

Assembly Annals

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

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July
1937

Our light affliction, which is but for
a moment, worketh for us a far
more exceeding and eternal
weight of glory.

2 Cor. 4, 17.

Assembly Annals

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The Word and the World

"Many of them that sleep in the dust of the earth shall awake" (Daniel 12:2). An interesting news-item from the land of the Soviets tells how the frozen earth of Siberia, thawed out in proper media, has yielded a remarkable result. Insects that have been in a state of suspended animation for 3500 years have come to life, and, buzzing now in cages, are little flies that were alive at the time of the Pharaohs. Of course this is not truly an example of resurrection, but if a simple experiment such as we have narrated produces such marvelous phenomena, should it not arouse in the minds of the godless Russians (and others equally sceptical) Paul's question to King Agrippa, **"Why should it be thought a thing incredible with you that God should raise the dead?"** Acts 26:8.

Another experiment more gruesome is also reported from Russia, namely the use made of dead men's blood. When a workman is suddenly killed at his daily toil the first thing the doctor does is to salvage all the blood of the victim. The blood is drained off and after being chemically treated is preserved in a suitable receptacle for future use in blood transfusions. This is a simple example of the gross expedients resorted to by the ruthless men of Rosh: still it should startle them to read in the Book they reject the first mention of the expression, **"the blood of a dead man"** (Rev. 16:3).

And Adam said, **"This is now bone of my bones and flesh of my flesh"** (Gen 2:23). At a recent meeting of a surgical society, one of the doctors asked his fellow members, **"What was the first surgical operation performed under anaesthesia?"** Needless to say the question proved a poser to the others, for it was evident that they were not Bible students, and the doctor had to read to them Genesis 2:21: **"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs and closed up the flesh instead thereof"**.

During the meeting of the American Medical Association at Atlantic City last month, Dr. Claire L. Straith, a Detroit surgeon, told of his results in plastic surgery, especially in restoring to their normal facial appearances those who had suffered from injuries in automobile accidents. Among the cases was that of a young woman whose disfigured nose he reconstructed by using a bit of rib taken from one of his men patients. The result was very gratifying to the patient and a fine proof of the surgeon's skill. It provided moreover a good opportunity for the news-hawks who were present to show their Biblical knowledge, for they eagerly seized on that one case from which to write a story for their papers, referring of course to the "making" of Eve, as recorded in Gen. 2:22: **"The rib which the Lord God had taken from**

man made (margin, builded) He a woman." The unity of the Scriptures is one of the great proofs of their divine origin and inspiration. Is it not striking that the word "builded" in Genesis 2:22 referring to the creating of Eve, the bride of Adam, is the very word used in speaking of the "building" of the Church, the Bride of the second Adam? (See Ephesians 2:21, 22; Col. 2:7; 1 Peter 2:5). By means of the deep sleep that fell upon our Lord Jesus Christ at Calvary, and by virtue of His wounded side, we can say, "We are members of His body, of His flesh and of His bones" (Eph. 5:20). H. A. Cameron

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.

DETROIT, MICH. The forty seventh annual Convention will begin (D. V.) with a Prayer Meeting in Ionic Temple, corner of Grand River Ave., and Chope Place (opposite Ferry Field) Friday evening, September 17th, followed by three meetings daily at the same place on Saturday and Sunday, September 18th and 19th. Communications to Dr. H. A. Cameron, 7615 Dexter Boulevard, Detroit, Mich.

OLD ORCHARD, MAINE. The Fourth Annual Convention will be held during the week of August 8th to 15th. For information, circulars, etc. address H. F. Shultz, 819 Main St., Westbrook, Maine.

CALGARY, ALBERTA, "The Conference was greatly enjoyed by large audiences at each meeting, Christians being present from twenty one cities and towns, from British Columbia, Saskatchewan and Alberta. It was the best Conference we have ever had."

GARNAVILLO, IOWA. The Conference was large, so much so that the tent had to be abandoned and some meetings held in a large rented Hall. The ministry and gospel meetings were good.

ORANGE, N. J. "The Thirteenth Italian Conference held here in May was very large. All the Lord's servants in the Italian field were present and the ministry from God's Word was appropriate and with power. Many sinners also heard the gospel preached in simplicity. May the Lord bless all things done for His glory." Jos. Rannelli

Addresses

The address of Mr. Thomas Fulton, (correspondent for Assembly in Gospel Hall, 2017 W. 85th St., Cleveland, Ohio) is now 1531 Roycroft Avenue, Lakewood, Ohio.

The Assembly formerly meeting in Atlantic Ave. Gospel Hall has built a new Hall, located at 2275 Elm Avenue, Long Beach, California, and the place of gathering will be known as Elm Gospel Hall—C. R. Colburn, 3631 California Ave., Long Beach, Calif.

Sowing and Reaping

UNITED STATES

CALIFORNIA. Mr. James Waugh has just concluded a special series of Bible Addresses in Los Angeles.

CONNECTICUT. Mr. John Ferguson has visited recently **New Haven, North Haven,** and other towns of New England and has seen evidences of the Lord's hand in blessing. Hard at it since January 1st and needing a rest, tired in but not of the Lord's service, he preaches with his old-time vigor despite his advanced years.

ILLINOIS. The Assembly at **Lombard** meets in the Gospel Chapel, 40 W. Ash St., Lombard, Ill., just five miles from Wheaton College, Wheaton, Ill. This will probably interest parents who are sending their sons and daughters for higher education to this College which is sound in fundamental truths. The assembly has provided a bus for transporting students to and from the Sunday Services and many have availed themselves of this opportunity to attend the meetings. Communications to Mr. Will S. Keller, 408 S. Stewart Ave., Lombard, Ill. will be gladly attended to.

INDIANA. Mr. F. W. Schwartz is helping in the tent work at **Jeffersonville** where he finds many of the flood-sufferers grateful for the clothing and other relief sent by Christians in the assemblies, and in this way a "preparation for the gospel of peace" and an ear for the Word of God.

IOWA. Mr. S. Hamilton is laboring in **Millville** and seeing souls saved.

MICHIGAN, Bible Carriage Work. Mr. and Mrs Wm. Ferguson are at present in the Alpena and Hillman district, where the Lord has recently been working. He writes for the encouragement of praying mothers that since the home-call of Mrs. Imeson, whose funeral services he conducted last Labor Day, several married members of her family have been led to Christ, and others are exercised. Since Mrs. Imeson's conversion nine years ago her children's salvation was her constant burden, and though she went home without seeing them reached God has answered her prayers.

On their way north in May they called at **Deckerville** and **Glencoe,** and near **Hillman** meetings were held in the Town Hall in a needy country.

Detroit. Mr. Cesare Patrizio had a week's meetings with the Italians here. He and Luigi Rceania purpose pitching the gospel tent in Chicago again this summer.

Our brethren, R. T. Telfer and G. G. Johnston from Toronto, paid us a passing visit and had a good hearing in Central and East Side Halls and in the Italian assembly.

Redman. Brethren A. T. Stewart and Thomas Dobbin purpose tent work in this district, and request prayer of the Lord's people for blessing thereupon.

NORTH CAROLINA Lester Wilson (Box 41, Salem Station, Winston-Salem), has pitched his tent in a new settlement two miles outside the city, and reports encouragement from good attendance. He preaches also over the Radio, Sunday afternoons at 5:45, Station W. A. J. R. 1250 Kilocycles and finds this effort a real help in the work.

CANADA

CANADIAN PRAIRIES. Mr. J. J. Rouse (234 Crescent Road, Calgary Alberta) reports that no rain has fallen from Regina to near Calgary, and conditions are as bad as ever, the people are facing another year without crops. Shipments of clothing for relief of the needy are still being received and the garments distributed where they will do most good.

NOVA SCOTIA, New Glasgow. "Our brother L. K. McIlwaine has returned from Ireland, for the summer, God willing, to help in the gospel. His address for the present will be:—Box 421, New Glasgow, Nova Scotia. He and I left New Glasgow on last day of April, and drove over 200 miles to this South Shore of N. S. We tried to get permission to preach in School houses or Halls, but in several places these were refused. We were told they had their own minister and church, therefore our meetings were not needed; if they had said they were **Not Wanted**, it would have been nearer the truth. However the Lord opened a door for us, and we preached in a School house for over two weeks, until seeding time began, when the attendance dropped. At our last meeting a woman walked five miles to ask us to go to her district to have meetings in her house. We went and had the house filled every night, and God gave liberty in preaching His Gospel. Yesterday afternoon at the close of the meeting, this woman told us that God had saved her last Friday night, so He has already recompensed her for having the meetings in her house. Others seem concerned about their soul's salvation. We hope many more may be delivered. Old men and women have told us they never heard these things before. They never knew that a person could be saved here and know it. We had the joy last Lord's day of baptizing five, a man and his wife, two young men, and another married woman. A large crowd gathered at the Lake shore, to whom we had privilege of preaching the Gospel.

Some of the religious people seem quite perplexed as to how we are supported. One man thought he had solved the problem, and reported we were sent out by the Government. A little later another said that there is a billion dollar fund somewhere, and that we are paid out of that. They are not accustomed to hear so much preaching, and to receive Bibles, Testaments, gospel books and tracts and never a word about money. But we just go on, and keep them "guessing." This is pioneer work; we are not building on another man's foundation. But one soul for Christ far more than makes up for any rebuffs or inconveniences with which we meet. June 14th, 1937. W. N. Brennan

ONT., Toronto. Mr. F. Carboni is here and hopes with Mr. G. G. Johnston to start tent work among those of the Italian nation. He requests prayer for God's blessing in the salvation of souls.

CHILE

"Regarding the work in **Santiago**, I am glad to say we have seen considerable blessing since moving to a new hall on April 1st. Six were baptized on the 1st of May, and six more have been saved. To God we give thanks." —Andrew Stenhouse, Casilla 2039, Santiago, Chile, South America.

“With Christ”

CHILE

Dear Brethren,

It is my sorrowful lot to communicate to you the loss of our esteemed co-worker, Mr. Donald Rigg, of Talca. Laid low with typhoid fever about four weeks ago, he became gradually worse, and after much suffering it pleased the Lord to take him home on the morning of June 1st.

Brother Rigg came to Chile as a missionary just three and a half years ago, and has been an untiring and devoted worker. Having accompanied his parents during their previous periods of service in this country, he had exceptional opportunities for acquiring the language and was well equipped in this respect. When the call to service came in 1933 he was commended to the work by assemblies in California, together with his wife, and on arrival here proceeded to the town of Talca, where the Lord has been pleased to bless his labours. An assembly with about forty in fellowship, has been raised up, and doubtless many more souls have heard and received the Word of Life. Our brother made a number of bicycle trips over a wide area, distributing large quantities of gospel literature, and for a time meetings were held regularly in the town of Cauquenes. In Talca, “Don Daniel”, as he was familiarly called, was much beloved by the people amongst whom he laboured, as well as respected by many who never attended the meetings.

