

# Assembly Annals

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

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*May  
1937*

*HE hath said, I will never leave thee,  
nor forsake thee. So that WE may  
boldly say, The Lord is my helper,  
and I will not fear what man  
shall do unto me, Hebrews 13.5*

# Assembly Annals

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## The Word and the World

*"Feet swift to shed blood,"* (Rom. 3:15). Some years ago a prominent Frenchman visited this country with a cure-all for disease. It was embodied in a slogan: "Every day in every way I am getting better and better and better." Many professed to be wonderfully benefited by this auto-suggestion, but they went on dying all the same, among them the Frenchman himself, shortly after his return to France. "The world is getting better" is a Coueism we still hear frequently repeated, but it recently received a severe jolt at the hand of a Survey just completed by a number of American and European scholars, headed by Professor P. A. Sorokin of Harvard University. In the course of their research they analyzed 902 wars and 1615 internal political disturbances during the last 2500 years, and discovered that the first quarter of this century was "the bloodiest period in all history."—a finding in exact accordance with that word in the Scripture of truth that *"Evil men and seducers shall wax worse and worse"* (2 Tim. 3:13).

*"The Man of Sin shall be revealed. . . he as God sitteth in the temple of God, shewing himself that he is God."* (2 Thes. 2:4) At the time the Apostle wrote this, the Roman Emperors accepted divine honors and many Christians were martyred because they would not burn incense to the Emperor's image. The spread of the truth of God has so long done away with this form of idolatry that men today find it difficult to conceive a return to this blasphemous procedure. But the way is being paved for the acceptance of this almost unbelievable doctrine, for in Germany the modern paganist, Alfred Rosenberg, head of the department for ideological training of youth, declares that "it is quite human for Germans to yearn for a divinely graced personality" and hints that Adolf Hitler is this "personality", that Hitler is a German son of God. Of course Hitler is too small for such a role, but the mere suggestion strikes one as advance propaganda that will affect the rising generation toward its acceptance. That Hitler, like Herod Agrippa, is flattered by the adulation, does not bode well for either his life or his success.

H. A. CAMERON

## The Ohio River Flood

Our brother Pell's supplement to this issue will be read with interest, and especially on account of the recurrence of flood conditions in the Ohio valley and other sections of the country, the appeal for prayer and sympathy will, we doubt not, be heeded.



Mr. C. W. Ross

## The late Mr. C. W. Ross

The following note from Mrs. Ross expresses her gratitude for the many letters and tributes sent to her and the members of Mr. Ross' family:

"The expressions of sympathy I have received since my dear husband's death have been a great comfort to me and to the family. After over fifty happy years together the parting is very hard but God still lives and does minister comfort to our hearts, and when we think of our dear one at home with the Lord, we can rejoice for him, and this makes it easier to bear. I am very thankful to have been able to care for him to the last, as this was what he wanted and what I wanted to give him."

The portrait of this beloved servant of God we are sure will be appreciated and treasured by those who benefitted by his ministry.

### Addresses

Until May 4th the address of Mr. J. M. Davies will be c/o Mr. R. J. Mac Lachlan, 80 William St., New York City. On that date Mr. Davies expects to leave for England by S. S. Berengaria.

### Conferences

**AKRON, OHIO.** The Conference dates will be (D. V.) May 29th, to 31st. A preliminary prayer meeting will be held in the Gospel Hall at 397 Locust St. but the other meetings will be convened in the Women's Benefit Association Hall at 507 West Market St. For further particulars address Joseph Bercau, 928 Bisson Ave., Akron, O.

**BAY CITY, MICH.** Convention will be held (D. V.) in the Masonic Temple, corner of Broadway and 31st Street, beginning with Prayer Meeting evening of May 29th and continuing Sunday and Monday, May 30th and 31st. For particulars address W. N. Mowat, 618 Stanton St., Bay City, Mich.

**CALGARY, ALBERTA** Three days special services for Christians commencing (D. V.) May 21st with a Prayer Meeting at 8 p. m. which will be held in the Gospel Hall 106 Sixth Ave. E, Calgary on May 22nd, 23rd and 24th. Accommodations will be provided for all coming from a distance. Correspondent, J. E. Reid 218 13th Ave., E. Calgary.

**DETROIT, MICH.** The Annual Sunday School Teachers' Convention will be held (D. V.) in Central Gospel Hall corner of Grand River and Harrison Avenues, Saturday, May 15th at 3 and 7 p. m. with an interval for refreshments. All the Lord's people are heartily invited.

**GRAND HAVEN, MICH.** The Annual Memorial Day convention will be held D. V. in the Gospel Hall, Corner Seventh and Columbus, Grand Haven, Mich., Sunday and Monday, May 30 and 31. Accommodations will be provided for those coming from a distance as the Lord enables.

**GRAND RAPIDS, MICH.** The quarterly Sunday School Teachers' Conference for assemblies in Western Michigan will be held here Friday night, June 4. Arrangements have also been made for an open discussion on "Sunday School Lesson Schemes" with the editor of the Sunday School Teacher's Lesson Manual on Saturday afternoon, and a third meeting with the editor on Saturday night, God Willing. Correspondence may be addressed to Will Pell, 817 North Av., Grand Rapids.

**ORANGE, N. J.** The Thirteenth Annual Italian Conference will be held (D. V.) May 29th to 31st with prayer meeting May 28th. Prayers are desired for this gathering. For further particulars write Jos. Rannelli, 45 Canfield St., Orange, N. J.

**PAWTUCKET, R. I.** Annual Conference (D. V.) on Memorial Day. Prayer Meeting, May 29th at 7 P. M. All day meetings Sunday and

Monday, 30th and 31st. Strangers will be accommodated as usual. For further information write John Moore, 15 Livingstone St., Lonsdale, Rhode Island.

**TORONTO, ONT.** Sunday School Teachers' Conference will be held (D. V.) in Central Gospel Hall, 25 Charles St. E., Toronto, on Monday, May 24th. Dinners will be served at noon for those from a distance. Meetings at 1:30 and 6:30 with interval for supper. A most cordial welcome awaits all interested in Sunday School work.

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**MANCHESTER, CONN.** "Our Conference was well attended and the best in years. Fourteen preachers were present with us."

**VANCOUVER, B. C.** The Easter Conference at 1181 Seymour St., was the best for many years. The ministry was very precious, heart-searching and comforting. Mr. Monypenny continued in Seymour St., Hall and Mr. Waugh went on to Victoria for meetings.

### *Sowing and Reaping*

#### United States

**CONNECTICUT.** Mr. John Ferguson visited Waterbury and had fine audiences. He then purposed going to Portland Maine and requests prayer for this needy place.

**MICHIGAN. Bible Carriage Work,** "About the middle of the month we purpose (D. V.) to commence the 19th season of the Michigan Bible Carriage work. The prayers of the Lord's people will be much valued for guidance and blessing while we seek to carry on, as in the past, for His glory and the welfare of the perishing in remote and needy places. Any good, clean tracts (not localized) can be made use of if sent in by the 15th of May." Wm. Ferguson, 5760 Lawton Ave., Detroit, Mich.

**Detroit.** A few appreciated meetings were given us by Mr. J. J. Rouse on his way home to Calgary. We also enjoyed a short visit from Mr. Sam McEwen.

Messrs. H. G. McEwen and W. C. Bousfield have been encouraged by the large audiences during their special series in the gospel. The Christians also turn out well to the Sunday afternoon ministry meetings.

Mr. William Robertson has begun a series of addresses on the Feasts of Jehovah in the West Chicago Boulevard Hall.

**Ferdale.** Mr. Chas. Keller's Gospel meetings have been unusually well attended during the month of April.

**Sault Ste. Marie.** Messrs. Dobbin and Govan's three weeks' effort in the gospel has borne much fruit in conversions. Our brethren hope later to visit the Canadian Soo.

**NORTH CAROLINA. Winston-Salem.** Mr. Lester Wilson is hoping to start early in tent work. He is at present in Stratford, Ont. visiting his parents who have been quite sick. Mr. W. G. Smith is here during Mr. Wilson's absence.

**OHIO.** Mr. Wm. Ferguson was encouraged during his visit to Akron by the interest and response to the Word. The Christians here hope to have their Conference at Decoration Day.

**TEXAS.** Mr. F. W. Schwartz visited Houston, Dallas, San Antonio and El Paso, and was encouraged by good hearings and blessing.

**VIRGINIA.** Mr. F. W. Mehl purposes visiting assemblies in this State while on an eastern gospel tour.

**Matoaca.** Messrs. Wm. Beveridge and John Dickson are here and are having a good turn-out at their meetings.

#### Canada

**ONTARIO, Sault Ste. Marie.** Mr. F. Carboni was encouraged by seeing conversions during the gospel series in Italian here. He hopes

to see a tent pitched here some time, in which the gospel might be preached in both English and Italian, and he is praying that some evangelist might be exercised to this end. Meanwhile he is conducting special meetings in the eight Italian assemblies around his home town. **QUEBEC.** Mr. J. M. Davies had a few happy days in **Montreal**, and then went to **Boston** and **Methuen, Mass.**, on his way to **New York** where Mrs. Davies and he sail for the home-land on May 4th.

### “With Christ”

**ATLANTIC CITY, N. J.** On March 24th, 1937, Mrs. Elizabeth Grinrod, Aged 62. Saved 20 years ago at meetings held by the late Dr. Martin and Sam McEwen in Pawtucket R. I. In happy fellowship at Pawtucket for eleven years then in Detroit for seven years and later in Atlantic City for two years. A godly sister. Survived by three sons and one daughter, the latter in fellowship. The funeral services were conducted by R. T. Halliday.

**BAY CITY, MICHIGAN.** Our brother, Eli A. Coon, aged 52, passed into the presence of the Lord on the Lord's Day, April 4th. He was saved in 1924 and took his place “outside the camp” a short time later. He was also interested in the spread of the gospel and the welfare of the assembly and gave freely of his time and means to that end. He will indeed be missed in the little meeting and in his home. He leaves a wife and four children for whom prayer is requested. Brethren Mehl and Wilkie preached the gospel to a large number gathered at the funeral service.

**CALGARY, ALBERTA.** On Feb. 16 our sister, Mrs. Margaret Jane Watson (widow of the late William Watson) went to be with the Lord at the age of 73. Saved 50 years ago, she with her husband were among the first to be gathered out to the name of the Lord at Vasey, Ont., as a result of the pioneer work of our esteemed Brother Alexander Marshall. Our Sister was a consistent Christian. She leaves two daughters and three sons. Funeral services were conducted by Brethren J. E. Reid and A. Webb.

**DETROIT, MICH.,** Central Hall Assembly lost, within a few days of each other, two of the oldest, truest, and most beloved sisters in the fellowship. Their steadfastness throughout the years has been a constant example to the younger Christians, and their zeal for the welfare of the assembly and the world around them, has stimulated many, and was such that we could confidently say, “whose works follow.”

Mrs. Maria Gillow, widow of the late Mr. John Gillow, died suddenly March 21st, aged 73 years. She was in fellowship with those “gathered to the Name” for more than forty-five years, bore quiet consistent testimony, and “will be missed for her seat will be vacant”. Her well-worn Bible opening easily at the scripture she had marked with her own hand, “Blessed are the dead which die in the Lord”, left a message to her dear ones telling not only whither she had gone but also where they might follow and find her.

Mrs. Mary Gillow, widow of the late Mr. Paul Gillow, went home quietly to be with Christ, in her 82nd., year, March 29th., after a brief illness of three months. She was saved for about sixty years, and in assembly fellowship for over fifty years. Godly and consistent, her activity in church interests, her association with the sisters in their missionary sewing meeting, her smiling cheerfulness and words of encouragement, endeared her to all in the home and in the assembly, so that her absence will also be markedly felt by all. And her last bright testimony to the truth of the Lord Jesus' promise, “Lo I am with you alway” will not readily be forgotten.

The funeral services of both these dear sisters were conducted by Mr. F. W. Mehl and Dr. H. A. Cameron, and to those services came

large numbers of friends, who sought to honor the memory and to show their affection and esteem for these two beloved saints of God.

**NORTH VANCOUVER B. C.** On March 11, our dear sister, Mrs. J. H. Keyes, aged 72, went home to be for ever with the Lord, leaving her sorrowing husband to mourn his loss. She was saved 43 years ago in North Dakota, lived a godly life, and it could be said of her "Thy gentleness hath made me great". The funeral parlors were taxed for room to hold her friends. The service was conducted by Messers. J. Lyon, J. Sommacal and C. G. Mc Clean.

