

Assembly Annals

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

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August
1937

Be careful for nothing; but in everything
by prayer and supplication with
thanksgiving let your requests
be made known unto God.
Phil. 4,6.

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The Word and the World

THE PARTITION OF PALESTINE

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel" (Deut. 32:8).

The land of Israel—the good land, the pleasant land, the land of promise, the land flowing with milk and honey, the holy land, Immanuel's land, Jehovah's land—has been for nineteen centuries an enigma to the nations. Travellers who have visited Palestine have wondered at the desolation everywhere apparent, desolation which raises a question mark in their minds when goodly, pleasant, and holy attributes are linked up with it. And yet this little country despised though it be, has been for nearly two millenniums a battle ground of fierce contests for its possession, being at one time even the coveted objective of Imperial Rome. At long last Great Britain, under the Mandate, is now the honored overlord of Palestine, and, like all the former rulers thereof, is finding the responsibility a burden and a problem. On the recommendation of the Royal Commission under Lord Peel, for the purpose of bringing to an end the murderous strife between Jew and Arab, Great Britain has adopted Solomon's verdict, and proposes to "divide the child," giving a portion to the Jew and a portion to the Arab. With this decision neither party is satisfied, but Britain, having cut the Gordian knot with the sword, stands ready to confirm the partition by force of arms. Nevertheless the map of Palestine, constantly changing as it has done under the Roman, Turkish, Egyptian and British rule, remains an unsettled question. Indeed to any plan for the domination of the Land of Israel we might apply the prophetic word, "I will overturn, overturn, overturn it: until He come Whose right it is, and I will give it Him" (Ezek. 21:27). For "The Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again" (Zechariah 2:12). Britain's seemingly laudable attempt to appease the Arabs by giving them a part in the land, will yet be annulled for "they shall not dwell in the Lord's land," because "The land shall not be sold for ever, for the land is Mine" (Lev. 25:23).

Conferences

BOSTON, MASS. We are asked to announce that the Labor Day Conference will be omitted this year.

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.

SAULT STE. MARIE, ONT. The annual Conference of Christians in Soo Mich. and Soo Ont. will be held (D. V.) as usual in St. John's Memorial Hall, John and Albert Sts., commencing with Prayer Meeting, Friday evening Sept. 3rd and continuing Sat., Sun., Mon., Sept. 4, 5, 6. Correspondent R. H. Davis, 425 Douglas St., Sault Ste. Marie, Ont.

AKRON, OHIO. The Conference was good. Quite a number of the Lord's servants were present. Mr. Wm. Beveridge (R. D. 4, Mechanicsburg, Pa.) remained for meetings which were appreciated.

BELLAIRE. The little assembly at Bellaire was refreshed at conference time, July 4 and 5. The Lord's people came from Sault Ste. Marie, Grand Rapids, Grand Haven, Muskegon, Detroit and other parts of the State.

STRAFFORDVILLE, ONT. The Conference on July 1 was well attended by Christians from the various assemblies in Ontario, and was a season of refreshment and blessing. About a dozen of the Lord's servants were present. Ministry was simple, practical and seasonable, and was preceded by a period of prayer and supplication, in which the presence of the Lord was realized. Mr. Duncan remained for meetings, in the district.

WATERLOO, IOWA. Harmony prevailed throughout the Conference and the ministry was greatly blessed to God's people. The Conference was probably the largest we have had in Waterloo.

Addresses

Mr. F. W. Nugent has now located more permanently he hopes at 3104 Madison Ave., Newport News, Va.

The correspondent for assembly in **New Bedford, Mass** is Mr. David R. Simpson, 101 Bonney Street, New Bedford, and the Gospel Hall is located at 105 Purchase Street.

Mr. Alex. McDonald of **Long Beach, California** requests the prayers of the Lord's people on behalf of Mrs. McDonald and himself. Because of ill health they have had to seek a change of climate and are now in Victoria, B. C.

Sowing and Reaping

United States

TENT WORKERS IN THE FLOOD AREA,—Brethren F. W. Nugent and W. G. Smith are preaching in Huntington, W. Va., and are unable to seat the crowds that come to the tent. Similar reports come from Valley Station, Ky., where brethren Sheldrake and Mehl are holding forth the word of life. Mr. Bulander and Mr. F. W. Schwartz are operating tents in Jeffersonville and New Albany, and Mr. W. J. Pell goes to assist as occasion offers. Brother Pell is printing a brief account of the tent work in the flood area and will send copies to any of the Lord's people who may be interested.

CONNECTICUT. Messrs. B. Bradford and Hugh McEwen are preaching in Bridgeport, with the hearty and happy cooperation of the Assembly.

ILLINOIS. Our brethren Patrizio and Rosania are experiencing opposition in their tent work in **Chicago**, priestly activity to prevent attendance being quite manifest.

IOWA. Brethren George Gould Jr. and Oliver Smith (care of Mr. L. H. Brandt, Garnaville, Iowa), are preaching the gospel under canvas in **Guttenberg**, a strongly Lutheran and Catholic section, and are getting a fair hearing, tent being almost full every night.

MAINE. Mr. Hugh Thorpe after a short visit to **Westbrook** went on to **West Sidney** where he laboured twelve years ago. He purposed later going to Nova Scotia for the Conference at Pugwash and conducting special gospel meetings there afterwards.

MICHIGAN.

Detroit. At Central Hall we had visits from Mr. Alexander Livingstone and Mr. John Ferguson during July. We are anticipating also some meetings from Mr. W. J. McClure.

Ferndale. Mr. John Govan is labouring here under canvas with some encouragement as to audiences.

Jackson. Lorne E. McBain (745 W. High St.) is having an enforced rest from nightly preachings on account of his health. He is able however to do some visiting in homes and takes the regular meeting here and in North Adams.

Redman. Bren. Stewart and Dobbin had a splendid start in this country community of the Thumb district.

Upper Peninsula. Mr. Wm. Ferguson is busy in the villages of the mining country and seeing a nice interest. Among people probably 90% Finnish he gets a good bearing from the younger generation. He hopes to visit on his return Alpena, Cadillac and White Cloud and will value prayer that God may go before him.

NEW MEXICO. The prayers of the Lord's people are asked for the tent work going on in **Albuquerque**, conducted by brethren C. G. Davis, Wm. Alingham, and Norton Ackerly. Good attendance and some professions of faith in Christ have encouraged the saints there.

NEW YORK. Messrs. Chas. Keller and A. Klabunda have pitched their tent in a country district five miles from **East Aurora**. They hope the Lord will give blessing upon His word and thereby strengthen the little assembly. Their address is care of Mr. H. B. Underhill, Rural Route, East Aurora, N. Y.

NORTH CAROLINA. We are glad to hear of improvement in Mr. Sam McEwen's health. He started a gospel series in Raleigh on July 18th.

PENNSYLVANIA. Messrs. Gordon Reager and Robert A. Crawford (531 Guthrie St., Greensburg) are patiently plodding with some response in Greensburg a city of 20,000 people. The unusually heavy evening rains have hindered the attendance, but now numbers are increasing. Meanwhile they plough in hope.

VIRGINIA W. Fisher Hunter is here in Roanoke (General Delivery) seeking to go from house to house with the gospel, distributing tracts, and having meetings in homes. He also helps by ministry in the newly formed Assembly.

Canada

BRITISH COLUMBIA. Messrs. Wm. Warke and Lorne McBain had several weeks meetings in Vancouver and saw some good cases of conversion. They went for a brief visit to Seattle before starting east.

ONTARIO.

Forest. Mr. R. McCrory visited the assembly for a week's meetings.

MANITOULIN ISLAND. A Macedonian call: "I write to tell you that there is a great opening for work on this Island. It would be a grand thing if two or three brethren could work the whole Island, which is 125 miles long" W. P. Guy, Providence Bay, Ont.

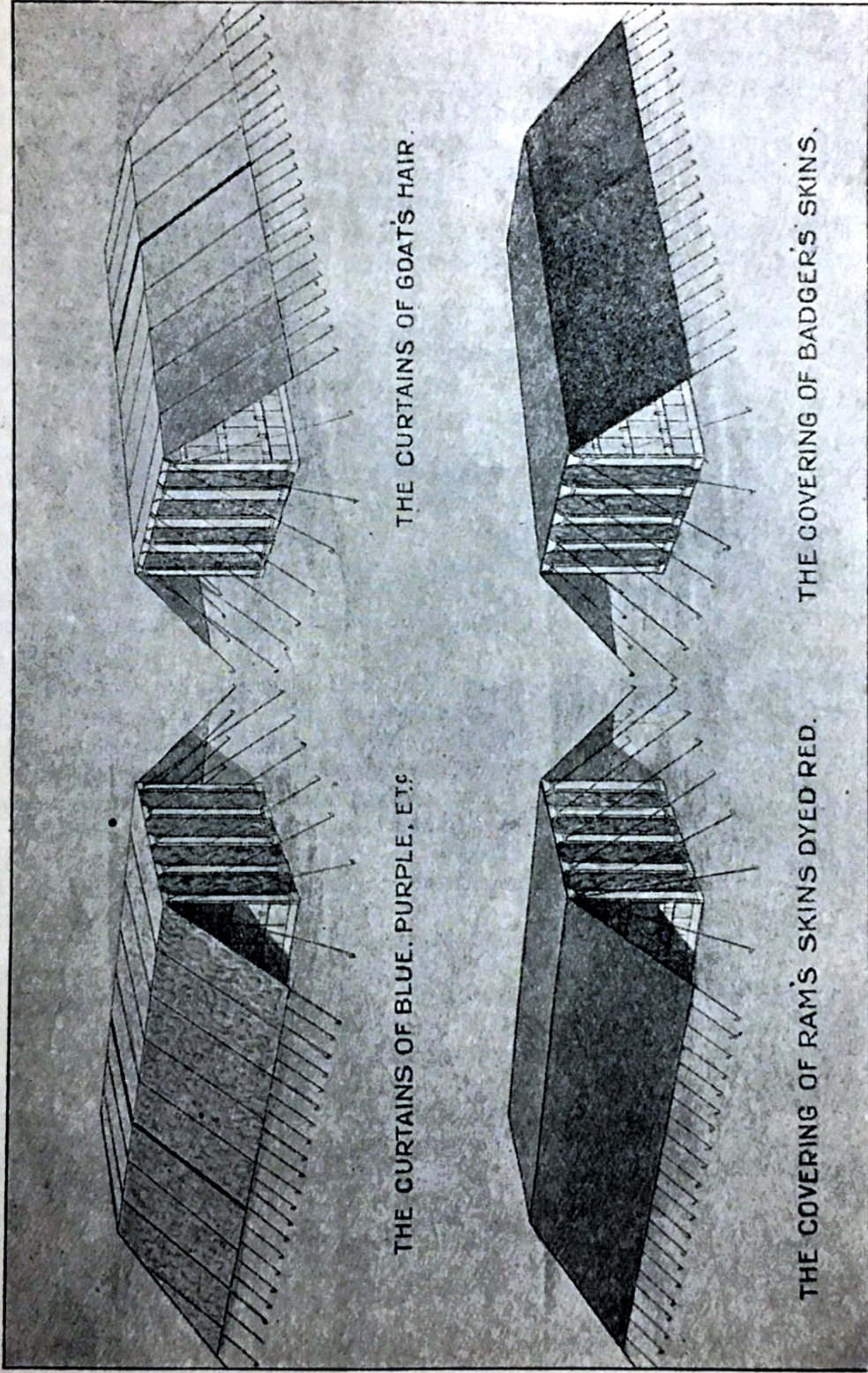
"With Christ"

BELFAST, IRELAND. Through Dr. Addison Taylor of Toronto we have heard of the death of Mrs. William Wills. She and her husband were missionaries in Venezuela for several years. Mr. Wills and two children are now in Ireland, left to mourn their loss.

