

# Assembly Annals

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

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*June  
1937*

For yet a little while, and He that shall  
come will come, and will not tarry  
Hebrews 10.37

# Assembly Annals

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## The Word and the World

“What is Man?” (Psalm 8:4) According to some scientists (not all by any means) man is the end result of an evolutionary process which began countless aeons ago with a little bit of protoplasm crawling about on the slimy ooze of a primeval sea—a unicellular organism which held within its potentialities all the intervening stages which developed gradually into *homo sapiens*, the finished product, man. Anthropology is the science which deals with man, and the learned devotees of that science are the self-styled anthropologists. Recently at a meeting of the newly-formed anthropological Society the members exhibited their collection of skulls (just as a lot of school-boys do their postage stamps) skulls of different sizes, from different lands, relics they say of our pre-historic ancestors from bygone ages. And “ages” is the word for these scientists could not agree among themselves as to the age of their finds (not half as clever as our school-boys with their stamp collections) for one hundred million years was the guess of some, two hundred million years the equally accurate guess of others, with some good natured banter thrown in to make the discussion humanly interesting. And all the time that this wondrous-wise ballyhoo is being blabbed around, the same pundits know that there is not an authentic bit of evidence to prove that man existed upon the earth earlier than seven thousand years ago—in other words, man is synchronous with the Adamic era

The pre-Adamic eras (to which Christians relegate the fossils and skulls which these wiseacres play and conjure with) are clearly referred to in the Scriptures. God did not make the earth without form and void (Isa. 45:18); chaos was not its primeval condition: He made everything beautiful in its time: but the earth *became* (“became” is a better translation than “was” in Gen. 1:2) without form and void as the result of a cataclysm connected with the fall of Satan and his hosts. Genesis 1 is the record of the reconstruction of the earth, and into this re-formed earth man was introduced to replenish it. The opening chapter of the epic of man is his creation in innocence. How long (probably a century at least) he remained in this state of blissful communion with his Creator, we know not, but the subsequent chapters of the story record his fall and then reveal the unfolding and accomplishment of God’s gracious plan to redeem His creature in righteousness, the climax being reached at Calvary.

“What is man?” Not an evolutionary accident, but a purposeful creation. “God said, Let us make man.” “So God created man.” “God at the beginning made them.” “Fearfully and wonderfully made” quite in accord with God’s own character, for “He is fearful in praises, doing wonders.” A word to the *wise* is sufficient, and for the Christian, the believer in Jesus, the word of his Lord that “God made them at the beginning” is the end of all controversy. Some dabblers

in science have dared to criticize God's handiwork and have blasphemously asserted that they could have done better. No wonder that a simple Scotchman scoffed at these sciolists with the scornful remark: "Ye—ye couldna mak a mosquito's hind leg." More sober is the sublime language of scripture to the worldly-wise: "The Lord said, Behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men will perish, and the understanding of their prudent men shall be hid . . . Surely your turning of things upside down shall be esteemed as the potter's clay. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?" (Isa. 29:14). H.A.C.

### Conferences

**CLEVELAND, OHIO.** A Conference will be held (D.V.) Sept. 4-5-6; prayer meeting Fri., 7:45. All meetings in Gospel Hall, 1477 Addison Rd. The Lord's people are invited to be with us at these meetings and join with us now in earnest prayer to God that it will be a season of spiritual profit and blessing.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16).

No circulars will be sent out. Conference inquiries to J. H. Smith 3366 Meadowbrook Blvd., Cleveland Heights, Ohio.

**DULUTH, MINN.** A conference will be held (D.V.) in the West Duluth Gospel Hall beginning Saturday afternoon and continuing Sunday and Monday, July 3, 4, and 5. The correspondent is John G. Brown, 1012 N. Central Ave., Duluth, Minn.

**PUGWASH JUNCTION, NOVA SCOTIA.** Annual Conference (D.V.) July 3, 4, 5. Saturday, Sunday, and Monday, beginning with Prayer meeting on Friday evening, July 2nd. No circulars will be issued. Further information can be had from Mr. Hiram McLeod, or Mr. Ansley Goodwin, Pugwash Junction, Nova Scotia. The special prayers of the Lord's people will be greatly valued.

**STRAFFORDVILLE, ONT.** The twenty-fifth 'all day's meetings' will be held (D.V.) on Thursday, July 1st, 1937 in the Gospel Hall at 10:30 A. M., 2:30 and 7:30 P. M. L. C. Garnham

**WATERLOO, IOWA.** Conference will be held (D.V.) as usual in the Western Ave. Gospel Hall, July 3rd to 5th preceded by Prayer Meeting evening of July 2nd. Usual arrangements for caring for visitors. Communications to Mr. E. G. Matthews, 206 Leland Ave.

### Addresses

**CHICAGO, ILL.** The address of Mr. A. J. Cotton, correspondent for 86th and Bishop assembly is now 8052 Marshfield Ave., Chicago.

### ITALIAN TRACTS

Our Italian evangelist, Cesare Patrizio, has had a large number of tracts printed in Italian, and will gladly send a supply of the ten varieties to any who will wisely distribute them. Please write for same to Mr. Cesare Patrizio, 223 Sulis St., Philadelphia, Pa.

### Sowing and Reaping

#### UNITED STATES

**CALIFORNIA, Los Angeles.** Mr. W. J. McClure returned to complete the series he began before Easter and had much liberty in preaching to good audiences. He is invited as one of the pioneers to the Jubilee Conference in **Oakland** where the assembly was planted 50 years ago. Meanwhile he has gone to **Calgary** for Conference there. Pray for brother McClure in his journeys of ft and much labor, for he at times feels quite weak.

Bro. Brooks from Manila visited the various halls in and around Los Angeles telling of his work and the great need of the Philippine Islands.

Bro. E. Buchenau visited Ave. 54 and Goodyear assemblies, preaching and teaching.

Bro. W. J. McClure returned for further meetings in West Jefferson Street Hall. His subject was the Millennium. Interest and attendance good. He also visited York Blvd. and Goodyear assemblies.

**MAINE.** Mr. John Ferguson saw a good interest among many who came to the meetings he held in **Portland**. Inability to get a suitable place for services is the great hindrance at present.

**MICHIGAN, Bay City.** S. McEwen had two weeks here and saw interest and blessing on the Word. We are sorry to say that he had to return home quite ill. Pray for our brother's speedy return to health.

**Detroit.** The series conducted by brethren H. G. McEwen and W. C. Bousfield was a time of blessing. Mr. Bousfield had to return to his home on account of a nervous breakdown and Mr. Gould, Sr. took hold after he left. We are glad to report that rest has helped Mr. Bousfield toward recovery.

**Grand Haven.** Messrs. Sheldrake and Wilkie hoped to see by a special effort here spiritual reviving of the saints and a quickening among the unsaved.

**Sault Ste Marie, Mich.** The Lord has graciously blessed the Word preached by brethren Govan and Dobbin, several professing faith in Christ. Attendance and interest kept up. These brethren hope to visit the Ontario Sco later.

**MISSOURI.** "Bro. John Elliott and I are still in Missouri preaching the gospel. In the St. Joe school-house at the present time there seems to be a growing interest. That is where we pitched our tent last summer when some were saved who are going on nicely. We expect D.V. to start tent work in **Marriville**, about 12 miles from the school-house. It is new ground, yet the people come out well and seem to have an ear for the gospel.

On Saturday afternoons the country people all go in town and in **Marionville** they have a big drawing from tickets which the merchants give out so there is a large anxious crowd. Before the drawing we have opportunity to give out hundreds of gospel papers and after the drawing have an open air meeting. The tracts are received with readiness and people thank you for them. They have a similar drawing in another little town called **Billings**, and if we get through with meetings in time at **Marionville** we go there and have another meeting. It takes a big supply of tracts to keep up this work. It might be that some Christians have boxes or drawers full in their homes they would like to put in use; if so we would be glad to put them to work for them. We desire your prayers on the behalf of the work here.

Thos. R. McCullagh, 1400 E. Blaine St., Springfield, Mo.

**NORTH CAROLINA.** Mr. A. R. Crocker writes of much encouragement among the unsaved at **Raleigh**. Had also a fine time at **West Palm Beach, Fla.**, and hoped to have a short visit in **Everett, Pa.** on his way north. We are sorry to hear that Mrs. Crocker is reported as very ill. Because of her condition he has had to hasten home.

**PENNSYLVANIA, Philadelphia.** Mr. R. T. Halliday is preaching the gospel in Mascher St. Hall. He also broadcasts the good news over W.C.A.M. Monday and Fridays at 9:45 p.m.

**Pittsburgh.** We have had short visits by a number of the Lord's servants including Brethren William Ferguson, John Bernard, James Kenney of Trinidad, and A. R. Crocker.

**VIRGINIA, Newport News.** Mr. F. W. Nugent is here helping those who have recently come to the faith. He also broadcasts the glad tidings every morning at 8:45.

**WISCONSIN.** Mr. F. W. Mehl went to Brodhead to help the little assembly and will later go with Mr. Sheldrake to the flood area using the Detroit assembly tent for a gospel effort among the refugees.

### CANADA

**BRITISH COLUMBIA, Vancouver.** Mr. John Monypenny has been having appreciated meetings since Easter at Seymour St. Gospel Hall. Mr. James Waugh joined him on his return from Victoria April 18, where he had well attended meetings. Both continue still with us.

**NOVA SCOTIA, New Glasgow.** "Brother McIlwaine has returned to N. S. from Ireland, he and I purpose leaving for the South Shore of this Province this week, if the Lord will. We would like to be led into the places where He Himself will come. Our brother's health improved while he was in the Old country, but Mrs. McIlwaine's health is not very good."  
W. N. Brennan.

**ONTARIO, Guelph.** J. H. Blackwood had a week of very profitable meetings; ministering the Word to the Lord's people with much appreciation. He then went to Tillsonburg for a week, and also visited Straffordville and Toronto where the ministering was much enjoyed.

**Midland.** Through a private communication from Mr. James Gunn, Jr. (353 Midland Ave., Midland, Ont.) we learn that Mrs. Gunn's illness is becoming increasing serious, her eyes now being involved. We can help by means of prayer on behalf of this dear sister, who is now "passing through the waters."

**QUEBEC, Montreal.** Mr. Cesare Patrizio had cottage meetings for Italians and the few Italians in the Assembly were cheered and encouraged.

### CHINA.

P. O. Box 2  
Peiping, China

Dear Dr. Cameron,

The story of "How the Gospel came to Korea" in Assembly Annals last October interested me greatly, as I was in Korea a few months ago and have seen with mine own eyes the great work God has done there, and became acquainted with a number of the veteran workers, men of God, who have put the Bible in first place, which I believe is the secret of there being so many Korean Christians. Riding through the country, one is amazed to see the number of meeting houses, and on questioning, one is delighted to find in most cases, these have been built by the natives, and are self-propagating. Near the town of Pong Wang Song, where Sow Sang Yun was arrested (see story) there is a town of 17,000 inhabitants, and of this number 5,000 are in church fellowship; doubtless, most of them are born again. I stayed a few days in this town with a young medical doctor, a real soul winner, and it was my joy and privilege to minister the Word of God to Korean Christians there. I believe the time has come when workers from assemblies should enter Korea with the truth of a more excellent way of gathering.

I have just returned from Jehol province, where, with Bro. Robinson, I took a ten-day itinerating trip, to points seldom visited by missionaries. Some of these places, were, in fact, visited for the very first

time by Westerners. We ate Chinese food, slept on heated brick beds, crossed a bandit infested mountain pass, and one day were caught in a blizzard—but it was worth while, as we were able to take the life-giving story to many, sold one Bible, two New Testaments, about 1000 Scripture portions and distributed thousands of tracts.

Now I have rented a room about 20 miles south west of Peiping, situated on a hill top, in the midst of five large towns, each of which is unworked. My purpose is to evangelize these towns, as well as the villages around. Pray that as the result, there will be little groups of believers in each place who will individually and collectively shine brightly in testimony to the One we all serve in the places He has wisely put us.

May God bless the ministry of Assembly Annals to many of His own. How kind God is in providing assemblies of saints who are seeking to adhere to His Word in all points. May they prove centers of powerful Gospel preaching, and havens of ecclesiastical rest to the people of God. The future of assemblies, in their spirituality and power, depends largely on those who are now growing into manhood and womanhood.

