

Assembly Annals

*A Magazine Devoted to Ministry
Concerning Christ and the Church*

Contents	Page
The New Birth, <i>T. D. W. Muir</i>	1
The Trinity, <i>W. J. McClure</i>	6
The Benediction, <i>J. J. Rouse</i>	8
The Humanity of Christ, <i>J. R. M.</i>	11
"What Think ye of Christ?" <i>Dr Bettex</i>	12
The Assembly, <i>John Monypenny</i>	13
Lessons from Ezekiel's Temple, <i>F. B.</i>	16
The Unequal Yoke, <i>Brownlow North</i>	18
Triumph of Faith, <i>Samuel Rutherford</i>	20
Israel and the Church, <i>Dr. Brookes</i>	22
The True Ground of Peace <i>H. B.</i>	25
Not Ordinances but Faith, <i>T. G.</i>	27
"Tell ye your children of it."	30
Confessing Christ, <i>D. L. Moody</i>	31
Diary Notes, <i>T. D. W. Muir</i>	33
A Narrow Escape	35
Life of Josiah Henson	38
Joe, the Indian	40
News Items	ii to v
Armageddon, <i>Dr. Bonar</i>	vi

January
1937

"He giveth power to the faint,
and to them that have no might
He increaseth strength"

Isaiah 40:29

Assembly Annals

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1937

One year is gone; another comes instead;
Thus our spent life on silent pinions flies;
Thou, O our God, dost regulate their course,
The Ruler of time's awful destinies.

Hating the sins and stains of this vile life,
Our heart, O God, we consecrate to Thee:
Give happy years; and Thy paternal light
Upon us resting may we ever see.

Whilst days run on, and rolling years return
And in fixed course the ages Thee obey—
To Thee, the Three-One God, Earth's sovereign Lord,
Let the wide world in song the homage pay.

—*Horatius Bonar*

Note by the Editor

"It is a good thing to give thanks unto the Lord", and, as we take a look backward and view the goodness and mercy that have accompanied our days and encompassed our ways, we are bound to give thanks always to God" and this "good thing" we seek now to do. Regarding the service to our Lord and His people through Assembly Annals, our oft-repeated prayer—"The work of our hands establish Thou it"—God has graciously heard and abundantly answered, and it therefore becomes us to join in the universal paean of praise ascending to the Father through our Lord Jesus Christ, testifying our own experience that "He hath done excellent things." The consciousness of this, and the many gratifying responses from the children of God, encourage us to go forward in view of another year and a new volume.

To Anonymous Correspondent: Book was received and forwarded according to request.

Changes of Addresses

Mr. Thomas Dobbin has moved to 72 Edinboro Road, Guelph, Ont.
Mr. John Ferguson's new address is 8998 No. Martindale Ave., Detroit Mich.

The Word and the World

"Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). Thus wrote a king out of the plenitude of wisdom that God gave him, and, that kings would do well to peruse "the words of the wise" contained in the Proverbs of Solomon, has been strikingly exemplified within the last few days by the crisis through which the British Commonwealth of Nations has just passed. Reigning, but not ruling over an Empire, such as the world has never heretofore seen, an empire extending over a fifth of the earth's area and embracing as citizens one third of the world's population, it is essential that the King, the Royal link which binds these various peoples and dominions together should, in his necessarily public life, be above reproach, and should command the respect, if he would hold the loyalty, of his subjects. This symbolic link, unfortunately, has just been put to the severest test, threatening by its possible break a dissolution of the Empire as a whole: but by the good hand of God upon the counsellors of the nation the dilemma has been averted, and the Empire, though it reeled, has been again stabilized. For this we are thankful to God. The prophetic programme indicates such a re-arrangement of the Western nations as will make Great Britain itself part of the revived Roman Empire, but, while, like Hezekiah, we say "Good is the word which the Lord hath spoken", most of us, as he did, are apt to add, "For there shall be peace and truth in my days." The welfare of the whole world at present is linked up with the welfare of the British Empire, and we are glad therefore that God's righteous judgment has not fallen upon that nation because of the iniquity in high places. How apt and up to date is the word of Elihu: "When God giveth quietness, who then can make trouble, and when He hideth His face, who then can behold Him? Whether this be done against a nation or against a man only. That the unrighteous reign not, lest the people be ensnared" (Job 34:29, 30).

It has often been remarked that "England's extremity is Ireland's opportunity," and the truth of it is again evident in the necessity for a call upon the different units in the British Empire to restate their allegiance to the British crown. The Irish Parliament during the Governmental crisis hurriedly passed laws through the Dail that would make Ireland virtually a Republic and no longer a part of the Empire. The "Irish question" has long been a vexed problem to British statesmen, but seldom has the issue been so sharply presented as it is now. Eammon de Valera, the President of the Irish Free State, has thrown down the gauntlet, and, whether Britain will ignore the affront or negotiate terms as hitherto, is yet to be seen. But "the secret of the Lord is with them that fear Him." A knowledge of "things to come" is part of the Christian's education, and if, as we believe, Ireland was never subjugated by the Romans, and therefore did not form a part of the ancient Roman Empire, we should not be surprised to see it left out of the soon-to-be delineated new map of Europe.

H. A. CAMERON

Conferences

NEWPORT NEWS, VA. Annual Conference will be held (D. V.) in Hotel Warwick on January 1st, 2nd, and 3rd, 1937. Meetings each day at 10:30 A. M., 2:30 P. M. and 7:30 P. M. Believers from other assemblies will please report to hotel clerk. Room charge \$1.00 per person per night. Meals will be provided freely as usual. Conference preceded by Prayer Meeting in Gospe Hall, 35th and Huntington Ave. Thursday evening, December 31st at 7:30 P. M. Correspondent, J. H. Lloyd, 302 Palen Ave., Hilton Village, Virginia.

TILLSONBURG, ONT. Annual Conference January 1st to 3rd inclusive. Communications to Mr. J. C. McCormock.

PITTSBURGH, PA. The four days' Thanksgiving Conference was one of the largest yet held, and it was good, both as to the ministry of the Word and in regard to blessing upon the gospel preached.

CHICAGO, ILL. Our Thanksgiving Conference was very well attended, almost a thousand at the Remembrance Feast. The ministry was Christ-exalting and heart-searching. All fourteen assemblies cooperated in making this Conference a blessing.

Sowing and Reaping UNITED STATES

CONNECTICUT. Mr. Chas. R. Keller had well attended meetings in **South Manchester** and Messrs. James McCullough and R. McCracken had a gospel effort in **Waterville**.

Mr. F. Carboni (509 11th St., Union City, N. J.) saw the hand of the Lord in blessing among the Italians of **Waterbury**. Seven have professed faith in Christ and backsliders have been restored.

FLORIDA. Mr. John Monypenny visited **Tampa** and had an interesting time ministering in the **Miami** assembly, after which he purposed a short visit to Nassau in the Bahamas.

Miami. The Correspondent writes: "We wish to suggest that Christians who visit Miami bring a letter of commendation from their home assembly. We have had appreciated ministry by brethren Murdo MacKenzie, John Bramhall, Jr., Owen Hoffman, and J. Monypenny. The interest is good. Gospel Hall is located at 56 N.W. 29th St." Paul F. Bartling.

MARYLAND. "Mr. Albert Klabunda, of Indiana, Pa. held very instructive and helpful meetings for the past four weeks in the Gospel Hall, **Frostburg**. Two professed faith in the Lord Jesus Christ.

MASSACHUSETTS. Mr. W. H. Hunter has been visiting some of the New England meetings, **Barrington, R. I., Springfield, Westfield, Holyoke, and Framingham** seeking to help by passing on some "goodly words" concerning the "goodly land" and the One awaiting us there. Mr. Hunter purposes being at the Hackensack Conference and may spend a little time around Philadelphia. Mr. C. R. Keller had a week's meetings in **New Bedford** and then went on to the Conference at Methuen.

MICHIGAN, Detroit. We were privileged to have visits from several of the Lord's servants: Messrs. L. Sheldrake, James Waugh, J. J. Rouse and also enjoyed the ministry of Messrs. Schwartz, Mehl, and Geo. Gould, Sr. Louis Rosania had good audiences in the Italian Hall, and then went on to **Waterbury, Conn.**

Mr. Wm. Ferguson spent two weeks in **Jackson** seeking to give help in the Assembly and was encouraged by the nice interest.

NEW MEXICO. Mr. J. B. Rey, 710 No. 13th St., Albuquerque, N. M. writes: "We have been encouraged by visits from several of the Lord's servants who ministered the Word to us. Brother Wallingham has been with us for the last four months helping in the things of God. Our Hall address is 1123 South Edith St."

OHIO. Mr. W. G. Foster visited Mansfield and sought to help the saints there preaching from the chart 'Egypt to Canaan.'

PENNSYLVANIA. After an appreciated visit to Indiana, Pa. Mr. Wm. Beveridge went on to Punxsutawney where the Lord's people turned out well and strangers came in, and thereby he hoped to strengthen the things that remain.

WEST VIRGINIA. Mr. W. G. Foster spent a month in Huntington helping the young Assembly here.

CANADA

GALT. Mr. John Ferguson came here on Dec. 5th and is now laboring in the preaching of the Gospel.

NIAGARA FALLS. The hall was well filled nightly during the special meetings of Messrs. R. Crawford and Geo. Gould Jr.

ST. THOMAS. The assembly meeting at 4 Elgin St. have had a gracious time of in-gathering in the past six weeks. Brother George Thompson of Wincna, Ont. came to us on Sept 23rd. Gospel meetings were held nightly and interest on the part of several persons was gradually developed until six professed to trust Christ as their Saviour. Five of these were baptized at the hall on Oct. 29th. The assembly rejoices in the grace of our Lord Jesus Christ thus so markedly expressed.

VALENS. Mr. Thomas Dobbin spent a week here and purposed following later in Golf.

WAVERLY. Messrs. Silvester and James Gunn, Jr. saw no visible fruit from the work here but trust that the good seed of the Word of God may yet yield a harvest.

"With Christ"

LONDON, ONT. Mr. George M. Wilton passed into the presence of the Lord Dec. 11th at the age of 69 years. He was saved as a youth at Forest and in the early days was associated with the late James Kay and John McFadyen. Later, went to Sarnia where he was one of the first to gather in His precious Name in assembly capacity. Latterly he was associated with Christians meeting at Hamilton Road Hall, London. Brethren Allan Simpson and E. W. Brown spoke to a large gathering at the funeral which was held at the Gospel Hall.

VANCOUVER, B. C. On Dec. 5th Mrs. Elizabeth King in her 71st year passed peacefully home to be with the One she loved above all others. She leaves a husband, 9 children and 16 grandchildren; some not yet saved. Pray for them. Her husband was not able to attend the funeral on account of illness. C. G. McClean spoke to a large company in funeral parlors and brother David Leggatt took part at the grave.

VANCOUVER, B. C. Mrs. Robert Herron, aged 60, was called home to be with Christ on Nov. 20th. Saved while a girl in England, she bore a bright testimony especially during her 16 months illness for all who visited her came away feeling helped from being in her presence. She said that God was giving her a good time on her death bed. C. G. McClean spoke to a large company in funeral parlors Mr. H. Douglas at grave side. Her husband, two sisters and brother are left to mourn her loss.

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From the new Birth to the new Heavens
New Year's Gospel Meeting Address
Sunday, January 1st, 1922
T. D. W. Muir

Galatians 6:15. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature," or as it is also rendered "a new creation." This is the *absolute necessity* that is brought before us.