DETROIT, MICH. Mr. James P. Latimer went home to be with Christ May 10th. Saved as a boy in Langholm, Dumfriesshire, Scotland, gathered out in Lockerbie, and after coming to this country associated with assemblies in Fall River, Des Moines and Detroit. A brother with a quiet consistent testimony, and one given to hospitality. The largely attended services were conducted by brethren Hugh McEwen, Wm. Robertson, and Dr. H. A. Cameron.

SARNIA, ONT. On July 10th Mrs. George Hicks (widow of the late George Hicks evangelist) passed away to be with Christ, aged 75 years. Saved and in fellowship in assemblies over 50 years. A godly consistent Christian. She leaves a son and daughter to mourn her loss. The funeral which was large was taken by Lorne McBain.

WESTFIELD, MASS. Mrs. Agnes Chambers (better known as Nancy) passed away to be with the Lord June 10th, aged 87 years. Saved 62 years ago in Bally Woolen, Co. Down, Ireland through the preaching of brethren James Campbell and James Smith. Came to the country 50 years ago with her aged parents and with others formed a little assembly in North Grafton, Mass. Most of these have now joined the assembly above. Our sister was a woman of remarkable intelligence in the Scriptures. Mr. W. H. Hunter conducted the funeral services at the home of her sister in Westfield and brother J. Dalzell also spoke at the burial.



THE CURTAINS OF GOATS HAIR.

THE CURTAINS OF BLUE. PURPLE, ETC

THE COVERING OF RAM'S SKINS

THE COVERING OF BADGER'S SKINS.

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

THE TENT

Having entered the Court by the way of the gate,—having considered the Lesson of the Altar, with its acceptable sacrifice,—and the Laver, with its gracious provision for cleansing away the defilement of the Wilderness way, we are now brought face to face with the “Tent of Testimony,” the place where “Jehovah’s honor dwelleth,” Psa. 26:8,—the “place in His Sanctuary,” Isa. 60:13.

Here we have a small, but very costly structure,—thirty feet in length, fifteen feet in breadth, and fifteen feet in height. There are coverings and curtains thrown over it,—the outer one being of skin,—“Badgers’ skin,” our authorized version calls it,—the next being of “Ram’s skins dyed red,”—the third being made of eleven curtains of woven “goat’s hair,” fastened together at the edges by brasen clasps, and often called “The Tent,” and lastly, the inner curtains, ten in number, clasped together at the edges by golden fastenings. These were made of “fine twin-ed linen,” on which were embroidered Cherubim in blue, purple and scarlet colors. Without, the appearance would probably be rough, and uninviting, but within it was all-glorious, as we shall see. But only those called and fitted to enter that holy place could behold the glory.

The framework, which upheld these coverings and curtains was made of wood,—boards of equal dimensions as to breadth and length,—and standing securely in sockets of silver, each of which was at least one hundred pounds in weight. The desert would not provide a good foundation for God’s house, so He provided one which would be sure and steady, foreshadowing that other foundation which He would lay in Zion, and on which sinners, both Jew and Gentile, might build for Eternity.

These boards, forty-eight in number, were overlaid with gold within and without,—for no longer do we find “brass” the prominent metal, it is “gold,”—beautiful symbol of divine glory. In the fore-front of the building was the Door, or “Screen” (R.V.) hanging upon five pillars of Shittim wood, resting on five sockets of brass (Exo. 26:36-37). Entering here we discover another screen, called the Vail. It marked the division

between the holy and most holy places. The Vail was supported by four gold-covered pillars of Shittim wood, standing on four silver sockets of 100 pounds weight. (Exo. 20:31-33).

The furniture within the Sanctuary was either of gold, or overlaid with gold. Entering through the Door, we find there was a Golden table for the shew-bread,—A Golden Lampstand with its seven branches and its seven lamps,—and a Golden Altar on which sweet incense was offered continually. Within the Vail was the Ark of testimony, with its covering mercy-seat, from the ends of which were beaten two Cherubim with outstretched wings, as though to shelter all who sought protection there. Thus, overhead the priest in Israel saw the beautiful curtains on which Cherubim were embroidered. Around were the walls, overlaid with pure gold, and before him were the golden vessels of the Sanctuary. It was “All-glorious within.” Well might the Psalmist write, “How lovely are Thy Tabernacles, O Lord God of hosts!” (Psa. 84:1, R.V. Marg.)

But, with all this, the way into the holiest was “not yet made manifest.” Heb. 9:8, and only under certain conditons could certain persons of the priestly Family of Aaron, penetrate those sacred precincts. One great question had not been settled,—the sin question. “For it is not possible that the blood of bulls and goats should take away sin.” Heb. 10:4. Therefore, all these things, and all their accompanying services, were but “shadows of good things to come,” and could not bring any one nigh to God, as has now been done in Christ.

We hope, if the Lord will, in future papers, to look in detail at the coverings and curtains, boards and bars, etc., with their scriptural meaning, but now would merely draw the attention of our readers to the contrast between the shadow and the substance, as brought before us in the Epistle to the Hebrews. Alas, many who are real children of God, are but “court-worshippers,” standing at a distance, as though He were a God far off.

In Hebrews 9.1-12, we have the Tabernacle and its services described, but how clear does the Spirit of God make it, that these things were only a “shadow of good things to come” (Heb. 10:1), and were an evidence of the fact that “the way into the Holiest was not yet made manifest,” Heb. 9:8. God had brought Israel nigh unto Him (Exod. 19:3-6), but yet there was always the evidence of distance that remained to be bridged. There was in their palmiest days, a “Wall” and a “Screen” and a “Vail” that shut God in, and that shut them out. Even to Moses, Aaron, and the Elders of Israel (in Exod. 24:1), when

He gave command, that they should "come up unto the Lord," in the mount, He added, "and worship ye afar off."

What a blessed contrast to all this do we have in Heb. 10! Here, in opposition to the sacrifices under the Law which "could not bring the sinner nigh, or give him peace with God," we have an All-sufficient Sacrifice, for we are "sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:10. We have also a Complete Sacrifice, for, "This man (Christ) after He had offered one sacrifice for sins forever sat down on the right hand of God." Heb. 10:12. We have also a Perfecting Sacrifice, for, "by one offering He hath perfected for ever them that are sanctified." Heb. 10:14,—and as the result of the sin-question and every other question between the soul and God being settled, we find that we have here an Emboldening Sacrifice, for the vail which was a type of Jesus' flesh being rent (V. 22), we who have been through Him "brought to God," have now "boldness to enter into the Holiest, by the blood of Jesus," Heb. 10:19.

No wall, no screen, no vail to shut us out. No longer bidden to "worship afar off," but exhorted to "draw near with a true heart." Hence, as to our standing before God, we have been "made nigh by the blood of Christ," Eph. 2:13. Here, in Hebrews 10, we are told of the liberty, the boldness given us to "draw nigh" as worshippers, even into the Holiest of all,—the very presence of God. This is our privilege and responsibility. And not only does the blood give us boldness to enter in, but there on the Throne, is the One who, in dying for us, made it possible for us thus to worship God. He is there the "Great High Priest over the house of God." What a place we are brought into! What a privilege is ours! And what a Person there awaits us, to present our prayers and praises unto God, "acceptable to God by Jesus Christ." 1 Pet. 2:5. May we beloved fellow-saints, rise to, and live in the power of this great grace that has been manifested toward us, in this day of grace, and may we gratify the heart of our Father who is seeking worshippers, and "worship Him in Spirit and in Truth." John 4:23, 24.

God's mercy is not as a stream that comes and goes in volume, but as an ocean immeasurable, unfathomable. The joy and astonishment that fills us at every realization of His goodness must ever exceed that which accompanied our faith and expectation, because He always exceeds our asking or thinking. His love is ever richer than our knowledge. —F.S.Arnott.

David's Conduct in the Presence of the King of Gath;
 Real Exercise Beneath a Sham Exterior

W. J. McClure

Psa. 34:1-8.

"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my fears. They looked unto him and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him."

It is good that the Holy Spirit has given us at the beginning of this Psalm that which fixes the time to which it refers. Those words, "A Psalm of David, when he changed his behaviour before Abimelech (Achish), who drove him away, and he departed", are equally inspired with the rest of the Psalm.

We shall look at the account that is given us of that incident, as we have it in 1 Samuel 21:10-15. In verse 10 we read, "And David arose and fled that day for fear of Saul, and went to Achish the king of Gath." David's eye is now off God and so he does not appear to us in the favorable light that he did when going forth to meet the great kinsman of Achish, Goliath of Gath. We read nothing about "fear" then, it was confidence and faith. But it was an enemy he was going to meet at that time, now he is fleeing from one who should have been his friend, and from whom he had expected better.

You remember Samson; it did not trouble him very greatly whether he had to meet one or one thousand Philistines. But when it was his own people, he had to say to them, "Swear unto me that ye will not fall upon me yourselves" (Judges 15:12). Perhaps we know something of this feeling ourselves. We expect opposition from the world and brace ourselves to bear it. But we are not always prepared for it from our brethren. And alas some have been driven to the king of Gath by it. Those who do so, as well as David, only show that the eye of faith is off God, when such is the effect of opposition or unkindness. And to speak as we find David doing, "They have driven me out this day from abiding in the inheritance of the Lord," (1 Samuel 26:19) only reveals that they have

failed to judge the roots of departure in their own hearts. Still there was a measure of truth in what David said, even as there is in what some say at the present time.

“And the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his tens of thousands.” His past good record proves to be rather embarrassing to him now, as he seeks to cultivate Philistine fellowship. Had he been just like the rank and file in Israel he would have had little difficulty, but he had been too out-and-out in his opposition to them not to excite their suspicion. Many in Israel could have gone to Gath without causing a remark. And many of the Lord’s people now can go to the world and its religious systems and their action does not occasion any surprise, for they never took a stand against them. Not so with others who were like David.

When David heard the words of the servants of Achish, we read that he was “sore afraid.” He is on wrong ground and he has lost his confidence in God. We can imagine how all kinds of fears will fill his heart. Now that they have him in their power they may kill him, or at least make him a captive for the rest of his life, like Samson before him, thus making sure he would kill no more of them.

“And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.” Poor David, from being a more noble character than Samson, he has become a more pitiful object. Samson was compelled to make “sport” while David chooses to play the lunatic.

“Then said Achish unto his servants, Lo ye see the man is mad; wherefore then have ye brought him to me? Do I lack mad men that ye have brought this fellow to play the mad man in my presence? Shall this fellow come into my house?” And David is sent away. One would gather that Achish suspected that it was, as we say “put on” by David, and if so, it only shows how real was God’s care over his foolish servant.