Greetings,

Yours in a faithful Saviour,

D. M. Hunter

### “With Christ”

**LOS ANGELES, CAL.** Mrs. John Blayney of Los Angeles, Cal. was called home to Heaven suddenly on April 28. Saved seventeen years ago, she took her place in West Jefferson Street assembly and continued stedfastly in the apostles’ doctrine. She was a lover of hospitality. Brethren McClure, Greer, Ruddock, and McCullagh took part at the funeral which was very large. She leaves a husband and two daughters to mourn her loss. Pray for them.

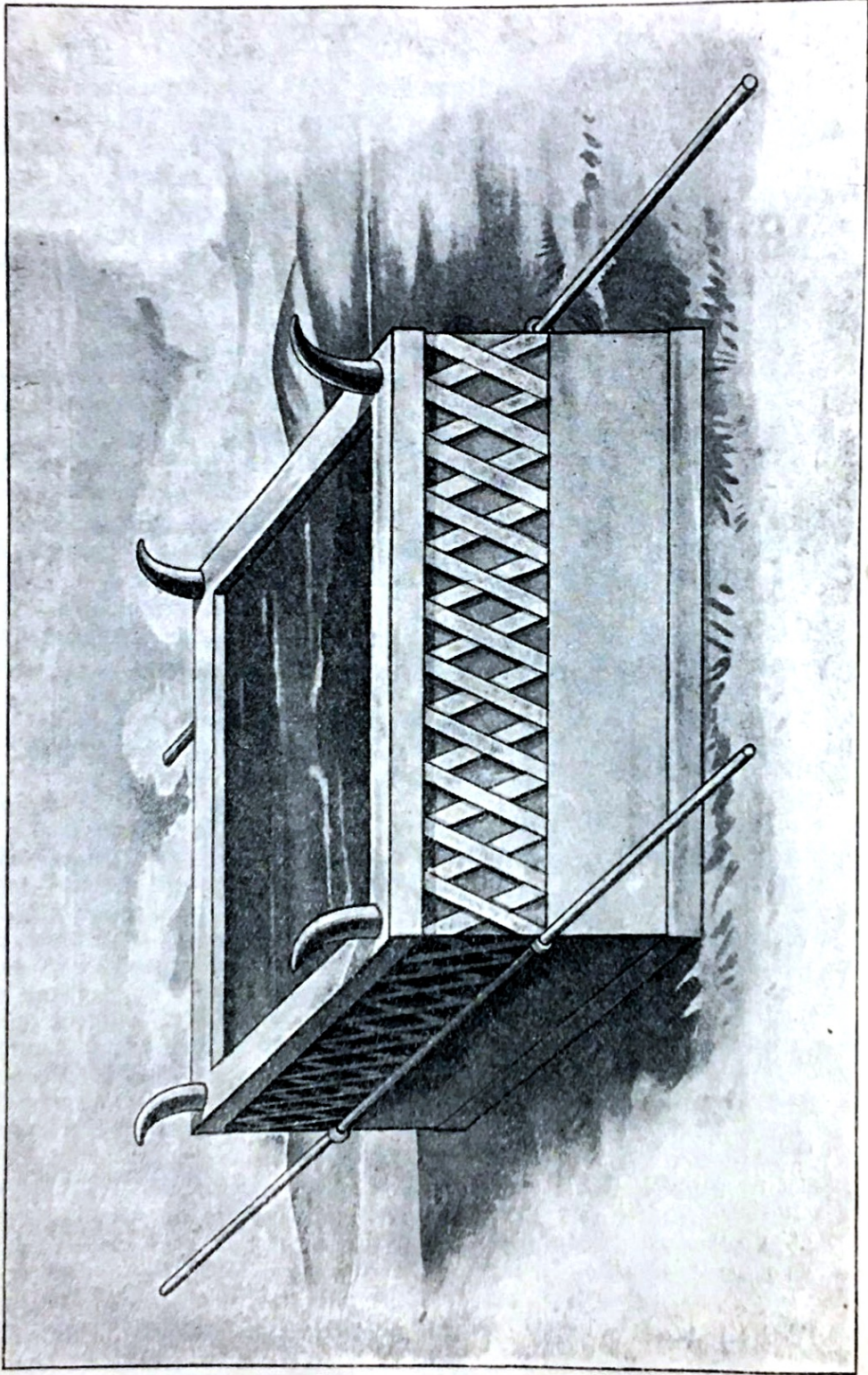
**MONROVIA, CAL.** Bro. David Ewing of Monrovia, formerly of Lennox Ave. assembly, New York, passed on to be with Christ on April 29, after a prolonged sickness, borne very patiently. He longed for Heaven and home. Brethren Ferguson, McClure, Greer, and Wallace took part in the services. Pray for his wife.

**TORONTO, ONTARIO.** Mrs. Robert Peat departed to be with Christ on March 30th. Saved in Scotland 45 years ago. For the past 14 years in fellowship at Central Hall. Our sister had been bed-ridden for nearly 4 years before her home call but was a patient sufferer, bore a good testimony and was much beloved by those who knew her. T. G. Telfer spoke to a large company at the funeral.

**VANCOUVER, B. C.** Mrs. Thos. H. Wilson, age 70, died April 15th leaving her husband, four daughters and one son to mourn their loss. A dear sister who loved her Lord and was happy to the end at the prospect of seeing Him. Mr. John Monypenny and C. G. McClean conducted the service.

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We expect a bright tomorrow  
All will be well,  
Faith can sing through days of sorrow,  
All, all is well.  
On our Father’s love relying,  
Christ our every need supplying  
Whether living now or dying  
All must be well.



*By permission]*

*‘The Brazen Altar. [J. K. Souler & Co., Edinburgh.]*

# Assembly Annals

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New Series  
Vol. IV. No: 6

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

Entering the Gate of the Court which surrounded the Tabernacle, the worshipper beheld, as the first object of his vision, a foursquare Altar, that stood in his path to the sanctuary of Jehovah. It was an Altar of Sacrifice, from which the burnt offerings sent up their sweet savor unto God continually. Standing as it did just within the gate,—on the very threshold of that holy enclosure,—it spake in tones solemn and emphatic, that the one ground of approach to God was the blood of atonement; for, “without shedding of blood is no remission” Heb. 9: 22, and it is only through that same blood that there is acceptance with God! As we read in connection with the burnt offering in Levit. 1:4, of the man who drew near with his sacrifice to this Altar: “He shall put his hand upon the head of the burnt offering;”—in this act identifying himself with it—“and it shall be accepted for him to make an atonement for him.”

The reader will find the command to make the Brazen Altar, as it is called, in Exod. 27:1-8; its construction in Chapter 38, and the place it occupied in the Court in Exod. 40:6-7. A careful reading of these Scriptures will help in the understanding of what will follow here.

From Exod. 27 we learn that this Altar was to be made of wood,—acacia, the R. V. calls it,—overlaid with brass, or possibly more strictly speaking, “copper.” It was to be five cubits long, five cubits broad and three cubits high. In our last study, we noticed that the walls of the court were five cubits high. Is it a mere coincidence that the Altar in its length and breadth should measure up to the same standard? We think not. If those fine linen walls bore testimony to the righteous character of Him whose dwelling-place is here,—walls whose standard of height was above every man in Israel,—then here we have an Altar, a meeting place between God and His creature, and while man comes short; the Altar with its acceptable sacrifice measures up to it, as length and breadth being equal to the height of those walls.

It is also suggestive that the Grate, on which lay the sacrifice, was in the midst of the Altar,—or one and a half cubits high,—for the Altar itself was three cubits high. The Ark with its mercy seat, which was the Throne of Jehovah in the midst of



His people, we find was one and a half cubits high! The height of the sacrifice, therefore, on the Altar, and the Throne within the veil were the same. And surely the glory of the work accomplished on Calvary is this, that the Sacrifice of Christ on that Cross, meets all the righteous demands of the Throne in the heavens! Nothing can be or need be added,—God's claims are met, God's justice satisfied, His character as a holy God vindicated, and He Himself glorified! Therefore, God is "just and the Justifier of Him that believeth in Jesus."—Rom. 3:26.

The material of which the Altar was made, was, as we have seen of wood—shittim wood—overlaid with brass or copper. Because of the incorruptible character of this wood, it serves as a fit picture of the humanity of the Lord Jesus,—of whom the Altar was the type (Heb. 13:10), while its covering tells us that He who is our Altar, unlike a mere man, was able to endure the fire of God's holiness. For just as the fire from God tried what was put upon the Altar in the Tabernacle Court, so our Blessed Lord was tested fully by the fire of God's holiness, when He was not only the Altar, but the Offering on it. And He endured the trial and glorified God in it.

But there is a solemn lesson in connection with the procuring of the covering for the Altar. The story of it is found in Numb. 16. Space forbids a lengthy quotation, therefore the reader will please read carefully that chapter. A sad one it is in Israel's wilderness history. Certain men who were dissatisfied with God's appointment envied Moses and Aaron, the servants of the Lord, and by disaffecting others, raised a rebellion in Israel. Very wisely Moses referred the whole thing to God, willing to abide by His decision. And God answered the cry of His servant,—but the vindication of those whom God had chosen, meant judgment on the rebellious ones. For Korah, Dathan, Abiram and their families, went down alive into the pit, then fire came out from the presence of the Lord and consumed the two hundred and fifty men with them who offered incense.

Their Censers, however, were not consumed, and God ordered that these should be beaten out into "broad plates" as "a covering for the Altar." This was to serve as a memorial,—a reminder to all in Israel of this sin and of God's appointment concerning the priesthood (Num. 16:38-40). And what a picture-lesson that would be to Israel! Every time they would approach that Altar with an offering, those broad plates would tell them of God's judgment on presumptuous sin, and enhance in their eyes the Sacrifice on the Altar that gave them acceptance with God.

There were horns on the four corners of the Altar, and Psalm 118:27 tells of one use to which they were put. "Bind the sacrifice with cords to the horns of the Altar." There were other uses for the horns, but this was one. Before the Cross, all the sacrifices were, as far as the victims were concerned, unwilling ones. No bullock or lamb ever went voluntarily to the Altar to lay down its life. It had to be led and bound there. Another reason for the horns was that they were living sacrifices that were brought there. A dead bullock brought to that Altar was not acceptable,—the torn and lame and sick could not be offered (Malachi 1:13-14). The sacrifice must be a perfect animal, for it was a type of Christ, the perfect and holy One of God, who offered Himself "without spot unto God" (Heb. 9:14). But He needed no cords to bind Him to the Altar. He came to do the will of God, yea God's law was within His heart (Psa. 40:8, Heb. 10:7). For as we sing:

"'Twas love that sought Gethsemane, or Judas ne'er had found  
Thee,  
'Twas love that bound Thee to the Tree, or iron ne'er had  
bound Thee.  
'Twas love that lived, 'twas love that died with endless life to  
bless us,—  
Well hast Thou won Thy blood-bought bride; worthy art Thou,  
Lord Jesus!"

The Altar was foursquare. It had a broad-side of equal dimensions to each point of the compass. Whether an Israelite lived east, west, north or south of the Tabernacle, there was a broad-side of the Altar towards him. It is like the "whosoever" of the Gospel—none were excluded.

It was provided with staves wherewith to carry it. In all their wanderings, that Altar went with Israel. Sometimes their ways were pleasing and sometimes displeasing to God. But however they failed, the Sacrifice on the Altar never failed to send up its sweet savor to Him. And surely it is not hard to see in this a picture of that perfect work, which has given God perfect satisfaction,—the savor of which ascends to God continually.

A day came in Israel's history when God's Altar was impiously set aside for one of man's device (2 Kings 10:17). And today there are men who are doing likewise with the Cross, and preaching another gospel and another Jesus,—but let us, beloved fellow Christians, cling to "the faith once for all delivered to the saints," refusing to be turned aside from God's way!

## The Lord and the "Half Shekel"

Matt. 17, 24, 27.

W. J. McClure

It is surely a cause for real thankfulness that the mistakes of the people of God have been overruled by Him and made the occasion of bringing out the truth, which otherwise we might not have had. We know His love would have otherwise provided amply for all our need; but He has been pleased to teach us in this way. Do we regret the mistakes that Peter made in John 13, when in the three times that he went from one wrong extreme to another, the Lord met him in patient grace with instruction, no less for us than for him? Doubtless many a time he looked back with real sorrow upon his failure to take the gentle rebuke which his question, "Dost Thou wash my feet?" brought from the Master. But *we* do not, as his very persistence called forth that, which has been so helpful to the people of God ever since.

