

Assembly Annals

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

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February
1937

*"It is enough for the disciple
that he be as his Master."
Matt. 10 vs. 25.*

Assembly Annals

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The Word and the World

"The floods have lifted up, O Lord, the floods have lifted up their voice: the floods have lifted up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." (Psa. 93:3).

T H E O H I O F L O O D S

Columbus, Indiana, January 25th, 1937

To Brethren Gathered to the Peerless Name and Person of our Lord Jesus Christ—Greetings.

The disasters wrought by our flood waters of last week, though very severe here, where many scores of families were driven from their homes, sink into insignificance when compared to conditions now prevalent, the horrors of which are becoming increasingly known to us in this town, which is now under martial law.

The Ohio River at Jeffersonville and New Albany has reached heights never heretofore known; even high lands as far back as seven and eight miles are being slowly inundated by back waters. The stories of suffering from the lips of survivors, who have been sent here, and the reports that whole towns are covered to depths ranging from ten to seventy feet beneath the rolling muddy waters, are almost unbelievable to those who know this country, but they all confirm the fact that a *major disaster* has come upon the nation, and especially upon the peoples of the States bordering the Ohio River. You are not getting the full particulars over the Radio, and perhaps that is a blessing, for many would probably become unbalanced on hearing the harrowing details.

The Assembly in Columbus is scattered—the Lord knows where—only a few are here.

My brethren, what we can do in rehabilitation when the waters do go down, is very small, but if any in assemblies who desire to help, will kindly send clothing, shoes, blankets, bedding, etc. to my address, I shall do everything possible to place these articles in competent hands for distribution among the armies of stricken people. Help thus given will provide opportunities in the gospel also.

If you wish to know who I am, inquire of Dan Robertson, 917 Temple Ave., Indianapolis, Indiana. I am in fellowship there.

Clinton O. Wilson, 809 Hutchins Avenue, *Columbus, Indiana.*

This letter was received just as we were ready to print the cover of Assembly Annals. We have given it the right of way over other matter, because of the urgency of the situation, and trust that the two appeals to "*pray and do*" will meet with a prompt response on the part of assemblies and individuals. The Red Cross stands ready also to administer relief over the whole stricken area. (Editor)

Conferences

OLD ORCHARD BEACH, MAINE, The Fourth Annual Conference of Christians will (D. V.) be held this year in the Camp Grounds August 7th to 15th inclusive. Circulars will be sent out later. Communications to H. F. Stultz, 819 Main St. Westbrook, Me.

VANCOUVER, B. C. Annual Conference (D. V.) at 1181 Seymour Street, March 26th to 28th inclusive. Prayer Meeting Thursday evening, 25th. Particulars may be ascertained from correspondent: C. G. McClean, 1826 Nelson St.

BARRINGTON, N. J. "On the whole the Conference was very good both as to attendance and ministry."

KANSAS CITY, MO. The Lord helped wonderfully in the ministry of His Word, and all agreed that it was a good Conference.

NEWPORT NEWS, VA. The Conference was very good: a large company present, and all seemed to get some help.

OAKLAND and LOS ANGELES, CALIF. "Conferences were good, ministry fresh and with power".

TILLSONBURG, ONT. "Conference meetings were largely attended and a most harmonious spirit pervaded. The Lord's presence was known, and the Word ministered was plain, pointed and practical, evidently reaching the hearts of His people, judging by the comments made and the desires expressed. The blessing of the Lord was also seen in salvation, and exercise among unsaved ones.

Sowing and Reaping

United States

CONNECTICUT. At Mr. F. Carboni's meetings in the Italian Hall at Waterbury, there was evidence of the Lord's hand in blessing. Sinners came out well, seven professed, backsliders were restored, and the interest continues.

GEORGIA. Mr. A. R. Crocker spent about three weeks with the Assembly in Atlanta ministering upon Assembly truths.

ILLINOIS, Chicago. Messrs R. T. Halliday and William Bousfield are holding forth the Word of life with encouragement as to numbers and liberty.

MAINE. Mr. Hugh Thorpe made a short visit to Westbrook. He was able also to minister to the saints in North Chelmsford, Mass., and Groton, Conn., and in the two assemblies at Cambridge. The assembly of colored brethren there goes on well in the old paths, without having recourse to "new carts."

MARYLAND. "Brother Richard Roberts of Toronto held three very instructive meetings in the Gospel Hall, Frostburg."

MASSACHUSETTS. Mr. H. G. McEwen is preaching just now in the Gospel Hall, Cambridge, Mass.

MICHIGAN, Detroit. Mr. James Waugh paid the assemblies in Detroit a visit on his way westward and ministered the good Word of God in Central and other Halls.

Mr. J. J. Rouse also ministered and preached the gospel in Central and adjoining assemblies with appreciative audiences. Mr. Wm. Ferguson has commenced a series of addresses on the Feasts of Jehovah, illustrated by a Chart, in Central Hall.

Mr. L. Sheldrake, 801 Easterday Ave., Sault Ste. Marie, Mich. has

been detained at home on account of much sickness in his family. It has worked out however for the furtherance of the Gospel, as the Christians are glad to have him with them for a season.

NEW YORK STATE. Mr. Cesare Patrizio visited **Brooklyn** and had two weeks meetings in Italian and one week for children, both well attended.

OHIO, Cleveland. "Brother McGeachy was with us in Addison Road Hall for two weeks 'Explaining spiritual things with spiritual words'. The sound doctrine ministered should help to stablish, strengthen, and settle us in the faith."

PENNSYLVANIA. After two weeks' meetings for Italians in **Philadelphia**. Mr. F. Carboni visited several assemblies in the city telling of the work among those of that nation.

Philadelphia. Messrs. Peter and Will Pell visited Mascher St. assembly. As the result of the Conference there were some who professed to trust Christ.

WISCONSIN. We are thankful to report that our brother Steve Mick, 507 E. Oak St., **Boscobel, Wis.** after being nigh unto death following an operation for gall-stones, and being stricken with empyema, is now able to return to his home, and, although still weak, seems to be on the way to recovery.

Mr. Wm. Ferguson paid a short visit to **Lake Geneva**, and was also at **Elgin, Kansas City, Centerville, Iowa, Champaign, Ill, Indianapolis** and **Valparaiso, Ind.**, and enjoyed meeting many from small assemblies and observing their desire for God's Word and ways.

Canada

ONTARIO, Galt. Mr. John Ferguson had two weeks meetings here which were very much appreciated. The attendance was good despite adverse weather conditions the hall being filled to capacity Sunday nights.

London. Brethren H. Harris and A. Joyce commenced on Jan. 3 a series of meetings in the new hall, where saints formerly gathering at Dundas and Adelaide Strs. now meet.

Merlin. Mr. John Govan, after the effort in Mersea Township, conducted special services in Merlin Gospel Hall, where a nice interest was seen amongst old and young.

St. Catharines. Messrs. Ben Bradford and F. W. Mehl are preaching here, with attendances encouraging in spite of unfavourable weather, and desire prayer for an increase in numbers, interest, and power.

St. Thomas. Brother Wm. Baillie after laboring here went on to **Newbury** for special meetings.

Straffordville. Mr. Livingstone came here for a brief visit intending later to go to **Tillsonburg**.

"With Christ"

DETROIT, MICH. Our sister Mrs. Schwerin passed peacefully away, on the morning of October 24th, after a prolonged illness, patiently borne, anticipating her release with joy. Gathered with saints in Central Gospel Hall, for over 25 years, a sister beloved by all, and esteemed for her quiet, faithful and consistent ways. She leaves two daughters who sorrow not as others who have no hope. The services were conducted by Bren. G. Gould, Sr. and J. Govan.

GALT, ONTARIO. Our sister Miss Jennie Dixon aged 67 years, departed to be with Christ, on Dec. 20th, after a few weeks illness. Saved over 40 years ago and lived a godly consistent life. She leaves

an aged mother in her 93rd year, also a brother who will miss her much. In fellowship in the assembly at Valens, Ont. Although hindered from being at the meetings on account of the care of her dear mother, yet deeply interested in the welfare of the assembly in every way. Thomas Dobbin conducted the funeral services.

HOBOKEN, N. J. Mrs. **Anna Lisa**, for many years in the Italian assembly, passed into the presence of the Lord Nov. 25th. The services in Italian and English were conducted by brethren C. Patrizio, F. Carboni, and J. De Carlo, with a large company who listened well.

KINDE, MICH. On Tues. Dec. 15, our Brother **Fred Schuble**, passed into the presence of the Lord two days following his 80th year. Longed to be home with the Lord, even expressing his desire to spend his birthday in heaven. The answer came two days later. A quiet and faithful man, who feared the Lord and bore a good testimony. He will be much missed in the family circle, and among saints at Glencoe, near Kinde, where he had been in fellowship for 45 years. Leaves a wife and grown up family of four daughters and five sons for whom with their families, prayer is desired. The word was preached at the services in the hall, to a large company, by J. Govan.

LOWELL, IND. **James Grant**, aged 76, passed away Jan. 14, after a long illness. Saved at 35 and associated with the assembly for over 40 years. For many years the only brother in fellowship. He was faithful amidst much opposition. Leaves several unsaved relatives. J. W. Kennedy of Chicago spoke at the service in the home to a large gathering. Brethren T. Carrick, N. W. Cotton, J. R. Gawley and J. H. Stevenson also helped in the funeral services.

PITTSBURGH, PA. On Dec. 12, Mrs. **Sarah H. Holt** of Pittsburgh, Pa. and Rochester, N. Y. She suffered much during a ten day illness but passed away peacefully. Thus ended forty-six years of Christian life, commenced at Bridgeport, Ohio, while reading a gospel tract and after being awakened at meetings held by brethren Campbell and Matthews. The mother of a large family, the youngest member being the wife of evangelist Herbert G. Webber. Mr. Robert McCrory spoke acceptable words to large companies at the East Pittsburgh Hall and at the burial.

VANCOUVER, B. C. On Jan. 8th at the age of 73 years our brother, Mr. **J. H. King**, whose wife was taken home Dec. 5th. Saved 50 years ago in Nottingham, England. He was a great help in the Seymour St. assembly for many years and will be greatly missed. C. G. McClean spoke to a large number in the funeral parlors and Mr. Wilson took the service at the grave.

VANCOUVER B. C. On Jan. 4th Mrs. **D. Leggat** age 64, beloved wife of Mr. D. Leggat one of our elder brethren, departed leaving five married daughters to mourn her loss. C. G. McClean spoke to large number in funeral parlors, Mr. N. McPhedran taking the service at the grave.

VANCOUVER, B. C. Mr. **James M. Spence**, age 67, was killed by police car, Dec. 26th, while crossing an intersection. He was a brother beloved, godly and consistent, both here and in Winnipeg; where he was saved—on C. P. R. Locomotive cab. He is survived by his wife, one daughter and three sons. After funeral services conducted by C. G. McClean, the body was sent to Winnipeg.

Supplement to
ASSEMBLY ANNALS—FEBRUARY, 1937

BELOVED BRETHERN :—

Because of the urgency of the need mentioned on page ii of cover, the editor and publishers have thought it necessary to personally supervise the distribution of goods etc., and in the will of God our brother Wm. J. Pell will take charge of the distribution. Communications might be addressed to Assembly Annals, General Delivery, Columbus, Indiana, or as on the magazine, Grand Rapids, Mich.