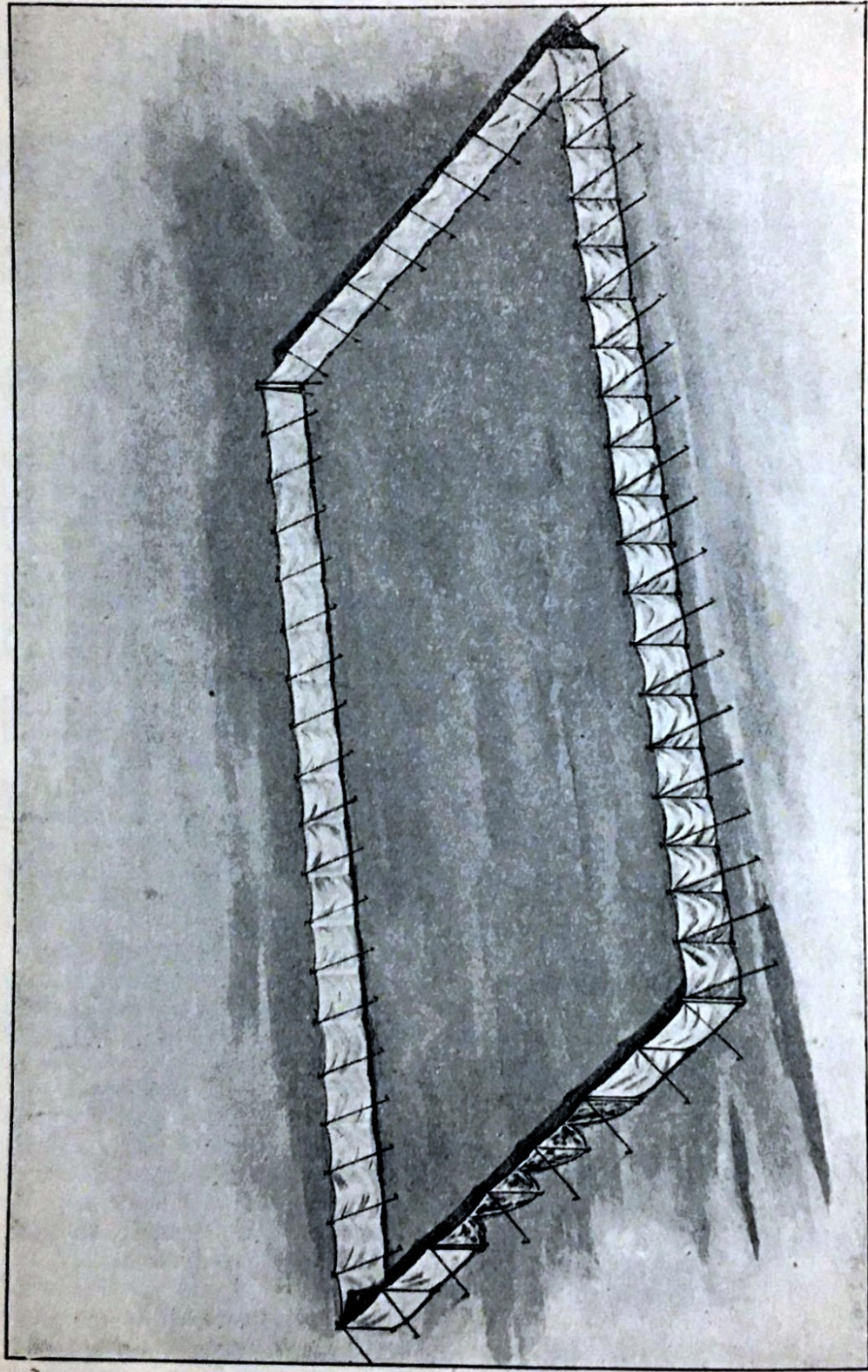
**PETERBOROUGH, ONTARIO.** Miss Susan Cairns went to be with the Lord on the 26th of March, age 70. She was visiting in Toronto at the time, intending to be at the conference, but instead was suddenly called to be with Christ. Saved for over 40 years and in fellowship with the Lord's people here; a faithful sister. The service was conducted by J. H. Blackwood.

**PITTSBURGH, PA.** John Main passed into the presence of the Lord, March 22. Saved in Motherwell, Scotland, 49 years ago and was in fellowship there and here since. In Lonaconing, Md. for eighteen years and in Friendship Ave., Pittsburgh, fourteen years. His testimony was most consistent in the home, at his work and in the assembly. He witnessed to many who gathered at his bed-side previous to his home-call. Prayer is requested for the widow and family in their great loss. Services held in the Gospel Hall, Lonaconing, Md., were conducted by J. Govan.

**TORONTO ONT.** Samuel Russell went home to be with Christ on February 17th aged 78. Saved for 43 years. Was formerly in Owen Sound, but for the past 16 years had been in happy fellowship at Central Hall. Leaves a widow one daughter and three sons. A consistent brother and could be truly spoken of as "a quiet prince." Brother R. J. Littleproud spoke to a goodly number at the funeral parlour.

**VALPARAISO, IND.** Mr. Wm. Shewan formerly one of the pillars of the Chicago South Side Assembly (now 86th & Bishop Sts.), a brother greatly beloved by all the Lord's people, has gone home after sixty-five years of faithful testimony for his Master. He was nearly eighty years of age, having been born in 1857. Converted at the age of fifteen, while a shepherd boy on his native hills in the Shetland Islands, Scotland, through the preaching of Messrs. Edward Stack and John Stout, he endured hardness by the persecution which he and others experienced in these early days. This probably had much to do with his character as a fine solid Christian during all these long years. He emigrated to the United States in 1887, obtained employment with the Nickel Plate Railroad Co., and remained with them for 39 years till his retirement in 1927. At that date he removed to Valparaiso, Indiana, where he has resided ever since. For many years the late Mr. L. M. Bassett and he were known as the shepherds of the assembly and every Sunday afternoon these two stalwarts with the tender heart of true pastors were out visiting the sick, the bereaved, and the back-slidden. Mrs. Shewan and two sons, William and John survive. The funeral services were held March 7th at Valparaiso where hundreds came to pay their last respects to dear Mr. Shewan. Mr. Glen Kinne spoke a fitting word and he was assisted by Mr. Wm. Gould and Dr. L. E. Barnes.

**WAXAHACHIE, TEXAS.** Mrs. F. M. Prather, a widow and one of the few left from the beginning of our testimony over 40 years ago, went to be with Christ on March 19th aged 72 years. She bore a good testimony, raised a large family in which she adorned the doctrine of Christ. The funeral which was attended largely was conducted by T. C. Bush.



*By permission]*

The Court.

*[J. K. Souter & Co., Edinburgh.*



# Assembly Annals

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## The Tabernacle of Israel

*Thos. D. W. Muir*

In reading Exodus 25, etc., we find that God gave directions as to the making of the various parts of the Tabernacle, beginning with the Ark and the Mercy Seat, and working, as it were, out from the holiest of all, where the Ark was to have its place and He His Throne! This is in keeping with God's way, elsewhere, as, for instance, the order of the Sacrifices in Lev. 1 to 5, etc. But inasmuch as our experiences begin with the outer Court, and what is there, we shall look this month at the court wall and its entrance.

The Court which surrounded the Tabernacle was about 150 feet long by 75 feet wide. The Sanctuary proper occupied the western portion,—for the gate was always placed facing the east. This position of the gate might remind us that while men,—like the Baal-worshippers of old, with which Israel was brought in contact,—worshipped the sun,—those who would approach God must turn their back on the light of nature to seek Him who is the source of all true light and revelation.

Standing outside the fine linen wall that surrounded the court, one is struck with at least four facts. And when we remember that this wall was ordained of God, and to serve as a type to us, being written down for our admonition (1 Cor. 10-11), we may well take heed unto them.

1st. *Its purity.* It was made of fine linen, which may denote here as elsewhere, the righteousness, holiness and truth, with which God surrounds Himself. Fine linen is said to be the righteousness—or the righteous acts, (R. V.), of the saints (Rev. 19:4). Made righteous in Christ, they manifest righteousness in their conduct. Such, then, is the white linen wall around the Sanctuary here in the midst of Israel. Thus did He teach them and us that "Holiness becomes His house forever" (Psa. 93:5). The fine linen wall told out the fact of God's righteous and holy character, but inasmuch as the sinner is neither righteous nor holy, he is outside of it all.

2nd. *Its Height.* We are struck, in the second place, with another thought as we note the height of the wall. It was five cubits, or about seven and a half feet high. The most stalwart man,—able though he might be to measure favorably with any other man in Israel,—"came short" (Rom. 3:23). when

measured by the standard of God's dwelling-place. Of all Israel, as of ourselves by nature, it is written, "There is none righteous, no not one" (Rom. 3:10), for "All our righteousnesses are as filthy rags" (Isa. 64:6). Hence, the Lord Jesus said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees (famed for their sanctity), ye shall in no case enter into the Kingdom of Heaven" (Matt. 5:20). God's standard of righteousness is not human, but divine! "Made the righteousness of God, in Him" (2 Cor. 5:21).

3rd. *Its Stability.* Upheld as the wall was by sixty pillars, set in sockets of brass, and supported at the top by silver connecting rods, to which the walls were hooked, we note the third fact,—the stability of the character of Him who dwells within that Holy place. When our Lord Jesus was here He in His own person upheld the holy claims of Him who had sent Him. While full of grace, yet He never allowed that grace to conflict with righteousness and truth. Even so the Law, which Jesus magnified and made honorable (Isa. 42:19-21), testifies to the same, when rightly understood. The Pillars of the Court never lowered the white linen wall an inch, but constantly upheld it. So the law, which is "holy, just and good" (Rom. 7:12), tells out what God's righteous claims are, but provides no solution of the problem as to how these claims may be met, and the sinner brought to God!

4th. *The One Way to God!* The gate was toward the East. On the North, South and West, one looks in vain for an entrance. Nothing but that pure white linen wall met the eye, enclosing God's sanctuary, and excluding the sinner. But here at the East end is a wide gate, with its expansive arms, as it were, outstretched, as though inviting the approach of those without. We find its dimensions were in full accordance with God's claims, for it was five cubits high. But we find it was equally in accord with man's need, for it was twenty cubits (30 feet) wide! Its breadth tells out the force of that Gospel invitation: "Whosoever will let him come!" None too big to enter there. Upheld by four pillars, we are reminded that God's way, like God's character, is stable and upright. Now the hanging that formed the gate was made of the same material as the wall, without, and the curtains and veil within the sanctuary telling us that God's Way is righteous as Himself. But into its texture were wrought with needlework, blue, purple and scarlet colors.

It thus stood in contrast with the wall around it, and marked the one way of approach to God. In this, it speaks of Christ. He ever was the Holy One of God,—“Holy, harmless, unde-

filed, separate from sinners" (Heb. 7:26). This is the Spirit's testimony to Him. But the colors in the gate told that, as the God-Man, He was the way to God. As noted before, the blue spake of Him as the Heavenly One, while the scarlet tells us of how He had stooped to be a suffering Man. While the blending of the two, forming the purple, reminds us that in Him is seen that "Mystery of Godliness," "God manifest in the flesh,"—a Saviour God, who passing by angels, "took on Him the seed of Abraham," that through death He might destroy him who had the power of death, that is the Devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14).

A single step brought the Israelite from a place without to a place within. Equally clear is it that one step,—the simple act of faith,—the setting to of one's seal that God is true,—the believing of the testimony that God hath given of His Son, that He hath suffered for sins the just for the unjust, to bring us to God, is like that one step from the without to the within. "I am the Door, by Me if any man enter in he shall be saved" (John 10:9). And again: "I am the Way, the Truth, and the Life, no man cometh unto the Father, but by Me." John 14:6). These are the words of the Lord Jesus, and tell in simple language the lesson of the Gate,— that Christ is the one and only way to God!

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### *Stephen; An Epic in Martyrology*

Address by W. J. McClure in Bethany Hall, Oakland,  
Jan. 17, 1937

Very little is told us about Stephen; he first comes before us in Acts 6 as the principal one of the seven men who were chosen to look after the daily supply of the needs of the Grecian widows. The qualification of the seven for this work, was that they were "Men of honest report, full of the Holy Ghost and wisdom." We read of Stephen, that "he was a man full of faith and of the Holy Ghost," ver. 5. Too often in our day those who take care of the temporal matters in the assembly, cannot lay claim to this qualification. They may have some business ability, but that is not enough to fit one for any service for God.