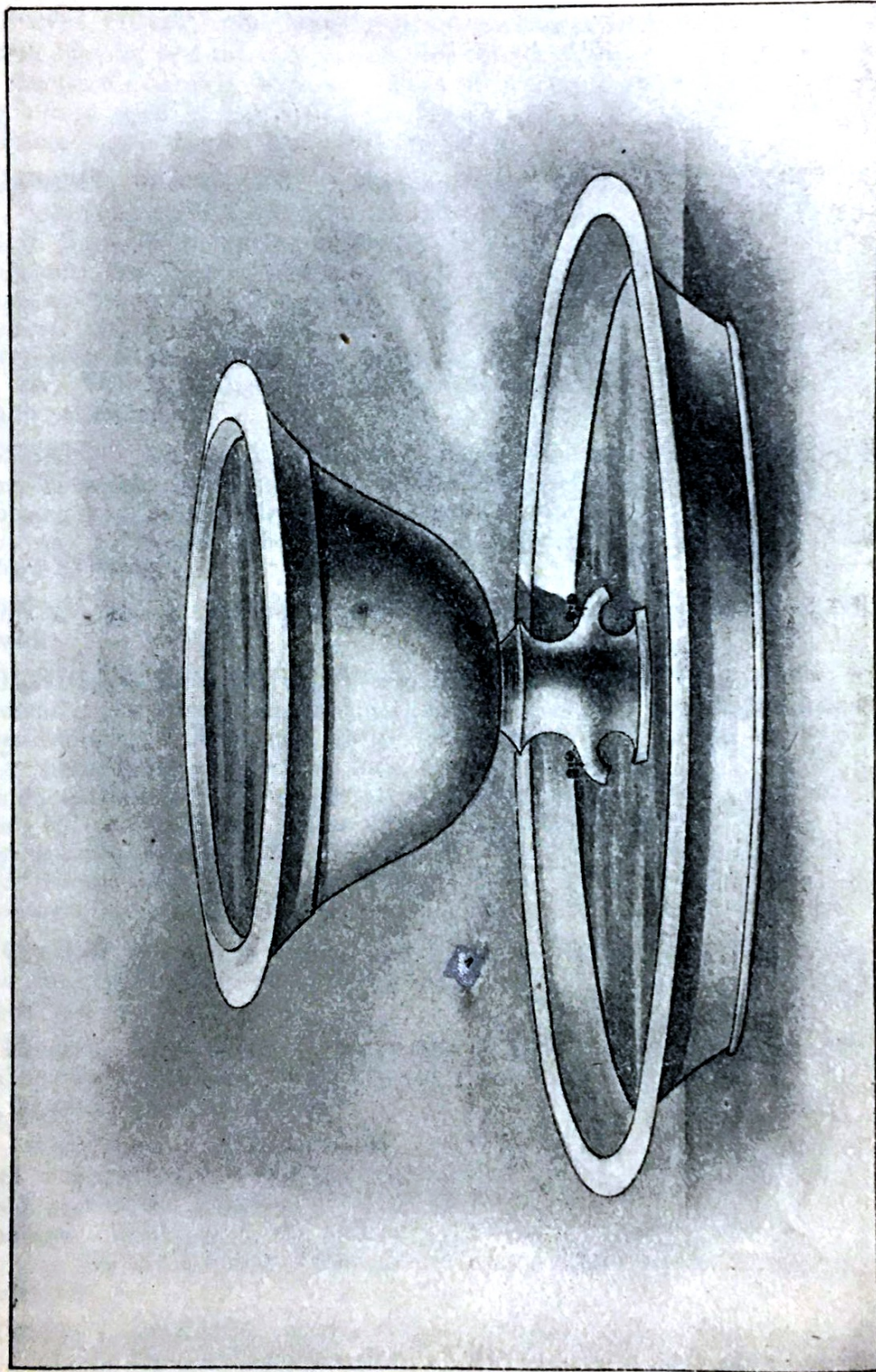
Large numbers attended the funeral services, both at the house and in the cemetery, and many heard the gospel who do not usually go to the meetings. The usual funeral arrangements were dispensed with, as the brethren desired to carry the coffin by hand; so “devout men carried him to his burial.”

The work of the Lord in Chile has sustained a great loss. Workers were few, and now they are fewer. The Talca assembly is composed of young and inexperienced believers, and all very poor, so prayer is specially desired that the gap created by our brother's departure may be filled and the testimony sustained for the glory of God.

—Andrew Stenhouse, Casilla 20391, Santiago, Chile, South America

CHICAGO, ILL. On May 12th John B. Thompson, Superintendent of the Sunday School at Gospel Hall, 86th and Bishop Sts. was called suddenly into the presence of the Lord, death resulting from a heart attack. Our brother was saved for 30 years and was active in the Assembly and Sunday School to the very end. Prayer is asked for his widow and three children, the youngest being only 7 years old. Four hundred or more Christians, neighbours and business associates attended the funeral service which was shared by brethren Dr. Barnes, Cotton, Gould, and Carrick.

NIAGARA FALLS, ONT. Mrs. Thomas Murphy passed away to be with Christ, May 31st, aged 78 years. Saved during meetings held by Mr. John Smith in South Middleton. She was a goodly sister who entertained the Lord's servants for many years. Mr. Robert McCrory spoke to a large company in the Gospel Hall and at the cemetery.



By permission]

The Laver.

J. K. Souter & Co., Edinburgh.

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New Series
Vol. IV. No. 7

The Tabernacle of Israel

Thos. D. W. Muir

THE LAVER

Between the Altar of Burnt offering and the Door of the Tabernacle, stood the Laver, filled with water. As we read: "Thou shalt also make a Laver of brass, and his foot also of brass to wash withal, and thou shalt put it between the Tabernacle of the congregation and the Altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the Tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the Altar to minister, to burn offering made by fire unto the Lord . . . it shall be a statute forever to them, etc. Exod. 30, 17-21.

Hence in our approach to the Sanctuary of God, we have three things that challenge our attention. The wide Gate speaking of Christ as revealed in the gospel, the all-sufficient way to God; upholding God's holiness, yet manifesting the wideness of His mercy in Christ. Then we have the Altar,—the meeting-place which speaks of the Cross of Christ, where "Mercy and truth have met together,

Righteousness and peace have kissed each other." Ps. 85, 10.

And here we have the Laver, with its significant teaching to sinner and saint, that "without holiness no man can see the Lord,"—Heb. 12, 14. The Laver seems to bring before us the Holy Spirit's work through the Word of God.

Thus the Gate would seem to present to us the grace of the Father, in bringing us to Christ, as the Lord Jesus said. "No man cometh unto Me except the Father which hath sent Me draw him; and I will raise him up at the last day." (John 6, 44.) The evidence of the "drawing" is that they come.

Then the Altar presents to us the work of the Son, in giving us a place of acceptance with and before God. As He says: "I am the Way, and the Truth, and the Life, no man cometh unto the Father but by Me." (Jno. 14, 6.) He came as the "Way to God," but before He could take a sinner and present him with acceptance there, "He must needs suffer." (Acts 17:3), that there might be a righteous ground on which God could

receive them! There is absolutely no such person in the Bible as the "Jesus" of the Unitarian, or of degenerate twentieth century "Orthodoxy," falsely so-called, who is a good man but not God, and who has come to leave us a good example, by the imitation of which men may elevate themselves to God. If any sinner is to be brought to God, Christ must die,—and His death must be accepted of God. This His resurrection proves.

Now if "the Gate" proclaims the grace of the Father,—and "the Altar" the work of the Son, "the Laver" would seem, as we have noticed, to bring before us the energy of the Holy Spirit in "regenerating" and "renewing" the man who is being brought to God. For Scripture is clear that man is not only "guilty," but he is "unclean;"—"filthy" we find God calls him in Psalm 14, 2-3. Hence the force of the question in Job 25, 4, "How then can a man be justified with God? or how can he be clean that is born of a woman?" As guilty he must needs be justified by the blood (Rom. 5, 9.) There you have the Altar. As filthy, he must be cleansed in the "laver of regeneration." There you have the Laver. Thus we read the Lord saying:

"Verily, verily, I say unto thee: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3-5. To Nicodemus the Laver would possibly suggest itself in connection with these words, for no priest in Israel was ever allowed to enter the Sanctuary without washing his hands and feet at the Laver. That which the Laver typifies is probably found in such a scripture as Titus 3-5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing (laver R. V.) of regeneration, and the renewing of the Holy Ghost." The "laver of regeneration" would speak of the Spirit's work in conversion, when the man is made a "new creature in Christ Jesus." and which is once and forever done. Whereas the "renewing of the Spirit" would tell of that which is progressive,—the Spirit's effort in conforming us to the image of God's Son (Rom. 8, 29). In both, however, the Spirit uses the Word as His instrument.

"Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy Word." Psa. 119, 9. Such is the testimony of the Psalmist. Says the Lord to His disciples: "Now are ye clean through the Word that I have spoken unto you." John 15, 3. And the Apostle Paul says, in his letter to the Ephesian saints: "Christ loved the church, and gave Himself

for it, that He might sanctify and cleanse it by the washing (laver R. V.) of water by the Word." Eph. 5, 25, 26. The Apostle James writes, "Of His own will begat He us, with the word of truth" (Jas. 1.18), and Peter in his first letter speaks of the saints having "purified their souls in obeying the truth," . . . "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever," 1 Pet. 1-22, 23.

Thus we see that the Spirit of God in "regenerating" and "renewing" a man, uses the Word of God as His instrument. The priests in Israel who were at their consecration "washed in water," Lev. 8, 6, were commanded to make continual use of the water in the Laver, when they ministered in the Tabernacle or at the Altar. This would surely teach us that the Spirit of God, who uses the Word in connection with our "new birth," cleansing us from the ways of sin we loved, would also use that Word to cleanse our daily walk of all that would grieve Him, that we might be clean vessels, fit for the Master's use, whether as holy priests, worshipping, or as royal priests, serving in the gospel or among the saints.

In almost every instance where reference is made to the Laver, we also read of "his foot." Now we are not told anything about the size or shape of the laver, nor how it was carried throughout the wilderness. Yet in the frequent mention of the "foot," and later, in Temple-days, of the twelve oxen that supported on their backs the Brazen Sea, we seem to have brought before us that wondrous fact connected with God's blessed Word; that while it has come down to earth,—like the foot of the laver resting on the desert sands,—and is intended to meet earthly conditions and need, yet that Word itself is heavenly, and as such is above earthly standards of holiness.

Man estimates holiness by the same standard with which he measures sin, hence the many claims to sinless perfection. But this is like the sin of King Ahaz (2 Kings 16, 17,) who took away the oxen which supported the Brazen Sea,—and which answers to the "foot" of the Laver,—lowering it, to a "platform of stones." For men, because they do not judge sin by the standard of God's Word, lower the absolute claims of that Word in regard to holiness also. Thus is it easy to become "pure in their own eyes," though they have not been "washed from their filthiness." Prov. 30-12. Beloved, let us never, to accommodate ourselves or others, lower the standard of holiness set up in the Word, but rather, through the Word, "cleanse ourselves from

all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7-1. This is true sanctification, and scriptural separation! May we day by day allow Him, our great High Priest to wash our feet from the many defilements of the way. (Read John 13), and thus be enabled to walk in fellowship with Him! The priests in Israel washed hands and feet, for work and walk are involved. In John 13, it is the feet only, for it is the walk He alludes to.

One point more. As to where the material was procured, with which to make the Laver, we read,—“And he made the Laver of brass (copper), and the foot thereof of brass of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.” (Exod. 38, 8). The polished copper mirrors used by the women, were given over to be used for God. What a triumph of grace, that among the willing hearted offerings, should be found brazen mirrors enough to make a Laver! That which had ministered to vanity as a mirror, and only revealed themselves, is transformed in the hands of God’s workmen, into a vessel unto holiness, to fit men to enter the Sanctuary of God. For the hardened metal would in the Laver take on again a polish, reflecting on its surface those drawing near to it, yet within the Laver was the cleansing water to remove the defilement of the pilgrim way, that (typically), a holy ministry might be maintained.

In the Book of the Revelation, several of the vessels of the Tabernacle are referred to as being seen in heaven. But there is no Laver! But in its stead we find a “sea of glass,” Rev. iv. 6 and xv-2. No need is there of a Laver with its cleansing waters, for there is no defilement there. But a sea of glass in Rev. 4-6 would reflect the purity of the Throne and Him who sits thereon, even as in Ch. 15, 2, it reflects the perfection of that work which occupied the heart of Father, Son, and Spirit, in bringing guilty, unclean sinners from the depths of earth’s pollution, and presenting them without blemish before Him (Jude 24, 25). May our God teach us, practically, the lesson of the Laver!