What do you think are the feelings of David’s heart when he is well away from the presence of the king of Gath? Is it that he had fooled Achish? No. You will find in this Psalm how his heart welled up in praise to God. “O magnify the Lord with me; let us exalt his name together.” To the Lord alone he ascribes his deliverance.

Had we seen him acting before Achish, we would most likely have concluded that he knew nothing then of soul exercise before God. Yet those words, "I sought the Lord and He heard me." and, "This poor man cried and the Lord heard him," show that even then he had no confidence in his little scheme, and was turning his eyes Godward.

It is very unsafe to judge by appearance; the believer is a strange creature, full of contradictions, and God can see reality where we fail. Of the many examples which we find in the Word, of this thing, we would just refer to one, the case of Moses. If we had only the account as given in Heb. 11 we might think that Moses acted with a supreme indifference for Pharaoh, that God was so real to him that Pharaoh was of small account, hardly worth notice. And that he walked out of Egypt in a calm dignified manner.

But we learn from Exodus, that before he killed the Egyptian, who was smiting his brother Israelite, "*He looked this way and that way*". And then he "*hid him in the sand*". Again, when Pharaoh heard of it and sought to slay Moses, we read that "*he fled from the face of Pharaoh.*" Moses running from Egypt for his life does not make a very heroic picture.

Is there then any inaccuracy in either of these two portions of the Word? Not any; both are infallibly correct. Hebrews gives you what Moses really desired to do and to be. Exodus shows us the failure in the attempt.. But in Hebrews God records, not the failure, but what in heart he really desired to do. In other words, we get here a sample of that grace which could say to the disciples, "Ye are they which have continued with me in my temptation." Who but Himself would have given them credit for *continuing?*

May we learn by the grace of our blessed Lord and Master to look for reality, and not to be too ready to judge by appearance. And may we learn by the failure of David, so that no difficulty, which may be met in the place of separation to His blessed Name, shall ever drive us to seek fellowship with the systems of men, which the Philistine stands for.

How sincerely David prepared his heart always to wait the Lord's time! This was most honoring to God, most convincing to his friends of his divine appointment to the throne of Israel and most disastrous to his enemies. What a contrast to Saul, who "forced himself" to sacrifice at Gilgal, and who enquired of a familiar spirit, because Samuel and God seemed to him in those two cases to be behindhand!

—F. S. Arnot

The Feasts of Jehovah
William Ferguson

THE FEAST OF FIRSTFRUITS

The next "feast" in order for our consideration is the Feast of Firstfruits. This was to be observed by Israel according to Lev. 23:10, 11—"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it".

There are certain very obvious commands in regard to this feast.

It was to be observed when they reached the land.

They were to bring the sheaf when they reaped the harvest (this was the beginning of their harvest season).

The sheaf was to be waved on the morrow after the sabbath (i. e. the first day of the week).

All this points unmistakably to one great event—the Resurrection of our Lord Jesus Christ, and although the many in Israel did not apprehend the significance of the feast, God could see in it the great foundation of all blessing for Israel and the world.

Those who have been redeemed by power from the world and Satan's grasp and now would walk in holiness before God *must have power so to walk* and this power is found only in our risen Lord—Eph. 1:18-23—Col. 3:1-10 etc. There must be an appreciation and an apprehension of His risen Person before there can be any real progress in divine things.

We might consider Israel's position and our's today in relation to Egypt, the Wilderness and the Land. We can readily see that Israel could not be in all three places at the same time. The Red Sea rolled between them and Egypt in Ex. 14 and 40 years later the Jordan overflowed again its banks and found the redeemed people safe on the Canaan side in the land into which God promised to lead them.

But in our own case and all during this dispensation the christian can be in *all three places* at the same time. We are *in Egypt* though not of it—Jn. 17:16 *in regard to our persons*. We are *in the wilderness* of this world *in regard to our experience* and it will never be anything else to a true pilgrim but a wilderness and *BY FAITH* we enjoy that of which the land of Canaan definitely speaks to us—*OUR POR-*

TION IN A RISEN AND EXALTED CHRIST. There was everything in the land of Canaan that Israel required as in Deut. 8—(the reader might profitably compare the first 8 chapters of Deut. with the first 8 chapters of Romans)—and there is everything that a christian today requires to be found in our Lord Jesus Christ. Oh for faith to lay hold on Himself more and enjoy the rich treasures that are ours in Him. How impoverished we are at times, not for any scarcity in our rich portion, but because of our lack of laying hold on Himself *by faith*.

This energy of faith was so manifested in the early days of the movement back to the Word of God with which we are identified that it caused many to utterly count as worthless the things of the world, its riches, friendships, ambitions etc., and throw in their lot with many of humble origin and ways and to find, in obedience to the Scriptures, the path of blessing and rest. The whole evangelical world today is enriched by the lives and writings of these devoted brethren and sisters. Sad to say, one can see a very definite decline in the enjoyment of Christ today and to satisfy the heart, for the heart must have a large portion to fill it, many are turning to the trifling vanities of the world and are found running after *men* and not after Christ.

When the late Dr. Carey was dying and was cheered to see the tall young Scotchman—Duff—come out to India full of zeal and energy to carry on the Lord's work, the following incident is characteristic of that godly man. Young Duff, in the presence of the venerable saint, could only speak of him and what inspiration it gave him to see Dr. Carey and be identified with him in his work and one day, in bidding him goodbye, which proved to be the last, with his dying breath Dr. Carey called the young Scotchman to his bedside and said earnestly to him—*"It's Dr. Carey, Dr. Carey, Dr. Carey. ...When I am gone say nothing of Dr. Carey but speak well of Dr. Carey's Saviour"*. These were the last words Duff heard from the dying saint who had enjoyed in life his rich portion in Christ. It is not too much to say that they influenced Dr. Duff's life in India.

We are indeed reaping the harvest of the land, that for which we did not labour, which has been all brought to us and given to us by the Lord Jesus Himself in resurrection.

The "first day of the week" is plainly seen in the waving of the sheaf on the morrow after the sabbath. It would occupy too much space to go into the question of the contrast between the Sabbath and the Lord's day—enough to say the latter is

plainly marked out under the New Covenant as identified with that which is the basis of all blessing under the New Covenant, the resurrection of Christ. Anything that draws one back to Sabbath observance today is Judaizing legalism and not Christianity. It is generally only found amongst false doctrines and teachers.

There is another thought in connection with bringing first of all the "firstfruits" for the Lord. It would convey the truth to them that the land was God's gift to them, to be held for Him, and that they themselves were His possession—hence all that came into their hands of the good land was the Lord's. He had a *prior claim on their lives and on their substance*. Their bringing of the firstfruits was an acknowledgment of this claim which was a RIGHTEOUS, SELF-EVIDENT and a REASONABLE one. Note in Rom. 12:1 how the apostle presses home upon the saints this same truth and calls upon them to present their bodies a living sacrifice, *which is your reasonable service*. When Israel was right with God they gave the firstfruits of all to God and so today when His own are right with God, there is no withholding of His portion which should be given *first of all* to Him—Prov. 3:9-10.

As Christ is the firstfruits of resurrection, so shall the harvest be and we commend to the reader the prayerful study again of I Cor. 15, the grand resurrection chapter. How comforting and uplifting as one looks on the faces of his loved ones for the last time on earth, to know, without a shade of doubt, that we shall meet together in the resurrection morning when earthly shadows have gone forever. As we know, not *all* the dead will be raised when Christ comes. Only the righteous dead will rise then—the rest of the dead to be raised years later, not in changed or glorious bodies, but to shame and everlasting contempt.

The resurrection of Christ and the righteous dead is then a resurrection "out from amongst the dead" (eknekron). The Greek preposition "ek" means "out of" and is so used of the resurrection of Christ and of His own at the first resurrection. You will note in this connection the place resurrection had in the life of the apostle Paul. It governed his life, caused him to labor incessantly with a view to it, i.e. "the out resurrection" (ek nekron)—see Phil. 3:8-14. There was not the slightest doubt in his mind as to his being raised at the first resurrection, but he wanted so to live and act that he might have the attain-

ment or the reward that might be his when that great event should take place. That there will be different degrees of glory in the resurrection seems to be the thought in I Cor. 15:41-42.

The offerings for the day of firstfruits found in Lev. 23:12-13, plainly portray Christ. There is no mention of any sacrifice for sin. The acceptance is all too plainly seen in the Resurrection itself..

“The Wind blows where it wills”

Edwin Adams, London, England.

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

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

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

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

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

The Spirit’s work in the regeneration of the soul is mysterious. In all revivals there is the unknown factor. Why some countries have much more Gospel light than others; why some ministries

seem far more blessed than others equally faithful—these and similar questions can perhaps be answered up to a point, but a full explanation is not possible. There must of necessity be the mysterious and unknowable element when the Eternal Spirit acts upon finite and sinful human beings restricted by the limitations of this world.

A storm at sea or on land is always awe-inspiring. The wind which, at times, is hardly strong enough to rustle the leaves of the aspen, at other times raises mountainous waves, uproots the stalwart oak, and even overthrows human habitations.

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

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

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

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

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

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

As the gale bears along among the branches and leaves of the pine, the beech, the willow, each tree contributes its own

quality of sound. The same air moves in the flute, the cornet and the horn, but different music is produced. And the operations of the Divine Breath are as varied as the voices of the wind. The wonderful variety in the contents and styles of the Scriptures was the result of the same Spirit using men of different temperaments, training and positions, and for different purposes.

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

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

Opportunity

A. J. McKellar, Berry Creek, Alberta.

There is not a field of human endeavor, but is subjected to the most careful scrutiny by our fellow-men. This exceeding care is exercised in order to discover if possible, some golden opportunity that others have never seen, or have over-looked.

Success, in a worldly way, may thus be wrested from a world reluctant to yield its bounties to every passer-by. In this respect, are not the children of this world, wiser in their generation than the children of light? The wasteful steward of Luke 16, can intelligently turn all, to good account for himself: that same old master—self—which we all serve with such canny intelligence.

But, dear believer in Christ, we have a new Master; not the old tyrant, self, but the Royal Son of God—and what a Master! No second rate Sovereign but Lord of earth and heaven. And no service can compare with His, nor can any opportunity exceed in value, the opportunity that is ours, even simply to please Him. In the light of eternity, His will alone as understood and accomplished, will be the only success ever recorded.

Today the world still offers the usual opportunities to those who seek and in the spiritual realm it is also true that there are fresh occasions for encouragement for those who seek to do His will. Unbelief says "The day is done," Faith sees fields "White to Harvest," and will acknowledge nothing later than the eleventh hour.

One opportunity stands beckoning God's servant today—beckoning, pleading, calling. It is the call of an oft-neglected people—The Jewish Race. Probably in civilized lands, there is no people as ignorant of the Gospel and of true Christianity, as they. Their knowledge of the Old Testament instead of leading them to a half-way point in knowledge of the Lord, seems rather to have left them shut up, as within prison walls. Their knowledge of Christianity as displayed in its professors, has left them sadly antagonistic to everything to which that name is applied. And coupled with that, they are faced in our day, with a swelling tide of Anti-Semitism which leaves or finds them bewildered and with no one to turn to, in their distress. "There is none to plead thy cause, that thou mayest be bound up, thou hast no healing medicines." (Jer. 30:13).