It was evident that Stephen ran a short race, but it was well run and had a glorious finish. He won the reward promised to the overcomer in the church of Smyrna, the crown of life, and even his name Stephen means a crown.

Behold him standing a lone man before the High Priest and the Sanhedrin, witnessing for his crucified but now glorified Lord, and as he testifies there he can read his death sentence

in the faces of his foes. Does that make his cheeks blanch? Far from it, for as they beheld his face it shone like the face of an angel. And little wonder, for he was looking up to Christ in glory, and his face reflected that glory. Both the man and his message were divinely suited to be the closing testimony to the people of Israel ere they were given over to judicial blindness and scattered from the land for the rejection of their Messiah.

From the histories of Joseph and Moses he brings forth incidents showing that the apostasy of the people ultimately led God to give them over to their self-chosen delusions and the Babylonish captivity. After following their history down to the building of the temple by Solomon, he seems to abruptly break off the thread of his discourse and charge them with resisting the Holy Ghost, persecuting the prophets and betraying and murdering the Messiah. *We* might have advised a different course, a milder application of the incidents he mentioned and that with the hope that they would be convinced, convicted and led to confess their sin. But unquestionably Stephen was then in the mind of God and delivered his God-given message in the power of the Spirit. But the effect—just as it was in the case of His blessed Master, Who spake “as never man spake” when He appealed in tender grace to them—it stirred them to a frenzy of hate. When they heard that the One they had nailed on the cross as a malefactor was now seated at the right hand of God, the place of honor and power, instead of humbling them it unleashed the demoniacal fury of their hearts, and hurling stones upon him, they stilled the voice of that faithful witness in death.

In view of such a death verses 59 and 60 must read strangely to the man of the world. “And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep.” Think of it; here is a man being battered by big stones, and, instead of hissing curses at his murderers, his latest breath is used in praying for mercy upon them. How like his blessed Master!

But again, as the poor body is being bruised and broken, we read “He *kneeled down*,” and when he had prayed for them, “He *fell asleep*.” One is reminded of the infant murmuring its nightly prayer, and then going to sleep on its mother’s breast. So often was this true with the dear martyrs, chained to the stake when the flames of the faggots were licking their bodies, they could sing, for they were more than conquerors over death. The cross had taken away the sting from death.

Those who have learned the precious truth of Heb. 1:3.—(“when He had by Himself purged our sins, sat down on the

right hand of the majesty on high")— may be at a loss to understand why the Lord Jesus is *standing* here. In the earthly temple there was no seat for the priest, signifying that his work was never finished. But in contrast to this we read in Heb. 10:12. "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." He could say what no priest could say, "It is finished". So He sits down.

But why does Stephen see Him standing? One very nice suggestion has been made, that He was standing to receive His first martyr. Of all the noble army of witnesses who have sealed their testimony with their blood, there is none, who as to time and circumstances so resembled their Lord's death as this dear man's. And if he has this special distinction, all the other witnesses will indorse the action of their Lord, for as we read of David, "Whatsoever the king did pleased all the people." (2 Sam. 3:36).

Our minds go back to the blind man in John 9. We see him bearing witness to the One who had opened his eyes, and when in his new found joy he spoke well of Christ, we read, "They cast him out". ver. 34. But they just cast him into the arms of Christ, for we next see him as an adoring worshipper of the Son of God (vs. 38). So here they cast out Stephen, but it is into the arms of his Lord, Who is standing to receive him into the mansions of glory.

But there is another explanation; and that is that Israel had not yet been finally set aside, and in spite of all they have done, Christ is standing ready if they repent, to return to them. We have the parable of the fig tree in Luke 13.6-9. The fig tree is a picture of Israel as a nation. Before this fig tree was rejected for utter fruitlessness, it had been tried for three years. So Israel gets the three years' testing, as it were, *First*, by God the Father, *Second*, by God the Son, and *Third*, by God the Holy Ghost.

In 2 Chron. 36:14-20, we have the first testing by God the Father. "And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy," (verses 15-16). What tender love shines out here, God putting Himself to pains to recover Israel and save them from their impending doom, but all is in vain. So they are given over to Nebuchadnezzar who destroys the temple and the city and carries those who escaped the sword, down to Babylon for seventy years.

The second testing was under God the Son. A remnant returns from Babylon and the temple is rebuilt, and the sacrifices are once more laid on the altar as of old. In due time God fulfils His word and the Messiah is born in Bethlehem, and after living thirty years in Nazareth, He comes to John to be baptized in Jordon. John introduces Him to the people, as the Lamb of God. From then on until His death He is ever before them, as Peter, in speaking later to Cornelius (Acts 10:38) epitomizes the life of our Lord, saying "*Who went about doing good, healing all that were oppressed of the devil.*" He gave sight to the blind, He healed the lame and the maimed, cleansed the leper, He dried the tears of the widow and the orphan, and He raised the dead. His miracles should have proved His deity to Israel, but Satan had blinded their eyes and steeled their heart against Him. What tender love that passage in Matthew 23:37 breathes, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." When He stood before Pilate, His own people desired Barabbas, a murderer, to be released unto them, and demanded that He who had spent His life in doing good, should be crucified, and soon we see them deriding Him as He hung in shame between two thieves. What the second year stands for, the loving ministry of the Son of God, had failed to produce fruit from the fig tree.

The Third year, or the ministry of the Holy Ghost. With the death of Christ, God might have broken off all further dealings with Israel, but He does not. On the day of Pentecost, through Peter, the Holy Spirit makes a powerful appeal to the conscience of the nation. The sixteenth Psalm is quoted and shown to mean Christ and only Christ. It could not have spoken of David, as he had died and his sepulchre was with them at that day. But says Peter, David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne, he seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses . . . . Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," (Acts 2.30,36). This witness by the Holy Spirit through Peter is blessed that day to the repentance and conversion of three thousand, but the leaders of the nation harden their hearts against it. Again in chap. 3 Peter presses on them the importance of their repentance if there is to be blessing

for Israel or the world. "Repent ye therefore and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus," (Acts 3:19,20 R.V.). Here the impenitence of Israel is seen as that which is holding back not only their own blessing, but also millennial blessing for the world, "The times of refreshing from the presence of the Lord."

It was Israel's responsibility to repent, that is, to change their mind about their rejection of Christ. And had they done so in response to Peter's appeal, Christ would have come and they would have entered into millennial blessing. Ere the door is closed and the nation is given over to judicial blindness, the Ho'y Ghost would make another powerful appeal through Stephen, and as if waiting in patient grace upon their decision, the Lord Jesus is seen standing, ready to return. But there is no repentance, they continue in the same mind that they were in, when in Pilate's Hall they cried out, "Away with Him. Let Him be crucified." And now we have the parable of Luke 19 fulfilled. The Lord Jesus is the nobleman who has gone into the far country, heaven, and Stephen is the messenger sent after him, to say, "We will not have this Man to reign over us," (ver. 14). It is as if they had said to Stephen, "Tell your Master that what we thought when He was here, we think still. We don't want Him."

The climax is now reached; the scattering of Israel is at hand, and that dispersion is to last for many centuries. But, thank God, it will soon end now, and in the midst of the distress that they shall pass through, they will gladly say, "Blessed is He that cometh in the name of the Lord," (Matt. 23:29).

Some may be slow to accept the thoughts advanced here because of the call of the church, and its history as outlined in the Seven Churches of Rev. 2 and 3, but we have been dealing with Israel's *responsibility*, which was clearly to receive their Messiah when He presented Himself to them, and to show that if they had received Him they would have known gathering and not scattering. But their rejection of Him only gave God opportunity to display the stored up *resources* of His wisdom and grace.

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Yesterday's manna will not do for to-day, nor to-day's for to-morrow. We must feed upon Christ every day, with fresh energy of the Spirit, else we shall cease to grow.

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The new life in the believer can *only* be nourished and sustained by Christ.

**"Imperative Christianity"**

An Exposition of Colossians, chapter three

*James Gunn, Jr.*

(Continued from March number)

## OUR SPIRIT LIFE

It will be seen that the imperative statement, "Put on therefore as the elect of God, bowels of mercies" etc., is enforced by the example of Christ: "Even as Christ," (v. 13).

Verse 9 tells us that we have put off the Old Man with his deeds, and in v. 10 we have put on the New Man. Now we must put on His deeds.

The two preceding paragraphs have been negative in character they state what the Christian must not be, and also what he must not do. Unfortunately, many believers never seem to rise above a negative Christian life. They do nothing openly wrong or sinful, but is this sufficient? Let us ponder well paragraphs one and four of our chapter, where real positive Christian living is clearly taught.

All the exhortations revealed in this division were vividly manifested in the life of our blessed Lord Jesus. May they therefore, as we read and practice the life of Jesus, be made manifest in our bodies.

These many virtues are presented to us as the believer's attire. Christ's attire must also be ours.

(a) "Bowels of mercies"—or a heart of compassion. How beautifully this grace shines forth in the life of our Holy Lord; see Matt. 9:36; 14:14 etc.

(b) "Kindness," or sweetness. This is the character which offers sympathy and invites confidence. In John 11 the sorrowing sisters of Lazarus pour out the bitterness of broken hearts before Him and we read, "Jesus wept." What a sweet, kind, sympathetic disposition the Man Christ Jesus showed.

(c) "Humbleness of mind." Unnecessary it is to mention this grace in connection with Christ, for it is seen everywhere during his earthly journey. Phil. 2:5-8 tells in a few words the story of infinite humility.

(d) "Meekness." This is the quality of submission under trial. View it in Gethsemane; "Not My will, but Thine, be done."

(e) "Longsuffering." This is the opposite to haste. It is enduring patience (I Tim. 1:16). What trouble in homes, assemblies and communities would have been saved through longsuffering.

(f) "Forbearing and forgiving." Forgiveness refers to past



offences and forbearance to present faults. Christ again is the great example.

(g) "Charity", i.e., Love. The graces previously enumerated form the Christian attire, but here we have the girdle that binds all together. "And above (or over) all these things put love." Love characterized Christ in all things; may it also characterize us.

(h) "The peace of God", more properly, "the peace of Christ." Christ when on earth enjoyed absolute and perfect peace with God on all occasions and in every circumstance. In John 14:27 He bequeathed His peace to us, and now we are to allow this peace—that absolute tranquility which He left us—rule, or better, arbitrate, in our hearts. The peace of Christ must be the deciding umpire in every internal debate between God and self, and self and others.

(i) "The word of Christ." When here on earth the Lord Jesus had the written Word dwelling richly in Him. It truly became the Word of Christ. He possessed it; it was His own. He met each temptation of the Devil with the statement. "It is written" (Matt. 4:1-11). As did Christ, so must we. Let the word that dwelt in Christ so fully dwell richly in us. May we also possess it so that we may be fortified and strengthened.

In this verse there is a little difference in punctuation which seems more natural and is supported by several good authorities. "Let the word of Christ dwell in you richly. (Put the stop here). In all wisdom teaching and admonishing etc." It will therefore be noticed that the result of the indwelling Word is wisdom in teaching and grace in singing.

(j) "The name of the Lord Jesus." A man's name reveals his character. When in life our blessed Lord was holy, harmless and undefiled. His name signifies these facts. And since His blessed name is called upon us, we must in all details of life carry that name with the same holiness and purity—at least such should be our objective.

The name of our holy Lord also implies authority. Therefore in life our ambition should ever be to do all under authority to Him in a holy, harmless manner.

In this interesting portion we view much of Christ. Christ is pre-eminently seen as the believer's example; then we read of the peace of Christ the Word of Christ and the name of Christ.

The example of Christ inspires us.

The peace of Christ quietens us.

The Word of Christ nourishes us.

The name of Christ governs us.

In the closing part of this practical chapter on true Christian piety, the precepts and admonitions taught are applied to the different relationships in life; wives toward their husbands, husbands toward their wives, children toward their parents, parents toward their children; servants toward their masters, masters towards their servants. Surely the Lord makes it very evident that it is expected of us that we practice vital Christianity no matter where we are, no matter who we are with and no matter what we are doing.

The Master spoke, but I scarcely heard  
 Above the noise and din  
 Of hurrying feet and of hammer stroke;  
 I was building a house for Him.  
 Then He took me aside and He taught me this,  
 While earthly things grew dim—  
 He would rather a place in this heart of mine,  
 Than the house I was building for Him.