Assembly Annals

Old Series
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New Series
Vol. IV. No. 2

The Tabernacle of Israel *Thos. D. W. Muir*

INTRODUCTION

The Tabernacle was God's dwelling-place in the midst of His redeemed people, Israel. When completed and in its place, it was literally "in the midst" of them. For the tribes were encamped round about it—three tribes on each side, North, South, East and West. It was always pitched with its gate toward the East, and the tribes always occupied the same position in relation to it. Every minute detail was by the commandment of Jehovah, as to material, construction, arrangement, appointment of service, etc. Nothing was left to human wisdom or skill to work out. No improvements were ever made on the original plan. God was the Architect, and Moses and those associated with him were the workmen who carried out the plans of the Divine Builder. Every board and pillar, each covering and curtain, socket and chapter, cord and pin, were as truly a part of the "pattern shown on the mount," as the Ark with its golden Cherubim and Mercy Seat, where, within the vail, the shekinah glory of the Lord was seen.

There was no tabernacle for Jehovah in Egypt. Nor, when the Lord raised up and trained Moses in His school in the wilderness, did he send him to tell Israel to build Him one there. When God sent Moses back to Egypt, it was with a message of promised deliverance to them, for there they were the slaves of Pharaoh and of Egypt. To Pharaoh God made this demand: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto Me, in the wilderness," (Exod. 5:1). God was not calling His people forth, that they might serve Him in Egypt, by building a tabernacle and attending to its ritual, for which as a reward, He would save them from bondage. No; God's order then, and God's order now, is first liberty—deliverance—salvation; and then service and acceptable worship. "Let My people go, that they may serve Me," (Exod. 8:1).

In Exodus 12, therefore, we read of a night to be "much remembered" by all Israel—it was the night of their deliverance. Under the shelter of the blood of the Passover Lamb, the Israelite was secure, for God had said, "When I see the blood I will pass over you." As it has been well expressed: they were *secured*

by the blood of the lamb, and *assured* of that safety by the Word of the Living God. That night, which formed the dividing line between their past as slaves of Pharaoh, and the present and future as Jehovah's redeemed people, saw them turn their backs upon Egypt, and their faces toward the land which God had promised to give them for a possession.

In Exodus 14 we learn another phase of this great deliverance. God led them through the midst of the Red Sea, and out of it, as in resurrection from the depths on to the wilderness side. The Egyptians essaying to follow them were overwhelmed in the returning waters, so that Israel beheld those who, in their pride and strength, were but a short time before following them to bring them again into bondage, strewn dead upon the seashore. Then they sang their song of praise unto the Lord, for He had triumphed gloriously!

How simply this illustrates the experience of the child of God now. Like Israel, at one time the slave of a cruel master, there was no song of praise went up from our hearts to God. There were sighs and groans and longings that could not be satisfied, and yet none of us could deliver ourselves, or our brother, or give to God a ransom for him (Ps. 49). But here the grace of God came in. As with Israel, so with us, He saw our affliction, He heard our cry, He knew our sorrows and He came down to deliver (Ex. 3:7,8). Yes, blessed be God, He came down to us in the person of His Son our Lord Jesus Christ—"Who His own self bore our sins in His own body on the tree" (1 Pet. 3:24). Thus, on the cross did He give His life a ransom, whereby we, the guilty and polluted slaves of Satan and sin might be redeemed from the judgment that was our just due, and by that same stroke be delivered from the authority of darkness, the kingdom of Satan, and be translated into the Kingdom of the Son of God's love (Col. 1:13).

The Passover and the passage of the Red Sea are a double type of the one great event—the Cross of Calvary. Saved by the blood of the Lamb of God from sin's penalty, we find that that cross also stands between us and the world of which we were once a part, and which was the scene of our bondage to sin. With the Apostle we can say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world," (Gal. 6:14). Standing then by faith at that Cross, as Israel did at the sea, and there beholding the great work the Lord did for us, our heart went up in song to God—the first note of real thanksgiving and praise He ever received from us! It was a *new* song,

even praise to our God (Psa. 40).

Israel's song by the banks of the Red Sea spake of *what God was*. They also sang of *what He was yet to do for them*. It was truly a great song. But they made vows that day, and among them was this one: "I will prepare Him an habitation" (Exod. 15:2). And God never forgot it! Israel may have done so—for, like ourselves, in their selfishness they may have been satisfied to know that they were saved, and were being led and fed as they journeyed on. But God never forgot that vow. He Himself was not satisfied to have a place outside and apart from His people. His desire was to have them around Himself, He their Center and satisfying Portion. Hence we read in Exodus 25 that desire expressed in those gracious words: "Let them make Me a Sanctuary that I may dwell in the midst of them."

Israel's Jubilee and the Coming of the Word

W. J. Mc Clure

Notes of an address in Central Hall, Detroit, Sept. 23rd, 1936

"According to the number of years after the jubilee thou shalt increase the price, and according to the fewness of the years thou shalt diminish the price" (Leviticus 25:16).

I don't suppose it is informing any of you here tonight when I say that this chapter deals with Israel. Israel is pictured as awaiting their jubilee. A man might get away from his inheritance because of poverty and go into servitude but when the jubilee came he got his freedom and returned to his inheritance. A man might lose his inheritance, but when the jubilee came, the inheritance returned to him. Israel as a nation is now away from their inheritance and their land is in the hands of others, but the jubilee is coming and Israel will again get their inheritance on jubilee principles.

A few years ago a great many Christians, especially those who did not know the truth of God as to how Israel will be dealt with, expected to see Britain grant a mandate putting the Jews back in their national home and many of the Jews expected that. We confess that it never appealed much to us. We were quite in sympathy with giving them a place of rest, but we knew the word of God too well to expect that their trials and troubles were to be solved by Britain putting them back in their land. While we were there in Palestine and saw what the Jews had done in those places to which they did get back, and the wonderful changes they have made, and how marvellously fruit-

ful the land has become, we thought, "But all that is lost labor. It may be given back, but that is hardly probable; they are bound to lose it all." All is to turn out utter failure, nothing but ruin. God speaking of their work, says, "In the day thou shalt make thy plant to grow, and in the morning thou shalt make the seed to flourish, but the harvest shall be a heap in the day of grief and of desperate sorrow" (Isa. 17:11). No matter what progress may be made by those Jews who are going back to the land, no matter what their hopes are, the day is coming when all will go. But they will get it all back again. Thank God, on the jubilee principles the land will yet be theirs. For God says, "The land shall not be sold forever" and in the jubilee Israel shall return into its possession.

But the jubilee has an application to us who are saved. We are waiting for a jubilee. The word "jubilee" means a time of shouting, a joyful sound, and that reminds us of what we read in 1 Thessalonians 4, "With a shout, with the voice of the archangel." What a joyful sound that will be! But how are we with regard to the coming of the Lord? I'm afraid that that truth which took such hold of God's people not so very many years ago, and resulted in the gathering out unto Him of so many companies in all lands—I am afraid it has not the power it used to have, and the very people that God used to proclaim it I am afraid are to be silent about it while others are making it a special pattern of testimony.

Some years ago a man called upon me with some advertisements of literature gotten up by people that called themselves "The Society for the Perpetuation of the Truth of the Lord's Coming," and they were arranging a series of special lectures on that topic. I said, "You are just a little bit late. Our blessed God Himself has an organization for the perpetuation of the truth of the Lord's coming." Every time that the Lord's people gather together in obedience to the words of the Lord Jesus Christ—"Do this until I come"—they are perpetuating the truth of His coming. Dear Frances Ridley Havergal, though she did not know the truth that some of you know (connected as she was with a system that I was born and bred in and left after I was saved)—she could say: "Thou art coming, we are waiting, at thy table we are witnesses of this, as we meet Thee in communion, earnest of our coming bliss."

I wonder, dear child of God, as I speak, what are your thoughts about the Lord's Coming? Is it as much in your line as it used to be? Does it give you the joy that it used to do? Are you controlled in your walk by it as you used to be? There

is everything in it to make you happy. And think of it, before this meeting closes, the shout may be heard that will take us out of this scene and all our trials, and we be ushered into His presence.

I cannot forget visiting a dear sister who was a deaf mute and who lived upon a little orange ranch. She was cut off from contact with the world, indeed all her life she was cut off by not hearing just as much as Fanny Crosby was by not seeing. She was neither able to speak nor to be spoken to, but she seemed to live really in the second of Acts. She was so ignorant of the terrible conditions that exist among believers and the difficulties that have been so frequent, that it never disturbed her peace. She just thought things were in the same condition now as they were in the second of Acts. I remember when she conducted me to the gate of the little ranch just as I was leaving, with her face beaming, she made two or three sign movements with her hand that illustrated the matter more clearly than my speaking for half an hour would have done. "He is coming—the trumpet—we go up." And her face was radiant. Oh wouldn't it be great if that were the case with all of us? Maybe you are asking, "Why did you read that scripture?" Well, it tells us how land was valued in Israel. A man loses his little property, and he thinks, "I'd like to have it again", and here we learn how he can redeem it. He sits down and calculates what it will cost to buy it back, but suddenly he realizes, "The jubilee is pretty near." Suppose we say the year of jubilee is just five years off. It is now forty-five years since there was a jubilee, so there are five years left. He concludes: "I don't think it will pay me to scrape together, to work and slave to get the money. I'll just wait for the jubilee." So he puts off buying because the jubilee is near, and it will again be his own. If, on the other hand, a man wished to buy some property that was not his own, (that was permissible) and the jubilee is a long way off, perhaps thirty or forty years, he knows it is worth a lot, and he says "I'll buy according to the number of harvests. Thirty or forty years of fruit is worth something. It's worth a good price, so I'll give a good price for it."

Suppose you go by that principle, dear children of God, and calculate accordingly. You would like to attain some object in life, and you have set before you some position you would like to reach. Let me ask you: What influence will the coming of the Lord have upon what you are going after? Is it to possess property or some other things, that is the important problem on your mind? What do you think about the coming of

the Lord in relation to that? Are you putting it a long way off? If you are, then go to it. But if you consider that the jubilee is near, you'll say, "What's the use? I'm content to go on as I am, for the Lord's coming is at hand, and when He comes all will be mine."

May the Lord help us to remember that the coming of the Lord is not something that we may put away off into the dim and distant future, but something that we need to count upon right now. But suppose He doesn't come? Well if He doesn't come, then the very fact that that is so, will mean blessing to you now, and later when He does come you will be rewarded for having looked for His coming. I want to leave that scripture with you and ask you to estimate thereby the true value of the things of earth, the joys of the world. That which you go after, value it according to the nearness or remoteness of the Lord's coming, and remember if you make the Lord's coming remote, you'll pay a high price for the things of time.

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".

(2 Cor. 13:14).

Second, "And the love of God." This is the next thread running through the epistle. Chapter 9 closes with "Thanks be unto God for His unspeakable gift." Surely the Apostle had in mind and heart that which is spoken of in John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." This wonderful outburst of thanksgiving from the heart of Paul is the conclusion of a chapter on the subject of giving. God loved and He gave, and this found a response in the heart of those to whom he was writing in that "they first gave their own selves to the Lord, and unto us by the will of God" 2 Cor. 8:5 and 6 and in connection with this grace of giving he says in Chap. 9:7 "God loveth a cheerful giver." When there is love to the Lord it will be manifested in sowing bountifully which results always in reaping bountifully. The heart will purpose and the giving will not be grudgingly nor of necessity,—that is, wishing you had not given after you had been squeezed into doing it. There is one kind of people that God is especially in love with! "God loveth a cheerful giver."

