepping-stone to attain that position, until the functions of the many have been gathered up into the one, and as a consequence the saints have suffered. Secondly, the brethren generally (some having less prominent gifts), yielding to the slothfulness natural to many, have allowed their duties to be taken from them and their place usurped by the one man. This has called for less exercise of mind and less spirituality of character, and they have settled down comfortably under his shadow and made him king over them.

The Corinthians abounded in gifts. We are apt to disparage that assembly and think they were in a bad way, but in the matter of gifts we may well emulate them. It would appear that they overvalued some of the gifts which (like tongues) were more showy, and undervalued some which were far more useful. The apostle urges them to covet earnestly the better gifts, and amongst these gives special prominence to that of prophesying. This was to be valued because of its usefulness, for he that prophesied spoke unto men to edification and exhortation and comfort.

The gift of prophesying was exercised in view of a certain need which called for divine light and leading. It was the application of the principles of the faith to specific cases

which from time to time arose. Those who exercised the gift needed to be careful that they did so according to the proportion of the faith (Romans 12. 6.). It called for an uncommon spirituality of mind and a discernment of the applicability of divine truth to passing events. That such ministry is still needed we cannot doubt, and we are happy to think that such ministry obtains in some measure.

We may learn that the sense of responsibility needs to be possessed in exercising this gift partly from the scripture in Romans 12. 6 above referred to, and also from the word "Let the prophets speak two or three and let the others judge (or discern)," and again "The spirits of the prophets are subject to the prophets."

In 1 Corinthians 14. we are introduced to the actual scene of the assembly being together. Evidently the Spirit of God was recognised as controlling, though unseen, and the brethren are prepared to exercise their various gifts. One has a psalm, another a teaching, or a revelation, a tongue, an interpretation. There was room for all this, and the apostle has no wish to suppress these exercises; his only care is that all things be done decently and in order.

What paucity is ours by comparison! What feeble exercise of gift! What little time allotted! What impatience if the hour is much exceeded! If one ministers the word then we think it is well, but what about the others? What of the exercise of *their* gifts?

The giving out of a hymn may be a spiritual exercise, and of course thanksgiving occupies a high place, but in such exercises the number taking part is very limited. It must also be acknowledged (speaking after the manner of men) that the giving out of a hymn is much easier than the ministry of the word. It has its place and may well engage the attention of the brethren, but some are content to limit their part to so simple a thing when they might and should stretch out to more responsible service.

We are sufferers in this matter, but there is a much more

serious thing to be considered and that is the way in which the Spirit of God is affected.

Perhaps the distinctive feature of the present dispensation and that which marks its gracious character is the indwelling of the Holy Spirit and His working and leading. But this activity depends upon the condition of the vessel indwelt. It is possible by sin to grieve Him, or by unbelief and self-will to quench His ministry, which latter may be done by human arrangements. It is truly appalling to look around and see how such arrangements have shut out or limited His gracious activities.

Vain would be these words if they had merely the effect of stirring up to greater activity. If real activity is to be increased, it must be as the result of true humbling before God, separation from all evil, the cleansing of the vessel and devoted waiting upon God. The vessel cannot overflow unless it is full, and no man can give forth the Spirit's ministry unless he is filled with the Spirit.

The apostle said, "Desire earnestly spiritual gifts." If we so desire it will lead to prayer, to waiting on God, and to care that there may be a condition to exercise such gifts when granted.

Further, let the fact that 1 Corinthians **13.** comes between the possession of spiritual gifts as in chapter **12.** and their exercise as in chapter **14.**, lead us to see that such exercise, to be of any value, must be in the spirit of love.

We conclude that 1 Corinthians **12.-14.** is not obsolete. If we are not gaining full advantage from it, the cause is with ourselves—lack of faith and power. It is a dead letter with the majority, so let us fear lest it become so with us. Let us not be stimulated to mechanical activity, but let there be real exercise of heart in the matter before God. Covet the better gifts and be ambitious to serve God and His people in their exercise.

S. J. HILL.

## DANIEL THE PROPHET.

*(Continued from page 62.)*

WE now come to consider the character of Daniel as portrayed in the Scriptures of Truth, and verse 8 of Daniel 1. is a very convenient starting point for this—"But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank, therefore he requested of the prince of the eunuchs that he might not defile himself." Whatever value abstinence from flesh food or wine may have in certain cases of illness or the like, it is absolutely certain that Daniel's motive, as well as that of his three companions, in abstaining therefrom was of a far different kind.

It is well for us to remember that although the principles of righteousness are ever the same, in harmony with an unchanging God ("I Jehovah change not"), the dispensations or periods of time of God's dealings with the human family have each certain definite characteristics. Daniel's time in contradistinction to the present day of grace was a day of material things.

To give but one example: In that day the House of God was a building of literal stones and so forth—found in one city (the city of the great King) which can be found on the maps; there Jehovah chose to put His name—(please read Deuteronomy 12.). To-day the House of God is built of living stones and is a spiritual thing (see 1 Pet. 2. 5), and is expressed where His saints are gathered to the Name of the Lord Jesus Christ, owning His all authority. This is not circumscribed by any material building.

In Daniel's day all revivals of God's people were based on the law of Moses. In illustration of this we might cite Hezekiah, Josiah, Zerubbabel and Nehemiah, and in a day of sad departure from God the call of Jehovah to repentance is in keeping with this. "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments," Malachi 4. 4.

In passing, if not too much of a digression, we would suggest that there is a great similarity between Malachi and Jude; the one the closing book of the Old Testament, the other almost the closing book of the New. Revelation, of course, should be read and studied along with Daniel. But Jude was doubtless one of the last written books of the New Testament.

Those who are familiar with their Bibles can scarcely read the above scripture in Malachi without being reminded of what seems to be the parallel scripture in the New Testament. Jude 3: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you to contend earnestly for the faith which was once for all delivered to the saints."

It would appear that "the faith once for all delivered to the saints" answers to the law of Moses of Old Testament times—the law given through Moses (John 1. 17); the faith once for all delivered to the saints, chiefly through the Apostle Paul, who in some points resembled Moses of old.

It will be seen, if reference is made to many passages, especially Leviticus, that Jehovah was very exact as to the manner of slaying the animals which were to be used for food. Indeed, long before the law was given through Moses the prohibition as to blood not to be eaten was given (see Genesis 9. 4). We think that if this were always remembered it would help some who think that this prohibition is not binding on us in the present day. It seems to be (for purposes, perhaps, not fully made known to us) an exception to what we are seeking to make clear, that is, the difference between the old dispensation and the new. Acts 15. 20 seems to make it unmistakably clear that blood is not to be eaten even in this day of grace, the more so if we consider the other things associated with it in this verse.

The animals, of course, slain for the use of the Babylonish court were not slain according to the law of Moses, and, moreover, possibly may have been sacrificed to false gods,



of whom Babylon had an unlimited number, so much so that it was said that it was easier to find a god than a man. 1 Corinthians **8**. and kindred scriptures will be interesting reading here.

Having said so much on this point the scripture so often heard and read may be the better understood: “. . . the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” In Daniel’s time the kingdom of God was expressed in giving heed to these material things according to the law of Moses. To-day, speaking broadly, the kingdom of God is not expressed in such.

To follow out this line of things in other branches of the truth of God would be most helpful and instructive. For example, how many are to-day confusing in their minds Old and New Testament warfare, where a careful reading of such a scripture as 2 Corinthians **10**. 3, would be to their deliverance: “The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds.”

It is in connexion with the word “purposed” in verse 8 that we desire more especially to speak. For the sake of simplicity it is the first of four words commencing with the letter P suggested in the life of Daniel.

What a grand and glorious thing to have, “purpose of heart” to please our God, who has loved and loveth us so.

If there is not this fixity of heart nothing will be accomplished for God; he who has his eyes in the ends of the earth will accomplish little; and where your treasure is, there will your heart be also. In this respect Daniel reminds us of Him who is the fulfilment of all the types and shadows of the Old Testament, and those who gave and give God pleasure since He walked this earth, as well as those who lived before that time, reflect in some little measure that light divine. Is it not said of Him: “I set My face as a flint” (Isaiah **50**. 7), and “He stedfastly set His face

to go to Jerusalem " (Luke 9. 51), and again, " But I have a baptism to be baptised with, and how am I straightened till it be accomplished " (Luke 12. 50)!

Moreover, with us the battle is more than half won if there is a definite and decided stand taken for God and His truth at the initial stage of any emergency that may arise in our path, unto the testing of our faith. Oh, that God in His great mercy may raise up Daniel-like ones in this present day, when there is little regard for God or His word, a day when many, even, alas! those professing to be God's own children often—are latitudinarian and inconsistent as to the claims of God, albeit how consistent as to their business claims, as well as often so enthusiastic as to the world's politics!

I am here reminded of the well-known words which, when in my early days, I used to prattle off, little knowing the meaning of them:

Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose firm,  
Dare to make it known.

Daniel not only had a purpose, but he dared to make it known. It is comparatively easy to take a negative stand, but how much more difficult it is to take a positive stand. Often the Christian is forced to take it, and herein is the test. Not once but often in the book of Daniel we see illustrations of this, and in this particular the book may prove to be more and more helpful in days that yet lie before us.

As a consequence of this purpose of heart and decided stand for God Shadrach, Meshach and Abednego were able to give such an answer of dignity, and withal of meekness, when about to be cast into the burning fiery furnace: "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 thy hand, O king. But if not, be it known unto

thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3. 16, 17).

These men along with Daniel had evidently learnt a good deal of the meaning of the following words, else they could never have stood the test :

"Trust in Jehovah with all thine heart,  
And lean not upon thine own understanding.  
In all thy ways acknowledge Him,  
And He shall direct thy paths." (Prov. 3. 5, 6.)

Only a short time of testing however, but what a reward was awaiting them! Is it not written in God's Roll of Honour, "through faith . . . quenched the power of fire" (Heb. 11. 33, 34) ?

We shall see later on how Daniel behaved in somewhat similar circumstances.

J. C. RADCLIFFE.

*(To be continued.)*

## IN CHRIST, AND CHRIST IN US.

### NOTES OF AN ADDRESS AT PECKHAM BIBLE CLASS.

It is submitted that the subject selected for consideration on this occasion is one worthy of much careful thought, and one about which we, as children of God, should seek through Him to know more and more both in heart and in practice.

As with the opening of other subjects in the Bible Class, there is no pretence whatever at dealing exhaustively with the one before us—nothing more will be attempted than reference to a few scriptures, and the presentation of a few brief remarks introductory to the discussion that may follow.

The subject, as will be observed, is in two parts, each part being the exact converse of the other, yet both showing a close relationship between Christ and those who are His; the first part has application to the Standing and the second to the State of the children of God.

In order to avoid confusing things that differ, it will perhaps be well at the outset to note particularly that the

words "In Christ," as presented in the subject, are limited in their application to the one line of truth already mentioned, namely, the standing of the children of God. The same words are found in the New Testament associated with other lines, upon which, however, it is not now intended to dwell; we will therefore do little more than read portions of Scripture in which a few of these other lines are to be found, and then pass on to the one under review.

We read in 2 Corinthians 5. 9, "God was in Christ reconciling the world to Himself"; in Acts 24. 24, "Felix . . . sent for Paul, and heard him concerning the faith in Christ"; and in Ephesians 1. 10, "To sum up all things in Christ, the things in the heavens, and the things upon the earth." The lines of truth in these verses are first in regard to God Himself, the next in regard to the faith, and the last in regard to all things.

Coming now to the expression "In Christ," as associated with the truth of the standing of the children of God, notice should be taken of some other expressions similar in intent, such as "In Christ Jesus," "In Christ Jesus our Lord," "In whom," and "In Him." Ephesians 1. is fruitful in such expressions. Let us read together verses 1 to 14. God here made known through the Apostle Paul to the Ephesian saints the wondrous facts that He, in working all things after the counsel of His own will, had chosen them unto the praise of the glory of His grace; that choice had been made in Christ; and, moreover, it had been made, not at the time the Ephesians first heard the gospel of their salvation, but before the foundation of the world. This distinctly shows that the Ephesian saints had not obtained their standing before God by any merit or works of their own; and that fact is confirmed in chapter 2. 7 to 10, where, in speaking of the exceeding riches of God's grace in Christ Jesus, it is said, "For 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."

Then, to further emphasise that truth, it is said, "For we are His workmanship created in Christ Jesus." The force of the little word "For" used here at the opening of the two verses, 8 and 10, should be noted. It first joins verses 7 and 8, and is connected with the saving grace of God in Christ, and then joins verses 9 and 10, and is connected with the creative work of God in Christ; the salvation and creation both being of God Himself, totally apart from either merit or works of those benefited thereby.

Now, what was true of the Ephesian saints, in regard to their salvation and creation in Christ being of God alone, is equally true of all who like them have believed in the gospel of God. Confirmation of this, as also of God's choice of such being made before the foundation of the world, is found in 2 Corinthians 5. 17, 18, and 2 Timothy 1. 9, wherein it is written, "Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new. But all things are of God." "God who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal." To these verses we may add Romans 9. 11, in which it is recorded that the purpose of God according to election (choice) stands not of works, whether good or bad, but of Him (God) that calleth.

"All efforts of our own are vain,  
In Christ alone we stand."

How blessed! The great God Almighty, the God of all grace, has thus purposed and now wrought in Christ for all who, like the Ephesians, have heard and believed the word of the truth of the Gospel. God's work in Christ is perfect, and His word is sure. Who then can lay anything to the charge of God's elect?

*(To be continued.)*

## TAMED OR UNTAMED, WHICH ?

NOTES OF AN ADDRESS IN CHRISTCHURCH, N.Z.

Romans 12. 1 ; James 3. 1-13.

IN 2 Peter 1. 20 we read that no prophecy of Scripture is of private interpretation. It therefore follows that we must learn and understand in the light of the speakings again of God, as elsewhere found within the pages of the Holy Scriptures. And this statement from God to us, that no prophecy of Scripture is its own solution, causes us to try and search out how much or how little He has spoken on any matter which is within His will for our obedience. We therefore cannot read this first verse of Romans 12. without being reminded of what God has said in James 3. 2. Nor yet can we read what He has written in James without having our minds brought back to what He has said in Romans 12. 1.

How like God, to tell us about all the good things which are ours in the first eight chapters of this Epistle, before He beseeches us thus to do in the 12th chapter. What He has done to us, and for us! He spared not His only Son, but delivered Him up for us all, and, having done that, is there anything that He will not freely give us with Him? Pardoned, justified, made fit for the presence of God. Who can lay anything to the charge of God's elect? Do you know of any one who can? (see Romans 8. 33, revised margin). Shall God who has justified? Shall the One who has taken us and put us down in His presence in Christ, as if we had never committed a single sin? Shall He find fault? Nay, verily. And, when He will not do so, who then?

Where is he that would condemn? Shall Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us? Shall He who has said to each one of us, "Your sins, which are many, are all forgiven you," Shall He condemn?

Nay, verily, and in the confidence that the unchanging faithfulness of God begets, we join in the mighty final challenge of the 8th chapter, and ask, Who shall separate us from the love of Christ? And as the echoes of that mighty challenge have been thundered out through all the universe of God, we wait in the silence that follows to hear if one shall take it up. And then comes a voice, not of the accuser, but from God Himself, with the soul-stirring, vibrating message, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Perhaps you can tell me why God has so loved you! I confess to you that I do not know why He ever loved me. How true that the One we hated without a cause is the One who has loved without a cause. There was no reason why He should so love us: we merited nothing but His judgment. But praise His name, He has given us and shown us nothing but love and grace, and He is looking forward to the time when He shall have us for ever with Himself. All this and much more He has done for us, and we love to hear Him tell us all about it in His own loving way. He who has laid His all upon the altar for us, who but Himself has the right to demand, though He beseeches, that we in turn shall lay our all upon the altar for Him? Why is it that you and I come so short of God's claims thus upon us? We do not know why God ever saw fit to love us, but here is something that we must see and know, that this giving of our bodies a living sacrifice, holy and acceptable to God, is but our reasonable service. This is all He asks in return for what He has done.

But why this lack on our part, why this failure to render unto God that which is so right and reasonable? I am afraid that we shall have again to read James 3. 2, for I submit that before you and I can present our bodies unto

God a living sacrifice, holy and acceptable, there must be the bridling of the tongue, as therein enjoined upon us. What condition is it in, is it tamed or untamed? which? The physician by a careful examination of the patient's tongue is able to decide almost to a certainty as to his body's condition. I propose that we have ours examined in the light of the Word of God, and thereby learn what we are doing with our bodies. Oh, the havoc that has been wrought by this little member! The shame, the dishonour, the misery, which in all ages, amongst God's own people, has been brought about by this unruly member, which God alone can tame. Yes, it is a little member and boasteth great things. Would that they were but empty boasts; but, alas! so powerful is it, that even life and death are in the power of the tongue, and they that love it shall eat the fruit thereof (Prov. 18. 21).

You look at yon mighty forest, with its beautiful trees and foliage, telling out the work of God in creation. A sight to ravish and delight the heart, so full of life and beauty. You see it again, blackened, shrivelled, desolate, robbed of all that beauty which told out the work of God so plainly in nature. A little spark has done it, a tiny little thing which passed on to do its deadly devastating work. Beloved, what about our tongues, have we got them under control? One little word from this member which has got beyond control, and that which is of God to-day may become as shrivelled and devastated as the forest, for the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the wheel of nature; and it is set on fire of Gehenna. Yon spark was fanned into a flame, which no power of man could stamp out, and that which it fell amongst responded to it.

*(To be continued.)*



## UNITY AND UNION.

It was our intention to have followed up the article that appeared on this subject in the February number of NEEDED TRUTH of last year with another article on somewhat the same line of thought, but circumstances hindered our so doing at the time, and we do not regret that it has been so, as the present development of events has thrown fresh light upon the subject. That which must strike those who have followed carefully the course of events for the last half century or so is that there has been a steady work of re-construction going on among the nations. In the memory of the writer Italy has risen from the ashes of the past. He was in Naples soon after its king had been driven out and that city had been joined to the freed nation of Italy. In more recent days events have moved rapidly in that which was the eastern Roman empire, and the final throwing off of the Turkish yoke by the Balkan States and the rise again of the Greek empire mark recent events; and now it appears as if the great question was about to be solved that has for so long agitated Europe, and in the fall of Constantinople we may expect to see a further most interesting development of events. The Moslem power, which has for so long been on the wane, in the last few years has rapidly decayed, and ere what I write is in the hands of our readers Constantinople may have fallen into the hands of the Allies and we may well ask the question, What then? It may be that a joint occupation of the city will take place, and if so there will be two or it may be three of what are called Christian denominations established therein. St. Sophia, once a Christian Church but now a Turkish mosque, may be restored to the Greek Church and to something of its former grandeur as in the days of Constantine, who was the founder of the city of Constantinople, and who sought to rival in the Church of St. Sophia the magnificence of St. Peter's at Rome.

Before proceeding further with our subject it will be well for us shortly to refer to the rise and progress of Mahomet and his doctrines, which have played so important a part in the history of the nations.

Mahomet was born in Mecca about the year A.D. 570, and here he spent the early years of his life; here also he commenced to preach and proclaim his professed revelations, but his doctrines were not received by the people of Mecca; a council was called and it was determined that he should be put to death. This was communicated to the prophet, and he made his escape from the city to the neighbouring city of Medina, where he met with a more willing audience and soon gathered round himself a company of proselytes to the new religion.

Space forbids our entering into the particular doctrines that Mahomet taught. We would simply say that he insisted on there being but one God and that he was His prophet; he did not deny that other prophets had been sent before him such as Moses and Christ, but placed himself above these. Had the Jews been willing to accept him as their Messiah there is little doubt that he would have accepted Judaism and identified himself with that people. Moreover there can be no doubt that anything of truth or approaching thereto in the Koran, which is the bible of the Mahometan, has been derived from a Jewish or Christian source, for Mahomet was well acquainted with both. Yet in many respects the teaching of the Koran is in striking contrast to the teaching of Scripture, or what we are in the habit of calling the Bible.

There are those who would place the Bible on the same level with the Koran, but it is hard to understand how any mind which is not debased by modern culture as it is styled can affirm this, for the heaven of Mahomet is a place of sensual gratification where the one who merits Paradise by his faithful adherence to the teaching of the Koran or gives his life on the battlefield goes straight to

the enjoyment and society of the black-eyed Houris with whom Paradise is thronged, so that history tells us of a young soldier who when about to enter the battlefield cried out, "I see the black-eyed Houris smiling to me and beckoning to me to come." On the other hand the Christian's heaven is a place of restored fellowship with his Creator (see Psalm 17. 15, "I shall be satisfied when I awake with Thy likeness"); a place of fellowship with his God and active service for Him (see Rev. 2. 26, 27).

Mahomet himself at first had but one wife, whom he married in the days of his adversity and whose ample fortune supported him in his early struggles against those he styled the infidels. When his first wife died he took to himself a plurality of wives, and thus the Mahometans of to-day have followed in the footsteps of their leader.

From Medina Mahomet again turned his thoughts to Mecca, his native place, and after a severe struggle with the sword he entered that place in triumph, and those who formerly rejected his revelations and doctrines were compelled to accept them at the point of the sword, for whilst apostolic Christianity made its power felt by its inherent virtues and the holy lives of its teachers walking in the footsteps of their mighty Leader, the Christ of God, with the Mahometan the teaching and faith of the Koran were enforced at the point of the sword. Three alternatives were given by Mahomet and his generals on the conquest of a city:—the acceptance of Mahomet as the prophet of the one God, a large ransom or death. When a ransom was agreed to, Christians and Jews were allowed the practice of their religion and the use of some of their churches and synagogues.

From Mecca Mahomet commenced his remarkable conquests, first subduing the wandering Arabs and Bedouins of the Desert. Persia then fell under the power of the Saracens, Egypt followed and then Africa. After conquering a large portion of this continent the Saracen

armies passed into Spain, overrunning and subduing it. Palestine soon attracted their attention. Damascus fell into their hands and the Crescent was planted before the walls of Jerusalem, and that city, which had passed through so many vicissitudes and through whose streets the blessed feet of Him who was God manifested in the flesh had so often passed, was destined to be trodden under the heel and come under the servitude of the false prophet of Mecca. It was here in Palestine that the degenerate Roman legions were met and vanquished by the victorious Saracens; everywhere they went they enforced the acceptance of the Koran. Since these days Palestine has been under the blighting dominion of the Turk, and still groans under it.

Other conquests followed; Italy and imperial Rome were overshadowed by the Crescent. Two unsuccessful attempts were made against Constantinople, the immense strength of which for a time defied their efforts. Success was reserved for Mahomet the second, a clever and cruel man and a daring soldier. It was in the days of the last Constantine that for the third time the armies of the Saracens advanced against the city, the walls of which were of tremendous strength and for a long time resisted the cannon which were brought to bear upon them by the invaders. Constantine by his presence continually animated his troops, and it seemed doubtful if there would not be a third failure on the part of the Mahometans to take the city. It is at this point that we wish to draw the attention of our readers to an event of deep importance and significance.

In the early days of Christianity many factions arose, but the most important of these was the breach between the Latins and the Greeks. It is not our object now to enter into the origin of this controversy. Suffice it to say that the Greeks would not accept the baseless assumption of authority which emanated from Rome, and when Constantine marked out the boundaries of his new capital he purposed that it

should vie with all the splendours of the Western Roman Empire. The Greek Patriarch or head of the Greek Church occupied a somewhat similar position to the Roman Pontiff, and the rivalry between the Western Roman Empire and the Eastern Empire continually increased. Some attempts had been made at reconciliation, and at the point to which we have brought our readers when Constantinople was in imminent danger of falling into the hands of the enemy an appeal was made to the Western Empire for succour. A cardinal was sent to Constantinople and "the Emperor saluted him as a friend and father, respectfully listened to his public and private sermons, and with the most obsequious of the clergy and laity subscribed to the act of union as it had been ratified in the Council of Florence. On December 12, A.D. 1452, the two nations in the Church of St. Sophia joined in the communion of sacrifice and prayer, and the names of the two Pontiffs were solemnly commemorated—the names of Nicholas the Fifth, the Vicar of Christ, and of the Patriarch Gregory." The above is a quotation from *The Decline and Fall of the Roman Empire*, by Edward Gibbon, vol. 3, p. 713. Any of our readers who wish to enter more fully into the subject will find a fuller description of the union between the Western and Eastern churches if they so desire by turning to this history.

We must now leave the past history of Constantinople and the vast Turkish empire that had spread itself not only over Asia Minor and the Balkan States but had reached even to India, carrying at the point of the sword the religion of the false prophet. We would ask our readers to note that Mahomet did not seek to unite the various religions with which he came in contact, but sought to force the acceptance of his own creed upon those he styled as infidels. This remarkable man seemed to be raised up of God for the chastisement of a corrupted Christianity and the rebellious nation of Israel.

As we have already said Constantinople fell into the

hands of the Turks and St. Sophia was converted into a Moslem mosque. As we write the Allied fleets of Great Britain, France and Russia are gradually drawing nigh to the city which has so long been under Mahometan rule, and soon it may be freed from their yoke. And as we have before asked, What then? There can be no question that difficulties will not end with the fall of Constantinople. Who of the Allied powers is to possess it? or will there be a joint occupation? Events may rapidly unfold themselves or the times may be prolonged. The question does not really rest with the nations of the earth but with the God who ruleth in the kingdom of men and giveth it to whom He will (Dan. 4. 32). Are His purposes about to be accomplished in the return of His people Israel to their own land? for we expect to see that land shortly released from the yoke of the Mahometan.

Before we proceed further with our subject we would like to say that to the writer there has always been a difficulty in looking upon Rome as the Babylon of Revelation, and this for various reasons which we need not enumerate. On the other hand Constantinople may speedily rise under other rule than the Turks and, with the Dardanelles opened to the merchandise of the world, become a city of enormous importance and influence in the world's affairs, and when this has taken place and a corrupt Christianity is supported by the secular powers Constantinople would seem to answer far more to the description of Babylon than Rome. We are aware that there are those who look for the re-building of the literal Babylon by the river Euphrates, but this the writer has never been able to accept for himself up to the present time, the words of Scripture seem so emphatic: "Will make it a perpetual desolation" (Jer. 25. 12), and yet again Jeremiah 50. 39, "And it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation." As verse 40 says, its overthrow will be like the overthrow of Sodom and Gomorrah. Surely there

is no thought of Sodom and Gomorrah ever being restored in any sense or in any way, and if Babylon is to be destroyed with a like judgment it seems well-nigh impossible to conceive that it will ever be rebuilt for the fulfilment of the prophecies that refer to its destruction.

There are moments in the life history of an individual, moments in which the tremendous decision may be come to—a decision which determines the whole future of the individual, the decision which carries with it either eternal life or eternal death, eternal light or eternal darkness, and these moments come and pass with the individual. The lessons may be learned or may remain unlearned—the lesson that man as ruined and lost needs a Saviour outside of himself, a moment when that Saviour may be accepted or rejected and turned from—the lessons that God would teach set aside and the man or woman passes on, and to outward appearance they are as they were before, but their opportunity has been lost. They may redouble the energy of their religious life, but their opportunity to hear the voice of God and learn the lesson that He would teach is past, and they pass on in the pathway that seemeth right unto a man, but the end is death (Prov. 14. 12).

Again with the people of God, these are our school days, and that which the scholar is made in his school days fits him for his future life. If lessons are laid aside unlearned, the future life must suffer; even the blessed Master when on earth “learned obedience by the things which He suffered (Heb. 5. 8), and being made perfect He became the Author of eternal salvation unto all them that obey Him.” If we are obedient, if the lessons He would teach us are learned, we shall know that practical salvation of which the apostle speaks to Timothy in his first epistle, chapter 4. 16. It will be the present practical salvation for the believer, and that, as we see from the passage, will be brought about by doctrine, in other words by the revealed will of God in the Scriptures. But again with the child of God the lessons

that are brought before us may remain unlearned. There are weighty moments when the Spirit of God is seeking to convince us of the truth, but the truth may be turned from and the unrepentant child of God may live on in darkness, his joy gone, his power for service gone, although he may say with Samson, "I will go out as at other times before" (Judges 16. 20). Yet he knew not that his strength was gone from him. Again there are times in the history of a city or a nation, weighty moments when God's voice may be heard. It was so with Nineveh of old, the voice of the prophet sounded in their midst, they repented when they heard of the coming judgment, and for a time a merciful God held back the sword of judgment; but further on in the history of Nineveh we find that that sword fell and the city was no more. So also with nations, the call to repentance may be heard, and has been heard and rejected, and the dark hour of judgment has fallen on these lands. And what of to-day? What are the nations of the earth brought face to face with? What are the lessons that may be learned? Who are those who are engaged in deadly combat? Are they not those who are professedly the followers of the lowly Jesus, do they not take the name of Christians? Do we not hear of thanksgivings to God for victory, first in one land, then in another? We read that the wicked are God's sword (Ps. 17. 13). Surely that sword is unsheathed to-day, a well-nigh world-wide war is raging, and soon other nations may be involved. What is the lesson that God would teach in all this? Will it be learned? Will men see what is the result of a national departure from God and from the Scriptures? Will the lesson be learned that human culture, as it is termed, can produce a hell upon earth but not a heaven?

J. A. BOSWELL.

*(To be continued.)*

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## IN CHRIST, AND CHRIST IN US.

(Concluded from page 117.)

THE creative work of God in Christ brings about for the believer a relationship to God which previously did not exist; hence, after the creative work, it is written in Romans 6. 10, 11, "He (Christ) died unto sin once; but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus"; in Ephesians 2. 13, "But now in Christ Jesus ye that once were far off are made nigh"; and in Ephesians 3. 11, 12, "Christ Jesus our Lord, in whom we have boldness and access (that is, unto the Father) in confidence through our faith in Him."

The believer, in his new relationship of confident nearness to God in Christ, is privileged to know and enjoy the necessary fitness and accompaniments of the same. These are told out in such scriptures as the following:—

Ephesians 1. 7, "In whom we have our redemption."

Romans 3. 24, "Being justified freely by His grace through the redemption that is in Christ Jesus."

1 Corinthians 1. 2, "Them that are sanctified in Christ Jesus, called saints."

1 Corinthians 1. 30, "But of Him (that is, of God) are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption."

Colossians 2: 10, "In Him ye are made full"—made complete or perfect.

Romans 8. 1, "There is therefore now no condemnation to them that are in Christ Jesus."

Time does not admit of our lingering over these verses more than to observe that they add fresh testimony to the perfect work of God in fitting those whom He has chosen in Christ to have access and place of confident nearness to Himself; and that they give testimony to the present privileges and blessings belonging to those who have been made new creatures in Christ Jesus.

Reference to other portions of Scripture give us to understand that the new life, the salvation, the redemption and the sanctification in Christ, which we have just been noting, are not merely present time blessings, but that they are of eternal duration. And so it is written in Romans 6. 23, "The free gift of God is eternal life in Christ Jesus our Lord"; in Hebrews 5. 9, the Lord Jesus is spoken of as the Author of eternal salvation; and in chapter 9. verse 12, we read that He has obtained eternal redemption; then further, in chapter 10. verse 14, that He has perfected for ever those that are sanctified.