Now in the passage we have read, we get another example of this. In answer to the question, "Doth your master pay tribute?" he says "Yes." This was a much more grievous mistake than those he made in John 13. Yet the Lord is going to make it the occasion for the display of His power and grace, in such a way as to call forth our gratitude. The tribute was not *Roman* tribute, but the *temple* tribute, or the Half Shekel of Ex. 30, as we find in the R. V. So Peter's "Yes," brings his Master down to the level of a sinful Israelite. The Half Shekel was the confession of guilt and the need of redemption on their part. How sad then to think of where his answer puts the One he had owned, in chapter 16, as the Christ, the Son of the living God. Mark how Christ unfolds His glory and puts Peter right. "And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?"

It would seem that the Lord was inside the house, and the conversation had taken place outside. Peter goes to Christ doubtless to tell him of the occurrence, when the Lord as it were, said: "I know all about it; you do not need to tell me, but I have a question to ask you Peter." In answer to the question, Peter correctly answered, "Of strangers." Kings do not tax their own children for the upkeep of their palaces. Then on this ground the Lord claims exemption. This was an illustration. The temple was His Father's House, He as the Son was free. Israel however was not free to omit the payment of the half

shekel,—it was compulsory, or they would have come under the judgment of God. They were by nature sinners, “strangers”, but Christ is the sinless One, upon whom the Law of God can have no claim. He is “Free.” But He Who is free, will in grace take the place of those who have come under its penalty. So before He gives Peter a picture of this, He will let him see a glimpse of the power of the One Who is going to stoop so low. “Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money (R. V. Shekel), that take and give unto them for Me and thee.”

Sad indeed it was, that to claim His proper glory, would have been to “offend them,” His own earthly people. But as the One of whom Adam was a type, in Gen. 1:28, and in Psa. 8:8, a prophesy, “Dominion over the fish of the sea,” is His! He can tell to Peter that it will be the fish that “*first* cometh up,” in whose mouth the money is to be, and that it will be a Shekel, just the amount for two. What a display of His glory to Peter, and to us! As we ponder on this, such scriptures as Heb. 1, 2, 3, come before us. Peter is told to take the silver and give it to them, “for Me and thee.” Oh, the grace of that “Me and thee.” Peter is thus linked up with his Lord by the half shekel of the “Atonement money,” telling him of how by the cross-work of Christ, where He gave “His life a ransom,” Peter is one with Him forever. The redeemed will be a mighty host, which no man can number, yet the Lord can say of each one, “Me and Thee.” And each of them can say, “The Son of God, who loved me, and gave Himself for me.” That blessed company which will swell His praises in the glory, vast though their number is, were not saved *en bloc*, so to speak; each can say with David, “He drew me out of many waters.” But, let us ever remember the order, “Me and thee.” Christ must have His proper place. And it is our joy that He should have it!

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When John Brown of Haddington, in his last illness, heard the bells ringing to celebrate the King’s Birthday, he said, “O, blessed be God, however worthy our Sovereign be, we have a better King’s Birth-day to celebrate. Unto us was born, in the city of David, a Saviour, who is Christ the Lord! On account of that event, the Gospel-bells have been sounding for ages past; and they will ring louder and louder still. O a Saviour! —The Son of God, our Saviour! O His kindness, His kindness! A Saviour to sinners, to me!”

## A Precious Structure of Truth

John Monypenny

Before considering in some detail a sevenfold picture, or in other words a seven-storied structure, in the 5th chapter of 2nd Corinthians let us carefully think of one of God's marvellous declarations at the end of chapter 4. Though in chapter 11 the apostle is led to give us a record of his personal sufferings for Christ's sake—sufferings which we may say, are *unparalleled*—see verse 23, "I more", "more abundant", "above measure", "more frequent", "deaths oft"; yet in chapter 4 verse 17, he (by the Holy Spirit) sums up those sufferings, and the sufferings, of all the redeemed in these words—"*Our light affliction which is but for a moment*"—precious double fact for every tried saint to enjoy now! Then he says—"worketh for us"—a blessed present and continuous operation! Worketh for us, what? Let us ponder it in all its immensity—"worketh for us . . . glory." More than that—"weight of glory"; more than that—"eternal weight of glory"; more than that—"exceeding and eternal weight of glory". Is this enough? No!—"more exceeding and eternal weight of glory". And even this is not enough, according to the marvellous bounty of our gracious God—"worketh for us a *far more exceeding and eternal weight of glory.*" Well might we say from our hearts—"welcome affliction from His blessed hand!" Even though it be "a thorn in the flesh the messenger of Satan" (12:7) it can be blessedly operative in this wonderful way. But let us by no means fail to take heed to the next verse (18) in chapter 4—"While we look not at the things which are seen but at the things which are not seen." It simply and solemnly means, that the *blessed operation* goes on, as "*we walk by faith, not by sight.*" May we beware of *hindering*.

In chapter 5 when we read down to the closing verse, we come to the precious foundation of the structure, and we are moved to say with Isaac Watts,

"When I survey the wondrous Cross  
On which the Prince of glory died  
My richest gain I count but loss  
And pour contempt on all my pride".

Here in this verse we see the utterly sinless "Prince of glory" "made sin for us"—bearing the wrath of God which was our due—"being made a curse for us" (Galatians 3:13). Here we behold the wondrous fact of *Substitution*.

And the result (as stated in this verse) to all who will exercise simple faith in the finished atoning work of Christ, is "that

we might become the righteousness of God in Him”—in other words “that we might receive perfect and eternal *Justification*. The “Royal Proclamation” (as it is often called) of Acts 23:38, 39, offers through “this man”—the crucified, buried, and risen One, as the previous verses present Him,—“*forgiveness of sins*”! Forgiveness removes the penalty,—so to speak, takes the rope from off the criminal’s neck. Then Justification (verse 39). This not only removes the penalty but completely removes the charge. “Who shall lay anything to the charge of God’s elect? shall God that justifieth?” Rom. 8:32 R. V.) Let us also enjoy the two blessed sides of justification. What may be called the negative—“justified from all things” (Acts 13:39), and the wondrous positive—“become the righteousness of God in Him” (2nd Cor. 5:21 R. V.).

In the three verses preceding this, we have a further wonderful result of the substitution at Calvary. The moment the sinner truly believes in the blessed sin-bearer he not only receives *justification*, but also *reconciliation*. Not only did we practice wicked works, and therefore were utterly *guilty*, and needed *justification*, but we were at *enmity* with God, “*we were enemies*” (Romans 5:10; 8:7). God did not hate us *but we hated Him*. Reconciliation was our need, as really as justification. It has been truly said that “reconciliation is that effect of the death of Christ upon the believing sinner, which through the power of God works in him a *thorough change* from aversion and hatred to love and trust.” Have we closely observed verse 20 in our chapter? It is descriptive of our ministry to *the world*, whether publicly or to *individuals*. Leave out the italics (which words were added by the translators) and the sense is plain, and it is intensely important. “Now then we are ambassadors for Christ as though God did beseech (beseech sinners) by us, we pray in Christ’s stead, ‘be ye reconciled to God.’” Then in Chap. 6 verse 1 we have the “*beseech*” addressed to us, *who have been saved*,—“that ye receive not the grace of God in vain.”

“Oh to grace how great a debtor  
Daily I’m constrained to be  
Let that grace Lord like a fetter  
Bind my wandering heart to Thee

But let us go up the chapter further—verse 17—“Therefore if any man be in Christ he is a new *Creation*: old things are passed away; behold all things are become new”. What have we here? Surely—*Regeneration*! “Created in Christ Jesus”. Eph. 2:10. This verse emphasizes that God in saving us, did

not attempt in any way to *patch up* our old ruined selves. "In Christ" we are "*a new creation*"—"old things are passed away (our standing in the flesh is utterly set aside) behold all things are become new. And all things are of God" undoubtedly it ought to be true in our practical experience daily as Christians, that "old things are passed away; behold all things are become new," but the meaning of this passage—its interpretation, is—"our absolute standing (as to our salvation) in new creation". Thus these three wonderful facts (which became ours the moment we trusted Christ) are the blessed outcome of the foundation fact—Substitution, in verse 21. In verse 14 and 15 as we go higher in the chapter we have the Cross again before our eyes, in threefold mention. Now it is the precious basis, the cause of *Consecration*. "For the love of Christ constraineth us because we thus judge that if *one died for all* then were all dead. And that *He died for all*, that they which live, should not henceforth live unto themselves, but unto Him *which died for them* and rose again." Before we were saved the pivot on which our whole life swung, was *self* (how significant it is that the *first mentioned* in the awful list of Christendom's sins in the last days,—is—"men shall be lovers of *self*"—2 Tim. 3. R.V.). But now that we are saved the pivot should constantly be as in the Apostle's case—for me to live is *Christ* (Phil. 1:21,. May it be our longing increasingly to not henceforth live unto ourselves, but *unto Him*. "Dwelling on Mount Calvary,"—constrained by that infinite love, may our hearts say:—

"Take my life and let it be consecrated, Lord, to Thee;  
Take my moments and my days, let them flow in ceaseless praise."

(Continued D. V.)

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Arnobius, a heathen philosopher, who became a Christian, in the third century, speaking of the power which the Christian faith had over the minds of men, says, "Who would not believe it, when he sees in how short a time it has conquered so great knowledge? Orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, have thrown up those opinions which but a little before they held, and have embraced the doctrines of the Gospel!"

"Though but of yesterday," said Tertullian to the heathen, "yet have we filled your cities, islands, castles, corporations, councils, your armies themselves, your tribes, companies, the palace, the senate, and courts of justice: only your temples have we left you free."

## The Gain of Godliness

*Edwin Adams, London, England*

From 1 Timothy, 6:6 we learn that there were people in Paul's day who took up a form of godliness because they thought religion a paying concern. And Bunyan tells us in his "Pilgrim's Progress" of those in his time who believed in religion when she went in her "silver slippers." And to-day when an agnostic materialism is the real though unspoken creed of multitudes, people have little use for what cannot be measured in terms of pounds, shillings and pence.

But when a man accepts Christ, life can never be the same again. He alters his view of the value of things. With a spirit quickened from its sleep of death and gifted with a new power of perception, he now perceives that the matters of supreme moment are the things that are not seen, but are spiritual and eternal. And he now can appreciate the force of Paul's words, "Godliness is great gain."

It is unnecessary to attempt any definition of godliness; every regenerate person knows what it is, and desires more of it. It is such an acknowledgment of the Lord in all our ways as is the spring of a habitually God-pleasing life.

*Godliness may or may not be accompanied by material prosperity.* In Old Testament times the righteous man looked for material prosperity, and was painfully bewildered if he did not obtain it: witness the complaints of Job and the writer of the 73rd Psalm. And even in the christian dispensation godliness has "promise of the life that now is." God is the Saviour or Preserver of all men, and especially of His children. And apart from His sheltering providence a godly life, in the ordinary course of cause and effect, makes for such things as health, restfulness, respectability and a trusted character.

On the other hand, godliness may *not* be accompanied by material prosperity, for "all that will live godly in Christ Jesus shall suffer persecution," especially in lands where true Christianity has little influence. In some European countries to-day Christians have to make the very grave choice between the claims of Christ and the claims of a brutal State-idol, and as the result of their decision they often suffer persecution. And in less grave ways believers may suffer loss in business through loyalty to Christ and honesty. Even their health may suffer through devotion to the Lord's interests and service. A high standard of living is not necessarily "the outward and visible sign of inward and spiritual grace!"



Our truest wealth is inalienable; that is, it cannot be transferred or lost. It is bound up with our inner life, and we will take it with us into the unseen and eternal world. It never impoverishes anyone else; it never weakens but always strengthens the soul. And it consists of such things as peace with God, capacity to know and enjoy Him, real inward character that pleases Him. To win Christ is the greatest gain.

And godliness produces true contentment. . Of course there is false contentment, such as a self-complacent satisfaction in our perfect standing, in a Scriptural church position and regular attendance at the meetings. We may also, through a wrong idea of submission, accept conditions that are evil but which we should do well to try to remove. But it was godliness that enabled Paul to say, "I have learned, in whatsoever state I am, to be content." He was not content with the state, but rather he was so taken up with the surpassing wealth that was his in Christ that he was little concerned about outward circumstances, and the idea of envying those whose standards of living were higher than his own never entered his mind.

Many hymns express this sentiment. They were doubtless composed when the author was in an exalted mood, and sincerity can hardly claim that they always express our feelings at ordinary times. Still, they represent an ideal, to which we would do well to try to reach in our day, when young people and others in our assemblies are tempted to look with a measure of contempt upon godliness that is unaccompanied by the outward signs of prosperity.