“There was a man they called him mad,
The more he gave, the more he had.”

This principle is true in all things. We often hear the Lord's people mourning over seeing so few souls saved in this day. Are there not causes for this dearth? One of them beyond question is we know so little of going forth weeping, bearing precious seed, and, as a result there is very little coming again with rejoicing, bringing the sheaves with us, (Ps. 126:6). In Gen. 4:7 Joseph, who is a picture of our Lord Jesus Christ, and who had been sent before to preserve life (Gen. 45:5), and had saved their lives, (Chap. 47:25), became possessor of their money and their cattle their bodies and their lands, (verses 14-16-18 and 19) They could say “nought that I have mine own I call”. After purchasing all he said unto the people “Behold I have bought you this day and your lands for Pharaoh; lo here is seed for you and ye shall sow the land” (vs. 23). Our field is the world, the seed is the word of God, let us therefore sow bountifully. That is the kind of people God loves.

A tract distributor many years ago, while hurrying down a country road to catch a train, saw an old man deposit a parcel under a tree and go over to hoe vegetables in the field. The tract distributor, as he passed, hurriedly pushed a tract into the folds of the parcel. When the old man came to get his lunch and found the tract, not having seen the one who put it there, he concluded God must have done it. He read the tract and was saved. Ten years later the man who put the tract there met this old man who was dying in a hospital and heard from his lips how God had saved him in reading that tract. Let us ever remember, “If we sow bountifully we shall reap bountifully” and “God loveth a cheerful giver.” In Matt. 13:25 we read “While men slept, the enemy sowed tares.” It would seem that in these the very closing days of the church's history, while we the Lord's people are asleep as to our privileges; the people of the world, energized by Satan, are unusually active, and all kinds of error are being broadcast, so that unwary souls are being deceived and are perishing as a result.

To illustrate this consider what was brought before our notice in connection with the remarkable progress made by Socialism in the City of Milwaukee, Wisconsin. Today this industrial center is completely under Socialistic government. One of the leading officials was asked what was the secret of their progress. His reply was “For a number of years every Sunday morning at the break of day an organization of several hundred of our

young men put our literature into the Sunday papers lying at people's doors and this literature the people read and absorb. That is the secret of our success." How this should speak to us who are Christians! The Lord Jesus said "The children of this world are in their generation, wiser than the children of light", (Luke 16:8). They are active while the children of God are sleeping. To overcome this may not only the Grace of the Lord Jesus Christ, but may the Love of God be with us all.

A Fourfold View of the Assembly

John Monypenny

(Continued from January number)

The next phase of the fourfold view is "*God's husbandry*" (tilled land or cultivated field 1 Cor. 3:9). A true assembly is a fruit bearing portion for God. The planting and the watering (verses 6,7,8) are in connection with this. Paul planted, through Gospel labor, the company at Corinth; Apollos watered; but God gave the increase. By the way let us individually inquire, "Am I a true planting of the Lord"? (Isaiah 61:3). We dare not forget the solemn declaration, "Every plant which My Heavenly Father hath not planted shall be rooted up" (Matt. 15:13).

Precious fellowship existed between Paul the planter, and Apollos the waterer. Neither one is "anything but God that giveth the increase". What self-effacing, God-honouring attitude and condition! Surely these beloved men present a precious example for every planter and waterer now! And we are pointed to the Judgment Seat of Christ in verse 8 where each planter and waterer then, and now, shall receive his own reward according to his own labor.

As we thus consider the assembly as God's "tilled land" let us remember the *striking simile* used in Genesis 27:27, and let us earnestly pray that the assembly with which we individually are connected (and all others also) may have "the smell of a field which the Lord hath blessed".

In verse 9 of 1 Cor. 3 two figures are named together, "God's husbandry," and "God's building." The first as we have seen relates to the planting and watering of the previous verses—the other—"God's building" (the third phase of the picture) is opened up in the following verses, (10-15). These speak of the responsibility of the builders. Who are the builders? It is often said that every believer is a builder, in view of the

Judgment Seat of Christ. This is quite true—all are building daily, and the great testing Day is coming. But this passage primarily deals directly with the responsibility of builders in a Scripturally gathered assembly. Paul as a wise master builder had laid the foundation of the Corinthian Assembly. His Gospel preaching had led many unsaved in Corinth to Christ, and he had instructed them to gather together as owning the precious Name alone, and as bowing to the authority of that blessed One, individually and collectively. Let us ask, is this Divine One, *our foundation* and *our only foundation* in our Church fellowship? Are we allowing any other name to usurp, or in any degree rank with His? If so we are not building upon *the true foundation* of a Scriptural Assembly.

“Let names, and sects, and parties fall
And *Jesus Christ* be all in all”.

Paul in this case was a wise master builder—but the builders—who are they? In Acts 4:8-11 Peter said, “Ye rulers of the people and elders of Israel . . . this is the stone which was set at nought of you builders.” Leaders amongst saints now are builders—those who feed and care for and guide the people of God in assemblies—and included also, we have no doubt, are those who go from place to place ministering the Word of the Lord. It has been truly said that the builders are responsible, concerning *the doctrines* taught in the assembly, *the persons* who are brought in, and *the practices* individually and unitedly of that redeemed company. A *real leader* (or builder) is one into whose heart “God hath *put the same earnest care* for the saints,” (2 Cor. 8:16). Some get a place amongst believers because of social position, or of wealth, while perhaps having *no real heart* for God’s sheep and lambs, but desiring merely the honor of being higher than others. Let such remember the solemn words—“For whosoever exalteth himself shall be abased.” (Luke 14:11). We have often heard it remarked: “An Assembly is what its leaders make it.” *Spiritual leaders* will make a *Spiritual assembly*. “Let every man take heed how he buildeth thereupon”. “The fire” (the searching holiness of Him whose eyes are as a flame of fire, Rev. 2:18,23) “shall try every man’s work of *what sort it is*”. “Wood, hay, stubble,” are great in *quantity* compared with “gold, silver, precious stones” but at the searching Judgment Seat mere quantity will not count. Only that which is of proper *quality* (according to the Scriptures) will survive the test. What a tremendous amount of building quantity in Christendom today will only be ready fuel for the fire!

Let us beware brethren in our service for Him, lest we also build up a pile which will end in ashes. This passage, 1 Cor. 3:10-15 is deeply solemn. May it be ours to "hear counsel and receive instruction that we may be wise (and not fools) in our latter end" (Prov. 19:20).

"Imperative Christianity"

An exposition of Colossians, chapter three

James Gunn, Jr.

The analysis of this chapter presents many difficulties, but there appear to be at least five distinct divisions, each having one common theme—practical Christianity—and each division dealing with a different aspect of that important subject.

These divisions centre around four imperative statements which in turn are followed by four special reasons. They are as follows:

1. Verse 2 to verse 4 — The statement: "Set your affection on things above." The reason: "For ye are dead, and your life is hid with Christ in God."

2. Verse 5 to verse 8 — The statement: "Mortify therefore your members." The reason: "For which things' sake the wrath of God cometh upon the children of disobedience."

3. Verse 9 to verse 11 — The statement: "Lie not one to another." The reason: "Since ye have put off the old man and have put on the new."

4. Verse 12 to verse 17 — The statement: "Put on therefore . . ." etc. The reason: "Even as Christ . . ."

5. The remainder of the chapter applies these principles to the different human relationships in life.

It will be noticed that these four dividing statements carry with them their own aspect of practical Christianity. The first one governs our secret life, the second our actions, the third our words and the fourth our motives.

From but a simple examination of this chapter we learn that it is imperative upon those who are Christ's to practice Christianity in every department in life. Every recess in the heart and every moment in life should be filled full with vital Christianity and godliness.

In our detailed study of this chapter we shall commence with:
OUR SECRET LIFE

"Set your affection on things above" is an imperative statement made because "ye are dead", that is, dead to the world, separated from it by union with a crucified Christ; "and your

life is hid" (secreted away, concealed) "with Christ in God." The world sees not my true life, therefore it should not share my true love. My life, which is Christ, is my treasure; where my treasure is, there my heart should also be.

It would be well for us to look at three leading features in this division: Our Lord, our Life and our Love.

(a) Our Lord—In chapter 2 verse 20, we see Christ in His death. In chapter 3, verse one, we have our Lord among the things which are above. This phrase "things above" is found in the original of John 8:23, "Ye are from beneath while I am from the things above". According to John's gospel He leaves the things above and comes to earth, but in Colossians 3:1 He leaves the earth and returns to the things above. One is Christ in His incarnation; the other is Christ in His exaltation. In chapter 3:4 we have Christ in His second advent revealed in all His glory.

Christ in His death sets me, the captive of sin, self, the law and the world, free. Christ in His resurrection and ascension makes my life secure and hidden from all enemies. Christ in His glory displays me before the entire universe as His in perfect standing and glory.

(b) Our Life—This is a present possession because in verse 3 we read "your life" and in verse 4, "our life". Our Life is also a mighty person, for we read "Christ our life". The believer's life, which through faith he possesses, is nothing less than Christ. All that Christ is, our life is. He is divine; our life is divine. He is eternal; our life is eternal. He is immutable; so also is our life.

It is a secure life. "Our life is hid with Christ in God." Here our life is made sure by a double guard, Christ and God. This seems to be parallel to John 10:28-30.

This life is also concealed, for in the word "hid" there lies a double meaning; first that of security and second, that of concealment. The emphasis is upon the latter. As the world sees Christ no more, so it sees not nor understands the true life of the believer, and it is impossible for it to do so until that concealed life is revealed with Him in glory. Does this not explain why the Christian is such an enigma to the world?

(c) Our Love—Since our Lord has done so much for us and means so much to us, and since our life is secure in Him and with Him, surely all our love should be for Him. "Set your affection (mind) on things above." The word rendered affection here is found again in Titus 3:8, and is rendered "be

careful". The idea is, we should be full of care for the things above, having little or no care, comparatively speaking, for those of earth.

Our Lord and our Life are in heaven. May the grace be daily given us to centre all our heart's affection there as well. That we have failed there is no doubt, but notwithstanding this let us press onward and upward, for Christ is altogether worthy of our all.

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine
Demands my heart, my life, my all."

Conquered by love

D. L. Moody

In the little country district where I went to school there were two parties. One party said that boys could not possibly be controlled without the cane, and they hired a schoolmaster who acted on their plan: the other party said they could be controlled by love. The struggle continued until, on one election day, the first party was put out, and the other ruled in their stead. I happened to be at the school at that time, and we said to each other that we were going to have a grand time that winter. There would be no more corporal punishment: we were going to be ruled by love.

The new teacher was a lady, and she opened the school with prayer. We hadn't seen that done before, and we were impressed, especially when she prayed that she might have grace and strength to rule the school by love. The school went on for several weeks, and we saw no rattan.

I was one of the first to break the rules of the school. The teacher asked me to stay behind. I thought the cane was coming out again, and I was in a fighting mood. She took me alone. She sat down and began to talk to me kindly. That was worse than the cane. I did not like it.

She said: "I have made up my mind that if I cannot control the school by love, I will give it up. I will have no punishment. If you love me, try to keep the rules of the school."

I felt something right here in my throat, and I never gave her any more trouble. She just put me under grace. And that is what God does. "God is love. and we have known and believed the love that God hath unto us."

“The Wind blows where it wills”

Edwin Adams, London, England.