Well may the saints of God exultingly sing:—

"What from Christ the soul can sever,  
Bound by everlasting bands?  
Once in Him, in Him for ever,  
Thus the eternal covenant stands."

Our review of the expression "In Christ," as relating to God's purpose and grace, first in choosing His own before the foundation of the world, then to His subsequent work for them through the death and resurrection of our Lord Jesus Christ, will now be brought to a close by reading one verse bearing on the final issue of God's purpose, 1 Peter 5. 10, "The God of all grace, who called you unto eternal glory in Christ."

"God's wondrous purpose and His grace  
Procures His own in Christ a place  
Nigh to Himself as One;  
In perfect fitness there they stand,  
Made so by His most gracious hand,  
Through His beloved Son."

We come now to the second part of our subject, namely: "Christ in us." These words we take as having application, not to the standing of those who have believed in Christ, but to their state or condition, which is more or less dependent upon a proper understanding and due appreciation by them of that which is embraced in their standing in Christ.

It is recorded in the Gospel by John, chapter 1. verse

18, that no man hath seen God at any time ; the only begotten Son, who is in the bosom of the Father, He hath declared Him ; and in chapter 14. 9-11, it is recorded that the Lord said, " He that hath seen Me hath seen the Father. . . . Believest thou not that I am in the Father, and the Father in Me ? the words that I say unto you I speak not from Myself ; but the Father abiding in Me doeth His works. Believe Me that I am in the Father and the Father in Me." These words are full of import as we take them in connexion with our subject ; they are the words of that Blessed One whose state, whilst here in fashion as a man, was in perfect accord with His standing before His Father who had sent Him. His words and His deeds were the words and deeds of His Father who dwelt in Him. In this we see a perfect example of what is implied in the expression " Christ in us." As the Father dwelt and operated in Christ, so is it God's intention that Christ should dwell and operate in those who are His. Hence the apostle Paul, who called upon the Corinthian saints, chapter 11. verse 1 of the 1st Epistle, to be imitators of him even as he also was of Christ, when writing to the Galatians, chapter 2. 20, said, " I have been crucified with Christ ; yet I live ; and yet no longer I, but Christ liveth in me." To the Philippians he wrote saying, " Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ." And on another occasion, when speaking of his ministry of the gospel, he said, " We are unto God a sweet savour of Christ."

The apostle was a close follower of the Lord Jesus Christ, and whilst imitating Christ himself, urged the saints to be imitators also. To the Ephesians, in reference to their walk, he said, chapter 5. 1, " Be ye therefore imitators of God, as beloved children ; and walk in love, even as Christ also loved you, and gave Himself up for us." To the Philippians, in reference to the matter of self-sacrifice for others, the apostle said, " Have this mind in you, which was also in Christ Jesus : who, being in the form of God, counted it not

a prize (or a thing to be grasped) to be on an equality with God, but emptied Himself, taking the form of a servant." No lower standard, either for walk or mind, than that of Christ is given in these exhortations. The same is also true in the apostle's letter to the Colossians, chapter 3., wherein, after exhorting the saints to put on, as the elect of God, holy and beloved, a heart of compassion (or bowels of mercies), kindness, humility, meekness, longsuffering, and so forth, he adds, "Let the peace of Christ rule (or arbitrate) in your hearts. . . . Let the word of Christ dwell in you richly in all wisdom. . . . 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." Many other similar references could be furnished, but it is thought that those already given will suffice for the second part of our subject.

Now, in bringing this paper to a close, one can but express the hope and desire that God will graciously use it in giving each of us whole-heartedly to say:—

"May faith and love and every grace  
His presence in me prove;  
So Christ within shall mark the way  
I take to Christ above."

A. C. LEAMY.

### WHO IS LIKE UNTO JEHOVAH ?

WHEN Israel knew redemption from the bondage of Egypt, and realised that the power that once had held them had been broken by a stronger Hand, against which the renewed effort of their adversary to subjugate them again had proved signally abortive, their joy found expression in the song that God has been pleased to preserve for our learning, recorded in Exodus 15.

It is a song unto Jehovah, and Jehovah Himself is its great theme. His mighty doings on their behalf are passed in review before the mind, and as they think of Him who has triumphed gloriously, of whom it is said—

"The horse and his rider hath He thrown into the sea,"

who is their strength, song and salvation; their God; their father's God; who is a Man of war; whose name is Jehovah; who has cast Pharaoh's chariots and host, his chosen captains, into the sea, the Red Sea: whose right hand is glorious in power and dasheth in pieces the enemy—and so forth—the song seems to rise in a grand crescendo which reaches its climax with the triumphant challenge of verse 11—

“Who is like unto Thee, O Jehovah, among the gods?  
Who is like Thee; glorious in holiness;  
Fearful in praises; doing wonders?”

And surely, in the presentation of God that this portion of the Word gives, it is soul-staying for us to remember, amidst the disquietude begotten of the bloody war now raging, that this God is our God, whose voice we may hear as in a whisper, saying:—

“Be still, and know that I am God!”

The cry of the distressed in Egypt came into His ear. It is His answer to that cry that has produced this song. Driven by repeated strokes from God's hand to relax his hold upon His people, the oppressor speedily changed his mind and said—“I will pursue; I will overtake; I will divide the spoil.” But “He that keepeth Israel shall neither slumber nor sleep,” and so He heard, He saw, and He again wrought deliverance for His people and brought confusion and destruction upon their foes.

“Righteousness exalteth a nation,

But sin is a reproach to any people” (Prov. 14. 34).

Whilst thankful for the extent to which principles of righteousness dominate beloved Great Britain and Ireland, and for the measure in which the British are a sin-hating people, we have cause to own that there is ample room for improvement in these respects? Should we not earnestly pray that there might be such a general humbling of the people under God's mighty hand; such a general acknowledgment of rebellion against Him, and of indifference

to His claims, that we might know indeed that He was working for us, and not against us; that speedy deliverance might be experienced from the devastating assaults of the mighty adversary who now so determinedly seeks, not simply for the overthrow of this nation, but for world domination, and, it would appear, world domination at any cost?

“Begin at My Sanctuary” is the word in Ezekiel 9.: and does not the Apostle Paul say that if we judged ourselves we should not be chastened with the world? Let self-judgment, and contrite confession, then, have their place in the holy nation that He in His grace and power has

“Redeemed from the hand of the adversary:

And gathered them out of the lands,

From the East and from the West;

From the North and from the South.” (Ps. 107., 1 Pet. 2.).

How can we look for these things in the “without” if they are lacking in those that are within?

Knowing His mercy in turning us again to Himself; in turning the people generally to seek after Him then we may with confidence rely upon Him, for, however strong and crafty and numerous may be the adversaries, yet—

“Jehovah bringeth the counsel of the nations to nought: He maketh the thoughts of the peoples to be of none effect.”

We say not a word against the preparation of the horse against the day of battle by those who know not the saving and sanctifying power of the Cross, separating them from the world, its doom, and its ways; but, alas! for the Christian who looks to the horse and that of which it speaks, rather than to the Lord for protection and deliverance! Said not the wisest of men—

“The horse is prepared against the day of battle:

But victory is of Jehovah!” (Prov. 21. 31)?

Solomon’s father was a wise man too, and a mighty warrior withal. He knew, and could rightly estimate, the value of horses and of chariots in time of war. He knew

also another power to trust—even the power of Him whom he calls his strength, his rock, his fortress, his deliverer, his strong rock, his shield, the horn of his salvation, and his high tower. He says :

“ I will call upon Jehovah,  
Who is worthy to be praised :  
So shall I be saved from mine enemies ” (Ps. 18. 3).

And in Psalm 20. he presents the contrast, not only in the objects of trust, but in the ensuing results :—

“ Some trust in chariots, and some in horses :

But we will make mention of the name of Jehovah, our God ! ”

Here we have the objects of trust set one over against the other. The next verse gives the result :—

“ They are bowed down and fallen,”

and who are they but those who trust in chariots and horses ?

“ But we are risen, and stand upright ! ”

We, even we, who make mention of the name of Jehovah, our God !

Oh ! to embrace to the full the opportunity of such a time as this ; to realise how true it is that—

“ Blessed is the nation whose God is Jehovah :

The people whom He hath chosen for His own inheritance ! ”  
(Ps. 33. 10-12).

His power avails for national need. Surely I can trust it for mine !

Israel's despair and danger gave place to the song of triumph. An old man with some dark stains upon his own life's history, but yet who loved Jehovah, and was contrite for his sins, bears his testimony to an individual danger. National danger was involved in Pharaoh's declaration—

“ I will pursue.”

David himself had adversaries who said—

“ Pursue and take him :  
For there is none to deliver,”

but He who delivered Israel also delivered David, and, as Israel sang

“Who is like unto Jehovah?”

so David sang—

“O God, who is like unto Thee?” (Ps. 71. 19).

He bears mercifully with our weaknesses and shortcomings. If we truly seek Him He will be found of us; found of you; found of me; and you will know, and I shall know, even as David knew, how true it also is that:—

“Happy is he that hath the God of Jacob for his help:  
Whose hope is in Jehovah, his God” (Ps. 146. 5).

J. P. A. TAYLOR.

## TAMED OR UNTAMED, WHICH?

*(Concluded from page 120.)*

HAVE we been saying kind things about one another to our neighbour, or otherwise? Was it that unkind word said in the heat of the moment, or that right thing said in the wrong way, that has given offence? Whatever or however, the spark has been dropped and has not been stamped out, and there is a grave danger that that life which promised so much for God, that branch that looked as if it would bear fruit an hundredfold, shall become marred and wasted. One little word from the tongue that is untamed, that is unbridled, that is not under the control of God, and the individual may be marred; the assembly may be wasted, the Community may be defiled, and that which was a pleasure and a joy to the heart of God may become broken down and devastated. It makes one tremble to think of the deadly power of this little member which you and I are in possession of, this member which God tells us is set on fire of Gehenna, which while it destroys never annihilates. Are we keeping a guard on it, or are we letting it run loose?

Yon helmsman has guided the ship with steady hand and



clear eye, for many a long year. Again and again has he passed the danger zone, and keeping the helm well under control has passed in safety. But is it over-confidence that begets in him that carelessness now? Has he become so used to the route that he need not now take the same care? Whatever it is, there is a tendency on his part to become careless about the proper handling of the helm, and he fails to realise his nearness to the rocks. And one day, on the same route, under similar conditions, that helm gets out of control and the ship is cast upon the rock-bound coast and ultimately becomes a total wreck. Oh, the pity of it, as we look at those shipwrecks of the faith, those once-time men of God, who, with the fear of the Lord in their hearts, and their eyes fixed on the Coming One, have helped with words from God Himself, and by their godly counsel, because of their tongues being under the control of God, have steered themselves and others past many a rock seen or unseen. But the helm for some time past has ceased to answer as once it did when under control, and one day on that path which they had so long trodden, they have become opposed to the will of God, they have left the path of God's choosing, and many have found themselves cast upon the pitiless rocks of unbelief.

Teachers in God's assemblies, guard your tongues to-day. Do not let them be found teaching things which they ought not, as did certain in the churches in Crete, and thereby subverting those that hear. It is bad to be found teaching things which one ought not, it is infinitely more so when such teaching is done for filthy lucre's sake. The mouths of such must be stopped, bridled, for if they cannot bridle their tongues, then others must do so for them; and, that they may be sound in the faith, rebuke them sharply, warning them not to give heed to Jewish fables and commandments of men, that turn from the truth (Titus 1. 10-14).

In what condition are our tongues found, as we thus are getting them examined in the light of God's Word?

Are we finding them so under God's control, that our bodies (our life) are being guided to God's altar, there to be presented a living sacrifice, holy and acceptable unto Him? Do not let any one of us deceive ourselves, for if any man among us seemeth to be religious and bridleth not his tongue, this man's religion is vain (see James 1. 26).

It is written of Joab that he slew two men more righteous than himself: men who were head and shoulders above him in many respects, and who doubtless thought better of him than that he would do this.

Guard that little member, for it is more deadly than the dagger of Joab, and there is that speaketh like the piercings of a sword (Prov. 12. 18). Oh, the many that have been slain by the tongue, which is full of death-bearing poison! Is it possible that those tongues which have blessed God for His love and care, can now turn round and revile our brethren? God help us, it is only too true, albeit these things ought not so to be.

Would we be wise to-day, then let us be swift to hear and slow to speak; hearing only that which God would have us hear, and not so slow to speak that our voice is never heard in God's assembly, or never heard at times when it is criminal to be silent. For I submit that oftentimes the tongue when silent is as much beyond control as when found speaking unbridled words.

Who among us does not regret those little incidents in our life, when had we given a soft answer we should have turned away wrath? But instead we were silent, and our very silence helped to cause that misunderstanding which too often has led to estrangement and become a cause of stumbling.

Moses pleaded his inability to speak when God wanted him, yet the same one spake so unadvisedly with his tongue that he was debarred from entering into the land of Canaan.

Our safety unto a right handling of the helm is in letting God take control, and where that is done, then will due

observance be given to five things, which we now propose to name :—

Take heed <sup>1</sup>

- (1) To whom you speak,
- (2) Of whom you speak,
- (3) How you speak,
- (4) When you speak,
- (5) Where you speak.

In many things we all stumble, but if one can be found who does not stumble in word, the same is a perfect man, able also to bridle the whole body. Such a man might be hard to find to-day, and our search for him would perhaps end in failure. But here in this book which God has given us there is one to be found, and that One is the Lord Jesus Christ Himself. He it is that never took one step which He had to retrace, nor spake one word which He had to withdraw, for His was the tongue of the learned and His were the feet that ever ran in the way of God's commandments. God wakened Him morning by morning, and wakened His ear to hear as the learner, and gave Him words to speak. He the Perfect One began each day by speaking to God His Father and by being spoken to by God His Father, and we know from the first Psalm that His delight was in the law of God, and that He meditated in it day and night. Of whom did He speak through the day? Of the One He had spoken to in the morning, and they were always words which glorified and exalted His God. Do we commence each day of our life thus? or, is it true, that in the mad rush and whirl of life, we neglect this morning talk with Him? No wonder, if that be so, that we are oftentimes found speaking

<sup>1</sup> If you your lips  
 Would keep from slips,  
 Five things observe with care :  
 To whom you speak,  
 Of whom you speak,  
 And how and when and where.

what we ought not to speak and well-nigh forgetting what manner of persons we ought to be in all holy conversation and godliness (2 Peter **3**. 11).

Never man spake like this Man, was the testimony of those that heard Him.<sup>1</sup> They wondered at the gracious words that fell from His lips. There was a compelling power in His speaking. He who found His delight in the law of God, who was ever and always speaking to His God, learned not only words from Him but also learned how to speak them.

Yes, it is right to make known the truth, but what failures we oftentimes prove ourselves to be in the manner in which we tell it out. Yes, we gave them it very plain, of course we did, but did we use any of the grace and tact which He would have used? Grace and Truth came by Jesus Christ, and we shall find that in His life they were never separated, and that was why He knew not only how to speak, but also when and where. See that good confession which He witnessed before Pontius Pilate. Many witnesses were arraigned against Him, many charges and false accusations were brought up against Him. But they agreed not in their witness, and the testimony of the one before whom He was tried was, "I find no fault in this Man." But no word escapes His lips. No answer from Him to those charges of a wicked generation. Pilate marvels that He does not speak. And why is He silent? It is because the Word of God is in His heart; it is because the tongue of the learned is His, for there in obedience to the inspired writings concerning Himself, He is silent (Isaiah **53**. 7).

But at that tribunal before the priests and scribes and the whole council He who was so silent, now speaks, for the High Priest not only asks Him, but adjures Him by the Living God, that He tell them whether He were the Christ, the Son of God. And that tongue, that had been so silent, now speaks and answers that He was. But why is He now found speaking? It is because that in the book of Leviticus

<sup>1</sup> See Matt. **7**. 28; Luke **4**. 22; John **7**. 46.

under the law any one thus adjured had to speak and not keep silence (Lev. 5. 1 and Matt. 26. 63), He was put on oath. And He, who was silent in fulfilment of prophetic writings concerning Him, is now found speaking at the bidding of God as found in that Law in which He was so delighted. Oh, the perfections of the Perfect One! how they mark out our own imperfections, for how often do we speak, when, were we wise, we should be silent. How often in our confession (which is not always good) before the world, the when and the where of our speaking are neglected, and we forget what His claims are upon us. But He was the great Teacher, the good Teacher, the Teacher come from God, and all through His life was ever ready to speak for God, and to give a word in season to him that was weary. No wonder that the bride in the Song of Songs says of Him, "His mouth is most sweet," yea, all of Him is desirable, and this is our Beloved, and this is the One we love. We would fain hope that as we have thus had our tongues under examination it shall be true, in some measure at least of us, as it was true of her who thus spake of Him, that our speech is comely (Song of Songs 4. 3), and so pleasant to Himself that when He sees the companions hearkening to it, He shall say, "Cause Me to hear it" (chap. 8. 13). How much, how very much is said, that He does not like to hear, that He never calls upon us to repeat; but if otherwise, then in the glad response of our heart, we shall indeed cry, "Make haste, my Beloved," for we shall not be ashamed to repeat to Him what we have so freely said to others and about them.

We trust we may all realise the important part that this little member, the tongue, plays in our life as Christians, and ever remember that if God's expectations are to be realised in us, as told out in Romans 12. 1, then that can never be if James 3. 2 is neglected, and James 1. 26 overlooked.

"Be not rash with thy mouth" (Eccles. 5. 2).

JAMES BROWN.

## LESSONS FROM THE WAR.

(Concluded from page 89.)

EACH of these three foes presents a subject in itself ; but we refrain from saying more. What we have written with regard to Britain and the British soldier has been written only with the view of illustrating divine lessons. But besides the World, the Flesh and the Devil, there are other enemies to be considered ; for we read of men and women, many of whom are “ the enemies of the Cross of Christ ” (Phil. 3. 18), and of others who are “ corrupted in mind and bereft of the truth ” (1 Tim. 6. 5). And when all is said, we must ourselves never forget that it was while we were enemies that we were reconciled to God through the death of His Son (Rom. 5.), and therefore, while on the one hand we must determine within ourselves to give the enemy no quarter, this reminder of what we were by nature is calculated to make us think of how God has dealt with us, and to beget in us something of the spirit that breathed out : “ Father, forgive them ; for they know not what they do.” It is the Lord Jesus who has said, “ Love your enemies, and pray for them that persecute you ” (Matt. 5.), and none ever practised as He did, what He preached. “ If it be possible,” says the writer to the Romans, “ as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God : for it is written, ‘ Vengeance belongeth unto Me ; I will recompense, saith the Lord.’ But if thine enemy hunger, feed him ; if he thirst, give him to drink : for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good ” (Rom. 12.).

According to each of the belligerent powers now engaged in the great war, it is to be “ a fight to a finish.” And in concluding our lessons, this seems an apt phrase to use in connexion with the Good Fight of the Faith, the warfare we are professedly waging with our triple foe. Not until we are called to Heaven above dare we hope for a cessation

of hostilities, and only as we are strong in the Lord, and in the strength of His might can we overcome. "Ye are of God," and "greater is He that is in you than he that is in the world."

*Finally*, we cannot refrain, ere finishing, from referring to one other matter, and that is, the Honours List. Already we have been in a measure thrilled, no doubt, as we have read of some who have received honourable mention in despatches from the fields of Europe. But it is when all is over that deeds of valour will have their due praise. How few, alas, will live through the campaign to see the King and to receive as from his hands the insignia of his appreciation. But whether or not, there are names which will be handed down associated with conspicuous conduct on the battle-field, while others who distinguished themselves by their bravery and who are spared will receive and wear their reward; it may be the Distinguished Service Medal, or some other, or even the coveted V.C.

What, then, is the lesson here?

As far as seeing the Great King is concerned, all will see Him, from the least to the greatest, for we must all be made manifest before the Judgment Seat of Christ. When the great Roll-call takes place each one of those who are His will be there—not one absentee. But who shall receive from His kingly hands the incorruptible marks of His appreciation and His "Well-done"? Not all, alas, for some shall then suffer loss. And rewards will differ. There is such a thing as "a reward," and there is such a thing as "a full reward" (1 Cor. 3.; Ruth 2. 12; 2 John 8).

"To eat of the tree of Life"; "the hidden manna"; "the white stone" with the "new name written"; "authority over the nations"; "the Morning Star"; "white garments" and one's name confessed by the Lord; to be made "a pillar in the Temple of His God" and to be written upon by Him; and "to sit down" with the Lord Jesus Christ upon His Throne; these are among the wondrous

rewards held out as an inducement to the overcomer (Rev. 2. 3). There are crowns, too, to be fought for and won. And crowns, alas, to be lost. There is "the Crown of Righteousness" connected with the Good Fight (2 Tim. 4. 8). And "the Crown of Life" to the one who endureth temptation (James 1. 12). And "the Crown of Glory" that fadeth not away, for the elders—the under-shepherds—who prove their love for the Lord Jesus Christ during His absence (1 Pet. 5. John 21.).

His coming is at hand, and expectancy should characterise us each. "I come quickly," is His Word, faithful and true. "Hold fast that which thou hast, that no one take thy crown" (Rev. 3. 11). "Yea: I come quickly," and "My reward is with Me, to render to each man according as his work is" (Rev. 22. 12).

Let us, then, buckle on our armour, and in the name of our God set up our banners with "Maranatha" as our watchword; not forgetting at the same time the sobering injunction:—

"Let not him that girdeth on his armour boast himself as he that putteth it off."

"Fierce and long the battle rages,  
But our help is near:  
Onward comes our Great Commander,  
Cheer, my comrades, cheer.

"Hold the Fort, for I am coming,  
Jesus signals still;  
Wave the answer back to Heaven,  
By Thy grace we will."

"The eternal glories gleam afar,  
To nerve our faint endeavour:  
So now—to watch! to work! to war!  
And then—to rest for ever."

"Blessed be Jehovah my Rock,  
Which teacheth my hands to war  
And my fingers to fight:  
My lovingkindness and my fortress,  
My high tower, and my deliverer;  
My shield, and He in whom I trust."

(Ps. 144.).

NORMAN D. W. MILLER.



## UNITY AND UNION.

*(Continued from page 128.)*

IF these lessons be not learned, if God's warning voice should be unheeded by the nations, how terrible may be the disaster that is at hand. There may be a mighty revival of apostate Christianity. The very position that the woman occupies as seated upon the back of the beast in Revelation 17. 3 seems to the writer to point to a time that may be near when there will be a unification of religions, and this religion will be upheld by a confederation of the restored ten kingdoms, for the woman is seen seated upon the beast which has seven heads and ten horns. It seems to the writer that the Eastern Roman Empire has not had the attention it should have had from us in the past; it is with Rome that we have come most in contact and have seen its workings, but in what darkness has the Greek Church held its multitudes for generations! what intolerance has been shown to God's people Israel! and secession from the Greek Church has been punished by the greatest severity. We have drawn our readers' attention to a union that took place in the hour of trial between the Church of Rome and that of Constantinople. May not this union take place again? and not only this union but a great confederation of what are called the various Christian sections of the Church?

Everything that is of God has been and is counterfeited. Man is trying to accomplish in his own power and in his day what God will accomplish in that day in which He makes His power to be known on earth. God has a city, Jerusalem and Mount Zion. He has revealed His will and shown the one and only way by which man can approach to Him. He has said that He will unite the nations and turn to them a pure language (Zeph. 3. 9); therefore we may expect man in his pride of heart to seek to do likewise, to have a city, to have a religion and to have a common language; it may be Esperanto or some such attempt.

to obliterate the confusion of Babel. "Ye shall be as gods"; to this humanity is yet aspiring, and Constantinople seems to be a fit centre for the last great development of apostate Christianity, that is, a Christianity as it is depicted in 2 Timothy 3. Will our readers carefully consider what is here brought before us? It is not the heathen world as in Romans 1. and yet it is the world, and all the characteristics of the world are seen, but in verse 5 we find that a form of godliness without the power characterises those last days.

There is another reason which appears to the writer to be a weighty one for expecting a union between the Greek Church and the Church of Rome. Part of the ancient Roman Empire was never under the dominion of the Roman Pontiff, that is, secular Rome embraced a large part of Europe which was subject to the Greek Church. Now if there was a destruction of the Church of Rome such as that foreshadowed in Revelation 17. it would not necessarily affect the Greek Church, which cannot be looked upon as one of the daughters of the Church of Rome, for the Greek Church did not take its rise from Rome, but had its own independent origin, an origin that can claim antiquity equally with Rome. For the controversy between the Eastern and Western Churches began at a very early period, the claims of the Roman Pontiff were rejected by the Greek Churches, and this led to the ultimate severance.

We would again remark here that the superstition and persecution of the Greek Church have only been exceeded by Rome. A recent description of Easter in Jerusalem gives a vivid picture of the superstition and degradation of this Church. The multitudes waiting for the holy fire that is supposed to come from the Sepulchre in which tradition teaches the Lord was laid; the enthusiasm of the multitudes on receiving the fire; and the implicit belief in this miracle as it is called show the state of superstition in which the Greek priesthood has trained the laity, and

the condition in which the multitudes of Russia are enslaved, for large numbers of the pilgrims to Jerusalem are from the Russian empire.

We should expect then that some sort of union will be brought about between the Church of Rome and the Greek Church, so that when the destruction of the Woman by the secular powers (who are to hate her and make her desolate) comes about, both the Western and Eastern Churches will be involved in the destruction and not only they but also the harlot daughters, or the various state churches that have dissented from Rome.

No one who has watched the drift of the ecclesiastical currents for some time past can help noticing the tendency to unite. We have had unions among the Presbyterian churches in Scotland, and a further union may soon take place. But some will say, "Is not union a thing to be desired amongst Christians?" Undoubtedly we answer "Yes," if it is brought about in God's way, but if not, then it can only end in disaster.

Many influences are at work which will tend to the breaking down of the prejudice that exists between the various sects of Christendom. The very influx into this country of Belgians, who are chiefly Roman Catholics, will have its influence upon the British nation. Christian love and Christian toleration as they are called will be exercised towards them. All this is right so long as it is not a toleration of what is opposed to God's truth. The Faith once for all delivered to the saints (Jude 3) is unchanged to-day, and the contention for it is as binding upon those who desire to follow the Lord as when uttered by the apostle, and the hating of every false way is still to be the characteristic of those that would walk in the pathway of obedience as did the man after God's own heart (Ps. 119. 104, 128).

But is there a hatred of every false way even among God's children in the day in which our lot is cast? In

the first place in order that we may rightly hate, or hate with a godly hatred what is wrong, it is necessary for us to know what is right—in other words, to know what the right way is. But is there enquiry among God's people to-day as to the right way, as to the old paths? Is it not rather that the highways are being left desolate and men are walking in the by-paths of their own choice? Has not the world's spirit of so-called toleration found a place amongst God's own people? And as to the world, what of it? Is not toleration of all that is evil the characteristic of the day? Is not one point after another of God's truth being given up? one doctrine after another given by God for the salvation of His people (1 Tim. 4. 16) finding its place among the non-essentials?

Is not religion taking the place of Christ? Recently an article appeared in a Scotch newspaper rejoicing in the liberal-mindedness of this day in reference to prayers for the dead. We think it well to give the exact words. The writer says: "I was particularly glad to note that the Church of Scotland in its official 'Form and Order of Divine Service' for Intercession Day included prayer 'for the faithful departed, especially those who have fallen in the war.' The practice of praying for the dead is, as every one knows, confined to the Roman, Eastern and Anglican branches of the Church Catholic, and if I am not mistaken this is the first occasion on which the Presbyterian Church has officially recognised prayer for the dead. I remember years ago being deeply impressed by Dr. Walter C. Smith's poem on the subject, wherein he asks why prayer should bid adieu at the grave:

Why should that be the only place uncheered  
By prayer, which to our hearts is most endeared,  
And sacred grown?  
Living we sought for blessing on their head;  
Why should our lips be sealed when they are dead,  
And we alone?

Dr. Smith, it need scarcely be added, was a distinguished minister of the United Free Church."

Another writer in another newspaper says: "The state of war has affected the season of Easter in many ways. It has, in the first place, both widened out and intensified the celebration of Easter as the chief religious festival in the calendar of the Christian Church. This is true, in a limited degree only, of the Roman Catholic and the Episcopal Communion. . . . It is in the Presbyterian churches of almost all denominations that an Easter passed under the shadow of a war which has convulsed the greater part of Europe will make itself specially felt and leave its impression. It will tend to widen out the religious observance of Easter and especially of Good Friday. The Scottish churches outside of Episcopacy are moving very slowly in that direction. But any one who looks back over so brief a period as twenty years may perhaps feel surprise as well as satisfaction in realising that they have moved at all. . . . In the recognition of Easter the Scottish National Church has led the way and perhaps twenty years hence the majority of Scottish Presbyterians will celebrate Easter with a conscience void of any lingering doubts and limitations on the score either of Pagan origin or 'Papistical practices.' "

A paper was recently left at the writer's door. It originated with a London preacher, well known in a certain circle. This paper suggested the way in which all sects might be united and what each sect would have to give up of its peculiar creed; it spoke strongly of the disgrace it was to the name of Christianity that there should be such division amongst Christians.

We might give many more quotations from the literature of the day to the same effect, but this must suffice. Union at the expense of truth we believe will come. Perhaps one of the greatest difficulties that will have to be surmounted before the Greek Church and the Church of Rome are united is the celibacy of the Roman Catholic clergy. The priests of the Greek Church are allowed to

marry. This also is a difficulty in the way of the High Church Episcopal party in England going over to Rome, but in some way we expect this difficulty will eventually be overcome, for there is much more in common between Anglican episcopacy and the Church of Rome than many suppose.

In a pamphlet written by the late J. N. D. he stated that a Roman Catholic priest could enter the Irish Church without being re-ordained. The writer has made enquiries on this subject and finds that this is so also with the Established Church of England. The ordination of a Roman Catholic priest is sufficient to admit him to the episcopal Church of England without any re-ordination and not only so, but the ordination of the Greek Church is held as valid by the episcopal Church of England. This shows us what a thin line exists between these various divisions. As some might question the above statement we give our authority as below:—

Phillimore (*Ecclesiastical Law*, vol. i., p. 4) says: "First, Church of England does not recognise the validity of Holy Orders unless conferred by an episcopal hand and does always recognise them when so conferred. Consistently with this theory, she does not in practice re-ordain the Clerk who having been ordained by a Roman Bishop leaves the Church of Rome and desires to officiate in the Church of England. Nor can there be any doubt that the Church of England recognises the validity of the orders conferred by the Greek Church."