Flattery. Augustine, referring to Proverbs 18:21, remarked that “our daily furnace was the tongue of men.” Paul and Barnabas found grace to resist the flattery of those who called them gods; and afterwards grace to receive their slanders and stones was not withheld from them.

F. S. A.

Peter's Mistakes,
and the Lord's Ministry to "His Own"
W. J. Mc Clure

The gospel of John is divided into two parts and the words "His own" occur about the beginning of each. In chapter 1:11 they refer to the earthly people, in 13:1 to those who are not merely "His own" by creation right, or by deliverance from Egypt, but by the new birth. They were a smaller circle within the other; they had believed in Christ as the Son of God, and of them it is said, "Having loved His own which were in the world, He loved them unto the end."

Divine love has made provision for every need of its objects, present or prospective; their sins and failures have been provided for by God. But it was the mistakes of God's people, humanly speaking which drew out the corrective teaching that is necessary for us now as it was for those to whom it was originally given. And the portion we are looking at is a sample of what we mean.

During supper the Lord arose and laid aside His robe, took a towel and girded Himself, poured water into a bason and began to wash the disciples' feet. Very suggestive is that word "*Began*". Our minds turn to its use in Luke 15:24. "They began to be merry." That joy, begun on earth, will go on forever. And the ministry of cleansing, begun when we became "His own" will not end until the feet which now tread the sands of the desert shall walk the streets of gold.

What would be the consequence to the believer if the ministry which is pictured for him in John 13. were not available? It would be too awful to contemplate. It would mean that communion having been once broken could never be restored. Union would ever exist, but it would be union without communion. What a solemn thought—linked to One we love and unfit to have communion with Him! But thank God this can never be, for His work as now carried on for us in the glory, can no more fail than His work on the cross. He died to make us "His own" and He lives to keep us fit for communion.

Peter's first mistake. "Peter saith unto him, Lord, Dost thou wash my feet?" The very question reveals an appreciation of the glory of Christ, but also shows Peter unable to enter into the thoughts of Christ. The Lord meets the question with the words, "What I do thou knowest not now but thou shalt know hereafter." This should have ended all further objection on the part of Peter, for it was a clear intimation that beneath that act, that he thought was too menial to be performed by his

Lord, there lay some deep and spiritual lesson that he could only enter into after the Holy Spirit was given.

We have those today, who exalt feet washing to the place of an ordinance on a par with Baptism and the Lord's Supper. But it should be noted that in the case of these two ordinances, they were instituted in the *Gospels*, practiced in the *Acts* and their teaching developed in the *Epistles*, which is not true of feet washing. Had the Lord only thought of a repetition of the physical act of feet washing, then His words to Peter are meaningless.

Peter's second mistake. "Peter saith unto Him, Thou shalt never wash my feet." He meant well as a man, but he only brings out the opposition of the natural heart to what is of God. He just illustrates the self-willed believer who resents the ministry that cleanses and restores, and also the spiritual pride of the victim of a spurious holiness, that denies the need of cleansing from defilement.

The Lord replies in the words, "If I wash thee not thou hast no part with me." Just as a priest, who would not wash his hands and feet at the Laver, could not offer the sweet incense or eat the shewbread, though really a priest, so apart from the feet washing Peter could have no part *with* Christ while he never could lose his part *in* Christ.

In Christ means *Union*, with Christ means *Communion*. The link of union holds forever, but the link of communion is very easily broken. A single unjudged, unconfessed sin will do that. The laver is an absolute necessity to the believer if he is to enjoy his place as a priest, that is going in to the Golden Altar, *Worship*, eating the Shewbread, *Fellowship*, or ministering at the Brazen Altar, *Service in the gospel*. All activity on the part of those who neglect the Laver is but fleshly activity. Here it is indeed true, "Apart from Me ye can do nothing." John 15:5. (R.V.).

Peter's third mistake. "Simon Peter saith unto him, Lord, not my feet only but also my hands and my head." He really loved the Lord, and could not bear the thought of not being able to have part with Him. So from refusing to let his feet be washed, he wants his whole body washed. But this was equally as wrong as the other.

The Lord meets this last mistake by what we have in Exodus 29:4, and 30:17-21. In the first, the priests were bathed by Moses on the day that they were consecrated to the priesthood.

That was not repeated, and answers to what we have in Titus 3:5: *Regeneration*, something that is once and forever. But those very priests in the exercise of their office, as they passed the Laver on their way in to the Golden Altar or out to the Brazen Altar, if that were two or ten times in the day, had to wash their hands and their feet just so many times. This is what we get in Eph. 5.26, and what is pictured forth in John 13:10 "He that is *bathed* needeth not save to *wash* his feet." (R.V.).

There are Christians who believe that sin separates the child of God from his Father, and that if he is to be finally saved he must come again and again just as he came to Christ at the first; this we thought ourselves once. But no, the child of God is born into the family once for all. What would a mother say if her boy were to come to her and say, "I have been very naughty and I am no more your boy; I must be born over again to be that." She would most likely say, "Yes, you are my boy, although you have grieved me, but I want you to tell me what you have done, and ask my forgiveness."

Psalm 89:30-34, shows us just how God as a "righteous Father" chastises but does not disown His children. 1 John 2:1 tells us the provision the Father has made for the children who sin. "My little children, these things write I unto you that ye *sin not*." (That is to be the aim of the believer). "And if any man sin, we have an advocate with the *Father*, Jesus Christ the righteous."

Note that it is not *with God*, but "*with the Father*." And it is worthy of notice also that in this connection our Lord is called "Jesus Christ the righteous." His present ministry of keeping "His own" clean is based on the work of the cross.

A Precious Structure of Truth

John Monypenny

We now ascend to the head of 2 Cor. 5. Let us rejoice in the ring of assurance in the opening words—"For we know." Man in his fancied wisdom may, and does, occupy himself with all kinds of uncertain speculations. The childlike believer through the Holy Scriptures rejoicingly says—"For we know". In the five opening verses we have three distinct conditions clearly outlined. *The present groaning burdened state of the child of God*—this present life in "our earthly house of this tabernacle—our mortal body. *Death of the believer*, the dissolving of our earthly house of this tabernacle—"naked" (verse 3)

“unclothed” (verse 4)—the real person away from the mortal body—but blessed be God, though “absent from the body” yet present (in conscious bliss) with the Lord”—see verse 8. In this connection let us remember the words of the Apostle Peter in speaking of his prospective death “Knowing that shortly I must *put off this my tabernacle* even as our Lord Jesus Christ hath showed me” (2 Pet. 1:14). Also the precious statement of the Apostle Paul—“to depart and to be with Christ which is very far better” (Phil. 1:23 R. V.).

The *soul sleeping* theory—*no consciousness* of the believer, after death, till the resurrection, is utterly contrary to the teaching of the New Testament. It is a theory which is invariably found in association with the wicked theory of *non-eternity* of punishment. Let us beware of both as we would shun *deadly poison*. The third and the most blessed of the conditions is that which will be ours at the Coming of the Lord to the air—the receiving of our glorified body—the “building of God, an house not made with hands eternal in the heavens”. No longer the frail earthly tabernacle but the permanent building of God—our house for all eternity. As has been said—“then shall spirit, soul and body, from the innermost core, to the outermost fibre, thrill with eternal life.” The saints who have died, will be raised with this glorified body “in a moment in the twinkling of an eye” at His Coming to the air. In that same moment “we which are alive and remain” (still in our mortal bodies at His Coming) “shall be changed” into glorious immortality—“clothed upon with our house which is from heaven”—“mortality swallowed up of life.” Surely this is wonderful *anticipation!* But there is still another precious chapter in this structure. Think earnestly of verses 9 and 10. The Revised Version of verse 9 very clearly opens up its meaning “Wherefore also we make it our aim (“our ambitions”—margin) whether at home or absent to be well pleasing unto Him”. Previously the matter of our acceptance in salvation is thoroughly settled. Note for instance verse 6—“Therefore we are always confident.” But acceptance in verse 9 means “well pleasing” in our daily experience. This is one of three places in the New Testament where the word “ambitions” is found. See also Romans 15:20 and 1st Thess. 4:11 and note R. V. mar. in both. In this present day many men and women risk everything—yes life itself—risk death in frightful forms, for worldly ambitions’ sake. May it be ours to put our all into the blessed hands of Him who gave His all for us. Ours to have the constant ambition “to be well pleasing unto Him”. Then He

who time and again opened the heavens, and declared regarding the only One who walked down here in perfect obedience—"This is my beloved Son in whom I am well pleased" will be able to say also of us in blessed measure—"these are My beloved children in whom I am wellpleased". Note the little word "For" beginning verse 10, like a loop of blue connecting the Tabernacle curtains—here connecting the present walk of the believer with the future (and possibly very near) day of *Manifestation*. Again see R. V.—"For we must all be made manifest before the Judgment Seat of Christ, that each one may receive the things done in the body, according to what he hath done whether it be good or bad". Yes "the Lord the righteous Judge" (His title at the judgment seat—2 Tim. 4:8.) will searchingly manifest *every iota* of our daily lives from the moment when He saved us, till the moment of our leaving this scene either by death or at His coming. All which abides this searching manifestation (likened to "fire", 1 Cor. 3:13—the infinite holiness of Him whose eyes are as a flame of fire) shall be perfectly and eternally recompensed. But if any man's work shall be burned he shall *suffer loss*". Let us solemnly and constantly remember this. Let us beware of accumulating a pile of "wood, hay, and stubble" which "the fire" will reduce to *ashes*.

Rather let our longing be the daily hourly producing of the spiritual "gold, silver, precious stones" which will abide the intense *manifestation*. Each moment of our lives, fellow believers, is shaping our future portion, is telling on our whole eternity to come.

We have considered *Substitution, Justification, Reconciliation, Regeneration, Consecration, Anticipation, Manifestation*. May we add—*Consummation*—"So shall we ever be with the Lord" (1 Thess. 4:17.)

The Feasts of Jehovah

William Ferguson

FEAST OF UNLEAVENED BREAD

We took note in our last article of the Feast of Passover—redemption's story—and we saw a people, sheltered by blood, gathered around and feeding upon the roast lamb, in holy convocation. We might look at redemption in a three-fold way—by *substitution* as we have it in the "lamb" in Ex. 12 and Ex. 13—by "*paying the price*" as we find it described so beautifully in Ruth 4:10—and by the "*destruction*" and "*wresting from*

the power of the foe" as in Hosea 13:14; and as we see the redeemed people on the shores of the Red Sea (type of death and resurrection of Christ as delivering forever from Egyptian bondage) we know that this three-fold redemption has been accomplished and they view with triumph the sinking down and utter destruction of their cruel enemy.

But a "redeemed" people must essentially be a "holy" people to be pleasing to God and so we have the "Feast of Unleavened Bread" coming immediately after the Passover—from the 15th day of the first month until the 21st. day—a WHOLE WEEK—Lev. 23: 6, 8.

In comparing with this "feast" the scripture in 1 Cor. 5:7-8, we have the life and conduct of His own (i.e. the church) in this dispensation likened to this. "Christ our passover is sacrificed for us: therefore let us keep the *feast*, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Having been redeemed, every day of the week and every week of the year should be lived in holy separation unto the Lord. This is the characteristic of the children of God.

We have four distinct things brought before our hearts in this feast:

(1) *Practical holiness* as a responsibility of the redeemed. This leads to:

(2) *Separation from evil*. There was to be a "search" made for leaven in their houses and it was to be put away. Leaven as we know, is in the scripture a type of the working and spreading of evil; so today there must be the searching out of evil and a putting of it away out of our lives. This we know can only be accomplished by the power and presence of the Spirit indwelling us.

(3) *Communion or fellowship with God*. They were to eat only unleavened bread, they were to feed upon acceptable food. Christ is the heavenly bread (without any leaven or evil) and we must feed on Him to have true fellowship with God. Alas, how many of those who profess to be God's children are today found feeding upon unhallowed food. Is it any wonder their souls are under-nourished, their spiritual discernment practically gone, as well as their appetite for divine truths?