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

*Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:14).*

A little girl between six and seven years of age, when on her death-bed, seeing her elder sister with a Bible in her hand, requested her to read it. This scripture having been read, and the book closed, the child said, "How kind! I shall soon go to Jesus; He will soon take *me* up in His arms, bless me too; no disciple shall keep me away." Her sister kissed her, and said, "Do you love me?" "Yes, my dear," she replied, "but, do not be angry, I love Jesus better."

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It is a most serious thing for anyone to speak against the Lord's servant. We may rest assured that God will deal with it sooner or later.

## The Feasts of Jehovah

*William Ferguson*

### THE PASSOVER

This is the first of the seven "Feasts of the Lord". It took place on the 14th. day of the first month between the two evenings. This was the month of green ears, Abib or Nisan. God told Israel in Ex. 12:2—"This month shall be unto you the beginning of months: it shall be the *first* month of the year to you". This was their beginning in the reckoning of God as a redeemed nation. The beginning of the civil year, according to Jewish reckoning, is the first of Tishri (the seventh month), corresponding to our Sept.—Oct., and this will indeed mark, as we shall see later, their entering into the land in a future day under the guidance of God Who gathers them to Himself in restoration, but their true beginning takes us back to the Passover feast and the blood of the lamb—true type of our Lord Jesus Christ, the Lamb of God, which taketh away the sin of the world. They were never to forget this, although sad to say they did, and were always to go back in their thoughts to this night of their deliverance from Egypt and Egyptian bondage when, with loins girt and staff in hand, under the sheltering, sprinkled blood, they fed upon the roast lamb with bitter herbs (Christ as passing through the fire of judgment and tasting the bitterness of sin for us and our apprehension of the character of the deliverance through the cross and the meaning of its shame and bitterness). When they kept this feast the next year in the wilderness of Sinai what memories would it thus revive and with what gratitude should they have remembered the Lord's grace and kindness to them.

READER! Have you a beginning such as this? Has there been a time when, by a simple act of faith, as a condemned and helpless slave of sin and Satan, you have found safety and shelter from the judgment of God under the "blood of sprinkling"—the precious blood of Christ? If you have, this is your beginning. Dwell often here, look often at the blood and lift up thy heart with gratitude to the God Who planned your redemption and in the fulness of the time accomplished it.

The civil year, then, was interrupted by God that the people could begin a new reckoning and a new national life on the ground of redemption. You will note two things here. This feast was the ground-work of their salvation and safety and it formed the basis for their gathering together in holy convocation around the lamb. The unleavened bread reminded them that

they were a holy people and bitter herbs reminding them of the bitterness of sin.

Ex. 12:14 marks out this feast as a memorial (and we might in some sense link it with the institution of the Lord's supper - although it really is distinct and different) and we find that the keeping of the feast and turning from wickedness go hand in hand. Only those had a right to keep the feast who were of the redeemed and who were clean as we have in Numbers 9 and this principle would also apply to those who participate in the sweet memorial feast of the christian and the church.

You will notice this principle of keeping the feast and turning from wickedness (which is the only way it could be kept, pleasing to God) in the days of Hezekiah, 2 Chr. 30 and also in Josiah's reign - 2 Chr. 35.

The passover feast will still be observed in the future glorious state of Israel in the land, in the Millennium, as we have it mentioned in connection with the future glorious temple described in the closing chapters of Ezekiel's prophecy. You will notice there in chap. 45:21,22, the absence of the lamb; instead the prince (who is not the Lord Jesus, since he has to have a sin offering) offers for himself and for all the people of the land a bullock for a sin offering. This is linked up with the feast of unleavened bread, as elsewhere, which feast we consider next and during the seven days of the feast there is the recognizing of the full value of the sacrifice of Christ, both as having met fully the sins of the people, and at the same time, as the burnt offering fully satisfying God—which is all looked back to when this shall take place in the future day of glory for Israel and kept fresh in the minds and hearts of the redeemed nation during the thousand years. Some have felt and voiced an objection to the thought of sacrifices on the earth during this period but when their meaning is grasped, as enhancing the people's conception and appreciation of the sacrifice of Calvary, objections will vanish and adoring worship take their place.

We might well linger over the Passover feast but God has decreed a going on from this point, as a pilgrim band, delivered from Egypt's bondage and shame, and so we have the seven days following marked out as the feast of Unleavened Bread which brings before our hearts the "holiness" required of a redeemed people. This we shall continue to study in our next paper, God-willing.

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Oh! how miserable to presume to move in our own strength!  
 What defeat and confusion! What exposure and contempt!  
 What humbling and smashing to pieces!

### The Humanity of Christ

O Believer, who hast sought and found shelter in the glorious "clefts of the rock", come and anew take refuge in the contemplation of the perfect Manhood of the adorable Son of God! Delight often to think of Him as One made like unto His brethren, One Who has partaken of our own nature. It is because they came welling from the depths of a *human* heart—because their music vibrates on a human lip—that the words are so unspeakably tender, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Exalted, indeed, and full of comfort is the truth unfolded as to the Godhood of our Lord Jesus Christ—tracendently glorious is the heavenly character of our Rock, the supreme Deity of Christ; but in one sense *more* comforting to downcast, fearing, aching hearts it is to think of Him as "God with *us*!" Hence when the old Prophet, looking down the vista of ages to the glorious gospel shelter, would single out the element in the contemplation most precious and consolatory, what does he select? Is it that *Jehovah*, in the might of His omnipotence, is "a refuge and strength, a present help in trouble"? No. But "A *Man* shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." A *Man*. Man is not always so. Earthly friendships are not thus stable and enduring. Often have we to say, under the sense of bitter estrangement, as to the memories of by gone fellowship, "Cease ye from man, whose breath is in his nostrils." "Cursed be he that trusteth in man, and maketh flesh his arm." But here is one glorious exception. Ye that are out buffeting the storm, exposed to the sirocco blast of the desert, battling with care, harassed with anxiety, prostrated with bereavement, stricken with conscious guilt, longing for safe rest and anchorage from earth's sins and sorrows:—ye can understand the deep meaning of the central word in the importunate prayer of the blind man at the gate of Jericho—"Jesus, Thou Son of David, have mercy on me!"

And that Humanity is now on the Throne, and will be for ever. We read that he who loved on earth to pillow his head on the bosom of his Lord, when he subsequently saw that Divine Saviour in the splendor of the heavenly glories, "fell at His feet as one dead." But he knew in a moment, by the touch of the glorious Hand, and the tones of the unchanging Voice, that it was "that same Jesus." "I am He that *liveth*!" Oh, blessed truth, the Lord Jesus liveth as a glorified MAN! For me,

in human nature, He once walked and wept and bled on earth. For me, in human nature, He now pleads in heaven!

Can we echo the prophetic utterance of a saint who lived long antecedent to the Seer of Patmos; and who through a glorious vista-view of the future, was able triumphantly to exclaim "I know that my Redeemer (literally, *My Kinsman*) liveth, and that He shall walk at the latter day upon the earth, and that though after my skin, worms destroy this body, yet in my flesh shall I see God?" Or, as that has been rendered, "Yet, in God, shall I see my flesh." That is in Christ, Who is God, I shall see the human nature; I shall see my own flesh.

That patriarchal creed of a distant day and dispensation, was subsequently translated into the personal experiences and hopes of a New Testament apostle, and we also having entered into the cleft of the Rock of Ages, can make Paul's fervent words our own: I know whom I have believed and am persuaded that He is able to keep that which I have committed unto HIM against that day!" *J. R. M.*

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### "What Think Ye of Christ?"

*Professor Bettex*

Translated from the German by Mr. Camille Domeck

In another place we read the story of how Christ met a blind beggar who sat by the wayside as He journeyed from Jericho to Jerusalem and how He gave the blind man his sight (Luke 18:35-43; Mark 10:46-52). Whether Bartimeus was one of the two blind men mentioned in Matthew's gospel, or whether these were different, we do not know, but they may well be different persons when we consider how many blind folks there are even in Palestine today.

The story reads like a short narrative, and so it is, but it is a real event. When however we look a little closer at this blind man, we are amazed to see a picture of ourselves, and each of us exclaims "That is I! That is mankind!" On his way to eternity man sits by the road that leads from Jericho, the city of the curse (Joshua 6:26), upward to Jerusalem, the holy city of God. He sits instead of walking there; and why? Because he is blind. All around us a great conflict is in progress. God is waiting for us, Christ dies for us, angels watch over us weeping or rejoicing, demons pursue us night and day seeking to destroy us: eternity is near: soon time will be no more. And yet we take no notice of it all: we sit by the way-side *begging* (what else can a blind man do?), begging for a few

coppers; begging for a little good luck from this passing life, a little love from wife and children; a little enjoyment from money and other possessions; from the arts some ideals; from science a little knowledge; from our neighbors recognition and respect; and at last exhausted we sink into a beggar's grave. And as the blind man heard the multitude pass by, he asked what it meant, and they told him that Jesus of Nazareth passeth by. That is mockery. Nazareth was the most despised city in Israel. "Can any good thing come out of Nazareth?" was a byword.

It is just the same today. If an anxious soul asks his friends or relatives, Why all the restlessness, rush and bustle they feel within themselves? they answer him, It is Jesus of Nazareth passing by, meaning to say, These are just imaginations, fanaticism, things not to be carried to excess: you must not think yourself better than other people. But the blind man, undaunted by the people, kept on crying, "Jesus, Thou Son of David, have mercy on me!" That is the best prayer so long as we are on earth. The day will come when we shall say: "Unto Him Who sits upon the throne, and unto the Lamb Who has made us kings and priests unto God and His Father, and has washed us in His own blood, to Him be glory, and dominion for ever and ever. Amen." But for the present we are upon the most sure ground, when we sigh: "O God, be merciful to me the sinner; have mercy upon me."

Of course there were those who led the multitude, and who didn't care to listen to the words of the Lord Jesus; they told the blind man to hold his peace. All they did was to run ahead heralding a new thing that was coming. But he cried the more, "Thou Son of David, have mercy on me!" And Jesus stood still and commanded him to be brought unto Him. They say to the blind man, "Be of good cheer. Rise: He calleth thee." What a different language this is by those that stood near the Lord Jesus, words of comfort and of cheer. Yes, man must rise, when God calls. "I will arise and go to my father" says the lost son. No more sitting by the way-side, and he throws away his garment. This also must men do who come to Christ; throw away that highly prized cloak of torn and mended filthy self-righteousness and good works. So long as man has nothing better, it is better than nothing. A little honesty, a good report among men, which by the kindness of God were of use to keep us from falling into the grosser sins, and thus were wholesome barriers against our lusts and desires. There are other things, that go to make up this cloak. Naked we came into the world: but our upbringing, schooling, environment, our circumstances,

our acquirements in the arts and sciences, our profession, our talents, our versatility, our conspicuous personality, and our social behaviour: all these make up the garment in which we wrap ourselves to cover up our nakedness, so that others may not see at once our shallowness, our unreality, our dissatisfied and restless condition. Thus we act like little children, who are proud if they possess a nice ribbon, and despise others whose clothes are ragged and have not a little silk woven into them. That cloak discard when Jesus calls you, for in its place, at the resurrection of the just, you will receive a white garment which will completely cover your nakedness. Then will cease the old complaint: "I was afraid, for I was naked," (Genesis 3:10).