What then is the opportunity that invites every Christian today? First of all, the opportunity to please their Master and seek the welfare of His own. (see John 1:11). Is there any left of the house of Israel, to whom we can show the kindness of God, for Jesus' sake? might well be our paraphrase of David's memorable words. Would it be possible to find a better opportunity to show that kindness than just now, when the world generally is being aroused in opposition to them? We think not. The time is surely favorable and the Master's commission to "all the World" certainly includes Israel.

We venture to suggest that whatever of guilt may be truly chargeable to Jewish people in these days, it is not more than the guilt chargeable to those who so bitterly oppose them. Hatred of the Jewish race, has always been followed by disaster, as history clearly proves and will continue to prove. It was not in vain that the Lord said "I will curse him that curseth thee." (Gen. 11:3).

As nations and individuals ripened for judgment in by-gone days, they were often found by a strange coincidence, plotting the destruction of the descendants of Jacob. Is it not possible for us to estimate the condition of nations today, using the Jew as an index in determining their proximity to judgment?

It is the reverse of this however, which we are considering, for in Genesis 12 there is not only a threat, but a promise. "I will bless them that bless thee."

Linked up with service to our Master, will always be found the richest blessings of life for the servant. If we would be useful and joyful: if we would know the blessing of the Lord in our own souls, let us plan some way of presenting Christ

as Lord, to the Jewish race. God will command the blessing which is sure to follow and which is sure to satisfy the humble servant.

Briefly summing up the opportunity of the present, it is of a three-fold character. First, we would please the Master. O! the tragedy of our failure here. Who care to please Him? The few, but would it not be well to join those rare spirits and belong to that happy minority? His bounty, lavished on us as His creatures: His love lavished on us as His redeemed, is all received *so* thoughtlessly. We need today men of Enoch's stamp, with this testimony that they please Him.

Second: We have an opportunity to bless a race, which is fast being forced along the prophetic paths of the last days. Today they are better able to discern the reality of the various "rocks" which offer them security. What a pleasure to join with Moses in the melody of his last song and sing of "*the Rock, Whose work is perfect.*"

And lastly, we would find in this day of disappointment, and manifold temptation, a God-designed blessing, which can be described as the "Light of His Countenance", or "The sunshine of His Face". Thus while around there is thick darkness we shall have light in our dwellings.

"One look at that Face of Beauty,
One word of those Lips to me;
And my soul all a-tremble with music,
Will sing for eternity."

The Last Beatitude of the Ascended Christ

Dr. Alexander Maclaren

(Concluded from July number)

"Blessed are they that *wash their robes*, that they may have right to the Tree of Life" (Rev. 22:14, R. V.).

Guilt can be pardoned, character can be sanctified. Guilt can be pardoned! Men say: "No! We live in a universe of inexorable laws: 'What a man soweth that he must also reap.' If he has done wrong he must inherit the consequences."

But the question whether guilt can be pardoned or not has only to do very remotely with consequences. The question is not whether we live in a universe of inexorable laws, but whether there is anything in the universe but the laws; for forgiveness is a personal act and has only to do secondarily and remotely with the consequences of a man's doings. So that, if we believe in a personal God, and believe that He has got any kind of living

relation to men at all, we can believe—blessed be His name!—in the doctrine of forgiveness; and leave the inexorable laws full scope to work, according as His wisdom and His mercy may provide. For the heart of the Christian doctrine of pardon does not touch those laws, but the heart of it is this. “O Lord! Thou wast angry with me, but Thine anger is turned away, Thou hast comforted me!” So guilt may be pardoned.

Character may be sanctified and elevated. Why not, if you can bring a sufficiently strong new force, in the blessed thought of Christ’s death for me, and in the gift of His love. There is such a force in the thought that He has given Himself for our sin. There is such a force in the Spirit of Christ given to us through His death to cleanse us by His presence in our hearts. And so I say, the blood of Jesus Christ, the power of His sacrifice and Cross, cleanses from all sin, both in the sense of taking away all my guilt, and in the sense of changing my character into something loftier and nobler and purer.

Men and women! Do you believe that? If you do not, why do you not? If you do, are you trusting to what you believe, and living the life that befits the confidence?

One word more. The washing of your robes has to be done by you. “Blessed are they that wash their robes.” On one hand is all the fulness of cleansing, on the other is the heap of dirty rags that will not be cleansed by you sitting there and looking at them. You must bring the two into contact. How? By the magic band that unites strength and weakness, purity and foulness, the Saviour and the penitent; the magic band of simple affiance, and trust and submission of myself to the cleansing power of His death and of His life.

Only remember, “Blessed are they that *are washing*,” as the Greek might read. Not once and for all, but a continuous process, a blessed process running on, all through a man’s life.

These are the conditions as they come from Christ’s own lips, in almost the last words that human ears, either in fact or in vision, heard Him utter. These are the conditions under which noble life, and at last Heaven are possible for men, namely, that their foul characters shall be cleansed, and that continuously, by daily recurrence and recourse to the Fountain opened in His sacrifice and death.

Friends, you may know much of the beauty and nobleness of Christianity, you may know much of the tenderness and purity of Christ, but if you have not apprehended Him in this character, there is an inner sanctuary yet to be trod, of which your feet

know nothing, and the sweetest sweetness of all you have not yet tasted, for it is His forgiving love and cleansing power that most deeply manifest His Divine affection and bind us to Himself.

The second thought that I would suggest is that these cleansed ones, and by implication these only, have unrestrained access to the source of life: "Blessed are they that wash their robes, that they may have right 'to the Tree of Life.'" That, of course, carries us back to the old mysterious narrative at the beginning of the Book of Genesis.

Although it does not bear very closely upon my present subject, I cannot help pausing to point out one thing, how remarkable and how beautiful it is that the last page of the Revelation should come bending round to touch the first page of Genesis. The history of man began with angels with frowning faces and flaming swords barring the way to the Tree of Life. It ends here with the guard of Cherubim withdrawn; or rather, perhaps, sheathing their swords and becoming guides to the no longer forbidden fruit of the Tree of Life, instead of being its guards. That is the Bible's grand symbolical way of saying that all between—the sin, the misery, the death, is a parenthesis. God's purpose is not going to be thwarted, and the end of His majestic march through human history is to be men's access to the Tree of Life from which, for the dreary ages,—that are but as a moment in the great eternities—they were barred out by their sin.

However that is not the point that I meant to say a word about. The Tree of Life stands as the symbol here of an external source of life. I take "life" to be used here in what I believe to be its predominant New Testament meaning, not bare continuance in existence, but a full blessed perfection and activity of all the faculties and possibilities of the man, which this very Apostle himself identifies with the knowledge of God and of Jesus Christ. And that life, says John, has an external source in Heaven as on earth.

There is an old Christian legend, absurd as a legend, beautiful as a parable, that the cross on which Christ was crucified was made out of the wood of the Tree of Life. It is true in idea, for He and His work will be the source of all life, for earth and for Heaven, whether of body, soul, or spirit. They that wash their robes have the right of unrestrained access to Him in Whose presence, in that loftier state, no impurity can live.

I need not dwell upon the thought that is involved here, of how, whilst on earth and in the beginnings of the Christian ca-

reer, life is the basis of righteousness; in that higher world, in a very profound sense, righteousness is the condition of fuller life.

The Tree of Life, according to some of the old Rabbinical legends, lifted its branches, by an indwelling motion, high above impure hands that were stretched to touch them, and until our hands are cleansed through faith in Jesus Christ, its richest fruit hangs unreachable, golden, above our heads. Yes, the fulness of the life of Heaven is only granted to them who, drawing near Jesus Christ by faith on earth, have thereby cleansed themselves from all filthiness of the flesh and spirit.

Finally, those who are cleansed, and they only, have entrance into the society of the city.

There again we have a whole series of Old and New Testament metaphors gathered together. In the old world the whole power and splendour of great kingdoms was gathered in their capitals, Babylon and Ninevah in the past, Rome in the present. To John the forces of evil were all concentrated in that city on the Seven Hills. To him the antagonistic forces which were the hope of the world, were all concentrated in the real ideal city which he expected to come down from Heaven—the New Jerusalem. And he and his brother Apostle who wrote the Epistle to the Hebrews, trained substantially in the same school; have taught us the same lesson that our picture of the future is not to be of a solitary or self-regarding Heaven, but of “a city which hath foundations.”

Genesis began with a garden, man's sin sent him out of the garden. God, out of evil, evolves good, and for the lost garden comes the better thing, the found city. “Then comes the state-lie Eden back to men.” For surely it is better that men should live in the activities of the city than in the sweetness and indolence of the garden; and manifold and miserable as are the sins and the sorrows of great cities, the opprobria of our modern so-called civilization, yet still the aggregation of great masses of men for worthy objects generates a form of character, and sets loose energies and activities which no other kind of life could have produced.

And so I believe a great step in progress is set forth when we read of the final condition of the saints as being their assembling in the city of God. And surely there, amidst the solemn troops and sweet societies, the long-loved, long-lost, will be found again. I cannot believe that like the Virgin and Joseph, we shall have to go wandering up and down the streets of Jeru-

saalem when we get there, looking for our dear ones. "Wist ye not that I should be in the Father's house?" We shall know where to find them, and we shall clasp them again.

The city is the emblem of security and of permanence. No more shall life be as a desert march, with changes which only bring sorrow, and yet a dreary monotony amidst them all. We shall dwell amid abiding realities, ourselves fixed in unchanging, but ever growing completeness and peace. The tents shall be done with, we shall inhabit the solid mansions of the city which hath foundations, and shall wonderingly exclaim, as our unaccustomed eyes gaze on their indestructible strength, "What manner of stones, and what buildings are here!"—and not one stone of these shall ever be thrown down.

Dear friends! the sum of all my poor words now is the earnest beseeching of every one of you to bring all your foulness to Christ, Who alone can make you clean. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord", but "The blood of Jesus Christ cleanseth from all sin." Submit yourselves, I pray you, to its purifying power, by humble faith. Then you will have the true possession of the true life today, and will be citizens of the city of God, even while in this far-off dependency of that great metropolis. And when the moment comes for you to leave this prison-house, an angel "mighty and beauteous, though his face be hid," shall come to you, as once of old to the sleeping Apostle Peter. His touch shall wake you, and lead you, scarce knowing where you are or what is happening, from the sleep of life, past the first and second ward, and through the iron gate that leadeth unto the city. Smoothly it will turn on its hinges, opening to you of its own accord, and then you will come to yourself and know of a surety that the Lord hath sent His angel, and that he has led you into the home of your heart, the city of God, which they enter as its fitting inhabitants who wash their robes in the blood of the Lamb.

The Person and Work of the Substitute

(Continued from July number)

Let us gather together some of the "true sayings of God" concerning Christ and His work. In these we shall find the divine interpretation of the facts above referred to. We shall see the meaning which the Holy Spirit attaches to these, and so our faith shall not "stand in the wisdom of men, but in the power of God," (1 Cor. 2:5). It was in this way that

the Lord Himself, ere He left the earth, removed the unbelief of the doubters around Him. He reminded them of the written word, "Thus it is written, and thus it behoved (the) Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem," (Luke 24:46).