Very often in such cases there is activity of a religious nature, an evident zeal, but little real fellowship with God. A true test of the present "hankering" after a multitude of teachers and the religious entertainment which generally accompanies

popular movements is found in such questions as these—Does such lead to more true devotion to God—love for His Word and its daily reading and meditation—love and devotion to the people of God and the many exercises of soul and body in connection with such, their visiting, spiritual nourishment etc.? Is the “testimony” with which we are identified the better for our presence? Are we regularly at the prayer meeting? Are we noticed for our presence or our absence? When we come are our “hearts filled” and does the warmth of our presence affect others of His own or are we cold and formal and dissatisfied and complaining—talking of greater truth and greater teachers elsewhere and neglecting to show even the elementary rudiments of true Christian living? Such virtues and graces can only be seen in us as we are feeding upon Christ through the Word, in fellowship with God.

(4) *The communion of saints* — 1 John 1:7. When Israel thus kept the feast they not only had fellowship with God but with one another. True fellowship is based upon redemption accomplished and obedience to God. It is a very precious thing. May we know more of wholehearted obedience to God that we might strengthen the bonds of fellowship amongst His own.

The above truths are brought before us in Romans 6 (which speaks of death to the world and the former life). In this chapter we have a *NEW LIFE, a NEW WALK, a NEW FOOD* producing a *NEW FRUIT*. All is *NEW* and heaven-marked.

We notice in the description of the “feasts” in Lev. 23 the expression—“no servile work”. All was to be done out of love to God. There is such a contrast between the service of duty and the “labour of love.”

In turning now to Num. 28:17-25, we find there were offerings all through the week, every day of the feast. Those daily offerings delighted the heart of God so that when He could not see the excellent qualities He desired in His people, He could see them in that which typified Christ and He could thus bear with His own and dwell with them.

There was the *Burnt Offering* ascending as a sweet savour, speaking of Christ’s acceptability:

Two young bullocks — *Christ in devoted service.*

One ram — *Christ in perfect consecration.*

Seven lambs — *Christ in His perfection of character and purity so necessary to a true sacrifice.*

In the *Meat offering* we have Christ as the Perfect One in life and walk and testimony.

In the *Sin Offering* we have Christ as our substitute with our nature apart from sin. Another has said—"Through the seven days the more the unleavened purity and holiness of Christ is realized, the more shall we find our need of Him as "made sin for us."

The *continual burnt offering* and *drink offering* spoke to God of the savour and joy of Christ's sacrifice.

In v. 24 of Num. 28 you will note the expression—"the meat (*food*) of the sacrifice." Israel fed on the unleavened bread, the "*food*" of the sacrifice is what God fed upon.

We notice then that during this whole feast there was a constant ascension to God of a sweet savour as well as a sweet sense in Israel of peace and joy at so evident and powerful a deliverance. There was no legality and no bondage save that of love. Although God did not see perfection in Israel, He saw it in Christ. So it is with ourselves today—Christ and His work speak powerfully in heaven. May there be a longing on our part for a holy walk down here which will speak loudly in the ears of an ungodly world.

'Tis hard to obey we are told,
There must be an easier way;
But 'twas hard when He bore our load
And can we now tell Him—Nay.

No, gladly we'd rather own
The bond which love forged so well,
And willingly bind our hearts and lives
For a love which no tongue can tell.

The Trial and Triumph of Faith

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

"It is not meet to take the children's bread and to cast it unto the dogs". Mark 7:27

We have here to consider, that Christ doth two great and contrary works at once: 1. He humbleth this believing woman, in reproaching her as a profane dog, unworthy of the children's bread, that the will may be broken for believing; and 2. He trieth her, to see if she can, by reproaches, be taken off from Christ.

A broken will is a broken heart, for will is the iron sinew in the heart: account all merit and conceit of any good in thyself, but the uncleanness of a dog; break your will, that that proud thing may fall in two pieces at Christ's feet: and yet believe, stick by thy point, that though a dog, yet thou art one of Christ's dogs, and then all is well. The best way to break the will, is, to offer hell, and the coals of everlasting burning to it; yea, and when the soul is humbled, to humble it more. Christ knew, that this woman was lying in the dust; but He will have her below the dust, when He trieth her with such a humbling temptation. Many think, the troubled conscience should not be further humbled. They say, 'There is nothing for such a soul, but the honey and sweetness of consolations in the gospel.' Nay, but often that which troubleth them, is subtle and invisible pride; he will not believe for want of self-worthiness:—"Oh! I dare not rest on Christ nor apply the promises, because of my sinful unworthiness." Now, if this be humility, it is the proudest humility in the world; for the soul thus troubled, saith, "I am not good enough, nor rich enough for Christ and His fine gold." And the truth is, he is not good enough to give a ransom of self-worth, for that great ransom of blood which cannot be bought. But though thou wouldst buy Christ, the Father will not sell Him. Christ is given to a sinner as a free gift, not as a wage or a hire. There is a difference between down-casting and saving humiliation. Down-casting may exceed measure, in the too much apprehension of the law-curses, and may be conjoined with much pride and self-love: but saving humiliation is conjoined with faith; it ariseth often from the sense of grace rather than from the law; God giveth grace to the humble, and he giveth humility to the gracious, under the sense of rich grace, (1 Tim. 1:15, Eph. 3:8, Tit. 3:3-5, 2 Tim. 1:9): Nothing humbleth us more than a knowledge of the power and excellency of grace. Grace known and apprehended in its worth, layeth down proud nature on the earth. Christ's grace, was Christ's account book to Paul: "But by the grace of God I am that I am," (1 Cor. 15:9-10). A borrowed garment, though of silk, will make a wise man humble: many sins pardoned, made much love to Christ, and much humility in the woman, (Luke 7:44,) and made her lay head and hair, yea, and heart also, under Christ's feet. No doubt, she thought basely of herself and her hair, remembering that grace put these feet of His to a sad and tiresome journey, to come into the world to seek the lost, and to be pierced with nails for her. There is courtesy in free grace, being the marrow and flower of unhired love.

“What Think Ye of Christ?”*Professor Bettex*

Translated from the German by Mr. Camille Domeck

We know that Christ died and we know how He died. Rousseau in speaking of Christ's death said: “If the death of Socrates was the death of a wise man the death of Christ was the death of a God.” We believe that our universe embraces three great wonders, in which are hidden millions of others, just as the ocean contains streams, rivers, and rain drops.

First of all, the creation was an unfathomable mystery for there the self-sufficient Godhead stepped out of the infinite into the finite, eternity became time, and the spiritual became material. “In the beginning God created the heavens and the earth.”

The second mystery was the redemption of this creation. It was really a new creation when that took place which even the angels could not comprehend. For the Creator of all things became a creature in the womb of the Virgin Mary. “And the Word became flesh and dwelt among us.”

The third wonder, equally great, is the mystery of Satan proving his might and power. When God descended unto His creation and brought glad tidings, performed deeds of love, and came to relieve the sin-burdened human race by taking the burden off from them and carrying it Himself, behold these same human beings, His own creatures, mock their God, scorn Him, curse Him, yea shamefully nail Him upon the cross. “He came unto His own, and His own received Him not.”

And yet dying, He cried, “It is finished.” In this cry I hear God. Throughout a period of six thousand years no man could ever utter that cry. Moses could not enter the promised land, Elisha had to finish the work that Elijah left undone (1 Kings 19:16, 17), Attila, Mohammed, Alexander, Caesar, Napoleon, departed even as you and I will depart with a sigh saying, “What I wanted, what I hoped, what I earnestly desired to do, I did not finish!”

“And He rose again on the third day.” “If Christ is not risen, then is our preaching vain, and your faith is also vain. If Christ be not raised, your faith is vain; ye are still in your sins. Then they also which are fallen asleep in Christ are perished.” (1 Cor. 15:12-18).

Thus wrote the Apostle Paul. Far from him to find his hopes merely in a spiritual conception of the resurrection of

Christ, but rather in a physical one. Disclaiming all false or half-hopes, this great man of God expresses this Either-Or-not, and exclaims, "If in this life only we have hope in Christ, we are of all men most miserable." So let us examine ourselves. Do we believe in a risen Christ? If not, we are yet in our sins.

Of all the mysterious portions of the Bible, of all the holy mysteries of this Book, the principal ones are those which speak of the risen Christ. How touching was the scene, and yet full of holy fear, when the disciples beheld their Friend and Master reappear as it were from another world. The One Whom they had given up as lost they saw rise again having flesh and bones, with a body they could handle; they knew Him to be the same.

He eats and drinks with them, and yet He is higher than before, not hampered by material bodily hindrances, for He appears and disappears at will. Surely great was this mystery! We too would have looked upon this risen One with fear and holy reverence, this tangible witness from an unseen world, the living Conqueror over death, the Man from Paradise. How many questions would have risen in our hearts, as they did in the hearts of the disciples while they gazed upon Him.

Where was Christ during these forty days in which He appeared, lightning like, first here and then there? Surely in Paradise, because He told the thief that He would be there with Him: and yet not in Heaven, for He said to Mary, "I have not yet ascended to my Father." His actual ascension did not take place until forty days after His resurrection.

These forty days remind us of the waters of the flood; of the forty years that Moses spent in the desert at Mount Horeb, doubting as to his power and his choice by God as the deliverer of Israel; of the forty days spent by Israel at Sinai when they were left alone by Moses, and were tried and tempted and fell, for which God punished them by sending them back to wander in the desert for forty long years; of the forty days in which the great prophet Elijah wandered in the wilderness tormented by fear and doubt as to his God-sent mission (1 Kings 19) and then travelling to Horeb where he received divine instruction: and finally of the forty days of Christ's temptation in the wilderness. It may be true what Mr. Boehme, that dear man of God, said, that Adam was tempted in the garden of Eden for forty days before he fell and that Christ by being tried for forty days in the desert proves that He overcame all temptations as the second Adam. Be that as it may, we have here a mysterious panorama opening up before us for the eye of faith to behold.

What are the conditions of life in Paradise? How did Christ appear to His disciples? Did He wear ordinary clothing, and were His features changed as on the holy mount? Was He visible to all men or only to disciples as on the road to Emmaus and in their home? Why did He eat again and again in the presence of His disciples? Surely to prove to them that He had a real body after His resurrection. But this eating before His disciples had a deeper meaning which we do not seem to understand any more than we do the symbol of the fishes which so repeatedly appeared in the life of Christ. Did He tell His disciples anything about the Paradise in which He tarried (Acts 1:4)? Or did He not speak about it and were they afraid to ask Him (John 21:12)?

Why must they needs go to Galilee to see Him, since He was taken up to heaven from Mount Olivet? What is meant by His ascension into Heaven, since the entire universe constitutes Heaven?

No one can give us a positive answer to these questions and yet the soul loves to dwell upon these things which are above, even as the Apostle exhorts us to do. And though the pilgrim does not know just how things look in the glorious Home after which he longs, yet the meditation thereon keeps him from being occupied with the trifling things by the way.

At last the forty days are ended, and the appearance of the Son of Man becomes more sublime and His words more majestic. Now He conducts His beloved disciples to Mount Olivet whence He ascended unto heaven and sat down at God's right hand (Mark 16:19). From thence He will come to judge the quick and the dead.

The Person and Work of the Substitute

Let us listen to apostolic preaching and see how these facts form the heads of primitive sermons; sermons such as Peter's at Jerusalem, or Paul's at Corinth and Antioch. Peter's sermon at Jerusalem (Acts 2:29-36) was that Jesus of Nazareth, who was crucified, had been raised from the dead and exalted to the throne of God, being made both Lord and Christ. This the apostle declared to be "good news." Paul's sermon at Antioch was, in substance the same,—a statement of the facts regarding the death and resurrection of Jesus; and the application of that sermon was in these words, "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified,"

(Acts 13:38,39). His sermon at Corinth was very similar. He gives us the following sketch of it: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures"; (1 Cor. 15:1-4) Then he adds: "So we preach, and so ye believed," (verse 11.)