When speaking of the union of the various denominations of Christendom we wish it to be clearly understood that we refer to that ecclesiastical system which is depicted in the book of Revelation as the woman seated on the ten-horned beast, arrayed in all the glory of her ecclesiastical supremacy over the kings of the earth. We wish also to note that this woman is associated with the fourth empire, and not only so but the fourth empire in its resurrection or re-constructed condition—the beast that was, is not

and cometh again (Rev. 17. 8). This seems to the writer important, for whilst the spiritual Babylon is connected with the restored ten kingdoms, the literal Babylon by the river Euphrates was associated with the first of the four world empires. We do not understand the woman and the city to be identical, although the woman is associated with a city, which city, as we have already said, may, we believe, be Constantinople, which like Rome is a city on seven hills. The Bride, the Lamb's wife, is spoken of under the figure of the new Jerusalem, so that we have the spiritual Jerusalem and the literal city. Thus it appears to the writer it may be with Babylon.

That a revival of religion will be the outcome of the present condition of things seems highly probable, but religion is not Christ, and if it is carefully examined by the light of Scripture the religion of to-day will be found to resemble the religion of the first murderer—Cain. There was nothing about his religion repulsive to humanity, he brought of the fruits of the earth, in fact, his was a right offering in a wrong place, there was no acknowledgment of sin on his part, and however beautiful that offering might be God could not and would not accept it.

A clergyman, writing from the Front, says: "Do not tell me this is Armageddon. It is not the end of things. It is the resurrection and Pentecost we are passing through. A harvest is being sown in France of which the reaping shall be Empire wide." The same writer says: "Away up in the trenches, red blood, as red as Christ's, was enriching the soil of France." Alas! he speaks of religion and the giving of the sacrament to the soldiers the night before the battle, but says nothing of atonement for sin, nothing of reconciliation; and all this religious sentiment is what humanity can accept whilst rejecting, as Cain did, the shedding of blood as the only way of access for the sinner back to a holy God. If we look into the sacrifices of Leviticus we shall find that God's order there is first redemption by

the shedding of blood, and then the offering of the firstfruits follows.

Before closing this part of our subject we would wish it to be distinctly understood that the universal religion of which we have spoken is not that form of worship which will be finally set up in connexion with the anti-Christ. This we believe will be something quite different in its character and will come to its end by the personal appearing of the Lord Jesus. Whereas the religion which passes under the name of Christianity will meet with its destruction by the secular powers before they give their authority to the Beast (Rev. 17. 16, 17), and then we believe that there will be on earth a religion suited to fallen humanity and backed by authority which neither the Church of Rome nor any other denomination has a right to claim. It is not our purpose at the present time to enter into the subject of authority, but it is a subject of the deepest importance and calls for the careful consideration of God's people.

We have been considering the subject of union in the foregoing papers, and very much more might be said, but what we have said must suffice at least for the present. All this union may be brought about not only without the instrumentality of the Spirit of God, but also in direct opposition to the revealed will of God.

An American writer says: "There should come out of this supreme convulsion a federated Europe, or a league of the freer nations which should secure the smaller states against attack, prevent the larger from attempting domination. . . ."

Thus we see that federation of the nations and federation of religions are a sign of the times in which our lot is cast. Events may move rapidly or move slowly, but move they will, and we know not what a day may bring forth, but may those who love the Lord Jesus Christ in uncorruptness (Eph. 6. 24, R.V.) be found watching.

J. A. BOSWELL.

*(To be continued.)*



## CONSCRIPTION.

“Jehovah spake unto Moses . . . saying, Take ye the sum of all the congregation of the children of Israel . . . every male, by their polls ; from twenty years old and upward, all that are able to go forth to war in Israel.”—NUMBERS 1. 3. “Jesus answered, My kingdom is not of this world : if My kingdom were of this world, then would My servants fight, . . . but now is My kingdom not from hence.”—JOHN 18. 36.

WHO that reads can fail to see a marked difference between the legislation of Jehovah for Israel as recorded in the Old Testament scripture cited above, and the pronouncement of Christ concerning His followers as recorded in the New Testament scripture cited ? Both utterances are divine, and of equal authority ; how then is the difference to be accounted for ? Simply by the fact that they pertain to dispensations differing in character, the one past, the other present.

It is important carefully to distinguish the divine dispensations, past, present and future, as marked in the pages of Holy Scripture. Dispensations vary as the seasons of the year vary, but each is perfect in its order “ according to the purpose of Him who worketh all things after the counsel of His will.” In order rightly to understand the obligations of God’s present people as distinguished from Israel in the past it is necessary to apprehend the unique character of the present dispensation. Consequent upon the Incarnation, Death, Resurrection and Ascension of the Lord Jesus, a new dispensation began, characterised by divine principles suited to a people identified with Christ in His perfect acceptance in heaven, and called to share His rejection on earth. Colossians 3. 1–4 is a characteristic passage, “ If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ,

who is our life, shall be manifested, then shall ye also with Him be manifested in glory."

It is necessary to bear the foregoing in mind when considering questions relating to Christian responsibility. At a time like the present questions having a military bearing inevitably arise. The peace which we so long enjoyed and so little appreciated has been taken away. The one word upon all lips is "war." War fills the air, war devastates the earth, war of a magnitude and frightfulness which baffle description.

Many are the problems arising therefrom, problems which affect all classes. A grave problem which now presses itself upon the Lord's people is the question of

#### COMPULSORY MILITARY SERVICE.

Many are asking:—How ought we to view this matter? What is the Christian's responsibility in event of compulsory service being imposed upon this country? For months past the writer has been earnestly desirous of presenting his thoughts upon this subject. Hitherto he has lacked opportunity, but now (perhaps at a seasonable moment), the wished-for opportunity being realised, he submits the following for the careful consideration of the Lord's people. In so doing it must be understood that not the slightest claim is made to speak for others; nor do we wish or expect that the view herein set forth will necessarily be accepted. The writer is mindful of his fallibility, and the reader is commended to God and to the Word of His grace in the light of the divine principle, "Prove all things, hold fast that which is good." This being understood we need not and shall not hesitate to speak with definiteness, a definiteness born of conviction.

In dealing then with the question of military service, and especially compulsory service, it will be scarcely necessary to say that we contemplate the question in relation to the Lord's people, not to the British nation, nor abstractedly

as a military problem. If we entertained the latter we would unhesitatingly say that the National system prescribed in Numbers 1. is the perfect thing ; simply because it is the system which was divinely selected to constitute a warrior nation. But it is self-evident that this cannot apply to the followers of Him who said, " My kingdom is not of this world ; if My kingdom were of this world, then would My servants fight, but now is My kingdom not from hence."

It is here that the dispensational ways of God apply with absolute force, and here that a knowledge of dispensations which differ is essential to a proper understanding and discharge of Christian responsibility.

Israel was a warrior nation organised to maintain an earthly kingdom by force of arms, if need be. But " the kingdom of the Son of His (the Father's) love " is not of this world, nor is it to be advanced or maintained by the power of the sword. That nations which have only a mere profession of Christianity should resort to the sword is not to be wondered at. But we are not dealing with the nations of Christendom, nor with warfare in general ; our question is exclusively one of responsibility attaching to those who have been begotten of God, born from above ; and who in this dispensation occupy a unique position, being in the world, as to bodily presence, but not of the world, as to its spirit, principles, and aims. John 17. is decisive on this point—" They are not of the world, even as I am not of the world." It therefore follows that arguments which may apply to the subject from a worldly point of view do not apply to those who have been chosen out of the world, a people for Christ's own possession, zealous of good works (Titus 2. 14).

What then is the responsibility of the latter ? We submit three points for consideration :—

- (1) There is, admittedly, no direct command " Thou shalt " or " Thou shalt not " serve as a soldier.

- (2) Nevertheless, the teaching of the Lord and of the apostles, whether in general or in particular, never contemplates disciples as in a position where it is part of their business to take human life. The great governing rule is that Christ has left us an example that we should follow His steps ; who, when He was reviled, reviled not again ; when He suffered, threatened not ; but committed Himself (or His cause) to Him that judgeth righteously (1 Peter 2. 21, 22).
- (3) It is, however, written, " Let every soul be in subjection to the higher powers " (Rom. 13.). Therefore, many a Christian who would reject military service as a voluntary thing may say, " But if it becomes compulsory I have no choice, my duty is clearly to be in subjection to the higher powers." At first sight this may seem conclusive ; although conflicting thoughts arise as the disciple remembers the example of His Master and the general trend of New Testament teaching.

But stay, how have we read Romans 13. ? Have we examined it closely ? It will be granted that it is possible to mistake the scope and application of some scriptures, what if we have mistaken the scope of Romans 13. ? What if we have given to it a wider application than it really possesses ? May we suggest a fresh and first-hand reading of Romans 13. ? So that we clean the slate so to speak and come to the chapter with an open mind ? The writer suggests that a careful reading will lead to the conclusion that the subjection commanded is in connexion with civil life only—civil as distinguished from military and religious, no cognisance being taken of either of the latter. The injunctions are of such a character as clearly to indicate this, and the higher powers or rulers mentioned are clearly in a judicial position and have a judicial capacity. They are judges and magistrates, thus :—" For rulers are not a terror

to the good work, but to the evil. And wouldest thou have no fear of the power? Do that which is good, and thou shalt have praise from the same. For he is a minister of God to thee for good . . . an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For this cause ye pay tribute also, for they are ministers of God's service, attending continually upon this very thing. Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything save to love one another."

What we have pointed out applies also, we submit, to 1 Peter 2. 13-17. If the injunction "Be subject to every ordinance of man" has no limit nor qualification, then it teaches the absolute subjection of conscience and life to human authority, which would be in conflict with what is taught elsewhere in Scripture. But, needless to say, there is no conflict, "The law of Jehovah is perfect." Let any given scripture be interpreted in the light of all Scripture and we shall be saved from conflicting issues and one-sided interpretations. If Romans 13. and the passage cited in 1 Peter 2. were all-embracing in their scope they would be in conflict with other scriptures, but if read carefully in their setting and with due regard to what is written elsewhere all is harmony, the passages in question are then seen to be absolute only in their sphere, which does not embrace matters of service to be rendered to God, nor military service involving bloodshed towards men. Is not the latter utterly repugnant to the Christian's heart? Only the other day the writer saw a picture of recruits learning the use of the bayonet, thrusting through dummy figures to teach the art of slaughtering living men! Can we soberly think that such work (involving perhaps in some cases the slaughter of a fellow-believer, brother slaying brother) is in keeping with the ways of Him who left us

an example that we should follow His steps ? Or can such work be tortured into conformity with the divine principle which governs the work of a Christian's hands :—“ Working with his hands the thing that is good ” ? (Eph. 4.) “ Honest occupations for necessary uses ” (Titus 3. 14, margin). We feel sure that warfare and bloodshed must be repugnant to one who takes Christ for his pattern and the Faith once for all delivered to the saints for his rule of life.

Further, it may not be out of place to remark that while all wars are not wars of aggression, at least for some of the combatants, yet some wars are (we speak of wars in general, not those of any particular nation); and the soldier cannot pick and choose, he must serve in any war if called upon, the most unrighteous equally with the righteous as men speak. In fact, a soldier is part of a military machine which may be set in motion by diplomacy of a questionable or even of an immoral character, again we speak not in particular but in general. We might adduce other considerations, but there is no need to labour the point, the all-important consideration with us is that we know of no scripture applying to this dispensation of the grace of God which sanctions a disciple bearing arms in the battles of this world.

But it may be asked, What should the Lord's people do if called upon by the state to serve as soldiers ? They should, we think, petition for exemption on the ground of conscience toward God and His Word ; the petition being properly formulated and presented by those divinely called and fitted to care for the interests of the little Flock (1 Peter 5.). We do not think that such a petition would be stigmatised as a mark of cowardice, certainly not by those officials whose duty it would be to receive and consider such a petition. Besides, we need not be unduly concerned about the question of Christian courage, that has been amply proved from the beginning. It was proved by apostles who laid down their lives for Christ and for the brethren ; it was proved by

martyrs who faced the lions; by Christians who blazed as torches in the gardens of Nero; by those who endured the tortures of the Inquisition; by those who braved the fires of Smithfield; and indeed by an innumerable host who have proved their courage in many ways and at all times. That such exist to-day we doubt not, and should persecution and danger arise they would prove their courage in the light of that word, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

We shall not pursue the subject further, to do so would be to go beyond the object before us in this article. We have submitted our thoughts and feel assured that they will be considered in the spirit in which they are submitted. For the rest, we can but entreat our readers to bestir their souls to fervent unceasing prayer—prayer accompanied by deep humiliation and such other exercises as become us at this time of terrible crisis, in all things setting our hope on Him who alone is our refuge and strength, a very present help in trouble.

"O God! our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home."

HENRY ELSON.

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## DANIEL THE PROPHET.

*(Continued from page 117.)*

THE second chapter of Daniel is an extremely interesting and important portion of the Word of God from an historical standpoint, but at the moment our purpose is not to dwell upon this aspect of things, but rather to arrive at a portion of the chapter giving us a further insight as to the character of Daniel himself.

We read that this great king Nebuchadnezzar had a

dream which had gone from him, and further that he demanded from the magicians, the enchanters and the sorcerers and the Chaldeans to tell him the dream. On their inability to tell the dream he threatened to cut them in pieces and to make their houses a dunghill. They answered, "Let the king tell his servants the dream, and we will shew the interpretation." Then Nebuchadnezzar very shrewdly answered: "Ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream and I shall know that ye can shew me the interpretation thereof" (verse 9). After some further parleying the king was very angry and very furious, and commanded to destroy all the wise men of Babylon—Daniel being amongst them (verse 13).

Then in verse 16 we read: "And Daniel went in and desired of the king that he would appoint him a time, and he would shew the king the interpretation." Whereupon Daniel calls a prayer meeting with his three companions Hananiah, Mishael and Azariah, "that they would desire mercies of the God of heaven concerning this secret: that Daniel and his companions should not perish with the rest of the wise men of Babylon."

Now while it is true that we are enjoined "to pray without ceasing" (1 Thess. 5. 17), and "with all prayer and supplication praying at all seasons" (Eph. 6.) may there not be times—as with Daniel and his companions—when it is incumbent upon us to be together for prayer more, perhaps, than at other times—certain serious crises in our little life day in this time life (compare Neh. 4. 9)? The writer judges that the present moment is one of these times—such a time as has no parallel in the history of the world; nothing less, from a human standpoint, than a world-wide catastrophe. Oh that the God of all mercies may hear the cry of His own, and look down in mercy and pity on suffering humanity!

We submit that Daniel, like his great Master who trod



this earth in human form some 500 or 600 years after, was a man of prayer. What an example to copy was His in this respect, as in all others where it remains possible for us to follow Him. Behold Him at His baptism. "Now it came to pass when all the people were baptised, that Jesus also having been baptised and praying, the heaven was opened" (Luke 3.).

And again before that all important act of choosing from His disciples twelve whom He called apostles, we read: "And it came to pass in these days that He went out into the mountain to pray; and He continued all night in prayer to God" (Luke 6. 12).

How wonderful! how beautiful! is all this. Oh, what an example! How many would have been saved from taking a step that has ultimately led to their downfall, if only they had followed the steps of their Saviour and Master in this particular.

Take for illustration the many promising younger ones we have seen taking a false and often fatal step in that, perhaps, most important crisis of one's life—that of choosing a partner. How different things would have been if the example of the dependent Son of Man had been followed and they had made the choice a matter of earnest prayer to God.

How suggestive again are the words, "And He came out, and went, as His custom was unto the Mount of Olives: and the disciples also followed Him" (Luke 22. 39), and then we have that more than impressive and intensely solemn scene on Olivet's brow—

"'Tis midnight, and on Olive's brow  
The star is dimmed that lately shone,  
'Tis midnight in the garden now,  
The suffering Saviour prays alone."

We then come to the last and perhaps the most amazing and sublime prayer of all, uttered when in agony on that Cross of shame—suffering presently at the hands of God

—now suffering at the hands of men. “Father, forgive them, for they know not what they do” (Luke 23. 34).

It will have been observed by some readers, at all events, that this prayer is only found in the gospel by Luke, as, indeed, most of those to which we have referred. This is significant, for is it not in this book that we find the Lord Jesus presented to us as the dependent Man? We could cite many evidences of this in the book, but it would be too much of a digression just now to do more than point out the fact that we have more about His early childhood's days here than in any other book, for here He is presented to us as the Son of Man, of course not to the exclusion (far from that) of His divinity—just as we have Him presented to us in the gospel by John as the Son of God, but here again not to the exclusion of His humanity—for is it not in the first chapter of that book we find the profound statement: “And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the Only-begotten from the Father) full of grace and truth?” The predominant thought, however, in Luke is His humanity, and in John His divinity. In the above references we have not exhausted by any means the allusions to the prayers of the Lord Jesus.

It might be argued, however, that you cannot prove from this incident in Daniel's life that he was a man of prayer, no more than it can be said that one swallow proves it is summer. Besides, one act, whether it is good or bad, does not prove a man's character—this is admitted, but as we proceed we shall see how Daniel behaved in other circumstances that arose at other times.

J. C. RADCLIFFE.

*(To be continued.)*

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## BAPTISM AND CHURCH FELLOWSHIP.

*(Continued from page 93).*

WE now proceed to the interesting case of Cornelius and his household, who were the first Gentiles to believe on the Lord Jesus Christ; and as a consequence of this believing they received remission of sins and the gift of the Holy Spirit. Peter asks, "Can any man forbid the water, that these should not be baptised which have received the Holy Spirit as well as we?" And He commanded them to be baptised in the name of Jesus Christ (Acts 10.).

In the chapter before us there is much to help those who have ears to hear, and it also cuts at the root of many popular errors. First, we see this was not a baptism for or unto remission of sins, nor for the reception of the Holy Spirit; therefore the Christadelphians, Campbellites and others who teach that persons cannot receive remission of sins unless they are baptised, are clearly in the wrong.

We repeat, the message of grace to the Gentiles was "Every one that believeth on Him shall receive remission of sins" (verse 43). Here is the opening of the door to the Gentiles; this was the manifestation of the breaking down of the middle wall of partition between Jew and Gentile, both being made one through the blood of His Cross. So that from this point God deals with Jew and Gentile as one, on the broad basis of sinnership, and the message of grace and mercy is alike for both, though it may be somewhat different in its application; for the Jews were primarily responsible for crucifying the Lord of Glory. Hence contrast and compare Peter's message in Acts 2. to the Jews with his message to the Gentiles in Acts 10. Those to whom he preached in Jerusalem in Acts 2. had been guilty of being murderers of the Christ, and therefore he proclaims—

First, Repentance, and to show their repentance,

Second, Baptism unto remission of sins, then

Third, Reception of the Holy Spirit,

with the result that about 3,000 were added to those already together in church fellowship. Not that water put away their sins, nor the act of going into the water, but the fact of their submitting to be baptised showed their repentance and their faith, and the Lord granted remission of sins as a consequence, and this was in virtue of His blood shed on the Cross.

Now compare this with Acts **10.**, which is the order for us to-day, inasmuch as it shows the message of grace, the reception and indwelling of the Holy Spirit, and our immersion in water. You will notice the order is different from that in Acts **2.**, in that the Gentiles upon believing received remission of sins and the gift of the Holy Spirit. See also Ephesians **1.** Then as those who were saved and indwelt by God's Holy Spirit, they were baptised in water. They confessed outwardly to that which was inwardly true. We have dwelt at some length on the difference between the baptism of Israelites in Acts **2.** and Gentiles of Acts **10.**, because through not discerning things which differ, error and confusion have arisen.

This chapter also corrects another error which in some quarters has become popular, in that it shows those who had received the Holy Spirit were also baptised in water. Many well-meaning souls have said, "All that believers require to-day is to be baptised with the Holy Spirit." It is difficult to understand what they mean, but we think they are confusing the indwelling of the Holy Spirit with being filled with the Spirit. But in the case before us, those who were indwelt by the Spirit were also baptised in water, as in all the following cases.

We also notice this was the first instance of the believing and baptism of a household. We are at a loss to understand where those who baptise households which sometimes contain infants and unregenerate servants, to-day find their authority for doing so from the Sacred Writings. For a certainty there were no infants or any unregenerate

persons baptised in the households mentioned in the New Testament, as we shall see as we come to them. We read in the case of Cornelius and his household that they heard words whereby they were saved (Acts 11. 14). And whilst they heard these words of the Gospel through Peter, the Holy Spirit fell on them (Acts 10. 44). Does this not clearly show that all in this household were old enough to hear, understand, and believe the glad tidings? See also Acts 11. 17.

These baptised believers were also added together believers, for Peter tarries with them certain days and they receive the Word of God (the Apostles' teaching) through him, even as those of Acts 2. had received it (Acts 11. 1, 15, 17). Peter leaves them and goes to Jerusalem, but as a true evangelist and pastor he returns again to Cæsarea and stays with the assembly there for some time (Acts 12. 19).

Thus it was the continual habit of the Apostles and their co-workers unto the kingdom of God, to fulfil the commission of the Lord Jesus (Matt. 28. 19). Also refer to Acts 14. 20, 21, where they preach the Gospel and make disciples; and as a result we see an assembly was formed at Derbe in conjunction with Lystra and Iconium (Acts 14. 21-23; 16. 1-2).

We now pass on to the baptism of Lydia and her house, and of the Philippian jailor and his household (Acts 16.). Lydia was probably a proselyte of the Jews, and went to the Jewish place of prayer. She worshipped God, and acted according to the light she had, though up to this time she had not heard the Gospel of the Grace of God. She hears this through Paul (as his custom was to go to the Jew first), and we get the beautiful expression of the Spirit's work within her, "whose heart the Lord opened." She gives heed to the things she hears, and she is baptised and her household. If it was necessary for Lydia's heart to be opened, to receive the Saviour and the peace He gives,

and to give heed to the word of God through Paul in order to become a disciple, it was also necessary for her household to come under the same operation of God's Holy Spirit. Lydia may have been an unmarried woman, or a widow, and these may have been her household servants, those that worked with her in the purple selling. No mention is made of her husband, but mention is made of her house. "Come into my house and abide."

In passing we would remark how necessary unto discipleship it is for the Lord to open the heart. The Spirit alone can reveal truth, and make the Word effectual. Let us go forth in ministry entirely dependent upon Him who said, "Let there be light," and there was light.

Paul tarried many days in Lydia's house, going forwards and backwards to this Jewish place of prayer, to speak unto the people. An assembly of God was formed here; Lydia and her household were the firstfruits of Philippi unto Christ with others afterwards, then the jailor and his household. See Acts 16. 17 (many days) and verse 40. It may be as we see from this latter verse, that the church at Philippi met in the house of Lydia at the first.

We cannot refrain from looking back and commenting on the words, "If thou hast judged (or discerned) me to be faithful to the Lord." Is this not the secret of discipleship? To be loyal and true to the exalted Person at God's right hand. He that is faithful in least will be faithful in much, even as Moses was faithful in all God's House. Not faithful only whilst with others, or whilst others see us, but having a single eye and a faithful heart to the Lord, being ambitious to follow Him—Satan will ever seek to turn us aside either by flattery or persecution. Flattery, as in the case of the maid having a spirit of Python crying, "These are the servants of the Most High God, which show unto us a way of salvation." When this fails persecution follows, as when Paul and Silas are beaten and cast into the prison at Philippi. Iron bars cannot imprison the soul,

and at midnight they are singing hymns to God, and the prisoners were listening to them. God can move creation when it pleaseth Him to make a way for His saints or the Gospel, and an earthquake is sent, and the prison doors fly open. Man is impotent when God begins to work. This causes the jailor to be awakened to his soul's need. He knows of their preaching, and that they were what even demons confessed, "Servants of the Most High God, which show unto us a way of salvation." Conscience-stricken—for had he not made their feet fast in the stocks, and put them into the innermost prison?—God even overrules the wrath of man for His glory and Satan is defeated. Heart-stricken, he cries, "Sirs, what must I do to be saved?" There is no need to point out his ruined condition, he knows it. No need to show him he is a lost sinner, he feels it. It is simply a question of pouring in the oil and wine of the Gospel. "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house."

In order for the jailor to be saved he must believe on the Lord Jesus; and if his house is to be saved they must do likewise. There is no such thing as salvation by proxy, one cannot have faith for another. If any are to become children of God they must for themselves have faith in Christ Jesus. The parents' faith will not stand for the children. The Spirit of God has made all this beautifully simple in the Scriptures of truth, but in some quarters the Word of God is made of none effect by the traditions of men. "And they spake the word of the Lord unto him with all that were in his house." The grace of God reaches the jailor's heart, also those of his house, and we have now before us the touching scene of the jailor washing from the apostles' backs the blood which the stripes had caused. Faith is shown out by works as it always should be; or otherwise the faith is vain. He and his household having put faith in the Lord Jesus, they are immediately baptised, and as further evidence of the Spirit's work within, he invites

them into his house, "and set meat before them and rejoiced greatly with all his house, having believed in God."

Infants and unregenerate persons have no place in this spiritual scene, and as though the Spirit anticipated perversion and prostitution of this truth in connexion with households, He has placed it beyond doubt that they were such as could hear, could be convicted, could believe, therefore could be baptised, could eat at table, could rejoice and that greatly. The baptism of infants is a Babylonish relic brought out by certain children of God when they separated from the Church of England. They should have left this evil doctrine behind them.

As we have before said, the house of Lydia and the household of the jailor were amongst the first to form part of the assembly of God at Philippi. From them sounded forth the gospel according to their sphere and gift (Phil. 1. 5); and when Paul writes his letter to them, we see a church with its overseers and deacons working not separately, but in harmony together, and all filled with the pressing need of spreading the Gospel, for which they are commended. Thus we see in these cases also believers were baptised and added together by the Lord, as spiritual living units to a visible community, called by God in that locality a church of God, and associated in living fellowship with the other churches of God.

J. DORRICOFF.

*(To be continued.)*

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## THE BURDEN OF THE VALLEY OF VISION.

. . . . ; and thou didst look in that day to the armour in the house of the forest. And ye saw the breaches of the city of David, that they were many : and ye gathered together the waters of the lower pool. And ye numbered the houses of Jerusalem, and ye brake down the houses to fortify the wall. Ye made also a reservoir between the two walls for the water of the old pool : but

## YE LOOKED NOT UNTO HIM

that had done this, neither had ye respect unto Him that fashioned it long ago.

And in that day did the Lord Jehovah of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth : and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine :

“ LET US EAT AND DRINK,  
FOR TO-MORROW WE SHALL DIE.”

And Jehovah of hosts revealed Himself in mine ears, “ Surely this iniquity shall not be purged from you till ye die,” saith the Lord Jehovah of hosts.

Isaiah 22. 8-14.

## WAR IS NOT HELL.

*DURING* recent days there have been several posters brought before public gaze stating either in these or similar words that "War is Hell."

Some would be disposed, perhaps, to let this pass, we will not say as legitimate, but at any rate as natural exaggeration ; such as we may look for in the contents bills of the more flamboyant newspapers and in other announcements intended to catch the eye by their lurid character.

We are disposed however rather to see in the statement "War is Hell" one of the cleverly contrived tricks of that Being whose great aim is to blind men to the veritable realities of the unseen world, and to lure them to share his doom.

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War is indeed a very terrible thing, and this is true whether we think of wars of days gone by or turn our minds to the awful conflict now in progress in Europe and the adjacent seas. The horrors of war are manifold and it might readily be thought impossible to exaggerate them. We may think first of the loss of life, and mostly life in its prime. Men in the heyday of their strength cut down like grass before the scythe ; the form so buoyant, the limbs so supple and lithe, and presently all is still and silent ; for the silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, the wheel is broken at the cistern.

Again we think of the bereaved wife or mother, of the orphans, who will look in vain for the return of the loved husband or son, or father. Poverty may add its bitter taste to the cup of mourning, sad enough without this tearful ingredient. Our hearts are woe as we think of the weeping eyes in beloved Britain to-day. And if we could wipe away all their tears we should still be cast down at thought of French and Russian and Belgian tears, nor would we wish our hearts to be hardened against the grief

of the bereaved wives and mothers and children of any of the combatants.

But the expression that we have pilloried

“WAR IS HELL”

more particularly refers to the scenes of war themselves, the thunder of cannon, the crash of the bursting shells, the havoc and carnage wrought, and the effect of all the terrible sights and sounds on those who are present, and especially on such as are comparatively new to them. As we have said above it may seem impossible to exaggerate the awful character of a modern scene of warfare, and in a sense no doubt it is. The terrible nature of the physical aspect of war is indeed beyond description and those who had some knowledge of the effects of high explosives prior to the war must have anticipated in some degree the extreme horrors that a modern European war was bound to entail; though few, perhaps none, expected the excruciating agonies of asphyxiation to be added to what soldiers would be called upon to bear.

Nevertheless while we continue to speak of war and its horrors we cannot shun to point out that in so far as the combatants nourish hate and a desire for vengeance in their hearts the evil of this is far greater than any merely physical torments. The hatred may be very natural and the vengeance may be against things that are wicked and bad enough in the sight both of God and of man. But vengeance is for God and when a desire for it and a hatred of one's enemies get a place in the heart, seeds are sown that will bear bitter fruit both in time and in eternity.

Yet terrible as war is both in its nature and in its works it cannot be denied that there are redeeming features. We read in a daily paper of a scene that utterly beggared the awful scenes depicted by Dante in the *Inferno*. But in the midst of that setting men had opportunities for the display of some of the noblest traits that remain in man's

fallen nature. Men were dying, but some leaving behind them a memory that will be dear to their children and their country for many a long day. And in this scene the sense of duty being accomplished doubtless brightened many a heart in the midst of horrors unutterable. It will not be like that in Hell. There will be no heroism there, nor real nor sham.

When we use this word of such dread significance it may be well definitely to distinguish between at any rate two senses in which the word Hell is used in our English Bible. For a certain confusion between these on the part of Christians has been eagerly seized by the Devil, who has instructed some of his emissaries under the guise of scholarly accuracy to make confusion worse confounded and virtually to deny what the word "Hell" truly connotes.

We chiefly confine ourselves to the English word "Hell" as used in the English Bible (not quite uniformly) to represent the Hebrew "Sheol" of the Old Testament and the Greek "Hades" of the New Testament.

In days long gone by all the dead whoever they might be passed at death into Hell, that is Sheol; which certainly never means the grave, for it is the place where the souls of men go, not their bodies.

When the Lord Jesus Christ was on earth He (whose every word was truth) told of a rich man and a poor man who both died and went to Sheol or Hades; but the poor man to Abraham's bosom whilst the rich man to another part which was separated by a great gulf. In Hades the rich man who had died in his sins was tormented, and as we know very little about the soul, the Lord told of the torment in words referring to a tongue and a finger which evidently give, and are intended to give, a vivid picture of the poor rich man's awful misery. We know from other passages of Scripture that when the Lord Himself who had gone down into Hades came up therefrom, being raised by the power of God, He delivered from that prison the

multitude of captives who had died in faith, who had lain in the bosom of Abraham, the father of the faithful. But He left behind all those who had died in their sins, and it appears that the picture of the rich man given by the Lord Jesus Christ graphically portrays the state of others who have passed away no better prepared than he was for an eternal future. It is clear that in Hades men can think and men can remember and men can suffer ; and it is equally clear that they can never undo what they have done on earth.