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### The Feasts of Jehovah

*William Ferguson*

In the consideration of the above subject there is real spiritual profit. The subject matter is intensely DEVOTIONAL, PRACTICAL and PROPHETIC in its character, and although some of the Lord's people abstain from a study of this and kindred subjects because they think them difficult to comprehend, there is no doubt that once the determination is made to pursue the types and shadows connected with the "feasts" it will not be long until one realizes the joy of being drawn to the *Substance* and the true Light—Christ, Himself, as portrayed for us by God through the Holy Spirit on the pages of the sacred Word.

#### THE SABBATH:

The "Feasts of the Lord" in connection with Israel are seven in number. We naturally turn first of all to Leviticus chapter 23 and we find that these were "appointed seasons"—"holy convocations", a "calling together", so that the thought is that of God calling the people around Himself at *set seasons* with the object of revealing Himself to His own in the manner and way consistent with His thoughts *towards* them and His purposes *for* them. This was not an empty formality at first, nor was it such until the people were so far from God that He had to say, as in Isaiah 1:14—"Your new moons and your appointed feasts My soul hateth"; and the words of the Spirit in John 7:2 would correspond with this, "Now the Jews' feast of tabernacles was at hand". No longer were they "feasts of the

Lord" but a mere tradition—a shell without the kernel.

Following the thought, however, of God gathering His own around Himself we turn to Ex. 25:8 where He says to Moses—"And let them make me a Sanctuary where I may dwell among them". This was the longing of the heart of God—to have a company of redeemed ones in His presence, at His feet, acknowledging His presence and authority. This essentially marks out His characteristic *mercy* and *grace* for, in the unity of the Godhead, there was, shall we say, a tranquility and a fellowship transcending any of our ideas of such but He is a God of mercy and a God of love and by our Lord it was said ere creation's dawn—"My delights were with the sons of men", (Prov. 8:31).. In Ex. 15 in the song of Moses and the children of Israel on the banks of the Red Sea we have the mention of their desire to "prepare Him an habitation" (v. 2). Phphetically in v. 13 (as though the forty years of wilderness wandering were not in between), they sang—"Thou hast guided them in Thy strength unto Thy holy habitation" and again they sang (in v. 17) of "the Sanctuary, O Lord, which Thy hands have established." And while this last reference to His dwelling place amongst His own may have been partially fulfilled in the reign of Solomon, a type of Christ's millennial reign, it seems also to be a prophetic reference to the still future Sanctuary as brought before us in the closing chapters of Ezekiel's prophecy. The next verse strengthens this thought—"The Lord shall reign for ever and ever." Thus the Spirit Who inspired the song of triumph as they saw their enemies sink like lead into the angry billows, led them to mention the desire of God's heart—His dwelling amongst His own and their gathering unto Himself. A very profitable Bible Study is found in tracing the expression—found with little change in the wording in many portions of the Word—"I will dwell among you and will be your God and ye shall be My people." Some of these scriptures which the reader should note and read carefully are: Ex. 29:45, Lev. 26:12, Jer. 31:1, 31:33, 32:38, Ezek. 11:20, 36:28, 37:28, Zech. 8:8. Mark especially two New Testament references—2 Cor. 6:16 where we find the expressed desire of God finding fulfillment in those who, in separation from an ungodly world and in gathering together in accordance with His Word, find themselves outside the world and its ways in their thoughts and yearnings—"a little flock", despised by the world, even the religious world, but sheltered under His wing, and to them He says—"I will receive you, And will be a Father unto you." To trace this thought to its conclusion, read next Rev. 21:3 where we have the *eternal day* in the New Heavens and the

New Earth briefly mentioned, and in the little that is said of it in the first few verses of this chapter this truth stands out prominently—"Behold, the tabernacle of God is with men, and He will dwell with them, and be their God." We understand the "tabernacle of God" in this verse to refer to the saints of this dispensation—"the church" and those amongst whom He thus dwells are the redeemed earthly people, the inhabitants of the New Earth.

And so with this thought in mind we think of the SABBATH—although not properly *one* of the seven feasts yet bringing before us the underlying thought in *all* the "feasts", the grand culmination of all; when the turmoil and sad history of this world shall have vanished, not to be remembered, God shall find REST, or rather His Rest shall be truly manifested, and His people shall find *true* REST under His shadowing tabernacle and presence in the *eternal Sabbath*. Heb. 4:9 gives us this thought—"There remaineth therefore a rest (Sabbatismos) a keeping of sabbath, to the people of God." This is not the "rest" spoken of in other verses of Heb. 3 and 4 where we have the thought of entering the rest of God by faith which brings before us the question of entering into the good and promised portion which is ours by faith in a risen Christ where, although there is conflict, there is the "earnest" of the *rest* future and eternal with nothing in it to mar or disturb. We fight now in the heavenly conflict with rest of heart in this conflict, but the Sabbatismos—the "keeping of Sabbath"—lies ahead in the glory. The word for "rest" used elsewhere in chapters 3 and 4 of Hebrews is *Katapausin* which has in it all the elements of rest—to cause to cease—putting a stop to—a putting down—a disposing—a calm—a leaving off. These all imply a measure of energy and labour, albeit it is the energy of faith. This is true of the one who enters into the Rest of God today by faith and while in the midst of labours incessant for the furtherance of His kingdom and His glory, he enjoys a "rest" which is the antithesis of the former workings of the flesh, and the former slavish subjection to Satan, it is indeed a calm after the storm and a leaving off of the old things. The Christian earnestly looks forward to the eternal day—2 Pet. 3:12—"hasting the Coming"—to urge on—to be eager for the arrival of—and in that day the great inhabitants of the New Heaven and the New Earth; and the Rest of creation, so marred and disturbed and never enjoyed in its true essence by the creature, shall find its counterpart in that which is entirely new, a New Heaven and a New Earth wherein dwelleth righteousness, brought about by the Second

Man, the Head of the New Creation, the Lord from Heaven.

Milton the poet coined the expression "Sabbathless Satan" and in this day of rush and turmoil, strife and wars, speed without true progress, vain hopes urging on the whole human family, so restless, troubled and vain in their reasonings, we detect the great enemy of God and God's purposes of REST and eternal happiness and joy. What a pity that the sinner in such a world should refuse the "rest of God" which might be his by faith in Christ and His precious blood, and go down to join the company of the damned who have no rest day or night for ever and ever.

One is loath to leave this subject of the *rest of God* but I trust as we enquire into the meaning of the different *feasts*, we may apprehend more of the true workings of God to bring about a happy consummation to a sad, sad history which gets more mournful as the world and time march on in a vain attempt to find something they lack, which is *only found in God*.

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### The Humanity of Christ

The Incarnation of the Lord Jesus Christ as our Redeemer was a *broad and comprehensive humanity*. It was so in several respects. One of these may be best illustrated by contrast with the character of His forerunner, John the Baptist. Of its own peculiar type, John's was a remarkable specimen of a consecrated nature: bold, heroic, earnest, unselfish, self-sacrificing, he was quite the man needed for the times. But he was abnormal. His life was not the pattern or mould which was to shape that of the average Christian of the future. The desert was John's home. Austere; unsocial; severed from the world's stir and bustle, and from family claims and amenities, his mode of life was adopted by thousands of hermits in after ages. The ascetic, however, is not the noble side or type for humanity. That latter and better phase was the one our Lord Jesus exemplified. The towns and cities and villages of Galilee and Judea were His places of residence. He subjected Himself to no extravagant self-mortification. He mingled with the people in the world. He cared not for the slander and stigma that He was "a gluttonous man and a wine-bibber, the friend of publicans and sinners." He sanctified with His presence occasions of joy and domestic life. He was found, now at a publican's house, now at the feast of a rich Pharisee, now at a marriage scene—a festive gathering—and He takes His disciples along with Him: now in the bosom of a Bethany home, conversing with

congenial hearts, thither with-drawing from the windy storm and tempest. He would thus reveal Himself as a *Brother*, not in the false occupation of a recluse, abjuring the haunts and sympathies of men, but as One mingling (as He knew the mass of His people in all coming time would do) in the throng of a work-day world and the rough contacts of human life; moving in the midst of human hearts and homes, ministering to human sorrows, exposed to human temptations. Yes! let us think of that lowly nature of His, in its capacity for identifying itself with every class and every phase of being; embracing in its amplitude those who had hitherto been neglected and disowned. Rome was accustomed to deify the manly virtues alone—Strength, Courage, Heroic endurance. Greece wreathed her chaplets around the brows of her intellectual heroes, her Poets and Philosophers, her Sculptors and Painters; but the weak, the ignorant, the oppressed, had none to vindicate their cause till *He* came, Who pronounced “Blessed,” not the great, or rich, or powerful, or learned, but the meek, the lowly, the poor in spirit, the persecuted, him that had no helper! Hence multitudes composed of every diversity of character tracked His footsteps and recognized in Him a Brother. Stern, strong men like Peter; intellectual thoughtful men like Thomas; loving and meditative men like John. Penitence crept unabashed to His feet, and bathed them confidingly with tears. Sorrow came with sobbing heart and speechless emotion to be comforted. The poor came with their tale of long endured misery. Infancy came stretching out its tiny arm, and smiled delighted at His embrace. While He rejoiced with them that rejoiced, He wept with them that wept. The fainting multitudes moved Him to compassion: the one suppliant in the crowd who touched the hem of His garment, arrested His steps and evoked His mercy. Every weary, wandering bird, with drooping pinion, seemed to come and perch on the thick branches of this mighty Cedar of God! Or, to change the figure, we have pictured to us, in living spiritual reality, a Fountain of infinite mercy—a vast pool of Bethesda—its porches crowded with every diverse type of character, bearing the superscription, “He healeth them all.” See Him at last on the cross, with His arms extended, as if in this same comprehensive Humanity, He would embrace mankind: or, when rising silently from the Mount of Ascension, with outstretched hands He poured His benediction on a receding world! Little had that earth imagined the blessing when Incarnate Mercy walked her ungrateful soil! If the princes of this world had known it, “they would not have crucified the Lord of glory!”

O believer, who hast sought and found shelter in the glorious crevices of the Rock of Ages, come and anew take refuge in the contemplation of the perfect Manhood of the adorable Son of God.

—J. R. M

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**"What Think He of Christ?"**

*Professor Bettex*

Translated from the German by Mr. Camille Domeck

How simply are Christ's Parables told! So simply that even a child may take them in and yet so perfectly and strikingly unfolded are these creations that every little word has weight. It is so in the interpretation of the parable of the tares (Matt. 13:37-45) and thus also when He points to the lilies of the field and the ravens, and at the same time to those who have ears to hear (Matt. 13:4, 19) he refers to demons and angels: they neither sow nor reap and yet the heavenly Father careth for them, for who could exist without nourishment? And how often do we see unfolded in these parables the drama of human life as in the case of the lost prodigal son; or by the trilogy embracing earth, heaven and hell, in the story of the rich man. All His parables, for instance those of the Sower and the Ten Virgins, give food for thought to those of the simplest mind, and at the same time open up as a panorama questions that entail exhaustless meditation. Where was there ever such a person who could so speak that the smallest intellect as well as the greatest could get out of it something at the same time? In the case of men's words there is always the danger of taking out of it more or less than what the author put into it. With Christ's words there is no such danger. Whoever in child-like faith meditates upon what He said and finds in it this or that new thought, he may be sure that Christ put it there, because He intended to say all that could be expressed by the words He uttered, and even much more than we shall be able to comprehend when we get to heaven. Yes indeed, what He says are words of eternal life!

Thus there is more comfort, more power, more wisdom, more truth, in His least utterances than in the sayings of the greatest and wisest of all ages: for example when He says: "Blessed are they that mourn, for they shall be comforted"; "He that believeth on Me hath everlasting life"; "The truth shall make you free"; "Whosoever hateth his life for My sake shall find it"; "He that believeth on Me shall not come into the judgment"; "The hairs of your head are all numbered", and many other things as to which our spirits witness with His Spirit that

they are life and truth, words upon which we may pillow our heads in the hour of death.