"And the blind man arose and came to Jesus. And Jesus answered him and said." Answered? Did the blind man ask Him a question? No, but while he was sitting by the wayside he cried, "Have mercy on me!" At that time Jesus did not answer him, but passed by, and then He stood still, and yet did not answer him. That is God's way. Many a heart in deep trouble, has longed for relief and cried earnestly to God, but there was no voice in answer. Poor creature! he seeks God in the firmament up yonder, or on the earth below: he consults the stars, the sea, the forest, the desert, the sun in the day, the dark night, the clouds in heavens, and says "Where is God?" And the stars keep on shining, cold and indifferent, the sun continues in his path, the ocean keeps up its roaring, the clouds sail on quietly, and the poor human heart is almost driven to despair. Satan whispers, "Oh, let it go! It is all folly! There is no God!" But wait! Have patience, poor human being. God always answers. There was never a sigh that rose up from this universe directed to Him that He did not answer. Never did He return the cry of a human soul, as that letter is returned for which the addressee could not be found. The foundations of the earth might shake, the laws of nature might be broken, but He will always answer. Has He not answered to the hoary headed man, stooped with old age and weary of life, prayers he uttered as a child? God's eternal laws are: He who seeks shall find, he who asks receives, and to him who knocks it shall be opened. Delay is not denial! Waiting is healthy exercise. In the new earth, we are told, "It shall come to pass that before they call I will answer: and while they are yet speaking I will hear," (Isa. 65:24)

"What wilt thou that I should do unto thee?" The blind man said unto Him, Rabboni, that I might receive my sight. The blind man was accustomed to his condition. To sit on

the way-side begging; to play with the coppers which the passers-by threw to him, counting how many he had: that in short was his life: he had forgotten all about his blindness, most likely he had no hope of ever being any better. But all at once it dawned upon him, it became clear to his soul, what a miserable existence was his: blind, begging, sitting by the way-side: he too would like to be able to walk, to run, to admire the beautiful sun and the blue sky, to see the trees, the animals: to become a man like others. He did not ask for nice clothes, not for rich alms, not for something good to eat: all these were too insignificant for him. What did people call him? What was he up until now? A blind man! What does he desire to be? A seeing man! And all the longings and desires of his soul he expresses in the cry, "Lord, that I may receive my sight!" And Jesus said unto him "Go thy way." Not, go back and sit by the way-side, but go through this earthly life, through the universe to God. "Thy faith hath saved thee." And immediately he received his sight. What joy! Now there opens up before him the greatness, the beauty of this world, and its fitness for him. He can now understand and enjoy it because he is no longer blind. "And he followed Jesus in the way." He did not run off, following his own way, but he followed Jesus. Where? Up to Jerusalem, the hard road to death, to the cross, but also to the resurrection and the glory!

We also who were once blind beggars at the way-side, desire to follow Him Who gave us our sight. It is worth while to do so. Although the blind world sitting by the way-side, notices Him not as He passes by, the day is coming, when the sign of the Carpenter's Son will appear in the heavens, and all the tribes of the earth shall weep and smite upon their hearts. But whosoever shall confess Him before men, of such He says, "I will also confess him before My Father and the angels of heaven."

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### **Lessons from Ezekiel's Temple**

From the inner court into which the Spirit had carried Ezekiel did the man lead him back into the outer court of the Levites, to the gate facing the East. This gate was shut. "Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." (Ezek. 44:2, 3):



To Ezekiel this glimpse into the future history of his people was given. The gate was to be shut because the glory had returned to the temple of the Lord, and the way by which the Lord has thus entered His Temple was to be trodden by no foot of man except of the Man who would in those days be the minister of God, the representative of the King, "Who shall be great, and shall be called the Son of the Highest, to whom the Lord God shall give the throne of His father David."

But without forcing the parable, we may be reminded of another gate through which the Lord has entered, and which one day shall be shut—no foot of man to pass through it any more. What is that gate?

In the old time the dwelling place of God was in the midst of His people Israel. To come to Him was to come to the God of Israel. It was already time, according to the prayer of Solomon, that the Lord, the God of Israel, would hear the prayer of the Gentiles who should pray to Him, those who should come from a far country for His great Name's sake, to worship in His House at Jerusalem, "for Mine house shall be called a house of prayer for all people."

But when the God of Israel had been rejected, in the person of His Son Whom He sent, all for a while was changed. "The hour cometh" said the Lord Jesus, "and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him" And that neither at Jerusalem nor Gerizim, but in the new and living Temple; in the Temple which the Lord Himself should build for a habitation, and into which the true worshipper should be brought; made a fellow-citizen with the saints, and of the household of God.

For a while should Jew and Gentile alike be gathered into the new Sanctuary of God—the Jew no more a Jew, the Gentile no more a Gentile in that new creation. "For if any man be in Christ he is a new creature (of the new creation). The old things are passed away; behold all things are become new, and all things are of God."

The new wine should be put into new bottles; the new life should be given, the life of the risen Christ; the new song should be sung, led by Christ, the Man in the glory of God. For this purpose did the Lord come as the Sower, not to reap the fruit of the seed formerly sown in the fields of Israel, but to begin the sowing for the new harvest; to form out of Jew and Gentile one new man; to build on the Rock of the confession of the Man Jesus as the Son of the living God that Church which is

in His new creation, as Eve was to Adam in the old and ruined race.

When the day of Pentecost was fully come, the Lord descended to enter the Temple He had built. He entered to dwell in that Temple forever, on the earth through the ages during which His Church is being gathered in, and in Heaven when His Church is complete.

Still that door, opened on the Day of the First-fruits, stands open for those who are "added to the Lord". He entered, bringing in with Him all who are written in the Book as the living members of His body, "Which in continuance were fashioned, when as yet there was none of them." That door, opened by Him, can no man shut.

But the day is coming when He shall shut it, and no man can open. The door through which the Lord passed, Christ and those who are His body, shall be entered no more for ever: the Bridegroom and those who were ready *within* that door, and those whose lamps had not oil shut out for ever.

It is true that after that day is passed we read of a great multitude which no man can number, of all nations and kindreds, and people and tongues, clothed with white robes, and palms in their hands, who cry with a loud voice, "Salvation to our God, Who sitteth on the throne, and unto the Lamb." We read also of the restored Israel on the earth, of the fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, when again they shall be called the holy people, the redeemed of the Lord; and we read of the days that follow, when the "receiving of Israel" shall be life from the dead to all nations of the earth, when "all kings shall fall down before the king, in Whom all nations shall be blessed.

But that door which was closed remains shut for ever. The *Church of God* remains for ever distinct and unique; those who are called to the marriage supper of the Lamb are blessed, but the *guests* are not the *Bride*. He that hath the Bride is the Bridegroom, but the *friends* of the Bridegroom who stand and hear Him shall rejoice greatly because of the Bridegroom's voice, and the Bridegroom and the Bride shall rejoice in their joy.

F. B.

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A man who knows his right place in the presence of God, is able to rise above all evil speaking. He is not troubled by it, save for those who practice it.

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If by walking before God we rise above the praise of men, we shall not be vexed by their disapproval and blame.

**The Trial and Triumph of Faith**

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

It is a sign of a sweet humbled servant, if he can take a buffet, and yet go about his master's service; and when a soul can pass through fire and water to do his duty; for then, the consciousness of the duty hath more prevailing power toward obedience, than the salt and bitterness of the temptation hath force to subdue and vanquish the spirit: grace hath the day, and acts the better of corruption. It proveth a soul well watched, for trial would inflame corruption, as fire kindleth the nearest powder and dry timber, and so goeth along. "They prevented me in the day of my calamity;" (Ps. 18:18.) "I was upright before him, and I kept myself from mine iniquity." (Vs. 23.) The devil hath a friend within us: now there be degrees of friends, some nearer of blood than other some; the man's own predominant quality is a dearer friend to Satan, than any other sin; if pride be the predominant character then it is Satan's first-born, he carries on his business by pride. But the soul steeled and fortified with grace, taketh occasion because of trial, to be more zealous and active in duties. David scoffed at by Mical, said, "I will be more vile yet". So, "All that see me laugh me to scorn, they shoot out the lip, they shake the head," (Ps. 22:7). "He trusted in the Lord," (Vs. 8). See here a heavy temptation; but his faith diggeth deeper, and goeth back to the first experience of God's goodness; "But Thou art He that took me out of the womb," (Vs. 9). As the saints are mocked with this, "Sing us one of the songs of Zion," (Ps. 137) it raiseth a higher esteem of Zion, because Zion's songs are scoffed at: Let them mock Zion as they list, "But if I forget Zion," (Vs. 5.) then pray I God, "my tongue may cleave to the roof of my mouth." (Vs. 6). So the thief, hearing Christ blasphemed and railed on by his fellow, doth take more boldness to extol Him as King; "Lord, remember me when Thou comest to Thy kingdom": Grace appeareth the more gracious and active, when it hath an adversary; contraries in nature, as fire and water, put forth their greatest strength when they actually conflict together.

In difficulties and straits, we should keep from wicked ways; when tempted, we should strive to come near our Fore-runner's way. It was peculiar to Christ, that He could be angry, and yet not sin; to be like us, "in all points tempted like as we are, yet without sin," (Heb. 4:15); with this difference, Christ was tempted, but could not sin; the saints are tempted, but dare not sin. The law of God, honeyed with the love of Christ, hath a majesty and power to keep us from sin. So Christ, made

under the law for us, (Isa. 53:7,) "was oppressed and He was afflicted," (oppression will make a sinful man mad, but it could not work upon Christ) "He was oppressed, yet he opened not his mouth: He is brought as a lamb to the slaughter." So with Christ's followers: they are tempted, but grace putteth a power of tenderness on them. Joseph tempted, saith, "How can I do this great wickedness, and sin against God?" (Gen. 39:9.) David is reproached by Shimei, but he dares not avenge himself. Job, as heavily tempted as any man, yet "In all this, Job sinned not, nor charged God foolishly?" (Job. 1:22). But it leaves a black and a crook behind it in some, for their whole life. Even Peter shall be all his life known as him that once forswore his Lord.

See the sweet use of faith under a sad temptation; faith trafficketh with Christ and Heaven in the dark, upon plain trust and credit, without seeing any surety; "Blessed are they that have not seen, and yet have believed," (John.20:29). And the reason is, because faith is sinewed and boned with spiritual courage; so as to stand under impossibilities. Here is a weak woman, (though not as a woman, yet as a believer) standing out against Him, Who is "The mighty God, the Father of eternity, the Prince of peace," (Isa. 9:6). Faith only standeth out, and overcometh the sword, the world, and all afflictions, (1 John, 5:4). This is our victory, whereby one man overcometh the great and vast world.

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*They shall call his name Immanuel, which, being interpreted, is God with us. Matt. 1:23.*

Henry Martyn, when at Dinapore, in India, writes thus in his diary:—"Upon showing the Moonshee the first part of John 3 he instantly caught at those words of our Lord, in which He first describes Himself as having *come down* from heaven, and then calls Himself 'the Son of Man which is *in* heaven.' He said that this was what the philosophers called 'nickal,' or impossible,—even for God to make a thing to be in two different places at the same time. I explained to him, as soon as his heat was a little subsided, that the difficulty was not so much in conceiving how the Son of Man could be, at the same time, in two different places, as in comprehending that union of the two natures in Him, which made this possible. I told him that I could not explain this union; but shewed him the design and wisdom of God in effecting our redemption by this method. I was much at a loss for words, but I believe that he collected my meaning, and received some information which he did not possess before."

### The Person and Work of the Substitute

Life comes to us through death; and thus grace abounds towards us in righteousness. This we have seen in a general way. But we have something more to learn concerning Him Who lived and died as the sinner's substitute. The more that we know of His person and His work, the more shall we be satisfied, in heart and conscience, with the provision which God has made for our great need.

Our sin-bearer is the Son of God, the eternal Son of the Father.. Of him it is written, "In the beginning was the Word, and the word was with God and the Word was God," (1 John 1:1). He is "the brightness of his glory, and the express image of his person," (Heb. 1:3). He is "in the Father, and the Father in him" (John 14:11) "The Father dwelleth in Him," (Jn. 14:9, 10). "He that hath seen Him hath seen the Father;" and "he that heareth him, heareth him that sent him." He is "the Word made flesh" (John 1:14); "God manifest in flesh" (1 Tim. 3:16); "Jesus the Christ, who has come in the flesh" (1 John 4:2,3). His name is "Immanuel, God with us" (Isa. 7:14; Matt. 1:23); Jesus, the "Saviour" (Matt. 1:21). "Christ," the anointed One, filled with the Spirit without measure (John 1:14).

He came preaching the gospel of the kingdom, that is, the good news about the kingdom (Mark 1:14); teaching the multitudes that gathered round Him (Mark 4:1); healing the sick, opening the eyes of the blind, and raising the dead (Matt. 4:23,24); receiving sinners, and eating with them (Luke 15:2). "He came to seek and to save that which was lost." (Luke 19:10); He went about speaking words of grace such as never man spake, saying; "I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by me" (John 14:6). He went out and in as the SAVIOUR; and in his whole life we see Him as the Shepherd seeking His lost sheep, as the woman her lost piece of silver, and as the father looking out for his lost son.

He is "mighty to save" (Isa. 63:1); He is "able to save to the uttermost" (Heb. 7:25); He came to be "the Saviour of the world" (1 John 4:14).

In all these things thus written concerning Jesus, there are good news for the sinner; such as should draw him, in simple confidence, to God; making him feel that his case has really been taken up in earnest by God; and that God's thoughts toward him are thoughts, not of anger, but of peace and grace. Heaven has come down to earth! There is goodwill toward

man. He is not to be handed over to his great enemy. God has taken his side, and stepped in between him and Satan. This world is not to be burned up, nor its dwellers made eternal exiles from God! The darkness is passing away, and the true light is shining!