We read in the end of the book of Revelation of a future day when the great white throne shall be set, and the dead, small and great, shall stand before it and be judged ; for Death and Hades will have delivered up their dead. Of the doom of many who will be brought before that awful judgment seat we cannot now speak. But two things we will say. It is certain that the most wicked man or woman that ever lived who now puts his or her trust in the Lord Jesus Christ and bows the heart to Him, will never stand before the great white throne at all, for long before it is set such will be with the Lord Himself, having had part in the first resurrection. It is equally certain that those who deliberately reject the Lord Jesus Christ will not have to wait for the great white throne to know their doom. For of such the witness is borne that they are condemned already (John 3. 18) and when Hades has given them up and they stand in resurrection bodies before the throne it can only be that they may be cast into the Lake which burneth with fire and brimstone, there eternally to suffer their doom as rebels against God and against His Son.

In the meantime such as die as rejectors of Christ, scorning His love and denying His authority, what an awful place is Hell (that is, Hades) for them ! There to remember their lost opportunities and to bemoan their criminal folly ! And when in due time Hades shall give them up and they stand speechless before Him who sits on the great white throne,

how yet more awful their doom in that eternal place for the lost, where the Devil and his servants and his dupes are punished by a righteous God!

Surely when God warns men of such a place under the name of Hell, whether it be Hades or the Lake of Fire, it is clear that by the side of its horrors the most fearful scenes of human carnage sink into nothingness.

And let it be remembered that this doom of a Christ-rejector is to be set over against two other things. It is to be put in contrast with the free offer of eternal salvation and eternal life to the vilest sinner who will take the sinner's place and seek salvation from the Lord Jesus Christ without money and without price.

It is also to be thought of by the side of the immense price at which the Lord of life and glory has purchased the salvation of those who call Him Lord and Saviour. On Golgotha's cross the Eternal One, the Son of God, who for us had become man, died in weakness and in agony. He died to redeem us by His blood

From sin and death and woe  
And every hurtful foe.

Should this be read by any who know Him not as Lord and Saviour we beseech you, reader, without delay to bow your heart to Him that you may receive His gift of eternal life.

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### DANIEL THE PROPHET.

*(Continued from page 162.)*

In Daniel 6. we find a new order of things. The first great Gentile monarchy had passed away, and the second had taken its place—that of the Medes and Persians. At another time we may have somewhat to say as to the prophetic aspect and teaching of this in connexion with the image of Nebuchadnezzar's dream.

We read in verses 4 and 6: "Then the presidents and the satraps sought to find occasion against Daniel as touch-

ing the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

What a glorious and God-honouring condition of things if those who are watching us (and so closely, too, often unknown to ourselves, and perhaps hating us as well because of our adhesion to the Way) could not find any occasion against us except they find it against us concerning the law of our God. At such a time as this especially, doubtless, many eyes are upon some of the younger men among us who because of principle have had to take a firm stand (like Daniel) and refuse to join the colours. Oh what a testimony to the truth of God if we are Daniel-like in keeping with this very special scripture in connexion with "Daniel the beloved."

Misunderstood by all, I dare  
To do what Thine own heart will prize.

In short these presidents and satraps established a royal statute, and made a strong interdict that whosoever should ask a petition of any god or man for thirty days save of the king should be cast into the den of lions.

Then the king established the interdict and signed the writing, that it might be not changed according to the law of the Medes and Persians which altered not. We are well aware that this has passed into a kind of proverb.

"When Daniel knew that the writing was signed he went into his house (now his windows were open in his chamber toward Jerusalem), and he kneeled upon his knees three times a day and prayed, and gave thanks before his God as he did aforetime" (verse 10). Please note the last four words, "as he did aforetime"—this proves the point even if we did not give further references. We also find here that Daniel was not only a man of prayer but a man of praise—but we hope to look further into this later.

I am sure that some readers will turn instinctively to that beautiful Psalm **137**. What if Daniel was the writer. Some believe he was the writer of Psalm **119**., and what if this was the last song of Ascents ; if so, we have eighteen instead of fifteen as generally supposed.

By the rivers of Babylon,  
There we sat down, yea we wept,  
When we remembered Zion (verse 1).

and again—

If I forget thee, O Jerusalem,  
Let my right hand forget her cunning,  
Let my tongue cleave to the roof of my mouth,  
If I remember thee not :  
If I prefer not Jerusalem  
Above my chief joy (verses 5, 6).

Daniel indeed in all truth and verity was one of those who were far from forgetting Zion, the joy of the whole earth, the gates of which Jehovah loveth (Ps. **87**.) or Jerusalem the city of the great King, the city of Jehovah of hosts, the city of our God (Ps. **48**.), and doubtless his prayer was continually for Jerusalem—

Pray for the peace of Jerusalem :  
They shall prosper that love thee—  
Peace be within thy walls,  
And prosperity within thy palaces,  
For my brethren and companions' sakes,  
I will now say, Peace be within thee ;  
For the sake of the house of Jehovah our God  
I will seek thy good (Psalm **122**).

In this last verse we find the clue to all this—

For the sake of the house of Jehovah our God.

Here Jehovah was pleased to place His name, the place which Jehovah God chose out of all the tribes to put His name, even His habitation—and here only Jehovah God could be worshipped acceptably to Him after the children of Israel had settled in the Land.

“Take heed to thyself that thou offer not thy burnt



offerings in every place that thou seest. But in the place which Jehovah shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee " (Deut. 12.).

Happy those to-day who answer to those of Old Testament times—

In whose heart are the highways to Zion,

who have not turned aside unto their crooked ways (see Ps. 125. 4) but who have made Jehovah their trust and "respected not the proud nor such as turn aside to lies" (see Ps. 40. 4). All this, moreover, notwithstanding that it may be—

Our soul is exceedingly filled  
With the scorning of those that are at ease,  
And with the contempt of the proud (Ps. 123. 4).

May our prayer continually be—

Remove from me the way of falsehood,

then the answer of the heart actuated by the Spirit of the Living God will surely be—

I have chosen the way of faithfulness (Ps. 119. 29-30).

The limitation of space at our disposal forbids us to do more than just point out a few more instances in the 9th chapter of Daniel, proving that Daniel was pre-eminently a man of prayer.

"And I set my face unto Jehovah God to seek by prayer and supplications, with fastings, and sackcloth, and ashes, and I prayed unto Jehovah my God" (verses 3 and 4).

"And whiles I was speaking and praying" (verse 20).

In conclusion, let us urge on the reader to read this beautiful chapter 9. of Daniel through. Well does such a spirit of humiliation and confession become us at such a time as the present.

J. C. RADCLIFFE.

(To be continued.)

## A CALL TO REPENTANCE.

IN these few months past, in connexion with the present sad war, there has been nothing so prominent and conspicuous as the call to arms. It has been proclaimed and published all over these lands by one means and another, and the response has exceeded the expectations of most, and realised the hopes of king and country in a remarkable and gratifying degree; from whatever motives, and for whatever reasons, it has been so.

Then again, another call has been heard—a call to prayer, which has found an answering response, from many persons individually and communities collectively, according to their varied conceptions of the need therefor, and the power thereof to influence present circumstances, and avert present calamities and bring to a close the present war. One is thankful for this in the measure that it bespeaks an acknowledgment of God and faith in the power of prayer, which may truly be the most potent factor in the whole matter, as being the power that moves the hand, that moves the universe; even the prayer of faith.

There is yet another call, however, which has not had the emphasis it ought to have, we believe, as having a very definite and important bearing upon the present crisis, as viewed in the light of the deeper causes of the war, as referred to by one and another in these pages. For the present condition of things forms an undoubted basis for a call to repentance, not only to the children of men, but likewise to the children of God, even such as have been born of God, and are thus the children of God through faith in Christ Jesus.

As to the former, it may be necessary to point out that the relationship of man to God, which has been forfeited and lost through man's turning away from God, and turning his ear from God's word, can only be restored on the ground of repentance. Thus God's call to repentance is impera-

tive to one and all; "God commandeth all men everywhere to repent," and He is longsuffering, not wishing that any should perish, but that all should come to repentance.

Another view of the subject of repentance is relative to the children of God, and is important in the light of the present crisis of the war, in the history of this and other nations. To the children of God, in general, we cannot doubt that there is a definite call to "repentance unto the knowledge of the truth." This has been necessitated on account of the very prevalent and widespread turning away of their ears from the truth by many of His own, thus frustrating God's purposes concerning such, in association with His House, which is the Church of the living God, the pillar and ground of the truth. We repeat that we cannot dissociate the present calamities from the condition of indifference and apathy towards the claims of God upon those that are His, on the part of very many of such, of whom it may be said as of old, "For they all seek their own, not the things of Jesus Christ"; and instead of seeking first the kingdom of God and His righteousness, they seek it last and least, if they seek it at all.

Many of such seem satisfied to know and enjoy the bliss of sins forgiven, and peace with God; and the place and portion that are theirs in Christ, through grace divine; but to the presentation of His claims as Lord, and His will as expressed in His words, whatsoever things He hath commanded, they turn a deaf ear, and an unheeding attitude. Such an attitude, viewed in the light of God's will that "all should honour the Son, even as they honour the Father," and His testimony concerning Him, "This is My beloved Son in whom I am well pleased, hear ye Him," must be deeply dishonouring and disappointing, and far removed from the condition that will cause the witness to be borne to them, that they have been or are well-pleasing unto God.

From the past we may learn for the present. The words of the Son of God in John 15. 22, 24 were severe and searching words, "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." "If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both Me and My Father."

We are aware that this is not how sin is viewed generally, or the standard by which it is tested. It is usually from the standpoint of how it appears to man, how it affects his character and honour. Thus the open flagrant breach of morality is viewed with disgust, while the deeper wrong of dishonour to God, through the inveterate hate of the human heart to His Son, that led to His rejection and crucifixion, is thought little of. His coming and presence amongst men, the words He spake, the works He wrought, thus become the final and crowning test of man's real character and condition. Those who appear outwardly righteous, by the searchlight of His presence and words and works are exposed and revealed as being inwardly full of hypocrisy and iniquity. Murder is in their hearts; but "God knoweth their hearts." God's call to repentance they refused to hear or heed; others repented at the preaching of Jonah; but at the preaching of a greater than Jonah these repented not. This was the deeper cause that led to the greatest of all tragedies and calamities, in the rejection and crucifixion of the Christ of God, with all its attendant consequences and results.

It is in the light of this that God's call to repentance comes to them in the words of Acts 2. 38, "Repent ye and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Thus, these betrayers and murderers of the Righteous One are called upon to change their attitude toward Him, to lay down their arms of rebellion against Him, and to submit to Him; and this as

the result of receiving and believing the testimony borne concerning Him, whom God exalted to His right hand, and made both Lord and Christ. The result was that "They then that received his word were baptised, and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and Fellowship, in the breaking of bread, and the prayers."

These are the fruits of the godly' sorrow that worketh repentance, not to be repented of ; which are of a sevenfold measure ; and yet abide and will abide all the days, even unto the end of the age. They are the good works which God afore prepared that we should walk in them, as evidencing repentance given from God unto the knowledge of the truth, and recovery out of the snare of the Devil, unto the will of God ; with respect to knowing which and doing which, there is urgent and pressing need for a call to repentance at the present time. The crux of the matter is found in the words of the Son of God, who said, " My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching." This is what is lacking, we fear, there is not the will to do His will, in all things, and at all costs. We may say and pray, " Thy kingdom come. Thy will be done, as in heaven, so on earth ;" but if we are not prepared to learn God's will and do it as we learn it, our words are but mockery, and we lay ourselves open to the charge of the Lord, " Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoureth Me with their lips, but their heart is far from Me."

DAVID SMITH.

*(To be continued.)*

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## BAPTISM AND CHURCH FELLOWSHIP.

*(Continued from page 168.)*

We now follow on with Paul at Corinth. He reasoned in the synagogue every Sabbath, and sought to persuade Jews and Greeks. When Silas and Timothy joined him from Macedonia he was constrained by the Word, testifying to the Jews that Jesus was the Christ. In so doing he fulfilled the mind of the Lord, which was "to the Jew first." They opposed themselves and railed, and he said unto them, "Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptised." . . . "And he dwelt there a year and six months, teaching the Word of God among them" (Acts 18.). In these words, the Spirit of God shows us the beginnings of the assembly of God in Corinth, which consisted of those who heard the Gospel, believed it, and were baptised (1 Cor. 1. 1).

In Corinth we have at least two households that were baptised, namely the house of Crispus, and the house of Stephanas; and in each case the individual members were of such an age that they could hear and believe on our Lord Jesus Christ. "Crispus . . . believed in the Lord with all his house" (Acts 18. 8). "Ye know the house of Stephanas that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints" (1 Cor. 16. 15; see also 1 Cor. 1. 16). Here is proof, if proof were needed, that there was no such thing as the baptism of infants in these households: in the one case they were old enough to hear and believe, and in the other "to set themselves to minister unto the saints." In the case of Crispus, and some others,

Paul himself baptised, but it was not his custom to do so, for the reason which he himself gives, "lest any should say I baptised in my own name." Paul, faithful servant as he was, did not wish to gather saints to himself, but to direct them to the person of the Lord Jesus Christ.

A Christian lady who had not been baptised was reading the pages of this periodical the other day when she exclaimed (because she saw baptism and church fellowship taught) "then you must be Baptists!" There is no doubt, she was told, that because we believe and practise these things, we are no more Baptists than were the early disciples. If this were the only truth we believed and practised we should be, or if we called ourselves by that name. We believe and practise the breaking of the bread on the first day of the week (Acts 29. 7); but that does not make us a sect, neither must we call ourselves by a name to denote this. Our readers will bear with us stooping to answer foolishness almost in the spirit of folly. Many times the present writer had it said to him whilst amongst the "Open Brethren" when contending for God's order, that is baptism before Church fellowship, "you make baptism a door for church fellowship." We have no desire to make anything an entrance, but only to practise what the Scriptures teach. In previous articles we have shown that life in Christ is the grand basis upon which we greet one another as members of His Body, but we also have said, as the Scriptures show, holiness of life, freedom from doctrinal error, and marks of discipleship are essential ere one is baptised and added to an assembly of God. We ask our readers, Can you show anything different from this in the Sacred Writings since the churches of God were formed?

We now pass on to the disciples at Ephesus (Acts 19.). It may seem almost superfluous to multiply instances which only prove the same thing, the one custom that prevailed with all that formed or were added to a church of God,

namely, they heard and believed the glad tidings, were baptised, and forthwith became part of an assembly of God. But we desire to place before our readers, most, if not all, of the recorded instances of such, with the hope and prayer that it may reach the heart and conscience of any who are not walking in the footsteps of the flock, that they may yield heart obedience to the Lord Christ.

When Paul came to Ephesus he found twelve men, disciples who had believed, but had only heard of the baptism of John. They had acted up to what they had heard, it may have been from Apollos (see end of previous chapter). They had not the full written revelation of God as we have it to-day, for, up to the time Paul visited them, they had only an incomplete verbal message. They had been baptised, as we have said, with John's baptism only, and Paul simply and clearly explained what this was unto, in the words "John baptised with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Jesus. And when they heard this, they were baptised into the name of the Lord Jesus." . . . "And there were in all about twelve men" (Acts 19.). Paul here at Ephesus, as in Corinth, lays the foundation of an assembly or church of God. The assembly in Ephesus became fellow-citizens with the saints, and of the household of God. For in Christ Jesus every building, or each several building (we take this to mean every church of God) fitly framed together, groweth into a holy temple in the Lord; and as Paul reminds them, "in whom ye also are builded together for an habitation of God in the Spirit" (Eph. 2.).<sup>1</sup>

Here lies before our eyes the great and grand design of God, in gathering by His Holy Spirit, a people unto the

<sup>1</sup> It is at least probable that the letter we call the Epistle of Ephesians was not specially addressed to the assembly in Ephesus (see R.V. margin of Ephesians 1. 1). But this does not affect the argument above given, for see 1 Cor. 4. 17



name of His beloved Son. When saved by His grace, baptised into the Name, and added to an assembly of God every such assembly forms part of God's household. And every assembly or building fitly framed together, groweth into a holy temple in the Lord, as we have said, and the design of God is that being thus framed together they may form a habitation of God in the Spirit. How clear, how beautiful is this design put before us, namely, that the churches of God are to be so framed together to be God's household, God's temple, God's habitation. God's household where His pastors, teachers and shepherds can care for His saints and feed them with His bountiful provision—the Word of God. A household, where the babes in Christ can be cared for and nourished, where a nursery can be set up, not for them to stay there always but to be fed, taught how to walk, and how to serve. A household, where the young men and women have their place as deacons and deaconesses (Phil. **1.** 1 ; Rom. **16.** 1). A household, where deacons and overseers are linked together in the service of the house, in the character of 1 Tim. **3.** and in the spirit of 1 Peter **5.** and Acts **20.** A household where the Lord's servants who are out in the work, the widows, and the poor, will have their temporal need supplied (1 Cor. **9.** ; 1 Tim. **5.** ; Gal. **2.** 10), where discipline and order according to God will be maintained; where God's household is ruled according to His word.

J. DORRICOTT.

*(To be concluded.)*

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## WHO IS ON OUR SIDE ?

ONE night, during the early stages of the war, there were a few girls sitting round a comfortable fire (their ages ranging from twelve to sixteen) busily engaged in knitting comforts for the soldiers at the front. Their conversation turned on the one absorbing theme of interest, the war, its cause and progress. They were fairly well acquainted with the general trend of events, as their conversation showed.

The Germans in overwhelming numbers at the time were steadily pressing the French and British forces back towards Paris, and it seemed as if the expressed desire of the Kaiser was about to be realised and Britain's "contemptible little army," as he called it, was about to be wiped out.

This seemingly irresistible rush was about to be stayed, and the contemptible little army was soon to show that it was a power to be reckoned with. The wave of the German invasion had reached its highwater mark, and from this point it began to subside. The tables were about to be turned, and under a vigorous offensive the French and British forces push back the enemy toward their own land.

The youngest had listened with rapt attention to the conversation, but to her the information was rather depressing, when at last she exclaimed, "But who is on our side?" When the necessary explanation was forthcoming, her fears were allayed, and she resumed her knitting, confident in the ultimate success of the "Triple Alliance."

Her question awakened thoughts within me. I thought of another war being waged and another poor contemptible little army. I saw the enemy in power. Their leader a skilled and able general, one whose past experience was vast and varied. His past triumphs might well inspire his followers with confidence. In my reflections Satan came before me, the one who had led in rebellion, and challenged the right of God's throne (see Isa. 14. 11-15.) Hurlled from the high and exalted place he once occupied, the scene

and sphere of his operations is earth and against a people which in the purposes of God's grace He has been pleased to take up and make His own.

Oftentimes have we felt the vigour and persistence of his attack, as the hosts of darkness have been hurled against us. Well might we be discouraged, but for the encouraging, comforting thought of Him who is with us and for us.

“ If it had not been Jehovah who was on our side ” (Ps. 124.).

This makes assurance doubly sure, this is the guarantee of ultimate success, and although the tide of battle may ebb and flow we can entertain no doubts as to the ultimate issue. And although, like God's people in a past day the enemy in their rage may rise against us, we anticipate his future and final rout. The Triple Alliance is the assurance and guarantee of it,—

#### THE FATHER, SON, AND HOLY SPIRIT.

There is a story told of the great Napoleon, who on the eve of a great battle was having a walk round, and overheard the soldiers of France discussing the prospect of the impending fight. The enemy were superior in numbers, and strongly entrenched, their guns dominated the French position, their chances of success seemed rather remote in their judgment. The Emperor walked into their midst and said “ Soldiers of France, how much do you reckon upon me ? ” Immediately every face brightened as they thought of his ability as a military leader, the one who on former occasions had led them again and again to victory.

Do we find a similar inspiration as we ask ourselves a similar question, “ How much do we reckon on Him ? ” Our prospect brightens, as we survey the future, and while walled cities great and high confront us, and sons of Anak would seek to withstand us, yet we would be fired and inspired with the words of faith's heroes : “ Let us go up at once and possess it, for we are well able to overcome it ”

(Num. 13. 30). "Their defence is removed from them, and the Lord is with us, fear them not" (Num. 14. 9).

But if to-day we know the blessedness of what it is to have the Lord on our side, there was a time in our experience when it was otherwise; when we were against the Lord and against His Christ (Ps. 2.); when we had rallied to the standard of revolt; when we were in the active service of the enemy; when we had taken sides with him.

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Another scene rises before me. Two opposing armies, occupying opposite hills with the valley of Elah between. From the army of the Philistines comes forth one, strong and confident in his prowess as a warrior with the challenge to Israel: "Get me a man that we may fight together." The issue of that fight would decide the future of Israel, whether they would be free men or bondmen, whether they would continue in their national standing or be absorbed by the enemy. Successively for forty days he parades before the army of Israel and repeats his defiant challenge.

Israel had asked for a king to go before them and fight their battles, but the man of their choice has proved a failure. Big as was Saul, he stands but little chance before such a prodigious warrior as Goliath. Each day gives increasing confidence to the enemy with a corresponding loss of morale on the part of Israel.

But help comes from an unexpected quarter, and hopes are raised, as the one sent by his father appears upon the scene; one remote, obscure, unknown had come a long way, bringing with him his father's gift, desirous of his brethren's welfare. David the keeper of his father's sheep. His keen eye takes in the whole situation, he hears the vaunted challenge of the enemy, and undertakes to remove the shame and stain that lie at the door of Israel, and will meet in mortal combat the one who has defied the armies of the Living God.

A drowning man will clutch at a straw, and a straw is sufficiently strong with which to pull him to the side, and David's offer is readily accepted. Appearances are often deceptive. They may have considered that he was scarcely equal to the immensity of the task before him. A life in the open air had developed a robust constitution, the preliminary encounters with the lion and the bear were preparatory to this, the greatest event of his life.

David in simple dependence on his God goes forth to meet the giant. "Thou art my shield"; "Thou coverest my head in the day of battle." Thus protected, he considers himself fully equipped for the occasion.

Goliath disdains him. I asked for a man to fight me, they have sent me a boy; but the boy had become an expert and an adept in the use of the sling. He carefully selects five smooth stones, that had lain in the brook for long, rounded and polished for the occasion. (Let us submit to the polishing process, try and be lying handy; David's Lord will be only too pleased to take us up to effect His purposes.)

How intense the strain, what interest as Israel watched the conflict. The Philistines confident in their man, Israel hoping against hope. Carefully selecting his stone, fitting it in his sling, he hurled it with all his force, smiting him in the forehead, so that he falls to the ground, and David draws from the sheath the sword of his now prostrate foe, and with one fell stroke severs the head from the body of his once mighty enemy. Israel is on the winning side because of him who is on their side. Their suspense is now over, victory is assured because of him who had wrought and fought for them that day.

The Philistines flee, fast followed by elated Israel, who pursue them over hill and dale, and clear their country of the last vestige of the enemy. And now, laden with the spoils of war, they return and sing the praise of David. So well they may. It was David unaided and alone that

had secured deliverance for them that day. All that they are and have is due to David.

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W. REYNOLDS.

*(To be continued.)*

## HABAKKUK.

IN regard to the prophet Habakkuk himself, the book gives us very little knowledge; there is no direct indication as to who he was or at what time he prophesied, and commentators are only able to make suggestions by studying the style and character of his writings. It is suggested that he was a Levite and that he was a contemporary of Jeremiah and wrote during the reign of Jehoiakim; the theme of his prophecy being the Chaldean invasion.

Chapter 1. verses 2-4 contain a complaint made by the prophet in regard to the few faithful among his people who were suffering oppression by reason of the overbearing wickedness prevailing at the time, which is of such a character that nothing but violence, strife and contention find expression; the righteous are so compassed about and outweighed by the wicked that in consequence the law is slackened and judgment doth not go forth. The prophet complains because it seems to him that God is slack in regarding these things; his words are, "O Jehovah, how long shall I cry and Thou wilt not hear. I cry unto Thee of violence and Thou wilt not save."

God's answer to this is given in verses 5-11 and shows how that He purposes using the Chaldeans to be His means of chastisement, and the punishment that He will inflict by their means on the wicked will be so extremely severe in its character, that it is spoken of in verse 5 as something they would not believe if it was previously declared to them. "Behold ye among the nations and regard and wonder marvellously; for I work a work in your days which ye will not believe though it be told you." The

answer then goes on to describe the people whom God was going to use to execute His judgment, how that they are a bitter and hasty nation, terrible and dreadful, their judgment and dignity proceeding from themselves, who, because of the equipment of their army and the military successes they had achieved, wax so strong in their determination to conquer, that they deride the power of kings, princes and strongholds; they admit no authority but their own, and indeed their might is their God. Yet verse 11 seems to indicate that after this nation had served God's purpose, they also should sweep by as a wind and pass away.

Following this reply from God, comes a sort of meditation, in which the prophet appears to reflect upon what God has said (see chapter 1. 12-17). He commences with an expression indicating faith in God, which takes the form of a question, but yet it appears placed in an argumentative way. He expresses his confidence in God but, as it were, challenges Him as he says "Art not Thou from everlasting O Jehovah, my God, mine Holy One? we shall not die." No, for evidently he believes that, come what may, God will be his succour and help and will also sustain him safely through. He further saw that the Chaldeans were but the instruments in God's hands to carry out His purpose, ordained by God for judgment and established for correction, but withal the prophet is somewhat perplexed that Jehovah, who is of purer eyes than to behold evil, and who cannot look upon perverseness, should use such a perverse people who delighted in treachery, oppression and desolation and who had no regard for God, but attributed all their success to their own material strength and definitely preferred to glory in their own creative power rather than to acknowledge or seek after a higher—that He should use them, a people more wicked than His own, to carry out His purposes of correction.

The prophet describes the callousness and perversity of the Chaldeans in verses 14-17, where he speaks of them as making men as the fishes of the sea, as the creeping things that have no ruler over them; "he taketh up all of them with the angle, he catcheth them in his net and gathereth them in his drag, therefore he rejoiceth and is glad—therefore he sacrificeth unto his net and burneth incense unto his drag because by them his portion is fat and his meat plenteous." But yet the prophet seems to see that the Holy God, of purer eyes than to behold evil and that cannot look on perverseness, will not permit of the state of things just described to go on continually; he says (ver. 17) "Shall he therefore empty his net and not spare to slay the nations continually?" And he decides that he will stand upon his watch and set upon his tower and look forth to see what Jehovah will speak with him, and what answer he can give to his complaint.

So, at the opening of chapter 2. we find the prophet in this waiting, enquiring attitude desirous evidently of knowing God's purpose in regard to the Chaldean people, as to whether their oppression and wickedness should be ceaseless; and God answers him, and in so doing unfolds His thoughts concerning this people and also reveals how that after they had served His purpose, they also should pass away. In verse 2, the prophet is instructed to write the vision and make it plain upon tables, that he may run that readeth it; and further, verse 3 seems to indicate that although the vision might appear to be delayed in its development, yet the prophet was to wait for it with patience, because it was for an appointed time and would therefore surely come and not delay.

H. E. M.

*(To be continued.)*

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## THE WORK OF GOD.

WE have been much impressed with the continuity of God's work, how that it passes on from one generation to another with a definiteness and an issue in each. It is for God's people then in our day and time to see it in its definite form and grasp its issue. And it is for each one to settle deep down in his heart that to him it is of the greatest value, and of the first importance.

Material responsibilities in the human heart make deep impressions, they are seen and grasped. We could have no better illustration of this than the patriotism so widespread in these islands to-day, involving much sacrifice that is made with surprising readiness both by those at the front, and by those who are left at home. But when sacrifices in some respects of a less severe nature are made in the work of God, the issue is not always grasped by many of God's people, and we either disapprove of the effort, or take it less seriously than we should.

We begin our subject by considering the Apostle of our confession. Luke, in his record of all that Jesus began both to do and to teach, opens the public ministry of the Lord (save for his remarks in Luke 4. 14 and 15) with that historical and important address in the synagogue in Nazareth. The Lord Jesus makes the announcement of His public ministry and work in Nazareth, the city of His nativity. In the synagogue He stood up to read and there was handed to Him the book of Isaiah the prophet. He found the place where it was written, "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor . . . to proclaim the acceptable year of the Lord." And He closed the book and gave it back to the attendant and said, "To-day hath this scripture been fulfilled in your ears." Here we see a striking example of precision and pointedness. On the banks of Jordan the Spirit had

descended upon Him in bodily form as a dove. Now He makes known His mission and work.

We may mark the Lord's devotedness to His task by noting His own words, "My meat is to do the will of Him that sent Me, and to accomplish His work," and also His words towards the end of His earthly life, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do." And finally when upon the cross He said "It is finished."

"The strife is o'er, the battle done  
The triumph of Jehovah won."

Early in the public life of the Lord Jesus, He instructs the disciples that they have entered upon the labours of others; and that in keeping with the principle, "One soweth and another reapeth." But it is to a still later time we wish to come, to the ascension of the risen Lord, when this principle finds unique expression. The Lord had completed His great work, a work essentially His, the centre and basis of all the work of God.

The work of God He then entrusts in the first place to the apostles, to whom He also appeared on different occasions. At the end of these appearances the Lord Jesus gives them the great commission. A time and a moment never to be forgotten by them, and which rolls down the ages in all its force and meaning to our day and time and to us. Listen to the clear statement as if to hear its very echo, and see Him rise to be seated on the right hand of the Majesty on high while we are left to await His return.

There then in such circumstances the apostles received their great command. They are sent by their risen Lord to carry onward the great work of God, which was to make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, and said He, "teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the age." This they began on the day of

Pentecost, when they made their first public announcement of the Lordship of Christ.

We now pass on to a much later time, a time in many respects like our own, a remnant day, a day of small things. We refer to the latter days of the apostle John. In his second epistle, verse 8, he writes, "Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward." We note the difference between the authorised and the revised reading of this verse, and let us mark well its significance. The difference lies in the pronouns, which change the whole meaning of the verse. The first pronoun "we" and the last "we" of the A.V. are "ye" in the Revised Version reading. The apostle therefore includes himself and others who had wrought with him from the first in the middle pronoun only. This would throw the responsibility of maintaining and carrying on the work of God upon at least another generation who had grown up since the earliest days, dating from the Lord's ascension. But it suggests as well the possibility of what was already in existence being lost or ceasing to exist.

But let us say what we apprehend "the things which we have wrought" to mean. It appears to the writer that the aged apostle John is looking back over his own life's work, and the life's work of others associated with him in the call of God. To mention a few of the more prominent, Peter, James, who is conspicuous in Acts 15. and 21.; Stephen, Philip, Barnabas, Paul, Silas and Timothy and Titus. All of these and many others we are glad to think were devoted heart and soul to the things that pertained to God in those early days. If ever heroes lived, these were the men. Their life was either positive or it was nothing.