Although we live in a day of wonderful mechanical contrivances, the child of God can never lose sight of the wonders, infinitely vaster, with which the Creator has filled our “mysterious universe.” The beauties of nature are not modern, but the believer, at all events will always take pleasure in the rainbow and “the wind on the heath.”

Our Lord took up the common things of life and made them the vehicles of spiritual truth. He said to Nicodemus, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.” Many thoughts are here suggested, including the universality, the mysteriousness, and the variety of the operations of the Holy Spirit, the “Executive of the Godhead.”

When the earth was to be prepared as man’s home, the process of reconstruction began when “the Spirit of God moved upon the face of the waters.” And ever since that special work was completed He has been continually acting in the world, sustaining and renewing His creation. “In Him we live, and move, and have our being.” The Spirit of the living God permanently pervades His universe; and He is “close to each of us.”

The Spirit’s highest work is done through the highest truth which He has made known, the full revelation of God’s character and redemption in Christ. He is our Regenerator and the Author of all victory over sin, of every Christian grace of every effectual prayer, of all power for witness, of all fruitful service.

There is the element of mystery in the movements of the wind: “you never know where it has come from or where it goes.” Winds arise unexpectedly, and change as unexpectedly; The weather forecasts are always open to doubt, and often prove incorrect.

The Spirit’s work in the regeneration of the soul is mysterious. In all revivals there is the unknown factor. Why some countries have much more Gospel light than others; why some ministries seem far more blessed than others equally faithful—these and similar questions can perhaps be answered up to a point, but a full explanation is not possible. There must of necessity be the mysterious and unknowable element when the Eternal Spirit acts upon finite and sinful human beings restricted by the limitations of this world.

A storm at sea or on land is always awe-inspiring. The wind which, at times, is hardly strong enough to rustle the leaves of

the aspen, at other times raises mountainous waves, uproots the stalwart oak, and even overthrows human habitations.

“Powerful as the wind” the Spirit came upon the prophets, who spoke the Divine messages as they were borne along or impelled by Him. It was the power of Christ through His Spirit that bent and broke the stubborn spirit of Saul of Tarsus, and converted the headstrong, overbearing persecutor into the most devoted servant of the Gospel and the pattern of submission to the Lord.

The wind is nature’s breath, and is an instrument of health in driving away the smoke of towns and the unwholesome vapors of low-lying country places. We have all felt the better for a fresh breeze at the close of a sultry day.

It is the Spirit of purity and grace Who makes the sinner hate his sin and long for holiness. The Heavenly Wind cleanses away the morbid doubts and fears, the selfishness and the worldliness, that depress and defile the soul.

God’s free and active Spirit revives, liberates and energises the spirit of man. In the presence of eternal realities the human spirit trembles and shrinks, or else is torpid and unmoved. The Divine Spirit arouses us from our native slumber, and pours new life and vigor into the “inner man.” He graciously revives the drooping heart, and replaces stagnation and slackness by swift movement and healthy enthusiasm.

And as the wind removes the mists that veil the landscape, so that little by little, or it may be suddenly, the entire scene lies open to the view, so the Spirit of Truth reveals spiritual things to us. He interprets the word. He is the Administrator and the only effectual Teacher of the things of Christ.

As is noticed by the writer of Ecclesiastes, a special feature of the wind is the variety of its activities. Its direction frequently changes. It may blow evenly or in gusts. It may be hot or cold, dry or damp. And in swiftness and strength it ranges from the soft zephyr to the raging hurricane.

As the gale bears along among the branches and leaves of the pine, the beech, the willow, each tree contributes its own quality of sound. The same air moves in the flute, the cornet and the horn, but different music is produced. And the operations of the Divine Breath are as varied as the voices of the wind. The wonderful variety in the contents and styles of the Scriptures was the result of the same Spirit using men of different temperaments, training and positions, and for different purposes.

The new birth exhibits the same principle. Although in each person regenerated by the Spirit the twofold essential of repentance and faith is always present, yet no two conversions are the same in all their associated circumstances. And how different is the blending of moral and spiritual qualities in God's children, and how varied are their ministries.

God usually gives us the sort of spiritual experience we seek after, but we cannot demand a coveted type of experience, for He has given us a full Christ, and it is to Christ that the Holy Spirit calls attention. Let us therefore go on as the Lord leads us.

The Unequal Yoke in Marriage

Brownlow North

(Continued from January number)

Where are the ten tribes of Israel now? Perished from off the land which the Lord their God had given them. Where is the tribe of Judah? Perished from off the land which the Lord their God had given them. Doubtless they will both be brought back, for the mouth of the Lord hath spoken it, but as yet the ten tribes never have been. The tribe of Judah was: God sent them captive to Babylon for seventy years, and then mercifully brought them back again.

At the end of seventy years a large company of Jews, taking advantage of a proclamation made by Cyrus, returned to Jerusalem, rebuilt and dedicated the temple, and kept the passover. Surely these had had a lesson. Having experienced both the justice and mercy of God, they will surely now keep His commandments, and continue according to this their good beginning. So we should have thought; and so they did, until they were tempted. But then they fell,—fell again into sin, and that the very sin which from the days of Solomon to the close of the Old Testament history, is shown to have been at the root of all the wickedness of the Jews. Some professing Christian parents, and some professing Christian children, will tell you that these marriages are not sin, but if this is true, then Ezra was not taught of God. But they are sin, and sin by which Satan in this present day, as he has done in all ages, is destroying multitudes on multitudes of souls.

Two long chapters close the book of Ezra. Read them. My space will not let me do more than make some extracts. Ezra had just arrived from Babylon, his heart full of love to God and to his brethren; he found the temple repaired, and its worship conducted with apparent piety, as we often see it in the

present day, and doubtless his heart rejoiced within him; but how was his joy turned to grief and mourning, when there came to him those who told him "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands . . . for they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands." (Ez. 9:1,2)

Now when Ezra heard this did he say it was no sin, or did he even in consideration of their having builded and dedicated the temple, and kept the passover, treat it as if it was what the world calls a venial, or light matter? Judge for yourself, by what he said and did. "When I heard this thing," says Ezra, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. . . . And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell on my knees and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face . . . and now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape . . . and give us a little reviving . . . And now, O our God, what shall we say after this? For we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land . . . Now therefore give not you daughters to their sons, neither take their daughters unto your sons . . . And after all that is come upon us for our evil deeds . . . should we again break Thy commandments, and join in affinity with the people of these abominations? . . . O Lord God of Israel, Thou art righteous . . . behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this."

It is easy to see from this prayer how deeply these marriages affected the holy Ezra, and what confession and humiliation he thought such sin demanded. Read the 10th of Ezra, and you will see what action he thought necessary. He never rested till he made Israel put away their sin; and to the shame of the chief transgressors as long as the world shall stand, he has handed down to us their very names.

“What Think Ye of Christ?”
Professor Bettex

CHRIST WAS THE PERFECT MAN

Our Lord Jesus Christ was never changeable. The most amiable person has moments of vexation, seasons in which he hurts his best friends, occasions when it is not very pleasant to be with him, and when it is much better to leave him alone. But Christ had no such moods, was never ill-tempered, never betrayed impatience. No matter at what time His disciples resorted to Him, they found His look, though penetrating, was always mild and loving, earnest yet kindly, and He was ever ready to give an answer to their questions. The most gentle and the greatest of men, one who is richly endowed with knowledge and all kinds of genius, yet has his periods of weakness and meanness, trivial perhaps and in the eyes of many not even worth mentioning, but sufficient to justify the true saying that, “No man is great in the eyes of his valet de chambre.” Even the best of men assume a certain role, and try to regulate their lives to fit in with the part they try to act before the eyes of men, saying and doing this and that, not because they are this and that, but because they want their words and ways to agree with what they profess: but in spite of all their care they again and again fall out of the role and show themselves to be merely men in whom are found all kinds of inconsistencies that do not fit the title and position, political or clerical that they have assumed. But in the case of the Lord Jesus Christ it was not possible that He should fall out of His role for He did not play any part. He did not need to *pose* as a great and a holy man, or even as the Son of God, because He *was* great and holy and He *was* the Son of God. Thereupon there was never a word or a look, never even a gesture in His whole bearing and walk that was not in harmony with His holy character and that would have given men the impression that it would have been better if it had been different. Whether He said, “I came not to be ministered unto but to minister”, or whether in all quietness and majesty He uttered the word: “Ye call me Lord and Master, and ye do well, for such I am,” His listeners never had the slightest impression that He was on the one hand assuming a false humility, or on the other that He was exalting Himself and thus guilty of self-conceit. What man could accuse Him of either of these? He was what He said, and He was that entirely, absolute and complete. Every one who heard Him could feel in his heart that it was so, and could testify “Thou speakest the truth. Thou art the truth!”

The Humanity of Christ

We shall not consider it necessary to occupy space in quoting passages of Scripture in proof of the humanity of the Lord Jesus Christ for in the present day such a theme is not, like the question of His Deity, a disputed or controverted one—it is not a keenly contested question in polemics, demanding that we sift scripture by scripture, text by text, in vindicating and defending it. Assuming its truth, let us proceed to offer a few general remarks on the nature of that humanity which our adorable Redeemer took into union with His Godhead.

First: it was a *real* Humanity. Notwithstanding what has just been said as to the general acceptance in the present day of orthodox views upon the subject of this great Christian doctrine the reader may doubtless be aware, that one of the earliest phases of unbelief, and one of the forms of error which the Apostle John was called especially to combat, was a denial of the true assumption by our Lord Jesus Christ of the nature of man. “Many deceivers,” says John, “are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” They regarded his Incarnation as a mere phantom or illusion; that His sufferings were not real but only apparent; because His Godhead-nature made the endurance of agony impossible. Their conception of His sufferings seemed to have resembled the impression produced in gazing on the desert mirage—a seeming reality though it be no more than an optical deception. But the language of the inspired writer is implicit and incontrovertible: “The Word was made flesh and dwelt (tented or tabernacled) among us.” He pitched His tent like a Pilgrim in the midst of human encampments; and it was beneath the curtains, so to speak, of a true Humanity, that Deity in His Godhead-nature resided. With one notable exception to which we shall presently allude, His tent was exposed, like the others which surrounded it, to all the violence of the moral elements. “He *suffered*, being tempted. (Heb. 2:18). “Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same” (Heb. 2:14) “He *bare* our sins” (not by simulating sufferings which He did not really endure)—“He bare our sins in His own body on the tree” (1 Pet. 2:24).

In speaking, however, of the Saviour’s real humanity, we must be careful to avoid another heresy of the early days, and to maintain the distinction of the two natures. There was no conversion of either of these into the other. The Godhead

was not merged in the humanity, neither was the humanity blended with the Godhead. There was no alteration of the Divinity in its appropriation of the veil of flesh: neither was the human element transmuted by its union with supreme Godhead. "He was God in all that was Godlike, and man in all that was manlike." In a word He was the infinite Jehovah; and yet, in distinction of nature, the Kinsman, in the unity of an all-glorious Person. In the words of *Owen*: "Each nature doth preserve its own natural essential properties, entirely in itself: without mixture, without composition, or confusion. The deity is not made the humanity, nor, on the contrary, the nature of the Man Christ Jesus is not deified. His humanity is exalted in a fulness of all divine perfection, ineffably above the glory of angels and men. It hath communications from God in glorious light, love, and power ineffably above them all: but it is still a creature."