We are more or less acquainted with the story of the old creation as recorded in the first chapter of Genesis, how it came from the hands of God, and how He pronounced it very good, how it started out with the best of conditions surrounding it, but how completely it was all changed, for "by one man sin entered into the world and death by sin," and the work that was so pleasing to God became a wreck, a total wreck, so that God saw there was no use in trying to patch up the old creation. Men are busy trying to do it. All they are doing down at Washington today is an attempt to patch up conditions in the old creation, and, what they are trying to do with nations, others are trying to do with men, trying to make things go half decently, but they are about two thousand years too late. Nearly nineteen hundred years ago God came to the conclusion that man was beyond mending. We used to have a tract here for distribution and the illustration on the front page showed an old tinker holding a kettle up to the light to see the holes in it. I don't know whether he claimed as much as the man in Niagara whose sign read, "Everything mended but broken hearts." I am glad to say that God can mend even broken hearts. But the tinker in the illustration after examining the kettle said to the little girl who brought it, "Tell yer mither, its past mending. What she needs is a new kettle." And when God put man up to the light He said, "*Past mending.*" And here we read that neither circumcision, that is the patching up of the old creation, nor uncircumcision, that is just letting things go as they are, availeth anything.

The Jews were a people that had a history: sometimes they were up and sometimes they were down; once the favorites in Egypt and later they were slaves; and when Pharaoh saw

they were good workmen he did not want to let them go. He tried hard to compromise with them, give them privileges and so forth; first he wanted them to serve God in the land, but Moses said, "We cannot, we must go a three days journey into the wilderness"—a complete break with Egypt. "Well go," said Pharaoh, "but leave the children." "No," said Moses, "the children also must go." "Then let your cattle remain." "No, they would be needed for sacrifice." And God said it must not be a continuation but a new start, a new creation, for a nation was to be born in a day, for they were under the shelter of the blood of the lamb. This is referred to by Peter in his first epistle (1:18) when he wrote, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ as of a lamb without blemish and without spot," and (v. 23) "being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Here we have a reference to the Passover Lamb and the new birth.

What happens when a child is born? Birth is the beginning of life, a new beginning. That little child has been started on a course that was never run before.

When Nicodemus came to the Lord, he was ready to acknowledge that the Lord was different from other men and so forth, "We know that Thou art a Teacher." He was very willing to have the Lord Jesus as a Teacher, and he wanted to be instructed in some things that he did not know. Many people today say there are lots of things in the Bible that are puzzling and they would like some one to explain them; they think that is all they need. I remember a man who was not bright intellectually as we might think but he was a Christian. And one day he was tackled by a sceptic, who said, thinking he would raise a laugh against the Christian, "I want you to explain this thing you call the 'new birth.'" Jim answered, "It would not do you any good for me to explain it, for it is *not something to be explained but to be experienced.*" Not so bad for a man who was not very bright.

So with Nicodemus. He wanted to have something explained, but the Lord Jesus said that what Nicodemus wanted was not explanations, but "the new birth." Then He tells him of the two births, "that which is born of the flesh and that which is born of the Spirit." "Marvel not that I say unto thee, ye must be born again." Or as our text says, "Neither circumcision nor uncircumcision availeth anything,

but a new creation." What he needed was *not a patch* on the old creation, nor a little explanation, *but a new birth*. And what you need on this first night of the new year is a new beginning, a birth from above.

"Ye must be born again." I used to read that scripture when a boy, for I was brought up in a religious home. I learned this chapter, as I was told, and I had it off by heart, and my thought about the matter was like this, that a man had to turn over a new leaf. And I was for ever turning over a new leaf, especially about this time of the year. I was like Philip Sharkey, the Kilmarnock blacksmith, who tried hard to be a Christian, and telling afterwards about his efforts in this way, he said, "I thocht if I could just put oot a' ma pith, I could be born again." But these efforts of mine on the first day of the year always reminded me of my experience with my copy book. I used to hold my pen very low down and the consequence was that I got my fingers smeared over with ink and the ink would get on to the paper. One teacher I had saw my book all blotted and taught me how to hold my pen and then threatened to punish me if I got my paper smeared again. I saw him coming toward me one day after I had got a page blotted up and I thought I would escape punishment by turning over a leaf, but the sad thing was that as I turned it over I smeared the new leaf with my inky fingers and I was caught. And that is always the way on turning over a new leaf. And so men say "What is the use? I have tried and tried and it is no good." And that is true. But if you only reach the point where you say you are "only a poor sinner and nothing at all" you are at the point where the Lord Jesus can save you. And you will find that the new birth is not like being adopted from a Poor House, but being made a partaker of the Divine nature. You can tell when you look at a child, that it is the child of So-and-so because of the likeness to the parent. When God saves a man He leaves upon him the impress of the new creation. He is *born from above*; he is a *new creature*.

Now read please Psalm 40:1-3 to see what occurs when this takes place. "He brought me up out of a horrible pit, out of the miry clay, and 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." You will notice here a man who represents himself as in a fearful pit, a deep pit, the bottom composed of miry clay and his feet are fast in it. He knows he cannot

save himself, the more he struggles the deeper he sinks, and he cannot scramble up the walls. That is how he describes sin. Have you ever found it so? But look what he says next, "*He took me out.*" That is the whole story of the Gospel.

You have perhaps heard me tell the incident of the Chinaman who spoke at a Conference at Wei-hai-wei. He said he would like to tell how he was delivered, and he described his experience in oriental fashion. He found himself down in a pit and his feet fast in the clay. While in this plight one of his Chinese teachers came and looking down at him said, "Poor man, I am sorry to see you there. I will give you a piece of advice. If you ever get out of that pit take good care not to get in again." And he went his way. After a while another teacher came and said, "I will give you a set of rules to follow, and if you can only get up to me you can follow them." But he could not reach so high, and that teacher went his way. "But One then came along Who said, 'I love you well.' He did not tell me to get out but He came into the pit and got beneath me and lifted me up, and His name was Jesus." And we were not Chinese but He did it for us, He took us from the fearful pit and miry clay and set our feet upon a rock. O, how good it is when wading through sinking mire to find our feet upon a *solid rock*. I well remember when I got my feet on the Rock, Christ Jesus.

But He did something more. *He started a song*. There might have been no more music in our voices than in a frog's, but our hearts were made to sing. It was a new song we sang. I remember before God saved me, that I was fond of singing. I used to have companions and the parents of one opened their house for us to go to practice our songs and I went there often. But the night God awakened me I had no song. I lost the old songs and had no new one. But the next night God saved me, and that night the Christians sang over and over a song they loved—

I do believe it, I will believe it,
I'm saved through the blood of the Lamb,
My happy soul is free, for the Lord has pardoned me,
Hallelujah to Jesus' name.

Next day when I was working with my pony in the shed I began to sing it, and sang it over several times before I asked myself, "Where did I learn that?" I knew I never learned that song in the old days. It was a new song and I never learned it. But I soon found that I had got it in the meeting

the night before. If you once learn that song you will never have to learn a new one. In the book of Revelation you read of the Throne and of One upon the Throne, Who has scars in His feet and hands and side, as He had been slain. And there they are singing a new song. When did they learn it? Some of them learned it thousands of years ago and yet it is new. What is the theme of it? "Thou art worthy for Thou wast slain." They are singing the same song that I sang as I worked in the shed, and shall never need to learn another. That which *He is*, and that which *He has done*, will be the theme in the glory. O, my friend, will you sing that new song in the presence of the Lamb?

A young lady was at a Gospel meeting one night and by her side was sitting an old man. He was attracted by her voice as she sang the hymns so melodiously. And when the meeting was over (it was closed with the singing of a hymn), he turned to her and said, "My dear girl, I would like to ask you a question: Will that beautiful voice help to swell the song of the redeemed to the Lamb, or help to swell the wail of the lost in a lost eternity?" Tears sprang from her eyes as she answered, "I am afraid, sir, if I died to-night my voice would help to swell the wail of the lost." It was the means of awakening her. If you are ever to sing that song there you will have to learn it here.

In 2 Peter 3:13 we read "We look for new heavens and a new earth." We have learned to sing the new song, but we will not be settled till we have entered *the new heavens*. *The title to enter there is the new birth here*. The Lord Jesus has said so. The only hope for your entering there without the new birth is that the Lord Jesus fails to tell the truth. If He tells the truth no son of Adam's race will ever enter there except by the new birth. May the Lord awaken you to see it.

A man may be called to preach the gospel in the same place for years, and he may, at times, feel burdened by the thought of having to address the same audience, on the same theme, week after week, month after month, year after year; he may feel at a loss for something new, something fresh, some variety; he may wish to get away into some new sphere, where the subjects which are familiar to him will be new to the people. It will greatly help such to remember that the one grand theme of the evangelist is Christ. The power to handle that theme is the Holy Ghost; and the one to whom that theme is to be unfolded is the poor lost sinner.

The Trinity

W. J. McClure

(Concluded from November number)

SIXTH. *The Trinity in Baptism.* We have heard Col. 3:17 used to prove that only the name of the *Lord Jesus* should be used in baptism: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thank to God, and the Father by Him." This verse and Phil. 2:9-11 shew us that Jesus is Lord, and that in every department of our lives He must get that place. But it in no way sets aside Matt. 28; rather should it quicken our obedience of Matt. 28:19: "Baptising them into the name of the Father and of the Son and of the Holy Ghost." Not the *names*, but "the name," the name of the Triune God, God fully revealed in grace. And it is into all the infinite wealth that that name unfolds, that the believer is brought. This is grace reaching its high-tide mark. Such a revelation of grace is in perfect keeping with God's acting in this Church age. How majestically grand! The sinner brought by the work of Christ out of all the poverty and guilt of his standing as a child of Adam into union with the Father, Son and Holy Ghost. It is strange that Matt. 28 should ever be spoken of as "Jewish," or as applying to an age less distinctively an age of grace than the present.

"*Into the name.*" In Rom. 6 we had "*into death*," Christ's death, where we saw what God had done with us as men and women in Adam. Then we had "*unto Christ*," when we professed to take the One who saved us as Lord and Master, to whom we were to yield willing obedience. But a different thought is presented to us in Matt. 28. It is not "*into death*," nor "*unto Christ*," but "*into the Name.*" To see this removes the objection that we met some years ago, from one who should have known better. Because baptism is a burial, and in Rom. 6 it is into death, the question was raised: How could we be buried with the Father or with the Holy Ghost?

It may help any who feel this to be a difficulty, to remember that we have been "*baptised in one Spirit into one body*" (I Cor. 12:13). We might put it thus—In union with, or in complete identification with the one body. So in matchless grace we have been brought into union with God the Father, God the Son, and God the Holy Ghost. And our baptism is the witness of that, as it is also of our death with Christ, and that He is now our Lord, Whom we are to

obey "in newness of life," as those alive from the dead.

SEVENTH. *The Trinity in connection with Gathering and Worship.* Matt. 18:20 has been called the Magna Charta of the assembly: "For where two or three are gathered together in my name, there am I in the midst of them." In that verse we have the Trinity implied. The center, around whom we are gathered, is the Son, our Lord Jesus. The gatherer (such an one is implied in the word "gathered") is the Holy Spirit. And worship to God the Father is the special object of the gathering.

Again in Phil. 3:3 we have the Trinity in this connection. "For we are the circumcision, which worship *God* in the *Spirit*, and rejoice in *Christ Jesus* and have no confidence in the flesh."

Gathering and worship in 1 Pet. 2:4, 5, "Unto Whom coming, a living stone, rejected indeed of men, but with God elect precious, ye also as living stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" Here again the *Spirit* presides enabling the worshiper in the spiritual temple to offer up spiritual sacrifices acceptable to *God* by *Jesus Christ*.