The result of their united, devoted, concentrated labours, was the great work of God then, which took shape and form first in Judea and Samaria, then in Syria, Galatia, throughout Asia Minor, in Macedonia and Achaia, and on

as far as Italy. So that in those countries and provinces there was in existence<sup>1</sup> "The Fellowship of God's Son" known also by other terms, for example "The House of God," "The Church of the Living God," "The Church," "The Temple of God," "A Spiritual House." But a time of declension had set in which was threatening the existence of the testimony that had thus been formed to the name of the Risen Lord. That it had reached enormous proportions seems certain. It was partly due perhaps to Judaism, but largely to the apostasy that swept Asia, for which see Acts 20. and 1 and 2 Timothy. In such circumstances we judge the beloved apostle sends out his notable appeal, above quoted, an appeal which should impress itself upon the hearts of each one who has been called into the Fellowship of God's Son in our day and time; and more especially so in the unique times through which we are passing, times that may find out where our faith is, and upon what our principles rest.

This line of thought, we take it, can be carried on to this day; when again, as a result of a returning to the Faith once for all delivered to the saints, after the dark ages which have intervened between then and now, God has, to use the language of another, "a House in being."

About twenty or twenty-two years ago, a definite position was taken up in contradistinction to sectarianism around, upon the great and vital truths, vital to the existence of a collective testimony for God, regarding the Church and Churches of God, expressing the Fellowship of God's Son. God had at that time stirred up the hearts of His servants to accept the possibility of a remnant revival offered in 2 Tim. 2. 19: "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are His; and, Let every one that nameth the name of the Lord depart

<sup>1</sup> 1 Cor. 1. 9; 1 Tim. 3. 15; Eph. 3. 10; Acts 9. 31; 1 Cor. 3. 16; 1 Peter 2. 5.

from unrighteousness. Now in a great house there are not only vessels of gold and silver, but also of wood and of earth, some unto honour and some unto dishonour. If a man therefore purge himself from these he shall be a vessel unto honour, sanctified and meet for the master's use, prepared unto every good work."

At the time when those words were penned a great apostasy, already referred to, had arisen in Asia. Hymenæus and Philetus were leaders of it. It was in part an error of doctrine. They declared the resurrection was past already and overthrew the faith of some. Timothy and those with him found themselves unable to cope with the apostasy. But they were not shut up to the apostasy or nothing. No. The possibility of a remnant revival was given, and acted upon. And so to-day, we were not shut up to the sects or nothing, though absolutely powerless to rectify existing wrongs there either in principle or in practice. There was still held out the possibility of a remnant revival; "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

We must now consider our beloved friends who took this stand. And we endeavour to speak with becoming reverence, as we think of the great work they have brought to our hand. And still more because of the way in which they have been used by God. The writer must confess to not even having had the experience of that time; but records his thankfulness and gratitude to God for the great movement, and for the men whom God used, and whose influence was directly felt in again bringing into being on earth "The place of the name." In this in our day we find ourselves in God's goodness and grace, which He has so freely lavished upon us. We wish to point out what impresses us on the human side; that is the faith, self-sacrifice, devotion, endurance, and the issue that enabled beloved fellow-saints, but especially those taking

the lead among them, to take such a firm stand for God and His truth. And we would not we hope wilfully forget the valued labours of those who from then until now have sacrificed their every prospect in this life, for the continuance and furtherance of this great work. All of which we are conscious we must largely underrate for want of ability ; but let us hope it may never be truly said to be for want of love. May our one desire ever be that of the Psalmist in Psalm 27. 4.

The value of the stand then taken we think should be clearly grasped by our young friends in the Community, upon whom the responsibility for continuing may soon devolve in the nature of things. Let us call to remembrance a day long gone by of which we have to read those painful words :— “And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua who had seen all the great work of Jehovah, that He had wrought for Israel. And Joshua the servant of Jehovah died. . . . And also all that generation were gathered to their fathers, and there arose another generation which knew not Jehovah, nor yet the work which He had wrought for Israel.” That it may not be so in our day and time, or in days that may follow, let us all labour and pray.

As a young man to young men the writer would especially appeal. God's great work is to be carried onward, His great purposes are to be wrought out. Let us as young men settle in our hearts that it will require the same self-sacrifice, the same devotion, the same faith in God, the same clearness of issue to enable us to do our little part faithfully and well in the carrying on of that work, as it did in those who initiated it and brought it forward to us, and in the many who still labour and are over us in the Lord. It is for us to see to it with the help of God, that nothing and no one hinder us in the pursuance of this, which should be the issue of our life.

ANDREW PARK.

## A CALL TO REPENTANCE.

*(Continued from page 181.)*

THEN again there are other circumstances and conditions that necessitate and call forth a call to repentance. Unto the church of God in Corinth the call to repentance came, in association with a condition of things there, revealed in the words, "For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest when I come again my God should humble me before you; and I should mourn for many of them that have sinned heretofore, and repented not." These things do not evidence a desirable and spiritually healthy condition of things, but the opposite. "Ye are carnal," "for whereas there is among you jealousy and strife, are ye not carnal and walk after the manner of men?" Such is not a condition of things to be gloried in, but to be humbled about. These things are not graces and virtues, but blots and blemishes, to be repented of, judged and put away. They are checks and hindrances to spiritual growth; they will mar the character of God's spiritual House; and rob Him of the spiritual sacrifices, and bring the perpetrators under the threatened judgment expressed in the words, "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." These things, if and where existing, present a strong case for a call to repentance, and obedience to the words "putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings," unto the realisation of God's expectation from a holy priesthood, and the portion which He seeketh; for the Father seeketh such to be His worshippers.

Ere closing we would desire yet further to refer to the

condition of things as seen in the light of the unveilings of Jesus Christ, to the churches in Asia, as presenting the testimony He acknowledges as His, and in the midst of which He walks. If His presence, and words were searching and convicting in the days of His flesh when He walked throughout the cities of Judea, how much more so now, when seen as the Glorified and Enthroned One at God's right hand, only such know as come under the searching scrutiny of those "eyes which are as a flame of fire," and the power of those words of His mouth, which are as "a sharp two-edged sword." He sees! He knows! He speaks! This is the One with whom we have to do. How solemn! How little we seem to come under the power and influence of that thought! If we did so more, what a marked difference it would make in our attitude toward Him, in our behaviour in the House of God, over which He is Son; which would be more in agreement with the words, "Keep thy foot when thou goest to the House of God; for to draw nigh to hear is better than to give the sacrifice of fools; for they know not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven, and thou upon earth, therefore let thy words be few." May it be in the spirit of these words we shall draw nigh to hear Him. "To-day if ye will hear His voice, harden not your hearts as in the provocation." "These things saith He that holdeth the seven stars, He that walketh in the midst of the seven golden candlesticks. . . . But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I come to thee and will move thy candlestick out of its place, except thou repent." Here is a very definite call to repentance. It is associated with having left the first love, having forsaken the first works, and we might add having disappointed Him in His expectation of the first fruits (cf. Jer. 2. 2, 3).



It is a serious charge ; it is a sad condition of things, which is vital to their position and functions as a testimony to His name and honour ; and under the threat of speedy judgment and extinction they are called upon to repent. Do these stand alone in the matter, or may there not be other companies, of whom the same condition is true, to whom the same charge is applicable, and the same judgment may be impending, except they repent ? “ He that hath an ear, let him hear what the Spirit saith to the churches.”

Again He speaks : “ These things saith He that hath the sharp two-edged sword.” “ But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel. . . . Repent, therefore, or else I come to thee quickly, and I will make war against them with the sword of My mouth.” “ Some that hold the teaching of Balaam ” is that on which is based a call to repentance. The teaching of Balaam was expressive of the counsel of Balaam, who having failed to turn away God from His people, counselled a means of turning the people away from God by leaving the path of separation to God and joining themselves unto Baal-peor, for which the anger of Jehovah was kindled against Israel. The path of separation to the Lord is becoming an increasingly difficult and trying one. “ Associate yourselves ” is the cry on all hands ; especially in circumstances of isolation is the trial keen and severe, and the danger of succumbing to the pressure of the counsel and teaching of Balaam ; yet in such circumstances is the opportunity and privilege of earning the commendation, “ My faithful one.” Will the sword of Phinehas avenge the dishonour, and turn away the fierce wrath of the Lord ? or will God’s sword have to fall in judgment in vindication of His own character and honour ? That it may not be so, there comes a call to repentance.

A call to repentance likewise comes in association with tolerating the power and influence of the woman Jezebel toward the Lord's servants. Like her antecedent, the literal Jezebel by whom Ahab was stirred up to do evil in the sight of the Lord, she exerts a similar influence, with its dire and dread consequences. If unrepentant she meets her judgment at the hand of the Lord, who searcheth the reins and hearts, and gives unto each one according to his works.

Further, the condition of things expressed in the words, "I know thy works, that thou hast a name that thou livest, and thou art dead," which are solemn words indeed, revealing that which is verily possible, an outward appearance of restless activity and energy, which may be but of the flesh, which profiteth nothing; lifeless and sapless of spiritual life and power, a form of godliness, but having denied the power thereof, this is associated with a call to repentance in the message, "Remember therefore how thou hast received, and didst hear, and keep it and repent," that there might be the stablishing of things that remain, which were ready to die.

Sad and sorrowful as are the varied conditions we have drawn attention to, as revealed in the light and view of Him who walketh in the midst of the churches, the last presents the saddest of all: "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of My mouth." "Because thou sayest I am rich and have gotten riches, and have need of nothing, and knowest not that thou art the wretched one and miserable and poor and blind and naked." What a condition as seen from the view of the true and faithful Witness! What a revelation of self-deception, as to the real condition of things; believing and saying the very opposite of what

they really are! A condition obnoxious, disgusting and loathsome even to vomiting. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." He wounds to heal. He rebukes and chastens, but it is in love, and to lead to repentance. "Be zealous therefore and repent," is His call and His message.

"He that hath an ear, let him hear what the Spirit saith to the churches," in the calls to repentance thus heard again and again. May their voices not be lost upon us, nor their messages be unheeded by us, in these times and circumstances in which we are found. "For the time is come for judgment to begin at the House of God, and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" On the other hand, in the midst of all the distressing and depressing conditions and circumstances, there is a call to arms, and to faithfulness and devotion, and encouragement enough to endurance in the beautiful fight of the Faith, in the words and rewards and honours laid up for the overcomer by the Lord, the righteous Judge, who saith also, "Behold, I come quickly, and My reward is with Me, to render to each man, according as his work is."

DAVID SMITH.

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## WHO IS ON OUR SIDE ?

*(Continued from page 190.)*

AGAIN we see another scene, a poor weak, despised, contemptible little company, overawed because of the seeming colossal strength of the enemy. A little company that followed the despised and lowly Nazarene. Could they hope for success against such fearful odds? Never did prospect seem more gloomy than on that occasion. Herod with men of war set Him at nought. In the impending struggle would He prevail?

The shame and ridicule of the judgment hall is past, the deeper woes of Golgotha loom before Him. The combined powers of earth and hell are let loose against Him in this their final and supreme effort to overcome Him. The little company have watched the termination of the struggle. They now look upon His limp and lifeless form upon the cross, concluding that their hopes have been misplaced. "But we hoped that it was He which should redeem Israel" (Luke 24. 21.) "Alas for us—the whole thing must now be abandoned," they seem to say.

Samson's final fight was his greatest triumph. They had known the strength of his right arm on previous occasions, but shorn of his locks, and bereft of his strength they could afford to make light of him.

Call for Samson that he make us sport.

"Eyeless in Gaza at the mill with slaves."

Now unrestrainedly they can pour upon him the vials of their wrath. Little did they think that their success had to be so short-lived. There is the return of his mighty strength, and laying hold upon the pillars of the temple, with one supreme effort he brought disaster and defeat to the Philistines that day.

So with the Lord. Resurrection sees the return of His mighty strength, bringing joy to the hearts of sorrowing disciples, and consternation and dismay into the ranks of the enemy. How startling the announcement, "This same Jesus, whom ye have crucified, God hath raised, and made both Lord and Christ."

With Samson one thought was uppermost. "That I may be avenged for the loss of my two eyes." But while the cross remains the deep and lasting proof of a world's guilt, yet, mystery of grace, it shows the amazing love of God to a guilty world.

In "Jesus and the Resurrection" Satan has sustained his most crushing defeat. And now that little company takes heart of grace and carries the war into the enemy's

camp. Convicted of their sin and guilt, there are those from the ranks of the enemy who are won as they accept the terms of the amnesty declared, and rejoice in the triumphs of the Cross.

If it had not been the Lord who was on our side, we shudder to think of the consequences, for the present the chains of Satan, while as to the future the pains of eternal woe.

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Again I hear the shout of Moses the servant of God, as his words like clarion notes ring to the utmost bound of the camp of Israel. "Whoso is on the Lord's side let him come unto me" (Ex. 32. 26). Sad to think that those who had known God's grace should fail so miserably, and that in the absence of the one who saved them from Egypt's oppression and bondage they should now clamour and cry, "Up, make us gods to go before us, for as for this man Moses we wot not what has become of him."

The one who had gone down to Egypt and delivered them from all the woes that they then endured, has returned back whence he came, but he is as much engaged in their interests and on their behalf as when he went down into Egypt for them. For then as now, "It is expedient that I go." Up yonder in the presence of God Moses is soon forgotten. Israel insists upon having some one on whom their eyes can look and material things with which their hearts can be occupied.

"They made a calf in Horeb  
And worshipped a molten image" (Ps. 106. 19).

God looks down upon this iniquitous condition of things, so utterly opposed to His will, His presence can no longer be associated with it. Hence the need for those who are loyal to the claims of the one who saved them to outpurge themselves from it. They were called to make a choice. There was no neutral position that day. They must either be on the Lord's side that day or against Him. Levi

earned for themselves everlasting distinction that day. They won their "Victoria Cross" on that occasion. Levi never considered that the claims of the Lord were excessive, and although called upon to execute the judgment of the Lord upon those who remained in it and stood for it, he is prepared to smite his nearest and dearest.

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The Lord's claims are unalterable in this respect. "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." How searching the test of discipleship! Does He ask too much? Surely never. There was no reserve on His part, He gave His best; in return He expects our best. Shall it be forthcoming?

"For whatsoever things were written aforetime were written for our learning" (Rom. 15. 4.) We who are the subjects of His grace to-day, rejoice in salvation from eternal woe, but it was only the beginning of a salvation which is perfected at the coming of the Lord. In the interval of His present absence faith sees Him on the throne. But He is as much in my interests there as when He was down here. Down here for me a sinner: up there for me a saint. Will we remain staunch and loyal and true to the Absent One, unwavering in our allegiance to the Enthroned One? or shall we turn aside and be found in that in which His word has little or no place, and where His claims are ignored? Alas for those who for the sake of present interests, or popularity or the like, are prepared like Esau to sell their birthright for a mess of pottage. Like him there may be the vain regrets, the needless tears, for a loss which is beyond recall or recovery.

Some time ago, one who had gone on steadily with his brethren for many years, with tears in his eyes said, "I am getting an old man, I will soon be going home, but alas, for me there is nothing but leaves."

In conclusion I am reminded of the words of Amasai, in answer to David's inquiry. "Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thy helpers, for thy God helpeth thee."

These were David's workers unto the kingdom and the measure of their ability and faithfulness determined the place they occupied in the day of David's reign. So with us. The Coming One will award and reward each man according as his work is (Rev. 22. 12).

W. REYNOLDS.

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## BAPTISM AND CHURCH FELLOWSHIP.

*(Concluded from page 185.)*

THE precious truth concerning the Body of Christ must not be confused with God's household. The former embraces every believing one wherever found, and through matchless grace no believer can ever be severed from the peerless Head. In this there are no distinctions, all are one in Christ Jesus. But in God's House, which is composed of the churches of God fitly framed together, there are distinctions, and instructions for each. There are master and servant, husband and wife, fathers and children, rich and poor, widow and fatherless, and for guidance, rule and service there are overseers, deacons, helps, government. In the Body there is eternal abidingness; as to the House, man receives into it, and out of it man can put away (1 Cor. 5.). We can cease to be God's House through sin and evil doctrine (Heb. 3. 6), but praise God, we cannot be removed from the Church which is His Body which exists for ever (Col. 1. 18; Eph. 5.).

And why are the assemblies of God called God's temple? In passing let us note that the word "temple" is applied in a sense to a local assembly, as well as to the churches of God in their entirety (see 1 Cor. 3. 16, 17; Eph. 2. 21, 22). Does not this convey to us

that God's design is for us to be worshippers, brought together by the Holy Spirit, so that collectively we may offer up spiritual sacrifices acceptable to God through Jesus Christ? The expression of our hearts should be "Give unto Jehovah glory and strength, give unto Jehovah the glory due to His Name, worship Jehovah in the beauty of holiness" (Psa. 29.). As we gather together for the breaking of the bread, the chief thought before us must ever be, in this forget-me-not service, "This do for a remembrance of Me." But as we remember Him, the savour of His name and person will arise as an offering of sweet smell unto God the Father. All our hymns and thanksgiving must have the person and work of Christ in them, as the object of our souls. Let us ever remember that in our collective worship we are not in the wilderness thanking Him for blessings and mercies by the way, but inside the Veil. Oh for a time of holy silence when every heart is bowed in adoration and worship for our Lord Jesus Christ, as well as a time of audible praise! This collective aspect of worship is distinct from the privilege of individuals to enter at all times into the presence of God and to render homage, prayer and religious service (see Heb. 13. 15; 1 Thess. 5. 16-18; Phil. 4. 4-6). But what we have before us is the collective worship of God's people; God's design for His saints being gathered together unto His Son as living stones—built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ (1 Pet. 2. 5, 6). The thought of how far short we come of this high and holy calling will keep us humble before Him, and free us from the pharisaical thought that we are not as other men. As it is the Holy Spirit's work in grace and mercy which led us to the Saviour, so is it the same Spirit's work in revealing the Word and will of God to us.

And why are the churches of God collectively called God's House, Church of the living God? (1 Tim. 3. 15;



1 Pet. **2.** 5 ; Heb. **3.** 6). Not houses, but "house." Is it not answered in the words "for a habitation of God in the Spirit"—God's dwelling place? Then if the assemblies of God are God's house, God's dwelling, what holiness and righteousness becometh that house, as it is written, "Holiness becometh Thine house, O Jehovah of hosts." Holiness unto the Lord should be upon our foreheads. The first letter by Paul to Timothy was expressly written "that men may know how they ought to behave themselves in the House of God, which is Church of the living God, the pillar and ground of the truth" (1 Tim. **3.** 15).

All the epistles are more or less chiefly occupied with the walk and behaviour of the saints as holy brethren, and with the teaching or doctrine; the main object being the exaltation of the Son, and the glory of the Father. The Son must never have a second place. For as one of the old creeds correctly says, no One is before or above Another of the Trinity (Deut. **6.** 4). Though the Father, Son and Holy Spirit are separate persons in the Godhead, and perform various divine offices, yet the triune God is one (Deut. **6.** 4); and "all should honour the Son even as they honour the Father." If any honour not the Son, they honour not the Father who sent Him. "I and My Father are One."

In this dispensation our Lord Jesus Christ is Great Priest over the House of God, and is the High Priest for all whose names are upon the breastplate (Heb. **10.** 21 ; Heb. **4.** 15). Through Him, and in His name, unto God the Father we address our worship, thanksgiving and prayer, by the Spirit of God when approaching God as a holy priesthood (see Phil. **3.** 3 ; Col. **3.** 17).

But Scripture shows that the Lord Jesus Christ may be addressed personally, as befits the affection that should exist between our Lord and ourselves. For instances of personal address to Him since His exaltation see Acts **7.** 59, 60 ; **9.** 10, 17 ; 1 Tim. **1.** 12.

We have cited that the House of God should be pillar

and ground of the truth ; the truth, the whole truth, and nothing but the truth. For the assemblies are God's golden lampstands. And what is a lampstand, but a stand for the Lamp, the Word of God ? That which upholds the truth and lets that shine abroad. May long-drawn inferences and traditions of the brethren never find their place with us. Let us test all we hear or read by the sacred Scriptures, it matters not from whom it comes. Men are fallible, but God's truth is infallible. We would say that the above is not the only meaning of "the lampstand," it tells also of testimony, and testimony of the truth can only be maintained in the power of God's Holy Spirit—the oil for the lamp.

Thus have we written, as simply and clearly as possible, for those who know not the things whereof we write, not for those who do. May God the Holy Spirit cause them to be for our readers' eternal good.

J. DORRICOTT.

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## HABAKKUK.

*(Continued from page 192.)*

IN regard to the vision itself, although it seems to point to the destruction of the Chaldean power in particular, yet it contains some very sound spiritual and moral teaching, which may be profitable to all. In the first instance, referring to the Chaldeans, God answers the prophet (as he muses upon God's strange work of using a people who were more wicked than His own to administer chastisement to the latter) by these words—"His soul is puffed up, it is not upright in him ; but the just shall live by his faith." The Chaldeans boasted of material strength ; their military successes had had such an effect upon them and they had become so self-confident, that to conquer and acquire the wealth of other nations to exalt themselves seem to be their one aim. Their condition appears to be

aptly described in chapter 1. verses 14–16, and we see by verse 11 of the same chapter how their might had become their very God. Yet they were but puffed up, they altogether missed the mark, for, as the second chapter shows, their self-sufficiency could not last, their pride would have an irreparable fall and they would suffer the righteous judgment of God. But on the other hand, God says, “The just shall live by his faith,” which statement forms a sort of connexion with verse 12 of chapter 1. where the prophet says “Art not Thou from everlasting, O Jehovah, my God, mine Holy One? ; we shall not die.” Yes, confidence in the Eternal God is the safest security, and while men may not, as the Prophet did not, understand God’s strange work, yet He is able to sustain the righteous through any experience that might come, assurance given in those words, “The just shall live by his faith.”

Verse 5 seems to show that while God was using the Chaldeans to carry out His purpose, yet He did not overlook their true condition. The singular number appears to pervade the whole passage, yet one would think that it is the Chaldean nation as a whole that is implied. It speaks of an undue state of arrogance prevailing—haughtiness that keepeth not at home—finding activity in oppressing and suppressing the nations with ever enlarging desire, as unsatiable as death: but God shows in verse 6 that they shall be brought despicably low, for shall not all these—that is the people whom the Chaldeans oppressed—take up a parable and a taunting proverb against him and say, “Woe to him that increaseth that which is not his! how long? and that ladeth himself with pledges.”

The word “pledges” is given in the A.V. as “thick clay” but both terms seem, by what follows, to indicate the same, namely that whatever they had acquired by their pride and avarice, will eventually turn to their own detriment, because (verses 7 and 8), “Shall they not rise up suddenly that shall bite thee and awake that shall vex

thee and thou shalt be for booties unto them, because thou hast spoiled many nations, all the remnant of the peoples shall spoil thee; because of men's blood and for the violence done to the land, to the city and to all that dwell therein."

Verse 9 seems to indicate that the acquisition of gain, through covetousness, for the purpose of self-advancement and security does not make for contentment and happiness, for there will always be the testimony of a disquieted conscience with its condemning voice. "The stone shall cry out of the wall and the beam out of the timber shall answer it"; and, in regard to Babylon, we find in the parable spoken in Isaiah 14. that is to be taken up against her, these words: "I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. They that see thee shall narrowly look upon thee, they shall consider thee saying, Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness and overthrew the cities thereof, that let not loose his prisoners to their home? All the kings of the nations, all of them sleep in glory every one in his own house, but thou art cast forth away from thy sepulchre like an abominable branch."

In verse 12. Woe is cried to him that buildeth a town with blood and stablisheth a city by iniquity, and referring to the parable again (Isa. 14.) we find these words in regard to Babylon, "How hath the oppressor ceased, the golden city (or exactness) ceased" for apparently they had set about in exultant pride to establish a place for themselves at all costs, though it be by the shedding of much blood and the stooping to any iniquity, with nothing in view but their own glory. The attitude of Nebuchadnezzar's heart will be well remembered, "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," and the

experience through which he passed, through God's mercy, whereby he was brought to praise and extol and honour the King of Heaven, recognising that all His works are truth and His ways judgment and those that walk in pride He is able to abase.

In Isaiah **10**. verse 5 onward, Assyria is spoken of as the rod of God's anger, the staff in whose hand was God's indignation, and in these senses he was sent against the people of God's wrath with permission to take spoil and prey and to tread down like mire in the streets ; but we see by verse 7 of the same chapter that the thoughts of the Assyrian were perverted—glorying in their own material power, they despised the power of God and boasted of doing the same to Jerusalem and her idols as he had done to other cities with their idols. Yes, in his pride and arrogance he failed to observe any higher power than his own and became as described in verse 15 as the axe, boasting itself against him that was hewing therewith and the saw magnifying itself against him that shook it. The question is given in Habakkuk **2**. 13, "Is it not of Jehovah of Hosts that the peoples labour for (or in) the fire and the nations weary themselves for vanity ?" Yes, He it is who worketh all things after the counsel of His will and through these experiences, through which He made the peoples to pass, by the means chosen of Himself, He desired their ultimate good, as comes the response in verse 14. "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."

Verse 15 of chapter **2**. cries "Woe unto him that giveth his neighbour drink," and if we refer to Jeremiah **51**. 7 we read that Babylon had been a golden cup in Jehovah's hand that made all the earth drunken ; and in Jeremiah **25**. 15 onward we find how that Babylon served as the cup of which God speaks saying, "Take the cup of the wine of this fury at My hand, and cause all the nations to whom I send thee, to drink it." And we there find a list of the

peoples who drank of that cup, headed with Jerusalem and the cities of Judah and the kings thereof and the princes thereof, the effect in their case being to make them a desolation, an astonishment, an hissing, and a curse; as it is this day. But there seems to have been a mingling of oppression and extortion on the part of the Chaldeans, to profit themselves, to build up that great Babylon, at the expense of the oppressed, and so reduce the latter to a state of nakedness, on which the word of God comments saying, "Thou art filled with shame for glory," or as the A.V. gives in margin, "Thou art filled more with shame than with glory"; wherefore come the words in verse 16—"Drink thou also"—of the same cup as has been administered through you to others, for we find in Jeremiah 25. 26 that after all the other kings and peoples had drunk of the cup at Jehovah's hands then the king of Sheshack (or Babel) drank; the cup referred to here seeming to be the same as that mentioned in Habakkuk 2. 16. "The cup of Jehovah's right hand shall be turned unto thee, and foul shame shall be upon thy glory." For evidently their own untoward attitude was the means of their destruction, they had apparently set about to establish themselves in utter disregard of any Higher Power and by means of all violence to man, land and city—oppressing the first and acquiring the produce of the others—solely for the material advancement of that Babylon which Nebuchadnezzar boasted that he had built. Isaiah 14. 8 says, "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." It would seem by this that Nebuchadnezzar had availed himself very freely of the produce of Lebanon to beautify Babylon and his empire, which appears to have been the beginning and end of things to him, for until the time he was brought low, it is evident that God was not in all his thoughts. Nebuchadnezzar is spoken of in Jeremiah 25. 9 and elsewhere as the Lord's servant, and we find in verse 12

that when the time arrived and after they had served God's purpose, the king of Babylon and the Chaldean people were duly punished and their land made desolate for ever.

And (in reference to Hab. 2. 18-20) what profiteth the graven image when Jehovah riseth to shake mightily the earth—the graven image—the maker thereof hath graven it, just the produce of men's hands at the instigation of the teacher of lies—dumb idols with no breath at all in the midst of it. Can they save? Nay, for the word ascribes Woe to such as shall say to the wood, Awake! to the dumb stone, Arise! But Jehovah is in His holy temple; let all the earth keep silence before Him.

Chapter 3. consists of a psalm, which by the heading and by the musical expressions occurring throughout, was evidently set to music. It affords a very interesting and instructive meditation, especially in view of what has preceded in the book of Habakkuk, how that God had revealed to the prophet what terrible things were imminent and assured him at the same time that "The just shall live by his faith."

The psalm appears to consist, for the most part, of a meditation upon the power that God had manifested in the past, and in view of this the prophet thinks of the future, fraught with judgment upon the wicked, but blessing for the faithful. His words are—

"O Jehovah, I have heard the report of Thee, and am afraid;  
O Jehovah, revive Thy work in the midst of the years,  
In the midst of the years make it known;  
In wrath remember mercy."

His words seem to echo those of Psalm 85. where it speaks of God's wrath having been taken away from the people and then is added (ver. 6)—

"Wilt Thou not quicken us again:  
That Thy people may rejoice in Thee?"

Also Psalm 90. where Moses, the man of God, after speaking of their experiences of chastisement under the hand of God says (verses 14 and 15)—

“ O satisfy us in the morning with Thy mercy !  
 That we may rejoice and be glad all our days,  
 Make us glad according to the days wherein Thou hast afflicted  
 us,  
 And the years wherein we have seen evil.”

Verses 3-5 of Habakkuk **3**. seem to reflect upon the awe-inspiring appearance of the Lord from Sinai, as in the days of old ; and onward to verse 15, the power and wonderful events that attended the redemption of Israel from Egypt ; and whilst reviewing these things, the prophet says—

“ Thou wentest forth for the salvation of Thy people,  
 For the salvation of Thine anointed ;  
 Thou woundedst the head out of the house of the wicked,  
 Laying bare the foundation even unto the neck.”

. . . .

“ I heard, and my belly trembled,  
 My lips quivered at the voice ;  
 Rottenness entered into my bones, and I trembled in my  
 place :  
 That I should rest in the day of trouble.”

. . . .

“ For though the fig tree shall not blossom,  
 Neither shall fruit be in the vines ;  
 The labour of the olives shall fail,  
 And the fields shall yield no meat ;  
 The flock shall be cut off from the fold,  
 And there shall be no herd in the stalls :  
 Yet I will rejoice in Jehovah,  
 I will joy in the God of my salvation,  
 Jehovah, the Lord, is my strength  
 And He maketh my feet like hinds' feet,  
 And will make me to walk upon mine high places.”

Yes, “ the just shall live by his faith,” and the prophet evidently has learnt this lesson. He finds in God his salvation and his strength, and no matter how he might be affected personally in regard to the surroundings, he knew God as his succourer, and his way would be established securely, as indicated by the words, “ He maketh my feet like hinds' feet and will make me to walk upon mine high places.”



## THE BAPTISM OF YOUNG DISCIPLES.

PERHAPS it is a natural reaction from the false teaching of those who base an utterly unjustifiable practice of infant baptism (or infant sprinkling) on such passages as Acts 14, 15, 33, 34 ; but we fear that sufficient attention is not given to the possibility of disciples of the Lord being made at a very tender age.

It is far from our purpose to discuss how early in life precisely one can look to see evidences of the work of God in the heart. There is no doubt that cases differ very widely in many respects. Marks of divine life manifest in some very young children are found at such an extremely early age in a few rare cases only. The work of God too is sometimes very slow in its development, and whilst the first indications of it may be seen by parents very soon, it may be quite a long time before the evidence is of a kind that can lead others to recognise that the child has indeed passed from death to life.

Our present purpose is rather to urge upon parents, Sunday school teachers, overseers and others the need for earnest waiting upon God in this matter.