So also is everything which Christ does; for every detail is full of richest meaning. It cannot be otherwise, when it is a truth that God descends into this small and finite world. All that He does must then become a mystery, a symbol most significant, with depths of meaning into which the angels desire to look. Thus when we read of Him appearing to His disciples by night, walking upon the sea. This miracle is not, as some teach, only a myth full of instruction. The incident was real and proven, and merely to use it as a symbol and build upon it some moral lessons would render it of no more value than one of Aesop's fables. But just as Christ pronounced the forgiveness of his sins to the impotent man and proved the reality of it by healing him at once, so here He teaches His disciples through this incident that faith may be exercised upon the stormy sea of time. So this actual event exhibits a beautiful picture of the life of the believer and verifies the saying that, Only a true story is of real value. Thus while upon the shore the blind world is sound asleep, these disciples are struggling, endeavoring to fulfil their duties, striving upon the sea of temptation against the contrary winds which are the spirits of the power of the air (Eph. 2:2; 6:12). And God, at first unrecognized by them comes to their assistance. Then we see the three stages of faith. The rest of the disciples, although they realized it was the Lord, did not venture to leave the ship and fight against the boisterous seas, and thus demonstrate their faith, but preferred to remain upon the shelter which they themselves had wisely provided, although they were glad that the Lord had come. Peter alone ventured to leave the ship of man's wisdom and to do that which seemed folly to human nature. But Peter sinks because he did not keep his eyes upon the Lord but looked at the wind and the sea. Jesus, however, walks free upon the stormy waves, thereby encouraging others so to do, but finally descends into the ship. In all this we have the reality of faith brought before us in the positive, the comparative, and the superlative.

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### “Word and Deed”

The addresses you deliver may be very wise and true,  
 But I'd rather get my lessons by observing what you do;  
 For I may misunderstand you, and the high advice you give,  
 But there's no misunderstanding how you act and how you live.

—*Farm Journal*



### Lessons from Ezekiel's Temple

"Thou son of man, show the House to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern." (Ezekiel 43:10).

The following remarks may here be helpful and to the point. They are excerpted from Lectures on the "Life and Times of Innocent III by the Comte de Gasparin."

"What was it that reigned in the world before the coming of Jesus Christ? *The pagan religions*. It was more than that—it was the eternal paganism, the root of all paganisms, the principle which we find at the bottom of all revolts against God—the pagan *principle*.

Let us seek to define it. If I would characterize it in one word, I would say it is the attempt to do without God.

Nothing so alarms our hearts—and we all know this by experience, do we not?—as to find ourselves alone in the presence of God. A man will do anything and everything to avoid this direct and individual contact; he will invent for this purpose religions in order to avoid religion. Give him the Pantheism which covered and still covers the Eastern world, and the pagan principle is not alarmed: there is there no *personal God* in the presence of Whom the conscience need be afraid. Give him the Polytheism of ancient Egypt and Syria; natural forces transformed into gods, and his pagan principle will adapt itself marvellously to this also. Give him the Greek and Roman Polytheism, the deification of man, and the pagan principle will remain at ease. A deified man is, after all, a man. One may accept these religions and do without God.

I go further. We may accept true religions and yet remain profoundly, radically pagan. Take that Pharisee; he admits many true doctrines with regard to God, but he has built up between God and his soul an impenetrable rampart—his formalism and his religious pride.

Take that Rationalist: he retains many right ideas borrowed from Christian revelation, but he constitutes himself the judge of it, taking that which pleases him, rejecting that which he does not approve. He has installed human reason in the place where God should be.

Let us go a step further. The indestructible paganism of our hearts has invented a surer way to satisfy these hearts. The grand method for doing without God is to make of religion, not a matter of the soul, of each individual soul, but a *national* matter. Admit this, and the pagan principle will take alarm at

no unbelief, not even at Christianity, the most complete and the most orthodox. What does it matter? This Christianity is not mine, nor yours: it is that of our country, or of our family or of our ancestors. It is no longer a question of conversion, or of faith, it is a question of custom and heredity.

Let us look into our own hearts. Where is our natural resistance to the Gospel, What are we afraid of giving? Forms, ceremonies, external adhesion, natural and hereditary? Nothing of the sort. We are afraid of giving ourselves. And there is precisely the Christian principle *par excellence*—evil recognized as being the complete corruption of the heart, the revolt of the heart against God; good being recognized as the conversion of the heart, the return to God.

There is more unity in the world than we are apt to imagine, both in the case of good and of evil. Has it never struck you that the great doctrine of individualism is at the base of all that is good, as, on the other hand, the doctrine of collective beliefs is at the root of all that is evil? That which has produced, in the first case, the universal priesthood of believers, the true idea of morality, the free surrender of the heart, is the Christian principle. That which has produced a sacerdotal class, convents, Roman Catholicism, the servitude of souls, is the pagan principle.

The former is individual, the later is collective. Let us suppose that there were Christians living in the first ages of the Church—(would to God there had been such)—who denounced the abandonment of apostolic order, who attacked the old pagan spirit which was gaining ground; who had foreseen in the near future the magic action of sacraments, the inroads of tradition, of human authority, of a hierarchy, of a sacerdotal class. The wise and prudent would have mocked at such, for the greatness of small deviations is known only to few. "Leave alone these narrow-minded, fault-finding men, who are always picking out small errors."

Yes, small deviations; but the larger follow, and, at the bottom of each one we discover an excellent, a pious man. Such were the early Fathers: they lived by faith, and they ruined the faith; they gave their lives for the Gospel, and they were the authors of all the evil which, for ages to come, was to oppose the Gospel. Look at the beginning of the great deviation of which Rome presents the most perfect type: we shall find it in the inoffensive tendencies of the early Fathers—tendencies which developed in an uninterrupted course through the centuries that followed.

First, we find the truth of justification by faith, then little by little justification by sacraments and by works. First, the Saviour—the one Saviour—then by degrees other intercessors, other merits. First, the new birth, then as time went on, adhesion to a church, acceptance of a form, performance of a ceremony. First, the Church of God, then by degrees a hereditary and national religion. First, baptism, the expression of saving faith, then by degrees baptism apart from faith, and salvation by baptism. First, the infallible Scriptures open to all, then decrees of Councils and tradition. First, the universal priesthood of all believers, then, little by little, a separate class of clergy.

Thus time passed on, and when baptismal regeneration was definitely pronounced, the pagan principle was avenged. The soul need no longer be brought face to face with God; baptism no longer served as an expression of personal faith, as a profound symbol of the new birth, burial and resurrection in Christ, but had become an act of magical transformation in which faith had no part. And from that moment *the barrier between the Church and the world was overthrown*, a hereditary religion replaced the worship of God in Spirit and in truth.

And how is it in our times and in Protestantism? Never was a time when it was more difficult, I will not say to profess evangelical Christianity—that is perfectly easy,—but to take it seriously. The pagan principle stalks abroad amongst the easy-going profession of the Gospel. Having put on a Christian garb in the first century, and a Protestant garb in the sixteenth, it would willingly be orthodox in the nineteenth. It matters nothing under what form it appears, provided that personal faith and the true conversion of the heart are kept out of sight. Protestants and Catholics have alike overlooked the principle of which the first centuries completed the destruction—the principle of *the Church*.

No epoch in history—pardon me this apparent paradox—is comparable to the first three centuries in regard to the gravity, the extent, the depth, and the durable influence of the evil which was then wrought. It is the epoch of the restoration of the pagan principles invading the Church of God. The Church, the Body of Christ, was the first truth to disappear, and the last to reappear. That truth is the great adversary of the paganism of our hearts.

What is the Church? The assemblage of Christians. And what is a Christian? He is a man who has believed in Jesus Christ. And what is believing in Christ? It is passing from

death to life. It is the new birth of the soul. The Church therefore, is an assemblage of converted people, a marvelous apparition in a world that has seen only national religions—religions hereditary and collective, composed of men who were believers in the same way as they were citizens, whose belief was a matter of course, and entirely impersonal.

The Church, on the other hand, implied a direct relation of the soul with God. Such it was for one short day in the time of the Apostles. No man had as yet invented a faith which was not the new birth, and Christians who were not converted men. The Church was based on the idea of conversion. The pagan principle set to work to undermine the idea of conversion. It imagined Christians members of the Church, who were not children of God. It imagined purification and salvation by sacraments. It imagined sacerdotalism. The Church was no longer the assemblage of those who were born again; it was a vast institution thrown open to all who would repeat a formulary, under a sacramental transformation, obey human direction.

Such had been the infernal work of the first centuries. The Christian principle, the Church, had vanished, and the enemy could now attack the doctrine. Faith being no longer personal, justification by faith disappeared. Salvation was transformed into orthodoxy, truth into tradition, the elders of the Church into a hierarchy—and more was to follow as the ages passed. Thus began, and thus has continued, the profanation of the outward House of God. A profanation of the professing Church, thrown open to the world, and fallen to the level of the world, who find nothing there to condemn the paganism of the heart, in ceremonies and forms, and in the enforced repetition of creeds which necessitate no saving faith in Christ. And in a lifeless profession, lifeless souls are well at ease. For a short moment had the outward profession corresponded to the living reality, but the name to live and the profession of eternal life were soon to have no common limit. The name would extend far and wide, and in proportion would the reality include a diminishing number of living souls. The true Church which is the Body of Christ, the nominal and false church, which is His opponent, both included in Christian profession, but distinct as light from darkness in the Eyes that are as a flame of fire, discerning the evil and the good. The one to be presented to Himself at last a glorious Church without spot or wrinkle; the other to be spued out of His mouth."

Therefore in the face of the sin which had defiled His House, and having revealed to Ezekiel the glory of His presence in

that House that was now His dwelling place, did the Lord give to him the measurement of the breadth and length, the depth and height of the altar of sacrifice. Not according to our righteousness, but according to the value of the unblemished sacrifice, is our standing before Him. "By the which will we are sanctified by the offering of the body of Jesus Christ once for all." Perfect as the sacrifice is the acceptance for every one who believeth.

The revelation of the glory could have been only as a consuming fire were it not that the altar stood as the eternal declaration of the grace of Him Who put away sin by the sacrifice of Himself, and in Whose perfect acceptance all are accepted who believe in Him, loved as He is loved, presented to Himself without spot or wrinkle, or any such thing—presented faultless before the presence of His glory with exceeding joy, "accepted in the Beloved" of God.

"To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever." —F. B.

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### The Trial and Triumph of Faith

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

#### THE SYROPHENICIAN WOMAN

"*But she came and worshipped Him.*" A heavier temptation cannot befall a soul tender of Christ's love, than to cry, and receive a flat and downright renouncing of the poor supplicant. Yet this doth not thrust her from a duty; she cometh, and worshippeth, and prayeth. It is a blessed mark, when a temptation thrusteth not off a soul from a duty. When danger and sad trial are seen, it is good to go on. Christ knew before hand that He should suffer; and when they would apprehend Him, yet He went to the garden to spend a piece of the night in prayer. It was told to Paul by Agabus, that if he went to Jerusalem, the Jews should bind him, and deliver him to the Gentiles: it was his duty to go, and thither he will go: "What mean ye to weep, and break my heart? I am ready not only to be bound, but to die for the name of Jesus." (Acts 21:13). Dying could not thrust him from a duty. Esther ran the hazard of death to go in to the king; yet conscious of duty calling, she goeth on in faith; "If I perish, I perish." Even in the act of suffering, Christ on the cross prayeth and converteth the thief; Paul, with an iron chain upon his body, preacheth Christ before Agrippa and his enemies, and preaching Christ was the crime: Paul and Silas, with bloody shoulders sing psalms in the stocks. After the trial and when the temptation is still on, yet the saints

go on: "All this is come on us," (Psalm 44:17,) there is the temptation: here is the duty, "Yet we have not forgotten Thee, neither dealt falsely in Thy covenant." "Princes did speak against me," there is a temptation: yet here is the duty: "But Thy servant did meditate on Thy statutes." (Ps. 119:23.) "My soul fainteth for Thy salvation, but I hope in thy word." (Vs. 81.) "The wicked have laid a snare for me, yet I erred not from Thy precepts." (Vs. 110.) "Many are my persecutors and mine enemies, yet do I not decline from Thy testimonies." (Vs. 157.) "They fought against me without a cause:" (Ps. 109:3.) "For my love they were my adversaries, but I gave myself to prayer." (Vs. 4.)

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### **"Tell ye your Children of it"**

Mr. J. J. Rouse tells of a little incident which happened while he was travelling on a Canadian train. Across the aisle of the car from him sat a grandfather and grandmother, a father and mother, and two grand-children—a boy and a girl. When they had exhausted all other subjects it was proposed that, to while away the time, each should state who he or she thought was the greatest man that ever lived. One by one they expressed their opinions upon the subject until it came to the turn of the little grand-daughter, and this is what she said: "You are all wrong, for the greatest Man that ever lived was the Lord Jesus Christ." At this a hush fell upon her own folks, and also upon all in the car who heard her true declaration, and into Mr. Rouse's mind came the word of the Lord, "Out of the mouths of babes and sucklings Thou hast perfected praise."