Yet it is not the person of Christ, nor His birth, nor His life, that can suffice. That the Son of God took a true but sinless humanity of the very substance of the virgin; becoming bone of our bone, and flesh of our flesh; being in very deed the woman's seed; that he dwelt among us for a life-time, is but the beginning of the good news; the Alpha, but not the Omega. This was shewn to Israel, and to us also, in the temple veil. That veil was the type of his flesh (Heb. 10:20); and, so long as that curtain remained whole, there was no entrance into the near presence of God. The worshipper was not indeed frowned upon; but he had to stand afar off. The veil said to the sinner, Godhead is within; but it also said. You cannot enter till something more has been done. The Holy Ghost, by it, signified that the way into the Holiest was not yet open. The rending of the veil; that is, the crucifixion of "the Word made flesh," opened the way completely.

Hence it is that the Holy Spirit sums up the good news in one or two special points. They are these: Christ was crucified. Christ died. Christ was buried. Christ rose again from the dead. Christ went up on high. Christ sits at God's right hand, our "Advocate with the Father" (1 John 2:1), "ever living to make intercession for us" (Rom. 8:24, Heb. 7:25).

These are the great facts which contain the good news. They are few and they are plain; so that a child may remember and understand them. They are the caskets which contain the heavenly gems. They are the cups which hold the living water for the thirsty soul; the golden baskets in which God has placed the bread of life, the true bread which came down from heaven, of which if a man eat he shall never die. They are the volumes in whose brief but blessed pages are written the records of God's mighty mercy; records so simple that even the "fool" may read and comprehend them; so true and sure that all the wisdom of the world, and all the wiles of hell, cannot shake their certainty.

The knowledge of these is salvation. On them we rest our confidence; for they are the revelation of the NAME of God; and it is written, "They that know thy name will put their trust in thee" (Ps. 9:10).

H. B.

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

## THE HISTORY OF THE CHURCH

If the mystery of iniquity or lawlessness was already at work in the apostle's day, but restrained from its full manifestation by some hindering power, and if upon the removal of that hindering power it shall develope into the man of sin, the anti-christ, who is to be slain by the true Christ and destroyed by His personal presence, the conversion of the world is not possible until Jesus comes. In which of the epistles is such a conversion mentioned? Not one, nor is there an intimation of it from the first verse of Romans to the last verse of Revelation. On the other hand, "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," (1 Tim. 4:1). "In the last days perilous times shall come," many "having a form of godliness, but denying the power thereof," (2 Tim. 3:1-5). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," (2 Pet. 3:3,4). "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time," (1 John 2:18).

So far is it from being true, therefore, that the spread of Christianity is a sign of the last time, the presence of many antichrists is the sign, antichrists existing in John's day as fore-runners and types of the last monster of iniquity, who shall be found in his pride and power, the embodiment of the infidelity and pride of the Christ-rejecting age, when our Lord shall descend from heaven. From which of the epistles do we learn that these antichrists are to be converted, or that the church is to bring all nations under her influence and sway before that august and personal descent? In which of the epistles is there a single line or word that promises the conversion of the world by the church at large, and in which of them is there any local church that does not receive rebuke and warning, although planted by apostolic hands, and watered with the abundant dews of the Holy Spirit?

The church at Rome was exhibiting a presumption and self-sufficiency which led the apostle to write, "Be not high minded but fear; for if God spared not the natural branches, take heed

lest He also spare not thee. Behold therefore the goodness and severity of God. on them which fell severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off." Whether the church at Rome, or the church in general, has continued in His goodness, any one in the least acquainted with history, or who has eyes to see, can determine for himself. In the church of Corinth there was an utter lack of discipline, a schismatical spirit that led to contending factions, and a grossness of ignorance and irreverence that turned the Lord's Supper into a Bacchanalian festival. In the church of Galatia grace was abandoned for miserable legalism, calling forth the apostle's most indignant reproof. In the church of Ephesus, although receiving the sublimest revelations, there was need to be guarded against stealing, and lying, and filthy communications, and bitterness, and wrath, and to be reminded of the sore and incessant conflicts believers are called to wage with invisible and mighty foes. In the church of Philippi many walked, who were the enemies of the cross of Christ, whose end was destruction, whose God was their belly, whose glory was in their shame, who minded earthly things. In the church of Colosse asceticism and ecclesiasticism could be easily substituted for the truth of the gospel; and in the church of Thessalonica there was reason to warn against loose and disorderly walking.

The last epistles are still sadder in tone, "all they which are in Asia be turned away from me," says the aged apostle; Hymenæus and Philetus "spiritualized" the resurrection into a denial of its reality, as men now spiritualize the second coming of our Lord to make it mean anything or nothing; and there is a plain prediction of indulged lusts, of itching ears, of the abandonment of God's truth for human fables. Peter's second epistle is largely occupied with terrific denunciations of false teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them; Jude is of similar import; while in the very last epistle of all, the aged and beloved John is disowned by Diotrephes. Of the closing book in the Bible it is enough to say that, whatever opinion may be entertained of its design, whether the extreme rationalistic view is held that it describes in gorgeous imagery the events of the first century, or the historical view that it presents in symbols an outline of the entire dispensation, or the futurist view that most of it remains to be fulfilled, there is in it nothing but gloom and terror and appalling wickedness and judgment after judgment until



the descent of the Lord from heaven for the overthrow of the antichrist and the false prophet.

The germs of error and evil so apparent in the apostolic church have since brought forth abundantly. According to John Henry Blunt's Dictionary of Sects, Heresies, and Ecclesiastical Parties, no less than fifty-five heretical bodies appeared during the first three hundred years, most of them teaching monstrous doctrines concerning the person and work of our Lord, or concerning the word of God. Heathen persecutions could not check the rise and spread of these false doctrines, and when Christianity became the state religion under Constantine, the identification of the church with the world was complete. It was the policy of the wily emperor to unite his Christian and Pagan subjects into one harmonious mass, and to accomplish his object he engrafted many of the idolatrous symbols and festivals into the new religion, so that both parties would be satisfied with their worship. As he did more than all who had preceded him to corrupt the truth of the gospel, as he put to death his own wife and eldest son upon charges that were proved to be untrue, as he was not even baptized until laid upon his death bed, it seems strange to hear our pulpit and platform orators still boasting of the time when "Christianity ascended the throne of the Cæsars."

Alas! it did ascend the throne to its shame and undoing. A thousand years followed, now everywhere known as "the dark ages," and with the exception of a little light that was kept burning here and there, as among the Paulicans, Albigenses, and Waldensians, midnight gloom covered the face of apostate Christendom. At length God raised up Luther and Calvin and Zwingle and Knox, who broke the shackles that had so long bound His word; but how soon formalism and rationalism succeeded the faithful testimony borne by these witnesses! Sects began to multiply, and now they are numbered by hundreds, many of them claiming to be the only true church, looking with contempt and hatred upon rival bodies, and demanding compliance with their peculiar standards in order to salvation. If an epistle were addressed, as in apostolic times, to the church of God in any city or town or small village of Christendom, the postmaster would not know to whom it should be delivered amid the clamors of fierce disputants, and unless strongly biased he would be compelled to send it to the dead letter office. Hence if it be true that "a house divided against itself cannot stand," the Christianity of the present day is doomed to a terrible overthrow.

**The Peregrinations of a Church Tramp**  
*Detroit News Tribune, Sunday, July 29th, 1900*

NO. 82—HE ESSAYS THE PRESBYTERIANS, BUT GOES TO A BRETHREN'S CONVENTION INSTEAD, AND SO IS LED TO DEAL WITH DIVINITY OF OTHER DAYS DISHED UP DIFFERENTLY—ON THE WHOLE HE WAS MUCH EDIFIED.

I had a mind to, this week, visit the Memorial Presbyterian Church at the corner of Joseph Campau avenue and Clinton Street, and so, as a preliminary, took the car on Wednesday night and went over to their mid-week prayer meeting.

I found exactly 16 persons present, including the Leader, who proved to be the pastor of the church, and myself--eight men and eight women; all of middle age or past it. I took my place between two men on a back seat, one of whom, wearing a skull cap, was well on in years. I noticed a decided smell of "incense" stale tobacco smoke in the neighborhood—but could not be positive as to its source. The Leader sat in a chair before a small round table or stand. He was of mature years, dark complexion, full, close cut beard, and was dressed in a business suit, collar and cuffs being noticeable. He had a quiet, pleasant, engaging manner. To his left was a piano, at which a very sedate lady sat. The room was not large, it was seated for perhaps 50, carpeted and well lighted; it also had the appearance of having been well used.

First, they sang, "O Could I Speak the Matchless Worth;" after which, the leader read Philippians 2:1-16. And then they sang "Come Thou Fount of Every Blessing;" after which, a short opening prayer was offered by the pastor, who then announced "the last stanza of the hymn," just sung, "O to grace how great a debtor," which was followed by a few remarks and then they sang another hymn—"Come Let Us Join Our Cheerful Songs"--and the meeting was "over".

"The meeting is now open for prayer or remarks by anyone present," said the leader. "Anything you have on your minds." "If your minds have been on other topics, speak of them," he urged.

Acting on this invitation, two men offered prayer, three spoke, including the old gentleman in the skull cap at my left, and a lady spoke, very sensibly, while seated, and two more hymns were sung. The pastor-leader closing with prayer—all standing, (At other prayers the leader only stood, the rest sat. I don't think it was ever the custom for Presbyterians to kneel in public prayer.)

After the benediction the old gentleman with a skull cap, coming up to me, offered his hand and introduced himself and then, leading me over to the pastor, introduced me to him. I did not, however make known my business to anyone. I simply asked the pastor whether he intended to preach morning and evening next Sunday, and if so, what he would preach about.

"Yes," he said, "I shall preach at both services. I am preaching in the morning, a course of sermons from the epistle to the Philippians, which I shall continue. In the evening my topic will be, 'Daniel.'" I thanked him, and as I bade him "good night," said, "I think I shall try and hear you preach next Sunday evening."

#### HIS MIND IS CHANGED

But, I must confess, I had my doubts about it at the time. I have often heard these "prayer meetings" referred to as the "soul of the church," the "church barometer," "the life blood of the church," and everything else that could express vitality, earnestness, sincerity and force. "If this prayer meeting here is a fitting manifestation of all that there is of such things in this church," I said to myself, as I went away, "I am afraid it is a rather dry, lifeless affair, and perhaps, I had better look elsewhere for my next Sunday's topic."

When, therefore, I heard that there was to be a "Christian Convention" of "Plymouth" brethren held in Dickinson's hall on Grand River avenue during the following Friday, Saturday and Sunday, I resolved to let the Presbyterians go by for the nonce, and give my attention this week to the "Plyms."

#### HE VISITS THE BRETHREN

The steady reader of this page will remember my visit to the brethren's tent on Grand River Avenue nearly a year and a half ago—told of July 29, 1900. I think I then gave a fairly intelligible account of their manner of presenting the gospel to the "unsaved;" also of a Lord's Day morning meeting for the "breaking of bread," held in the Gospel Hall, No. 416 Grand River Avenue. But at the same time I felt there was an inconclusiveness about it which made me want to see and know more of these wonderfully pious, evidently Spirit-led and yet singularly inconsistent people. So I attended four of the meetings here during this convention—two on Friday, one on Saturday and one on Sunday morning.

Friday at 10:30 a. m., I trudged up the two long flights of stairs which lead to the large upper room, known as Dickinson's Hall, where the "light fantastic toe" is "tripped" oftener than calling upon God is heard. As I opened the door from the street the smell of fresh made coffee mingled with the unctuous odor

of a conglomeration of edibles, was redolently perceptible, and, turning my eyes to the right as I landed at the top of the first flight, I saw a large room filled with tables made ready with plates, knives and forks, etc., etc., seemingly sufficient for the purveyance of a regiment of soldiers. Arrived at the top, I stood still for a few moments at the doorway to the hall and noted what I saw. The two ante-rooms, where dancers are wont to leave their wraps before entering the ball room, were now utilized for the same purpose by the "brethren" —male and female—each occupying a separate room as do also, of course, the more ungodly dancers. The spacious floor was still waxed; but the piano, which has so often responded to the sounds of "alamand to the left," "gentlemen swing your partners," etc., was not wheeled up to the platform and made to do duty for the Lord (instead of for the devil), as it undoubtedly would have been had a band of Methodists or almost any other Christians been having a similar convention. No, the ungodly piano was ignominiously shunted off into an obscure corner, covered up and used as a receptacle for overcoats, hats and umbrellas; for I notice, brethren when they present themselves before the Lord at a "meeting", never carry their out-of-door toggery with them—they carry nothing but the Word of God in their hands. There seems to be a fitting significance in this, which I may note further by and by.