On the one hand we know that there are some Sunday school teachers and perhaps other persons who, when they get an opportunity, seek to force upon even quite young children a vital decision for which they are in no sense ripe. They ask young ones whose knowledge of the Scriptural narrative is excessively meagre, whose mental grasp of spiritual facts is almost nothing, to say that they believe they scarcely know whom or what ; when they should be patiently teaching them the Word of God, when they should be instilling into their minds the all-important facts of which the Holy Scriptures are the divine record.

On the other hand there are some parents and others who may not be altogether oblivious of the solemn duty of teaching even from babyhood the sacred writings (which

are able to make wise unto salvation through faith which is in Christ Jesus) to those sacred treasures of children whom God has committed to them. But they take little advantage of the opportunities that are so abundant, of impressing upon the young ones the insistent reality of divine things and the need of earnest attention thereto. Is it because they value the things which are seen, which are temporal, more highly than they think they do, that some give so much thought to their children's prospects for this life? Is it because they value the things which are not seen, which are eternal, less than they suppose, that they take so little care that their children may become partakers of the inheritance of the saints in light?

The duty of parents, Sunday school teachers, and all others undoubtedly is at the least fourfold:—

First, to teach the Scriptures to the young; to do this earnestly, patiently, continually, to do it with all the ability that God may grant;

Second, to impress on the young, alike by words and by actions, that we value God and His holy Word and the promises He has given infinitely beyond all that this world can give;

Third, to pray earnestly to God that He will use the means, that He will pardon the errors made, that He will supply what is lacking; that He Himself will reveal to the children His Son, the Lord Jesus Christ; that He will make the children His children and true disciples of the Lord Jesus Christ, who shall grow up to be men of God and holy, God-fearing women;

Fourth, to keep watch for answers, as it is written,—

O Jehovah, in the morning shalt Thou hear my voice,  
In the morning will I order my prayer unto Thee,  
And I will keep watch.

The result of this will be as it was with Samuel, that the child born from above will be known to belong to the Lord.

The young one will be baptised as a disciple of the Lord Jesus Christ and added to the Lord.

We urge on all that if there is real prayer for young people, whether children of those in the Community, or young folks attending Sunday schools, or others we should be expecting answers. If, then, in any particular case a boy or girl confesses Jesus Christ as Lord it is the bounden duty of those concerned, parents and overseers especially, to set themselves earnestly to watch and observe, in order that they may be able, as helped by God, to recognise the signs of divine life.

The responsibility of carrying out the injunction to make disciples, to baptise them, to teach them to observe all things, is as imperative in the case of children as it is in the case of those of riper years.

If the child is so young that the parents and overseers cannot make sure of the work of God, then they must wait ; but not indifferently ; they must wait with the utmost sympathetic attention to what God is doing in the particular case. Similarly with other cases of difficulty that may arise, - and which we are well aware do arise when children brought up in unfavourable environments first come to a knowledge of the Lord. Their early spiritual growth may be so slow, so stunted as to be almost beyond recognition. It is for the Sunday school teacher or other servant of the Lord prayerfully to seek grace to nurture the little plant whose spiritual life perhaps no one else can see. What sympathy is called for here ! what tender nursing ! what patience ! what long-suffering !

But once we are sure of a divine work in the heart, that the child is indeed born of God, then we venture to urge most strongly that baptism and adding ought not to be delayed. The assembly is the nursery where the tender plant should be cared for. Happy is the assembly wherein there are young ones being taught and trained for years of future usefulness.

We know that it is said that young ones in an assembly give trouble, and this is true. But then if the oxen are strong to labour as the A.V. of Psalm 144. 14 has it, they will not mind being well-laden as the R.V. renders it—I suppose the original will bear both meanings. Sure am I of this that the overseers who to-day shoulder the responsibility of baptising and receiving those who are truly young disciples will have joy of those young disciples to reward them during many long thousands of years.

WAYFARER.

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### THE DAUGHTERS OF THE LAND.

“And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land” (Gen. 34. 1).

I WONDER what Moses the man of God thought when he wrote that simple, yet startling statement! Dinah’s great-grandfather was the friend of God, who, you remember, shewed such concern in his day, lest his son should become entangled with the daughters of the land (Gen. 24.). And her grandmother too, Rebecca, evinced the same anxiety in her day lest her boy Jacob, Dinah’s own father, should set his eyes and his heart upon any of the daughters of the land (Gen. 27. 46). Those daughters of the land were a real source of danger to the godly of that far distant day, because alliances with them touched God’s honour; and to the godly God’s honour means everything.

In the light of that ancestral dread, it seems strange, does it not, to find Dinah going out to see the daughters of the land? But alas, if the truth be told, Dinah was not alone to blame for that fatal step with its tragic sequel. It was the oft-told story of prosperity, then departure. The mighty fowler is ever busy laying his snares, and therefore there is constant need to ponder the path of our feet. Over and over again worldly prosperity has proved the downfall of a promising life, and blasted spiritual possibilities.

With the present war raging, a war such as the world has never known before, does it seem out of season to call attention to an incident belonging to so remote a past? Surely not, when we remember that whatever changes take place in the world, human nature remains the same. It knows no betterment. But while that is so, circumstances have to be taken into account, and environment too, because both play no small part in association with the path of life. Who will dispute that we have reached the last days with their grievous times? Is it not a fact that love of self and love of money are leading characteristics at this present time? Undoubtedly they are, and once the importance of self, and this inordinate appetite for money and position get a hold upon the child of God, then it is good-bye to spiritual prosperity; the goal, with its incorruptible crown is lost sight of, the straitened way is forsaken, and friendship with the world has begun. "No man can serve two masters . . . ye cannot serve God and mammon."

When Jacob received parental advice and counsel to go to Padan-aram, and acted upon it, it was not long until God drew very near. As to worldly possessions, he could not at that time boast of much, a staff in his hand, and a stone for his pillow; but oh! what visions of God were his! What promises! what vows! what joys! No wonder that from Beth-el he lifted up his feet and sped on his way. Eventually, besides Leah, he got Rachel, beautiful and well favoured, the wife he loved.

"Israel served for a wife, and for a wife he kept sheep."

Time went on, and the servant prospered under the good hand of God. His substance increased greatly, until at last, well laden with earthly benefits, the Lord told him to return unto the land of his fathers. The taking of such a step, however insignificant it may appear, is always a serious matter. Each stage of the journey should be considered in the light of the words: "In all thy ways ac-

knowledge Him, and He shall direct thy paths." There was no need for Jacob to steal out from Laban's house; he had God's word for that step, and this was enough. But, was Jacob in close touch with the Unseen? Was conscience tender, and heart true, at that time? Was there not an all-round loosening of his grip upon God in proportion to his prosperity?

"Rachel stole the teraphim (gods) that were her father's." Why, I wonder? Surely she could not have been of one mind with her husband if she wanted gods, other than the living God, the God of Abraham, and the Fear of Isaac? However that may be, the fact remains, she stole them. "And Jacob stole away unawares." There was guilt somewhere and not that holy, boldness begotten by simple trust in God and the desire to please Him.

An unwritten history surrounds those stolen gods. They were tolerated in the home life, and the whole atmosphere was slowly but surely exercising a detrimental effect upon the family. The commandment of the father and the law of the mother were lacking, I venture to say, and the mother's teaching, in Jacob's household, was tainted with covetousness. Poor Dinah, the one sister among so many brothers, got things, I suppose, pretty much her own way.

We pass over much of that wondrous experience when the angels of God met Jacob, and he recognised God's host; and again, that still more wonderful experience by the ford of Jabbok, when possibilities loom out, and beneath the rough exterior of the Jacob, the Israel character for the moment asserted itself; but it was only momentary, so to speak.

It is Jacob we see cringing before "my lord Esau." In the meeting with his brother the Israel character is lost sight of entirely. Was there any need for such fear in the light of God's promise? The fact is that at this point Jacob was being hardened by the deceitfulness of sin, and was in very grave danger of falling away from the

living God. God's sovereign grace alone put him right, but not until Jacob's sowing proved to be Jacob's reaping. Things were not as appearances suggested: there were rocks ahead. Past triumphs in God's school seem to have been obliterated from his mind. No sooner did he get rid of Esau and his company, after the makeshift of a promise to "come unto my lord unto Seir," than he journeyed in the opposite direction to Succoth. It is very questionable if he had the slightest intention to visit Esau at all. At all events he "journeyed to Succoth, and built him an house." Whether this indicates the building of anything substantial we do not say. Taking his life as a whole God speaks of him as a sojourner "dwelling in tents." Confessedly he was a stranger and a pilgrim. But they that say such things ought to be careful to make it manifest that they are really seeking a country of their own.

What need there is in this our day to make plain whose, as well as what, we are. Are we distinguishable at all from "men of the world, whose portion is in this life"? (Ps. 17.). Are we separated unto the Lord in heart and in ways, or are we living somewhere on the borderland of the world, with just enough religion on the Lord's days to venerate the worldliness of the week-days? I ask the question in love because of the particulars given us in Jacob's life at this point.

All God's past dealings indicated that he should return to Beth-el. Surely God was wooing him there. But instead of that, "Jacob came in peace to the city of Shechem . . . and encamped before the city." Why, I wonder? If we listen attentively, do we not seem to catch the sound of Dinah's voice among others in the home, suggesting a little change and relaxation from the monotony of the pilgrim life? In the bloom and beauty of young womanhood, was there nobody to admire her amid the comparatively simple surroundings of her father's household? To judge by appearances there was no one eligible perhaps to

be given her hand. But had they forgotten that "we walk by faith, not by appearance"? We fear it was so, for firstly, he encamped before the city. In this he was following dangerously in the footsteps of that righteous man who moved his tent as far as Sodom. Secondly, he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. From this transaction it would almost seem evident, that some form of friendship had sprung up. It is a strange announcement in the light of the words spoken to Jacob when he lay in his weakness, his head upon a stone, "The land whereon thou liest, to thee will I give it, and to thy seed." Had the promise of God lost its hold? One step leads to another. Departure from God is a process. Jacob, I venture to say, was blinded at that time by family considerations, and was piloting his barque to sure and certain shipwreck.

We fear that that which hath been is now—that the same thing in essence exists to-day, even among God's elect. It is often noticeable to those who have discernment, that in departure from God, apparent activity is not lacking. Nor yet is very high-sounding speech. It was so in that distant day. As with a flourish of trumpets, Jacob and his household prepared to settle down just on the borders of the city. Quite an acquisition from the standpoint of the Shechemites, one able to put down his hundred pieces of money, and having besides, a family and a household so desirable in so many ways! Of course, to the city dwellers they were peculiar. All their males, for instance, were circumcised, and their form of worship different from that of everybody else! But what of that, if intercommunion with them is going to bring with it substantial compensation! And besides, there is every probability that very soon all distinguishing marks will be completely obliterated!

N. D. W. MILLER.

(To be continued.)



## ARE YOU DOING YOUR BIT ?

WE have all enjoyed the lessons drawn from the war by our beloved co-worker, N. D. W. M., and trust that more than enjoyment may result.

When any large movement is on it is so helpful to get the salient feature summed up in a sentence, such as the title of our paper, for it acts as a stimulant and also as a rallying centre for the mind.

Such is the epigram which is now on everybody's lips, for it has brought right home to each individual the all-important fact that, although part of a great whole, the work can only be done by each one doing his or her bit. That whole is so great that it staggers the imagination and would otherwise lead the tiny unit, the mere pinch of mortal dust, to conclude that as he or she can only do a little he need not trouble to do anything. It has rescued untold thousands from this fatal attitude and has pointed out the way for the individual to realise himself or herself by doing what his or her hands find to do with the fullest confidence that the little bit will influence the final result, even when that result is of such magnitude.

The man or woman who launched this virile saying has made a large and valuable contribution.

Surely we may lawfully borrow it to bring home a similar truth to ourselves. If men and women can be influenced to give themselves individually to what they believe to be the high duty of defending international righteousness, how much more should the disciples of the Lord give themselves to the infinitely higher duty of testimony to and the propagation of eternal truth!

We, too, may be tempted to think that the work is so large and scattered that our little bit could not influence things one way or another, and therefore we need not trouble; but no greater mistake could be made, and we must seek grace in order that the adversary may not succeed in paralysing us or securing our neutrality. Each one of us must do

our bit. Each boy, each girl, each young man, each young woman, each man, each woman, each old man, each old woman, one and all must get a grip of the simple truth that there is a bit to be done by me myself, my wee self or my big self, my rich self or my poor self, my weak self or my strong self.

To the work then with fresh courage and determination, knowing that the Captain of our Salvation never leads to defeat or disaster. Let us do our bit under His eye, do it quickly and do it well.

What we can do best we can do easiest, therefore let us earnestly ask the Lord to show us what we can do best, and thus save ourselves and others heartburnings, by trying to do what we are not fitted for.

If, like the lily, we are in our place, we "toil not, neither do we spin," but if otherwise then otherwise.

Furthermore let us cultivate godly enthusiasm, for we have a cause worthy of this. When we think of the attitude of the Israelite toward God's dwelling-place, city and land, it should make us ashamed, for few of them got far beyond the material thing, whereas we have the spiritual.

Would that "Zion patriotism," which has been so beautifully put before us, might enthuse one and all and make us rejoice to have the opportunity through exceeding grace of doing our bit in connexion with a work so lasting and so glorious.

Earth is being shaken to-day, but it will be worse shaken later on, and not only Earth but also Heaven. Oh the joy of receiving a "kingdom which cannot be shaken," in which we and our bit shall stand together for eternity, according to the word, for the truth's sake which abideth in us, and shall be with us for ever" (2 John 1. 2).

Let us then one and all see to it that, whatever other bit we may be called on to do, we may be found at that day to have earnestly and nobly done our bit in the "work of the Lord."

## DANIEL THE PROPHET.

IN our last we considered the character of Daniel as, we think we are justified in saying, a foreshadowing of *the* Man of prayer, even the Lord Jesus Christ. We then looked at some scriptures in the gospel by Luke and compared them with many scriptures that are found in the book of Daniel. We now come to consider Daniel in connexion with our third P; as a man of praise and thankfulness; but before doing so we think it well at this stage to be reminded of the fact that Daniel was not only a man of prayer, but he was also a man of the Book (the Scriptures). In the lives of all great and good men used by God we find that these two things are joined together, as suggested in the words of the Apostle Paul to the elders whom he addressed at Miletus, "And now I commend you to God and the Word of His grace" (Acts 20. 32). Not God apart from the Word; not the Word apart from God. To understand the Word we are cast upon God, and we can never know God fully apart from the Word; therefore the words of the Psalmist—

"Open Thou mine eyes that I may behold  
Wondrous things out of Thy law" (Ps. 119. 18).

And with this we might compare the words of the Lord Jesus after His resurrection in that notable twenty-fourth chapter of Luke when He had emphasised the fact that all the Scriptures spoke of Himself from the law of Moses and the prophets and the Psalms, "Then opened He their mind that they might understand the Scriptures."

The Scriptures cast us upon God and God casts us upon the Scriptures.

As regards Daniel we find it written in the ninth chapter: "In the first year of his reign (Darius) I Daniel understood by the books the number of the years, whereof the word of Jehovah came to Jeremiah the Prophet for the accomplishing of the desolations of Jerusalem even seventy years."

It is needless to say that these were the God-breathed Scriptures that Daniel studied—notice the words “the word of Jehovah,” not the thought from God put into the words of men, but the “word of Jehovah.” It is interesting and highly important to notice this and kindred expressions, proving the plenary inspiration of the Scriptures all through the books. What a wonderful example we have in the Lord Jesus Christ Himself in this particular ; not only was He, as we have seen, *the Man of prayer*, but He was also *the Man of the Scriptures*.

At the present time, not to digress too much from our subject, we can but touch upon one portion of Scripture in this particular, the 4th chapter of Luke. In the opening part of the chapter we find Him answering all the assaults of the Adversary (Satan) from the Scriptures, from the book of Deuteronomy moreover, as if He made provision for the future, being divine, knowing all things from the beginning, setting the divine signature as it were the second time to this book that has been so maliciously attacked by the so-called higher critics, just as we have already seen He did in connexion with the book of Daniel. It is worthy of notice that Satan who far surpasses in knowledge and wisdom the professors of Germany and other countries, did not, in the presence of the Son of God, in the slightest degree impugn their genuineness and their authenticity. If he could have done so what a grand opportunity he missed. He had to wait, however, for eighteen centuries or more until the opportunity came for doing so, for the present writer believes fully that Satan not being all-wise and all-powerful, as his Creator is, has to learn more or less as man has, by experience.

We pass on now to the 16th verse of this chapter, where we read, “And He came to Nazareth where He had been brought up : and He entered, as His custom was (please pause and consider these last four words) into the synagogue on the Sabbath day, and stood up to read.” It must be

borne in mind that in those days folk had not Bibles as we have them to-day; there were comparatively few copies of the Scriptures and these for the most part were found in the synagogues. Thanks be unto God that through the introduction of printing (A.D. 1474) it is possible for us to have the translation of the Scriptures ready to hand at all times. On the other hand, the great profusion of Bibles has a tendency, alas! to cause us to think less of the infinite value and preciousness of the Bible.

“And there was delivered unto Him the book (the roll R.M.) of the prophet Isaiah.” We might mention by the way that this also is a much maligned book of holy writ. “And He opened the book and found the place where it was written—

The Spirit of the Lord is upon Me  
 Because He anointed Me to preach good tidings to the poor:  
 He hath sent Me to proclaim release to the captives,  
 And recovering of sight to the blind,  
 To set at liberty them that are bound,  
 To proclaim the acceptable year of the Lord.

And He closed the book.”

The words which immediately follow in Isaiah, “And the day of vengeance of our God” (Isa. 61. 2) have not yet been uttered in public by the mighty Teacher and Prophet of God. From this we see how absolutely necessary it is not merely to be able to quote scripture by rote but to be above all things a workman that needeth not to be ashamed, rightly dividing the Scriptures of truth; if otherwise what deplorable and fatal mistakes will be made.

We have here, moreover, a perfect pattern and guide in the divine Teacher Himself as to the study of prophecy. Indeed we feel that this scripture is like a handpost on the way, guiding us into the much abused and misabused study of prophecy. It will be noticed that from the Isaiah scripture one would suppose that “The acceptable year of the Lord” and “the day of vengeance of our God” were one

or almost one and the same time, whereas we learn from the Lord's use of this scripture that almost two thousand years have run their course, the hour of judgment has not struck yet, it is still the acceptable year of the Lord. "He closed the book."

What wondrous discoveries might be ours from the Scriptures if there were only more of this Daniel-like, prayerful, reverent humble searching of the same—not indeed trying to settle dates for this or for that, wherein many have gone grievously wrong, remembering that times and seasons are in connexion with God's ancient people (Acts 1. 6, 7)—but rather seeking to unravel the many mysterious utterances of such books as for example Daniel, Zechariah and Revelation. May God deliver us from the illusion that we have come to the *ultima thule*, or the utmost limit, of all that we can find out of the revealed will and mind of God in the Scriptures! Oh, how much there is yet for us to learn (if we know almost anything as yet) especially of the subject matter of most of this book of Daniel, that of prophecy!

Spain, it is said, at one time had as a motto on her coinage "Ne plus ultra," "no more beyond" or "perfection." When Columbus discovered the vast continent of America Spain soon found out the mistake she had made, and accordingly had the motto altered. It is possible for us to make a like mistake in connexion with the Scriptures and our knowledge of God.

In connexion with Praise we read in Daniel 2. 19 that after the secret was revealed to Daniel he blessed the God of heaven, "Daniel answered and said, Blessed be the name of God for ever and ever, for wisdom and might are His," and then in the 23rd verse we read: "I thank Thee and praise Thee, O Thou God of my fathers who hast given me wisdom and might, and hast now made known unto me what we desired of Thee."

We are aware that praise and thanks are not quite synonymous, but for our present consideration we shall treat them together.

It is worthy of notice that when the secret was revealed to Daniel he did not rush off on the moment to tell the thing to Nebuchadnezzar, although the critical circumstances of the case might have given a very valid reason for so doing, the king being so urgent in the matter. Rather he calmly waited to give thanks and praise to the God of heaven. Surely this would suggest that true godliness and spirituality has a wonderfully calming and sobering effect upon those who are subjects thereof: this finds support in the following scripture: "For God gave us, not a spirit of fearfulness, but of power and love and discipline (sobering R.M.)" (2 Tim. 1. 7).

We have another illustration of this calmness and composure of spirit in the presence of great persons at critical moments in the person of another valiant faithful servant of Jehovah, Nehemiah, who was cupbearer to Artaxerxes, Nehemiah who for the first time was sad in his presence. "And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. And I said unto the king. Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven" (Neh. 2.).

These last words we judge to be very remarkable. Surely this kind of prayer and this composure of spirit are only found in those who have close dealings with God—those who more or less live in hallowed communion with Him from day to day—after the example of another "who walked habitually with God." Those who know what it is to talk with their God in normal times of calm and peace and not

merely to pray at times when men are forced forsooth to cry out to their Creator for help, of which kind of prayer we have heard not a little of late.

As it is in the matter of prayer with Daniel so it is in the matter of praise. What we read in chapter 2. is no exception to the rule. In the 6th chapter which we have referred to before to prove that Daniel was a man of prayer, we find that three times a day he prayed and gave thanks before his God.

One of the greatest sins is "thanklessness," so prevalent at the present time. We find that in Romans 1. where we have a description of man's original departure from his Creator God that this characteristic of departure from God is put in the second place, "because that knowing God, they glorified Him not as God, neither gave thanks."

Reviewing the life of the Lord Jesus Christ in this respect, as we did in connexion with prayer—how refreshing and stimulating it is to us—at least let us pray it may be so. What infinite delight that wondrous life, full of thankfulness and praise under the most adverse circumstances, gave to His Father God. How oft we hear Him say, "I thank Thee." How oft we read "He gave thanks." We cite one or two instances taken almost at random. "At that season Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes'" (Matt. 11. 25).

After the raising of Lazarus, in that beautiful narrative of the 11th of John we read, "And Jesus lifted up His eyes and said, 'Father, I thank Thee that Thou hearest Me: And I knew that Thou hearest Me always but because of the multitude which standeth around I said it, that they may believe that Thou didst send Me.'" "

Lastly, on that memorable occasion which week by week we are so forcibly and sublimely reminded of, even on that night in which He was betrayed, we read, "And



He took bread (a loaf) and when He had given thanks He brake it." "And the cup in like manner after supper," and this act no less signifying that awful suffering that was looming before Him in the immediate future—when forsaken by His God on account of being made sin He cried out in fulfilment of the Scriptures, "My God, My God, why hast Thou forsaken Me?" Only such an One as the divine Son of the Father could give thanks thus.

We now arrive at our last point in connexion with the character of this Daniel, much beloved of God.

He was a man of Power—this is our fourth P.

There is a precious statement in that rather long and somewhat involved chapter of this book, 11th chapter, which appears to the writer to be what one might call an index verse or key to the whole life of Daniel and his companions, "But the people that know their God shall be strong and do exploits," verse 32. We have demonstrations of this fact abounding in the book. We have already referred to the salient ones as expressed in the Hebrews, "stopped the mouths of lions, quenched the power of fire." In the letter to the Ephesians we have the mighty power necessary unto the counterpart of this and accomplishing of things for God on our part. May the God of our Lord Jesus Christ, the Father of glory, give unto us a spirit of wisdom and revelation in the knowledge of Him, having the eyes of our heart enlightened that we may know ". . . what the exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead" (Eph. 1.).

From this scripture we learn that the same mighty power of God exerted in raising the dead Christ from Joseph's new tomb is the identical power that works mightily in the believer, raising him from this scene of sin and death, enabling him to walk in newness of life, and live in a moral

sense a resurrection life. “. . . Present yourselves unto God ; as alive from the dead, and your members as instruments of righteousness unto God ” (Rom. 6. 13).

The animosity and hatred which we have seen exhibited towards Daniel, Hananiah, Mishael and Azariah and the persecution attendant thereupon will be in our case proportionate to the measure in which the resurrection life will be manifested in each one of us. Have we not this principle beautifully illustrated in the Gospel by John in connexion with the raising of Lazarus ? “ But the chief priests took counsel that they might put Lazarus also to death, because that by reason of him many of the Jews went away, and believed on Jesus.”

That resurrection life bore testimony and was a living witness to the mighty power of the Son of God (see Rom. 1. 4). May it be ours to experience some of that weakness that the Apostle Paul speaks of ; at the same time we are bound to know some of that power which the Risen One who appeared to him, guaranteed. “ My grace is sufficient for thee : for My power is made perfect in weakness.” His response was “ Most gladly therefore will I rather glory in my weaknesses that the power of Christ may rest upon me.” “ Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ’s sake. For when I am weak, then am I strong ” (2 Cor. 12.). We have here one of those remarkable paradoxes or apparent contradictions abounding more especially in the writings of Paul, which it is absolutely impossible for the unregenerate or even the carnally minded Christian to understand. Again he says, “ Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus may be manifested in our mortal flesh ” (2 Cor. 4. 10, 11).

Such is the Apostle’s experience of this mighty power of God that in one of his later letters he exclaims, “ I can

do all things in Him that strengtheneth me ” (Phil. 4. 13). We have here what sounds in New Testament language very like the words of Daniel 11. 32, “ But the people that know their God shall be strong and do exploits.”

We close with the words of exhortation from him who writes by the Spirit of God enjoining on others and on us also “ to be strong in the Lord and in the strength of His might ” (Eph. 6. 10).

J. C. RADCLIFFE.

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### SEARCH THE SCRIPTURES.

AT such a time as the present, with the great war raging with unceasing vigour, whenever we ourselves feel at times somewhat of the strain connected with the oscillation of nations great and mighty, we are prone to devote too much of our precious time to the reading of war news, so as to neglect the reading and studying of God’s precious word. This is danger real and imminent.

It is our desire to write more particularly concerning the great need for earnest, devoted reading of God’s holy word in the home, in the closet.

To the assembled host of Israel, Moses, on a day long gone by, said : “ Set your heart unto all the words which I testify unto you, this day ; which ye shall command your children to observe to do, all the words of this law. For it is no vain thing for you, because it is your life, and through this thing ye shall prolong your days upon the land whither ye go over Jordan to possess it ” (Deut. 32. 46, 47).

“ This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein ; for then shalt thou make thy way prosperous, and then shalt thou have good success ” (Josh. 1. 8). Such were the words of Jehovah to Joshua the son of Nun, whose adher-

ence thereto is evinced in Israel's progress as long as he lived.

Ezra, of remnant times, was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given, and this because he had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and judgments (Ezra 7. 6, 10).

Time fails us to tell of David, of Josiah, of Daniel and others; men who grasped the importance of knowing what God's word contained, and whose lives are noble edifices built upon its statutes and judgments.

A distinguished English writer asserts that before an author imposes another book upon the public, he should be able to say, "This is the best of me." In connexion with the precious book—the Holy Scriptures—which God has given to us as a gift, we think this is especially true. As of His Son, the Incarnate Word, we sing, and sing truly—

But now we love for love expressed  
In giving us Thy very best,  
Thy well beloved Son.

So God's work, the written word (between which and the blessed Incarnate Word there is an ineffable relationship), is His very best, perfect and age-abiding, like God Himself (Psa. 19. 7; 1 Pet. 1. 25).

Martin Luther said, "I read my Bible as I would gather apples. Firstly I shake the whole tree that the ripest may fall. Then I climb the tree and shake the limbs, then the branches, then the twigs, and lest there might be any apples still concealed, I examine beneath the leaves."

Well does the writer remember when first he shook the whole tree, that is read the whole of the Scriptures through, a joy inexpressible filled his soul. It is said of Mr. Spurgeon that he once entered a wayside inn, where, lying on a table, was a very old Bible. As he took it up in his hand there were worm holes plainly to be observed in its covers.

Upon putting the book between himself and the light of the window he saw daylight shining through. One worm evidently had gone from cover to cover. That eminent preacher laid down the book, breathing this prayer, "Lord, make me a bookworm like this."

That the man of God may be complete, furnished completely unto every good work, God has inspired every scripture, that is, they are all God-breathed, and thus are profitable for teaching, for reproof, for correction, for instruction which is in righteousness (2 Tim 3. 16, 17).

The limbs of the tree would suggest the books of the Scripture, each one a study in itself. The branches the chapters, the twigs paragraphs, while the searching under leaves reminds us that into the meanings of these God-breathed words we might well search with profit, as it not unfrequently happens that in translation there are leaves sufficient to obscure.

It is said that truly great men never use words laxly. In a degree beyond our comprehension this is true of God and the Scriptures. Wonderful indeed are the words of the Lord Jesus, "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished" (Matt. 5. 18).

May He help us to set our hearts unto all His words to observe to do them. For it is no vain thing for us, because it is our life.

GEORGE PRASHER.

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## THE CREDULITY OF UNBELIEVERS.

It is surprising to think of the way in which some people, who have great difficulty in accepting the divine narrative, and indeed profess themselves too rational to give any credence to large parts of it, yet display unbounded credulousness in an opposite direction.

The other day a friend (beloved for his father's sake) was in conversation with the present writer. He in the first place spoke of the resurrection of the Lord Jesus Christ as a physical impossibility. It was not in his opinion conceivable that any dead person could come to life. He was reminded that his idea of the event being impossible had no value whatever. His grandfather or great-grandfather would have said that it was impossible to send a message across the Atlantic ocean and get a reply within an hour. Yet it is being done constantly. Our ancestors would have said this was inconceivable less than a century ago, because they were utterly ignorant of the nature and possibilities of electricity. Our friend, equally ignorant of the nature and possibilities of life, proclaimed that to be an impossibility, namely the resurrection of the Lord Jesus Christ, which stands attested by the clearest and most unimpeachable testimony of first-hand witnesses.

We do not stay now to array this overwhelming mass of evidence, nor had we the opportunity to marshal it before the friend to whom we were speaking. But we wish to point out what an amazing miracle must be credited by all those who deny the resurrection of the Lord Jesus Christ.

It is a well known historical fact that in the first century of our era nearly the whole of the civilised world was under the domination of the great Roman world-power, and that the Roman emperors exercised authority over the religion of the empire as well as over all other matters. When therefore the heralds of Christianity set forth to

preach the Gospel in all creation and to make disciples of all nations, they did so in face of a mighty tyrant or organisation, the Government of Imperial Rome.

Their main weapon was the statement that Christ had been raised from the dead. This they repeated, this they reiterated, again and again, and yet again. In season and out of season, to high and low, publicly and privately, whether Peter and John or Paul and Barnabas or Paul and Silas and Timothy, it was ever the repeated and reiterated statement that God had raised the Lord Jesus Christ from the dead, and that the Apostles and others had seen Him and talked with Him and eaten with Him since His resurrection. This statement was made and was committed to writing with every attention to circumstantial detail, and the record remains to this day. And, as far as we know, not a single statement in contradiction thereof remains extant, if it ever existed, save the one lie which the Jewish priests and elders put into the soldiers' mouths as Matthew records (Matt. 28. 11-15).