In the Assembly there are diversities of gifts, but the same *Spirit*: differences of administration, but the same *Lord*; and diversities of operations, but it is the same *God*, Who worketh all in all, (I Cor. 12:46). Through *Christ Jesus* we have access by the *Spirit* unto the *Father*, and again upon *Christ Jesus Himself*, the chief corner-stone, we are builded together for a habitation of *God* through the *Spirit*, (Eph. 2:18,22). While with the teaching of the one body is linked up the trinity truth of the one *Spirit*, one *Lord*, and one *God* and *Father*, (Eph. 4:4).

Thus in the assembly there is worship in spirit and in truth when the unhindered *Holy Spirit*, taking of the things of *Christ*, and shewing them unto us, thereby causes thanksgivings to abound to the *Father* Who seeketh true worshipers, (John 4:23, 24). On the other hand the worship meeting is a failure when instead of the remembrance of the Lord's death being the thing of prime importance, the time is marked in long silences or taken up in diffuse discourses till the hour is gone and after all that the Lord's Supper.

Wise, godly ministry when the Christians are gathered at the Lord's Table is something one can thank God for, as so many get to few meetings save that meeting, some because they are hindered and some we fear from lack of heart. In any case it is the time to get most, and God would I am sure

lead now as He did in New Testament times to take advantage of it.

But general ministry before the breaking of bread, we have ever found to be a distraction. A long pointless address at any period of the meeting, can never help the Lord's people. Only Trinity ministry is of any use, ministry that flows through Christ, from the Father in the power of the Spirit to the Lord's people. Better none at all than the profitless talk that brings no glory to God and no blessing to man.

The Benediction

J. J. Rouse

"The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost, be with you all. Amen."
(2 Cor. 13:14)

The words contained in this precious portion of the epistle to the Corinthians have been almost universally adopted by all denominations in the religious world as a means of bringing to a conclusion all their church meetings. It is quite possible that the great majority of the officiating clergymen who utter these words, and the people who hear them uttered, see nothing more in them than that which is useful and necessary in bringing such gatherings to a conclusion in a formal way, a turning of the button, if you will, to stop the religious machinery.

Yet in these wonderful words we have expressed that which is imperatively needful to every child of God, in order that each may be sustained in his life and testimony for our Lord in this world. The Trinity is mentioned in the verse and not only so, but that which each Person severally ministers. There is first "The grace of our Lord Jesus Christ", second "The love of God" and third "the communion of the Holy Spirit." We have often seen a web of cloth of one common color except that running through it are a few threads of a different color, placed there in order to give effect to the whole. So in this epistle we have three threads running through the web of it, and these are clustered together in the last verse.

It seems to me that if Paul, whom the Spirit of God used to write this epistle, were here in these closing days of the Church's history on earth he would lay special emphasis upon the last clause in the verse: **BE WITH YOU ALL**, for we are each very greatly in need of those things prayed for in the verse.

While each Person in the Trinity is interested and engaged in the work of *the salvation of the lost*, as is very strikingly illustrated in Luke 15 in the case of the father and the prodigal

son, the shepherd and the sheep that was lost, and the woman searching for the lost piece of silver, here in 2 Cor. 13:14 we see the Trinity at work, not in connection with that aspect of things, but rather with ministering to the needs of those *already saved*, that they in turn may be able to glorify Him who said to them, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body which is God's" (1 Cor. 6: 20 R.V.) And if we desire to show forth the virtues of Him who has called us out of darkness into His marvelous light (1 Peter 2:9), we must have ministered unto us the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

First let us consider "The grace of our Lord Jesus Christ." Have we anything in 2 Corinthians about this? Most assuredly. In Chapter 8:9 we read, "For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor that ye through His poverty might be rich." He was rich in *glory*—the angels veiled their faces in His presence and cried one unto another "Holy, Holy, Holy, is the Lord of Hosts" (Isa. 6:1-3), and again "Let all the angels of God worship Him" (Heb. 1:6). He was rich in *power*—He made the worlds and still upholds all things by the word of His power, (Heb. 1:1-3). He was rich in *possessions* for He was the heir of all things (Heb. 1:2) yet He became so poor He was born in a stable and cradled in a manger. The mountain side was oft His bed. He had not, so far as creature comforts are concerned, a place to lay His head. When on the cross, He said "I thirst" they gave Him vinegar mingled with gall. He looked for comforters but found none. All forsook Him and fled and in that dark hour, after crying "My God, My God, why hast thou forsaken Me?" He died alone; and all this poverty He endured in order that we might be rich, that we might be blest with all spiritual blessings in the heavenly places in Christ Jesus (Eph. 1:3). How stupendous the grace of our Lord Jesus Christ!

Thus might I hide my blushing face
 While His dear cross appears,
 Dissolve my heart in thankfulness
 And melt my eyes to tears.

The grace of our Lord Jesus Christ was not only seen in His dying for us on the cross but it is also seen in that He ministers grace to us now in connection with our present needs as His people. This is clearly brought before us in chapter 12. Paul

(who according to Chapter 11 had been let down in a basket by a wall to escape those who were seeking his life) was caught up to the third heaven, into Paradise. This undoubtedly took place when, as recorded in Acts 14:19, at Lystra he was stoned and left for dead. So in 2 Cor. 12 Paul says "Whether in the body or out of the body I cannot tell." No doubt he was temporarily out of the body and up in heaven, and while there he heard unspeakable words, that is, words he could not express in human language. In Acts 14:15 he speaks of himself as of like passions with others, and one of the great things the whole human race is in danger of after exaltation is to become puffed up and be filled with pride, (1 Tim. 3:6). So the Lord Jesus in His grace and love to Paul, graciously safeguarded him so that he should not be lifted up with pride for Paul says "Lest I should be exalted through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan, to buffet me lest I should be exalted." What this thorn was we cannot say but it was undoubtedly some physical infirmity to keep him humble.

At first for this thing, Paul prayed to the Lord Jesus three times asking Him to remove this physical affliction. Now the Lord Jesus saw it was necessary for Paul to have this thorn in the flesh in order to keep him humble, and He did not remove the thorn, but He did not leave His servant with his prayer unanswered. Instead of removing the thorn He granted him that which was necessary to enable him to bear it, so the Lord Jesus said to Paul "*My grace* is sufficient for thee, for *My strength* is made perfect in weakness." He would have grace to help in time of need (Heb. 4:16). The reply of the Lord Jesus so delighted the heart of Paul that he said "most gladly will I therefore glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches in necessities, in persecutions, in distress for Christ's sake: for when I am weak then am I strong." As with Paul, so with every child of God whatever the circumstances. His grace is sufficient. Again we read in 2 Corinthians 9:8, "He is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every (or all) good work. So may the grace of our Lord Jesus Christ be with us all.

Oh to grace how great a debtor
 Daily I'm constrained to be!
 Let Thy grace, Lord, like a fetter,
 Bind my wandering heart to Thee.

The Humanity of Christ

“AND THE WORD WAS MADE FLESH” John 1:14.

We have endeavored, as fully as our limits would admit, to adduce scriptural proof in support of that foundation-stone of our most holy faith, the supreme Deity of our Lord Jesus Christ: “The Word was God.” Let us with a similar devout and reverential spirit now turn our thoughts to the correlative doctrine of the *Humanity of Christ*: when (adopting the paraphrase of the Apostle’s word made by Theodoret in the fifth century) “hiding His own dignity, He took the condition of extreme humiliation, and clothed Himself in the human form.”

“*The Word was made Flesh!*” What a transition! What a stoop for that Infinite One Whom we found proclaiming Himself the Alpha and the Omega, writing His name on the Palace-walls of Eternity, “I AM THAT I AM!” What a stoop for “The Ancient of Days” to become an infant of day, to assume the nature and take the form of a cradled babe, sleeping on a virgin mother’s breast!—the Plant of heavenly renown to become “a root out of a dry ground,” without beauty or comeliness! We have no plumb-line to sound the depths of that humiliation—no arithmetic by which it can be submitted to any process of calculation. To use an illustration: if we can entertain for a moment the startling supposition of the loftiest created spirit in heaven, abjuring his angel-nature, and (suddenly metamorphosed,) becoming an insect or a worm, we can, in some feeble degree, estimate the descent involved in the transfiguration; in some feeble degree we say, because however great the disparity, they are both *creatures* of God, though at the antipodes of being. But, for the Illimitable, Everlasting Jehovah, Himself to become incarnate; the Creature to take the nature of the created; the Infinite to be joined with the finite; Deity to be linked with dust;—this baffles all our comprehension. We can only prostrate ourselves in adoring reverence, and exclaim with the Apostle,—“O the depth!” If such an idea had been suggested to reason, how it would have been rejected as impossible and inadmissible, a wild and unwarranted dream of imagination. What we have to deal with, however, is not a matter of vague theory or speculation, but a marvelous historic fact; for “Wonder, O heavens, and be astonished, O earth,” God has “in very deed dwelt with men on the earth!”

—J. R. M.

"What Think Ye of Christ?"
Professor Bettex

Translated from the German by Mr. Camille Domeck

CHRIST THE PERFECT MAN

Our Lord Jesus Christ was an infallible authority. The human heart longs everywhere and at all times after such an one, a norm, a leader, a living example. Observe how men run hither and thither seeking to find a book or a man whom they can recognize as an authority in religion, learning, arts, or politics, and then how they cling to and honor them. Thus they find spiritual uplift, comfort and assurance, in the writings of Christian men. Again, how many millions of Catholics, for instance, there are who as part of their confession of faith in the infallibility of the Pope, look upon him as an authority to satisfy that need for which they crave.

But the disciples found in Christ an entirely different authority, one Who was absolutely such every moment, carrying conviction as to the truth of it, just as the sun bears in itself the proof that it shines. Wherever He went or stood, whether He spoke or was silent, what He said and what He did were always absolutely right: nothing to be criticized, needing nothing to be added nor requiring anything to be taken from it, conveying to all the feeling of absolute truthfulness and complete appropriateness. Thus there was nothing else to do but to stand in awe at such a perfect Personality, even when contemplating the most insignificant thing done by Him. How increasingly happy must have been the feelings of those born of the truth, who had access to Him, because also then, just as now, Christians are troubled when they realize how the world lives in untruthfulness. We ourselves today are guilty of this, unknowingly and unintentionally, for we never succeed in manifesting what we really are, because of courtesy, prejudice, weakness, pride, fear of man or love to man, we desire to appear more or less different from what we really are. But in the Lord Jesus we see a Man Who was true always and everywhere, yea Who was Truth itself. And out of this truthfulness of His flowed all the virtues which we admire singly in this or that individual.

Take *courage*, for instance. It is something lovely to see a courageous man, one who remains always the same fearless person, undisturbed by circumstances whatever his surroundings may be, who is frank and free in what he has to say, in whose eyes you see neither dismay, or wavering, or yielding. In Christ all that was found in perfection. Whether surrounded by a clamoring multitude bent on stoning Him, or when mothers brought

their children to Him that He might bless them; whether the waves of the sea threatened to fill the boat, or when He sat on the mountain side dispensing blessings to the poor and proclaiming the Kingdom of Heaven to be at hand, He was always the same; He knew no fear; no despairing look, no careworn brow, could ever be seen upon Him. How secure and calm all must have felt in His presence.

A Fourfold View of the Assembly

John Monypenny

In the First Epistle to the Corinthians, Paul, by the Holy Spirit, and with apostolic authority deals with the important subject of the local Church or Assembly. How valuable surely are these sixteen chapters, filled with warnings and instructions from our blessed risen Head, regarding our individual and collective privileges and responsibilities as gathered unto Him!