It is unnecessary for us to dwell on the evidences borne in our Lord's earthly history as to the reality of His human soul. Going back in reverential thought to the secluded home at Nazareth, we see, both in His physical and mental development, accordance with the ordinary laws and conditions of our nature. *Mentally*, we see Him "subject to His parents", "advancing in wisdom." *Physically*, we see Him "growing in stature," progressing from the dependency of infancy and childhood to matured youth; ay, and in order that even in this respect He might fulfil all righteousness, we see Him paying by His daily toil the penalty of the original curse: "In the sweat of thy brow thou shalt eat bread." It is indeed a wondrous thought, and one which must forever dissociate humble labor from dishonor or disgrace, that in union with the infinite, incomprehensible nature of Him Who planned the worlds—Who of old, from everlasting, set rule and compassion on the face of the deep, meting out the heavens with the span of His hand, and "without Whom was not anything made that was made"—yet might be seen the lowly Son of the lowly Mary, busied at His reputed father's bench in a peasant's cottage—shaping the instruments of husbandry—the drops of labor falling from His forehead! There is a well-known authentic instance of an earthly monarch (Peter the Great of Russia), entering under the disguise of a craftsman into a dock-yard; laying aside, for the time being, royal attire for the artisan's garb. But what was that? It was only the dimmest shadowy type of this mystery of Incarnate Love—of Him, Who though in the form of God, and thinking it not robbery to be equal with God, yet made Himself of no reputa-

tion, and took upon Him the form of a Servant of servants! And through all the incidents of His earthly life, may His veritable humanity be traced. Take one example—His “creaturely dependence” on God, as manifested in His habitual recourse to prayer. We see Him rising “a great while before day” and resorting alone to the depths of some grove on Olivet, or to the solitude of the more secluded mountain retreats above Bethsaida and Capernaum—there pouring out His soul, now in calm thankfulness and praise, now in strong crying and tears, into the ears of His Father in heaven; and finally, with the same breath of supplication, commending into that Father’s hands His departing spirit.

Let us rejoice, therefore, in the testimony afforded in the life and ministry of our beloved Lord, to His real assumption of our nature. “In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest.” In our sorrows, we can think, He sorrowed. In our temptations, we can think, He was tempted. In our tears, we can think, “Jesus wept”. In the anticipation of our very death-hour, we can think, Jesus died!

“In every pang that rends the heart,
The Man of Sorrows had a part.”

J.R.M.

Lessons from Ezekiel’s Temple

CHRISTIAN HOLINESS

Can we wonder at the measurements of the one enclosure after another shown to the prophet of old when we see that it was the dwelling place of God which was thus guarded and hallowed, only holy because He made it the place of His throne, and the place of the soles of His feet?

And is it not true that we fail to grasp the meaning of Christian holiness because we have been working it out from an idea we form of moral goodness instead of tracing it back to solid and certain facts connected with the presence of God?

Is it true that Christ died for my sins, and so bought me with an immeasurable price? Is it true that God gave me the eternal life that is in His Son—breathed into the first believers actually and sensibly on the day of His resurrection? Is it true that God, the Holy Ghost, came down from heaven and baptized all who believed into the One Body of Christ? So that henceforth the believer is an actual member of Christ, Who is the Head. Is it true that He came to dwell in the Church,

and in the body of the believer? Have these things really happened, or are they only a mystical way of expressing some vague truths?

If they have happened, the believer is absolutely and eternally holy, and what has been called "progressive sanctification" is but a progress in realizing and acting upon these glorious and solemn facts. This *realization* is no doubt progressive, therefore a believer will cast aside one piece of worldly conformity after another, understanding better what is due to the presence of God Himself. But this progress must necessarily arise from an increasing knowledge of the holiness of God.

Low thoughts of Christ are not only a hindrance to progress but they are the road that leads to incredible self-satisfaction and self-righteousness. To imagine Christ to be such an one as I am, the next step is to imagine that I am such as He is. And there, necessarily, all desire for progress must stop.

Such is what has been discussed among Christians under the extremely unfit name of "Perfectionism." It is but a sure method of being satisfied with the Imperfect, because the Perfect has been lost sight of. Christ has been lowered to the level of the thoughts of man.

Let us realize the tremendous fact that we, if believers, are members of Him Who, as Man, is absolutely holy, harmless, undefiled, and separate from sinners; and that we are also, not in figure but in fact, the dwelling-place of God. A dwelling-place, a temple, holy because He has consecrated it to Himself, set it apart wholly and eternally to be His and His only: holy because He inhabits it now and for ever. Has this thought ever dawned upon those well-meaning Christians who talk of consecrating themselves to God? Can we consecrate to Him that which *He* has already consecrated, that which is His and not our own? Were a child, who is living in his father's house, to tell us "Henceforth I mean to consecrate this house to my father," should we not say that it is a denial of his father's rights, and of facts as they exist?

Thus in Lev. 27:26 is the worshiper forbidden to hallow the firstling to the Lord. "The firstling of the beasts, which should be the Lord's firstling, *no man shall sanctify it*; whether it be ox or sheep, *it is the Lord's.*"

Shall we not thank and praise Him that He has Himself consecrated the believer, spirit, soul, and body, to be His—His eternal dwelling place? Do we believe it? Has not Christ said, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our

abode with him."?

Is it, then, strange that the Lord has said to His own, "Wherefore come out from among them" (from the unbelieving) "and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty." And "having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Perfecting holiness, because by works is faith made perfect or completed: as the tree with its ripe fruit is the perfected tree, so by personal purity would the Lord have us to give proof of the holiness of our consecration—a consecration carried out and owned in word and deed.

But it is not a holiness acquired by the bearing of fruit; on the contrary, no fruit can be borne on the tree that is not already holy to the Lord, for grapes will not grow upon thorns, nor figs on thistles.

"We are bound to give thanks alway to God for you, brethren beloved of the Lord", said the Apostle Paul to the Thessalonian believers, "because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." It is thus the belief of the truth—it is not the belief of the fruits. "The Holy Spirit," it has been truly said, "cannot present to me the works which He has produced in me, as the object of my faith. He speaks to me of my faults, of my short-comings, but never of my good works. He produces them in me, but He hides them from me: for, if we think of it, it is but a more subtle self-righteousness. It is like the manna, which being kept produced worms. All is spoilt—it is no more faith in action; the Holy Spirit must always present to me *Christ*, that I may have peace." F. B.

It is well for the evangelist to bear in mind, on every fresh occasion of rising to preach, that those to whom he preaches are really ignorant of the gospel, and hence he should preach as though it were the very first time his audience had ever heard the message, and the first time he had ever delivered it.

A man whose heart is full of Christ, will be able to say—to say it without affectation, provided the work is done, provided Christ is glorified, provided souls are saved, provided the Lord's flock is cared for and fed—it matters nothing to me who does the work.

The Trial and Triumph of Faith

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

LOST SHEEP (Matt. 15:24).

“Sheep,”—first a word as to sheep, then as to “*lost sheep*.” I take no other reasons why the redeemed of the Lord are called sheep, than are obvious in Scripture. Sheep are passive creatures, and can do little for themselves,

1. Believers have not of themselves any more knowledge of the way of salvation than sheep, and so cannot walk, but as they are *taught* and *led*. “Teach me, O Lord.” (Psalm 119:33). “Lead me in thy truth.” (Psalm 25:5). Like a blind man holding out his hand to his guide, they say: “Lord, lead me in thy righteousness.” (Psalm 5:8). It is not common leading, but the leading of children learning to go by a hold. “When Ephraim was a child, I loved him.” (Hosea 11:1). “I taught Ephraim also to go, taking them by their arms;” 3. Leading may suppose some willingness; but we must be *drawn*: “No man can come to me, except the Father draw him,” (John 6:44). “Draw me, we will run after thee.” (Songs 1:4). 4. There is a word of special grace, which is more than teaching, leading, drawing; and that is, *Leaning*: “Who is this that cometh up from the wilderness, leaning upon her Beloved?” (Songs 8:5). 5. There is another word, yet more of special grace and that is *Bearing*: when the good shepherd hath found the lost sheep, “He layeth it on his shoulders with joy.” (Luke 15:5). “Hearken to me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me, from the womb and carried to the grey hairs:” (Isa. 46:3): So also, “God beareth them on eagles’ wings.” (Deut. 32:11). Grace, grace is a noble guide and tutor.

2. The life of sheep, is the most dependent life in the world: there are no such dependent creatures as sheep: all their happiness depends upon the goodness, care, and wisdom of their shepherd. Wolves, lions, leopards, need none to watch over them. Briers and thorns grow alone; the vine tree, the noble vine, is a tender thing, and must be supported. Christ must bear the weak and lambs in His bosom. (Isa. 40:11). The shepherd’s bosom and his legs are the legs of the weak lamb. Even the habit of grace is a creature, and no independent thing; in its creation, in its preservation, it dependeth on Christ: grace is as the new born bird; its life is the heat and warmness of the body, and wings of the mother-bird. It is like a chariot; though it have four wheels, yet it moveth only, as drawn by the

strength of horses outside of it.

3. Sheep are docile creatures. "My sheep hear my voice; I know them, and they follow me." (John 10:27). There is a matter of controversy with Papists, as to how we know the Scriptures to be the Word of God. There are two things here to be considered: one within, and another without. How knoweth the lamb its mother amongst a thousand of the flock? Natural instinct teacheth it. From what teacher or art is it, that the swallow buildeth its clay house and nest, and every bee knoweth its own cell and waxen house? By instinct. So the instinct of grace knoweth the voice of the Beloved amongst many voices, (Songs 2:8). And this discerning power is in the subject. There is another power in the object. Of many thousand millions of men, since the creation, not one, in figure and shape, is altogether like another; some visible difference there is: amongst many voices, no voice like man's tongue: amongst millions of tongues of men, every voice hath an audible difference in it, by which it is discerned from all other. To the new creature, there is in Christ's word some character, some sound of heaven, that is in no voice in the world, but in His only: in Christ as represented to a believer's eye of faith, there is a shape, and a stamp of divine majesty: no man knoweth it but the believer; and in heaven and earth Christ hath not one like Himself. Suppose there were an hundred counterfeit moons, or fancied suns in the heaven; the eye can discern the true moon, and the natural sun from them all. The eye knoweth white, not to be black nor green. Christ as offered to the eye of faith, stampeth on faith's eye, little images of Christ, so that the soul would dare go to death and to hell upon the fact that this, this only is Christ, and none other but He on'y.

God's Character Our Resting Place

In the Bible God has revealed Himself. In Christ He has done so most expressively. He has done so that there might be no mistake as to this on the part of man.

Christ's person is a revelation of God. Christ's work is a revelation of God. Christ's words are a revelation of God. He is in the Father, and the Father in Him. His words and works are the words and works of the Father. In the manger He shewed us God. In the synagogue of Nazareth He shewed us God. At Jacob's well He shewed us God. At the tomb of Lazarus He shewed us God. On Olivet, as He wept over Jerusalem He shewed us God. On the cross He shewed us God.

In the tomb He shewed us God. In His resurrection He shewed us God. If we say with Philip, "Shew us the Father, and it sufficeth us;" He answers, "Have I been so long time with you, and yet hast thou not known Me? He that hath seen Me hath seen the Father," (John 14:8,9). This God whom Christ reveals as the God of righteous grace and gracious righteousness, is the God with whom we have to do.