Hear ye the word of the Lord; For heaven and earth shall pass away but these words shall not pass away. "Who was delivered for our offences, and raised again for our justification," (Rom. 4:25). "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him," (1 Thess. 5:9,10). "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all," (Heb. 10:10). "In due time Christ died for the ungodly," (Rom. 5:6). "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us," (Rom. 8:34). "Who gave himself for our sins," (Gal. 1:4). "Christ hath redeemed us from the curse of the law, being made a curse for us," (Gal. 3:13). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7). "He humbled himself and became obedient unto death, even the death of the cross," (Phil. 2:8). "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel," (2 Tim. 2:8). "Who gave himself for us," (Titus 2:14). "Christ was once offered to bear the sins of many," (Heb. 9:28). "Jesus also, that he might sanctify the people with his own blood, suffered without the gate," (Heb. 13:12). "Christ also suffered for us," (1 Pet. 2:21). "Who his own self bare our sins in his own body on the tree," (1 Pet. 2:24). "Christ also hath once suffered for sins, the just for the unjust," (1 Pet 3:18). "Christ hath suffered for us in the flesh," (1 Pet. 4:1). "He is the propitiation for our sins," (1 John 2:2). "Unto him that loved us, and washed us from our sins in his own blood," (Rev. 1:5). "I am He that liveth and was dead, and behold I am alive for evermore," (Rev. 1:18). "Thou wast slain, and hast redeemed us to God by thy blood," (Rev. 5:9).

These are all divine truths written in divine words. These sayings are faithful and true; they come from Him that cannot lie; and they are as true, in these last days, as they were eighteen hundred years ago; for "the word of our God shall stand for ever," (Isa. 40:8; 1 Peter 1:25).

In them we find the authentic exposition of the facts which the apostles preached; and in that we learn the glad tidings concerning the way in which salvation from a righteous God has come to unrighteous man. **JESUS DIED!** That is the paying of the debt, the endurance of the penalty; the death for death! **HE WAS BURIED.** This is the proof that His death was a true death, needing a tomb as we do. **HE ROSE AGAIN.** This is God's declaration that He, the righteous Judge, is satisfied with the payment, no less than with Him who made it.

Could there be better, gladder news to the sinner than these? What more can he ask to satisfy him, than that which has so fully satisfied the holy Lord God of earth and heaven? If this will not avail, then he can expect no more. If this is not enough, then Christ has died in vain.

God has thus "brought near his righteousness," (Isa. 46:13). We do not need to go up to heaven for it; that would imply that Christ had never come down. Nor do we need to go down to the depths of the earth for it; that would say that Christ had never been buried and never risen. It is near. It is as near as is the word concerning it, which enters into our ears (Rom. 10:10). We do not need to exert ourselves to bring it near; nor to do anything to attract it towards us. It is already so near, so very near, that we cannot bring it closer. If we try to get up warm feelings and good dispositions in order to remove some fancied remainder of distance, we shall fail, not simply because these actings of ours cannot do what we are trying to do, but because there is no need of any such effort. The thing is done already. God has brought his righteousness nigh to the sinner. The office of faith is not to work, but to cease working; not to do anything, but to own that all is done; not to bring near the righteousness, but to rejoice in it as already near. This is "the word of the truth of the gospel," (Col. 1:5). H. B.

"What Think Ye of Christ?"

Professor Bettex

Translated from the German by Mr. Camille Domeck

How did Christ look while he lived upon the earth? This is a question that has passed through the mind of many a godly soul. Some have pointed to the words of the prophet: "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him." (Isa. 53:2). Others have pointed to the words of David: "Thou art fairer than the children of men" (Psa. 45:2). No one knows how He looked:

neither do we believe that any artist has succeeded in depicting Him. He did not desire any portrait, or medallion, or bust, or other figure to be made of Him. But what He looks like now in reality, and His appearance as you and I shall some day see Him, is truly accurately portrayed by one who saw Him: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold I am live for evermore, Amen; and have the keys of hell and of death." (Rev. 1:12-18). This is, so to speak, the title-picture or frontispiece to the Revelation of John, the beloved disciple. And in this book we have the epilogue and crowning events which unfold the glories of Christ and which illumine the last scenes of the world's history.

First of all there are seven words to the seven churches, words of power, of judgment, and of promise, a picture of conditions then and of the periods following one after the other, affecting the Church, the Bride of Christ. We can feel that these words are spoken by the One Who has power in heaven and on earth. "Follow Me!" Thus calls the King and Conqueror, Who has victoriously passed through the conflict, to His companions-in-arms who are still waging the terrible fight, almost beyond their strength.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. (Rev. 2:7).

He that overcometh shall not be hurt of the second death. (Rev. 2:11).

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. (Rev. 2:17).

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. (Rev. 2:26).

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Rev. 3:5).

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Rev. 3:12).

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev. 3:21).

He then commands His friend and disciple, with the Voice as it were of the rushing of great waters, "Come up hither and I will shew thee heavenly things, and things that must shortly come to pass." And immediately the beloved John was up yonder, and was allowed to view this puny world through God's telescope.

And now a heavenly world appears before our wondering eyes—a world in which there are no more anxious cares about today and tomorrow, no troublesome questions about what we shall eat and drink or wherewithal we shall be clothed, no problems about industry, art or science. Thank God, it is all over with the trifles of earth. Here we are no longer concerned with the finite, and therefore the eternal spirit cannot be drawn into the dust and tormented with the things of time. But now we are occupied with eternal and divine principles of power, of the creation of life and its preservation, of guilt and judgment, a final great and eternal retribution. Here the spirit rises with freedom into the mysteries and wonders which seemed to us when children as only tales. In this world of freedom, all things are possible, and yet everything is lovely and orderly arranged according to eternal laws.

Here the spirit breathes the heavenly atmosphere, and if a man is of the truth he will feel that the truth is here. First there is the worship by all things unto Him Who created all things. Otherwise there could not be the law of existence.

Then comes the great question: who can open and read the book of the universe that was sealed through Satan's guilt? Once Satan allured man through the promise that he would be as God, knowing everything, tempting him by the thirst of his soul for knowledge, but since the fall of man the entire creation has wept that this book containing everything should remain sealed. Not in heaven nor on earth, no cherub in

heaven or devil in the deepest hell could open this book. Shall creation forever remain a sealed book?

But now arises "The Carpenter's Son" Whose humiliation in time could only be fully understood by God's all-transcending power and glory,—the Lamb of God Who bore away the sin of the world steps forward, and with amazement and wonder the elders before the throne exclaim: "Behold, the Lion of the tribe of Judah, hath prevailed."

And forthwith there burst forth as thunder the voices of ten thousands of thousands saying: "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, say "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." And the four Living Creatures say "Amen"; and the four and twenty elders fall down and worship Him that liveth for ever and ever.

And as the Lamb opens the seals, the terrible judgments break forth in ever-increasing fearfulness upon a sin-stained world, dishonored and profaned by man. Like a thunder storm the divine judgments descend as the Angels pour out their vials of wrath. And just as at the end of a storm, the thunders die away and the blue sky appears again, so here also at the end of the plagues the heavens open, and He Who is called the Word of God, Lord of lords, and King of kings, appears riding upon a white horse. And those who had loved Him and had laid down their lives for Him, are raised to reign with Him a thousand years.—a glorious and divine reward for a brief earthly life full of persecutions and humiliations for their Messiah, a divine remuneration, even before the eternal state, and yet at the same time a vindication of God's ways toward men.

And yet in spite of all this, the incurably wicked heart of man, is not changed. For "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle," against God and His Anointed. (Compare Psalm 2). But now the patience of God is at an end. His judgments are no more executed upon special groups, nor does He punish by means of the unfettered powers in the hands of angels. But from the Holy One Himself fire proceeds and devours the rebellious nations. And the earth and all that is therein is consumed by fire and flees away together

with the heavens from the face of Him Who sitteth on the Great White Throne. The dead, small and great, stand before God, and this God is Christ: for it is written: "The Father judgeth no man, but hath committed all judgment unto the Son," (John 5:22). The books are opened, and Whosoever is not found written in the book of life is cast into the lake of fire, which is the second death.

Now sin and guilt have been put away, and in the last two and most beautiful chapters of the Bible we see the creation, eternally reconciled by the death of Christ, resplendent in glory, and, like a balm spread over the wounds of six thousand years, we read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21:4, 5.

Let us therefore look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," (Titus 2:13).

Lessons from Ezekiel's Temple

The House needed to be cleansed with blood before it could be fit for the worship and service of the Lord. So do we read that Christ loved the Church and gave Himself for it. And after this cleansing by the blood, once and for ever, does He continually sanctify and cleanse it with the washing of water by the Word.

In the case of the Temple shown to Ezekiel the preliminary cleansing is twice commanded—Chap. xliii. 18-27, the cleansing of the altar; Chap. xlv. 18-20, the cleansing of the House—each to be continued for seven days, including a special offering on the seventh day "for everyone that erreth, and for him that is simple."

And the blood having thus told of the reconciliation by the blood of the true sacrifice, the feasts of the Lord might be kept. The Passover, *no Pentecost*, the Feast of Tabernacles, and the Sabbaths and new moons. Why should Pentecost be omitted?

Is it not because that new meat-offering of the first-fruits of Lev. xxiii. 16 pointed not to the restored nation of Israel, but to an earlier offering, the two wave loaves of fine flour baked with leaven, two loaves, but called, taken together, a new meat-offering unto the Lord? An offering presented to the Lord on

that day when God, having reconciled both Jew and Gentile unto Himself in one body by the cross sent down His Spirit to baptize both into that one Body of Christ. "For his own peace who hath made both one, and hath broken down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace," 'Christ the first-fruits, and the Church in Him the first-fruits also.

And this Body, called out from the Day of Pentecost to the day when He shall come again and receive to Himself His members, raised and changed, to present them to Himself a glorious Church—this Body will be completed and glorified before the earthly people are again brought upon the earthly scene, still to remember their redemption from Egypt, and now at last to celebrate the dwelling of God with men. "They shall keep the feasts of tabernacles" (Zec. xiv. 16-19).

It should be remarked that the proportions of meat-offering and oil to the burnt-offering are altered. In the law the tenth part of an ephah of flour accompanied a lamb. In Ezekiel the sixth part of an ephah. In the law the fourth part of a hin of oil; in Ezekiel the third part. In the case of the prince, as much flour as he can give, and a hin of oil to each ephah. For a ram the law ordained two tenths of flour; the prince in Ezekiel must bring a whole ephah. Of oil, in the law, the third of a hin; the prince in Ezekiel must bring a hin for each ephah. For a bullock, three-tenths of flour are ordered in the law, and half a hin of oil; the prince must bring an ephah of flour, and a hin of oil.

A fuller and deeper knowledge of the divine manhood of Christ, a fuller outpour of the Spirit of God upon the restored Israel, have thus a mark of indication in the restored offerings, which are the expression of the condition of the soul before God.

But as compared with the Christian state and standing, the contrast is marked no less evidently. Whilst the believer who is now united by the baptism of the Spirit to Christ has his place in the Holiest of all, not only is the Israelite of the future outside, but with the exception of the priests he is allowed no nearer approach than the outer court.