Such was apostolic preaching. Such was Paul's gospel. It narrated a few facts respecting Christ; adding the evidence of their truth and certainty, that all who heard might believe and be saved. In these facts the free love of God to sinners is announced; and the great salvation is revealed. It is this gospel which is "the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith," (Rom. 1:16,17). Its burden was not, "Do this or do that; labour and pray, and use the means;" that is law, not gospel;—but Christ has done all: He did it all when he was "delivered for our offences, and raised again for our justification," (Rom. 4:25.) He did it all when he "made peace by the blood of his cross." (Col. 1:20). "It is finished", (John 19:30). His doing is so complete that it has left nothing for us to do. We have but to enter into the joy of knowing that all is done: "This is the record, that God hath given to us eternal life; and this life is in his Son," (1 John 5:11).

H. B.

"Who shall separate us?"

O Lord, throughout endless ages,
 Thy cross and Thy sorrow shall be
 The glory, the song, and the sweetness
 That make heaven heaven to me.
 Let one in his innocence glory,
 Another in works he has done—
 Thy blood is my claim and my title,
 Beside it, O Lord, I have none.
 The Scorned, the Despised, the Rejected,
 Thou hast won Thee this heart of mine;
 In Thy robes of eternal glory
 Thou welcomest me to thine.

—H. SUSO

Israel and the Church
Dr. J. H. Brookes

THE HISTORY OF THE CHURCH

But this is not all, nor is it the worst feature in the aspect exhibited by the professing body. The church after eighteen hundred and fifty years of existence has not succeeded in converting the world, nor all of the inhabitants of the smallest province or neighborhood of the world, but the world has well nigh succeeded in converting the church. Where is the line of distinction between them? With the exception of a few, it may be hoped in each congregation, who can note any difference? The members of the church as a rule are just as eager in the pursuit of money and pleasure, and just as dishonorable in their practices, and rush to balls and theatres and operas with as much avidity, as the children of the devil. The great majority of them will deliberately travel for business or amusement on the Lord's day, and receive into their homes the Sunday newspaper with its flood of filth and vice and crime, as the food they relish before going to their places of worship in the morning. Of course it is too much to expect them to attend the evening service, unless there is some sensational clap-trap held out as a bait, or to be present at the weekly prayer meeting, or to do anything besides paying their pew rent for the Redeemer who bought them with His precious blood.

But this is not all, nor the worst. The infidelity which destroyed the church in Germany has invaded many of the theological seminaries, and religious periodicals, and pulpits of Great Britain and America; and the most dangerous enemies to the cause of Christ are His professed followers. The assaults from without would be nothing, were it not for the base treachery within the citadel. The violence of coarse blasphemers, and even the sneers of scientists who, nearly to a man, are materialists or atheists, could be easily withstood; but when Jesus receives his deadliest wounds in the house of His friends; when Professors appointed to train young men for the ministry are busily engaged in mutilating His word, and with an impudence which the conceit of learning ever begets demand that the testimony of our Lord and of the Holy Ghost concerning the authenticity and genuineness of the books of the Bible shall yield to the crude theories and rash speculations of the "higher criticism;" when the royal ordinance of preaching the word is exchanged for man's poor drivelling oratory and for operatic singing, and for theatrical devices to attract and entertain a crowd, and for extravagant

assertions of the world's marvellous progress and of the church's increasing power; one may well say, as did dear Edward Irving to the boastful ecclesiastics of fifty years ago, "while you are dreaming of smooth seas and a harmonious crew, and a haven hard at hand, we see the gathering of clouds, and the curling of waves, and a rebellious mutinous crew, and a fearful shipwreck, from which a few, a very few, of the wise and prudent will escape. You are intoxicated the while with your great achievements; we are beat to the earth by the load of our enormities. You are full of self-adulations, and flatteries, and merry jokes and jests against the poor heavy-hearted, woe-begone prophets of evil; we are full of sorrow and intercession, on account of the delirious church."

This may be regarded as the muttering of a crazed pre-millennialist and pessimist, but what will be thought of Archbishop Trench who declares that "if there be any truth in the word of prophecy—and the aspect of Christendom only too surely confirms that word—the dispensation which now is, will end in an almost universal falling away from the truth, and the close of it will be in blood and fire and vapour of smoke?" What will be thought of Dr. Chalmers who wrote to Bickersteth, "without slacking in the least our obligation to keep forward this great (missionary) cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures?" Similar testimony from thoughtful observers who are not Christians might be quoted to almost any extent, showing that those who look beneath the showy surface of things in society and in the church, see the same elements of dissolution and destruction at work that brought the dispensation of Israel to a terrible end. The history of the church but repeats the history of God's professing people in the former age, for human nature is the same in Jew and Gentile, and "there is nothing new under the sun."

They too had the inspired word, they too had the Holy Spirit, they too had the sweet promises, and tender entreaties, and earnest exhortations, and terrible threatenings of a faithful God to encourage and restrain and warn them, but while a few like Simeon and Anna were waiting upon Him in sincerity of heart, the great mass had sunk into hopeless apostasy, and long delayed judgment scattered them over the face of an unfriendly world. Since that time they have been the nation "of wandering foot and weary breast," and never will they find rest until Messiah

shall come in glory and majesty. To that coming they will turn as the last refuge from despair in the day when the yoke of antichrist bows their necks to the dust, and that glory will shine all the more resplendently upon the dark back ground of Israel's shameful failure.

But a similar failure is predicted of the witnesses called to succeed Israel in testimony for the truth. Thank God, there is, there always has been, and there always will be "a remnant according to the election of grace," a Simeon here and an Anna there, but the professing Christian body at large will continue in its formality, and worldliness and semi-infidelity, and ridiculous travesty upon the faith and practice enjoined in the New Testament, until it reaches the Laodicean state, when, as the name implies, the people will do what in their own eyes is right without regard to the inspired Word. Outward prosperity will lead them to boast that they are rich, and increased with goods, and have need of nothing, even when Christ is turned out of His own house, and stands pleading to be admitted into some loving heart.

This empty boast is heard now on every hand, and often from men whose blindness causes surprise. It is said that there are 410,000,000 of nominal Christians on the earth, embracing of course all the Socialists, Nihilists, Agnostics, and innumerable infidels of Germany, Russia, Italy, and France, and all the millions of Spiritualists who are possessed by demons, and the rapidly increasing number of Mormons whose success is a significant comment on the enlightenment of the nineteenth century, and all the countless throngs that never attend church, and that furnish an inexhaustible supply of criminals. It is probably much nearer the truth to say that there are 15,000,000 of real Christians on the globe, and that there yet remain at least 1,200,000,000 to be converted. Moreover the number of unregenerate souls born into the world day by day, week by week, month by month, and year by year must be much larger than the number of souls born again during the same periods, and hence there is no end to work, and no nearer approach is made to the conversion of all mankind. If it is supposed that culture will help on the conversion, or at least take the place of Christianity, it is a sufficient reply to point to the state of society in Berlin and Paris, as a proof that culture does not even touch the question of morals, except to give men increased facilities for wickedness.

Whether, therefore, the future of Israel or the Church is con-

sidered, there is but one hope for either, and that is the coming of the Lord. It is estimated that 137,000 of our race die daily, every one of whom departs in suffering and leaves sorrow behind, and even if all the men women, and children now existing were Christians; there could be no millennium with death riding upon every gale, and graves dug without ceasing, and hearts aching and homes darkened every moment, and floods and earthquakes and tornadoes sweeping away their multitudes, and toil and pain and weakness and old age attending upon all steps down to the tomb. No, no, the Lord Jesus must come, and set to rights a ruined world, a ruined church, or we may well fold our hands in helpless weariness and wrap our souls in hopeless gloom.

“Lord, Lord, Thy fair creation groans,
 The air, the earth, the sea,
 In unison with all our hearts,
 And calls aloud for THEE.”

The Last Beatitude of the Ascended Christ

Dr. Alexander Maclaren

“Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city.” Rev. 22:14.

The Revised Version reads, “Blessed are they that wash their robes, that they may have the right to come to the Tree of Life.”

That may seem a very large change to make, from “keep his commandments” to “wash their robes,” but in the Greek it is only a change of three letters in one word, one in the next, and two in the third. And the two phrases, written, look so like each other that in copying manuscript, a scribe hasty, or, for the moment, careless, might very easily mistake the one for the other. There can be no doubt whatever that the reading in the Revised Version is the correct one. Not only is it sustained by a great weight of most ancient authority, but also it is far more in accordance with the whole teaching in the manuscripts of the New Testament than that which stands in our Authorised Version.

“Blessed are they that *do His commandments*, that they might have right to the Tree of Life,” carries us back to the old law, and has no more hopeful a sound in it than the thunders of Sinai. If it were, indeed, amongst Christ’s last words to us, it would be a most sad instance of “building again

the things He had destroyed." It would be like relegating us to the dreary old round of trying to earn Heaven by doing good deeds; and I might almost say it would make the Cross of Christ of none effect." The fact that that corrupt reading came so soon into the Church and has held its ground so long, is to me a very singular proof of the difficulty which men have always had in keeping themselves up to the level of the grand central Gospel-truth: "Not by works of righteousness which we have done, but by His mercy, He saved us."

"Blessed are they that *wash their robes*, that they may have right to the Tree of Life," has the clear ring of the New Testament music about it, and is in full accord with the whole type of doctrine that runs through this book; and is not unworthy to be almost the last word that the lips of the Incarnate Wisdom spoke to men from Heaven. So then, taking that point of view, I wish to look with you at the three things that come plainly out of these words:—First, the principle that if men are clean it is because they are cleansed; "Blessed are they that wash their robes." Secondly, It is the cleansed who have unrestrained access to the source of life. And lastly, It is the cleansed that pass into the society of the city. Now, let me deal with these three things:—

First, if we are clean it is because we have been made so. The first beatitude that the Lord Jesus Christ spoke from the mountain was, "Blessed are the poor in spirit." The last beatitude that He speaks from Heaven is, "Blessed are they that wash their robes." And the act commended in the last is but the outcome of the spirit extolled in the first. For they who are poor in spirit are such as know themselves to be sinful men; and those who know themselves to be sinful men are they who will cleanse their robes in the blood of Jesus Christ.

I need not remind you, I suppose, how continually this symbol of the robe is used in Scripture as an expression for moral character. This Book of the Apocalypse is saturated through and through with Jewish implications and allusions, and there can be no doubt whatever that in this metaphor of the cleansing of the robes there is an allusion to that vision that the Apocalyptic seer of the Old Covenant, the prophet Zecharias, had when he saw the High Priest standing before the altar clad in foul raiment, and the word came forth, "Take away the filthy garments from him." Nor need I do more than remind you how the same metaphor is often on the lips of our Lord Himself, notably in the story of the man that had not on the wedding gar-

ment, and in the touching and beautiful incident in the parable of the Prodigal Son, where the exuberance of the father's love bids them cast the best robe round the rags and the leanness of his long-lost boy. Nor need I remind you how Paul catches up the metaphor, and is continually referring to an investing and a divesting—the putting on and the putting off of the new and the old man. In this same Book of the Apocalypse, we see, gleaming all through it, the white robes of the purified soul: "They shall walk with Me in white, for they are worthy." "I beheld a great multitude, whom no man could number, who had washed their robes in the blood of the Lamb."

And so there are gathered up in these last words, all these allusions and memories, thick and clustering, when Christ speaks from Heaven and says, "Blessed are they that wash their robes."

Well then, I suppose we may say roughly, in our more modern phraseology, that the robe thus so frequently spoken of in Scripture answers substantially to what we call character.. It is not exactly the man—and yet it is the man. It is the self—and yet it is a kind of projection and making visible of the self, the vesture which is cast round "the hidden man of the heart."