Moses in a past dispensation was admonished regarding the Tabernacle, God's dwelling place in the wilderness: "See, saith He that thou make all things according to the pattern shewed thee in the mount" (Hebrews 8:5). In the New Testament, and especially in the first Corinthian epistle, we are also definitely and solemnly admonished in a similar way regarding God's present dwelling place amongst men — not a material building of brick or stone or such like, but "a spiritual house" (1 Peter 2:5). In Matthew 18:20 our Lord says, "For where two or three are gathered together in My Name, there am I in the midst of them." And without pretensions of a wrong kind, we most emphatically insist that a company of redeemed ones, thus simply and truly gathered, is nothing less than a dwelling place of God. But this will meet us further, as we look at the fourfold view of such a gathering in chapter 3 of this local assembly epistle. The opening words of this chapter are—"And I *brethren*"

The first view therefore is —a *company of "brethren"*. The word is not at all a Sectarian term, and should not be used as such. It is a name inclusive of *every saved person on earth*. Note the word in Hebrews 2:11—"for which cause He is not ashamed to call them brethren." This term "*brethren*" here, is just as wide as the term "*many sons*", of the previous verse. Both include every saved person in this present *church period*.

In the Word of God it is noteworthy, that the *first mention* of any theme is very significant and suggestive. Now the first mention of "brethren" in 1st Corinthians is an appeal to the

saints *as such* (ch. 1:10)—“by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together, in the same mind and in the same judgment.” What a precious and beautiful assembly of *brethren* that would be! Truly an affectionate family—wise sons and daughters “*making a glad Father*” (Proverbs 10:1; 15:20). Nine times in the first nine verses of First Corinthians, chapter One, the name of our adorable Lord is mentioned. In the 10th verse we have the tenth mention, and it is the *full title*—“by the Name of our *Lord Jesus Christ*”. *Ten* is the number of *responsibility*: as we see in the *Ten* commandments” “*Ten Virgins*” “*Ten talents*” etc. How striking therefore that by this precious Name thus emphasized in a *tenfold* way, the apostolic appeal is made to the saints as “*brethren*” (children of one family—eternally related to one another) for *manifest, God honouring, and Christ exalting* unity! But at the second mention of the name “brethren” (1:11) the sad fact is revealed that this unity was marred at Corinth. And may we not say that this deplorable scene of “contentions” (1:11) “envying and strife and divisions” (3:3) in that early church, is the seed plot of the terrible sectarianism and confusion of Christendom today? The *third and fourth* mentions of “brethren” (1:26; 2:1) should be pondered also, and when the *fifth* is reached (3:1) the Apostle solemnly declares that this divided sectarian state, has rendered the Corinthians “carnal” (fleshly) instead of “spiritual.” As such they were only able to take babes’ food: they were undeveloped, whereas they ought to have already reached spiritual maturity. Oh, how true this picture is of many Christians now, hindered from spiritual growth by sectarianism; gathering to human names instead of the one blessed Name; adhering to human creeds, instead of the precious Word of the Lord—spiritual *babes* whereas they ought to be spiritually “*young men*” or “*fathers*” (1 John 2:13, 14). Have we noticed the words of verse 4 in 1st Cor. 3? “For while one saith ‘I am of Paul’ another ‘I am of Apollos’ are ye not *men*?” This is the word here—“men” (see R. V. etc.). “*Natural men*” (ch. 2:14). What a sore pity if saints become in action, *mere natural men*, instead of *spiritual brethren*! Glance at the remarkable scene in Genesis 13: where Abraham “the father of all them that believe” (Rom. 4:11) nobly and *spiritually* says to Lot his nephew “Let there be no strife I pray thee between me and thee, and between my herdmen and thy herdmen; *for we be brethren*”. How precious an example for “brethren” today!

Note the previous verse—"and the Canaanite and the Perizzite dwelled then in the land." Did not Abraham thus realize—"their eyes are upon us, and if these Canaanites and Perizzites who are mere worldlings can *dwell in peace together*, how shameful if *we* strive with one another, and if we cause them to *feast their eyes on our folly?*" Let every saint and every assembly today take heed to this old time picture, today.

(Continued D. V.)

When we happen to be in company with those who indulge in the wicked practice of speaking against the Lord's people, if we cannot succeed in changing the current of the conversation, let us rise and leave the place, thus bearing testimony against that which is so hateful to Christ. Let us never sit by and listen to a backbiter. We may rest assured he is doing the work of the devil, and inflicting positive injury upon three distinct parties, namely himself, his hearer, and the subject of censorious remarks.

We take some false step; we get into trying circumstances in consequence; and then, instead of meekly bowing down under the hand of God, and seeking to walk with Him, in humbleness and brokenness of spirit, we grow restive and rebellious; we quarrel with the circumstances instead of judging ourselves; and we seek, in self-will to escape from the circumstances, instead of accepting them as the just and necessary consequence of our own conduct.

The Gospel of God

Oh, how unlike the complex works of man,
 Heaven's easy, artless, unencumbered plan!
 No meretricious graces to beguile.
 No clustering ornaments to clog the pile.
 From ostentation, as from weakness, free,
 It stands like the cerulean arch we see,
 Majestic in its own simplicity.
 Inscribed above the portal, from afar
 Conspicuous as the brightness of a star:
 Legible only by the light they give,
 Stand the soul-quickenng words—"Believe and live."

—WILLIAM COWPER

Lessons from Ezekiel's Temple

THE ENTERING IN

“The Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house. And I heard him speaking unto me out of the house, and the man stood by me. And he said unto me, “Son of man, the place of My throne, and the place of the soles of My feet, where I dwell in the midst of the children of Israel for ever, and My holy name shall the house of Israel no more defile . . . Now let them put away their whoredom, and the carcasses of their kings far from Me, and I will dwell in the midst of them for ever.” (Ezek. 43:5).

Does not this remind us of words spoken in a later day, and in reference to another Temple? “Be not ye unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? . . . And what agreement hath the Temple of God with idols? For ye are the Temple of the living God, as God hath said, ‘I will dwell in them, and walk in them—and I will be their God, and they shall be my people.’” “Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defileth the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.”

And of the individual believer is it not also said, “What! know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own, for ye are bought with a price.”

Here then is the great subject of holiness set before us plainly and distinctly. We have often had confused thoughts about it, perhaps for three reasons.

First, it has been confused with practical righteousness. “How am I to be holy?” has often been the question put when the idea was, “How am I to live soberly, righteously, and godly in this present world? Am I thus to be made holy by the law or by grace? Is holiness a condition into which the believer enters once for all, or is it progressive? And all the while it is right-mindedness and right conduct which were meant. It is not lessening the importance of practical righteousness to say that holiness means something more, and in fact something which is a reason for practical righteousness.

Secondly, has it not been often forgotten that holiness in the Scripture is never mentioned except in connection with God Himself? A rule of conduct, however right in a moral sense,

falls short of a sense of what is befitting the actual reverence of God, which necessitates Him as the object, and His will as the moving cause of all we say and do. This thought is, of course, familiar to the mind of man, but in a totally different form. How many are there who, regarding a church built with hands as the House of God, would therefore, and rightly, shrink from dancing in it, whilst, though professing to be Christians, they would consider themselves well employed in dancing in a ball-room. A Christian, however, is, if truly a Christian, the true house of God, which a stone building cannot be. It is therefore more inconsistent to take the House of God to a ball-room than to make a ball-room of that which is but a house made with hands.

However, the distinction between that which is morally right and that which befits the presence of God is in a mistaken manner thus recognized by those who regard the dancing as right, and the church as holy because it is God's House.

And thirdly, Is it not far more unwelcome to the natural heart to be holy than to be righteous? Could a man be righteous, he could use his righteousness as a decoration of self. But to be holy is to be separated to God, set apart by God for Himself—set apart, separated from this present evil world, and put, therefore, into the place where hatred and contempt, not where esteem and admiration, are to be our lot.

“If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

We all know that a man is willing to be thought upright and conscientious, but he is not willing to be thought “a saint.” And yet if a man is a true Christian and not a counterfeit one he is and must be a saint. For what is a Christian? Not only a man bought with a price, the Blood of the Lord Jesus, but also a man who is a living member of the body of the Lord Jesus Christ—a man who has received the eternal life that is in the Son of God—a man who is the Temple in which God Himself dwells by His Spirit, the habitation of God. F. B.

A ministry which flows from abiding dependence upon the Holy Ghost can never become barren. If a man is drawing upon his own resources, he will soon run dry. It matters not what his power may be, or how extensive his reading, or how vast his stores of information; if the Holy Ghost be not the spring and power of his ministry, it must, sooner or later, lose its freshness and its effectiveness.

The Unequal Yoke in Marriage
Brownlow North

(Continued from December number)

Consider the fall of Solomon. Solomon was the wisest man that ever lived, and God loved him; but he took to himself wives of the nations concerning which the Lord said unto the children of Israel,—“Ye shall not go in to them, neither shall they come in unto you. And his wives turned away his heart after other gods.” (See 1 Kings 11).

What! Solomon, he to whom God had appeared twice, and who had been honoured to build the temple of the Lord,—Solomon’s heart turned after other gods! Yes: you have it on the authority of Scripture itself. Solomon disobeyed God in the matter of marriage, and God left him, for a season at least, in the power of his own heart’s lusts. What happened? He, the fame of whose wisdom and piety had gone out to the ends of the world, became, in the hands of a parcel of wicked, worldly women, not only one of the chief of sinners, but one of the greatest fools on earth. “Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites.” (1 Kings 11:5).

But it is not on themselves alone that they who sin in the matter of these marriages bring evil, but on the family that God may be pleased to entrust to them. Who can tell the amount of blood-guiltiness with which that professor is chargeable, who for any personal reason whatever, gives his children a parent who is not a child of God? The children of Israel were the family that God had entrusted to Solomon, and who can calculate the evil that Solomon brought on Israel? For his sin God rent the kingdom out of his hand; ten tribes were taken from him and given to Jeroboam, and Jeroboam introduced sin into Israel, “to wit, the golden calves that were in Bethel, and were in Dan,” from which sin they never departed. Jeroboam, whom Solomon by sin had made the father of these ten tribes, slept with his fathers, but neither his sin nor its consequences slumbered with him. The sin of Solomon planted Jeroboam in Israel, and Jeroboam planted sin that corrupted every king that succeeded him. There never was a good king of Israel; of the very best of them it is recorded—“that he did evil in the sight of the Lord, in that he departed not from the sin of Jeroboam, the son of Nebat, who made Israel to sin.” (2 Kings 10:31). From the time of Jeroboam, though there was occasionally a glimpse of better things in the land of Judah, Judah and Israel

gradually corrupted themselves; they mingled more and more among the nations, intermarried with them, learned their ways, and served their idols, until at length God fulfilled His word by the mouth of Joshua, and they perished from off that good land which the Lord their God had given them. It is remarkable, however, that, almost every record of increasing idolatry is preceded by a record of an ungodly marriage. Ahab introduced the worship of Baal into Israel, but before he did so he married the daughter of the king of Zidon; and Jehoram introduced the worship of Baal into Judah, but before he did so he married Athaliah.

“Ahab,” says the Scripture (1 Kings 16:30), “the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.” And Jehoram king of Judah, son of the good king Jehoshaphat, married Ahab’s child, the daughter of this wicked Jezebel.

The history of Ahab is too well known to need comment; all I will say of him is that he seems never to have been thoroughly given up to evil until stirred up by Jezebel his wife. But what a lesson for Christian parents is the history of Jehosaphat! His natural heart believed this marriage to be most desirable; probably he thought by it to make peace between the two kingdoms, and bring back the ten tribes to worship God at Jerusalem; but did it? So far from it, the woman whom, in his worldly policy, he had taken as a wife for his son, afterwards murdered, with the exception of the infant Joash, all the seed royal of the house of Jehoshaphat, and through the instrumentality of her husband introduced the worship of Baal into Judah and Jerusalem.