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### **God's Determinate Counsel**

Careless seems the great Avenger;  
 History's pages but record  
 One death-grapple in the darkness  
 Twixt old systems and the Word;  
 Truth forever on the scaffold,  
 Wrong forever on the throne—  
 Yet that scaffold sways the future,  
 And, behind the dim unknown,  
 Standeth God within the shadow,  
 Keeping watch above His own.

—Lowell

### The Power of Divine Grace

It is a remarkable fact, that while the baser metals are often diffused through the body of the rocks, gold and silver lie in veins—collected together in distinct metallic masses. They are in the rocks, but not of the rocks. Some believe that there was a time long gone by, when—like the other metals—these lay in intimate union with the mass of rock, until, by virtue of some mysterious electric agency, their scattered atoms were put in motion, and, being made to pass through the solid stone, were aggregated in those shining veins, where they now lie to the miner's hand. Gold and silver are emblems of God's people. And as by some power in nature God has separated these emblems from the base and common earths, even so by the power of His grace He separates all His chosen from a reprobate world. They shall come at His call; He will "say to the north, Give up; and to the south, Keep not back; bring My sons from afar, and My daughters from the ends of the earth." The corruption of nature, circumstances of temptation, an evil world, the hostility of hell, all interpose between God's purpose and the objects of His mercy. The difficulties in the way tower up into a mountain! Fear not. God will make up the number of His chosen ones. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

His grace shall prove sufficient for the work. No doubt it has a great work to do. Think from what an abominable life and from what abandoned company God calls some to grace on earth and glory in heaven. Look at this Manasseh or at that Magdalene. How different their lives now from what once they were! How different their society now from the associates with whom once, in mad and frantic dance, they went whirling round the mouth of the burning pit! Another, and another, and another of these plunge into the abyss, and the rest drown the lost one's perishing cry in louder music; and in giddier whirl they dance on, as little deterred by the fate of their fellows, as the insects that on an autumn evening dash one upon another into the flame of our candle. Ah, when God's saints look down from their elevation into the depths where grace descended and found them, and from whence it raised them, they are not satisfied to sing, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the thrones of glory;" they tune their harp-strings to a higher strain. Lost in wonder, love, and praise, they are ready to adopt the words which a humble-minded but eminent Christian insisted should be engraved upon her tombstone—"How great

is thy mercy toward me." "Thou hast delivered my soul from the lowest hell." It is in a state of deep ungodliness—without God, without the love of God, without the holiness that shall see God, without true purity of heart or peace of conscience—that grace finds all those whom it saves. Such is not the judgment of the world. And I do not deny but that many are very lovely in the bloom and beauty of natural virtue—so beautiful, that we cannot help loving them. Is there sin in that? No; for the Lord Jesus loved the young ruler who yet refused to follow Him. But then, with much that is attractive in the graces of the natural man, they have the same condemnation, as a world that liveth in wickedness, and lieth under sentence of death. An old writer has said that "man in his natural state is half a devil and half a beast." How wonderful the grace which changes such a monster into the image of God, and converts the basest metal into the purest gold!

It is indeed amazing to see what grace will do, and where grace will grow; in what unlikely places God has His people, and out of what unlikely circumstances He calls them. I have seen a tree crowning the summit of a naked rock; and there it stood—in search of food sending its roots out over the bare stone, and down into every cranny—securely anchored by these moorings to the stormy crag. We have wondered how it grew up there, amid such rough nursing, how it could have survived many a wintry blast, and where, indeed, it found food or footing. Yet, like one familiar with hardship and adversities, it has grown and lived; it has kept its feet when the pride of the valley has bent to the storm; and, like brave men, who think not of yielding, but nail their colors to the mast, it has maintained its proud position, and kept its green flag waving on nature's topmost battlements.

More wonderful than this, however, is it to see where the grace of God will live and grow. Tender exotic plant brought from a more genial clime! One would suppose that it would require the kindest nursing and most propitious circumstances; yet look here—A Daniel is bred for God, and for the bravest services in His cause, in no pious home of Israel; he grows in saintship amid the impurities and effeminacy of a heathen palace. Paul was a persecutor, and is called to be a preacher—was a murderer, and becomes a martyr; once, no pharisee so proud, now no publican so humble. Like those fabled monsters, which, sailing on broad and scaly wings, descended on their helpless prey with streams of fire issuing from their formidable mouths, he set off for Damascus, "breathing out threatenings and slaughter against the disciples of the Lord." But the Lord Jesus de-



scended in person to meet this formidable persecutor, and selected him for His chiefest apostle. He bids him wash the blood of Stephen from his hands, and go preach the gospel. And where afterwards has this very man some of his most devoted friends? Where, but in Cæsar's household. What can more strikingly express the power of all-sufficient grace than the words of John Newton? 'One asked him whether he thought the heathen could be converted. "I have never doubted," he said, "that God could convert the heathen, since he converted me."

"Never despair" should be the motto of the Christian; and how should it keep hope alive under the darkest and most desponding circumstances, to see God calling grace out of the foulest sin? Look as this cold creeping worm! Playful childhood shrinks shuddering from its touch; yet a few weeks, and with merry laugh and flying feet, that same childhood, over flowery meadow is hunting an insect that never lights upon the ground, but—flitting in painted beauty from flower to flower—drinks nectar from their cups, and sleeps the summer night away in the bosom of their perfumes. If *that* is the same boy, *this* is no less the self-same creature. Change most wonderful! yet but a dull, earthly emblem of the divine transformation wrought on those, who are "transformed by the renewing of their minds." Gracious, glorious change! Have you felt it? May it be felt by all of us! You have it here in this woman, who, grieved in her mind, lies a-weeping at the feet of Jesus. She was a sinner. Her condition had been the basest; her bread the bitterest; her company the worst. She is casting off her vile, sinful slough. She leaves it. She rises a new creature. The beauty of the Lord is on her; and now, with wings of faith and love wide outspread, she follows her Lord to heaven. How encouraging the wonders of converting grace! Let us despair of none—neither of ourselves nor any one else. —T. G.

### The Blood of Sprinkling

#### THE RIGHTEOUSNESS OF GOD'S GRACE

The gospel is not the mere revelation of the *heart* of God in Christ Jesus. In it the *righteousness* of God is specially manifested (Rom. 1:17); and it is this revelation of the righteousness that makes it so truly "the power of God unto salvation," (Rom. 1:16). The shedding of Christ's blood is God's declaration of the righteousness of the love which He is pouring down upon the sons of men; it is the reconciliation of law and love; the condemnation of the sin and the acquittal of the

sinner. As "without shedding of blood there is no remission" (Heb. 9:22); so the gospel announces that the blood has been shed by which remission flows; and now we know that "the Son of God is come" (1 John 5:20), and that "the blood of Christ cleanses us from all sin," (1 John 1:7). The conscience is satisfied. It feels that God's grace is righteous grace, that His love is holy love. There it rests.

It is not by incarnation but by blood-shedding that we are saved. The Christ of God is no mere expounder of wisdom; no mere deliverer or gracious benefactor; and they who think that they have told the whole gospel, when they have spoken of Jesus as revealing the love of God, do greatly err. If Christ be not the Substitute, He is nothing to the sinner. If He did not die as the Sinbearer, He has died in vain. Let us not be deceived on this point, nor misled by those who, when they announce Christ as the Deliverer, think they have preached the gospel. If I throw a rope to a drowning man, I am a deliverer. But is Christ no more than that? If I cast myself into the sea, and risk my life to save another, I am a deliverer. But is Christ no more? Did He but risk His life? The very essence of Christ's deliverance is the substitution of Himself for us, His life for ours. He did not come to risk His life; he came to die! He did not redeem us by a little loss, a little sacrifice, a little labour, a little suffering. "He redeemed us to God by His blood," (Rev. 5:9); "the precious blood of Christ," (1 Pet. 1:18) He gave all He had, even His life, for us. This is the kind of deliverance that awakens the happy song, "To Him that loved us, and washed us from our sins in His own blood."

The tendency of the world's religion just now is, to reject the blood; and to glory in a gospel which needs no sacrifice, no "Lamb slain." Thus, they go "in the way of Cain," (Jude 11). Cain refused the blood, and came to God without it. He would not own himself a sinner, condemned to die, and needing the death of another to save him. This was man's open rejection of God's own way of life. Foremost in this rejection of, what is profanely called by some scoffers, "the religion of the shambles," we see the first murderer; and he who would not defile his altar with the blood of a lamb, pollutes the earth with his brother's blood.

The heathen altars have been red with blood; and to this day they are the same. But these worshippers know not what they mean, in bringing that blood. It is associated only with vengeance in their minds; and they shed it, to appease the vengeance of their gods. But this is no recognition either of the love or the righteousness of God. "Fury is not in Him;" whereas

their altars speak only of fury. The blood which they bring is a denial both of righteousness and grace.

But look at Israel's altars. There is blood; and they who bring it know the God to Whom they come. They bring it as an acknowledgment of their own guilt, but also of His pardoning love. They say, "I deserve death; but let this death stand for mine; and let the love which otherwise could not reach me, by reason of guilt, now pour itself out on me."

Inquiring soul! Beware of Cain's error on the one hand, in coming to God without blood; and beware of the heathen error on the other, in mistaking the meaning of the blood. Understand God's mind and meaning, in "the precious blood" of His Son. Believe His testimony concerning it; so shall thy conscience be pacified, and thy soul find rest.

It is into Christ's death that we are baptized (Rom. 6:3), and hence the cross, which was the instrument of that death, is that in which we "glory," (Gal. 6:4). The cross is to us the payment of the sinner's penalty, the extinction of the debt, and the tearing up of the bond or hand-writing which was against us. And as the cross is the payment, so the resurrection is God's receipt in full, for the whole sum, signed with His own hand. Our faith is not the completion of the payment, but the simple recognition on our part of the payment made by the Son of God. By this recognition, we become so one with Him who died and rose, that we are henceforth reckoned to be the parties who have paid the penalty, and treated as if it were we ourselves who had died. Thus are we "justified from the sin," and then made partakers of the righteousness of Him Who was not only delivered for our offences, but Who rose again for our justification.

H.B.

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*Eternal judgment.* A certain Universalist addressing a large congregation which had come out to hear something new, endeavoured to convince his hearers that there is no punishment after death. At the close of his sermon, he informed the people, that if they wished, he would preach there again in four weeks; when one of his audience rose, and replied, "Sir, if your doctrine is true, we do not need you; and if it is false, we do not want you."

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*Lovers of money.* A lady once stopped John Newton to tell him: "The lottery ticket, of which I held a quarter, has drawn a prize of ten thousand pounds: I know you will congratulate me upon the occasion." "Madam," said he, "as for a friend under temptation, I will endeavour to pray for you."

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

THE HISTORY OF THE CHURCH

In the whole course of our Lord's ministry He did not even hint at the conversion of the world through the preaching of the gospel. It is true that He commanded His disciples to preach the gospel to every creature, but He immediately added, "he that believeth not shall be damned;" and this shows that He did not expect its universal acceptance. It is true that He appointed the apostles to be witnesses unto Him both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, but He did not intimate that their testimony would be everywhere received. It is often said, as an argument for the complete success of the Church, that the gospel is adapted to the need of all men, and that the Holy Spirit is able to make it effective for the salvation of all men. No one denies this' but it seems to be forgotten that the apostles preached it as it has never since been preached, and that the Holy Spirit clothed them with a power in preaching, which has never since been manifested; and yet how few comparatively were converted through their instrumentality.

There were three thousand added to the church on the day of Pentecost, but what were these out of the vast population found at that time within the walls of Jerusalem? Soon after the number of the men was about five thousand, but there were a great many more thousands still unsaved. Under the fervent appeals of Paul, the greatest preacher our world has ever known, and inspired by the Holy Spirit as no preacher has been since the apostolic age, the result in turning men to Christianity was partial, and the divine power limited in its exercise. The record is, "as many as were ordained to eternal life, believed." (Acts 13:48). Of the philosophers assembled on Mars' Hill "some mocked: and others said, we will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed," (Acts 17:32-34). "Some believed the things which were spoken, and some believed not" (Acts 28:24). There is not the slightest evidence that all of the inhabitants of any city, or town, or community where the apostles and their fellow-laborers proclaimed the gospel, rejoiced in the message. Even the optimists, a multitudinous and wearisome crowd, tell us that at the end of the first century, a century of unequalled Christian energy and zeal and devotedness, there were but 500,000 nominal believers.