This mysterious robe, which answers nearly to what we mean by character, is made by the wearer.

That is a solemn thought. Every one of us, carries about with him a mystical loom, and we are always weaving—weave, weave; weaving—this robe which we wear, every thought a thread of the warp, every action a thread of the weft. We weave it, as the spider does its web, out of its own entrails, if I might so say. We weave it, and we dye it, and we cut it, and we stitch it, and then we put it on and wear it, and it sticks to us. Like a snail that crawls about your garden patches, and makes its shell by process of secretion from out of its own substance, so you and I are making that mysterious, solemn thing that we call character, moment by moment it is our own self, modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile Delta, gradually rises solid and firm above the parent river and confines its flow.

The next step that I ask you to take is one that I know some of you do not like to take, and it is this: All the robes are foul. I do not say all are equally splashed, I do not say all are equally thickly spotted with the flesh. I do not wish to talk dogmas, I wish to talk experience; and I appeal to your own consciences, with this plain question, that every man and woman amongst us can answer if they like—Is it true or is it not, that the robe

is all dashed with mud caught on the foul ways; sins of the flesh that have left their marks upon the flesh; but with all of us grey and foul as compared with the whiteness of His robe Who sits above us there?

Ah! would that I could bring to all hearts that are listening to me now, whether the hearts of professing Christians or no, that consciousness more deeply than we have ever had it, of how full of impurity and corruption our characters are. I do not charge you with guilt in the world's eyes, but some of us habitually, all of us far too often, act as if there were no God at all, or as if we had nothing to do with Him! And is not that godlessness, practical Atheism, the fountain of all foulness from which black brooks flow into our lives, and stain our robes?

The next step is, the foul robe can be cleansed. The text does not go any further in a statement of the method, but it rests upon the great words of this Book of the Revelation, which I have already quoted for another purpose, in which we read "they washed their robes, and made them white in the blood of the Lamb." And the same writer, in his Epistle, has the same paradox, which seems to have been, to him, a favorite way of putting the central Gospel-truth:—"The blood of Jesus Christ cleanses from all sin." John saw the paradox, and saw that the paradox helped to illustrate the great truth that He was trying to proclaim, that the red blood whitened the black robe, and that in its full tide there was a limpid river of water of life, clear as crystal, proceeding out of the Cross of Christ.

(continued D. V.)

The Peregrinations of a Church Tramp

(continued from June number)

THE CONVENTION OPENS

Mr. Muir having read the requests for prayer, sat down and waited, but no one else doing so, he himself stood up again and prayed: "At this, the opening of our convention, we bless Thee for having brought so many of us together, and particularly for the presence of our brethren from foreign lands. We thank Thee for all Thy servants sent among us. We desire to look beyond the channel to the living source. Thou hast heard these requests for prayer." He prayed for each by name and then added, "We also pray for all others; particularly those suffering on beds of sickness and racked with pain or fever, and who, therefore, cannot be with us." Another brother followed: "Lord, we cannot get along without Thee—any one of us is

capable of destroying the meeting; but we look to Thee."

It was a very fervent prayer—a genuine old-fashioned revival prayer, without cant or foolishness. He spoke with a loud voice and was intensely earnest, but did not shout.

Mr. Muir: We might sing hymn 18

"Behold the throne of grace!

The promise calls us near,

To seek our God and Father's face

Who loves to answer prayer."

The hymns were sung from "The Believers' Hymn Book—a collection of scriptural hymns for use at all assemblies of the Lord's people. Fourteenth edition—133d thousand. Glasgow."

Then followed several prayers in succession; but I only give a few sentences from each so that their general drift may be known. They were usually of moderate length, occupying on an average, perhaps, five minutes, although some during the convention were much longer. I was assured by Mr. Muir that there was no program and absolutely no prearrangement of any kind, either in general or in detail. I am bound as a faithful witness to declare that, in my humble judgment, no prearrangement could have insured a more orderly, amicable and better arranged series of meetings.

So another brother prayed: "We thank Thee that the Lord Jesus is still sitting on the throne of grace, and that He is there just as much for us as He was on the cross for us. We pray that this convention may be one of the best we ever had. We look to Thee, knowing that Thou will not disappoint us. We ask Thee, if it is Thy holy will, that we may have fair weather. And may we have showers of spiritual blessing."

Here followed for about five minutes a period of silent and serious solemnity. Then another brother prayed: "We desire to wait on Thee: preserve us from formality. We thank Thee for so many gathered here this morning. Show us more and more how untrustworthy we are. Oh, God, how few of Thy people seem to be making any headway. How many seem to be following the world. Keep us from going ahead of Thee as well as from lagging behind Thee. Revive Thy work in these days of declension. Raise up men taught of God. We leave this with Thee in His name."

Another prayed: "Here we are Lord, a goodly number of Thy people. There is danger even in our meeting together these three days. Preserve us from it. Bless the different meetings represented here, and give those who have come something to take back with them that will do our distant brethren

good. We have no human president. Our trust is in Thee, wholly."

Another brother, off in a corner, asked: "Might we sing hymn 73?"

"He sitteth on the waterfloods
And He is strong to save."

Mr. Muir—I was reading the 86th Psalm. I suppose it is not difficult to understand that the Holy Spirit is here speaking of the experiences of the Lord Jesus Christ. But we have also an idea here given us of the experiences of God's people in a coming day. It is a prayer of David. He gives a number of reasons why he expects an answer to his prayer. Is it not wonderful that God has to bow down His ear to hear us? Our poverty and weakness are so great that God must come down or we cannot make Him hear us. "Preserve me," says David, "for I am one whom Thou favorest." Are we not of those whom God has favored? He was importunate. 'Unto Thee do I litt my soul.' He looked to the Lord God Himself."

Then they sang hymn 87 to the grand old tune *Dunfermline*. I was struck with the fourth verse:

"He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost."

A man with a patriarchal beard and a Scottish accent then went on the platform. He was a good talker. "We have a few minutes left before going to dinner." It was John Smith of Cleveland. Said he: "Dear children of God, I want to read of the Faithful and True Witness." He was a lowly one." During Mr. Smith's brief address he cited John 7:28, "I am not come of Myself;" 8:42, "neither came I of Myself, He sent Me;" 5:19, The Son can do nothing of Himself;" v. 30, "I can of Mine own self do nothing;" 8:28, "As the Father hath taught Me, I speak;" and 12:49, "I have not spoken of Myself." Jesus, he said, did not claim to do anything by His own authority, independently of the will of the Father. Then he appealed to his hearers: "You may not all be preachers. You may be in a lumber yard or other similar position"—naming several—"working thirteen days out of fourteen—day shift and night shift, not time to open your Bible or offer a word of prayer. But learn to submit your will to the will of your heavenly Father and ever say, 'Thy will be done,' as he did. And then in undertaking any new thing, it would be well to ask—Does God send me?"

oustancing Jonah and availing himself of the opportunity to denounce the higher critics.

Dinner was then announced as waiting below, and everybody present was invited to partake of it, without money and without price. So after singing the hymn beginning:

“O teach us more of Thy blest ways,
Thou Holy Lamb of God!”

and offering a prayer of thanks for the meeting, they broke up and all went below.

FRIDAY EVENING MEETING

The morning meeting was properly a prayer meeting with two short addresses added—it was for the children of God. The evening meeting, as all others held at this time of day are, was a gospel meeting and more time was taken up with addresses and less with prayer. The speakers were Frank W. Blair of Jersey City, N. J., and James Erskine of Kansas City, Mo. Mr. Blair as is customary with most of the brethren—they not being as a rule college-bred men trained to public speaking—did not take a text, and preach a formal sermon or discourse from it, but rather took a topic and cited numerous convergent texts of Scripture to enforce the truth which he wished to impress. This, as I say, is their usual method, So he commenced by reading 1 John 2:12, 13. “This scripture,” said he, “came to me as a brother was talking in the afternoon on the divine life. We can’t stand still; we are either going on or going back.” He spoke of the three characters referred to in verse 13—“fathers,” “young men,” “little children;” explained that the expression “little children” of verse 12 was not the same as the “little children” of verse 13. He read John 3:16. “You have this life,” he urged, “let it dwell in you richly. I have known cases,” he said, “where the people have gone for weeks and never bowed the knee to God and yet been breaking bread with the Lord’s people every Lord’s day.” He read 1 Cor. 3:1, which he said had to do with another kind of babes in Christ. “A spiritual man can never become a natural man again, but he can become a carnal man. Then, Heb. 5:12: “when some of you ought to be teachers you yet require to be fed with milk.” Chapter six goes on to manhood. “Some of you here, considering the time you have been in Christ, ought to be passing the truth on to someone else. Never since the day of Pentecost has the Word of God been more needed than now, and the world will get no better until the Lord comes.”

Hymn 316 was then sung, after which Mr. Erskine spoke about “progress.” He read Exodus 23:20. “God’s word is

very precious," he commenced. "It lets us know that there is a preconceived plan. Before God took His people out He had a place for them prepared. God has chosen our inheritance for us. I know in whom I have believed," said Paul and you know, dear children of God, that we are not as sheep without a shepherd."

SATURDAY NIGHT'S MEETING

When I entered the hall on Saturday night it was completely filled and I but just managed to get a seat. Two brethren each offered long and earnest prayers, far different from anything I heard at either Cass Avenue Methodist or the Memorial Presbyterian prayer meetings; but such as would have been quite common in prayer meetings of either denomination in days within my memory. In fact these "Plymouth" brethren meetings present about the only opportunity there is left for an old fashioned evangelical Christian to engage in singing sensible hymns to sensible tunes in a spiritually sensible way without jangling piano or "kist-o-whistles" accompaniment, or to join in prayers that are not regulated as to length by the behest of a "spirited leader" who urges all to "be brief," "cut it short," "sentence prayers, please." All very well, perhaps, when training novices, but a gross impertinence when forced on the elders of the church, and it is to "restrain" these that such remarks are usually made. Then there is the gospel. I don't know any other place where the old gospel as it used to be preached by such men as Charles Spurgeon and George Whitefield can now be heard in its simplicity. The men who lead in brethren meetings are, as a rule, very crude, and tell the truth in a very rough, unpolished way; but it is the truth. They all seem to think, however, that they have a new revelation which has been made direct to them and to no other Christians. But it is the old, old gospel of salvation by grace through faith in a divine, crucified, risen and ascended Redeemer, Who has made an atonement for all who believe in Him, Who has given unto them eternal life, and Who will at the end of the present age come again and receive His people unto Himself. Brethrenism has made a place for a large number of sincere Christians who have been driven out of Episcopacy by sacerdotalism, out of Presbyterianism by sensuousness and will worship, out of Methodism by worldliness, and out of other churches by rationalism, higher criticism, priestcraft, femininity and other things of the same kind.

(continued D. V.)

The Little Man in Black

(Translated from the French by E. J. L.)

Even in gay, pleasure-loving France, the Lord has not left Himself without witnesses; and the death, not many years ago, of an aged lady who, during the greater part of a long life-time, had been a devoted Christian, and greatly used by the Lord in visiting the poor and circulating the Scriptures, recalls the story of her conversion.

Madame M. was married when very young to a gentleman of good family and social position. Both were rich, and in addition to the bright, lively disposition so often found in the French, she was more than usually pleasing in person and manner. Neither Madame M. nor her husband had ever seen a Bible, and were alike ignorant of the way of salvation, though both were devout Roman Catholics. Like many of their well-to-do friends and neighbors they lived for this world and its quick-passing pleasures, and their evenings were generally spent in some place of public amusement.