Now look, I beseech you, dear reader, at all these consequences flowing out of these ungodly marriages. Had Solomon not contracted them, his wives would not have turned aside his heart, and he would not have built temples in Jerusalem to Ashtoreth and Milcom; and had he not built these temples, the kingdom would not have been rent from Solomon. Jeroboam then would not have reigned in Israel, and there would have been no golden calves.

Had Ahab king of Israel not married Jezebel, there would have been no temple to Baal in Samaria; and had the pious Jehoshaphat interposed to prevent the marriage of his son Jehoram to Athaliah, he would at the same time have saved the lives of

all his family, and kept the worship of Baal out of Judah. These things are all recorded in Scripture for our learning; and if inspired histories were written now, we may be quite sure we should find that the same conduct which brought God's curse on His professing people and their descendants in days of old, is bringing it still in the present day, on nations, on families, and on individuals.

The Trial and Triumph of Faith

Samuel Rutherford, Scottish Preacher, born 1600, died 1661.

"I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

Christ doth not here deny the interest of the Gentiles in the Messiah; but His meaning is, I am not first and principally sent, in the flesh, and personally as man for the Gentiles, to preach the gospel to them, and to work miracles for them; but principally, as the minister of circumcision, to the Jews.

First, then, a word of Christ's sending which includeth these three—1. Designation. 2. Qualification. 3. Special Commission.

1. The *designation* was an act of divine and voluntary dispensation, according to which, the second Person of the Trinity, the Son of God, not the Father, not the Holy Ghost, was designed, and set apart to take on Him our nature, place, and office of the Mediator to redeem us, in His own Person. The Son was fittest to be the first and original sampler of sons; the most apt Person to be the perfect mould and pattern of all the sons by the adoption of grace. (Gal. 4:4) The *substantial* power of God is in *the Holy Ghost*; the personal rise and *fountain* of all the excellencies of God, was in *the Father*; and so, though there was no unfitness in either to be our King, Priest and Prophet, yet *the love, grace, mercy, righteousness* of God, and His infinite wisdom, dwelleth in *the Son*. Oh, what a bargain of love, that (to borrow the word) the lot of matchless love and free grace fell upon the Son: "Son, My only-begotten Son, Thou must go down, empty Thyself, and leave heaven, and go and deliver the fallen sons from going to hell." Mankind, like a precious ring of glory, fell off the finger of God, being His image, and was broken: the Son must stoop down, though it pain His back, to lift up the broken jewel, and mend, and restore it again, and set it as a seal on the heart of God. This was the rise of the

covenant from eternity, that Christ gave His word as the prime Son, that all the derived sons should put their hands and hearts to the pen, and sign and subscribe the covenant of grace: the writs, evidences, and charters of our salvation were concluded, and passed the sign and seal of the blessed Trinity in heaven from eternity. The gospel is not a yesterday's fable; it is an old counsel of infinite wisdom.

2. The Son was *qualified*. With a passive aptitude (to speak so) to be a man that He might suffer, He was graced with all active endowments to be a mediator. 1. The groundwork of all, was the grace of union, the Godhead dwelling bodily in Him. 2. The sea of infused graces above all His fellows; to say nothing of what He learned by experience: being a Son put to school, He learned His lesson of obedience with many stripes, though an innocent child, (Heb. 12:8). Hence He came loaded with grace and blessings for all the cursed sons.

3. But all would be nothing, except this Ambassador of heaven had also a *commission* for us; but He brought two writs, two books from heaven. 1. He came as a flying angel, with the everlasting gospel, to preach to the nations: 2. The Book of Life also. In the former, were three acts of law; so Christ is our Saviour both by nature and by a positive law. 1. Because of His place and birth, being our *Goel*, our nearest kinsman, He was more kind than any other here to redeem the sold inheritance. Christ's nature in the womb was grace; it is nothing but nature, and that bad enough, for *us* to be born, but it was grace that the Son should be conceived and born. 2. Christ's act of dying was a special law: "This commandment received I of My Father that I should lay down My life" (John 10:18). 3. By His death and resurrection He is made a Prince by law, and hath law and authority to forgive sins, (Acts 5:31; Matt. 9:6); and power to give life eternal, (John 17:2)—and rule all by a new law in His new kingdom (Matt. 28:8).

He offereth, in the gospel, life to all, so they believe. The Gospel reveals not God's purpose of election; it saith to all, "You are all to believe, no less than; if there were not any reprobated persons amongst you." If, therefore, any despairing ones as Cain, yea, and many weak ones, refuse to believe, on this ground, "Why should I believe? The Gospel hath excepted me, it belongeth not to me, I am a reprobate,"—they are deluded for the Gospel formally revealeth not the Lord's decree of election. The embracing of the Gos-

pel, or the final reection thereof, can speak to all; that is neither the Gospel voice, nor the Gospel spirit, that revealeth bad tidings to any. It is true, Satan may speak so, but Christ cometh with good tidings to all. Men here buy a plea against Christ, and force a quarrel upon Him. Bad tidings are too soon true. I doubt if reprobation be revealed to any, even to those that sin against the Holy Ghost; for though a man knew himself to be past all remedy, he is obliged to believe the power of infinite mercy to save him, and to hang by that thread, in humility and adherence to Christ.

2. If Christ be sent for lost Israel, and if He say in the Gospel, "Who will go with Me?" and say to thee, "My Father the King sent Me, His own Son, to bring thee up to His house," what else shouldst thou do but go? When old Jacob saw the chariots and messengers that Prince Joseph, his own son had sent to fetch him, "His heart failed for joy." Seest thou the chariot of Christ paved with love? Make, then, for the journey. The home we have here offered is a taking lover; what else shouldst thou say but, "I cannot stay here, the King hath sent for me."

Israel and the Church

Dr. James H. Brookes

ISRAEL IN REVELATION

The correctness of the literal view of the twelve tribes is fully confirmed in the subsequent chapters, where everything is cast in the Jewish mould. Thus we read of the golden censer, the incense, the golden altar before the throne, the temple of God, the ark of His testament or covenant, the court of the Gentiles, the mention of exact dates and times which do not characterize the church age, the two witnesses whose ministry is thoroughly Jewish and not Christian, since they kill their enemies with fire, and have power to shut heaven, and turn the waters into blood, and smite the earth with plagues. So too Jerusalem is mentioned, "which spiritually is called Sodom and Egypt, where also our Lord was crucified;" and in this connection He is presented, not as Father, but He takes His Jewish title as "the God of the earth," (chap. 11).

Who but Israel, or, more strictly speaking, Judah, is the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," whose man child, born to rule all nations with a rod of iron, the great dragon sought to destroy? (chap. 12). Of whom but an elect remnant in

Israel can it be said, that their names are "written in the book of life of the Lamb slain from the foundation of the world?" In His relation to the church, He is the Lamb "foreordained before the foundation of the world," (1 Pet. 1:20); and the church was chosen in Him "before the foundation of the world," (Eph. 1:4). But when Israel is in the mind of the Holy Ghost, it is never *before*, but always *from* the foundation of the world, (chap. 13). Of whom but Israel would it be said, "a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having *His* Father's name written in *their foreheads*?" (chap. 14). Of whom but Israel would it be said, "they sing the song of Moses the servant of God, and the song of the Lamb"? (chap. 15). It is true that this is nearly always applied by men to the song of the Church, when in glory, but it shows lack of intelligence to use it thus. The song of Moses, exulting over the destruction of Pharaoh and his hosts, was not the song of the Church, and although the song of the Lamb is added to it, this double song differs greatly from the song of the elders in chap. 5. If Israel is not in view, why should it be said, "he gathered them together into a place called in the Hebrew tongue Armageddon"? (chap. 16). Surely the Hebrew tongue would not be mentioned, unless the Hebrews are the prominent actors in the events here recorded, as fully shown in the Old Testament prophecies.

Thus it is all the way through the book of Revelation, until we reach the marriage supper of the Lamb, and the descent of the King of kings to hurl the beast and the false prophet alive into hell, and the binding of Satan, and the thousand years of millennial blessedness. It is very comforting to notice that the purpose of God with respect to His Jewish people is not only never relinquished, but that it is repeated over and over in every part of Scripture, from the first book to the last. In the beginning He created the heaven and the earth, and He intends to establish His claim to both departments of His mighty empire. The church in the heavenly places will be the happy witness of His grace above, and this is called the new Jerusalem, the bride, the Lamb's wife, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light like unto a stone most precious, even like a jasper stone, clear as crystal, or rather crystallizing, the sheen of the bridal robes lighting up with dazzling beauty the fair millennial domain, that shall stretch from the rising to the setting sun.

But the very centre of this lovely scene will be the earthly Jerusalem rebuilt, reinhabited by her own children; and "then

the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously." If all heaven shall ring with the praises of His redeemed church, all earth shall ring with the praises of His redeemed Israel; and even now He is saying, "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Rich indeed will be the tribute of adoration laid at the feet of God's dear Son by the heavenly hierarchies, when they behold the consummation of His grace to the church; but surely next in value will be the tribute brought by wondering nations, when they behold the fruit of His infinite patience and unchanging love to Israel.

Meanwhile, as if to strengthen the faith and kindle the hope, both of the waiting Church and the believing remnant of Israel, three times in the last chapter of the Bible He promises to come quickly. In the brightness of His Father's house, where He is now quietly awaiting the times and seasons which the Father has put under His own authority, there is no succession of hours, and hence a thousand years are with Him as one day. It is a sweet thought that, according to His estimation, not two days have yet passed away, since He ascended visibly from the Mount of Olives which is before Jerusalem on the east, and since the promise was given that He shall so come in like manner as He was seen to go into heaven. Soon shall the shout of our returning Lord be heard, summoning His watching saints to meet Him in the air, and fulfilling the prophecy so touchingly rendered in the Psalter, "Thou shalt arise, and have mercy upon Sion; for it is time that thou have mercy upon her, yea, the time is come." And why? "For thy servants think upon her stones, and it pitieth them to see her in the dust," (Ps. 102: 13, 14).

It may happen that through weakness or failure, of one kind or another, we refuse to enter a position or path of spiritual privilege, and thereby we are thrown back in our own course, and put upon a lower form in the school. Then instead of carrying ourselves humbly, and submitting, in meekness and contrition, to the hand of God, we presume to force ourselves into the position, and affect to enjoy the privilege, and put forth pretensions to power, and it all issues in the most humbling defeat and confusion.

God's Character Our Resting Place

From the Word of God we see that a sinner's peace cannot come from himself, nor from the knowledge of himself nor from thinking about his own acts and feelings nor from the consciousness of any amendment of his old self.

When, then, is it to come? How does he get it?

It can only come from God; and it is in knowing God that he gets it. God has written a volume for the purpose of making Himself known; and it is in this revelation of His character that the sinner is to find the rest that he is seeking. God Himself is the fountain-head of our peace; His revealed truth is the channel through which this peace finds its way into us; and His Holy Spirit is the great interpreter of that truth to us. "Acquaint thyself now with God, and be at peace," (Job 22:21). Yes; acquaintanceship with God is peace!

Had God told us that He was not gracious, that He took no interest in our welfare, and that He had no intention of pardoning us, we could have no peace and no hope. In that case our knowing God would only make us miserable. Our situation would be like that of the devils, who "believe and tremble" (James 2:19); and the more that we knew of such a God, we should tremble the more. For how fearful a thing must it be to have the great God that made us, the great Father of Spirits, against us, not for us!