Why should any sensible person conclude that the relative proportion between the members of the church and the world

will be changed, and that all or nearly all people will become Christians during the present dispensation, unless some explicit promise to this effect can be pointed out in the word of God? It will be admitted that the Lord Jesus warned His immediate followers to expect the hatred and opposition of the world, but did He cheer them with the thought that the opposition would at length cease, and their successors in testimony and service witness the triumph of the principles for which they suffered? There is not so much as a whisper of any such assurance. On the other hand, He plainly and repeatedly declared that at the time of His second coming it shall be as it was in the days of Noah and Lot, (Luke 17:26-30); "and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth," (Luke 21:25,26); and "when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

There are many, doubtless, who will reply that the parable of the leaven teaches the gradual diffusion of the truth, the resistless progress of Christianity, the transforming power of the Church. But in the first place, "the kingdom of heaven" is not the church, which is mentioned four times in the same gospel. It is never said of it, that it is here, or that it is among you, or that it is nearer than "at hand". The heavenly King came, and was rejected, and then took His way back to the heavens, where indeed, He rules specially over that sphere which men have agreed to call Christendom, or Christ's "dom," power or jurisdiction. In the second place, to make the leaven the symbol of progressive Christianity is to violate all the usage of scripture, and therefore every principle of sound interpretation and of good sense, because the leaven is everywhere else, both in the Old and the New Testaments, confessedly the type of evil. In the third place such an exposition is in direct conflict with the parable of the sower in the same chapter, in which our Lord shows that only a fourth part of the seed takes permanent effect, and with the parable of the tares, "the children of the wicked one" in the same chapter, which our Lord tells us will continue to grow side by side with the wheat until the harvest at the end of the age. Even Dr. David Brown admits that the tares will abound until the second coming of Christ, only he imagines that they will not grow so plentifully as at present.

But if our Lord taught by the parable of the leaven the diffusive quality of the truth, the universal spread of righteousness, and the entire supremacy of the church, how comes it that just the opposite of this is taught by His inspired apostles? We

find Paul, for example, saying to the elders of Ephesus in his last message to them, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," (Acts 20:29,30). We find the same devoted servant of the Lord, in the first epistles he was inspired to write, using the following remarkable language: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming," or as it is in the margin, "presence," (2 Thess. 2:1-8, R. V.).

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*Mercy to a persecutor.* (1 Tim. 1:12, 13). On one occasion a visiting preacher said to his audience: "Before I proceed to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was within the walls of this house. Upon that very evening there came three young men with the intention not only of scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After a few words, one of them said with an oath—'Let us be at him now;' but the second replied, 'No, stop till we hear what he makes of this point.' The minister went on, when the second said, 'We have heard enough, now throw!' But the third interfered, saying, 'He is not so foolish as I expected, let us hear him out.' The preacher concluded without having been interrupted. Now mark me, my brethren—of these three young men, *one* was executed a few months ago at Newgate; the *second* lies under sentence of death at this moment in the jail of this city, for murder; the other (continued the minister with great emotion), the *third*, through the infinite grace of God, is even now about to address you—listen to him."

**The Peregrinations of a Church Tramp**

*Detroit News Tribune, Sunday, July 29th, 1900*

Sunday morning last I visited the gospel hall, No. 416 Grand River avenue. The front presents a neat and business-like appearance. "Central Gospel Hall" is emblazoned on the two windows and on both sides of a ruby glass lamp over the door. At one side of the entrance is a large black and gold sign, which reads as follows:

**CENTRAL GOSPEL HALL**

Christians gathered unto the name of  
Our Lord Jesus Christ

Meet:

Lord's Day for breaking of bread at.....	10:30 a.m.
Sunday School .....	2:30 p.m.
Gospel Preaching .....	7:30 p.m.
Wednesday and Friday for Ministry and Prayer.....	7:45 p.m.

**ALL ARE WELCOME**

This is significant. I take it to mean that Brethren are Christians "gathered", other professing Christians are "scattered"—but more of this later—meanwhile see 1 Cor. 5:4; Matt. 18:20; 23:37; Luke 13:34 and Acts 12:12. On entering my attention was arrested by large signs again, such as "Ye must be born again," "Lord, what wilt thou have me to do?" "Then they that gladly received his word were baptized," etc. The "brethren," male and female—(I speak of them in this way advisedly and not individually, because I have never heard the female brethren spoken of as "sisters." In fact, they never take any part whatever in "meetings" except to sing, and, as far as I have observed, seem to assume the exact scriptural position as literally accorded to them by St. Paul). The brethren, I say, to the number of somewhere between 50 and 100, were seated on chairs placed in the form of a hollow square, two or three deep, facing a table in the center, on which was placed a loaf of obviously common bakers' bread, and two plates, also two "cups" of the conventional pattern containing, of course, wine. I noticed the brethren whom I have called "Peter" (Mr. Muir) and "John", (Dr. Martin) as conductors of the tent "meetings" both occupying prominent positions—perhaps accidentally—the former at the center of what would be the ecclesiastical "east," and the other in the south. At the back part of the hall—the entrance end— were a number of chairs apart from those allotted to brethren.

I had spoken to the brother whom I have called "Peter" (Mr. Muir), in reference to this meeting for "breaking of bread." I learned that no one could be admitted to break

bread with them until he had been admitted to "fellowship." That in order to be admitted to fellowship one must in conversation satisfy a number of the brethren that he has been "saved" and holds no, what they would regard as, heretical doctrinal views; moreover, he must have been baptized by immersion after a public profession of faith. Meanwhile I or anyone was welcome to be present at breaking of bread, which was done every Lord's day. Not being prepared to comply with the conditions, I on this occasion took a back seat, as did one young man and two women. Of these latter, I learned after, one was a convert—the only convert I suppose resulting from the tent meetings of the week. The other woman was from Canada, desiring to fellowship with the brethren here.

The proceedings were the very quintessence of simplicity, and yet were eminently reverent, dignified and deliberate throughout. All were sitting in perfect silence when I entered and continued for fully a quarter of an hour afterward. In this respect all through it resembled a meeting of Friends or Quakers. A brother handed me a hymn book, the title page of which read, "The Believers' Hymn Book, containing a collection of scriptural hymns for use at all assemblies of the Lord's people, 112th thousand, Glasgow." The silence was broken by brother "John" (Dr. Martin) saying from his seat, "Might we sing hymn no. 152."—"My chains are snapt, the bonds of sin are broken and I am free." After singing, there was silence for a few minutes, then "John" stood up and offered prayer. Then there was silence again, until another brother announced hymn 289.

"Through Thy precious body broken  
Inside the veil,  
Low we bow in adoration  
Inside the veil."

But this last line was only a metaphor, for no one "bowed" in adoration as did the priest at St. Matthew's the Sunday before, nor did anyone make any outward demonstration of any kind. In fact, everyone kept his and her seat throughout, without moving, excepting as a brother would stand to offer prayer or speak.

There was another prayer and then a hymn, a prayer and then a hymn by four other, different brethren, and then brother "John" again stood up, and in the usual formula said, "Might we read a little portion in the book of Deuteronomy?" No one objecting, I suppose, he proceeded to read a part of the passover, and to comment on it. The preliminary part of the service as



I would call it, was concluded by singing, to the old common time Rockingham,

“Thy broken body gracious Lord  
Is shadowed by this broken bread,  
The wine which in this cup is poured  
Points to the blood which Thou hast shed.”

Now brother “Peter,” (Mr. Muir) who had thus far kept silence (except that he usually “struck the tunes” as we used to say in the days gone by), stood up and engaged in prayer, giving thanks for the bread:

“In the name of our Lord Jesus we draw near again in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. It is of Thy grace, our Father and our God, that we have the privilege of sitting here this morning as we enter more fully into the glory that is yet to be revealed—we would take as from His hand this precious bread. (Narrating the events of the institution, passion and crucifixion.) Thanking Thee that no more shall wicked hands be placed upon Him. As this bread passes round from hand to hand, may we remember Him. Teach us to look back—and to look forward—etc.” Then, advancing to the table he broke the loaf in two, and placing each half on a separate plate handed them to brethren on opposite sides and sat down.

The bread was thus passed from hand to hand in silence, each breaking off a portion as it came to him or her. When both plates had gone round and all had broken bread, the last brother receiving placed them again on the table. All was done in silence, which continued some time after, and was broken only by the chatter of a little child whose mother sat among—may I say—the communicants. Then came thanks for the cup by another brother. Still another brother took them from the table and handing them they were passed and partaken of after the same manner as the bread. Silence, singing still another hymn, making, I think, seven in all,

No blood, no altar now,  
The sacrifice is o’er,

and all was over. I think, however, I have omitted a reading and brief exposition of Revelation 5 and Hebrews 10 by Brother “Peter,” (Mr. Muir) who also announced meetings for the week. There was no benediction. Nor have I ever heard any at meetings of brethren.

I have left myself very little space in which to note my impressions as received at these visits to one of their “assemblies.”

and to two of their "gospel meetings." I have said "extremes meet" and here I found the lowest of protestants, so to speak, like the highest of catholics making a celebration of the Lord's supper the greatest and the central act of their worship. The brethren however, would not perhaps say that they ever meet for "worship;" they would use some other term, in fact, they have a nomenclature of their own, very interesting, but which of itself would take half a column to explain. Their meeting to break bread every Lord's day is of course on radically different grounds from that which brings catholics together to celebrate mass; the institution is the same, however, and each give it exactly the same prominence.. Baptism also is made imperative for fellowship by both. And then their exclusive and comprehensive views of the church are strikingly like those held by catholics. They speak of the "sects" in exactly the same way. They repudiate the phrase "brethrenism" for exactly the same reason that catholics resent the use of the term "catholicism." They are the church of God on earth and there is no other. They acknowledge that there are Christians among the "sects," but they are not gathered to the Lord in His appointed way; catholics say the same. Then as to things "essential to salvation" as they say, I think even brethren will have to admit that catholics hold these also. Brethren insist on "visible unity," which is the essence of catholicism. I have much to say on these and other points of brethren's teaching which I do not consider—to use another of their favorite phrases—"vital truths," but, as my impressions along this line have been made through reading their literature and not while attending these meetings they have really no place here, and so will be deferred.

Just a word in conclusion: Brethren are a very uncertain quantity and they must not be judged of as a whole by the actions or teachings of any particular brother or any particular "assembly". Notwithstanding their stand for visible unity they are much divided among themselves on various questions. But, to an outsider, they appear in two aspects—those who emphasize "teaching" and aim to influence the "sects" with a view to proselyting, and those who evangelize and aim to convert the unsaved. The brethren I visited at this time are of the latter class. They make most of preaching the gospel to sinners. Their tent work would indicate this. They are often to be found also engaged as street preachers and as such may always be known from most others in the same line by their quiet, unobtrusive, law-abiding, apparently indifferent manner. They do their duty by preaching the gospel whether men will hear or whether they will forbear, and then trust God with conse-

quences—then, as I have said, they never accept money.

There are many excellent evangelists among the brethren who meet here, but the one I have called "Peter" (Mr. Muir) is, in my estimation, head and shoulders above the rest. He has a most excellent gift for this work. There may be others better read, better learned, better trained, but there is not one more filled with the Spirit, more tactful, more earnest, more convincing or who has had more seals to his ministry. Anybody will be profited by spending an hour at one of their tent meetings and any Christian who attends their breaking of bread on Lord's day morning, cannot fail in having his soul nourished by the exercise. LAIC

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### *The Life of Josiah Henson*

#### LUMBERING OPERATIONS

The land on which we settled in Canada was covered with a beautiful forest of noble trees of various kinds. Our people were accustomed to cut them down and burn them on the ground, simply to get rid of them. Often as I roamed through the forest, I was afflicted at seeing such waste, and longed to devise some means of converting this abundant natural wealth into money, so as to improve the condition of my people.

Full of this subject, I left my home on a journey of observation through the State of New York, and New England. I kept my purpose to myself, not breathing a word of my intentions to any mortal. I found in New York State, mills where precisely such logs as those in Canada were sawed into lumber, which I learned commanded large prices. In New England I found that there was a ready market for the black walnut, white wood, and other lumber, such as abounded and was wasted in Canada.

On reaching Boston, Mass, I made known these facts and my feelings to some philanthropic gentlemen with whom I had become acquainted, and who were kind enough to examine carefully my representation and to draw up a sketch of them, by means of which a collection of money to aid me was made by the leading men of Boston, amounting to about fourteen hundred dollars.

With this money I returned to Canada, and immediately set myself to building a saw-mill in Camden (then Dawn). The improvement that followed in the surrounding section was astonishing. The people began to labour, and the progress in clearing up and cultivating the land was quite cheering.