One evening in a theatre they witnessed a representation of the Massacre of St. Bartholomew's Day. The lady was deeply shocked by what she saw, and asked her husband to tell her why all those people had been put to death. "What crime had they committed? Had they been guilty of any great wickedness?" He replied that he did not know much about it, but he thought it was on account of their opinions. From what he had heard they were, he believed, quite peaceable people; but as their murder had been approved by the Pope and others high in office in the Church, it was, he supposed, all right, and she had no need to distress herself about it. Madame passed a sleepless night, and the following day found her greatly depressed. She lost all interest in the gay scenes in which she had formerly found so much entertainment, and a melancholy from which nothing could rouse her seemed to oppress her spirits. Her husband, who was greatly attached to her, became alarmed and took her to doctor who stood high in his profession and was considered to have unusual skill in dealing with such cases.

"Your wife," he said to the husband, "is not really ill, but has received a shock which has been too great for one of her sensitive nature. She requires change, gay company, and plenty of entertainment. She must travel, and even if she appears unwilling take her to every place of amusement within your reach. Follow out my directions carefully, and she will, I think, soon recover."

They left their country house, and a few days later arrived in Paris, where they decided to remain for a short time. They mixed with the most fashionable society, and were invited to a ball to be given at the house of a wealthy lady, one of the leaders of fashion. Madame was by no means desirous to go, but as her husband insisted upon it she yielded and went.

During the evening Madame left the heated ball-room and went out into the brilliantly-lighted corridor. She thought herself to be there alone, but without her having had the slightest warning of his approach, suddenly a little man dressed in black, with a kindly, pleasant expression of countenance, stood before her. Bowing respectfully, he looked fixedly at her for a few seconds, and then said, "The blood of Jesus Christ, His Son, cleanseth us from all sin." He repeated the words a second time, and, after again bowing, left as suddenly and silently as he had appeared.

His words and manner made a deep impression upon Madame's mind, and on returning to the ball-room, she asked several there if they had ever heard such words, or if they could tell her where they were to be found. Not one of them whom she asked of that gaily-dressed throng appeared able to give her any information. The servants said they had not admitted any person who at all answered to the description she gave, and the whole affair remained a mystery.

The scenes of gaiety had grown distasteful to Madame and she begged her husband to take her back to her home in the country. There she continued to ask where those words, that seemed constantly saying themselves over to her, could be found. At last to her great joy, she was told that they were written in the New Testament. With some difficulty she obtained a Bible, which she read diligently: the more she read, the more deeply interested she became, and it was not long before, taught by the Holy Spirit, she was enabled to rest on the finished work of the Lord Jesus Christ. Peace and joy in believing filled her soul and from the day of her conversion she became an active servant of the Lord Jesus Christ.

Her thoughts often turned to "the little man in black" and the message which God had sent to her soul by him, but who he was, or where he came from, were questions to which she could obtain no answer. Many years passed, years spent by Madame in happy work for Christ. She frequently invited a number of her poor neighbours to partake of a substantial dinner, and on one of these occasions hearing that a Protestant pastor was in

the neighbourhood she invited him to be present and give a gospel address. He came and on his arrival he advanced to where she was sitting, bowed, and spoke the words, "The blood of Jesus Christ, His Son, cleanseth us from all sin." It was enough: in a moment they recognized each other, and their mutual joy at this meeting was very great.

The pastor then explained that business took him to the house on the night of the ball, but, as he was about to leave as he had entered by a side door, an impulse—which he could not explain and dared not resist, came upon him that before leaving he must enter the corridor and repeat 1 John 1:7 to the first person he met: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

"Tell ye your Children of it"

THE MIRROR OF THE LAW AND THE LAVER OF REGENERATION

D. L. Moody

Just a little while before the Chicago fire I said to my family one morning that I would come home early after dinner and take them out to drive. My little boy jumped up and said:

"Papa, will you take us up to Lincoln Park to see the bears?"

"Yes, I'll take you up to Lincoln Park to see the bears."

I hadn't more than left the house before he began to tease his mother to get him ready. She washed him, put a white suit on him, and got him all ready. Then he wanted to go out doors. When he was a little fellow he had a strange passion for eating dirt, and when I drove up to the house his face was covered with mud and his clothes were very dirty. He came running up to me and wanted me to take him with the carriage and go to Lincoln Park.

"Willie," I said. "I can't take you in that condition: you must be washed first."

"No: I'se clean."

"No: you are not, you are dirty. You'll have to be washed before I take you out driving."

"O, I'se clean, I'se clean: mamma washed me."

"No," I said, "you are not."

The little fellow began to cry, and I thought the quickest way to stop him was to let him look at himself. So I got out of the carriage, took him into the house, and showed him his dirty face in the looking-glass. That stopped his mouth. He never said his face was clean after he saw himself. But I didn't

take the looking glass to wash him with. I took him away to the water.

There is nothing that will more quickly close a man's mouth who boasts of being pure, and good, and moral, than to get a look at himself in God's looking-glass, the law. But the law was only given to show man his needs, to show him his guilt—not to save him. "Except a man be born again, he cannot see the kingdom of God." That is the laver of regeneration.

With Christ at Sea

Frank T. Bullen, First Mate

Author of *The Cruise of the Cachalot*, etc.

PREFACE

It may be objected by many who read these lines, that there is a great deal too much of the Ego in them. If so, I can assure the objectors that I sympathise with them deeply. That is my feeling exactly. Yet, when you come to think of it, apart from the fact that I was requested to put my experiences of religious life at sea in this personal form, there really seems to have been no help for it, unless I had set up a fictitious personage and given him my real experiences. This would have been pleasanter for me, no doubt; would have saved me from many sarcastic remarks, etc.; but it would, I fear, have defeated the object for which I was asked to write.

Works of religious fiction abound; they are popular, but—they are felt to be fiction, and are not accepted as real pictures of everyday life. In this regard, I have tried, with what ability and experience I have been able to gather, to give a plain real picture of religious life at sea. I feel deeply that my picture is imperfect, very imperfect; for who can turn his own heart inside out for his fellow-men's inspection without being suspected of posing, insincerity, or some such striving after effect, much less rightly appraising the motives and actions of his ship-mates?

But one can at least try to be simple, truthful, and direct; one can own himself a friend of Jesus Christ, or avow himself a firm believer in the efficacy of prayer for amelioration of all the ills of life.

Lastly, it will be noticed that names and dates are given most sparingly, grudgingly. The reason for this is, I think, obvious. I do not fear libel actions, but I do dread giving unnecessary pain.

INTRODUCTORY

All who take an interest in that most important of all subjects, the rise and progress of godliness in the human soul, are properly most curious to know when, where, and how it was that any particular soul under discussion first began to feel the craving after God. To say that no two of such cases are exactly similar would be to utter an obvious platitude, and yet there are vast numbers of otherwise intelligent people who believe in machine-made Christians. Therefore it seems well to remind them that there can be no such thing as a mechanical Christian, using the name in its reasonable sense. Mechanical *religionists* there are in abundance, but the very essence of Christianity is its spirituality as distinguished from mere mechanism.

In my own case, my earliest recollections of religion are indissolubly bound up with three things: First of all being taught by my aunt, who brought me up from infancy to the age of eight and a half years, to kneel at my bedside and say my prayers; next, at the age of four, my surreptitious reading of 'Paradise Lost'; and, lastly, regular attendance at the Lock Chapel in the Harrow Road, where, at a ludicrously early age, I became one of the choir on its first institution.

Now of these three early memories the first requires no comment, yet I dare to say that it was the most important of all. An early acquiring of the habit of prayer, even though it be only formal, must be one of the greatest benefits that a human being can receive. And where, as in my own case, it is accompanied by an earnest endeavour on the part of the teacher to make the young mind grasp the mighty fact of the existence of a Friend able to do anything for the asker, and never more pleased than when being asked confidently for favours quite outside of any human power to grant, its value as a factor in true life is quite beyond estimate. But my dear aunt was, although intensely Evangelical, a rigid formalist. To her mind the fear of God was of more importance than the love of God. He, the Almighty One, was not to be approached familiarly. Set forms and attitudes were as necessary as unwavering faith in order that prayers should be heard, and, although this was more implied than expressed, answer to prayer was quite a minor consideration. The great thing was the saying of prayers, the repetition of certain words got by heart, in a reverent and orderly way. Moreover, God must not be troubled with requests for such temporal matters as payment of the rent when work was slack, or helping over

a difficult task, whether lesson or work. 'Grace' was what He must always be petitioned for (and I did not know what grace was for many years after), and we must always remember that if it were not for the Lord Jesus coming between us and God we should not only never be heard, but, for our sins, we should be punished with such terrible things that they could be only summed up in one comprehensive word—hell.

How is it that I remember all these points so clearly? I do not know. I am aware that the child's memory is normally of wonderful tenacity, but there may have been another sufficient reason. My aunt was an old maid. And she had an intense horror of the foulness of the streets. So, although we were very poor, I was never allowed 'out to play.' Fortunately we had a large garden attached to the little house in Desboro' Terrace (now Marlborough Street), Harrow Road, where all my early years were spent, so that my health never suffered from close confinement, but I grew up with a habit of providing my own company, holding long conversations with myself aloud. And since the principal things of interest in my life were more or less connected with religion, that subject was almost always the theme of my solitary discussions. So I suppose it became inevitable that all I heard upon the subject should be stamped ineffaceably upon my memory. So much so that even to-day at any moment I can reproduce for myself a mental picture of my aunt, with spectacles on, solemnly reading her big Bible in our prim little parlour with its horsehair-covered chairs, the old mahogany loo-table with a curiously irregular split running right across it, into which I used to drop pins and wonder where they had gone, and the faded Brussels carpet, thread-bare in places, pervading the whole floor.

I used to sit facing my aunt, my short legs dangling, for those chairs had no rails in front, and holding myself from slipping off the glassy seat by hooking my elbows on the table. This made it natural for me to press my palms against my ears, and thus I discovered that I could at will produce a variety of tone in the somewhat monotonous reading without committing the offence of fidgeting. An almost imperceptible movement of my hands allowed the sound to pour in, or to be shut out of, my ears, and this simple feat gave me very much satisfaction.

I did not like the Bible. I cannot remember at that time ever reading it for choice. That is easy to understand. Bible reading was a task that must be performed. Not to read so many verses every day, with treble or four times the

quantity on Sunday, was to offend God greatly. Understanding what one read was desirable, of course, but not necessary—the great thing was to read. Therefore I took no interest in the Bible for a long time. I read it aloud. I stumbled over the Prayer Book version of the Psalms and was glad when the reading was done. Then there came a summer when, finding the mornings interminably long in bed, I took to climbing out and hunting for something to read.

I was always put to bed at seven, but as my aunt did not go to bed till midnight, getting up again was quite another thing. She, poor woman, was so tired with her dressmaking that her usual hour for rising was half-past eight or nine, and as until she got up I was also compelled to remain in bed, the time from four o'clock A.M. or thereabouts hung very heavy. On the mantelpiece there were a few books, of which I only remember a New Testament, somebody's advice to young servants, a cookery book, and a small copy of 'Paradise Lost.' The two latter I used to take into bed with me and read as silently as possible, for fear of disturbing my aunt. But the cookery book soon lost its interest, while the poem, in spite of its long, hard words, of its blank verse, and of its deep learning, fascinated, enthralled me. Let no one ever tell me again of such and such a book, as being beyond or above a child. Only let it be a good book, and you may safely leave it to the child's discretion, fancy, imagination, what you will. My recollections of the glamour that wonderful poem cast over me are almost poignantly pleasurable. It was all so real to me. I never for one instant doubted the absolute truthfulness of any part of the story, and I well remember how, after reading that part where Milton speaks of the Almighty hanging in heaven His golden scales to decide whether the celestial armies should part or fight, that I went about softly, imagining the awful conflict impending in the air, and the mighty hand of God balancing the issues. I do verily believe that early devouring of Milton has tinged my whole life.