Strange to say, this is the very state of disquietude in which we find many who profess to believe in a God "merciful and gracious!" With the Bible in their hands, and the cross before their eyes, they wander on in a state of darkness and fear, such as would have arisen had God revealed Himself in hatred, not in love. They seem to believe the very opposite of what the Bible teaches us concerning God; and to attach a meaning to the Cross, the very opposite of what the gospel declares it really bears. Had God been all frowns, and the Bible all terrors, and Christ all sternness, these men could not have been in a more troubled and uncertain state than that in which they are.

How is this? Have they not misunderstood the Bible? Have they not mistaken the character of God, looking on Him as an "austere man" and a "hard master"? Are they not laboring to supplement the grace of God by something on their part, as if they believed that this grace was not sufficient to meet their case, until they had attracted it to themselves by some earnest performances, or spiritual exercises, of their own?

God has declared Himself to be gracious, "God is love." He has embodied this grace in the person and work of His beloved Son. He has told us that this grace is for the ungodly, the unholy, the unfit, the dead in sin. The more, then, that we know of this God and of His grace, the more will His peace fill us. Nor will the greatness of our sins, and the hardness of our hearts, or the changeableness of our feelings, discourage or disquiet, however much they may humble us, and make us dissatisfied with ourselves.

Let us study the character of God:—holy, yet loving; the love not interfering with the holiness, nor the holiness with the love, absolutely sovereign, yet infinitely gracious; the sovereignty not straitening the grace, nor the grace the sovereignty; drawing the unwilling, yet not hindering the willing, if any such there be; quickening whom He will, yet having no pleasure in the death of the wicked; compelling some to come in, yet freely inviting all! Let us look at Him in the face of Jesus Christ; for He is the express image of His person, and he that hath seen Him hath seen the Father. The knowledge of that gracious character, as interpreted by the cross of Christ, is the true remedy for our disquietudes. Insufficient acquaintanceship with God lies at the root of our fears and gloom. I know that flesh and blood cannot reveal God to you, and that the Holy Spirit alone can enable you to know either the Father or the Son. But I would not have you for a moment suppose that this Spirit is reluctant to do His work in you; nor would I encourage you in the awful thought, that you are willing while He is unwilling; or that the sovereignty of God is a hindrance to the sinner, and a restraint of the Spirit. The whole Bible takes for granted that all this is absolutely impossible. Never can the great truths of divine sovereignty and the Spirit's work land us, as some seem to think they may do, in such a conflict between a willing sinner and an unwilling God. The whole Bible is so written by the Spirit, and the gospel was so preached by the apostles, as never to raise the question of God's willingness, nor to lead to the remotest suspicion of His readiness to furnish the sinner with all needful aid. Hence the great truths of God's eternal election, and Christ's redemption of His Church, as we read them in the Bible, are helps and encouragements to the soul. But, interpreted as they are by many, they seem barrier-walls, not ladders for scaling the great barrier-wall of man's unwillingness; and anxious souls become landlocked in metaphysical questions, out of which there can be no way of extrication save that of taking God at His word.

Not Ordinances but Faith in Christ

It is a blessed thing that baptism is not the door of heaven—happy for millions, who never pass that way. Though dying unbaptized, we hold that they die not, on that account, unsaved; for whoever else dares to hang God's mercy on any outward rite, *we* do not, and although we believe that this interesting ordinance is also, when engaged in with faith, an eminently blessed one, we *dare* not. Thousands go to heaven without baptism. Thousands, alas! perish with it. Heaven is greatly made up of little children—sweet buds that have never blown, or which death has plucked from a mother's bosom, just when they were expanding, flower-like, from the sheath, and opening their engaging beauties in the budding time and spring of life. "Of such is the kingdom of heaven." How sweet these words by the cradle of a dying infant! They fall like balm drops on our bleeding heart, when we watch the ebbing of that young life, as wave after wave breaks feebler, and the sinking breath gets lower and lower, till with a gentle sigh, and a passing quiver of the lip, our child now leaves its body, lying like an angel asleep, and ascends to the beatitudes of heaven and the bosom of God. Indeed, it may be that God does with His heavenly garden as we do with our own gardens. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age—flowers before they have bloomed, and trees ere they begin to bear.

Baptism may attach us to the visible church, but while it unites us to the body of professing believers, it does not of necessity form any living attachment between us and the Saviour. I have seen a branch tied to the bleeding tree, for the purpose of being grafted into its wounded body, and that thus both might be one. Yet no incorporation had followed; there was no living union. Spring came singing, and with her fingers opened all the buds; and summer came, with her dewy nights and sunny days, and brought out all the flowers; and brown autumn came to shake the trees and reap the fields, and to hold "harvest home;" but that unhappy branch bore no fruit, nor flower, nor even leaf. Just held on by dead clay and rotting cords, it stuck to the living tree—a withered and unsightly thing. So alas! is it with many; "having a name to live they are dead." They have no faith; they lack that bond of living union between the graft and what it is grafted on—between the sinner and the Saviour. Therefore, let me ask, "Believest thou;" and if thou dost not, O, let me urge you to pray with the man in the Gospel, "Lord, help mine unbelief!"

Do you say, I cannot believe? In one sense, that is true; in another, it is not. It is not true in the same sense as it is true that a man who has no eyes in his head—nothing but empty sockets—can not see. All men are born with faith. Faith is as natural to a man as grief, or love, or anger. It is one of the earliest flowers that spring up in the soul—it smiles on a mother from her infant's cradle; and living on through the rudest storms of life, it never dies till the hour of death. On the face of a child which nestles in a mother's embrace, we behold the principle of faith in play. This is one of its earliest, and—so far as nature is concerned—one of its most beautiful developments. So natural, indeed, is it for us to confide, and trust, and believe, that a child believes whatever it is told, until experience shakes its confidence in human veracity. Its eye is caught by the beauty of some flower, or it gazes up with wonder on the starry heavens; with that inquisitiveness which in childhood is ever on the wing, it is curious to know who made them, and would believe you if you said you made them yourself. Such is the faith which nature gives to the child in its father, that it never doubts his word. It believes all he says, and is content to believe where it is not able to comprehend. For this, as well as other reasons, our Lord presented, in a child, the living model of a Christian. He left Abraham, father of the faithful, to his repose in heaven; he left Samuel's body undisturbed, to enjoy its quiet rest in the grave; he allowed Moses and Elias, after their brief visit, to return to the skies, and wend their way back to glory. For a pattern of faith, He cited none of these, but took a boy from his mother's side, and, setting him up, in his gentle, blushing, shrinking modesty, before the great assembly, He said, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

Paul said, "When I was a child I spake as a child, I thought as a child; but when I became a man, I put away childish things;" but no man ever thought of leaving the *faith* of childhood when he leaves its rattle and its toys. Faith is, in fact, the soul and life of friendship. What is a friend, but one whom I can trust, one who, I believe, will mingle his tears with mine, and whose support I reckon on when my back is at the wall? Without faith in each other's friendship, kindness, and honesty, this world would be turned into a Bedouin desert; men would become Ishmaelites—my hand would be against every man, and every man's hand against me. Faith is the marriage tie; the guardian angel of conjugal felicity; the jew-

eled zone that binds society together; the power, mightier than steam, or wind, or water, that moves all the wheels of commerce. Unless man could trust his fellow-man, business would come to a dead stand; the whole machinery of the world would stop; our busy streets would bear crops of grass; and, though winds blew and tides flowed as before, rotting ships would fall to pieces in our silent and deserted harbors.

Leaving the busy city for rural scenes, or setting your foot on board ship, and pushing out upon the heaving ocean, you find faith ploughing the fields of both—faith in the laws of nature. When the air has still a frosty breath, and, although cleared of winter snow, the earth is cold and dead showing neither flower nor leaf, nor sign of life, notwithstanding all this the husbandman yokes his team and drives the ploughshare through the soil. With confidence in his step, liberality in his hand, and hope in his eye, he scatters the seed far and wide on the bosom of the ground. He is a believer; a believer in Providence—in the laws and procession of the seasons. He has faith; not saving faith indeed, but still true faith. He believes that out of these frosty skies gentle zephyrs shall blow, and soft showers shall fall, and summer beams shall shine; and, looking along the vista of time, he sees golden corn waving thick upon these empty fields, and hears in this silent scene the joy of light hearts ringing in the laugh and song of the reapers. His ploughing and his sowing are acts of genuine faith; and as he strides across the field with his sowing sheet around him, he is an example of the believer who, with his eye, as well as his foot, on earth, "Walks by faith, not by sight."

Then again, sailing as much as sowing is an act of faith. In this rough and weather-beaten mariner, on board whose ship we are dashing through the thick gloom of a starless night, and over the waves of a pathless ocean, I see faith standing at the helm. That man has faith in the needle; and, believing that the heart of an angel is not more true to God than this needle to the north, he presses forward over the watery waste in a voyage, that may with perfect truth be called a voyage of faith. Would to God we had as strong a faith in our Bible! Would to God that our trembling hearts pointed as true to Jesus, as the sailor's needle in all weathers, and on all seas, to the distant pole! What we want divine grace to do, is not so much to give us faith, as to give to that principle or faculty of faith, which we have by nature, a right, holy, heavenward direction; to convert it into faith in things eternal. The faith that sees an unseen world—a faith just as strong in the revela-

tions of the Bible as in the ordinary laws of nature—this is what we need. Let it be sought in earnest, persevering prayer. It is “the gift of God.” Saving faith has God for its author, the Spirit for its agent, Christ for its object, grace for its root, holiness for its fruit, and heaven for its end. Accepting the righteousness of Christ, it makes us just; and seeing every sin pardoned, all guilt removed, God smiling, and heaven opening to receive us, it is the spring of a peace of mind which is worth more than the wealth of worlds, which passeth all understanding. May God help you to the confession and the prayer, “Lord I believe, help thou mine unbelief.” —*T. G.*

“Tell ye your Children of it”

“WHILE WE WERE YET SINNERS, CHRIST DIED FOR US.”

An Indian boy out in Arizona was plowing corn, while his little sister was playing among the stones back of a mud hut. On this great desert there are many poisonous snakes. The little girl turned over a stone and there was a great rattlesnake, which coiled and struck his fangs deep into the flesh of her leg. She screamed aloud: her brother heard in the field and rushed to her aid. Seeing at once what had happened, he killed the snake by crushing its head with the heel of his boot, then took his sister in his arms, and, holding his two hands about the wound he placed his lips to it, sucked out the deadly poison, and spat it out on the ground. By doing this he saved her life, but he lost his own, for he had a sore in his mouth into which the poison entered and caused his death.

Our Lord Jesus Christ, God's Son, when we had all been bitten by that old serpent, the Devil, heard the cry of need. He came down from heaven, dealt a blow to Satan on Calvary's cross, and took our poison to Himself, and thus it is true that “when we were yet without strength Christ died for the ungodly.” (Rom. 5:6-8).

We are bent upon doing something which God does not want us to do at all; upon going somewhere that God does not want us to go. We pray about it, and get no answer. We pray again, and again, and get no answer. How is this? Why the simple fact is, that God wants us to be quiet, to stand still, to remain just where we are. Wherefore, instead of racking our brain, and harassing our souls about what we ought to do, let us do nothing but simply wait on God.

“Add to Your Faith Courage”

D. L. Moody

When I was preaching in New York City there came into the inquiry-room a great strong man, six feet tall, who wanted to become a Christian. He seemed very much moved. I think I spent an hour with him. The next night I had another long talk with him. I could bring him to a certain point, but could not bring him to the Cross. Finally I said to another Christian:

“I wish you would win that man’s confidence, and see what it is that is keeping him from Christ.”

He had two or three interviews with him and gave it up. But one night, at the young converts’ meeting, he arose and confessed that he had found Christ. I said:

“What was the obstacle that kept you from Him so long?”