To know His character as thus interpreted to us by the Lord Jesus and His cross, is to have peace. It is into this knowledge of the Father that the Holy Spirit leads the soul whom He is conducting, by His almighty power, from darkness to light. For everything that we know of God we owe to this divine Teacher, this Interpreter, this "One among a thousand," (Job 33:23). But never let the sinner imagine that he is more willing to learn than the Spirit is to teach. Never let him say to himself, "I would fain know God. but I cannot of myself, and the Spirit will not teach me."

It is not enough for us to say to some dispirited one, It is your unbelief that is keeping you wretched; only believe and all is well. This is true; but it is only *general* truth; which, in many cases, is of no use, because it does not shew him how it applies to him. On this point he is often at fault; thinking that faith is some great work to be done, which he is to labour at with all his might, praying all the while to God to help him in doing this great work; and that unbelief is some evil principle, requiring to be uprooted before the gospel will be of any use to him.

But what is the real meaning of this faith and this unbelief?

In all unbelief there are these two things,—a good opinion of one's self, and a bad opinion of God. So long as these two things exist, it is impossible for an inquirer to find rest. His good opinion of himself makes him think it quite possible to win God's favour by His own religious performances; and his bad opinion of God makes him unwilling and afraid to put his case wholly into God's hands. The object of the Holy Spirit's work, in convincing of sin, is to alter the sinner's opinion of himself, and so to reduce his estimate of his own character, that he shall think of himself as God does, and so cease to suppose it possible that he can be justified by any excellency of his own. Having altered the sinner's good opinion of himself, the Spirit then alters his evil opinion of God, so as to make him see that the God with whom he has to do is really the God of all grace.

But the inquirer denies that he has a good opinion of himself, and owns himself a sinner. Now a man may *say* this; but really

to *know* it is something more than saying. Besides, he may be willing to take the name of a sinner to himself, in common with his fellow-men, and yet not at all own himself such a sinner as God says he is,—such a sinner as needs a whole Saviour to himself,—such a sinner as needs the cross, and blood, and righteousness of the Son of God. He may not have quite such a bad opinion of himself as to make him sensible that he can expect nothing from God on the score of personal goodness, or amendment of life, or devout observance of duty, or superiority to others. It takes a great deal to destroy a man's good opinion of himself; and even after he has lost his good opinion of his works, he retains his good opinion of his heart; and even after he has lost that, he holds fast his good opinion of his own religious duties, by means of which he hopes to make up for evil works and a bad heart. Nay, he hopes to be able so to act, and feel, and pray, as to lead God to entertain a good opinion of him, and receive him into favour.

All such efforts spring from thinking well of himself in some measure; and also from his thinking evil of God, as if He would not receive him as he is. If he knew himself as God does, he would no more resort to such efforts than he would think of walking up an Alpine precipice. How difficult it is to make a man think of himself as God does! What but the almightiness of the Divine Spirit can accomplish this?

But the inquirer also says that he has not a bad opinion of God. But has he such an opinion of Him as the Bible gives or the cross reveals? Has he such an opinion of Him as makes him feel quite safe in putting his soul into God's gracious hands, and trusting Him with its eternal keeping? If not, what is the extent or nature of his good opinion of God? The knowledge of God, which the cross supplies, ought to set all doubt aside, and make distrust appear in the most odious of aspects, as a wretched misrepresentation of God's character and a slander upon His gracious name.. Unbelief, then, is the belief of a lie and the rejection of the truth. It obliterates from the cross the gracious name of God, and inscribes another name, the name of an unknown god, in which there is no peace for the sinner and no rest for the weary.

Accept, then, the character of God as given in the gospel; read aright His blessed name as it is written upon the cross; take the simple interpretation given of His mind toward the ungodly, as you have it at length in the glad tidings of peace. Is not that enough? If that which God has made known of

Himself be not enough to allay your fears, nothing else will. The Holy Spirit will not give you peace irrespective of your views of God's character; that would be countenancing the worship of a false god instead of the true God revealed in the Bible. It is in connection with the truth concerning the true God, "the God of all grace," that the Spirit gives peace. It is the love of the true God that He sheds abroad in the heart.

The object of the Spirit's work is to make us acquainted with the true Jehovah; that in Him we may rest; not to produce in us certain feelings, the consciousness of which will make us think better of ourselves, and give us confidence toward God. That which He shews us of ourselves is only evil; that which He shews us of God is only good. He does not enable us to feel or to believe, in order that we may be comforted by our feeling or our faith. Even when working in us most powerfully He turns our eye away from His own work in us, to fix it on God, and His love in Christ Jesus our Lord. The substance of the gospel is the NAME of the great Jehovah, unfolded in and by Jesus Christ; the character of Him in whom we "live and move and having our being," as the "just God, yet the Saviour," (Isa. 45:21), the Justifier of the ungodly.

Inquiring one, turn your eye to the cross and see these two things,—the Crucifiers and the Crucified. See the Crucifiers, the haters of God and of His Son. They are yourself. Read in them your own character, and cease to think of making that a ground of peace. See the Crucified. It is God Himself; incarnate love. It is the God Who made you, suffering, dying for the ungodly. Can you suspect His grace? Can you cherish evil thoughts of Him? Can you ask anything farther to awaken in you the fullest and most unreserved confidence? Will you misinterpret that agony and death by saying either that they do not mean grace, or that the grace which they mean is not for you? Call to mind that which is written,—“Hereby perceive we the love of God, that He laid down his life for us,” (1 John 3:16). “Herein is LOVE, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” (1 John 4:10). —H. B.

Man fails, but God is faithful. Man forfeits everything, but God makes good all.

Faith brings God into the scene, and therefore it knows absolutely nothing of difficulties.

Israel and the Church*Dr. James H. Brookes*

THE HISTORY OF ISRAEL

No nation has ever had such a history, and no nation has ever had such historians. For about a thousand years the pen of inspiration kept the records, and hence for the first and only time there has been preserved a truthful narrative of events. During nearly the whole of this long period, the honest historians, honest because the Spirit of God dictated the words they should write, present a most humiliating picture of failure, unfaithfulness, and declension, on the part of the rulers, the leading men, and the people at large.

Abraham, the founder of the nation, and peerless in faith, resorts to a wretched subterfuge, that exposed his wife to shame, in order to shield himself from danger, and repeats the disgraceful trick. Isaac tells a similar falsehood about his own wife, and is described as weak in purpose and inefficient in action. Jacob is a swindler. Judah so vile, one does not like to read of his conduct aloud. Moses, the most distinguished legislator the world has known, becomes foolishly angry, disobeys God, and is not permitted to enter the promised land. Samson, the most renowned of their judges, falls an easy prey to the influence of a prostitute. David, the noblest and brightest of their kings, is guilty of adultery and of the murder of one of the most loyal and devoted of his soldiers and subjects. Solomon, the wisest of men, becomes the helpless victim of "outlandish women." Elijah, the bravest of prophets, flees in terror and despair when his life is threatened. Jeremiah curses the man who announced the tidings of his birth to his father. Think of Greek, Roman, German, French, English, or American historians recording such things about their heroes, philosophers, poets, and statesmen. The difference is, these other historians lie, and Jewish historians tell the truth.

But if the portraits they give us of the chief men are so blurred, the picture they draw of the nation in general is still more repulsive. Notwithstanding all the wonderful miracles God wrought in their behalf in Egypt, they could not trust Him when they reached the Red Sea, but fretted, and murmured, and repined, and wished to be back in slavery. Scarcely had they crossed the sea before they were complaining, and rebelling, and crying out against Moses, and making themselves a calf to worship, and acting as if it were their only purpose to show their contempt for God's authority, and their disbelief of

God's word. Thus it was through the forty years of wandering in the wilderness; and only two of the six hundred thousand men, who left the land of Egypt, were permitted to enter Canaan.

While Joshua lived, they seem to have behaved themselves somewhat better, but after his death they soon conformed to the ways of the surrounding Gentile and idolatrous nations, and an apostacy set in, from which they never recovered. There were intervals of return to God, under the heavy pressure of His afflicting hand, corresponding with modern revivals in the Christian church, but no treatment could effectually arrest the cancer of idolatry that began to eat its way into the very heart of Israel. The priesthood became corrupt, as we see in the conduct of Eli's sons, and then God introduced a new order of things, sending forth His prophets to entreat, to expostulate, to warn, to threaten; but it was all unavailing.

They clamored for a King, as they distinctly said, "that we also may be like all the nations," thus deliberately rejecting the government of Jehovah. Their votes were cast for Saul, who turned out badly, and although they attained a high degree of prosperity under the king that was after God's own heart, and during the early years of Solomon's reign, they speedily lost all they had gained, and fell into a worse condition than ever. When Rehoboam, the son of Solomon, ascended the throne the Kingdom was divided, never to be reunited until the second coming of Christ. Only two of the tribes, Judah and Benjamin, adhered to the house of David, and the other ten tribes established a rival and hostile kingdom under Jeroboam, who at the very beginning of his reign made two calves of gold, and said unto the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

From that time there was an almost unbroken succession of wicked and idolatrous Kings, and the people as a rule were persistently indifferent to all the commands of Jehovah. The end came at last in the utter destruction of the kingdom of Israel after a shameful existence of 250 years, when the king of Assyria led the ten tribes into captivity beyond the Euphrates, 720 B. C. The kingdom of Judah outlived its rival a little more than 120 years, but was finally overthrown by the King of Babylon, 588, B. C., when Jerusalem was taken, its temple and palaces burned, its walls levelled with the ground, and its inhabitants driven from their native land. All of this misery had been distinctly foretold in the days of Moses; and the

burden of the prophets was the terrible spiritual condition of both Judah and Israel, but they would not hearken, and hence they were left to eat the fruit of their own wilful disobedience.

The Lord complains through Jeremiah, "This thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers," (Jer. 7:23-26). By the prophet Zechariah He says, "they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not" Zech. 7.

These two may be taken as samples of all the prophets who, from Joel to Malachi, through a period of 400 years, embracing the entire history of the kingdoms of Judah and Israel, and the return of a feeble remnant from the Babylonian captivity, plead with the people in one unvarying tone of rebuke, reminding them of their sins, and urging them to repent. Thus whether the narrative touches the great men of the nation, or the nation itself, it is a story for the most part of base ingratitude, of presumptuous unbelief, of beastly insensibility, of defiant disobedience. Does any thoughtful person believe that a Jew wrote the Old Testament, or that men of any race gave us such a sketch of human nature, unless the hand that held the pen was directed by the Spirit of God? Just as these words were put on paper, a book was picked up for a moment, the work of one of the most popular historians of the day who, speaking of a prominent literary character, deliberately says, "nothing that he did required forgiveness, or even apology. No line ever fell from his pen which he could have wished unwritten when life was closing round him." Great indeed is the difference between inspired and uninspired writings.

Teaves from an old Diary
Notes of T. D. W. Muir's Labours in 1876

FOREST

Wednesday, July 12th, 1876. Beautiful weather. Brother Munro went down to Parkhill by the morning train. I joined him there at noon and we went together to Stratford. Had tea at brother Fraser's house and then drove to J. A. Stewart's. Found them all well and beginning at haying. Spent a fine evening there.

Thursday, July 13th. Very warm today. Drove to Shakespeare for the purpose of introducing brother Munro to the believers there. Went to Stratford at night. Made out my account for valise and signed it before a Commissioner, as the G. T. Ry. Co. are going to replace it by money.

HAMILTON

Friday, July 14th. Left Stratford for Hamilton this morning, Brother M. accompanying me. As the train was late we did not make connection at Caledonia so we hired a horse and buggy and got a boy to drive us to Hamilton where we arrived at 3 o'clock. Attended Bible Reading tonight.