Presently came Sunday school, under the superintendence of the gentle lady to whom with affectionate remembrance I have dedicated the 'Cruise of the "Cachalot."' I do not remember much of her teaching, because I was personally in a class taught by a dentist named Barker, who, with his brother, was a devoted friend of the school. But Miss Hensley, as superintendent, was beloved by all. Not one of us but felt prouder of the privilege of being invited home to tea with her on Sunday afternoon, and

being honoured with the burden of her cloak and bag of books, than as if we had suddenly been called upon to command a ship or drive a fire-engine. At that school, on the bridge beneath which is Westbourne Park Railway Station, I passed many a happy hour, but I cannot recall any impression more definite than that of the loveableness and the patience of the teachers, and the general mischievousness of the boys and girls.

May I say, without being suspected of egotism, that I was a good little boy? I think so, because everyone will realise that under the firm, wise, and kind rule of Auntie, it was most unlikely that I should be anything else. Most likely I was a terrible little prig, and I have no doubt but that I was cordially hated by the more human boys, who were disgusted at my smug virtue, virtue that had never been put to the test but once, when it broke all to pieces. It was an awful downfall. I have said that we were very poor; so that my perquisites being all the farthings that came into the house must have testified to great generosity on Auntie's part. But I was not allowed to spend one on any pretence. They were all solemnly put into a tin box with a slit in the lid, whose sides were ornamented with bees busy hiving honey.

Now, whether, after I went to day-school at seven years of age, the sight of other boys spending money brought upon me a raging desire to do the same or not, I do not know. All I remember is that one night, having duly elaborated my plan of campaign, I carried up to bed with me an old knife and a pencil-box. And after having said my prayers and kissed Auntie good-night, I lay counting her retreating footsteps down the stairs. Then creeping out of bed I drew aside the blind so that the bright moonlight should stream in. And with hardened heart I tousled that money-box until quite a heap of farthings lay upon the bed-quilt. I did not take them all—just a few I left as a salve to my conscience or in the hope that the breaking-in would not be noticed. Then, placing the looted farthings in the pencil-case (one of the old-fashioned ones like a trunch-eon) I hid it away, crept into bed again, and went to sleep.

I awoke in the morning without a shade of remorse, only anxious to get out of the house with my plunder. That was easily managed, and at dinner-time, instead of coming home straight-way, I called certain of my intimates to me, and together we invaded a shop where they sold ginger-beer, doubtful fruit, and sweet-stuff. I spent royally, enjoying to the full the delightful

sensation for the first time. But I had so many farthings (nearly two shillings'-worth) that there were still many left at school-time. I told a lie about being kept in to account for my delay in appearing to dinner, and still I did not feel any compunction. During the afternoon at school I became so inordinately puffed up at the exalted pinnacle I had reached in the estimation of my school-fellows (as I fondly imagined) that I waxed reckless and arrogant. I brandished my pencil-case, rattling the wealth it still contained, when suddenly the lid flew off, and in a jingling shower of bronze the farthings flew in every direction all over the school-room floor.

The memory of the inquiry that followed is still painful. How step by step my iniquities were unveiled, how eagerly the partakers of my bounty gave evidence against me, until, under guard I was marched home and handed over to my aunt, with a full account of what had happened. Then came the hardest part to bear. Auntie cried; and she was not given to tears as a rule. She cried bitterly to find that after all her care, her charge had suddenly developed into a thief and a liar. Then feeling that it was her duty so to do, she bought a penny cane and beat me, every blow, I am sure, hurting her far more than it did me. The whole episode was a landmark, and the lessons it taught exceedingly valuable. The most valuable of all, of course, did not appeal to me then as it does now, viz. that cloistered virtue is impotent, that inability to steal does not make a thief honest, and that ignorance is by no means innocence.

(continued D. V.)

Lessons from Ezekiel's Temple

DESECRATION

"The Church is the habitation of God, and will be so till the day it is taken up to be with the Lord. The individual may fail, and the Church of God may fail, and has failed, so as to have become the very seat of Satan (I mean those *professing* to be the Church here below); but this has not altered the truth that wherever we find the *true* Church, it is the habitation of God."

From the closed eastern gate of the outer court the guide led Ezekiel to the north gate of the inner court, and through that gate again into the altar square before the House. "And I looked, and behold the glory of the Lord filled the House of the Lord, and I fell upon my face." For the second time the Lord spoke from the glory to His prophet.

"Son of man, mark well, and behold with thine eyes, and hear

with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary" (Chap. 44:5).

Again did the Lord charge upon His people Israel—"the rebellious" people—the sins of the past. But, as in the previous chapter, it is the one, the crowning sin, that they had broken down the barrier between the holy people and the strangers, between the true worship of the one only God and the worship of idols. "Ye have not kept the charge of mine holy things, but ye have set keepers of my charge in my sanctuary for yourselves."

According to their own inclinations and their own mind had they opened the gates of His House to the unclean, and following a multitude to do evil, had the Levitical priests gone astray after the idols the people loved and worshipped.

It is with shame that we read these things, looking back upon the desecration of a holier Temple not built with hands—a Temple built by the Lord of living stones, but entrusted to man; not only did men build upon the true foundation gold, silver, and precious stones, but also wood and hay and stubble. Not only were living believers received into Christian fellowship, but the ungodly and profane; the doors thrown open alike to the clean and the unclean, to him who serveth God and him who serveth Him not.

The history of Christianity needs only to be known in general outline, and the state of Christianity needs only to be observed to bring home to us a sin deeper and more inexcusable than the sin of the priests of Israel.

The Christianity of the Middle Ages had a theory of separation between the Church and the world, but by the Church men did not mean those who were born again, converted to God, but those who were separated by outward ordinances from the heathen, often themselves the most abominable in heart and life.

The Christianity of today makes the world and the Church to be one; it is uncharitable, they say, to raise the question whether those who profess it have believed to the saving of their souls. God is the father of all alike, equally to be recognised as His children if they are worshipping Him in the spirit and in truth, or reciting prayers to the Virgin and the saints, or dancing in a ballroom, or betting on a race-course, reading His Word with earnest prayer for the teaching of the Spirit, or treating it as the work of the ignorant and foolish mind of man; loving God

and His people, or following the god of this world, and "walking in the counsel of the ungodly."

The words spoken to the Prophet Ezekiel have a deeper meaning for us, and if we are not too dull of heart to perceive it we too shall be filled with shame and confusion of face on account of the desecration of the Temple of the living God.

The Lord could not pass over the sin of the priests who had profaned His sanctuary. Though restored to His service it could only be to the service of the Levites, and the priests who were allowed to minister as priests are charged to keep the courts of the Lord holy and undefiled. "They shall enter into my sanctuary, and they shall come near unto my table, to minister unto me, and they shall keep my charge . . . and they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean."

And for the priests thus separated, and thus charged to maintain the separation of the holy and the unholy, had the Lord provided an inheritance, incorruptible and undefiled, and that fadeth not away. "I am their inheritance, and ye shall give them no possession in Israel; I am their possession."

The Lord made provision for them in detail as to their temporal wants, the meat of the scarifices, the meat-offering, sin-offering and trespass-offering, the first of all the first-fruits of all things, and every oblation of all. "Every dedicated thing in Israel shall be theirs."

And for their dwelling-place did He assign a holy portion of the land from the holy oblation of Chap. *xlvi*. 20.

"All the oblation shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy oblation four-square; with the possession of the city."

This holy portion of the priests—the northern part of the oblation—in which was the sanctuary, the most holy place, was 10,000 reeds in breadth from north to south, the sanctuary in the midst, measuring from east to west.

A like portion of the four-square oblation is then measured off for the Levites, leaving a strip 5,000 reeds in breadth from north to south, occupied by the city, and by the land on each side of the city, the increase of which "shall be for food unto them that serve the city" (Chap. *xlvi*. 18), the city to be served out of all the tribes of Israel. No longer the possession of one tribe, but of the whole land.

The prince's land, that which lay on each side of the holy four-square oblation, the same measurement from north to south,

but no measurement given from east to west. The western portion would no doubt be bounded by the Mediterranean, the eastern portion by the Jordan. "In the land shall be his possession in Israel."

Here the Lord speaks, in the charge given to the princes, of practical righteousness. "Ye shall have just balances, and a just ephah, and a just oath." But as always, the reference is to the Lord Himself, for by these just measurements were the oblations of the Lord to be measured. A fixed and righteous measure which, existing for the Lord's offerings, would also ensure justice and righteousness in the measurement of that which is due from man to man.

He that is faithful in that which is least is the man who is, in the first place, faithful in that which is much. Honesty is the best policy" is the maxim of the dishonest. Concerning divers weights and divers measures, both of them are alike abomination to the Lord, is the principle upon which the honest man is honest.

And the prince thus made responsible for true weights and measures has the charge of providing the sacrifices and offerings for the people and for himself; and the solemnities and feasts for which these offerings were to be provided are now given.

Out and Into

"He brought us OUT . . . that He might bring us IN"

(Deut. 6:23)

Out of the distance and darkness so deep,
 Out of the settled and perilous sleep;
 Out of the region and shadow of death,
 Out of its foul and pestilent breath:
 Out of the bondage and wearying chains,
 Out of companionship ever with stains:
 Into the light and the glory of God,
 Into the holiest, made clean by blood:
 Into His arms— His embrace and His kiss—
 Into the scene of ineffable bliss;
 Into the quiet and infinite calm,
 Into the place of the song and the psalm.
 Wonderful love, that has wrought all for me!
 Wonderful work, that has thus set me free!
 Wonderful ground upon which I have come!
 Wonderful tenderness welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat.
Out of my sorrow and burden and shame,
Out of the evils too fearful to name;
Out of my guilt, and the criminal's doom,
Out of the dreading, the terror, the gloom;
 Into the sense of forgiveness and rest,
 Into inheritance with all the blest,
 Into a righteous and permanent peace,
 Into the grandest and fullest release,
 Into the comfort without an alloy,
 Into a perfect and confident joy.

Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power, that nothing can stay!

Out of the horror of being alone,
Out, and forever, of being my own:
Out of the hardness of heart and of will,
Out of the longings which nothing could fill;
Out of the bitterness, madness and strife,
Out of myself and all I called life,
 Into communion with Father and Son,
 Into the sharing of all that Christ won:
 Into the ecstasies full to the brim,
 Into the having of all things with Him,
 Into Christ Jesus, there ever to dwell,
 Into more blessings than words can e'er tell.

Wonderful lowliness, draining my cup!
Wonderful purpose, that ne'er gave me up!
Wonderful patience, that waited so long!
Wonderful glory, to which I belong!

Out of my poverty, into His wealth,
Out of my sickness, into pure health;
Out of the false and into the true,
Out of the "old man," into the "new;"
Out of what measures the full length of "lost,"
Out of it all—and at infinite cost!
 Into what must with that cost correspond,
 Into that which there is nothing beyond,
 Into the union which nothing can part,
 Into what satisfies His and my heart.

Into the deepest of joy ever had—
 Into the gladness of making God glad!
 Wonderful Person, whose face I'll behold!
 Wonderful story, then all to be told!
 Wonderful, all the dread way that He trod!
 Wonderful end—He has brought me to GOD!

Malachi Taylor

Marah

“The Lord showed him a tree, which when he had cast into
 the waters, the waters were made sweet.” —Exod. 15:25.

Many sorrows hard and bitter,
 Many comforts sweet and soft;
 Thus my cry as joyful singing
 Evermore shall mount aloft.
 Song of marvellous rejoicing
 As in Heaven the blessed sing,
 For the love of Christ has filled me
 With His sweetest plenishing.
 Joy no thought of man conceiveth,
 Howsoever deep his lore;
 None can tell but he who hath it,
 Hath it now and evermore.
 Ill they spake, “Can God provide us,
 Cheer amidst the wilderness?”
 He a feast of joy has furnished,
 Feast of sweetness, love, and bliss.
 In the desert Bread He giveth,
 So that nought we crave beside,
 Raineth the delight of Heaven,
 We are more than satisfied.
 Thus my sorrow turns to music
 And my cry to sweetest song;
 Weeping to eternal gladness,
 Night is short—the Day is long.

Richard Rolle, †1349