He colored up clear to the roots of his hair. He seemed very much embarrassed, and finally said that the first night I talked with him the thought came to his mind, “If I become a Christian I’ve got to get a Bible and read it before my room-mate, and he will laugh at me.” Night after night the thought came up, and he thought he could never do it. But one night the burden became so great that he made up his mind that he would go home and read the Bible and let his room-mate laugh. He went to his room and got the Bible out, and had read but three or four verses when he heard his room-mate’s step on the stairs. His first impulse was to slip the Bible into his trunk, but the second thought was, “Now is the time to let him know.” So he sat there reading. His room-mate came in, looked, and said: “Are you interested in the Bible?”

“I am.”

“How long has this been going on?”

“Well, I went to hear Moody, and I made up my mind to become a Christian; but I have been too much of a coward to read and pray before you, because I thought you would laugh at me. I have been greatly troubled; but I made up my mind to-night that I would read my Bible and pray, and let you laugh all you wanted to.”

“Well, now” said his room-mate, “that is rather singular. I have been attending those meetings myself. I was converted by the same sermon you say affected you, and I have been trying ever since to screw up my courage to get my Bible out and read it before you.”

And those two cowards had been sneaking out, unknown to

each other, and going to the same meetings, and each was afraid of the other.

One day, many years ago, a young lawyer went home and told his wife that he had become a Christian that day in his office. They were going to have company at supper that night, and he said:

"After supper I want the servants to come into the drawing room, and I am going to read and pray".

Although his wife was a professed Christian, she said:

"My dear, you know these lawyers who are coming to dinner are scoffers and sceptics, and it will be embarrassing if you should not succeed in your first attempt to pray. Don't you think you had better put it off until after they are gone and then go into the kitchen and pray with the servants?"

The young lawyer thought a little while, and then said:

"Well, wife, it is the first time I ever asked the Lord Jesus Christ into our house, and I think I will ask Him into the best room in the house."

After supper he told the gentlemen who had assembled that he had that day accepted Jesus Christ, and he would like them to remain while he prayed. They went into the parlor, and the young lawyer led in prayer. That was Judge McLean, one of the ablest Judges of the Supreme Court of the United States, who witnessed for Christ constantly for over forty years.

During the Civil War a young man who had enlisted was assigned to the barracks with a number of other soldiers, and when night came, as was his custom, he knelt down and prayed. The rest were playing cards to see who should pay for the drinks. They began to curse him, and throw things at him. The next night it was worse; they just howled. The next night it was still worse. He saw the Chaplain and said: "What shall I do?"

The Chaplain said, "Well, those men have just as good a right there as you have. I think you had better give it up. It disturbs them."

"Why," he said, "I don't pray very loud."

"Well I wouldn't disturb them. You can get into your bunk and pray there. You can pray on your back as well as on your knees: and the Lord will hear you just as well."

The young soldier was disappointed. It was a long time before the Chaplain got sight of him again, for the young man avoided him after that. But one day they came suddenly upon each other, and the Chaplain said: "Did you take my advice?"

"Yes, for three nights."

“How did it work?”

“Work? It didn’t work at all. I got into my bunk like a coward; my conscience wouldn’t let me sleep. So, finally, I resolved I would pray before them all, and I’ve done so ever since. What do you think has been the result? Three of the men have been converted; we have a prayer meeting every night, and I think we will get the whole company.”

If you want the blessing of the Lord, and the peace that passes all understanding, you must be ready and willing to contest Him. Let the world know that you believe in the Lord Jesus Christ and are not ashamed of Him.

Teases from an old Diary

Notes of T. D. W. Muir’s Labours in 1876

ARKONA

Saturday, July 1st, 1876. Raining hard nearly all day with short intervals of cessation. It spoils the proposed sports of Satan as the people cannot get out. Went to the village in the afternoon and gave away some tracts. Spoke on the street to the crowds that had congregated during a dry spell. Too rainy to go out tonight.

Sunday, July 2nd. Raining still all day with but slight intermission. Read all day in Psalms. What precious food for the soul to contemplate is treasured up in that book. Oh how complete is the redemption wrought out by the Lord Jesus Christ for us. No meeting: too damp.

Monday, July 3rd. Rained slightly this morning, but got fine toward night. Preached out on the street to quite a number, but they are still very shy about listening to God’s truth. I am just waiting on God to manifest His power in the salvation of souls. We have no place to preach in yet, but if it is the Lord’s will He can open up a place. Meanwhile we wait patiently on Him.

Tuesday, July 4th. Rained considerably today, yet it cleared up toward the afternoon. Received another letter from J. M. Carnie. Wrote a tract—“Notice to Farmers,” and sent it to Ennis and Stirton for printing purposes. Preached on the street tonight from John 3: “Ye must be born again.” I had a very attentive audience considering the awful prejudice existing. No hall open yet. Lord, save!

Wednesday, July 5th. Fine day, though raining some this morning. But it cleared up so that we had a meeting at night on the street. The Lord was present, but the prejudice is great.

I don't know of any being saved, but God is faithful Who hath promised. Praise God, for He has said, "The battle is Mine." *Thursday, July 6th.* Beautiful weather. Spent the most of the day in reading God's Word. O what a privilege it is. Truly it is grace, sovereign grace. Did I do more work for the Lord Jesus than Paul? Did my whole soul and body, mind and spirit, combine in our lifetime of service for God, yet I must at last say, "'Tis all grace."

Friday, July 7th. Fine day: very warm. When I hear Christless souls complain about the heat, I think, "What will the flames of hell be to them, if they die in like state?" Had a gospel meeting on the street. A few came round to hear the Word, but you could almost see Satan glaring out of the eyes of some of them, so great was their rage.

Saturday, July 8th. Fine day, though extremely warm. Praise God for salvation from a burning hell. Men complain of the heat now, but what will it be to be there. Preached on the street tonight to a mocking, noisy crowd. 'Tis the effect of having too much religion and no Jesus in it. Poor souls!

FOREST

Sunday, July 9th. Came to Forest last night. Very warm again today. Broke bread with the saints here. Had some baptisms: Brother and Sister Eastman. A good few were present to witness it, which gave a fine opportunity for preaching the gospel. Fine meeting at night. Subject: Mephibosheth.

Monday, July 10th. Very warm but turned to rain in the afternoon. Have been adding up accounts all day for brother Munro. Wrote to Local Superintendent regarding my valise. Told the Lord also about it. Oh to be guided simply by His eye in all things. How blessed and glorious a thing it is to follow the Lord implicitly in the dark that surrounds.

Tuesday, July 11th. Fine day. A terrible fire occurred last night. Mr. Kavanogh's mill was burned to the ground. Visited brother Kernaghan and others preparatory to leaving Forest tomorrow morning. Busy packing up tonight. Brother Munro purposes going with me.

A man may speak a hundred times on the same portion of scripture, to the same people, and, on each occasion, he may minister Christ in spiritual freshness, to their souls. And on the other hand, a man may rack his brain to find out new subjects, and new modes of handling old themes, and all the while there may not be one atom of Christ or of spiritual power in his ministry.

A Narrow Escape

(Reprinted from *Tales of God's Packmen* by special permission of THE BRITISH AND FOREIGN BIBLE SOCIETY)

At Port Said, at the entrance of the Suez Canal, there is a Bible House, from which the Scriptures are sent out to Palestine, Syria, Egypt, the Sudan, and other countries. Through these parts God's Packmen travel to offer their books to peoples of many races.

One morning, some years ago, Mr. Hooper, who was then the Bible Society's secretary at Port Said, received a telegram which surprised him greatly. It read, "Come quickly. Your man running amok with gun. Dangerous."

"Running amok with gun!" said Mr. Hooper to himself. "Whatever can have happened?"

The telegram had come from a town in Egypt. Mr. Hooper knew the colporteur who was working in that district—a man named Bakheit. He had known him for many years, and had never had any complaints about him. He thought perhaps Bakheit must have had sunstroke and gone mad. However he took the next train to the town in Egypt whence the message had come, and there he found that things were not nearly so bad as the telegram had led him to suspect.

This is what had happened.

It was a time when war was raging between "Christians" and Mohammedans in Southern Europe. The Egyptians are mostly Mohammedans, and they became very excited when they heard that the "Christians" were beating the Turks. Perhaps we cannot wonder that under the circumstances they did not welcome the Bible sellers.

One morning while these things were happening, Packman Bakheit entered a village with his Bibles and Gospels. He began to offer them to the first people he met, but they would not listen. Soon a crowd drove him away, shouting: "Dog of a Christian! Take your books and go. We don't want them."

Bakheit saw that it was wise to leave the village. But he had not gone far when some men rushed up and seized him. There were so many that Bakheit was overcome. Their leader carried a rifle. Pointing with his hand, he said to Bakheit: "Stand over there, you dog, I am going to shoot you."

Bakheit now saw that he was in terrible danger, but he did not mean to be killed if he could help it. To struggle or to make any attempt to escape was quite useless. Then he noticed a flask of water on the ground close to the feet of the leader,

who was standing and fingering his rifle. A plan formed in his mind at once.

"Shoot me, if you wish" said he calmly, "but please give me a drink first."

The leader beckoned him to come and help himself from the flask. Bakheit came close to him and put out his hands, but instead of taking the flask he seized the leader firmly by the legs and threw him backward on the ground. I should explain that Bakheit is a very powerful man, tall and enormously strong. He was more than a match for those fellows taken singly, or even in pairs.

The leader dropped the rifle as he fell. Bakheit seized it and turned to face the other men, who were now preparing to make a rush upon him. The sight of the rifle made them nause. He did not mean to hurt them, however. "Fall in! Quick, you rascals! Do as I tell you! Jump, my merry men, jump!" he called in a stentorian voice.

His enemies who had seen soldiers drilling, and knew what he meant, formed up in line shoulder to shoulder.

"Right turn! Quick march!" he ordered.

They turned and marched back into the village, Bakheit by their side, with the rifle in his hand.

He looked a terrible person, but inwardly he was laughing.

It was at this moment that somebody rushed out, and sent the telegram to Mr. Hooper that brought him later on the scene.

They came to the house of the village chief.

"Halt! Left turn! Attention!" Bakheit gave his order sternly, but it was difficult for him not to smile when he saw how readily the men obeyed. They were thoroughly cowed.

Then he called the chief to come outside.

"I came here," said he to the chief, "without a thought of evil in my heart. I came to bring you the Book—the Book that even your prophet Mohammed honored and told his followers to read. And this man and his friends wanted to shoot me. What are you going to do about it? Do you wish me to report the matter to Cairo?"

The chief was frightened. People are not allowed to bear rifles in Egypt. This one had been granted to the watchman of the villiage to carry at night-time on his rounds, for many thieves prowled about, to say nothing of dogs. Every morning it had to be locked up. If the authorities got to know that someone had taken it out and threatened to shoot a man with it, the chief would find himself in trouble. He apologized humbly,

and asked Bakheit to come into his house and talk the matter over.

Before accepting the invitation, Bakheit turned to the men who were still standing at "attention."

"Dismiss!" he said.

Then his laugh broke out.

The chief beckoned to the men. "Come in," he said, "and listen to what the Christian has to say."

The first thing Bakheit did on entering the house was to hand the rifle to the chief. "Put this thing away in a place of safety," he said.

Orientalists like to discuss matters at great lengths. Bakheit took the opportunity to explain why he had come and what the Book contained which he had brought. He tried to remove their prejudices by reading the words of our Lord, which never fail in their appeals to men's hearts. Before he had finished talking, the chief and his men had learnt a very great deal about the Lord Jesus Christ and the Gospel. Hours passed in this way.