This plain statement of the resurrection of the crucified Lord Jesus Christ was the weapon with which His Apostles fought. And it was this weapon which won. The old religion, the old worship of Rome, fell before it as Dagon before the ark. And whatever corruption entered into Christianity, however unworthy was the issue in many respects, the fact remains that it was the proclamation of the resurrection of the Lord Jesus Christ that turned the world upside down. This fact is undeniable; no sophistry can avail to avoid this issue. Paganism in its old form with its myths and its mythology, its gods and its mysteries, fell prostrate before the proclamation of "Jesus and the Resurrection."

And this statement the unbeliever tells us is incredible and untrue; and he believes and asks us to believe that the wonderful world-transformation was effected by a myth, a legend, a trumped-up tale! Make all the deduc-

tion that should be made for the success which attended Satan's efforts to neutralise the victory, for his artful cunning in planting his weeds just where the ground was ready to support them. The fact remains and cannot be gainsaid that the proclamation of the Resurrection worked an entire change in the whole trend of human thought and utterly transformed the scope and character of human activity. And that all this marvellous and widespread upset was due to a mis-statement, to a delusion, to a lie, is what the unbeliever believes; what the hero of reason and freedom has the credulousness to accept!

It counts for nothing with him, moreover, that the lives of individual men have been utterly transformed; that men of the worst character have become bright and shining lights, forsaking their evil ways for love of Him who died for them and was raised for them. Your credulous unbeliever thinks it easy to believe that a figment, a fiction, should lead men to go cheerfully and joyfully to the stake; although he is too reasonable to believe that God who brought man into being should be able to raise the dead to life!

Truly the god of this age has blinded the thoughts of the unbelieving that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them.

If such would humble themselves before God and seek His mercy, if they would confess their difficulties and unbelief as sin before Him, would He not have mercy upon them and shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ? For such repentance on their part and such mercy on God's part let us earnestly pray.

C. M. LUXMOORE.



## THE FATHER TO THE CHILDREN.

GREAT is the concern of many parents that their children may prosper in the things of this present life. Is there the same keenness of anxiety that they may have an abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ ?

In the concluding portion of the Book of Moses, which we call Deuteronomy, the great lawgiver displays no little concern for the future generations of the people whom God had delivered from the bondage of Egypt. Coming from one so manifestly a debtor to the teaching in early days received from his mother his words are of singular interest.

Take heed to thyself . . . lest thou forget the things . . . but make them known to thy children and thy children's children. . . . "Assemble Me the people . . . and that they may teach their children." . . . These words which I command thee this day . . . and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way. . . . And thou shalt write them upon the door posts of thy house and upon thy gates. When thy son asketh thee . . . "What mean the testimonies and the statutes and the judgments . . . ?" then thou shalt say unto thy son . . . Lay up these my words in your heart and in your soul. . . . And ye shall teach them your children talking of them. . . . (Deut. 4. 9, 10 ; 6. 6-9, 20-25 ; 11. 18-21, which please read attentively in the Book).

And these words should be read as an enlargement of what we find in Exodus 12. 26, 27 ; 13. 11-16 which please read also. For example,

When your children shall say unto you "What mean ye by this service ?" that ye shall say. . . . And it shall be when thy son asketh thee in time to come

saying "What is this?" that thou shalt say unto him. See the Book of Moses for further details. (And Josh. 4. 21, 22.)

It is clear that the responsibility for teaching the children the law of God was definitely laid upon the parents and especially upon the fathers. As to the former, the joint responsibility of father and mother, Manoaah and his wife are a bright example; read Judges 13. and see especially verses 8, 12. In connexion with the mother's part in particular Proverbs 31. is very instructive. But at present it is the father's duty that we specially desire to impress upon our readers.

"The father to the children shall make known Thy truth," are the words of Hezekiah recorded in Isaiah 38. 19; and no means exist by which a father can divest himself of his responsibility to teach his children the word and will of God. All other teaching, such as that of Sunday school teachers and friends, how valuable and important soever it may be, cannot set aside that which is laid down in the passages we have cited from Exodus, Deuteronomy and Isaiah as the father's duty.

We have been warned to expect a lack of natural feeling and natural affection in the last days and the unconcern or comparative unconcern of many fathers, themselves children of God, for the spiritual welfare of their own children is a sad fulfilment of the prophetic word. Over against this we have the assurance that a time of spiritual revival is signalled by a renewal of affection between fathers and children; as it is written, "He shall turn the heart of the fathers to the children and the heart of the children to their fathers" (Malachi 4. 6).

And let us be well assured that wherever the father is truly concerned before God for his children's salvation, and seeks with prayer to God zealously to use the means prescribed in Scripture for the training and instruction of his offspring, the divine blessing will certainly rest upon his efforts.

We submit the following suggestions as to the means by which (under God's blessing) God's people may labour that their children may become God's children and disciples of the Lord Jesus Christ. And let us lay special stress on the latter point. For if we only think of the children's salvation, we cannot have the same confidence towards God, as when we are thinking above all of His pleasure and of the glory of the Lord Jesus Christ. Let us therefore pray and labour that the children may become disciples; that believing and being baptised they may be indeed added unto the Lord.

First, we suggest that in the light of Exodus 12. 26, 27 it is highly desirable, if not absolutely obligatory, that children should be allowed regularly to see the ordinance of baptism whenever it is kept, and the feast of remembrance week after week. As we are not attempting to deal with the general training of children we do not say anything as to the very early age at which this should begin. Nor again do we deal with the difficult question of children who are growing beyond parental control before they have become disciples of the Lord. It appears to us that such cases call for much prayer and discernment on the father's part; that, while seeking to be faithful to the Lord and to the trust committed to him, he may not cause the influence he actually possesses to be destroyed by an attempt to exercise control that is really out of his power. Sometimes this will call for confession and humbling as well as prayer; for it may be due to failure in the past. In any case we earnestly commend the words of James 1. 5-8. For it is never too late to come to God for help, whatever mistakes we have made in days gone by. To all who ask in humble faith He gives wisdom liberally and He never upbraids those who seek Him in prayer.

It is part of this responsibility that the children should be encouraged to talk about the two great ordinances of the present dispensation, and that the significance of each

should be explained to them with the utmost patience and, again we repeat, with prayer to God.

And this brings us to our Secondly, which perhaps should be first, namely the duty of fathers to read and pray with their children regularly. Some of us remember the time when in every well-ordered household the day began with the reading of the Scriptures together and prayer to God. Is this really impossible nowadays for many? If so, it is certainly necessary that at some other time of the day family reading and prayer shall have a place. It cannot be in the will of God that day after day the family shall meet and talk about all sorts of other interests and regular prayer to God be neglected. Whether this and the reading can in some cases only be observed once a day we do not know; but surely once a day is the least. And certainly the earlier in the day the father can read and pray with his children the better. May we here raise a protest against the habit that some households have of rising so late that there is no time for reading and prayer before a meeting held just an hour or an hour and a quarter before noon. Of course we are not thinking of those who have a long journey, but of those who regularly rise late on the Lordly day. Suffer the word of exhortation.

It is the beauty of family reading that the father (perhaps a young father) learns to explain the daily portion to his little ones. In the prayer too each boy and girl and grown-up son and daughter is mentioned by name. And how comely this is to-day when loved ones away are likely to be in imminent peril of sword or sea!

In addition to the family reading and prayer the God-fearing father will see that each of his children is privately reading and memorising the Scriptures and he will encourage (all he knows how) the confidence of each, that he may help them to a heart understanding of what they read.

Much more might be said, but any attempt at completeness in these notes would be entirely illusive. We will

therefore content ourselves with earnestly commending to the attention of fathers our suggestions: that prayer go up to God continually; that the children be taken to see the keeping of the ordinances of the Lord; that these things be explained to them as opportunity offers; that the reading of the Scriptures and prayer with the children be made a regular law of the home; that the children's private reading and study of the Scriptures be encouraged to the utmost; that opportunity be taken of other means that may offer themselves for the accomplishment of the desired purposes; that discipleship and adding to the Lord be kept in view and not merely the salvation of the children from the wrath of God (deeply important as that is). May God enable us, whether parents or others, to enter into the spirit of Psalm 78. 1-8. Note especially

We will not hide them from their children,  
Telling to the generation to come the praises of Jehovah,  
And His strength, and His wondrous works that He hath done.

\* \* \* \* \*

He commanded our fathers  
That they should make them known to their children

\* \* \* \* \*

That they might set their hope in God.

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WAYFARER.

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## THE OLD PATHS.

“THUS saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls: but they said, ‘We will not walk therein’” (Jer. 6. 16).

A careful consideration of the condition of things obtaining in Jeremiah's day, as shown in the first chapter of this book, read along with the last chapter of 2 Chronicles will show somewhat of the force and value of the exhortation here given. There was obviously a leaving of the old paths by the people to whom he speaks. They had gone so far away from them that they did not know where to find them. They were walking in ways of their own devis-

ing, new ways, that suited better their own condition of heart, but in which there was no satisfaction or rest. There was none of the blessedness in their lives that the Psalmist speaks of so beautifully in the 1st Psalm, nor was there any of the satisfaction or rest as set forth in the 23rd Psalm. In fact, so far had they got in their degeneracy and decline, so far had they got from the old paths, that instead of delighting in the law of the Lord, that law which is truth, they were actually found encouraging the prophets when they spoke falsehoods, and rejoicing that they did so.

“ A wonderful and horrible thing is come to pass in the land ; the prophets prophesy falsely, and the priests bear rule by their means ; and My people love to have it so ; and what will ye do in the end thereof ? ” (Jer. 5. 30, 31).

It was not always so with this people, as is shown from chapter 2. There we read, “ And the Word of Jehovah came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith Jehovah, I remember for thee the kindness of thy youth, the love of thine espousals, how thou wentest after Me in the wilderness, in a land that was not sown. Israel was holiness unto Jehovah, the firstfruits of His increase.” How changed they are since that, and how touching such words as these are when read in the light of their condition as evidenced in the scripture we have quoted from chapter 5. Here it is that God remembers the kindness of their youth, and that Israel was holiness to the Lord. There it is astonishment and horror that the prophets prophesy falsely . . . and the people love to have it so. But here the voice behind them, at the point, as it were, where they have left the track, is heard crying : “ This is the way, walk ye therein.”

The consequence of their refusal to walk in the old paths was that God took them away from their beloved land and from the Holy City and from the Temple, and put them into captivity in Babylon, the Holy City and the Temple being destroyed. That city that the sons of Korah could

sing of thus in Psalm 48. 2, "Beautiful in elevation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King," is now a desolation.

"All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying: Is this the city that men called the perfection of beauty, the joy of the whole earth?" (Lam. 2. 15).

Had they heeded the exhortation of Jeremiah, the rest he speaks of would undoubtedly have been theirs, but instead his words are, when he laments over and concerning them, "She dwelleth among the heathen, she findeth no rest" (Lam. 1. 3). And again,

"Is it nothing to you, all ye that pass by ?

Behold, and see if there be any sorrow like unto my sorrow, which is done unto me,

Wherewith Jehovah hath afflicted me in the day of His fierce anger" (v. 12).

By walking in ways of their own choosing they found themselves in a strange land, mourning. Instead of praising God in such language as, "It is a good thing to give thanks unto Jehovah, and to sing praises unto Thy name, O Most High: to show forth Thy loving-kindness in the morning, and Thy faithfulness every night, with an instrument of ten strings and with the psaltery, with a solemn sound upon the harp. For Thou, Jehovah, hast made me glad through Thy work; I will triumph in the work of Thy hands" (Ps. 92. 1-4), they are found giving vent to a woeful lament: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps. For there they that led us captive required of us songs, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing Jehovah's song in a strange land?" (Ps. 137. 1-4).

Oh, the joy and delight that those experience who walk in ways that God has mapped out for them! for "the path

of the righteous is as the shining light,<sup>1</sup> that shineth more and more unto the perfect day" (Prov. 4. 18).

Oh the sorrow, the travail, the heartbreaks that are the portion of those who, refusing to walk in His ways, go the way of their own choice! "The way of the wicked is as darkness: they know not at what they stumble" (Prov. 4. 19).

And now I would try briefly to show what these paths were. Here in the days of the kingdom the word is "Ask for the old paths." In the days of the remnant, in Malachi, we read, "Remember ye the law of Moses." In the one case as in the other there is no new course set before them. No! they were thrown back on the will of the Lord for them in a past day. That will had not changed, though they had. It remained unaltered. Still the old paths. Still the law of Moses was to be their guide.

"Thy word is a lamp to my feet and a light to my path," said the Psalmist. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them."

This was the test, and though the prophets had gone astray the people had no excuse, for by applying this test they could easily have found out when the prophets prophesied falsely. But this they had no heart to do. They rather desired their false prophets as better suiting their condition. For the time had come for them when they could not endure the sound doctrine, but after their own lusts, they heaped to themselves teachers having itching ears.

We will require to go back then to the beginning of God's dealings with them, to understand His mind and will for them.

In Exodus 5. we have the Lord's message to Pharaoh: "Thus saith Jehovah, the God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken

<sup>1</sup> Light of dawn, R.M.



unto His voice to let Israel go? I know not Jehovah and, moreover, I will not let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God." Also chap. 8. 25-28 and 10. 11-28.

Again in Deuteronomy 12. 32: "What thing soever I command you that shall ye observe to do: thou shalt not add thereto nor diminish from it."

From these two portions of Holy Scripture we gather that there was a path of separation and a path of divine government. They could not possibly carry out what He says in Deuteronomy 12. when they were in Egypt. The path of separation must be known before they can carry out what God commands them to do. Egypt must be left behind. "Let My people go that they may serve Me." And nothing less will satisfy God. Not one person or thing must be left on the Egyptian side of the Red Sea. "Not a hoof shall be left behind." And God Himself, in speaking of their wonderful deliverance to this end, said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto Myself" (Exod. 19.).

Oh, marvellous grace! He brought them from the brick kilns of Egypt unto Himself. What a translation! He wanted them all to Himself, free from everything that would hinder them from giving Him first and only place in their hearts. And this position of separation unto Him must be maintained if they would please Him. The very land to which He was taking them was a separated land. Only thus, I repeat, could they carry out, and be subject to, His government. "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me, from among all peoples; for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." What precious words! What a desirable position to occupy! What marvellous condescension and grace on God's part to allow man to occupy

such a place of privilege before Him. But this demanded that they should walk in the path of separation to Himself.

Their subsequent history as recorded in other books of the Old Testament shows how far this was carried out. Their triumphs and their failures are all faithfully set before us.

If they were willing and obedient, they ate the good of the land. But when they refused and rebelled they were devoured with the sword, as the mouth of the Lord had spoken.

In it all God's long-suffering was very manifest until He had to deal with them as we have seen, when they experienced in Babylon "the day of His fierce anger." Even then He is acting in love towards them, and the lesson is learned by some of them, for, when the time arrives, and the word of the Lord through Cyrus comes to them, a remnant, whose spirit God had stirred, go up to walk again in the old paths of separation and divine government, thus bringing glory to God and rest to their own souls.

The counterpart of all this will be easily found in the New Testament. The paths we have spoken of are very much in evidence there, showing to us that the will of God for His saints remains unchanged. God is still calling His saints to walk in and maintain the separated path to-day. He desires a people for His own possession, among whom He can dwell, and who are free from everything that would hinder them from carrying out His will on the earth.

If we have heard His call and responded to His desire and are seeking in humility to follow Him who said, "Take My yoke upon you and learn of Me, and ye shall find rest unto your souls," if such be our attitude, then may our ears be open to the exhortation given to Timothy in days of serious degeneracy and decline. See 2 Timothy 3. 14; and so we may be able to say as in Psalm 17. 5.

## THE DAUGHTERS OF THE LAND.

*(Concluded from page 224.)*

IN Shechem, before which Jacob encamped, lay one of the greatest snares, which in all ages the Arch-Deceiver has used to entrap the children of God. It was this. "Make ye marriages with us; give your daughters unto us, and take ye our daughters unto you." Just so. The decision always rests with the child of God. "Make ye." It is an utter impossibility for the unregenerate worldling to rise to the level of one who is born from above. If there is to be friendship, communion, companionship, then it is the child of God who must sink down to the level of the ungodly, whose portion is in this life. Have we grasped it? Have younger ones in particular grasped it? Is such companionship unknown among us, and that with a view to marriage itself? Are young ones being faithfully warned and shepherded, and dealt with ere it be too late, and incalculable harm has been wrought among budding disciples of the Lord Jesus Christ? What about Hebrews **13. 17**? God has commanded us to keep His precepts diligently.

Jacob, after encamping before the city, and purchasing his piece of land whereon he had spread his tent, then erected there an altar and called it El-elohe-Israel. (That is, God, the God of Israel.) It sounds high, and holy too, does it not? Fitting words to proceed from the lips of one manifesting in real life, the Israel character. But was Jacob doing this? No! the fact is he was preparing to settle at his ease and to try and accomplish what is an impossibility—to keep his hold upon God with one hand, and to hold the world with the other. The very word 'erected' as used here by God is, we think, a clue, and indicates the permanent character of the altar set up. The word is only used once, and is in marked contrast to Genesis **35. 7**, where, after his nest had been so rudely and forcibly

stirred up, and he found himself once more at Beth-el, he built there an altar, and called the place El-beth-el (that is, The God of Bethel), because there God was revealed unto him, when he fled from the face of his brother. That took him back to his small days—those days when first discoveries of God's House were so precious to him, before the withering blight of prosperity chilled his better judgment in things pertaining to God.

It may be that the reader, as he thus thinks of Jacob, is made to wish, "Oh that I were as in the months of old, as in the days when God watched over me" (Job 29.) Sad if it is so, for there must be a reason. Is it a case of Jacob at Shechem over again? A wave of prosperity and living just as near to the world as possible? To all intents and purposes dead to the voice of the Spirit of God, and yet not afraid to speak as one professedly in and of the House of God, which is the Church of the Living God, the pillar and ground of the truth? This settling down on the verge of Shechem on the one hand, and the erecting of an altar professedly for the worship of God on the other hand, is a very serious thing, especially, we would judge, where younger ones have to be considered. When worldliness and God's altar are placed in a sort of rivalry, there cannot be a doubt as to which will win the day. Every natural tendency will incline towards the world, and God's things will become more and more distasteful.

Poor Jacob! He little knew what an awakening lay before him. What more natural on settling down after years of pilgrimage, than for Dinah to long for companionship. "And Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land." Looking her very best, we may be sure, she went out—the Old Serpent, unseen, by her side—and the sequel is no more than might have been expected.

With tragic suddenness Dinah fell. At whose door shall we lay the blame? At Shechem's? Undoubtedly! At

Dinah's? Undoubtedly! At Leah's? Yes! But also at Jacob's. It is impossible to excuse him.

“Can a man take fire into his bosom, and his clothes not be burned? Or can one walk upon hot coals, and his feet not be scorched?”

When it was too late he wakened up. “And Jacob said . . . Ye have troubled me, to make me to stink among the inhabitants of the land . . . And, I being few in number, they will gather themselves against me and smite me; and I shall be destroyed, I and my house.” This is the same man who erected there an altar, and called it El-elohe-Israel.

Would that beloved fathers and mothers, and overseers too, in the holy nation of the present day, would ponder the end of the path on which, it would almost seem in some cases, they are encouraging younger ones to tread!

This is touching, I know, upon a very great subject, that of love, courtship, marriage, and the unequal yoke. It is a subject which has to be weighed in the light of the two expressions, “in Christ Jesus” and “in the Lord,” two expressions that are very far from being synonymous. As far as the keeping company of the regenerate and the unregenerate is concerned, the word of the Lord is definite. “Neither shalt thou make marriages with them” was His command in the past (Deut. 7.). “Be not unequally yoked with unbelievers” is His command in the present (2 Cor. 6.). What portion hath a believer with an unbeliever? “Shall two walk together, except they have agreed?” (Amos 3.). Where this plain command is wilfully violated, there can only be sorrow and no real happiness. Fellowship concerning the Lord Jesus Christ, prayer together, and the reading together of the Scriptures, can have no place. The soul of the believing one must surely become dead, and he or she, as the case may be, must sink down to the same level as the unbeliever to ensure any enjoyment of the things of this life. Enjoyment of things connected with the life which is life indeed, there can be none.

The case of Abigail and Nabal furnishes a very pointed illustration from the past. In connexion with God's anointed, "she told not her husband Nabal"; for the simple reason that what was treasure to her was only fit to be despised by him. There can be no concord between Christ and Belial.

And the same principle applies exactly in the case of two believers, where one is professedly a disciple of the Lord, and the other is not. The disciple—baptised and added to the Fellowship of God's Son, Jesus Christ our Lord—cannot possibly, because of loyalty to the precious person of the rejected but enthroned Lord, go here, there, and everywhere, in quest of so-called blessing, nor yet do many of the things which so many believers do; and thus fellowship is broken. There cannot be a walking together, nor yet a dwelling together in unity. If keeping company after this sort is persisted in, then, we submit, there cannot be any real joy. There must always be an unexplainable something to mar that real happiness which is the portion of those who are truly of one mind in the Lord; that is, where both persons, the young man and the young woman, are governed in all things by the very same will of the very same Lord.

In writing thus, we long, God knows, for the highest good and happiness, as well as the true usefulness, of beloved brethren and sisters, and at the same time we do not forget 1 Corinthians 7. 31-34.

Reverting to Jacob, we come to the sequel to what we have written, and there are few more inspiring portions of the sacred volume than Genesis 35. God said, and Jacob said. God said unto Jacob, "Arise, go up to Beth-el, and dwell there; and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother." Here are instructions clear and plain. No such instructions were his at Shechem. Then Jacob said unto his household, and to all that were with him, "Put away the strange gods that are among you, and purify

yourselves, and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." And they gave unto Jacob all the strange gods. And they journeyed: and a terror of God was upon the cities and God appeared unto Jacob again . . . and blessed him. Then follows the re-naming of Israel, and the renewal of the promise to him of the land. "Put away the strange gods that are among you." Here was action indeed, indicating that the Israel, long dormant, still existed; an action through which the blessing of the living God might be expected. But how long had he been living at Shechem? Long enough to make that well which afterwards became so famous, and from which Jacob himself drank, and his sons, and his cattle. What thoughts must have been His, thousands of years afterwards, who, being wearied with his journey, sat by that same well? He who prayed with such tenderness, and such longing too, "Keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy Word is truth." Blessed relief to get eye and heart upon Him, so different from all others! No failure is traceable in Him. But Jacob was evidently bound up for quite a time with the life of Shechem—an uneventful period, until he was so rudely roused from his lethargy.

These are days when, we submit, spirituality is at a very low ebb. There are reasons, no doubt, and among others might be mentioned the excessive rush of business, and the all-absorbing topic of this dreadful war, with its many side issues and perplexities for those whose desire is to be found true patriots of Heaven and the Heavenly Jerusalem, and loyal to the claims of the Lord Christ. That being so, we would entreat of young men and young women to cultivate godly companionship, and to beware of living on the rim of the great whirlpool of worldliness. Let your

companionship be such that the things of the Lord Jesus Christ can be enjoyed in common. If you love Him and His holy Word, and find yourself being drawn towards another, see that it is to associate yourself with one who can share the privileges and responsibilities of the true disciple pathway. I feel that in writing thus, I am touching a very great and grave subject, one of the most vital in the whole range of the doctrine which is according to godliness—a matter so pressing that it affects, and is affecting, the well-being of the whole Community. Let us remember that, originally, “the rib, which Jehovah God had taken from the man, builded He into a woman, and brought her unto the man”; and if He be trusted, and the choice is left with Him, the Lord can still bring together according to His own mind.

“House and riches are an inheritance from fathers :  
But a prudent wife is from Jehovah” (Prov. 19. 14).

In this great matter let prayer have its place. “Pray to thy Father which is in secret, and thy Father who seeth in secret shall recompense thee.”

More might well be written, but enough has been said. From the period mentioned in Genesis 6., right down the ages to the present day, we see disappointment, misery, regret and remorse, a sad and bitter complaint, traceable to disobedience in this matter.

God only knows what an amount of spiritual wreckage strews the past, as a direct result of the unequal yoke.

“Cease, then, my son, to hear instruction  
Only to err from the words of knowledge.”

“We know that we are of God, and the whole world lieth in the Evil one. And 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. My little children, guard yourselves from idols” (1 John 5. 19–21).

NORMAN D. W. MILLER.



## TEACHING AS AN ART.

## HINTS FOR SUNDAY SCHOOL TEACHERS.

TEACHING is an art that requires training and calls for much patience and perseverance. This is true not only in what is called secular education, but also in connexion with the spiritual education of the young. For the object of the Sunday school teacher should be to impress the heart, to stimulate thought, to encourage faith and regulate action.

What then, are the qualifications of a teacher and how may they be acquired? The Bible is our only text-book, and therefore we must seek to attain to an intimate acquaintance with its contents and its meaning. The whole range of the will of God lies before us to explore, and the more we study the Word of God the more precious will it become, fresh beauties constantly shining on every page.

To this end we must persevere with patience and well-directed industry. Yet it is not the amount of knowledge we possess that counts, but our ability to use that knowledge aright and for the instruction of others.

Some there are who have a remarkable aptitude for acquiring knowledge, but who have never endeavoured to gain the ability of imparting it to the young; whilst there are others who with little acquired knowledge yet possess a natural aptitude for gaining attention and conveying instruction.

As teachers, let us remind ourselves that the principles of teaching must be studied, and its rules must be known as well as reduced to practice before proficiency in it can be acquired. Do not suppose that only those with a natural tact should be teachers, nor that even when one may possess this natural ability it supersedes the necessity for training and culture.

None need despair of becoming qualified teachers if they will only faithfully and persistently use the means of improvement that are within their reach.

1. As a first step we must cultivate the habit of forming distinct conceptions of the truths we are about to teach. Discursive thought must necessarily produce feeble, confused and aimless teaching.

2. A teacher must understand something of the mental characteristics of children and especially of those whom he has to instruct. We must study the individual characters, the tempers and dispositions of the children who Sunday after Sunday come around us; and learn something of the habits of their mind, or we shall be baffled in our attempts to inform and impress them.

3. In all we say let us adopt simple words and phrases, and let us study to unfold the truth gradually, not teaching too much at once but inducing the scholars to exercise their own faculties in receiving it, asking them questions and trying to train them to draw their own practical lessons from the subjects brought before them, thus proceeding naturally from the simple to the complex.

From the root

Springs lighter the green stalk, from thence the leaves  
More airy, last the bright consummate flower.

4. A teacher should have love for the young and sympathy with them, like unto the spirit of Him who said, "Suffer the little children to come unto Me, and forbid them not." Travellers have often described those lofty mountain ranges, the tops of which are capped with snow, while at their base Spring is exerting her gentle power and displaying her varied charms. It is somewhat thus with childhood. For while among adults there may be cold customs and lifeless formalities, there will be found an ever-enduring springtide, with its genial atmosphere, its warbling songsters, and he who can appreciate these things possesses one important qualification of an efficient Sunday school teacher, that sympathy which more than knowledge is power.

5. A teacher should cultivate and manifest a spirit of unvarying kindness, a spirit that can overlook much in

scholars that is calculated to annoy him, and bear far more than he can overlook with an unruffled temper; on this point it is remarked by one that "Suavity in the teacher contributes much to his persuasive power; the quieter the tone (so that it is not sleepy) in which a truth is uttered, the more winningly will it insinuate itself into the heart." "Advice, like snow," said Coleridge, "the softer it falls the longer it dwells upon and the deeper it sinks into the mind. The teacher of babes must let his doctrine drop as the rain and his speech distil as the dew, seeing that it has to alight upon the tender herb."

6. A teacher must exercise much perseverance. Work to be well done must be continued steadfastly, and carried on with cheerfulness. It must be pursued with activity and without impatience. We must go on systematically in the midst of outward variation, and for this we need courage, decision and goodwill. If pursued thus, work, and especially God's work, will gain the blessed prosperity for which the soul of the teacher longs.

Further, it has been truly and beautifully said, "Our work is not like that of the painter or sculptor; when the painter lays down his pencil or the sculptor his chisel, and afterwards returns to his canvas or marble to find his work just as forward as he left it. Our labours are like writing on the sand at an ebb tide; when we come to continue and finish the writing which we had begun, we find that the tide of worldly feeling and sinful passion has partly or even wholly obliterated former impressions and we have to commence again."

7. We must guard against attempting too much at once. Our motto should be, "One thing I do"; better do one thing well than leave many only half done; of this it has been said that the weakest creature living, by concentrating his powers on a single object can accomplish something; the strongest by dispersing his over many may fail to accomplish anything. The drop by continual falling bores its passage

through the hardest rock ; the hasty torrent rushes over it with a mighty uproar and leaves no trace behind.

Moreover, we must not forget that a mere formal, cold, lifeless profession is not enough for a work like this ; it requires an intensely earnest zeal and an ever increasing love. We must endeavour to see with the vision of faith those spiritual realities which we seek to teach ; we must understand and feel the enormity of that sin which affects those we instruct, and the freedom and fulness of that salvation which in Christ's stead we offer to them, and never must we forget how awful or glorious may be the results of our feeble effort. Yes, we must look upon our work in the light which eternity will shed upon it.

Thinking much of Christ, our love to Him will increase and our love to His service will increase also. We will remember His injunction, " Suffer the little children to come unto Me," and we shall address ourselves to the discharge of this duty with glad and grateful hearts.

So far we have considered the qualifications of a teacher ; we will look a little at the need of preparation of the lesson. If you notice a teacher who is able at the commencement of a lesson to gain the attention of his scholars, you may be sure that it is the result of preparation. Preparation is necessary before we attempt to fashion human character or mould thought.

We have to deal with mind, the most mysterious essence in the universe ; our only tools are visible and audible words, the symbols of invisible thoughts, and our success depends upon the wise and loving use of these tools. It depends upon the way in which under the guidance of the Holy Spirit we speak to the children of those blessed and soul-satisfying realities contained in the Scriptures of Truth.

Preparation generally consists in storing our minds with scriptural incidents, historical and biographical, with the great truths contained in them, so that we may be like

Timothy, completely furnished unto every good work ; handling aright the word of truth. It may be suggested to our minds that this preparation is not necessary for merely teaching a class of children. But this is a serious error. It may be true that we learn by teaching, but we must first have what we have to teach before our minds, we must first be familiar with it, or in other words we must be full of our subject, and this can only be attained by preparation. Besides, children are very sharp and they will not be long in sounding our depth or in discovering our shallowness. If they see we know the lesson but imperfectly, they will give but little heed to what we say.

We now propose to look at the best method of teaching a class of children ; the teacher having the necessary qualifications and having studied and prepared his lesson, the problem now is how can he best impart that knowledge to the children. He wants quietly yet profitably to engage all the scholars' attention at once, so as to diminish opportunities for idleness and trifling, and to concentrate the energies of every scholar upon one point, and afterwards to allow them to state their difficulties.

Education is not the communication of results to the scholar, but the excitement of his power and faculties to activity. Hence arises the great importance of attending to the manner in which the thoughts are presented to the young.