And except on the Feasts of the Sabbath and New Moon, even the sight of the inner sanctuary through the eastern inner gate is not allowed him. As far as the outer porch of that gate he may enter on those festival days, the prince first worshipping at the threshold of the gate, whilst the priests prepared his offer-

ings; and around him the people till the evening, when the gate is closed.

The prince having entered by the outer eastern gate goes out by the same. The people enter only by the northern and southern gates by the outer court; those entering by the south go forth by the north.

They could not therefore remain except for worship—they might not leave in the gate by which they entered anything belonging to them; nor, as we find from the Lord's action in Mark xi. 16, might any vessel be carried through the Temple. That which they brought must be wholly an offering to the Lord left for the purpose in the hands of the priests. The tables of the money-changers and the oxen and sheep and doves should no longer be found in the courts of the Lord. Worship only should be known there.

The exception to the closing of the eastern inner gate on working days is the occasion of the voluntary offering of the prince. The gate might then be opened, that he might worship at the threshold in face of the altar and the House, and it must be closed again. And within the gate, closed except on the occasions mentioned, was the daily lamb to be offered as a burnt-offering every morning on the altar. No evening sacrifice as of old, for at evening time it should be light. Time no more measured by darkness with the walls of Salvation and the Gates of Praise. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Therefore amongst the restored solemnities we find no mention of the day of atonement, the holy convocation when the law required that "ye shall afflict your souls . . . Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Now the Lord has turned the mourning into dancing. He has put off the sackcloth of His people, and girded them with gladness, to the end that glory may sing praise to Him and not be silent; that thanks may be given unto Him forever.

All the omissions in this marvelous picture tell the same tale of settled joy and peace; no Pentecost, for the first-fruits are housed in the house in Heaven; no evening sacrifice, for the darkness is past; no blowing of trumpets which was to summon the

nation to the great day of mourning which followed; no day of afflicting the soul, for He has given them the oil of joy for mourning, the garment of praise for the spirit of heaviness; no veil, for it has been rent for ever; no laver—the following chapter will explain this; no shew-bread to represent the twelve tribes before the Lord, for all are gathered and owned, and are for ever before His face; no candlestick, for the glory of the Lord has filled the House. F. B.

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

Observe, also, that not to dare to come to Christ, and not to believe because of unworthiness, such as is in dogs that are without the new city, (Rev. 22:15,) is but a temptation. And Christ offereth that trial to the woman, that she was too daring and bold, being a dog, to presume to ask for the children's bread. Thus have we to consider how far the consciousness of sin ought to stand in our way toward Christ. Hence these considerations; (1) Consciousness of sin should humble any man's conscience. "Saul, Saul, why persecutest thou Me?" spoken by Christ brought Saul down off his high horse, and laid his soul in the dust. "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19.) Speech is taken from an arraigned malefactor. When the judge asketh, "What say you? This and this treason is witnessed against you," Alas! the poor man standeth speechless and dumb; his mouth is stopped, "That thou mayest remember thy old shame, and be confounded, and never open thy mouth any more, because of thy shame." (Ezek. 16:63.) Christ, then, hath the sinner's neck under His axe. What justice and law may do, that Christ may do. The captive taken in war, may be killed by the laws of the war, if he refuse to submit. (2) No sin is unpardonable treason. ^{but} the sin against the Holy Ghost, and final impenitence. The gospel is a treaty of peace between parties in war; none are excepted but these two. (3) But what then, if a soul says, I have either sinned against the Holy Ghost, or certainly am on the borders of it, because Christ knocked long; a year ago, or a long time since, I remember His farewell rap, when Christ knocking, took His last good night, with this word, 'He that is filthy, let him be filthy still,' and said, He would never

come again." I grant that an ill conscience can speak prophecy; (Exod., 10:28, 29). So Pharaoh did prophesy, and Cain also, (Gen., 4:13, 14). And there be some farewell knockings of Christ, after which, Christ is never seen or heard at the door of some men's hearts. Paul speaketh so to the Jews, "But seeing you put the gospel from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts, 13:46.) And the like is Christ's language to them: "Then said Jesus to them, I go my way, and ye shall seek Me, and shall die in your sins; whither I go, ye cannot come." (John 8:21.) I doubt if any can sin the sin against the Holy Ghost, and that sinner only, and no others complain of it; for that sin breaketh out in prodigious acts of wickedness, as blood and persecution. Though it were true, that you were upon the borders of hell, yet the gospel excuses you not from the duty of believing and coming to Christ; and though such think and say that they believe Christ is *able* to save and redeem them, only they doubt of His willingness yet the truth is, the doubt of unbelief is more of the power of mercy and infinite grace in Christ than of His will; and my reason is, that "whosoever believeth, hath set to his seal that God is true;" (John 3:33;) and "He that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son." (1 John, 5:10.) These that sin against the Holy Ghost are condemned for unbelief, as all other unbelievers are. (John 3:18, 36.) Such as fall into this sin, though they say infinite mercy can pardon them, should not belie God, by disbelieving these truths, for they are gospel truths. If he that sinneth against the Holy Ghost, could believe the *power* of infinite mercy, he should also believe the *will* and inclination of infinite mercy, for the power of mercy is the very power of a merciful will. I shall not then be afraid that that soul is lost, which hath high and capacious apprehensions of the worth, value, dignity, and power of that dear ransom, and of infinite mercy. It is faith to believe this gospel truth, which is, "That Christ is able to save to the utmost all that come to him." (Heb., 7:25.) If I believe soundly what free grace *can* do, I believe soundly what free grace *will* do. Not to dare to come to Christ, because I am a dog, and unworthy, is proof that the temptation has prevailed. (1) Because sin is no porter put to watch the door of Christ's house of free grace: mercy keepeth the keys. Sin may object to my evil deserving, but it cannot object to Christ's rich deserving. 2. That which maketh me unworthy, and graceless, and unfit to be saved, makes Christ worthy, and gracious to save; my sin suits Christ's

rich grace. Though sin maketh me unworthy of Christ, yet it maketh me a fit object for the physician Christ to work on, and maketh Christ worthy to save. If I feel my sin then grace saith, Thou art the very person by name that Christ seeketh. Therefore is the sense of sin required as a condition in all that come to Christ, whether it be before conversion, or after conversion, when acts of faith are renewed.

A felt and apprehended wretchedness in the sinner, accords well with a sight of Christ's riches of grace, just as the felt pain of the sting of the fiery serpent accords well with looking up to the brasen serpent, and being saved. When the poor man said, "Lord, I believe, help my unbelief," (Mark 9:24) he was sensible both of faith and unbelief.

The Young Doctor

Some years ago, a young man, the son of godly parents, was a medical student at a certain college. He had a remarkable ability as well as untiring application, so that he soon became a favorite with the professors who were astonished at his rapid progress. He avoided taking part in the amusements of his fellow-students as he found no pleasure therein. But on one point, the most important of all, he was in the same position as they were, his heart like theirs was estranged from God. Many a prayer had ascended from his parents to the Lord for him, and many a time had they exhorted him to turn to God, but so far, their prayers and exhortations had been without result. He had neither the time nor inclination to read the Word of God. All his efforts were directed to one end, and had the world for their object, although truth to say, he wished to attain his purposes in a way that would be more noble than others. His object was an exalted one and he pursued it with zeal and engery. Nothing turned him aside from that; neither fatigues nor vigils. He wished to become a wise and skilful doctor; to be of use to humanity; hoping thereby to merit the affection and gratitude of those whose sickness and suffering would be alleviated by his skill. He passed his examinations brilliantly and was appointed assistant to one of the professors whose affection he soon won as well as the confidence of his patients.

On a beautiful day in winter, having some hours at his disposal, which indeed rarely occurred, he went to skate. He had not been long on the ice when a cry of distress fell upon his ear. A young boy had ventured too close to the edge of the ice where it was very thin and it had given way beneath his weight. In a moment our friend was at the place and succeeded at the

peril of his own life in saving that of the boy. Drenched to the skin as he was, he however did not think of himself until he had seen the one he had saved in a safe shelter. It was however a fatal circumstance for the young doctor. He took a severe cold which at first seemed only to result in a slight cough but it soon developed into consumption. Very soon fever and weakness put an end to his incessant labours, and confined him to his bed. His doctor was much distressed at the turn the disease had taken and had him come and live near him in order that the best care and attention might not be lacking.

Nothing was left undone to preserve the failing life but in vain. The descent towards the grave was very rapid. He could not deceive himself as to this; knowing the insidious and fatal character of the disease, he could not mistake his own symptoms. He became much depressed in spirit, and how could it be otherwise, since all that the world had presented to him—science and honour—was now lost and valueless. The invisible things which might have rejoiced his heart he was ignorant of, having never sought them. O how unhappy and wretched he felt! and so much the more as his conscience began to awaken.

One day the wife of the principal doctor, and two intimate friends of the sick man, were about his bed seeking to render him any little attention which their love could suggest, when suddenly he was seized with a violent trembling and cried out. "I am shivering!" "Are you cold?" the professor's wife anxiously asked; "I will go quickly and get you a cup of tea." "No, no I am not cold," he replied, but some minutes afterward he cried out again, with a look of agony upon his countenance. "I am shivering!" "You see," said the nurse, "that you are cold. I will go and get you some hot water," The sick man assured her that he was not cold, but a third time he repeated, in a tone which struck terror into those surrounding him: "I am shivering."

It suddenly occurred to the wife of the professor that there might be a moral rather than a physical reason for the shivering, and she asked him with solicitude; "Dear sir, what is the cause of this?" "*It is death, and what follows,*" was the reply of the young man, before whose soul had arisen the thought of eternity and the fear of the judgment of God. The poor woman did not know the name of the Lord Jesus, and did not know, in the embarrassing position the answer to her question had placed her, what consolation to offer to the dying man, knowing well that in such a case her own words would not suffice. But God in His mercy put it into her heart to take up a New Testament; to open it, regardless of the place, and to read to the agonized

invalid the portion which her eyes first fell upon. She began then to read in God's book which gives us the knowledge of the riches of His love manifested in the gift of His Son for our salvation, and the tender compassion of Jesus for sinners. As the parched earth drinks in the rain from heaven, our young friend drank in the story of the grace and life which flows from the heart of the Saviour, the blessed One Who cried in the temple at Jerusalem: "If any man thirst let him come unto Me and drink."

After having read for some time and remarking with much satisfaction that the invalid had become more tranquil the wife of the professor was about to close the book, but the young man said to her: "I beg you to continue." She complied with his wish, and a second time ceased reading, and again he requested her to continue. Those about him saw with astonishment the change which had been wrought. Some time before they had seen an expression of agony and fear upon his face, but now every trace of these had disappeared, and his countenance was radiant with peace and happiness. But there was more, his lips opened and instead of the expressions of despair and fear so recently uttered, his friends now heard him praise the Lord who had forgiven his many sins. He confessed that he had been ashamed of Him during his life; had indeed despised Him, but now he knew that Jesus, by His sacrifice offered upon the cross had done all for his salvation, and furthermore he earnestly urged his friends not to wait until their death-bed before coming to Jesus.