It was a rainy and most inclement morning to be out in. So I was surprised to see so many assembled—the hall was fully two thirds filled with people. As I took my seat, a brother, whom I introduced to my readers last time as "Peter," but whom I shall now present by his real name—Mr. T. D. W. Muir—rose and read a number of requests for prayer. There was a platform, but it had no occupant. There was no "chair" and no chairman or president. No one "led the meeting"—(but I must be careful to add)—so far as could be seen; for these brethren profess to believe that the Holy Ghost in person presides at all their meetings and that He and He alone "leads" them, and that they, therefore, need no other leader; in fact, according to them, it is wicked presumption to appoint anyone to, or recognize anyone who assumes, any such office. But there is really no real revival by them of scripture teaching and custom in this matter, as they claim, for, admitting their contention to be scriptural, which I by no means do, the same is the well-known theory and practice of the Society of Friends or Quakers, as may be read, in all its details, in the "apology for the people called Quakers addressed to King Charles II. by Robert Barclay."

(Prop. 10 "of the ministry.") In fact, my investigations have led me to conclude that brethrenism is a reformed Quakerism. I am inclined to think that all the points in which brethren differ from other evangelical protestants have been borrowed, right or wrong, from the teachings of George Fox.

(Continued D. V.)

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### **The Life of Josiah Henson**

While in England I was frequently called upon to speak at public meetings of various kinds. On several occasions I did what I could to make known the true conditions of slaves, in Exeter Hall and other places. Being thus introduced to the public I became well acquainted with many of the leading men of England.

One of the most pleasing incidents for me to look back upon, was a long interview which I was permitted to enjoy with the Archbishop of Canterbury. Samuel Gurney, the noted philanthropist, introduced me by a note and his family card to the archbishop. He received me kindly in his palace and I immediately entered upon a conversation with him regarding the condition of my people and the plans I had in view.

He expressed the strongest interest in me and after about a half hour's conversation, he inquired, "At what university, sir, did you graduate?" "I graduated, your grace," said I in reply, "at the university of adversity." "The university of adversity" said he, looking up with astonishment, "where is that?"

I saw his surprise, and explained, "It was my lot, your grace," said I, "to be born a slave, and to pass my boyhood and all the former part of my life as a slave. I never entered a school, never read the Bible in my youth, and received all my training under the most adverse circumstances. This is what I meant by graduating in the university of adversity." "And is it possible that you were brought up ignorant of religion? How did you attain to the knowledge of Christ?" I explained to him, in reply, that my poor ignorant slave mother had taught me to say the Lord's Prayer, though I did not then know how, truly, to pray. "And how were you lead to a better knowledge of the Saviour?" I answered that it was by the hearing of the Gospel preached. He then asked me to repeat the text, and to explain all the circumstances. I told him of the first sermon I heard, and of the text, "He, by the grace of God, tasted death for every man." "A beautiful text was that" said the archbishop, and so affected was he by my simple story that he shed tears freely.

I had been told by Samuel Gurney that perhaps the archbishop would give me an interview of a quarter of an hour. I glanced at the clock and found that I had already been there an hour and a half, and I arose to depart. He followed me to the door, and begged of me if ever I came to England to call and see him again: and shaking hands affectionately with me, while the tears trembled in his eyes, he put into my hands graciously five golden sovereigns, (about twenty five dollars) and bad me adieu. I have always esteemed him as a warm-hearted Christian.

From June to August, 1852 I was busily employed in finishing up all matters connected with my agency at the Exposition, in which I was very successful, having accomplished the object of my mission. During the month of August I was engaged in publishing a narrative of incidents in my slave-life, which I had been urgently requested to do by some of the noblest men and women in England. Just as I had completed the work, and issued an edition of two thousand copies, I received on the third of September a letter from my family in Canada, stating that my beloved wife, the companion of my life, the sharer of my joys and sorrows, lay at the point of death, and that she earnestly desired me to return immediately, that she might see me once more before she bad adieu to earth. This was a trying hour for me. I was in England, four thousand miles from my home. I had just embarked in an enterprise which I had every reason to suppose would be a very profitable undertaking. The first edition of my book was ready for sale, and now, What shall I do? was the question I asked myself. Shall I remain here and sell ten thousand copies of my book and make a handsome sum of money or shall I leave all and hasten to the bedside of my dying wife? I was not long in deciding the question. I will leave my books and stereotype plates, and all my property behind, and go. And on the morning of the fourth of September, having received the letter from home at four o'clock on the afternoon of the third, I was on my way from London to Liverpool, and embarked from Liverpool on the fifth, in the steamer Canada, bound for Boston. On the twentieth of the same month I arrived at my Canadian home. Those who have been placed in similar situations, can realize what must have been my feelings as I drew near my humble dwelling. I had heard nothing since the information contained in the letter I had received. I knew not whether my dear wife who had been to me a kind, and affectionate, and dutiful wife, for forty years, I knew not whether she was still alive or whether she had entered into rest.

A merciful Father had, however, kindly prolonged her life,

and we were permitted once more to meet. And oh, such a meeting; it was worth more to me than all the fancied gains from my English book. I was met at the yard by four of my daughters who rushed to my arms, delighted at my unexpected return. They begged me not to go in to see mother, until they should first prepare her for it, thinking very wisely that the shock would be too great for her shattered nerves to bear. I consented that they should precede me. They immediately repaired to her sick room, and by gradual stages prepared her mind for our meeting. When I went to her bedside, she received and embraced me with the calmness and fortitude of a Christian, and even chided me for the strong emotions of sorrow which I found it utterly impossible to suppress. Perfectly calm and resigned to the will of God she was awaiting with Christian firmness the hour for her summons. She rejoiced to see me once more, while at the same time she saw that perhaps she had done wrong in allowing me to be sent for to return, leaving my business behind with all its flattering prospects. I told her that I was more than satisfied, that I was truly thankful to my Heavenly Father for granting us this interview, no matter what the pecuniary sacrifices might be. We talked over our whole past life as far as her strength would permit reviewing the many scenes of sorrow and trouble, as well as the many bright and happy days of our pilgrimage, until exhausted nature sought repose, and she sank into quiet sleep.

The day following she revived; my return seemed to inspire her with hope that possibly she might again be restored to health. It was not however so to be; but God in His mercy granted her a reprieve, and her life was prolonged a few weeks. I thus had the melancholy satisfaction of watching day and night her bed of languishing and pain, and was permitted to close her eyes when the final summons came. She blessed me, and blessed her children, commending us to the ever watchful care of that Saviour Who had sustained her in so many hours of trial: and finally, after kissing me and each of the children she passed from earth to heaven without a pang or a groan, as gently as the falling to sleep of an infant on its mother's breast.

I can truly and from an overflowing heart say, that she was a sincere and devoted Christian, and a faithful and kind wife to me, even up to the day of her death arranging all our domestic matters in such a manner as to contribute as largely as possible to my comfort and happiness.

Rest in peace, dear wife. We shall ere long meet again in that world where the sorrows of life shall not be remembered or brought to mind.

As a fitting epilogue to the autobiography of Josiah Henson we here append the *Preface* which was written to that work by Mrs. Harriet Beecher Stowe.

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The numerous friends of the author of this little work will need no greater recommendation than his name to make it welcome. Among all the singular and interesting records to which the institution of American slavery has given rise, we know of none more striking, more characteristic and instructive than that of Josiah Henson.

Born a slave—a slave in effect in a heathen land—and under a heathen master, he grew up without Christian light or knowledge. One sermon, one offer of salvation by Christ, was sufficient for him, as for the Ethiopian eunuch, to make him at once a believer from the heart and a preacher of Jesus.

To the great Christian doctrine of forgiveness of enemies and the returning of good for evil, he was by God's grace made a faithful witness, under circumstances that try men's souls and make all who read it say, "lead us not into such temptation." We earnestly commend this portion of his narrative to those who, under much smaller temptations, think themselves entitled to render evil for evil.

The African race appears as yet to have been companions only of the sufferings of Christ. In the melancholy scene of His death—while Europe in the person of the Romans delivered Him put to death, and Asia in the person of the Jews clamored for His execution—Africa was represented in the person of Simon, the Cyrenean, who came patiently bearing after Him the load of the cross: and ever since then poor Africa has been toiling on, bearing the weary cross of contempt and oppression after Jesus. But they who suffer with Him shall also reign, and many Simons who have gone meekly bearing their cross after Jesus to unknown graves, shall rise to thrones and crowns! Verily a day shall come when He shall appear for these His bidden ones and "many that are last shall be first, and the first shall be last."

The work is commended to the kind offices of all who love our Lord Jesus Christ in sincerity. H. B. Stowe

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Josiah Henson died May 5th, 1883, in his ninety-fourth year, and was buried in the cemetery at Dresden, Ontario. The last little honor paid to his memory is the marking of the highways around with guide posts that direct the traveler to his humble grave.



### The Murderer and the Momier

It was noon in Geneva, one fine summer day about fifty years ago, and the bright sunshine glanced through the window of the court-house and lighted up the solemn scene that was passing there. Its streaming rays fell on the eager faces of the crowd, on the stern countenance of the judge, and on the pallid, haggard aspect of the wretched man trembling in the dock. He was standing there, charged with the terrible crime of murder; the verdict of guilty had just been pronounced, and now the judge was speaking the fearful words that cut him off from life and hope, and condemned him, according to the Genevese law, to be shut up for twenty-eight days in an underground cell, and then brought forth to public execution.

When the judge ceased, the awful silence that reigned in the court was suddenly broken by an agonized cry from the criminal, "Mercy! Mercy!" Alas for him, that was no place for the exercise of mercy; only justice could be dispensed from that tribunal, and he knew that his sentence was just. As the miserable man was led away, a murmur of pity ran through the court, and there, as far as most of the spectators were concerned, all sorrow for his fate ended. But there was one present, a member of the little band who, for their lives of singular sanctity, were called "Momiers" by the people of Geneva.

This "Momier"—as he was called in ridicule, as pious people were formerly called Methodists in England—felt the keenest pity for the condemned man, and longed to do something to lessen his misery. But what could he do? He had no interest to obtain a respite in his favor; but he wished most earnestly to bring to the poor perishing soul tidings of a Saviour, who could wash the vilest clean, and make the guiltiest fit for a home with Him in Paradise. Day after day the good man came to the prison, and wandered round its gloomy walls without finding any means of carrying out his blessed purpose. He was told that no one except the gaoler was ever admitted to the condemned cell, and that it would be useless to seek permission of the authorities. Nothing daunted by difficulties, he inquired in which part of the gaol the murderer was confined, and found that a small grating near the ground, in a certain part of the prison walls, was the aperture through which a few rays of light were admitted to his dungeon. Here was the opportunity for which he had prayed.

At once he seated himself on the ground near the grating, and began to read in a clear voice the third and fourth chapters of the epistle to the Romans. He read on without interruption until he reached the fifth verse of chapter 4: "To him that

worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," when a deep, hoarse voice from within the wall called out: "Read those words again."

He read them slowly and earnestly, and then, as no further sound broke the stillness, he went away with a gleam of hope in his heart. Was it not said in the book: "The entrance of thy words giveth light"? He returned again and again to his post by the small grating, until his reading attracted notice, and he was brought before the governor of the prison and questioned concerning his conduct.

"I wanted to tell the prisoner where the mercy he cried for can be found," was his explanation.

"And where is that?" asked the governor with a smile.

"In Jesus," said the "Momier," simply and bravely: "For 'God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' "

"Well, if you have anything to tell him that will do him good," said the governor, "I will grant you admission to his cell for half-an-hour each day; it will be better than your making a disturbance outside."

It was a wonderful favor; but the "Momier" knew that all hearts were under God's control, and he accepted it gratefully, as an answer to prayer. He was taken into the prison; and, in charge of the gaoler, he traversed its gloomy passages, until at length they reached an iron door, and the key being turned, he was admitted into a place about eight feet square, too dimly lighted for him at first to discover any object; but when his eyes became accustomed to the gloom, he saw the prisoner sitting on a straw bed, his limbs heavily ironed, and his whole attitude betokening the utmost dejection of spirit.