Saturday, July 15th. Very warm this morning. Had tea at brother Fenton's house. Went home very tired. How blessed it will be in the glory where all is rest. Heard Dunlop and Hayhoe preach.

Sunday, July 16th. Warm again. Broke bread today with the believers. The presence of the Lord was very manifest. Attended the Bible Class in the afternoon and the gospel meeting in the evening on the street. It was a very blessed meeting. Quite a few followed up to the Hall. One young man professed to trust in Jesus. Praise God!

Monday, July 17th. Fine day. Had a fine meeting, small yet good. Oh, to wait on God. Brother John Ironside came down from Toronto tonight. Brother Fenton and I were the preachers on the street.

Tuesday, July 18th. Walked around with brethren Munro and Ironside showing them the city. Had a fine meeting tonight. The people stood very attentively and heard the word. Ironside and I preached. Brother Munro in the Hall. Praise God for He is good.

Wednesday, July 19th. Fine day. Brother Munro started for

Forest this morning. Grand meeting tonight on the street. Small inside.

Thursday, July 20th. Fine day. Good meeting on the street tonight.

Friday, July 21st. Went down to Dundas today with brethren Fenton and Ironside. Had a meeting with brother Mason on the "question." He could not support his position with God's word. Met brother Dunlop and Lord Cecil at Hamilton Station. After some conversation they turned from us.

Saturday, July 22nd. Received word through brother Fenton that Dunlop and Lord Cecil would hold a meeting at Mrs. Brown's house. We drove out and met them there but it was in vain for them to attempt to give God's Word for their position. They could not do it. . Fine meeting on the street tonight.

Sunday, July 23rd. Beautiful weather. Broke bread with the believers here. In the afternoon brother Ironside and I went to the cemetery and preached to an immense crowd of people. The word was in power. Largest meeting we have had yet on the street. Quite a few came up to the Hall. O God, save!

The New Birth is likened to Resurrection

Regeneration is like a resurrection. Resurrection is a great change. Go to the church-yard. Go where death shall one day carry you, whether you will or not. "Come," said the angels, "see the place where the Lord lay." Come, let us see the place where we ourselves shall lie, and look at man as we ourselves shall be. Take him in any of his stages of decay. Look at this compressed line of mold, that by its color marks itself out as different from the neighboring clay; it is black earth, and retains no apparent vestige of organization. What resemblance does it bear to a man? None. Yet gather it together and give it to the chemist; he analyzes it, and pronounces this dust to have been once a human creature. It may have been a beauty, who with alarm saw the roses fading on her cheek, and age tracing wrinkles on her ivory brow, and mixing in gray hairs with her raven locks. It may have been a beggar, who, tired of his cold and hungry pilgrimage, laid his head gladly in the lap of mother earth, and ended his weary wanderings here. It may have been a king, who was dragged from amid his guards to the tomb, and sullenly yielded to the sway of a monarch mightier than himself. Or, look here at these yellow relics of mortality which the grave-digger—familiar with his trade—

treats with such irreverent contempt. Look at these preachers of humility—at this moldering skull, the deserted palace of a soul, within which high intellect once sat enthroned—at those fleshless cheeks, once blooming with smiles and roses—at that skeleton hand, which may once have grasped the helm of public affairs, or swayed the passions of capricious multitudes, or in preaching the gospel held up the cross to the eyes of dying men—at those moldering limbs, which piety may have bent to God—and at these hollow sockets—where once glances of love have melted, and looks of fire have flashed.

Turning away your head with horror and humiliation, to think that you shall lie where they are—and be as they are—you say, Alas! what a change is there! Ah! but Faith steps forward, plants a triumphant foot on the black grave's edge, and silencing my fears, dispelling my gloom, and reconciling me to that lowly bed, she lifts her cheerful voice, and exclaims, True! but what a change shall be there! Looking through her eyes, I see the spell broken. I see that dust once more animate. And when the blast of the trumpet—penetrating the caves of the rocks, and felt down in the depths of ocean—pierces the ear of death in this dark, and cold, and lonely bed, where I have lowered a coffin, and left the dear form and sweet face of some loved one,—mortality shall rise in form immortal, more beautiful than love ever fancied, or poet sang. How great the change, when these moldering bones—which children look at with fear, and grown men with solemn sadness, shall rise instinct with life! Think of this handful of brown dust springing up into a form like that on which Adam gazed with mute astonishment, when for the first time he caught the image of himself mirrored in a glassy pool of Paradise; or better still, in a form such as, when awakening from his slumber, he saw with wondering, admiring eyes, in the lovely woman that lay by his side on their bed of love and flowers. And now, because the change which conversion works on the soul is also inexpressibly great, it borrows a name from that mighty change; *that* a resurrection of the body from the grave, *this*, a resurrection of the soul from sin. In this “we pass from death to life”—in this we are “created anew in Jesus Christ”. “We rise with Him,” says the Apostle, “to newness of life.”

—T. G.

Faith is the only thing that gives God His proper place; and, as a consequence, is the only thing that lifts the soul completely above the influence of surrounding circumstances, be they what they may.

The Life of Josiah Henson

CONDUCTING SLAVES TO CANADA

After I had tasted the blessings of freedom, my mind reverted to those who I knew were groaning in captivity, and I at once proceeded to take measures to free as many as I could. I thought that, by using exertion, numbers might make their escape as I did, if they had some practical advice how to proceed.

I was once attending a very large meeting at Fort Erie, at which a great many colored people were present. In the course of my preaching I tried to impress upon them the importance of the obligations they were under: first, to God for their deliverance; and then, secondly, to their fellow-men, to do all that was in their power to bring others out of bondage. In the congregation was a man named James Lightfoot, who was of a very active temperament, and had obtained his freedom by fleeing to Canada, but had never thought of liberating his family and friends until he heard me speaking, though he himself had been free for five years. However, that day the cause was brought home to his heart. When the service was concluded he begged to have an interview with me, to which I gladly acceded, and an arrangement was made for further conversation on the same subject one week from that time. He then informed me where he came from, also to whom he belonged; that he had left behind a father and mother, three sisters and four brothers; and that they lived on the Ohio River, not far from Maysville. He said that he had never seen his duty towards them to be so clear and unmistakeable as he did at that time, and confessed himself ready to cooperate in any measures that might be devised for their release. During the short period of his freedom he had accumulated some property, the whole of which, he stated, he would cheerfully devote to carrying out these measures: for he had not had any rest, night or day, since the meeting mentioned.

Seeing the agony of his heart, in behalf of his kindred, I consented to undertake the painful and dangerous task of endeavouring to free those whom he so much loved. I left my own family in the hands of none other save God, and commenced the journey alone, on foot, and travelled thus about four hundred miles. But the Lord furnished me with strength for the journey. I passed through the States of New York, Pennsylvania, and Ohio, and crossed the Ohio river into Kentucky, and ultimately found his friends at the place he had described.

I was an entire stranger to them, but I took with me a small token from their brother who was gone, which they at once re-

cognized. This was to let them know that he had gone to Canada, the land of freedom, and had now sent a friend to assist them in making their escape. This created no little excitement. But the parents had become so far advanced in years that they could not undertake the fatigue; his sisters had a number of children, and they could not travel; his four brothers and a nephew were young men, and sufficiently able for the journey, but the thought of leaving their father, and mother, and sisters, was too painful; and they also considered it unsafe to make the attempt then, for fear that the excitement and grief of their friends might betray them; so they declined going at that time, but promised that they would go in a year, if I would return for them.

To this I assented, and then went forty or fifty miles into the interior of Kentucky, having heard that there was a large party ready to attempt their escape, if they had a leader to direct their movements. I travelled by night, resting by day, and at length reached Bourbon County, the place where I expected to find these people. After a delay of about a week, spent in discussing plans, making arrangements, and other matters, I found that there were about thirty collected from different States, who were disposed to make the attempt. At length, on a Saturday night, we started. The agony of parting can be better conceived than described; as in their case, husbands were leaving their wives, mothers their children, and children their parents. This, at first sight, will appear strange, and even incredible; but, when we take into consideration the fact, that at any time they were liable to be separated by being sold to what are termed "nigger traders", and the probability that such an event would take place, it will, I think cease to excite any surprise.

We succeeded in crossing the Ohio River in safety, and arrived in Cincinnati the third night after our departure. Here we procured assistance: and, after stopping a short time to rest, we started for Richmond, Indiana. This is a town which had been settled by Quakers, and there we found friends indeed, who at once helped us on our way. After a difficult journey of two weeks, through the wilderness, we reached Toledo, Ohio, a town on the southwestern shore of Lake Erie, and there we took passage for Canada, which we reached in safety. I then went home to my family, taking with me some of this large party, the rest finding their friends scattered in other towns perfectly satisfied with being permitted to be the instrument of freeing such a number of my fellow-creatures.

“Tell ye your Children of it”

The Bible and the Priest

(From *Fifty years in the Church of Rome* by Father Chiniquy)

My father, Charles Chiniquy, was born in Quebec, and had studied in the Theological Seminary of that city, to prepare himself for the priesthood. But a few days before making his vows, having been the witness of a great iniquity in the high quarters of the church, he changed his mind, studied law, and became a notary.

Married to Reine Perrault he settled at first in Kamoraska, where I was born in 1809. About four or five years later my parents emigrated to Murray Bay. That place was then in its infancy, and no school had yet been established. My mother was, therefore, my first teacher.

Before leaving the Seminary of Quebec; my father had received from one of the Superiors, as a token of his esteem, a beautiful French and Latin Bible. That Bible was the first book, after the A. B. C, in which I was taught to read. My mother selected the chapters which she considered the most interesting for me: and I read them every day with the greatest attention and pleasure. I was even so much pleased with several chapters, that I read them over and over again till I knew them by heart.

When eight or nine years of age, I had learnt by heart the history of the creation and the fall of man; the deluge; the sacrifice of Isaac; the history of Moses; the plagues of Egypt; the sublime hymn of Moses after crossing the Red Sea; the history of Samson; the most interesting events of the life of David; several Psalms; all the speeches and parables of Christ; and the whole history of the sufferings and death of our Saviour as narrated by John.

I had two brothers, Louis and Achille; the first about four, the second about eight years younger than myself. When they were sleeping or playing together, how many delicious hours I have spent by my mother's side, in reading to her the sublime pages of the divine Book.

Sometimes she interrupted me to see if I understood what I read; and when my answers made her sure that I understood it, she used to kiss me and press me to her bosom as an expression of her joy.

One day while I was reading the history of the sufferings of the Saviour, my young heart was so much impressed that I could hardly enunciate the words, and my voice trembled. My mother,

perceiving my emotion, tried to say something on the love of Jesus for us, but she could not utter a word—her voice was suffocated by her sobs. She leaned her head on my forehead, and I felt two streams of tears falling from her eyes on my cheeks. I could not contain myself any longer.. I wept also: and my tears were mingled with hers. The holy Book fell from my hands, and I threw myself into my mother's arms.

No human words can express what was felt in her soul and in mine in that most blessed hour. No! I will never forget that solemn hour, when my mother's heart was perfectly blended with mine at the feet of our dying Saviour. There was a real perfume from heaven in those my mother's tears which were flowing upon me. It seemed then, as it does seem to me today, that there was a celestial harmony in the sound of her voice and in her sobs. Though more than half a century has passed since that solemn hour when Jesus, for the first time, revealed to me something of His suffering and of His love, my heart leaps with joy every time I think of it.