The few hours which remained to the invalid, who was now rejoicing in the Saviour he had found, he employed in testifying to the grace which had brought him to Him, and in so remarkable a manner. Then he peacefully fell asleep and his happy spirit took its flight to be with Jesus, awaiting there the moment when his body would have part in the resurrection of life, and in that glorified body he would celebrate during eternity the praises of his divine Redeemer.

Many people, doubtless, on hearing of the early death of this young doctor, for whom life was so full of promise, would be inclined to say, "How unfortunate; what a cruel fate that such a beautiful life should be cut off just as its usefulness began!" But what value are the glory, the honors, and the riches which the world can offer, in comparison with the salvation of an immortal soul? Or, what will a man give in exchange for his soul? No, it was not a cruel fate for the young doctor. God, who desireth not the death of a sinner, gave him infinitely more

than all he could have attained down here. If he had remained in the world, its allurements, and the seductions of sin, would more and more have taken possession of him hardening his heart more and more toward God. God called him, gave him light, saved him upon his sick-bed, when all the science of man was powerless to help him.

How much better to go to be with the Lord than to remain a few years here, even if loaded with honors, and then to be lost forever! Reader, which do you prefer? The world, and then death and eternal judgment; or God and salvation and eternal life in Christ?

“Whosoever believeth in Me” Jesus said, “Hath everlasting life.”

“Tell ye your Children of it”

God can use children to bring others to Christ. I remember a little boy who became a Christian. His father was a profane, drinking man, and he would not allow a preacher to come into his house. Some one led the boy to Sunday School and he there found the Saviour and got a new heart. One day his father found him on his knees and he asked him what he was doing. The boy said he was praying to Jesus. His father said: “You have heard me say I would not have anyone living under my roof that prayed. I don’t want you to pray any more. If I catch you praying again I will flog you.” When Christ gets into the heart floggings will not keep us from Him. The boy prayed in secret. He was obedient, kind, and affectionate, and he tried to honor Christ.

One day his father again found him on his knees, praying. He was very angry. He flogged the boy, and told him, in a great rage and with an oath, that if he caught him praying again he would make him leave the house. The lad kept praying in secret that God would convert his father; and it was not long before his father again found him praying. He ordered him to leave the house, and take his things with him. He didn’t have many things to take. Drunkards’ children do not have many things. He went to his mother and said “Good bye, mother.” The mother said, “My boy, where are you going?” “I don’t know. Father says I can’t stay at home any longer, because I’ve been praying”. His mother knew it would do no good to remonstrate, so she took him in her arms and kissed him. She did not know when she would see him again. He went to his little brother and his little sister, and bade them good-bye and

kissed them. He then bade his father good-bye, and told him that as long as he lived he would pray for him. He took his bundle and left the house, not knowing where he was going. He had not gone for a great way before the Holy Spirit touched his father's heart. He ran down the street and overtook the boy, and said, "If religion will do that for you, I want it." That boy had later the privilege of leading his father to Christ.

D. L. Moody

The Peregrinations of a Church Tramp
(Concluded from July number)

AN OLD SOLDIER

I can only refer to one speaker at the Saturday night meeting. He was a gray-visaged man of at least 60—Edward Stack, of Norwich, England. Before his conversion he was a soldier, and during recent years he has been doing Bible carriage work through the barren places of England and Wales. He was a rough and ready speaker, not very logical, spoke disconnectedly, lost his place occasionally, but managed every time to pick himself up and go on again. He started off by referring to the Epistle to the Romans, the first eight chapters of which tell of the law and the gospel. "It is a good thing," said he, "when a man gets to the end of himself. In the country where I live no rich men are seen occupying apartments in poorhouses." I did not catch the connection between this and what follows, but let that pass meanwhile. He then told of a young lady, a quakeress, who went with her maid to consult a doctor. From the subject of their conversation I judge it must have been a doctor of divinity, but Mr. Stack did not say so. The doctor asked her if she had ever been born again?

She had been born, she said, "in the Society of Friends."

At which he told her that if she had never been born again she would go to hell.

The new birth she thought was only for sinners, and "sinners were young men who sow wild oats."

He sent her away with the assurance that "without holiness no one shall see the Lord."

He seemed to think that in order for a man to be a child of God he must first lose all of his religion. Saul lost his while on the way to Damascus. "I held on," said he, "to the little I had until it all left me. The law showed me I was an undone sinner, and where the law left me grace found me. I am not hoping to have my sins forgiven. They're gone. They're gone."

“A man in the British army,” he went on, “had imbibed that devilish notion of ‘no hell’. He was a man high up in the service—a general. I talked with him. I said: ‘See here, general, you know much more about Greek and Hebrew than I do. Now there are two words in scripture that I want to ask you about, they are these, “forever and ever.” They occur thus in Psalms 45:6—“Thy throne, O God, is forever and ever;” and again in Rev. 14.11—“The smoke of their torment ascendeth up for ever and ever.” Then I asked him: ‘Do these words, forever and ever, mean the same thing in both places?’ He admitted they did. ‘Then,’ said I, ‘how can you deny that there is a hell, and that future punishment is eternal?’ And the general, with all his Greek and Hebrew, was speechless.”

Mr. Erskine then told graphically of his own conversion while a soldier in a British camp, at Aldershot, perhaps. A Plymouth brother was holding meetings, and large numbers of the men at the camp attended them. Among the number was a little boy, a trumpeter of the regiment, who urged Capt. Erskine, or whatever he was, to “come to the meeting.”

“We do have such a nice meeting. I do wish you would come,” he urged, several nights in succession.

At last, to reward the boy’s importunity, he did promise to go with him—“just once.” So the young trumpeter presented himself at the time appointed, to escort his captain to the gospel meeting. But he had a two-shilling Bible under his arm, which so disconcerted the captain that he at first refused to go unless the boy would put the Bible out of sight. “I had often,” said he, “gone to church with a prayer book up my sleeve, but to carry a Bible in full view of everybody under his arm! Oh, no, I could not agree to that. However, we finally compromised matters by his going on a little ahead and my following—like a dog—behind.

“It was a military congregation of all ranks, from the general down. The only civilian present was the preacher. But, such a preacher! and such a sermon! I surrendered. When I got to my room I unbuckled my arms and went down on my knees, but forgot to shut my door. A Roman catholic comrade, hearing me at prayer as he passed by, went and told of it to the whole regiment.

“Soon after a man met me and asked me if I had been baptized.

“‘Yes,’ I said, ‘I was baptized when I was a baby.’

“‘But since you believed?’

"Why, yes,' I said again. 'I've been baptized with the Holy Ghost.'

"Then he urged me to read my Bible on the subject of baptism, and I found it in the word. The result was I wrote to Mr. Spurgeon in London and asked him if he would baptize me, and he did, and did not ask me to be a baptist either."

All this was told with much grim humor and circumstantiality.

He then told of a poor crossing sweeper in Dublin to whom a lady, by will, left all her fortune. On being told of his good luck he threw his broom away, "because he had now found something better," "Young man," the speaker pleaded, "when you get a firm hold of this better thing you'll not want foot ball or base ball or horse racing or boat racing or anything of the kind; and you, young women, as soon as you choose 'that better part, which cannot be taken away from you,' will lose all taste for dress and novels and dancing and concerts and all that. I sometimes see," he continued, "little children with rings on their fingers. God forgive such children's fathers and mothers—particularly the mothers—for their foolish wickedness in filling their poor little minds with such vain notions."

"THE CHURCH" AND "GATHERING"

Mr. Muir announced that there would be the usual meeting for breaking bread on Lord's Day morning at 10:30, and explained: "It is not for preaching, although someone might be led to minister in that way." He also referred to one or two matters that I had been waiting to hear about all along. "We are often asked," he said, "what church is this?" It was the tail end of the meeting, time was up; he spoke rapidly, and I am not a stenographer. However, the following is the sense of what he said:

"We belong to the church that has been purchased by God's Son; the church of which He is the living head; the church which He Himself is building up on Himself as the foundation—composed of living stones—putting the stones there Himself; there are no mistakes, no false stones; they will stay there through all eternity."

But it occurred to me, I have heard Baptists, Congregationalists, Presbyterians, Methodists, Episcopalians and Catholics all say exactly the same. He continued:

"We are gathered to the Name of the Lord Jesus Christ. We give Him the preeminence. The early disciples were so gathered. In Corinthians (v. 4, etc.) Paul tells of a man who was living in serious sin, and whom, when they were gathered

together, they were to deliver unto Satan to 'purge out' ". He illustrated his point in this way:

"A man having a wife and home goes away into a foreign land. While he is away the wife forgets all about him and assumes some other name—the name of some other man perhaps. We take to ourselves no other name but the name of our Lord and Master; we are just Christians gathered to the Name of the Lord Jesus. We are not the church but we are living stones belonging to the one true church which Christ is building on the rock." (But we do read of "churches" in the New Testament, as in Acts 9:31, 15:41, 1. Cor. 7:17; and many other places; and that the early churches differed among themselves as much as do our modern churches is quite evident from the letters to the seven churches of Asia contained in Rev. 2:3.)

Limited space again compels me to close, with one of Mr. Muir's illustrations. He also, like myself, was in Scotland this summer, and while at Inverary he said: "I was reminded of a conference held there 30 years ago. Mr. Hopkins, now in Australia, while then going from Aberdeen to Edinburgh had in the railway compartment with him an old lady, who spent most of her time in consulting a Bradshaw railway guide which she held in her hand. For himself he read a pocket Bible. She, noticing this, ventured the remark:

" 'I see you travel with a good companion.'

" 'Just like Bradshaw,' replied Hopkins. 'Bradshaw tells you the distance from Aberdeen to Edinburgh, the time when you will get there and the cost of going. Just like my Bible. It tells you how to get to heaven, the way there and the cost. Bradshaw will not take you to Edinburgh, neither will my Bible take me to heaven.'

" 'That's true, sir. What church do you belong to sir, may I ask?'

" 'I belong to the High Church.'

" 'Indeed?'

" 'And to the Established Church,'

" 'Oh!'

" 'And to the Free Church'

" 'Aha!'

" 'Yes. And I belong to the Baptist Church.'

" 'Well, well!'

" 'And with all, I belong to the Independents.'

" 'I can't understand you, sir. Please explain what you mean?'

" 'Well,' said Mr. Hopkins, 'my church is the "High Church"'

because its Head is seated in the heavenly places; it is the "Established Church" because it is established on the Rock; it is the "Free Church" because whom the Son makes free is free indeed; it is the "Baptist Church" because its members are all baptized by one Spirit; and it is "Independent" because it is independent of the devil and paid ministers.'

"'Oh! exclaimed the old lady, "I think I know the church you belong to.'"

* * * *

I attended the "breaking of bread" on Lord's Day morning. It was a remarkable gathering of some 200 of the brethren, and, personally, I was much edified. But, as I gave an account of a similar occurrence before, and this one differed little from it, I need not say more now. LAIC.