The "Momier" spoke, and his voice at once was recognized by the poor fellow, who, starting from his stupor, exclaimed:

"You are the good man who read those wonderful words. Tell me more about Him who justifieth the ungodly without works." It was a joyous task to open to a mind thus prepared the glorious message of salvation; and sitting down in the dark dungeon the "Momier" told of Jesus, the Lamb of God who taketh away the sin of the world; told him He had borne punishment and fulfilled all righteousness, that those who had nothing to pay might be frankly forgiven.

"And is there hope for me?" asked the doomed man. "I have been a great sinner. You see how man judges me; and what must I be in the sight of the holy God?"

"There is hope," said the messenger of mercy, "because Jesus

offers to undertake your case, and He is 'mighty to save.' You are in this cell condemned to die for the sin of murder; but if any one loved you enough to die in your place, that he might bear your punishment instead of you, do you not think that the law would be satisfied, and that you might be righteously forgiven? Now this is just what Jesus has done to save you from death; and because He died on the cross for sinners, God is ready to pardon you as soon as you ask Him for Christ's sake." (Rom. 5:7, 9.)

The poor man listened as he would have done to the news of the king's pardon; and whenever his kind teacher paused, there came the craving, hungry cry, "Go on! tell me more." And then the harsh grating of the key in the massive lock was heard, telling that his allotted time of half-an-hour was gone. But the next day, and the next, the "Momier" was permitted to return; and soon it came to pass that those half-hours in the condemned cell were the brightest moments of the day to him, for at each visit he found the prisoner understanding the way of the Lord more perfectly.

A light shined in the prison then—a light streaming out from the excellent glory, where the Lamb dwelleth, and where angels rejoice "over one sinner that repenteth."

The day before that appointed for the execution came, and again the "Momier" was with the condemned man. He was so taken up with the thought of God's forgiveness, and of the wonderful grace of Jesus which had purchased for him a crown of life, that he seemed to have overcome all fear of that terrible death that was so near. "If I could but tell the other prisoners of this blessed hope!" he exclaimed; and turning to the gaoler, who had just then entered the cell, "I have a last request to make: will you grant it to a dying man? I want you to take me through the prison, that I may speak to every one of Jesus and mercy."

"I have no power to remove your irons," said the gaoler, "or I'd willingly oblige you; for you've given me almost no trouble at all, and that's more than I could say of most that's been shut up here; the only thing I've had to complain of at all has been that you've sung hymns so desperately loud the last few days; and it seemed rather unnatural-like, considering what's before you; but, as I said, I dare not take off the irons."

"I do not wish it; let me go as I am," said the prisoner. And so, his poor limbs weighed and crippled by the clanking fetters, he went slowly and painfully from cell to cell, telling to the amazed inmates that he had found mercy; that though there was no earthly pardon for him, God had, for Christ's

sake, forgiven all his sins, and that he had a hope of glory so bright and blessed, that he cared little for the shame and agony of the scaffold to-morrow. And after bearing this glad testimony to the power of Jesus as a Saviour to the uttermost, he went back to his cell for a few more hours of darkness and loneliness. Then came the bitter pain and infamy of a malefactor's death—now cheered by the hope of life and immortality through Jesus Christ.

You think this wonderful, dear reader; had you been amongst the crowd that watched the dying agony of that murderer, you would probably have thanked God that you were not such a miserable sinner; and yet that miserable sinner was one who had sought and found mercy. Are you sure that you are washed and forgiven, as that poor convicted and converted man? He was a great culprit, doubtless. He had broken the law, and had deserved to die. Thus the human law had its due. He had violently hurried a fellow-being out of life and in return was justly put to death himself. But oh, blessed be God, here the difference begins between human and divine laws. For the murderer there was no forgiveness at the bar of man's judgment. There could be none; for were the law to relax its penalties, society would be broken up. But, blessed be God, at the divine judgment-seat there is forgiveness. It is a forgiveness that not merely remits the penalty, but actually insures the reformation of the offender. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10).

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### *Feelings or Christ?*

D. L. Moody.

At one of our Sunday meetings in Manchester, England, a good many years ago, a great many remained after the meeting and we didn't have workers enough. So I went up into the gallery and talked with inquirers. While I was talking a gentleman came and sat a little apart from the rest. I thought at first he was a sceptic, but when I saw tears in his eyes I knew that he was interested, and I went up to him and said: "My friend, are you a Christian?"

"No", he answered, "but I should like to be one."

"Very well", I replied, "I will talk with you if you wish."

I read a passage of Scripture to him and said: "Does that make it plain?"

"No, that doesn't help me at all."

Then I read another passage, and I felt sure I should see a

new light in his eyes, and I said: "Does that help you?"

"No, that doesn't help my case at all. The fact is, I can't feel that I am saved."

"Oh," I said, "I get at your difficulty now. I want to ask you a question: Was it Noah's feelings that saved him, or was it the ark?"

"Oh," he answered, "I see it now. Good night, Mr. Moody."

I heard him go down the stairs, and I said to myself: "That is a little too quick for me."

At the next meeting I looked for him, but didn't see him. I had been looking for him about a week, when one Sunday someone touched me on the shoulder and said: "Do you remember me, Mr. Moody? Don't you remember the man and the ark the other night?"

"Yes, are you the 'ark' man?"

"Yes."

"Well, I have been looking for you ever since: how is it with you?"

"Oh," he said "the ark settled it. Why, I had been trying to save myself by my feelings, to make an 'ark' of my feelings, but when you spoke of the ark saving Noah I saw it at once. Any one can see that; it settled all my troubles, all my difficulties."

When I left Manchester some time after he was almost the last man to shake my hand; he gave me a good grip and said: "Everywhere you go tell the people about the ark; any stupid man can see that."

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An unconverted young man went to hear Mr. Whitefield. "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me,—I thought myself as good a Christian as any man. From this he went to that of the Pharisees. He described their exterior decency, but observed, that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh my hearers! the wrath to come! the wrath to come!' These words sunk deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went. 'The wrath to come! the wrath to come!' The result was, that the young man soon after confessed Christ and became a very eminent preacher.

### Robert the Sailor

Robert was an old salt. He knew ships from a man-o'-war to a rowing boat. He was in his third score year when I saw him. He lived in a seaside town and kept a coffee-house; in addition to which he had a stall outside the barracks, where he sold cakes and other good things to the satisfaction of the soldiers, and also of the children who came to the seaside. Beside that barrow we had some pleasant talks.

One day he said to me, "Christ was born for me; Christ lived for me; Christ suffered for me; Christ died for me; Christ rose for me, and now Christ lives for me."

As a result of his faith in Christ, he continued: "Suppose somebody asks me, 'Are you one of those righteous ones?' I should answer, 'Christ is my righteousness.' 'Are you one of those redeemed ones?' 'Christ is my redemption.' 'Are you one of those sanctified ones?' 'Christ is my sanctification.' All is in Him and this prevents pride."

Robert believed in speaking out, and did it, even to the customers who stayed at his house. One Sunday morning he was talking to a young man, and happened to say, "I shall never die; I shall go to sleep; and it does not matter if I have a moment's notice or a thousand years, I am ready."

A gentleman, who was in his coffee-house, overheard the remark, and was much excited by it.

"What! What! What's this?", said he; "you don't know what you are talking about."

Robert did, though the gentleman who could boast of being a doctor, did not. So the doctor proceeded. "I see you have a hobby, and you ride it to death. The sooner you kill it the better." He then stated that he was an unbeliever, the editor of a paper issued expressly to put down this Jesus, Whom our friend loved, and that he was training a class of young men to do the same.

"You put me in mind of a celebrated man who lived eighteen hundred years ago," said Robert, "who was struck down in the middle of his occupation, which, like yours, was trying to destroy the faith of Jesus. He was forced to give it up. You had better do the same."

"I don't know whom you mean," replied the doctor.

"Why, Saul of Tarsus," replied the coffee-house keeper.

"I do not believe in that Book," retorted the doctor.

"Have you read it through?" queried the simple Christian.

"No, I have not."

"If I condemned your paper without reading it, what would you say?"

"It would not be right."

"Then it is unrighteous for you to condemn God's Book without ever having honestly read it. But, if you deny the Bible, may I ask what is your standard of morals?"

"Conscience," said the doctor.

"That won't do," said Robert; "conscience is a good monitor, but a bad guide, for it generally tells a man he is wrong after the deed is done, but it does not help to avoid the evil. My Bible sets me a far higher standard. You are going to Boulogne, is that so?"

"Yes."

"What for? To visit the widows, look after the sick and poor, and teach ragged children?"

"No, to enjoy myself," said the doctor. "I have been hard-worked and need a holiday."

"Your conscience prompts you to seek your own good. God's Word teaches His people to seek the good of the outcast; really, I do not value your standard of morals, your conscience. Now doctor, I was born fifty-two years ago, and this is my birthday; I have been all over the globe; I have eaten and drunk with all sorts. But twelve years ago I was born again, and led to turn my back upon all I had formerly followed. I found a Friend, Who invited me to Himself when I was in trouble, and when others did not want me. This Friend has helped me, blessed me, and made me happy and I have had peace and joy for the last twelve years; but if I accept your teachings I have been fooled and deceived, and am only fit for a lunatic asylum. Suppose I do give it up, and take you for my saviour, what will you do for me?"

The doctor was silent; and Robert the sailor proceeded:

"Will you invite me to call on you in distress? May I come to you in trouble? I tell you I shall be a troublesome customer. If you promise, can I depend upon you to fulfil your promises? I shall want to see your banking account, to know your position and character. Then there are my children; I shall want you to look after them, and be such as I recommend them to follow."

The infidel walked toward the door in a rage; but Robert had a kind word for him.

"Doctor, pardon me, one thing more. God loves you. You say you won't have His love, but you must, for if you were not, even now, receiving of His love in the breath you draw, you would fall a dead man. Yield to His love in Christ Jesus, and be saved."

It was too much. The doctor swore, packed up his things, and left the house.

Thank God for such simple-hearted, true-hearted, whole-hearted witnesses as Robert, the old salt. *W.L.*

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### Reach and Take

“THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD” Rom. 6:23.

A white-faced wreck upon the bed she lay,  
And reaped the whirlwind of her yesterday.  
Before her rose the record of the past,  
And sin's dark wages all were due at last.

A gentle messenger of peace was there,  
Who kissed her brow and smoothed her tangled hair;  
And in the tenderest accents told of One  
Who died for her—God's well-beloved Son.

“No power could ransom such as me,” she cried,  
“No cleansing stream my crimson sins could hide;  
For souls like yours there may be pardon free;  
The Son of God would never stoop to me.”

“I bring a gift of love,” the listener said,  
“This dewy rose of richest, deepest red.  
Will you not take it? Have you not the power?”  
The trembling fingers reached and grasped the flower.

“My sister,” said the giver, “just as I  
Held out to you that rose of scarlet dye,  
God offers you salvation from above,  
Through Jesus' precious blood—His gift of love.”

“I take it, Lord!” And lo, the dying eyes  
Were radiant with the light of Paradise!  
Lost one, God offers you for Jesus' sake  
Eternal life. Will you not reach and take?

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As eagles on the rock do build,  
And rise toward the sun;  
So may we build on Christ, the Rock,  
The strong and Holy One.



“For Us

*An Anonymous Fifteenth Century Latin Hymn*

Oh, Love, how deep! how broad! how high!  
It fills the heart with ecstasy,  
That God, the Son of God, should take  
Our mortal form, for mortals' sake.

He sent no angel to our race,  
Of higher or of lower place,  
But wore the robe of human frame,  
And He Himself to this world came.

For us baptized, for us He bore  
His holy fast, and hungered sore;  
For us temptations sharp He knew,  
For us the tempter overthrew.

For us He prayed, for us He taught,  
For us His daily works He wrought;  
By words and signs, and actions thus  
Still seeking, not Himself, but us.

For us, to wicked men betrayed,  
Scourged, mocked, in crown of thorns arrayed,  
He bore the shameful cross and death;  
For us He yielded up His breath.

To Him, Whose boundless love has won  
For us salvation through His Son,  
To God the Father glory be,  
Both now and through eternity.

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“God commendeth His love toward us in that, while we were  
yet sinners, *Christ died for us*” Rom. 5:8.

“He gave Himself *for us*” Tit. 2:14.

“God spared not His own Son, but delivered Him up *for us*  
all” Rom. 8:32.

“Christ also maketh intercession for us” Rom. 8:34.

“Christ our Passover is sacrificed for us” 1 Cor. 5:7.

“Christ also hath loved us, and hath given Himself *for us*,  
an offering and a sacrifice to God for a sweet smelling savour”  
Eph. 5:2.