But after the frame-work of my mill was completed and covered, my scanty funds were exhausted. I had begun the

work in faith, I had expended the money honestly, and to the best of my judgment, and now should the whole enterprise fail? Immediately I returned to my Boston friends who listened to me again, and gave me to understand that they deemed me an honest man. They encouraged me, and they endorsed a note for me and put it in the bank, whereby I was enabled to borrow, on my own responsibility, about eighteen hundred dollars more. With this I soon completed the mill, stocked it with machinery, and had the pleasure of seeing it in successful operation.

This enterprise having been completed I began to consider how I could discharge my pecuniary obligations. I chartered a vessel and loaded it with eighty thousand feet of good prime black walnut sawed in our mill, and contracted with the captain to deliver it for me at Oswego, N. Y. and at last succeeded in bringing the whole eighty thousand feet safe to Boston, where I sold it to Mr. Jonas Chickering for forty-five dollars per thousand feet. The proceeds paid all expenses, and would have cancelled all the debts I had incurred, but my friends insisted that I should retain a part of the funds for future use. After that, I brought another large load of lumber by the same route.

The next season I brought a large cargo by the river St. Lawrence direct to Boston, where, without the aid of any agent or third party, I paid the duties, got the lumber through the Custom House, and sold it at a handsome profit.

I look back upon the enterprise with a great deal of pleasure, for the mill which was then built introduced an entire change in the appearance of that section of the country, and in the habits of the people.

#### VISIT TO ENGLAND

My interest in the Manual Labor School in Dawn was the means of my visiting England. In spite of all the efforts of the Association, a debt of about seven thousand five hundred dollars rested upon it.

On consideration, having a sacred project in my own mind, I concluded to put the mill in the charge of others for four years and to pay all the debts of the institution in that time. Mr. Peter B. Smith assumed the responsibility of the mill encumbered with the debt of the school and he readily consented to attend to all the business of the mill.

My project was to go to England, carrying with me some of the best specimens of black walnut boards that our farm would produce, and to exhibit them in the great World's Industrial Exhibition, then in session at London, and perhaps negotiate for the sale of lumber. I accordingly left for England, having readily furnished with very complimentary letters of introduc-

tion to such men as Thomas Binney, Samuel Gurney, Lord Brougham, Hon. Abner Lawrence then American Minister to England, from Chief Justice Robinson, Sir Allen McNab, Col. John Prince, Dr. Duffield of Detroit, Mich., John Conant of the same city, Hon. Ross Wilkinson, U. S. Judge, residing also in Detroit, and others. From the gentlemen above mentioned I received in England a most cordial reception, and was immediately introduced to the very best society in the Kingdom.

The result was that I reaped an abundant harvest. The whole debt of the institution was cancelled in a few months, when I was recalled to Canada by the fatal illness of my wife.

Several very interesting occurrences happened during my stay in England which I must relate.

I have already mentioned that the first idea which suggested to me the plan of going to England, was to exhibit at the Great World's Fair in London, some of the best specimens of our black walnut lumber, in the hope that it might lead to sales in England. For this purpose I selected some of the best boards out of the cargo which I had brought to Boston, and these Mr. Chickering was kind enough to have properly packed in boxes, and sent to England in the American ship which carried the American products for exhibition. The boards which I selected were four in number, excellent specimens, about seven feet in length and four feet in width, of beautiful grain and texture. On their arrival in England, I had them planed and perfectly polished, in French style, so that they actually shone like a mirror.

The history of my first connection with the World's Fair is a little amusing. Because my boards happened to be carried over in the American ship, the superintendent of the American Department, who was from Boston, insisted that my lumber should be exhibited in the American department. To this I objected. I was a citizen of Canada, and my boards were from Canada, and there was an apartment of the building appropriated to Canadian products. I therefore insisted that my boards should be recovered from the American Department, to the Canadian. But said the American, "You cannot do it. All these things are under my control. You can exhibit what belongs to you if you please, but not a single thing here must be moved an inch without my consent."

This was rather a damper to me. I thought his position was an absurd one, but how to move him or my boards seemed just then beyond my control.

A happy thought, however, occurred to me. Thought I, if this Yankee wants to retain my property, the world shall know

whom it belongs to. I accordingly hired a painter to paint in good large white letters on the tops of my boards: "THIS IS THE PRODUCT OF THE INDUSTRY OF A FUGITIVE SLAVE FROM THE UNITED STATES, WHOSE RESIDENCE IS DAWN, CANADA." This was done early in the morning. In due time the American superintendent came around, and found me at my post. The gaze of astonishment with which he read my inscription, was laughable to witness. His face became black as a thunder-cloud. "Look here, sir," said he; "What have you got up there?" "O, that is only a little information to let the people know who I am." "But don't you know better than that? Do you suppose I am going to have that insult up there?" Some English gentlemen began to gather around, and their chuckling with half-suppressed delight at the wrath of the Yankee, only added fuel to the fire. "Well, sir" said he, "do you think I am going to bring that stuff across the Atlantic for nothing?" "I have never asked you to bring it for nothing. I am ready to pay you, and have been from the beginning." "Well, you may take it away, and carry it where you please." "Oh," said I, "I think as you wanted it very much, I will not disturb it. You can have it now." "No, sir, take it away." The result was, that by the next day, the boards were removed to their proper place, and no bill was ever presented to me for carrying the lumber across the Atlantic.

I may be permitted to say that in that immense exhibition my humble contribution received its due share of attention, and many conversations did I have with individuals of that almost innumerable multitude from every nation under heaven. Nearly all who passed, paused to look at me and at themselves as reflected in my large black walnut mirrors.

Among others the Queen of England, Victoria, preceded by her guide, and attended by her cortege, paused to view me and my property. I uncovered my head and saluted her as respectfully as I could, and she was pleased with perfect grace to return my salutation. "Is he indeed a fugitive slave?" I heard her inquire, and the answer was, "He is indeed, and that is his work."

At the close of the Exhibition, on my return to Canada, I received from England a large quarto bound volume containing a full description of all the objects presented at the exhibition, and among the others I found my own name recorded. There was in addition awarded to me a bronze medal, a beautiful picture of the Queen and royal family and several other objects of interest, which I greatly prize.

After having fully succeeded in my mission to England, hav-

ing released myself from the voluntarily-assumed debt on behalf of the manual-labor school, I returned home to Canada, contented and happy. While in England I was permitted to enjoy some excellent opportunities to witness its best society, which I propose to relate in the next chapter.

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### The Arrow and the Mark

Some years ago a society was established to distribute tracts by mail in the higher circles. One of these tracts, entitled, "Prepare to meet thy God" was enclosed in an envelope, and sent by post to a man well known for his ungodly life and his reckless impiety. He was in his study when he received this letter among others.

"What's that?" said he. "'Prepare to meet thy God.' Who has had the impudence to send me this card?" And with an imprecation at his unknown correspondent, he arose to put the paper in the fire.

"No! I won't do that," he said to himself. "On second thoughts, I know what I will do. I'll send it to my friend B. It will be a good joke to hear what he will say about it."

So saying, he enclosed the tract in a fresh envelope and in a feigned hand directed it to his boon companion.

Mr. B. was a man of his own stamp, and received the tract, as his friend had done, with an oath at the Methodist humbug; and his first impulse was to tear it in pieces. "I'll not tear it," said he to himself. "Prepare to meet thy God" at once arrested his attention and smote his conscience. The arrow of conviction entered his heart as he read, and he was converted.

Almost his first thought was for his ungodly associates. "Have I received such blessed light and truth, and shall I not strive to communicate it to others?" He again folded the tract, and enclosed and directed it to one of his companions in sin. Wonderful to say, the little arrow hit the mark. His friend read. He also was converted: and both are now walking as the Lord's redeemed ones.

—D. L. Moody

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*"These speak evil of those things which they know not."* (Jude 10). When Edmund Halley, the astronomer, was talking infidelity before Sir Isaac Newton, the latter addressed him in these words:—"I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and understand; but you should not talk of Christianity, for you have not studied it. I have; and am certain that *you* know nothing of the matter."

**Light and Darkness***Giovanni Ferrero**A former Franciscan Monk*

Superstition, self-righteousness, and hell, have their own martyrs as well as truth, faith, and heaven. Satan, the angel of darkness, clothes himself as an angel of light. He has also a Bible of his own; he has a thousand forms of religion, suited to the various tempers of mankind; he has millions of pseudo-evangelists and false teachers to seduce the poor sons of Adam—now with the grandeur of the Roman liturgy; now with the various forms of a dead Protestantism; now with blind worship of the God of nature; now denying, now admitting, God's existence; now quoting, now questioning, the Holy Word. Satan has been a liar from the beginning; a liar, saying, by Voltaire and Proudhon, "There is no God!" a liar, in the Indian smashed to pieces by the car of Juggernaut; a liar, in the Monks—the victims of their fastings and macerations—thinking to propitiate God, in atoning for their sins with their own blood; heinous to His sight, and impure to His holiness! So foolish is man! So much is he deceived! For, being without Christ he is without God, and thus also without wisdom. Having Satan for a teacher, human tradition for a rule of faith, even possessing the Bible of God, but without the Spirit of God, man is going from delusion to delusion. But if the wicked enemy of God and souls tries still to put enmity betwixt the Creator and His creatures; there is a Holy One whose office was to reconcile the world unto God. Satan, through lies and sin, leads man unto death; Christ, by truth and grace, gives man eternal life. Satan's religion ends with doubt of God's mercy, or with such a false peace, produced by works of righteousness which man has done, as will be followed by eternal despair. Christ's religion gives "the peace of God, which passeth all understanding." Satan's evangelists say to one sinner, "Thou art worthy of eternal glory. Thou art not as other men are." God says in His Word, "There is none righteous, no not one"—"All have sinned, and come short of the glory of God"; and Christ says, "The Son of man is come to save that which was lost."

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Those whom we, in our folly, imagine to be indispensable coadjutors, frequently turn out the very reverse.

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God can act by one man just as well as by seventy; and if He does not act, seventy are no more than one.



**The Heavenly Jerusalem**

Jerusalem, the Golden

With milk and honey blest!

Beneath thy contemplation

Sink heart and voice oppressed:

I know not oh I know not,

What joys await me there,

What radiancy of glory,

What bliss beyond compare.

They stand, those halls of Zion,

All jubilant with song,

And bright with many an angel,

And all the martyr throng;

The Prince is ever with them,

The daylight is serene,

The pastures of the blessed

Are decked in glorious sheen.

There is the throne of glory;

And there from care released,

The song of them that triumph,

The shout of them that feast;

And they, who with their Leader

Have conquered in the fight,

For ever and for ever

Are clad in robes of white.

For thee O dear, dear Country,

Mine eyes their vigils keep;

For very love, beholding

Thy happy name, they weep:

The mention of thy glory

Is unction to the breast,

And medicine in sickness,

And love, and life, and rest.

With jasper glow thy bulwarks,

Thy walls with emeralds blaze;

The sardius and the topaz

Unite in thee their rays;

Thine ageless walls are bonded

With amethyst unpriced;

The saints build up its fabric,

The Corner-stone is Christ.

Thou hast no shore, fair ocean;  
 Thou hast no time, bright day:  
 Dear fountain of refreshment,  
 To pilgrims far away;  
 Upon the Rock of Ages  
 They raise thy holy tower;  
 Thine is the victor's laurel,  
 And thine the golden dower.

O sweet and blessed Country!  
 The home of God's elect!  
 O sweet and blessed Country!  
 That eager hearts expect  
 Jesus, Thy mercy brings us  
 To that dear land of rest,  
 Who art with God the Father,  
 And Spirit, ever blest.

O home that seest no sorrow!  
 O State that fearst no strife!  
 O royal land of flowers!  
 O realm and home of life!  
 E'en now by faith I see thee,  
 E'en here thy walls discern,  
 To thee my thoughts are kindled,  
 And strive, and pant and yearn.

The Cross is all thy splendour,  
 The Crucified, thy praise:  
 His laud and benediction  
 Thy ransomed people raise—  
 Jerusalem! exulting,  
 On that securest shore  
 I hope thee, wish thee, sing thee,  
 And love thee evermore!

O sweet and blessed Country!  
 When shall I see thy face?  
 Oh, sweet and blessed Country!  
 Where I shall dwell by grace.  
 Exult, O dust and ashes!  
 The Lord shall be thy part;  
 His only, His for ever,  
 Thou shalt be, and thou art!

—Bernard of Cluny  
 Written A. D. 1145