With Christ at Sea

Frank T. Bullen, First Mate

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

(Continued from July number)

But I must get on. There came presently that dread event about which I cannot think even now without a shudder—my sudden hurling out of this haven into a troubled sea of violence. Imagine, if you can, what it must have meant to a child such as I was, at the age of nine, being transferred without a word of warning from the atmosphere of my aunt's quiet, godly home to a London laundry of over thirty years ago in Kensal New Town. The language I now heard continually was truly almost unintelligible at first, but I soon began to learn what it meant. There were a dozen women employed—coarse, shameless, and in their talk as lewd as any sailors I have ever been shipmate with. Moreover, I was tried physically. From being so tenderly cared for that I was hardly expected to wash myself, I was now made to turn the mangle and wringing-machine, to scrub the dirtiest of the dusters, etc., to go long, weary journeys with parcels such as I could carry, and do all to a running accompaniment of blows and abuse and shortness of food. My hours were from six in the morning until eleven at night, except on Sundays, when I sat, like Cinderella, after the dinner things had been washed up and put away, by the ashes of the kitchen fire, with no other company than the black-beetles and crickets. No more church or Sunday-school now. But I still kept up the habit of saying my prayers, though it never occurred to me to ask God for deliverance. That was entirely due, I know, to

the way in which, as I have before hinted at, it had been instilled into my mind that we were only to ask for spiritual blessings from our Father, except in the disciple's prayer, which, of course, became perfunctory from innumerable repetitions. I may have been told that it was a good thing to ask God for anything I wanted and confidently look for a prompt answer to my request, but if so I have no recollection thereof whatever.

But although I made no audible moan, my dumb longings were great. Some day, but not just yet, I may attempt a description of those dreadful days, extending over nearly three years, during which I struggled against the fate that I felt was undeserved, yet did not know how to escape. Then I became familiar with all forms of evil, all expressions that men and women use in a sort of ignorant defiance of the Unseen Powers they fear and hate. A sort of act of spiritual suicide, I suppose. But I did not talk like that myself, and I still said my prayers, although nobody knew down here, nor did I myself know why I kept up the practice.

Then came the second great change in my life—I went to sea. The plain bald facts of my going I have related in the 'Log of a Sea Waif,' but I have not told, because I am not able to tell, of my utter loneliness and heart-hunger. I could not help but feel that liberty lay before me, freedom from starvation and all the vicissitudes of an Arab life ashore, but the sea loomed before me as a vast desert, all unknown. I had no friends on board the ship, and when, as we left the dock-head, the mate's wife—a comely Shields woman—stooped and kissed me, saying, 'God bless ye, ma puir chiel,' my heart overflowed in a few unaccustomed tears. Boys, such as I then was, do not weep much as a rule: they learn to endure hardness early, and without pitying themselves too greatly.

As I watched the familiar landmarks of London recede, I felt more wretched than I have ever done before or since. True, I was leaving no friends, I had no single tie, but neither had I any enthusiasm for the sea—only dread, only a sick feeling of doubt and terror. London represented to me all that I had ever known, its very stones were familiar acquaintances, and in default of human friends I had grown, I suppose, much attached to inanimate things.

On board the ship little notice was taken of me for the first day. I was cabin-boy, my duty being to attend upon the captain, mate, and second mate, under the orders of the mahogany-faced old man who was supposed to fill the double office of cook and

steward. All that I had to do I could do fairly well, for housemaid's work was perfectly familiar to me, and it did not overtax my puny strength. But I was not of use long. Even before we left the river, the smell of the foul little cuddy almost made me ill, and from it I was unable to escape, as most of my work lay there. When, however, we cleared the Nore and were being dragged ruthlessly seaward by a powerful tug-boat in the teeth of a rising gale, when white sheets of spray swept from one end of the miserable old barque to the other, so that there was no dry corner to be found except in the cuddy, I felt as if I was going to die. I remember creeping like a hurt dog under the quarter of the long-boat which was lashed on the main hatch, and there wet to the skin and kept so by the never-ceasing spray, I passed into a comatose state at the bottom of a pit of misery, to which death himself would have come as an angel of deliverance.

Such an experience would, I venture to assert, be impossible to-day. For a mere child of between eleven and twelve to be thus left to live or die as it might chance, without anyone coming to see, would not be permitted on board any ship now. Yet I was esteemed fortunate in being left alone. I know of cases where boys as ill as I then was have been hunted out of a lair like mine with blows and curses and driven aloft. To the throes of their sickness was added the agony of fear, clinging to the swaying rigging in the blackness of the night amid the howling of the angry wind. This was spared me. Afterwards, when I had grown stronger, I was often sent aloft to tasks too heavy for me, and far away up in the air have felt all my energies depart in the weakness of sea-sickness, not daring to come down and leave the sail unfurled. But now I was at least suffered to lie quietly and endure.

In saying that I was utterly neglected, I did one poor creature an injustice—a negro lad, five or six years older than myself, who was also in evil case, nipped by the bitter wind of an English February, and beaten frequently by anyone who chose to exercise the shameful privilege. When I recovered consciousness—I don't know how long after my first creeping in there—I found Jem sitting by my side, endeavouring to coax me into swallowing a morsel of soaked biscuit and drink a drop of water. Sententiously and with a quaintness that I found irresistibly funny (after I got well) he was quoting the Bible to me. I found when I got to know him that he had been a Sunday-school teacher at home in Jamaica, which accounted for the delightful

way in which he applied it to every circumstance of his daily life.

'Naow, leetle boay, you mus' eat somefin, 'r else yew gwine die. An' den, yew know, yew gwine be all right, ob co'se; but yo duty tords God am ter lib s' long s' ever yew kin. Wy, yewse mos' s' highly favered 's me. "'Oom de Lord lobef He chasenef, 'n skurjef ebery son 'oom He recebef," don' y' know? Now dey isn't many folks roun' dat's a-getting maw skurjin dan I is jes now, 'n sence de dear Lord lets de mate go on wid it, well den de Lord Heself 'sponsible, see! So I feels laik a son fo' shuah, a son wuts beloved, too—now mine I tole yer. And yew, wy, bless God, youse bein' chaysen too. Nudder way, ob co'se. De good Lord knows better dan treat all his chillen de same; but neb' mine, you'se a son, an' a deah son too. Don' you leggo dat ar."

So he talked away, the mere fact of his presence comforting me, apart from his cheery talk, until at last I managed to swallow a few morsels. And then that poor fellow prayed such a prayer as I had never heard before. Strange chills ran through me as I listened, a kind of awe at the fact that here was a man, and a black man at that, who seemed to be on more intimate terms with Almighty God than was safe. He talked to God, reminded Him of all sorts of things, at the same time admitting that it was not possible for Him to forget anything concerning the least of His creatures, but emphasizing the fact that it did himself good to tell so sympathetic a listener all that was in his mind. He prayed for everybody on board, especially for the captain, who, he said, needed most to be prayed for, because he was probably the worst of all the crew; but for me he reserved his final effort. And when he had finished, I was better; I had then been initiated into the high knowledge that henceforth prayer was not merely the repetition of certain formulae, but a real means of communication between God and my small self. That I didn't even need to kneel down and fold my hands and shut my eyes, or even speak aloud.

This, coming upon all that had gone before, was of the most inestimable benefit to me. I was not miserable any longer. My mind was fortified, and my body soon accommodated itself to the motion of the apple-sided old vessel, so that I was able to get about my work. I liked the cabin no better, for I could not get used to the foulness of its atmosphere nor its mental gloom. There was no conversation held between the officers and the skipper. They sat at their meals in grim silence as if bound by some awful rule to waste no word upon each other. The only

place where I might legitimately go for companionship was the galley; but the cook, though talkative enough, and, in a ferocious way, inclined to be companionable with me, could only express himself in terms that were almost entirely filthy or blasphemous, while his tales were of a kind that were painful to hear, apart from the language in which they were told.

Now I had been expressly forbidden to go into the men's quarters—the fo'c'sle. It was so bad a place to be in, leaky, dark, and mephitic, that one would hardly have thought any prohibition necessary, but there was cheerfulness and animated conversation there. Besides, the men spoke as kindly to me as they were able. In fact, all the kind words I got came from them; and lastly, Jem, the negro boy, was there. So gradually I took to creeping forward after dark, and sitting in the fo'c'sle with the men, interested beyond measure by their conversation (which was not always of the cleanest), and feeling at times quite satisfied with my lot. This, of course, could only have one ending. I was soundly flogged, and threatened that if ever I went into the fo'c'sle again I should be cast out of the cabin altogether. For a week I abstained, until the misery of the cabin grew unbearable, and again I transgressed. Another rope's-ending, and then banishment, to my exceeding delight; my satisfaction fully compensating me for my bruises.

Thus I became a fo'c'sle hand, and never but once, and that only for a short passage, have I filled a steward's place since.

“Suffer the Little Children to Come Unto Me”

Like a little wandering lamb
Lost upon the hills I am;
Like a Shepherd Jesus stands,
Holding out His blessed Hands
“Come,” He says, “come back to Me;
Little lamb, I died for thee;
I will take thee to My home,
Little lamb, I pray thee come.
“Thou wouldst like to have thy way,
On the lonely hills to stray,
Where the roaring lion hides,
Where the fiery serpent glides.
“Though thou hast a wayward will,
Little lamb, I love thee still;
Come to Me and be forgiven,
I will bear thee safe to Heaven.”

Jesus my Substitute

See, O Soul,—the sign and wonder
Of all ages see—
Christ thy God, the King of glory,
On the cross for thee:
From the Father's bosom come,
Wandering soul, to bring thee home.

Wouldst thou know if Jesus loves thee?
If He loves thee well?
See Him suffer, broken-hearted,
All the pains of hell—
Smitten, bearing in thy room,
All thy guilt, and all thy doom.

See Him of His God forsaken,
Hear His bitter cries
Rise unanswered through the darkness
Of the silent skies—
See the fountain of the Blood
Shed to bring thee back to God.

Mine the sin, O mighty Saviour,
Laid by God on Thee—
Mine eternal condemnation
In Thy cross I see;
In Thine agony divine
See the curse that else were mine.

See the conquest and the triumph
Thou for me hast won;
Justice satisfied for ever,
All God's pleasure done;
Thou, O Smitten Rock, from Thee
Life eternal flows to me.

Unto me, the base, the guilty,
Flows that living flood;
I, Thine enemy, am ransomed
By Thy precious blood.
Silent at Thy feet I lie,
Lost in love's immensity.

Far, Far Away

"The Land that is very far, off." Isa. 33:17.

Far, far away,
Beyond the eagle's highest flight,
Beyond the giddy Alpine height,
Beyond Orion's band of light,
Mount Zion stands.

Far, far away;
To Reason's eye its glories seem
The figment of a summer dream,
A glittering flash from Fancy's beam,
Nor less, nor more.

Far, far away;
But Faith adjusts her telescope
And scans the distant hills, while Hope
Ceases 'mid earthly shades to grope,
And thither flies.

Far, far away;
But from that city of desire,
Telegraphy that needs no wire
Calls every blessing we require
Down from the Throne.

Far, far away;
But swifter than the rays of light,
Which baffle computation's might,
Communications day and night
Ascend and come.

Far, far away;
Yes, very far to hearts bereaved
Seem yonder gates that have received
Loved friends who on the Lord believed,
And fell asleep.

Far, far away;
But soon, perchance this very night,
We may be called to Zion's height;
Then swifter than the beam of light,
We'll upward fly.

Far, far away;
Forever with the Lord to be,
The beauty of the King to see,
From sin and death and sorrow free
For evermore.