The steps must be short and the method of taking them simple ; attention is proportionate to the interest felt in the lesson or the sympathy felt with the teacher. The first step taken by the teacher should be a short revision of the last lesson, this 'as an exercise of memory should not be neglected. Then the lesson for the day is the great subject before us ; this could be introduced by a few pointed and pithy remarks calculated to arouse thought and arrest attention. Curiosity is the parent of attention and a teacher has

no more right to expect success in teaching those who have no curiosity to learn than a farmer has who sows a field without ploughing it.

The next step would be the reading of the lesson; the teacher should commence the reading of the chapter, this might be called teaching by pattern, and the scholars will be led insensibly to imitate the reading of their teacher. The scholars should be taught to read the Scriptures quietly but distinctly, reverentially but naturally. Let the reading be broken up so as to fix the attention of each scholar at one time. Better by far that only one word should be read by each, than that each should read a verse and all but the reader be unoccupied. Better far that only a few verses be read and read well, than a whole chapter be stumbled through with neither pleasure nor profit. It is wise sometimes to vary the manner of reading, for the love of variety is inherent in the human breast, and is strongly developed in childhood and youth.

The next step that devolves upon the teacher is the exposition of the lesson, that is the bringing out of its real meaning, so as to lay open its hidden truths. This includes explanation, illustration, and application. The teacher may either explain the lesson verse by verse or section by section, but before he gives any explanation he should ascertain by a few judicious questions how much the scholars understand of what they have read. He should then try to lead them to the discovery for themselves, and only after this should he supply the information in which they are deficient.

If the teacher makes no demand on the scholar, but proceeds to pour out what he has resolved on saying, he will prevent the attention of the scholar by making it unnecessary and occasion the cessation of energy because it is useless. The teacher should incite, simplify and explain; but the scholar should be stirred, receptive and active. His difficulties should excite the teacher's ingenuity, but the teacher's questions should be such as to stimulate the

scholars to reflection and self-application. The manner of questioning is one in which the tact of the teacher is conspicuously displayed.

Prudent questioning is very important, for the teacher must practise too, and correct answering is that on which he must insist. In questioning let us proceed from the known to the unknown and not attempt to convey too much at once; regarding this it has been strikingly and beautifully said "that the minds of children are like vessels with narrow necks which receive but little when it is poured upon them with abundance, but which are filled insensibly if poured in gently as it were drop by drop."

Again, whatever information we give to the scholars it is desirable that we ask for it again, for this will show whether or not they have received it and will help to impress it more deeply on their minds.

After we have gone over the lesson thus, step by step, we must leave room for the last, namely its application. This should always be made with clearness, earnestness and affection. Let our manner of pressing home the truth to the heart and consciences of our scholars convince them of the deep interest we take in their present and eternal welfare, and they will be disposed to take heed to our exhortations and ponder over them in their moments of thoughtfulness.

Such then is the work to which we have been called, and such are some of the demands which it makes upon our time, our thoughts and our energies. Serious as these demands are, yet if the love of Christ constrain us, we shall never grudge the toil of preparation nor the trouble or anxiety of actual instruction. The remembrance of what our Lord and Master bore and suffered for us will cause us to think little of any exertions, however arduous or prolonged, which we may be called to put forth in order to extend to others the blessings which we have ourselves received.

Sow ye beside all waters

Where the dew of heaven may fall.

Ye shall reap, if ye be not weary,

For the Spirit breathes o'er all.

Sow though the thorns may wound thee,

One wore the thorns for thee,

And though the cold world scorn thee,

Patient and hopeful be.

Sow beside all waters

With a blessing and a prayer,

Name Him whose hand upholds thee,

And sow thou everywhere.

Sow though the rock repel thee

In its cold and sterile pride,

Some little rock there will be

Where the little seed may hide.

Fear not, for some will flourish,

And though the tares abound,

Like the willows by the waters

Will the scattered seed be found.

Work while the daylight lasteth

Ere the shades of night come on,

Ere the Lord of the vineyard cometh,

And the labourer's work is done.

Work in the wild waste places,

Though none thy love will own,

God guides the down of the thistle

The wandering wind hath sown.

Will Jesus chide thy weakness,

Or call thy labour vain ?

The word that for Him thou bearest

Shall return to Him again.

On, with thy heart in heaven,

Thy strength thy Master's might,

Till the wild places blossom

In the warmth of a Saviour's light.

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## OBJECT LESSONS

YOUNG parents and others who are more or less amateurs in the training of children are apt to forget how much the young are taught by example. Of all that which enters the mind by eye-gate and by ear-gate it often happens that what is most permanently retained is not at all the teaching by precept, which the parent or other instructor seeks assiduously to provide, which is the fruit of sedulous care and ceaseless exercise. The little things that are said and done in the child's presence, which are not at all meant for his ears or his eyes, these often exert a far greater effect on the moulding of the plastic material that we call mind. And this is of greater importance than many think.

If, for example, a father is a man who is naturally disposed to be dilatory and unpunctual, his children are likely to inherit and exhibit this tendency. If in addition the father gives way to his natural disposition and makes no successful effort to overcome it, his children have before them a bad example which they only too readily follow. They are influenced by their father in two ways, both by inheritance and by example ; so that they are likely to be worse than he is, as a natural result. It is to counteract this danger that children are put under tutors and governors, or are sent to school, that a third person may do what he can (even with severity if needs be) to counteract the parental drawbacks. Thus in things of this life there is not that continual degeneration that otherwise might be expected in many cases.

But if we look at the matter from the point of view of spiritual affairs there is the same danger, and where are the means to combat the evil in this case ? Is it not obvious that a parent is under a treble obligation to fight earnestly against the evil tendencies that are characteristic of his natural disposition ? It is here that the parent's character plays its dominant part in forming the character of

the children ; always under God and subject to His omnipotent overruling.

If a man recognises clearly the drawbacks of his natural disposition and sets himself with God's help vigorously to overcome them, may he not look for God's blessing on his efforts ? If, then, he further seeks with gentle firmness to correct those faults as they may appear in his children, he may reasonably expect such a measure of success to be granted by God, that his sons will be better men than their father at any rate in these respects.

On the other hand, if a man fails to discover his own deficiencies, or neglects to contend against the drawbacks of his natural disposition, his faults are likely to recur in his children in an aggravated form, and thus degeneration is the only possible outcome, except, of course, as God may intervene in His sovereign mercy.

What we have said as to fathers and sons applies with equal force to mother and daughters if the necessary modifications are made (*mutatis mutandis*, as the books say).

To apply this in a practical manner, and a practical issue is the sole object of this article, we will try and picture two families in which the children are brought up in different surroundings, choosing for the sake of example somewhat extreme cases.

Here is a family living not very near to the meeting place of the assembly, and the father's work is arduous in character and lengthy as to its hours. The mother also is severely burdened by the duties that a large family of little ones entails. However both parents recognise the supreme importance of the unseen realities of eternal things and seek with God's help to bring up their children in the nurture and admonition of the Lord.

When the morning comes the father would fain get all the rest he can, for his work is fatiguing, but he resists the temptation to lie in bed to the last moment, or he wishes an opportunity to read and pray with the little ones ere

each day begins its course. As he has to deny himself in order to rise so early, he is able to enforce early rising on the children by example as well as by precept, and he makes it a point of duty to see that all the children give heed to his wishes.

In the family we have in view the father leaves for his work between 7 and 7.30 a.m. If the father has to leave home, say, at 5 or 6 a.m., on perhaps five days in the week he would probably be unable to carry out this practice on those days, and he would need to make other arrangements.

When the father returns home in the evening it is the meeting night. How much he would enjoy a quiet time in the chimney corner, perhaps with the children around him! Or perhaps he would enjoy his rest better if they followed their natural bent, and spent the time playing in the street with the neighbour's children, or still further off in some less desirable occupation. But our friend has learnt from the true source of all useful knowledge that the word of the Lord is precious for young and old, and that it does not pay in the long run to forsake the assembling of ourselves together. His wife also sets a high value on the ministry of the word and is unwilling to miss the opportunity of hearing it, or of joining in the supplications of the saints at the prayer meeting. Indeed she deprived herself of the rest she needed in the afternoon that all might be forward and in readiness for them to go to the meeting.

But what about the children? Well, they all have ears and eyes and unless very small indeed they ought to be able to get at the meeting food for the soul, just as they have been getting mental and physical instruction at the day school. Their parents think it important indeed that they should make their ten attendances at the latter per week; but they also deem it necessary to remember that their little ones need to be fortified for the spiritual warfare that lies before them. So to the week-night meeting as many as possible are taken, and by example even more

than by precept they are taught to value the ministry of the word of God as an exceedingly precious privilege.

There may be some one or two babies in the family, or children who need to be in bed too soon to go to the meeting, and one parent (not always the mother), or an elder child may need to stay at home. Perhaps turns will be taken for this duty. For it will be regarded as a deprivation, to be borne indeed with cheerfulness, but none the less with regret.

In such a household the Lord's day is a day of delight, and all vie in their eagerness to be present at the meetings. The children sitting behind at the feast of remembrance have their minds and hearts stirred, as they view the ordinance being kept; and God's blessing is upon their parents' care in seeing that this means of grace is not neglected. The Sunday school and the gospel meeting of course are attended by eager listeners and in due course fruit is seen to the praise of His glory.

Of the other characteristics of such a godly family we need not speak particularly. The encouragement the father and mother give to their children studying the Scriptures and committing them to memory and much of like kind may be taken for granted. Yet perhaps we should point out that a spirit of unselfishness pervades the household. It begins with the parents, who have from the first sought to be careful for each other. The husband is thoughtful for his wife that she may not be needlessly burdened where it is in his power to lighten her domestic toil; whilst she remembers as she welcomes him home that he may have had a laborious or a trying day. Seeing such an example in the parents, the children learn to think of others, and not to look firstly or only to their own comfort or pleasure. For the father and mother unitedly seek to encourage such graces of life, becoming, alas! all too rare in the days in which we live.

The parents also set an example of self-denial in regard

to pleasures and comforts in general ; but in particular in connexion with the Lordly day ; that the rest from labour which it provides may not be perverted from its natural uses to minister to the desires either of the flesh or of the mind. Perhaps this hint may be the more seasonable because of the alarming extent to which the men of this world seek their pleasure on the day on which the Lord rose from the dead, and the lamentable degree in which their example is followed by some of God's children.

What shall we contrast with our picture of a well regulated family? Well, first let us remember that though a picture of peace it is the result of much prayer and exercise of heart on the part of father and mother. If this be lacking what can we expect? If the parent become indifferent to the things of God how can he care for the spiritual welfare of his offspring? Or again if the parents be divided, it is a hard fight for the one who seeks to serve God and to order the children in the ways that are pleasing to the Most High.

Let us confine ourselves at present to the father. Perhaps he has a besetting sin or perhaps there is some lust of the flesh against which he has almost ceased to fight. What will the family be like? Does he think that he can enjoy a quiet pipe, perhaps almost in secret, and yet be able to help his boys to resist the manifold temptations that he knows or ought to know beset their path? Even if his own smoking does not mean bad company, he must know that the early cigarettes of that lad of his will assuredly help to take him away from his mother's (and from his father's) influence and from home; and lead him further and further into companionship with those whose portion is in this life.

It is to us perfectly appalling to consider what appears to be the utter selfishness of many of God's children, who cling to such lusts as tobacco smoking and the like with total disregard of the baneful and pernicious effects of their

example upon the rising generation. It may be true that as far as they themselves are concerned the pipe is simply so much time and money wasted and no more, or even say for the sake of argument, less than this. But what of the youth who follows your example, and by becoming a slave to the habit in early years does far more to mar and ruin his future than you seem able to conceive ?

But we cannot bring ourselves to paint in any completeness the family where the father is oblivious of his responsibilities towards his offspring. Still we would add a few more words of warning. Sometimes it is mere thoughtlessness or forgetfulness ; sometimes it is spiritual laziness ; sometimes it is a mark of spiritual backsliding, quite definite, though hidden from the many, that leads the father to neglect his children.

“ I do not think it wise,” says one, “ to force my children to the meetings,” when it is actually to the father that the children are looking for example and precept. The father is the natural leader of the sons as they grow up, as the mother is of the daughters. Have you lost your influence over your children ? And if so how is it ? If it be due to faults of days gone by it is well to remember the promise to those who confess and forsake.

Perhaps the most hopeless cases of all are where the father is quite sure that he has done everything possible to him. And so he seems to say, though he does not really mean it, perhaps, that all that goes wrong is no fault of his. Let us be well assured that God is true, who tells us that a child trained up in the way he should go will not depart therefrom. He will not depart from it.

The subject of children going astray is a painful one and in some way or another we all know it and feel it. But let us seek whether old or young to be exercised before God that He may grant us a revival of family life before God. See Genesis 18. 19.

## For Youngest Believers.

### PROGRESS AND ENDURANCE.

A CONSIDERATION of the above subject in relation to the service of God has proved to the writer a source of great blessing. That others, exercised and interested in the furtherance of the Lord's will for His disciples, may to some extent share a like blessing or may be aroused to a practical interest in His service (no matter how feeble the effort), we pen the following "five words."

If we turn our attention to 1 Timothy 4. we find the once chief of sinners addressing words of vital interest, words of instruction and encouragement to Timothy :—

"Let no man despise thy youth; but be thou an example to them that believe." "Till I come give heed to reading, to exhortation, to teaching." "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." "Continue in these things; for in so doing thou shalt save both thyself and them that hear thee" (1 Tim. 4. 12-16).

Thus we find the message to Timothy was that through diligence and concentration of thoughts and energies upon the things mentioned his progress would become manifest to all.

It is also notable that the issues were to be dependent upon Timothy's continuance in these things :—"Thou shalt save both thyself and them that hear thee" (verse 16). What a responsibility was laid upon that privileged young disciple!

Yet it seemed as though there were those who would have hindered his progress and to some extent marred his career by despising his youth; just as David was despised in his youthful days when God was pleased to use him as the saviour of Israel.

We turn our attention now to Paul's epistle to the Philippians. Oh! how sincere is the apostle's confession, "Brethren, I count not myself yet to have apprehended:

but one thing I do, forgetting the things which are behind, and stretching forward to things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3. 13-14).

What progress such a confession bespeaks! What resolute determination is manifest to continue to the end in the things whereof he had been assured.

Thus we find exemplified in his person that unto which he exhorted Timothy, "that thy progress may be manifest unto all."

The apostle was fully convinced of the fact that his apprehension as to why he had been apprehended by Christ Jesus was limited, but there was something quite within his reach, the prize of the high calling of God in Christ Jesus, which he strove after with all his might.

"One thing I do . . . I press on" (Phil. 3. 13). Such a resolution required, on the part of the apostle, definite exertion and the exercise of all his energy, concentrated upon reaching the goal.

"I press on" bespeaks progress and endurance inseparably linked together, and the carrying out of the same must inevitably have resulted in his struggle being crowned with complete success.

Listen now to the words of the apostle to Timothy, just before his departure, after years of plodding and strenuous fighting, "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 in that day" (2 Tim. 4. 7 and 8).

Yes! the course was finished, the goal had been reached, and he looked forward with joyful anticipation to the time when he would receive from the hands of his Lord and Saviour the righteous judge, the final object of his aspirations, the crown of righteousness, the prize of the high calling of God in Christ Jesus.



May the reader and the writer, with such an example gone before and such a prize held out, be exercised unto becoming an imitator of him who wrote: "Be ye imitators of me even as I also am of Christ" (1 Cor. 11. 1).

But we cannot conclude without drawing attention to Him who was the perfect example in all things. We remind ourselves how unflinchingly and completely He accomplished the work which was given Him to do. He was born in lowly guise and grew up before Jehovah as a tender plant. He did always the things which pleased the Father. He set His face as a flint to go to Jerusalem. He endured the cross, despising the shame for the joy that was set before Him. He was raised, exalted, glorified and seated at the right hand of the Majesty on high.

He saw the cross, despised its shame  
 And bowed beneath its weight.  
 For this He bears the greatest name  
 And gains the highest seat.

What an example of progress and endurance!

Truly all others pale into nothingness before Him, and as we consider Him we are nerved on to strive to merit His "well done," and to receive the great reward which awaits those who through patient endurance "press on toward the goal."

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## DEATH SHALL BE NO MORE.

OH ask'st thou of the radiant shore  
 Where death may never come,  
 Where lost ones meet to part no more  
 In an eternal home?  
 Eye hath not seen its golden light;  
 Ear hath not heard its lay.  
 Thought may not dream its glory bright,  
 Its blest unclouded day.

'Tis where no sorrow ere may sweep  
Across the loved one's breast ;  
Where stricken mourners cease to weep ;  
Where weary spirits rest.  
Life hath no shadow there to dim  
• The full immortal bliss ;  
And clear and deep the seraphs' hymn  
In choral symphonies.

Thou lov'st the mountain's hoary steep,  
The dim wood's leafy shade,  
The mighty forest's boundless sweep,  
The still sweet flowing glade.  
And thou hast marked the sunset die  
On ocean's gleaming breast,  
The gorgeous clouds that canopy  
The all resplendent west.

Yet know'st thou that earth's loveliest things  
In darkness fade and die ?  
Mid noontide heat her purest springs  
E'en as a vision fly.  
But there the living waters flow  
In waves of crystal bright ;  
And joy and hope no change may know  
Enshrined in glory bright.

And glorious is that angel throng,  
And rich that seraph's strain ;  
And long and loud and deep the song  
On heaven's eternal plain.  
Oh seek thy blessedness above  
Through Him who died for thee,  
For peace and bliss and heavenly love  
Shall there thy portion be.

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## THE WAR—BEFORE AND AFTER.

WE purpose at this time to take up a line of things which perhaps has not been much touched upon in these pages in the many excellent articles which have appeared from time to time touching on the War. Obviously there are some matters which we can write upon with absolute certainty, whereas there are many others which must come under the heading of uncertainty. Consequently the title of our paper in itself suggests that it will take more of a suggestive than definite character.

The present writer, although admitting that the War is a very dreadful and horrible one, does not altogether share the thoughts of some, that it is so unusual as to suggest the idea that it must be a fulfilment of certain prophetic events of Scripture.

Those who are in any little measure conversant with the history of Europe will, I am sure, freely admit that during the sixteenth, seventeenth and eighteenth centuries Europe was convulsed repeatedly with wars in which nearly all the Great Powers of those times were implicated. For example, what is called the Thirty Years' War (which at the first was a religious war waged against Reformation principles, but which subsequently took the form of a war for purely political and national supremacy) was a very terrible affair. This took place about the beginning of the seventeenth century. Then there was what is called the Seven Years' War, not to talk of the Napoleonic struggle for supremacy at the close of the eighteenth and beginning of the last century, the wars of which continued for about twenty years.

It is not a little remarkable that the last great European conflagration occurred just a little over a century ago, with the exception, of course, of the Crimean War—a comparatively small affair—and the Franco-German War of 1870–71, which was in some respects the precursor of the present

War; but this war in its immediate results affected those two nations only and lasted a comparatively short time.

The fact is that the present generation is unaccustomed to the sound of arms; we have not been accustomed to war such as most of our ancestors. The reign of Good Queen Victoria, of honoured memory, was one of unparalleled peace and prosperity.

Is it not a fact that at the present time, after about fifteen or sixteen months of war, the majority of persons are beginning to take it, almost, one might say, as a matter of common course? In other words, we are settling down to it; whereas the War, when it first broke out, having been thrust upon Europe like a bolt from the blue, well-nigh staggered us. Doubtless as time goes on this hardening to the inevitable will become more apparent; the rising generation knowing nothing of peace, but rather the sound of the Marseillaise, the tramp of soldiers, khaki in evidence everywhere—along with the innumerable pictures and advertisements of various kinds to be seen on the walls and hoardings of our cities and towns, urging men to join the colours—not to speak of the education in the schools and so forth.

We suggest a few things which, as it seems to the writer, cause this War to loom before the minds of many more than an ordinary one. Firstly, the millions of human beings upon the earth have increased of late almost incredibly, due to many causes, not the least the great reduction of infantile mortality.

The population of Europe a century ago was comparatively small. Then the means of communication have, as we all know, increased by leaps and bounds. So that now armies of millions can be mobilised in a few days, whereas in former times they were reckoned by thousands only, taking as many months as days now to bring them together.

One result of this is that at a rough estimate there are now twenty-five millions of men mobilised in Europe, and

it is said ten million have engaged already in actual warfare. The discoveries of science and the advancement of engineering have both combined to cause this War to be a very dreadful one; by some it is called "A war of science," and "An engineer's war" by the Minister of Munitions.

Before we pass on we suggest that while there does not appear to be any prophetic event, necessarily to take place before the Lord Jesus comes to take His own to be with Himself, there may be on the other hand many indications pointing to the close of the present interval of God's day of grace. The writer has thought for a long while that Genesis 11. 6 furnishes one of the strongest. Have we not witnessed during the last ten or twenty years men and nations brought together in a manner that they have not been, probably since the time Genesis 11. speaks of? Human effort, as it were, is seeking to contravene that which God did then.

Have we not seen the swift progress of Internationalism, unknown to our forebears? Have we not heard much talk about the "solidarity of man," and about the "super-man," and so forth? Indeed it would seem that man is leaving no stone unturned and straining every nerve, acting in defiance of God, endeavouring to effect this union of men and nations. God said, "And now nothing will be withholden from them which they purpose to do." This scripture would suggest the possibilities of man's attainments, not always in themselves wrong but, alas! through man's fallen and perverse nature, more often than not made to do service in rebellion against God and His Christ.

We see that God in His wonderful wisdom would not suffer man to move farther on in his mad and fatuous career at that time. Doubtless all the discoveries of science, which have startled the world during the past quarter of a century, would have been found out long since if it were not for that which God did in scattering man abroad on the face of the earth at this time. We have surely in Genesis 11. what we

might call an epoch-making period in the history of the world, and this suggests that another great epoch-making period is near at hand.

May it not be that all this so-called progress of man will head up, and that soon, in the super-man of Scripture? Certainly a being will arise energised by Satan, who will be able to do that which the prophets of Baal were not able to do (see 1 Kings 18). "And he doeth great signs that he should even make fire to come down out of heaven upon the earth in the sight of men," Revelation 13. 13; see also 2 Thessalonians 2. 9, and compare Acts 2. 22. We seem to have here the ultimate goal to which present-day movements are tending—of course, eventually ending in the direct intervention of God and the coming of Christ to the earth as Son of Man.

"Therefore wait ye for Me, saith Jehovah, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah to serve Him with one consent," Zephaniah 3. 8, 9.

It is a matter of common knowledge that for a good few years before the War broke out there was a very general movement to bring about this unification of man. In the religious world we have heard much about the "Brotherhood of man," along with its corollary the "Fatherhood of God." We might also mention the growth of "Combines," "Unions," and the rest of it. I think that it has been pretty generally conceded, amongst God's people at all events, that on these lines Satan appeared to have been working. It might well be asked, "What has brought about such a mighty change?"

The war seems to have eclipsed all such things. We have heard much of the Hague Peace Congresses; we have heard

much of the labour question and internationalism of Trade Unions. Even in Germany social democracy; but where is it to-day?

How, then, comes it to pass that Europe at the present time is in the throes of the most awful war it has ever been its unfortunate lot to pass through. Does it not appear to be a set back to the lines upon which we thought Satan has been working for many years? It is a matter of common knowledge that Prussian Militarism, since the victory of Sadowa over Austria in 1866 and over the French in 1871, has stood in the way of more peaceful relationship among the European nations. Indeed it was Germany that repeatedly blocked all progress in connexion with the Peace Conferences, conceding nothing that would in any little way be calculated to diminish her chance of victory in the coming and now present struggle. It is now evident that Germany was preparing for the conquest of nations for very many years. Such books as those of Bernhardt, Nietzsche and Treitschke prove this beyond all doubt. At the same time, as has been pointed out often in these pages, from Germany has emanated the most pernicious teaching of the so-called higher critics, discrediting and impugning the God-breathed Scriptures. Surely this unfortunate nation has served Satan's purposes well! May it not be that Satan, having accomplished his purposes through this nation in the way we state, is now about to throw it to one side as a tool that is no more needed?

As regards the origin of the War, I would not commit myself by saying that it is of Satan much less of God. Surely these are thoughts which seem to lie entirely beyond the limit of our finite and little minds; but doubtless as God is Sovereign and is over all, so Satan is seeking to accomplish his designs through this ghastly tragedy. It appears to the writer that Germany has been the only European power that hindered the development of those lines which we have suggested, and which have been to the fore for many years prior to the

War. If so, we see that this nation is not only, as one might say, a worn-out tool, but a positive hindrance to the further progress of "Humanitarianism" and "Internationalism" with its accompanying social democracy and so forth.

To all appearances, except a miracle is wrought, the War will be a struggle to the last; as a British Cabinet Minister has said, "The Nation that holds out for the last quarter of an hour will win." This is very awful to contemplate. Sooner or later, however, Prussian Militarism must fall—even if it take twenty years, as the Napoleonic struggle.

If as we suggest come to pass, it will open up the way for a time of peace, such as the world has rarely if ever known, a time of such peace as will deceive the many that now at length the Millenium has arrived, the "golden era" long looked for. We are aware that Satan seeks ever to oppose God by counterfeits: this principle we see in the "bricks" of the Babel-builders, Genesis 11., contrasted with "stones" in the temple of God, 1 Peter 2. 5 (see also 2 Timothy 3. 8).

That a time of peace will be brought about prior to the full development of man's lawlessness seems to be suggested in Scripture: "And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings with the beast for one hour. These have one mind, and they give their power and authority to the beast." "For God did put in their hearts to do His mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished" (Rev. 17. 12, 13, 17).

This also appears to be confirmed by Daniel 2. In the ten toes of the image we see a ten kingdom confederacy upon which the stone cut out without hands (Christ) will fall.

Of course it must be distinctly understood that until this takes place there will be no lasting and righteous peace; then, and not till then, shall they "beat their swords into



ploughshares, and their spears into pruning hooks—nation shall not lift up sword against nation, neither shall they learn war any more.” We know that before this comes to pass the converse will take place. See Joel 3. 9, 10.

If there is ground for what we have suggested, it is probable that there will be a great revival of social democracy after the War is over. We say “revival” deliberately, for at the moment we hear little or nothing of it, and indeed the attitude of the social democrats of Germany since the War began is one calculated to stultify the whole movement in the eyes of their fellow-men—more especially when it is taken into consideration that they are the strongest one party in the Reichstag.

In this country, and indeed with most of the Allies, the War is a fight for democracy and so-called progress: the labour party know that it means life or death to them, hence their readiness, with a very few exceptions, to enter into the fray; this and only this is the reason why the thing in this and other countries seems to be well-nigh dead, but is it? Let us wait and see.

Then again, on the principle of the swing of the pendulum, it is more than likely that a great wave of democracy—if not revolutions—will sweep over the world after the conclusion of the War. It is very suggestive that the Napoleonic Wars of the early part of the nineteenth century eventuated in a great reactionary movement; Napoleon himself being of comparatively humble Corsican origin. Indeed those wars seem to have put the hands of the clock back for many years; not until our time has there been anything approaching a serious move towards “the rule of the people,” which generally means “Vox pupuli, vox Dei.”

One of Britain’s greatest statesmen (long since dead) once said, “The social question of to-day is only a zephyr which rustles the leaves, but it will soon become a hurricane. It is a dull ear that cannot hear the mutterings of the coming storm.” Methinks that like as a hurricane is usually pre-

ceded by a dead calm, the hurricane, which has been somewhat delayed, is rapidly approaching.

The present War has been brought about in conditions exactly opposite to the wars of Napoleon, the nation which is for the most part responsible for it being controlled by the military caste of Prussia. The Kaiser himself is, in almost every respect, the exact anti-thesis to Napoleon, being of the House of Hohenzollern, this dynasty ruling Prussia, and more or less influencing Germany since the middle of the eighteenth century. The Hapsburg dynasty was on the throne of Austria for centuries before. We see the present War is a war which has had its rise and origin among the crowned heads of Europe, even those who make it their boast that they rule by divine right.

As one is writing this, the chief topic of interest appears to centre in the Balkan States. Great has been the surprise in the turn of events as regards Bulgaria, and perhaps more so in respect to Greece, where the majority of the people are heart and soul on the side of the Entente, leading to the resignation of, it is said, the greatest statesman of those countries, M. Venezelos. Doubtless the intermarriage of the King of Greece with the Kaiser's sister has much to do with this state of matters.

In the case of Bulgaria Tsar Ferdinand himself is a good deal linked up with Germany, and the unpopularity of this king's course is evidenced by the fact that two of his greatest generals of renown since the Balkan wars have renounced King Ferdinand, one holding a command in the Russian Army.

From all this we see that the people and the crowned heads are by no means one. It will not be surprising, then, if at the settling up of affairs after the War is over that there will be exactly the reverse of that which took place after Napoleon's time—a terrible revolt against many of the crowned heads of Europe.

At the moment the democracy is so engaged in the vital contest that if one looked only on the surface it might be questioned if there was such a thing as social democracy in existence, but this very likely will make the outburst more awful and appalling when the moment arrives. Just as before the War broke out there was "a hush in which you might almost hear a leaf fall to the ground."

Things seem to point that along with this revival of democracy there probably will be a great spread of Roman Catholicism—it may seem a strange anomaly to some that in most countries where the Roman Catholic Church has the supremacy there democracy seems to flourish as well.

Belgium, which little country has come much into prominence of late, might be taken as an index, shall we say, of that which we may expect in the future. The two great political parties in that country are the Roman Catholics and Social Democrats, answering in some measure to Conservatives and Liberals in this country.

To sum up what we have said, it appears that while the end of this dispensation is swiftly drawing to its close—possibly this War shaping the map of Europe and Asia towards the recuscitation of the fourth empire of Daniel—yet the present writer has a strong conviction that the time, although rapidly ripening, is not fully ripe yet. In other words, that man's attainments in scientific discoveries, and so forth, used to the deifying of the intellect in opposition to God and His truth, have not yet been developed enough—the full and final development, of course, being after Christ comes for His own people.

We have seen also that while the outcome of this War may bring about a peace—alluring and deceiving—it will by no means end war.

It is for us, however, to abide in Him, that if He shall be manifested we may not be ashamed before Him in His presence.

## VANITY OF THE WORLD.

GOD gives His mercies to be spent ;  
 Your hoard will do your soul no good ;  
 Gold is a blessing only lent,  
 Repaid by giving others food.

The world's esteem is but a bribe,  
 To buy their peace you sell your own ;  
 The slave of a vainglorious tribe,  
 Who hate you while they make you known.

The joy that vain amusements give,  
 Oh, sad conclusion that it brings !  
 The honey of a crowded hive,  
 Defended by a thousand stings.

'Tis thus the world rewards the fools  
 That live upon her treacherous smiles :  
 She leads them blindfold by her rules,  
 And ruins all whom she beguiles.

God knows the thousands who go down  
 From pleasure into endless woe ;  
 And with a long despairing groan  
 Blaspheme their Maker as they go.

O fearful thought ! be timely wise ;  
 Delight but in a Saviour's charms,  
 And God shall take you to the skies,  
 Embraced in everlasting arms.