Late that evening, while the conversation was still going on, a servant came to tell the chief that an Englishman wanted to see him. It was Mr. Hooper who had arrived from Port Said.

The chief hastened to the door and gave his visitor a warm welcome, so warm indeed that Mr. Hooper was surprised.

"I came because of a telegram I received from somebody in this village, saying that a seller of Bibles was threatening your people with a rifle," said Mr. Hooper.

The chief smiled. "Come in," he said, "and I will show you the rascal."

The first person Mr. Hooper saw, on entering the room, was Bakheit. He was evidently very much at home in the midst of the men. They were all friendly toward him.

I need not tell you all that passed. It is enough to say that the chief promised that in the future Bakheit should be allowed to come to that village whenever he wished and that he would be under the chief's own protection. He was never again interfered with in that neighborhood.

It is a fatal mistake to speak against the very feeblest and humblest of God's servants. If the servant does wrong—if he is in error, if he has failed in everything—the Lord Himself will deal with him; but let the fellow-servants beware how they attempt to take the matter into their hands, lest they be found like Miriam, meddling to their own hurt.

The Life of Josiah Henson

IN CANADA

After about three years had passed, I improved my condition again by taking service with a gentleman by the name of Risely, whose residence was only a few miles distant and who was a man of more elevation of mind than Mr. Hibbard, and of superior abilities. At his place I began to reflect, more and more, upon the circumstances of the blacks, who were already somewhat numerous in this region. I was not the only one who had escaped from slavery in the States, and had settled on the first spot in Canada which they had reached. Several hundreds of colored persons were in the neighborhood; and in the first joy of their deliverance, were going on in a way which, I could see, led to little or no progress in improvement. They were content to have the proceeds of their labor at their own command, and they had not the ambition for, or the perception of what was within their easy reach, if they did but know it. They were generally working for hire upon the lands of others, and had not yet dreamed of becoming independent proprietors themselves. It soon became my great object to awaken them to a sense of the advantages which were within their grasp; and Mr. Kiseley, seeing clearly the justness of my views, and willing to cooperate with me in the attempt to make them generally known among the blacks, permitted me to call meetings at his house of those who were known to be among the most intelligent and successful of our class. At these meetings we considered and discussed the subject, till we were all of one mind; and it was agreed, among the ten or twelve of us who assembled at them, that we would invest our earnings in land, and undertake the task—which though no light one certainly would yet soon reward us for our effort—of settling upon wild lands which we could call our own; and where every tree which we felled, and every bushel of corn we raised, would be for ourselves; in other words where we could secure all the profits of our own labor. The advantages of this course need not be dwelt upon, in a country which is every day exemplifying it. It was precisely the Yankee spirit which I wished to instill into my fellow slaves, if possible, and I was not deterred from the task by the perception of the immense contrast in all the habits and character generated by long ages of servitude, sloth, and subjection.

My associates agreed with me and we resolved to select some spot among the many offered to our choice where we could colonize, and raise our own crops, eat our own bread, and be, in short, our own masters. I was deputed to explore the country,

and find a place to which I would be willing to migrate myself: and they all said they would go with me, whenever such a one should be found. I set out accordingly in the autumn, and travelled on foot all over the extensive region between lakes Ontario, Erie, and Huron. When I came to the territory east of Lake St. Clair and the Detroit River, I was strongly impressed with its fertility, its convenience, and indeed its superiority for our purposes, to any other spot I had seen. I determined this should be the place, and so reported on my return to my future companions. They were wisely cautious however, and sent me off again in the summer that I might see it at the opposite seasons of the year, and be better able to judge of its advantages. I found no reason to change my opinion, but upon going further toward the head of Lake Erie I discovered an extensive tract of government land which for some years had been granted to a Mr. McCormick upon certain conditions, and which he had rented out upon such terms as he could obtain. This land being already cleared, offered advantages for the immediate raising of crops, and we determined to go there first, for a time, and with the proceeds of what we could earn there, to make our purchases in Dawn afterwards. This plan was followed, and some dozen or more of us settled upon these lands the following Spring and accumulated something by the crops we were able to raise.

Still this was not our own land. The government, though it demanded no rent, might set up the land for sale at any time, and then we would, probably, be driven off by wealthier purchasers, with the entire loss of all our improvements, and with no retreat provided. It was manifest that it was altogether better for us to purchase before competition was invited and we kept this fully in mind during the time we stayed there. We remained in this position six or seven years, and all this while the colored population was increasing rapidly around us, and spreading very far into the interior settlements and the large towns. The immigration from the United States was incessant and some I admit were brought hither with my knowledge and connivance, and I will now proceed to give a short account of the plans and operations I had arranged for the liberation of some of my brethren which I hope may prove interesting.

Let it ever be remembered that the Holy Ghost is the ever living, never failing spring of ministry. It is He alone that can bring forth in divine freshness and fulness the treasures of God's word.

Joe, the Indian

Joe, was an Indian, but an Indian of a very wicked nature, so bad indeed was he, that a price had been placed upon his head on account of the murders and evil deeds he had committed.

War had been his delight, but as it had become dangerous for him to remain with his own tribe, he resolved to leave. Some missionaries passing through the country, he got the place of driver on one of their wagons; but being in the company of Christians did not make Joe a saint. He hated religion and if he saw but a hymn book he avoided it as though it had been a snake. For the Bible he had the greatest horror and when he saw it opened he got away as quickly as possible. As they did not travel on Sunday, Joe took his gun and went out to hunt, hour after hour, so as not to be required to assist at Divine service.

The journey was being made in the middle of July, and on a certain Sunday it was so hot that Joe had not the courage to undertake his usual pastime. He stretched himself in the shade of a wagon, carefully choosing that of one of the missionaries whom he thought would not take part in the service; but he was mistaken. The missionary whose turn it was to preach was so overcome by the heat that he asked to be excused and the one who had the wagon under which Joe was lying offered to take his place. All gathered around the wagon and the service began. Joe was extended half asleep in the long grass, and was not a little disgusted at being disturbed. To remain tranquil while the hymns were being sung, and to see the Bible opened which he detested was too much for him. He wished much to get away, and getting on his feet he began to move his long limbs but the heat was excessive and his lassitude overcoming him, he again cast himself in the grass and there, stretched upon his back he found himself in full view of the preacher upon whom he fixed his irritated looks, as though to defy him.

"Lord help me to speak to Joe," was the fervent supplication from the heart of the Lord's servant, when he saw this opportunity of speaking to the poor Indian. Forgetting every one else he set forth the love of God for all His creatures. He said to his hearers that although God had given the rain and the sun—the meat, the grain, and the fruits, every thing that was necessary for them, they had not loved Him in return, on the contrary instead of loving Him, they hated Him, and His servants, and His word. But did He destroy them for their

hatred? No. He had given His Son to die for them in order to take away their sins. He had in this manner shown His love for them notwithstanding their sins and their murders even, and if they would only believe in His Son He would forgive them and make them His dear children.

The eyes of Joe were fixed on the preacher, who noticed as he went on that the look of anger had disappeared and he hoped that the Holy Spirit was driving out the evil spirit from the heart of the Indian. Soon after the missionaries separated, each to go to his own station.

Joe did not forget the preaching. As he accompanied another of the missionaries he one day said to him:

"Did not the preacher tell great lies the Sunday it was so hot?"

"Lies Joe? I did not hear any."

"He said the Great Spirit loved the poor wicked Indians. Isn't that a lie?"

"Not at all Joe; it is written in the Bible, 'God who is rich in mercy, for His great love wherewith He loved us even when we were dead in sin.'"

"But is it not a dreadful lie to say that the Great Father has given His Son?"

"No, Joe, it is in the Bible—'In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.'"

Then Joe said, "But surely it is a lie to say that He has prepared a beautiful country for them."

"No," replied the missionary, "That also is a precious truth. It is in the Bible, Jesus the Son of God has said to sinful men whom He loved and whom He has saved, 'I go to prepare a place for you.'"

The conversation ended by Joe saying, "If all that is true missionary, I will stay with you, I will never again go to war."

When they reached the station Joe did not want to go further. He remained to cut the wood and do other work about, and as time passed the change that had been wrought *in him* was apparent. His consistent Christian life proved that he was a truly converted man.

The following year, small pox broke out among the Indians at the station where Joe lived, and numbers died, among whom were three daughters of one of the missionaries, and there was no one to make their coffins, and bury them, except the heart

broken father.

The missionary who had had the conversation with Joe which we have recorded came to see the afflicted father, and tender his sympathy and consolation. While he was there some one came to say that a poor dying Indian wished to speak to him. He immediately went to the place indicated and found that the poor creature had reached the last stage of the terrible disease—he was a living mass of corruption—his eyes were gone and his face so disfigured, that one could scarcely discover his features or recognize him.

“Who are you?” said the missionary. “Are you Joe?”

“Yes, I am Joe.”

“Have you anything to say to me, my poor friend?”

“I will soon be dead; but all is well. I would like to send a message by you.”

“What is it, Joe?”

“I cannot see you, but I can see Jesus. You remember the young man who preached that Sunday afternoon when it was so hot, and you know that mine has been a changed life since then—If ever you meet him, tell him that his sermon made me a Christian—I will very soon be with Jesus, and if the good Spirit will guide me, I will meet him at the gate of heaven.”

Thus died Joe the Indian, who had been so wicked. He believed that God loved him, and had given His Son to die in his place, and having received the pardon of his sins, he had been made fit to go to the home the Lord had prepared for him.

Dear reader, God loves you as He loved Joe; His Son has also died for you. Have you believed in Him; have your sins been blotted out; are you ready for the moment when Jesus will come for His beloved ones, and take them to His Father’s house?

The Christian should always be peaceful and happy; always able to praise God, come what may. His joys do not flow from himself, or from the scene through which he is passing; they flow from the living God, and they are beyond the reach of every earthly influence.

We take our eyes off God, and fix them on ourselves, or on our circumstances, our grievances, or our difficulties; hence all is darkness and discontent, murmuring and complaining. This is not Christianity at all; it is unbelief—dark, deadly, God-dishonouring, heart-depressing unbelief.

Armageddon!

No sun had e'er dawned on so fearful a day,
No trumpet had marshalled so dread an array:
As if earth in her frenzy, from each region afar,
Had poured forth her nations for the shock of that war.

In the flush of their manhood, in the bud of their prime,
In veteran ripeness the men of each clime
Came thronging and rushing, like rivers in flood,
Defying the terrors and vengeance of God.

For the ruler of darkness, the god of this world,
Had summoned his armies, his banner unfurled:
As the storm-cloud it gathered, as the lightning it sped,—
As the mist it has vanished; all is still as the dead.

The rude roar of millions is hushed in an hour,
The array of the mighty is crushed in its power:
'Twas man's proudest muster of sinew and steel,
His army of armies mail-clad to the heel.

For the arm of Jehovah is bared in its might,
And the sword of His vengeance is burnished to smite;
Through the ridges of battle His ploughshares have sped,
And the tents of the living are the tombs of the dead.

Like the desert at midnight—not a breath or a beam;
'Tis the silence of silence, the dream of a dream.
Now, chains for the spoiler! Dark and swift be his doom!
Thou hast trodden the nations; thy treading has come!

Earth, cease now thy wailing, thy wounds bleed no more:
Lo, the curse is departing, thy sorrows are o'er!
Rise, daughter of Judah, awake now and sing;
It has come, the glad Kingdom: He has come, the great King.

The long night is ending of sorrow and wrong;
For shame there is glory, for weeping a song.
The new morn is dawning, bursts forth the new sun;
The new verdure is smiling, the new age has begun.

—*Horatius Bonar*