We lived some distance from the church, and the roads, in the rainy days, were very bad. On Sundays, the neighboring farmers, unable to go to church, were accustomed to gather at our house in the evening. Then my parents used to put me up on a large table in the midst of the assembly, and I delivered to those good people the most beautiful parts of the Old and New Testaments. The breathless attention, the applause of our guests, and the tears of joy, which my mother tried in vain to conceal, supported my strength and gave me the courage I needed to speak when so young before so many people. When my parents saw that I was growing tired, my mother, who had a fine voice, sang some of the beautiful French hymns with which her memory was filled.

Several times, when the fine weather allowed me to go to church with my parents, the farmers would take me into their buggies at the door of the church, and request me to give them some chapter of the gospel. With the most perfect attention they listened to the voice of the child, whom the good Master had chosen to give them the bread which comes from heaven. More than once, I remember, that when the bell called us to the church they expressed their regret that they could not hear more.

On one of the beautiful Spring days of 1818, when my father was writing in his office, and my mother was working with her needle, singing one of her favorite hymns, I was at the door,

playing and talking to a fine robin which I had so perfectly trained that he followed me wherever I went. All of a sudden I saw the priest coming near the gate. The sight of him sent a thrill of uneasiness through my whole frame. It was his first visit to our home.

I hastily ran to the door, and whispered to my parents, "The curate is coming." The last sound was hardly out of my lips when the Rev. Mr. Courtois was at the door, and my father, shaking hands with him, gave him a welcome.

His conversation was animated and interesting for the first quarter of an hour. It was a real pleasure to hear him. But of a sudden his countenance changed as if a dark cloud had come over his mind, and he stopped talking. My parents had kept themselves on a respectful reserve with the priest. They seemed to have no other mind but to listen to him. The silence which followed was exceedingly unpleasant for all the parties. It looked like a heavy hour which precedes a storm. At length the priest, addressing my father, said, "Mr. Chiniquy, is it true that you and your child read the Bible?"

"Yes, sir," was the quick reply, "my little boy and I read the Bible, and what is still better, he has learned by heart a great number of its most interesting chapters. If you will allow it, Mr. Curate, he will give you some of them."

"I did not come for that purpose," abruptly replied the priest; "but do you not know that you are forbidden by the holy Council of Trent to read the Bible in French?"

"It makes very little difference to me whether I read the Bible in French, Greek, or Latin" answered my father, "for I understand these languages equally well."

"But are you ignorant of the fact that you cannot allow your child to read the Bible?" replied the priest.

"My wife directs her own child in the reading of the Bible, and I cannot see that we commit any sin by continuing to do in the future what we have done till now in that matter."

"Mr. Chiniquy," rejoined the priest, "you have gone through a whole course of theology; you know the duties of a curate; you know it is my painful duty to come here get the Bible from you, and burn it."

My grandfather was a fearless Spanish sailor, and there was too much Spanish blood and pride in my father to hear such a sentence with patience in his own house. Quick as lightning he was on his feet. I pressed myself, trembling, near my mother, who trembled also.

At first I feared some very violent scene should occur: for my father's anger in that moment was really terrible.

But there was another thing which affected me, I feared lest the priest should lay hands on my dear Bible, which was just before him on the table: for it was mine as it had been given me the last year as a Christmas gift.

Fortunately my father had subdued himself after the first moment of his anger. He was pacing the room with a double-quick step; his lips were pale and trembling, and he was muttering between his teeth words which were unintelligible to any one of us.

The priest was closely watching all my father's movements; his hands were convulsively pressing his heavy cane; his face was giving the sure evidence of a too well-grounded terror; but since his last words he had remained as silent as a tomb.

At last, after having paced the room for a considerable time, my father suddenly stopped before the priest, and said, "Sir, is that all you have to say here?"

"Yes, sir," said the trembling priest.

"Well, sir," added my father, "you know the door by which you entered my house; please take the same door and go away quickly."

The priest went out immediately. I felt an inexpressible joy when I saw that my Bible was safe. I ran to my father's neck, kissed and thanked him for his victory. And to pay him, in my childish way, I jumped upon the large table and recited in my best style, the fight between David and Goliath. Of course, in my mind, my father was David, and the priest of Rome was Goliath whom the little stone from the brook had stricken down.

Thou knowest, O God, that it is to that Bible, read on my mother's knees, I owe by Thy infinite mercy, the knowledge of the truth today; that the Bible had sent to my young heart and intelligence, rays of light which all the sophisms and dark errors of Rome could never completely extinguish.

A Snowstorm and its Consequences

Some years ago five young men employed in different mercantile establishments had arranged between themselves to pass the Sunday at Richmond, and to dine together at a noted hotel in the place.

Sunday came, and the afternoon being beautiful December weather, they decided to go on foot. On the way, one of the

young men remembered that he had an important message to deliver at a house which was not on their route; so he asked his friends to go on without him, and to wait at a certain tavern where he could rejoin them.

He hastened to the house where he executed his commission, which did not take more than a few minutes, and then started again to rejoin his companions. In the meantime there had been a change of weather, and it had begun to snow, and the young man had to pursue his way, struggling with difficulty against a violent wind and the blinding snow, so that he was obliged to take shelter under the porch of a chapel near where he was passing.

He soon discovered that a gospel service was being held in the chapel that afternoon. The door-keeper, hearing someone outside, opened the door and pressed the young man to enter. At first he refused, but being strongly urged by the door-keeper to come in, at least out of shelter from the storm, he yielded in a half-hearted way, and took a seat as near the door as he could with the intention of slipping out the moment the storm had passed.

Just as he became seated, the preacher read his text in a clear and sonorous voice: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Is. 1:18).

His interest was at once awakened. The snow, blinding in its whiteness, from which he had just escaped, was presented forcibly to his mind, and he saw himself at the same time above the snow, covered with all his sins, which were as scarlet. The Spirit of God in connection with this providential circumstance applied the word to his soul, which he had heard in such an impressive way, and in it all we can see the merciful hand of God.

He was at once profoundly convinced of his sinful state. "White as snow;" and, "scarlet sins;" the words resounded unceasingly in his ears, and for some time he heard nothing more of what the preacher was saying. He trembled before a righteous and holy God, against whom he had until then sinned heedlessly all his life. In the anguish and distress of his soul he sighed: "O God have mercy upon me!"

At this moment the voice of the preacher again arrested his attention.

"My hearers," he said, "will ask me: How is it possible

that scarlet sins can be made as white as snow? To this question there is but one response. It is by the BLOOD OF THE LAMB. Thus in the Revelation it is said of those 'who have washed their robes, and made them white in the blood of the Lamb.' Nothing, absolutely nothing besides the blood of the Lamb can take away sin from before the eyes of God. 'When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.' (Ex. 12:13). 'For it is the blood that maketh an atonement for the soul.' (Lev. 17:11). Such was the proclamation made by Jehovah in the Old Testament. 'Without shedding of blood is no remission,' (Heb. 9:22), is the solemn declaration of the Spirit of God in the new testament."

Having shown most fully from scripture that in order to satisfy the claims of a righteous and holy God against a sinner, condemned on account of his sin, nothing less would avail than the death of the victim, of which death, the shed blood was the proof; then as this victim was the type of the Lord Jesus, taking upon the cross the place of the sinner under the wrath of God, the preacher closed his discourse by a fervent appeal to all those who heard him and were still in their sins, supplicating them to submit themselves at once to the merciful invitation of God: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow."

The meeting having ended, the young man left the room hurriedly, fearing that some one might speak to him, but not to rejoin his companions at Richmond. The snow fell incessantly as he took his way from the house; he, a sinner convicted and repentant, repeating to himself: "Sins like scarlet" . . . "White as snow" . . . "The blood of the Lamb."

After some days of profound distress of soul he found peace with God, a perfect peace, through believing in Jesus, Who for all who believe in Him has "made peace through the blood of His cross." (Col. 1:20). He learned that he was a child of God, simply "by faith in Christ Jesus." (Gal. 3:26), and he could say with perfect assurance: "The blood of Jesus Christ His Son cleanseth us from all sin." (1 Jno. 1:7).

Completely changed, having become a new man, he immediately confessed Christ with boldness among his companions, turning his back to the world, and he afterwards became a preacher of the gospel, well known and abundantly blessed.

I well remember the last time that I heard him preach, a little while before the Lord took him to be with Himself. It

was at Bristol in a crowded hall, and as he had frequently done before, he recounted the history of the snow-storm and his conversion, with all the striking details. Many souls were blessed that night, and one in particular remains engraven upon my memory.

It is that of a young man, overwhelmed by a profound sense of sin who had vainly sought for peace with God, through leading a pious life. He remained after the preaching, and when he was asked if he was saved, he replied in a tone of deep distress:

"No, but I would like to be."

"Then you do not know what it is to be 'as white as snow' in the presence of God?"

"Oh! no: I am still in my sins, which are as crimson."

"But do you not believe in Jesus and His precious blood?"

"Yes, yes; I believe all that."

"Then you cannot be any longer in your sins, for the word of God says in speaking of all those who believe in Jesus: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

With an expression of intense anxiety, he cried:

"Do you then say that all those who simply believe in Jesus are washed in His blood from all their sins, and are white as snow?"

"Yes, most certainly. Does not the apostle Paul say, that by Jesus is preached unto you the forgiveness of sins, and that by Him all that believe are justified? (Acts 13:38, 39). And that we are justified by His blood? (Rom. 5:9). All those who truly believe in Jesus can say: "To Him who loves us, and has washed us in His blood."

The Spirit of God caused the truth to shine suddenly in his heart, his face became radiant with joy, and he cried:

"Blessed be God! blessed be God! . . . I see, I see, . . . I am white as snow before Him by faith in the blood of the Lamb."

Thus delivered from the bondage of the law by the blood of Christ, he also became a witness of the grace of God toward lost sinners. Thus the consequences of that memorable snow storm spread more and more, at the same time as the precious history of "sins like crimson" made "white as snow" by faith in the "blood of the Lamb."

Faith brings in God, and, therefore, all is bright and easy. Unbelief, always shuts God out, and, therefore, all is dark and difficult.

The Alpha and Omega

Of the Father's Love begotten,
Ere the worlds began to be,
He, the Alpha and Omega,
He the source, the ending He
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore!

At His word the worlds were framèd:
He commanded; it was done;
Heaven and earth and depths of ocean,
In their three-fold order one;
All that grows beneath the shining
Of the moon and burning sun,
Evermore and evermore!

He is found in human fashion,
Death and sorrow here to know,
That the race of Adam's children,
Doomed by law to endless woe,
May not henceforth die and perish
In the dreadful gulf below,
Evermore and evermore!

He is here Whom seers in old time
Chanted of, while ages ran;
Whom the writings of the prophets
Promised since the world began:
Then foretold, now manifested,
To receive the praise of man,
Evermore and evermore!

Praise Him, O ye heaven of heavens!
Praise Him angels in the height!
Every power and every virtue,
Sing the praise of God aright:
Let no tongue of man be silent,
Let each heart and voice unite,
Evermore and evermore!

Christ, to Thee, with God the Father,
And, O Holy Ghost, to Thee,
Hymn and chant and high thanksgiving,
And unwearied praises be,
Honor, glory, and dominion,
And eternal victory,
Evermore and evermore!

—*Aurelius Clemens Prudentius* Born A. D. 348